

Ahmadiyya Gazette Online

Jalsa Salana UK 2025 and Tahrik Jadid

September 2025



A View of Jalsa Salana UK 2025



**AHMADIYYA
MUSLIM COMMUNITY**

United States of America

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



International Bai'at Ceremony, Jalsa Salana UK, 2025



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Acronyms for salutations used in this publication

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

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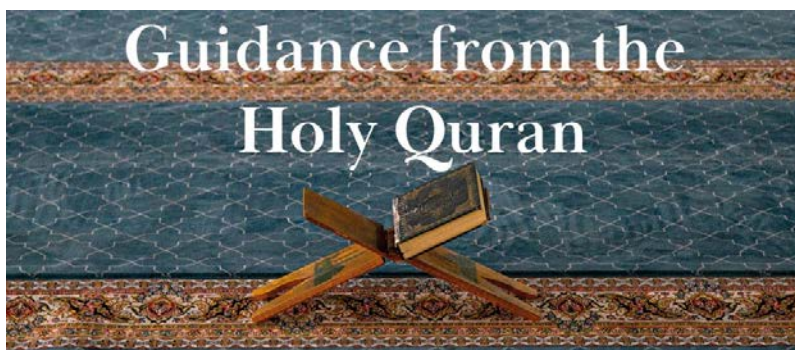
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Verse numbers in the references from the Holy Qur‘ān count
Tasmiya at the beginning of a chapter as the first verse.

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Spend Out of What Allah Has Bestowed on You

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَاعَةٌ. وَالْكَافِرُونَ هُمُ الظَّالِمُونَ

The Holy Qur'an (2[Al-Baqarah]: 255) **Translation:** O ye who believe! spend out of what We have bestowed on you before the day comes wherein there shall be no buying and selling, nor friendship, nor intercession; and it is those who disbelieve that do wrong to themselves. (Translation by Hazrat Maulawi Sher 'Ali, may Allah be pleased with him)



Two Persons Are Worthy of Being Envied

لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ رَجُلٌ آتَاهُ اللَّهُ مَالًا فَسَلَّطَهُ عَلَىٰ هَلَكَةٍ فِي الْحَقِّ، وَرَجُلٌ آتَاهُ اللَّهُ حِكْمَةً فَهُوَ يَقْضِي بِهَا وَيُعَلِّمُهَا

Only two persons are worthy of being envied: a person upon whom Allah bestows riches and gives him the power to spend in a righteous cause; and a person upon whom Allah bestows wisdom by which he judges and which he teaches. (Sahih al-Bokhari 1409, Book 24, Hadith 13, Book Zakat, Translation from Gardens of the Righteous (Riyadh as-Salihin), Muhammad Zafrulla Khan, International Publication Ltd, UK, p. 116)



Importance of Spending in the Way of Allah

The revival of Islam demands a ransom from us. What is that [ransom]? To die in this very path! This is the very death upon which the life of Islam, the life of the Muslims, and the glorious manifestation of the Living God depend; and this is the very phenomenon whose name is otherwise expressed as 'Islam. God Almighty now desires the revival of this very Islam, and in preparation for the undertaking of that momentous mission, it was necessary that He establish on His own behalf a grand operation that would prove effective in every way. So, that Wise and Omnipotent One did precisely that by sending this humble one for the reformation of mankind. (The Victory of Islam (Fath-e-Islām), third edition, published in 2022 by Islam International Publication, UK, p. 12)

Tahrik Jadid Demands from Ahmadiyya Muslim Community



Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifatul-Masih II (may Allah be pleased with him)

In 1934, Majlis-e-Ahrar, an anti-Ahmadiyya group, started an agitation against the Jamā'at and declared that they would not rest until they had wiped the Jamā'at off the face of the earth. In response, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Muslih Mau'ūd (may Allah be pleased with him) said: "I see the earth slipping from under the feet of Ahrar. They say they will wipe out this Jamā'at, but Allah Almighty has told me of a plan with which the Jamā'at will spread in all countries of the world and no one will be able to destroy it."

So, at that time Hazrat Muslih Mau'ūd initiated Tahrik Jadid, concerning which he said: "The purpose of launching Tahrik Jadid is to acquire such a fund with which Allah's message can be delivered as far as the corners of the earth with ease and facility."

It began as a temporary scheme, but at the end of nineteen years, Hazrat Muslih Mau'ūd said: "Now that nineteen years are coming to an end, I have decided that Tahrik Jadid will continue up to your last breath."

He said: "I hope that Tahrik Jadid will last for countless ages, just as the stars in the sky, so did Allah say to Hazrat Ibrahim (peace be on him) that his progeny would be countless. And Hazrat Ibrahim's progeny greatly served the faith, and Tahrik Jadid is doing the same."

Demands of Tahrik Jadid

1. Lead a simple life.
2. Participate in spreading the message of Islam worldwide.
3. Dedicate part of your income and property to the Tahrik Jadid fund.
4. A permanent reserve fund for Tahrik Jadid to be established.
5. Deposit your surplus money in the Tahrik Jadid Amānat (trust) Fund.
6. Prepare literature in the defense of Islam and rebuttal of adverse propaganda.
7. Members to dedicate their lives to serve Islam.
8. Dedicate during the seasonal vacation period (Waqf-e-'Ardi) for the service of the Jamā'at.
9. Young people should offer themselves for a year's dedication.
10. Offer your children for lifetime dedication. (Waqf-e-Zindagi)
11. Pensioners (Retirees) to offer themselves for the service of Jamā'at.
12. Influential and learned Ahmadiis should give lectures.
13. Send your children to Markaz for education and Tarbiyat.
14. Seek advice from the Jamā'at when deciding about higher education and the future of your children.
15. Develop the habit of working with your own hands, instead of depending on others.
16. The unemployed, if possible, may proceed abroad. There, they can make a living and also spread the word of Islam.
17. Jobless individuals should not hesitate to take on even the most menial jobs.
18. Promote Islamic culture.
19. Promote honesty in society.
20. Clean paths and thoroughways as a service to humanity.
21. Protect the rights of women.
22. Make associations like "Hilf-ul-Fudul [League of the Virtuous]."
23. Establish Ahmadiyya Dār-ul-Qaḍā [Sharī'ah Board] and obey its decisions.
24. Offer special prayers in order to succeed in these undertakings.
25. If possible, members should build houses in the Markaz (Qadian). (Al-Fazl, 29 November 1934, pp. 2-15, Al-Fazl, 9 December 1934, pp. 1-12, Al-Fazl, 13 December 1934, pp. 2-12.)

Seeking the Pleasure of Allah Through Financial Sacrifice

Friday Sermon on 8 November 2024



Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V (may Allah be his Helper)

Hazrat Khalifatul-Masih V (may Allah be his Helper) recited the following verse from the Holy Qur'an:

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

Those who spend their wealth by night and day, secretly and openly, have their reward with their Lord; on them shall come no fear, nor shall they grieve. (The Holy Qur'an, 2:275)

Hazrat Khalifatul-Masih V said that by the grace of Allah the Almighty, in accordance with this statement of the Holy Qur'an, the Ahmadiyya Muslim Community is at the forefront of offering financial sacrifices through various forms of compulsory and voluntary contributions. Whenever the need arises, members of the Ahmadiyya Muslim Community offer financial sacrifices, both openly and in secret, without any worry about falling into financial difficulties. They do this in a world that is steeped in attaining the pleasures of this world and hoarding wealth. There are many who will make such sacrifices in secret, never seeking to be known.

Despite many Ahmadis not being very affluent, they present extraordinary financial sacrifices, and never complain that there are too many financial schemes within the Ahmadiyya Muslim Community. There are many who cut back on their basic needs, even the needs of their children, and instead use that money to offer financial sacrifices. They never think or express in return that, since they have made financial

sacrifices, the Community should help them in return during their times of need. No such favors are demanded; if ever a need genuinely arises, they very cautiously express their need and only accept assistance in the form of a loan, which they repay.

When the Second Caliph, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad (may Allah be pleased with him), initiated the Tahrik Jadid scheme, he made an appeal for members to lead a simple life, enabling them to make more financial sacrifices. There are many living in wealthier nations, who lead simple lifestyles, by which it may seem that they would not be able to make contributions in large amounts. Yet these same people will end up offering thousands in financial sacrifices. There are also those living in poorer nations, and relative to their means, they also offer monumental financial sacrifices. Such people are true believers and those who attain the pleasure of God.

Hazrat Khalifatul-Masih V announced that the 90th year of

Tahrik Jadid came to its conclusion [last year] and announced the start of the 91st year. In the previous year, the worldwide Ahmadiyya Muslim Community offered a sacrifice of £17.98 million, an increase of over £779,000 compared to last year. This is despite the difficult financial situation in the world. The positions of countries according to their contributions are:

1. Germany, 2. Britain, 3. USA, 4. Canada, 5. Middle Eastern Country, 6. India, 7. Australia, 8. Indonesia, 9. Middle Eastern Country and 10. Ghana.

There was also a significant increase in the percentage of those who participated in the Tahrik Jadid scheme and offered financial sacrifices. The positions according to the percentage of participants are:

USA (1), Switzerland (2), Britain (3), Canada (4) and Australia (5).

Hazrat Khalifatul-Masih V also gave a further detailed breakdown of countries and local chapters within those countries. (Adapted from the summary prepared by the alislam team)



Press Release

For Immediate Release:

June 10, 2025

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Social media hashtag: #JalsaUSA

A Muslim July 4th: What Patriotism Looks Like in Action

As America celebrates its independence, 10,000 Muslims will gather in Virginia to serve their country, strengthen their faith and highlight a powerful form of civic devotion

Richmond, VA — While most Americans mark Independence Day with parades, fireworks and backyard barbecues, **10,000 American Muslims from across the nation** will come together in **Richmond, Virginia**, for a different kind of celebration — one rooted in prayer, reflection and public service.

From **July 4-6, 2025**, the **Ahmadiyya Muslim Community USA**, one of the oldest Muslim organizations in the country, will host its historic **75th annual Jalsa Salana** (annual convention) at the Greater Richmond Convention Center. Established in 1948, this is the longest-running annual Muslim gathering in the United States. The convention will be preceded by **Jalsa Cares**, a day of service throughout the city of Richmond on July 3.

Why This Story Matters

In a time of deepening social divides, this historic gathering offers a living example of how American Muslims honor their country — not just in word, but in action.

“This is no ordinary gathering,” said Amjad Mahmood Khan, National Secretary of Public Affairs. “It’s a demonstration of how **Islam in America is deeply tied to compassion, civic duty and patriotism.**”

Attendees will explore how the values of service, justice, humility and loyalty to country are not only compatible with Islam — but central to it.

Convention Highlights

Focused on spiritual renewal, the convention will include speeches on Islam’s teachings of peace, the Prophet Muhammad’s model for Muslims to follow, and Muslim duties to society and themselves. This year’s theme, **“The Giving Hand: What the Ahmadiyya Movement in Islam Offers America,”** emphasizes how faith drives service to others. Sessions throughout the weekend will tackle topics such as:

- Islam and Modern Capitalism — exploring economic justice and ethical equity
- The Giving Hand — understanding how Islam inspires civic service
- The Role of Khilafat-e-Ahmadiyya — examining spiritual leadership and global Muslim unity

The event will bring together American Muslims of all backgrounds, alongside faith leaders, civic officials, academics and community members, in a spirit of dialogue and unity.

Jalsa Cares: A July 3 Day of Service

The Jalsa Salana will be preceded by Jalsa Cares, now in its third year as a signature day of service. On Thursday, July 3, Muslim volunteers spread throughout the city of Richmond to:

- City clean up
- Restore historic cemeteries
- Distribute food and supplies to those in need

Visual & Media Opportunities

Members of the media are invited to attend:

- **Thursday, July 3:**
 - Public event announcing the launch of Jalsa Cares in partnership with city leadership
 - Jalsa Cares service events throughout Richmond
- **Friday, July 4:**
 - Flag-hoisting opening ceremony
 - Juma (Friday prayer) with translation and access to worship space
- **Saturday, July 5:**
 - Interfaith luncheon with religious leaders and civic speakers
 - Main guest session with keynote speeches and presentation of the Ahmadiyya Humanitarian Award

The convention offers high visual and human-interest potential, with opportunities for interviews, behind-the-scenes access, and local and national story angles. The Jalsa Salana is fully operated and served by hundreds of volunteers, who can also speak about how they feed and serve 10,000 guests throughout the weekend.

About the Ahmadiyya Muslim Community:

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

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

####



July and August 2025

4 July 2025

Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V (may Allah be His helper) is describing the conquest of Mecca. The Muslims reached a place called Dhi Tuwa. The Holy Prophet (may peace and blessings of Allah be on him) was reciting Surah al-Fath from the Holy Qur'an. The Holy Prophet entered Mecca on 20th of Ramadan. People came to see him and they saw the Holy Prophet's head bent so low in humility that it was touching the saddle he was seated on. The Holy Prophet stayed in Khaif Banu Kinanah, where the Meccans had once sworn their disbelief. The Holy Prophet's decision to reside there was a form of gratitude to Allah.

The Holy Prophet then donned his armor, mounted his camel, and went towards the Sacred Mosque. There were 360 idols surrounding the Holy Ka'ba. The Prophet had a staff in his hand. As he passed by the idols, he used his staff to strike each of the idols as he said, "Truth has come and falsehood has vanished away. Falsehood does indeed vanish away quickly." (The Holy Qur'an, 17:82). Then the Holy Prophet drew near the Ka'ba and touched

the Black Stone and proclaimed, "Allah is the Greatest." The companions followed in the same proclamation. Then, the Holy Prophet circled the Holy Ka'ba. He went by the Maqam-e-Ibrahim, where he offered two voluntary prayers. Then he drank water from Zamzam and used it to perform ablution. Thereafter, he instructed that the largest idol, Hubal, be destroyed. Upon this, Hazrat Zubair bin al-Awwām (may Allah be pleased with him) reminded Abu Sufyan of the manner in which he had glorified Hubal on the day of the Battle of Uhud, yet here Hubal was destroyed. Abu Sufyan replied by saying, "O son of Awwām, leave such talk, for I have realized that if there was any god besides the God of Muhammad, then what has happened here would never have happened."

The Holy Prophet asked for the key to the Ka'ba to be brought and then instructed that the Ka'ba to be opened. The Holy Prophet entered and offered voluntary prayers for an extended period of time as he stood between two pillars with three pillars behind him. (Adapted from summary prepared by the Review of Religions)

11 July 2025

Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V (may Allah be His helper) continued describing the conquest of Mecca. The keys to the Ka'ba were in the possession of Uthman bin Talhah. Hazrat Ali requested that he be given the keys; however, the Holy Prophet, upon emerging from the Ka'ba, returned the keys to Uthman bin Talhah (may Allah be pleased with him), who by that point had accepted Islam.

When the Holy Prophet entered the Sacred Mosque, Hazrat Abu Bakr brought his father to him. Upon seeing

him, he asked Hazrat Abu Bakr why he had brought such an elderly person there, when he could have gone to him. Hazrat Abu Bakr said that he felt it was more appropriate that he be brought to the Holy Prophet. Then, the Holy Prophet placed his hand upon Hazrat Abu Bakr's father's chest and invited him to Islam, upon which he accepted.

The Holy Prophet instructed Hazrat Bilal to climb atop the Ka'ba and deliver the call for prayer. It is recorded that on that day, the Holy Prophet offered all his prayers while having performed ablution once in the

day.

The Holy Prophet took the pledge of allegiance from the men, after which he took the pledge of allegiance from the women. When he was taking the pledge from women and said that they must pledge not to steal, Hind, wife of Abu Sufyan, spoke up and said that she would sometimes take from Abu Sufyan's wealth. Abu Sufyan was nearby and said that anything she had taken to that

18 July 2025

Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V (may Allah be His helper) continued describing the conquest of Mecca. Huzoor quoted some orientalists, such as Sir William Muir and Sir William Montgomery, who have written about the Conquest of Mecca. Though they have been critical of Islam, they attested to the fact that the Meccans were not coerced into accepting Islam; however, the Holy Prophet showed them that they would all be treated with justice, thereby creating an environment of unity.

An American orientalist named Arthur Gilman also wrote about the conquest of Mecca. He said that when the Holy Prophet mounted his camel and entered Mecca, he was extremely grateful because he saw the streets to be empty, indicating that he would be received peacefully. The Holy Prophet ordered that there should not be any bloodshed, and even the small battle that Khalid bin Walid had to engage in was displeasing to

25 July 2025

Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V (may Allah be His helper) said that today, the Jalsa Salana (Annual Convention) UK will commence.

The Promised Messiah, Hazrat Mirza Ghulam Ahmad (may peace be on him) stated that this Convention is of great importance, as it contains programs for the intellectual, moral and spiritual betterment of the Community. His Holiness prayed that may Allah enable everyone to benefit from the Jalsa Salana truly.

Hazrat Khalifatul-Masih V said that Islam lays great emphasis on the treatment of guests. The Holy Prophet instructed us to give the due rights to guests. In light of this, the companions would forfeit their own rights in order to tend to their guests. He said that this is the standard of hospitality, and so, those guests of the Promised Messiah who are visiting to attend the Jalsa should be tended to and treated with hospitality and the

1 August 2025

Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V (may Allah be His helper) said that the Jalsa Salana (Annual Convention) UK ended last Sunday. These were very blessed days during which Allah the Almighty

point was forgiven and lawful for him. The Holy Prophet inquired if she was Hind, as at that time she had veiled her face. She replied that it was indeed her, and requested the Holy Prophet to forgive all that she had done before that point. The Holy Prophet said that women should pledge not to commit any indecency. (Adapted from summary prepared by the Review of Religions)

him. Another American orientalist named Ruth Cranston who said that only ten years after being pelted with stones and driven out of Mecca, the Prophet returned with ten thousand Muslims and entered Mecca. He instructed that no one should be killed and the Meccans should be treated with kindness.

Hazrat Khalifatul-Masih V stated that the Annual Convention of the Ahmadiyya Muslim Community UK would commence next week. He prayed that may Allah make this convention blessed in every way and continuously shower His blessings upon it. He said that all guests would be taken care of by the Hospitality Department. May Allah enable all hosts to care for their guests with kindness and respect. Volunteers present themselves very happily and passionately to perform duties at the convention. May Allah enable them all to serve in their respective departments selflessly. (Adapted from summary prepared by the Review of Religions)

utmost care. He said that the Promised Messiah taught that all guests should be treated equally, irrespective of their background or where they are from.

The guests' only concern should be to obtain spiritual nourishment from the Jalsa Salana, and this is what they should strive to achieve. All guests should be mindful of the purpose of their attending the Jalsa. This can only be done by exhibiting the highest morals and remaining engaged in the remembrance of Allah.

Hazrat Khalifatul-Masih V said that another purpose of the Jalsa is to increase brotherhood and eliminate any enmity. This is the Islamic atmosphere; hence, the guests must strive to bring about this atmosphere. Similarly, a lofty purpose of Jalsa is to exhibit the highest morals. Therefore, volunteers and guests alike should be vigilant in ensuring that they always show the highest morals. (Adapted from summary prepared by the Review of Religions)

showed many blessings.

By the grace of Allah, the weather remained pleasant and all aspects of the Jalsa were successful. Aside from the main speeches and programs, there were

also exhibitions that had a good impression on Ahmadis and non-Ahmadis alike, helping people improve their knowledge. Similarly, MTA broadcast informative programs between sessions which people around the world appreciated. One hundred Nineteen centers from fifty-six countries around the world were connected to the Jalsa through MTA with a two-way connection. Hence, they were not simply watching a TV broadcast but were directly connected to the proceedings. People expressed that they felt as if they were sitting in the Jalsa marquee, even if they were sitting thousands of miles away.

Hazrat Khalifatul-Masih V said that it is a blessing of Allah the Almighty that through modern technology, the entire Ahmadiyyat Community has been connected in a way that is not seen anywhere else.

Hazrat Khalifatul-Masih said that many have

8 August 2025

Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V (may Allah be His helper) mentioned the conversion of previously staunch opponents of Islam about the Conquest of Mecca.

First is Wahshi bin Harb, who killed the Prophet's uncle Hamza (may Allah be pleased with him) had an audience with the Holy Prophet (may peace and blessings of Allah be on him). The Prophet asked him to avoid being in his sight. After the demise of the Holy Prophet, he accepted Islam.

A lady named Sarah used to sing songs against the Holy Prophet and Islam. She was the same with whom Hazrat Hatib's letter to the Quresh was found. She accepted Islam. Other women who also used to sing songs against the Prophet accepted Islam too.

Another prominent leader was Harith bin Hisham. At the conquest of Mecca, he took refuge in the home of Ummi Hani (may Allah be pleased with her) and was

15 August 2025

Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V (may Allah be his helper) mentioned details about the destruction of three prominent idols during the conquest of Mecca and some other expeditions.

Hazrat Khalifatul-Masih V described the following expeditions which took place in Ramadan 8 AH, Shawwal 8 AH. The expeditions are as follows:

The Expedition to Destroy Manat

The Expedition to Destroy Uzza

The Expedition to Destroy Suwa'

22 August 2025

Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V (may Allah be His helper) said that he would continue

expressed that the arrangements of Jalsa were excellent, and everyone felt a special spiritual atmosphere at Jalsa. God says that if one is grateful to Him, then He will shower even more blessings upon them. God says, "If you are grateful, I will surely bestow more favors on you." (The Holy Qur'an 14:8). Furthermore, God describes Himself as, "Surely then, Allah is Appreciating, All Knowing." (The Holy Qur'an, 2:159). If one is truly grateful, then He will certainly bestow more. This gratefulness should not be mere words, but there should be a true spirit of gratefulness.

His Holiness said that while being grateful to God, attendees should also show gratitude to the volunteers who served them and made their experience easy and enjoyable. (Adapted from summary prepared by the Review of Religions)

granted protection by the Holy Prophet which resulted his acceptance of Islam.

Suhail bin Amr also accepted Islam. He was a staunch opponent. When the Conquest of Mecca took place, he closed himself in his home and sent his son to the Holy Prophet to seek security for him, because he feared for his life on account of the opposition he had shown towards Islam, even though the Holy Prophet had granted general amnesty. Upon meeting his son, the Holy Prophet assured him that Suhail was protected.

The sons of Abu Lahab and Safwan bin Umayyah were also pardoned and they accepted Islam.

Hazrat Khalifatul-Masih V said that after the Conquest of Mecca, the Holy Prophet sent envoys in different directions to invite people to Islam and also to destroy any idols. (Adapted from summary prepared by the Review of Religions)

The Expedition of Hazrat Khalid bin Walid towards the Banu Jazimah.

The Expedition of Hazrat Hisham bin al-Aas to Yalamlam.

The expedition of destroying Suwa' is mentioned in the Holy Qur'an (71:24): 'And they say to one another, "Forsake not your gods under any circumstances. And forsake neither Wadd, nor Suwa', nor Yaghuth and Ya'uq and Nasr."

(Adapted from summary prepared by the Review of Religions)

mentioning battles and expeditions from the life of the Holy Prophet (may peace and blessings of Allah be on him), speaking today about the Battle of Hunain that took place in Shawwal 8 AH. This battle is mentioned in the Holy Qur'an (9: 25-27):

“Surely, Allah had helped you on many a battlefield, and on the Day of Hunain, when your great numbers made you proud, but they availed you nought; and the earth, with all its vastness, became straitened for you, and then you turned your backs retreating. Then Allah sent down His peace upon His Messenger and upon the believers, and He sent down hosts which you did not see, and He punished those who disbelieved. And this is the reward of the disbelievers. Then will Allah, after that, turn with compassion to whomsoever He pleases; and Allah is Most Forgiving, Merciful.”

His Holiness said that the Holy Prophet came to know of these preparations by the Banu Hawazin when, prior to the Conquest of Makkah, the Holy Prophet sent a contingent ahead who happened to capture a man from the Banu Hawazin who served as a spy.

29 August 2025

Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V continued mentioning details of the Battle of Hunain. The Holy Prophet (may peace and blessings of Allah be on him), upon departing from Mecca, appointed Hazrat Utab bin Asib (may Allah be pleased with him) as the first leader of Mecca.

It is recorded that the Muslim army was the largest and most equipped of all the battles that had been fought. The Holy Prophet set out with 12,000 Muslims: 10,000 companions from Madinah and 2,000 new Muslims from Mecca. There was a large tree called Dhat Anwat, which the idolaters greatly revered. As the caravan passed by the tree, some of the new converts from Mecca requested the Holy Prophet to appoint a similar tree for them. The Holy Prophet responded, saying that they had said the same thing that Moses' (may peace be on him) people said to him: “O Moses, make for us a god just as they have gods.” He said, “Surely, you are an ignorant people.” (7:139)

The Holy Prophet arrived at Hunain on the 10th of Shawwal. The enemy army numbered about 30,000. The Holy Prophet appointed Khalid bin Walid as the commander of a contingent that went ahead of the army. On the day of Hunain, one of the Muslims said that they would not lose on account of their large numbers. The

His Holiness said that before departing from Makkah, the Holy Prophet (may peace and blessings of Allah be on him) analyzed and saw that the Muslims did not have sufficient armament for the level of battle that was expected. The Holy Prophet asked Safwan bin Umayyah to loan his weaponry which would later be returned to him. He provided chainmail, weaponry and even camels. After the battle when the armory was being collected to be returned to Safwan, it was noticed that there were a few short of the number originally given by Safwan. The Holy Prophet told Safwan that he would instead pay the amount for the missing armor. However, in that time, Safwan had completely changed and accepted Islam, and refused to take any amount from the Holy Prophet. It is astonishing that the Holy Prophet, the Victor of Mecca who now had control over all the wealth, still took loans for the sake of the battle from various people, with the guarantee of repaying the amounts in full. (Adapted from summary prepared by the Review of Religions)

Holy Prophet did not like this statement, and the Holy Qur'an also records a dislike for this statement: “When your great numbers made you proud.” (9:25)

There were three parts to the battle: the first attack launched by the Muslims, which caused defeat to the enemy army; upon seeing this, some Muslims started collecting spoils. The second part was when the hidden contingent of archers launched a surprise attack against the Muslims, and to save themselves, the Muslims, who included new Muslims, ran to safety. This caused the Muslim army to disperse. The third part of the battle is when the Muslim army regrouped and waged a decisive attack, delivering the final blow to the Banu Hawazin. The details of the battle shall continue.

His Holiness said that the Jalsa Salana in Germany is commencing today. All the attendees should pray that Allah enables them to achieve the purpose of the Jalsa.

His Holiness advised praying for the general state of the world and for its peace. Worldly people are advancing towards destruction due to their own actions.

He said to pray for the Palestinians. The Israeli government has crossed all bounds in perpetrating cruelties and injustices. (Adapted from summary prepared by the Review of Religions)



Hazrat Khalifatul Masih V Mentions US Ahmadis

Hazrat Khalifatul-Masih V mentions Amatul Naseer Nighat

Hazrat Khalifatul-Masih V (may Allah be his Helper) led the funeral prayer in absentia of Amatul Naseer Nighat wife of Rāja ‘Abdul Mālik, after the Friday sermon on 11 July 2025. She passed away recently at the age of 70. Inna Lillāhi Wa Innā Ilaihi Raji‘oon. [Surely, to Allah we belong, and to Him shall we return. (Al-Baqarah 2:157)]

She was a Mūsī. She was the granddaughter of Hazrat Mirza

Sharīf Aḥmad (May Allāh be pleased with him), the great-granddaughter of Hazrat Nawwāb Amatul Ḥafīz Begum (May Allāh be pleased with her), and the daughter of Colonel Mirza Dawūd Aḥmad. She also spent a significant amount of time in the USA, where she served Lajna as Secretary of Finance and Secretary of Hospitality for nearly ten years. She was regular in giving alms and charity. She helped the poor, even helping some build their homes. She

was very hospitable and caring. She prayed a great deal and with great fervor. She would often recite the poetic couplets written by the Promised Messiah (may peace be on him). She was very kind to her neighbors and her relatives. His Holiness prayed that may Allah grant her forgiveness and mercy. (From the summary of the Friday Sermon of Hazrat Khalifatul-Masih V dated 11 July 2025)

Important Instructions of Hazrat Khalifatul-Masih V

(may Allah be his Helper)

About the Dress Code in the Mosques

Respected Amir Sahib has received the following Circular from the Tabshir Islamabad, UK, to be circulated in all local Jamā‘ats:

The following instructions of Huzoor-e-Anwar (may Allah be his Helper) are sent to you to be circulated to all local Jamā‘ats.

“One should wear simple clothes to the mosque. The clothes should not feature company logos, pictures, cartoons, or animal designs. Since we cover pictures in front of us during prayer, our clothes should also be plain. If someone is wearing a shirt or vest with such designs, they should wear a plain jacket over it.”

(National General Secretary, USA)



Taqwa is a prerequisite for success

Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V inaugurates the 56th Annual Convention of the UK



After reciting Tashahhud, Ta'awwudh and Surah Fātiḥah, Hazrat Khalifatul-Masih V (may Allah be his Helper) delivered the inaugural address of the 56th Annual Convention of the UK held at Hadeeqatul-ul-Mahdi, Alton, a summary of which is as follows:

Hazrat Khalifatul-Masih said that the current volatile situation of the world may seem concerning, but it should not be if the world only remembered that

there is a Creator, Who created everything and everyone. Despite giving humans the capability to distinguish between good and evil, it seems that most people are leaning more towards vice rather than righteousness, which is proven through the large number of atheists who are propagating satanic values without realizing that they will be held accountable one day. On the other hand, there are those who claim to believe in God and His divine teachings, but

their actions contradict their supposed beliefs. This includes Muslim political leaders, who, due to their weakness in the physical world, are dependent on others and as a result, carry out their bidding. Despite being Muslim, they have given priority to the might of non-Muslim world leaders over God Almighty.

By accepting the Promised Messiah (peace be on him), we should obey his teachings and try our utmost to bring the world

towards the right path. This can only be done by acting on the teachings of the Promise Messiah (peace be on him), and if we do not follow through without actions, we will join the ranks of those Muslims who are only Muslim by name. To become true Ahmadis, it is imperative to tread the path of Taqwa. Only then can we spread the message of Islam to the world.

The Promised Messiah (peace be on him) states that God Almighty gave us the teachings of Taqwa right from the beginning, through the Holy Quran. As such, the people of this community should make it a condition for themselves to lead their lives with piety, simplicity, and humility. Through this, we can gain the strength to stand against the

aggression and rage of others. Such aggressions only fester when someone gives themselves priority over others, but the people of this community should not belittle and insult each other. Such traits take a person away from righteousness and ultimately God, leading to a person's destruction.

The Promised Messiah (peace be on him) states that people should respect each other and avoid insulting others because the result can be that such a person who does this turns out to be ill-fated later on in life. Hence, in accordance with the Holy Quran, in the estimation of God, the most honorable are those who have Taqwa:

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ

“Verily, the most honorable among you, in the sight of Allah, is he who is the most righteous among you.” (49[Surah al-Hujurat]: 14)

The Promised Messiah (peace be on him) states that God Almighty is always watching, so whilst keeping that in mind, we should endeavor to live with Taqwa. This also brings about true knowledge, which is not just that of this world, but also of the Hereafter. Worldly knowledge on its own can become useless without divine knowledge. Hence, people should try to attain proper knowledge. (Edited from the report prepared by Al-Hakam dated 25 July 2025)

God continues His Divine support for Jamā'at Ahmadiyya

Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V highlights global progress during his second day address to the 56th Annual Convention of the UK

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

1. New Jamā'ats and locations

Over 350 new chapters were established around the world.

2. Construction of mosques and mission houses

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

3. Waqar-e-Amal

Reports from 113 countries indicated that through the scheme of Waqar-e-Amal (voluntary labor), members of the Jamā'at contributed over 440,000 hours of work.

4. Wakalat-e-Tasnif and central publications

Several key books of the

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

5. Wakalat-e-Ishā'at

The Wakalat-e-Ishā'at received reports from 86 countries detailing the publication of over 350 different books, pamphlets, and folders, with a total print run of around 1.8 million. A collection of Answers to Everyday Issues by Hazrat Khalifatul-Masih V was also published in book form.

6. Central Desks, Presses and Digital Initiatives

The various central language

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

7. Other Organizations and Departments

The total number of Wāqifin-e-Nau has reached 85,489. Over 8 million leaflets were distributed in 109 countries, reaching an estimated 25 million people. Makhzan-e-Tasaweer, Ahmadiyya Archive and Research Centre, Al Fazl International, Al-Hakam and The Review of Religions all reported continued growth in preserving history and expanding their global reach through print and digital media. The IAAAE continued its work in providing clean water and

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

8. Bai'ats (pledges of allegiance)

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

In the end, Huzoor described

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

The World Should Recognize the Promised Messiah and Mahdi

Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V delivers the concluding address of the 56th Annual Convention of the UK

Before the formal session commenced, Rafiq Ahmad Hayat, Amīr Jamā'at Ahmadiyya UK, read out a message of goodwill from His Majesty King Charles III, addressed to members of the Jamā'at, particularly those present at Jalsa Salana UK.

Thereafter, he announced the recipient of the 2025 Ahmadiyya Muslim Prize for the Advancement of Peace. The 2025 prize is to be awarded to Gregoire Ahongbonon of Benin.

The Secretary Ta'lim UK, Nadimur Rahman presented the names of Ahmadi Muslim students who had achieved academic distinction over the year.

Hazrat Khalifatul-Masih V (may Allah be his Helper) commenced his address by noting that contemporary clerics often level baseless allegations against the Promised Messiah (may peace be on him), accusing him – God forbid – of falsely claiming to be the Messiah and blaspheming against the Holy Prophet (may peace and blessings of Allah be on him). Huzoor firmly refuted this, affirming that such accusations are entirely unfounded. The Promised Messiah himself repeatedly clarified that whatever spiritual rank or honor he attained was solely through the grace and guidance of the Holy Prophet.

The Promised Messiah emphasized that this was an era in which the world was in desperate need of a Reformer, yet the so-called

scholars of the time persist in rejecting the Messiah. He described the state of the Muslim world, noting with concern how Muslims are drifting away from the essence of Islam, while their leaders appear largely indifferent to this alarming trend. It is precisely due to this neglect that Muslims continue to face marginalization and persecution globally. In contrast, it was the Promised Messiah who bore genuine concern for their plight.

The Promised Messiah says:

“O ye Muslims who are the last remaining vestiges of believers of high resolve and the progeny of the pious! Hasten not towards denial and mistrust and fear this terrifying pestilence that is raging all around you with countless people falling into its treacherous trap. You are witnessing how aggressively efforts are being exerted to obliterate the religion of Islam. Is it not an obligation upon you that you too should make an effort? Islam did not proceed forth from man that it could be destroyed by the efforts of man, but pity upon those who are bent upon its destruction, and pity again upon those who have everything for their wives, their children, and their selfish pleasures, but nothing in their pockets for the share of Islam. Woe be

upon you slothful ones! Not only do you yourselves lack any ability to propagate the message of Islam or manifest its spiritual light, but you are also incapable of accepting with gratitude the movement established by God Almighty that has come to manifest the brilliance of Islam. These days, Islam is like a lamp stored away in a trunk or like a freshwater spring concealed by twigs and trash. This is the very reason that Islam is in a state of decline; its beautiful face cannot be seen, and its attractive figure is not visible. It was the obligation of the Muslims to exert their utmost to show its charming face and sacrifice not only their wealth but also their blood, shedding it as if it were water; however, they did not do so. In the height of their ignorance, they also remain stuck in the error of ‘Are not the earlier books sufficient?’ They fail to realize that to repel modern forms of mischief, which continue to appear in ever-evolving guises, it is also necessary to have a modern means of defense. Moreover, when darkness began to spread in every era in which a Prophet, Messenger, or Reformer appeared, were the earlier

books not already available?”

Huzoor referenced a survey conducted in the UK which revealed that a significant portion of the population holds negative views toward Muslim immigrants, largely due to the perception that Islamic teachings are harsh – an impression reinforced by certain so-called scholars who promote such distorted interpretations. The Promised Messiah voiced deep concern over this misrepresentation and emphasized the urgent need to convey the true, beautiful teachings of Islam. It was for this very purpose that a divinely appointed Reformer was required. Hazrat Ahmad said:

“Therefore – O brethren! – it is necessary that light should descend from Heaven at a time when darkness is spreading. I have already explained in this very treatise that God Almighty states in Surah al-Qadr – rather, gives glad tidings to the believers – that His Book and His Prophet were sent down from Heaven during Lailtul-Qadr [the Night of Decree]. Every Muslih [Reformer] and Mujaddid [Renewer] who comes from God Almighty verily descends during Lail tul-Qadr.

“Do you understand what Lail Tul-Qadr is? Lail Tul-Qadr is the name of that age of darkness whose darkness reaches an extreme limit. For this reason, such an age inherently demands that a light descend to dispel the darkness. This period has been designated metaphorically as Lail Tul-Qadr, but in reality, it is not a night. It is an age that is akin to night on account of its darkness. When a

thousand months elapse – the period that brings the span of a human life close to its end and heralds the departure of human senses – after the death of a Prophet or his spiritual successor, then this ‘night’ begins to establish itself. Then, the seeds of one or many Reformers are sown secretly by heavenly operation, which are prepared covertly to make their appearance at the head of the new century. Allah the Glorious alludes to this by saying:

“The Night of Destiny is better than a thousand months.” [Surah al-Qadr, Ch. 97: V. 4]

“Meaning that: The one who beholds the light of this Lail Tul-Qadr and attains the honor of being in the company of the Reformer of the age, is better than an old man of eighty years who did not experience that glorious period; and had he experienced even one moment of that period, then that one moment would have been better than those thousand months that had passed before. Why is it better? Because during this Lail Tul-Qadr, the angels of God Almighty and the Holy Spirit descend from Heaven alongside that Reformer by command of the Lord of Majesty, not in vain, but for the purpose of descending upon worthy and eager hearts and opening the paths of peace. Accordingly, they remain engaged in opening all the paths and lifting all the veils until the darkness of heedlessness disappears and the dawn of guidance breaks. Now – O ye Muslims! – read these verses carefully and see how

much God Almighty praises the age in which He sends a Reformer to the world at the hour of need. Would you fail to appreciate such an age? Would you look down upon the pronouncements of God Almighty with scorn?”

Hazrat Khalifatul-Masih V stated that numerous individuals come to accept Islam Ahmadiyyat when they approach it with sincerity and an open mind, free from prejudice or obstinacy. Therefore, each person must reflect deeply on how they can play a role in spreading the true teachings of Islam and strive to recognize the person who has been divinely appointed by Allah in this age.

Hazrat Khalifatul-Masih observed that hostile forces continue to conspire against Islam, while Muslim leaders remain largely indifferent to this alarming reality. Although religious freedom is claimed in principle, in practice, deceptive and anti-Islamic tactics – aligned with the influence of the Dajjal – are increasingly at play, undermining both the faith and its adherents.

Hazrat Khalifatul-Masih V highlighted that current data reveals a troubling trend: the harsh and misguided interpretations of Islam promoted by certain so-called scholars are driving people away from religion. In light of this, it becomes the sacred duty of every Ahmadi Muslim to disseminate the true and beautiful teachings of Islam with wisdom and compassion.

In response to such hostility, Hazrat Khalifatul-Masih V counselled that although opponents may use vile language against Ahmadis, they must never retaliate in kind. Instead, Ahmadis should uphold the highest moral standards and spread the message of Islam Ahmadiyyat with dignity and wisdom.

Hazrat Khalifatul-Masih V noted that recent reports indicate the

words of the Promised Messiah are being fulfilled precisely as foretold, and that the support of God is clearly manifest in their realization.

In the end, Hazrat Khalifatul-

Masih V led everyone in silent prayer, after which he announced the attendance of Jalsa Salana UK 2025 to be 46,061. He then mentioned that the Jalsa proceedings were also attended

virtually by about 15,000 participants from 96 Jamā'at centers in 56 countries. (Edited from the report prepared by Al-Hakam dated 27 July 2025)

It is the duty of Lajna Imā'illāh to reform the Society

Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V addresses Lajna and Nāsirat on the second day of the 56th Annual Convention of the UK



Hazrat Khalifatul-Masih V (may Allah be his Helper) invited Lajna Imā'illāh UK's Secretary, Umūr-e-Ṭālibāt, to announce the names of Lajna students who have achieved academic excellence over the past year.

Following this, Huzoor took to the podium to deliver his address. After Tashahhud, Ta'awwudh and Surah al-Fāṭihah, Huzoor stated that many girls ask how they can help the Jamā'at alongside their worldly education.

Hazrat Khalifatul-Masih V stated that Lajna Imā'illāh could be of value to the Jamā'at in any field they were in, or even if they were raising their children and taking care of the home. They should remember that they are the ones who must reform society. For this, they have to follow the commandments of Allah, reform themselves, improve their spiritual and moral state, and bring about a revolution.

Allah the Almighty has given women a high station. The Promised Messiah (may peace be on him) spoke about the rights and responsibilities of women on many instances. This is because in our society, women are not always given their due respect, and their rights are not

always protected.

The Promised Messiah said that the Holy Prophet (may peace and blessings of Allah be on him) emphasized kind treatment to one's wife. Thus, the relationship between a man and his wife must be one of love and understanding. Without this, he cannot be truly good.

However, if a woman does something that goes against the teachings of Islam, the man should make it clear that such things would not be tolerated. But he is still not supposed to be so harsh that he cannot cover her faults.

People complain that men often appear very virtuous to the world, but at home, they do not uphold those values. However, Allah states that women should be dealt with in the best manner. The Promised Messiah also stated that if you are not good to your wives, then what good can you do in the world?

If a woman does something out of turn, the man should seek her reformation. But although this responsibility is the man's, he must first be reformed himself. For if man is not firm in his faith, how can he instill that faith in his wife?

Most men seem to think that Islam allows them to chastise women freely. But this is false because Islam has created steps for men to follow in the case of seeking reformation. The Promised Messiah even received a revelation regarding one of his companions who had mistreated his wife that such actions are not appropriate.

The fundamental principle in Islam is that men and women must live in harmony and treat each other in the best manner. Nikah is a pledge, so they should try their best to fulfil this pledge. Men must pray for their wives, and neither should hasten towards divorce.

The Promised Messiah remarks that the way Islam protects the rights of women is unmatched in any other religion. The Holy Quran states:

وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَ بِالْمَعْرُوفِ

“And they [the women] have rights similar to those [of men] over them in equity.” (Surah al-Baqarah, Ch. 2, V. 229)

Many men abuse their wives greatly, but they should remember that the standard of Islam is for a couple to

live as true friends; it is only then that they will be able to fulfil the rights they owe to each other. Huzoor stated that wives are the first witnesses to the righteousness of their husbands. And if there is unrest in their relationship, they would not find Allah's pleasure.

Huzoor stated that the allowance to marry more than once is not without its conditions. The Promised Messiah states that men should make sacrifices for the sentiments of their wives, so much so that if he sees that marrying another wife (even with valid reasons) would upset the wife, then he should forego that right to protect her emotions.

The principle is that man should not seek to marry more than once merely as a desire; rather, it should only be done because of valid reasons. Huzoor even stated that women have the right to demand at the time of her nikah that her husband will not marry again during their marriage; otherwise, they have no right to protest a second marriage.

Some say that women have been commanded to do purdah, and this has constricted their movements. But the Promised Messiah said that people have misunderstood the wisdom of purdah; they have not been caged in their homes.

The Promised Messiah states that purdah is a kind of barrier that prevents men and women from mixing

freely. In such cases, they could easily falter and fall into sin. While many forward-thinking societies consider free mixing to be a positive thing, Islam prevents the creation of such circumstances where men can abuse women or where they both can fall into sin.

Huzoor also noted that women should not think that they are the only ones who are being addressed, but these matters are also addressed to the men. They must reform themselves and present their best examples; otherwise, they would be guilty.

Huzoor said that the Holy Quran states:

اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُمْ زِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ

“Know that the life of this world is only a sport and a pastime, and an adornment, and [a source of] boasting among yourselves, and [of] rivalry in multiplying riches and children.” (Surah al-Hadid, Ch. 57: V. 21)

Huzoor emphasized that our purpose on this earth is not to be engulfed in the pleasures of this world, which lead us away from our great purpose. When we realize this, we will be able to inspire a revolution in the world, and the world will then be forced to accept the superior teachings of Islam. (Edited from the report prepared by Al-Hakam dated 26 July 2025)

اپنے علم اور معرفت کی ترقی کے لئے
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Ahmadiyya Muslim Community, Argentina, holds Book Fair



Jamā'at Ahmadiyya Argentina had the opportunity to participate with an exhibition in the International Book Fair of Argentina, which was held in Buenos Aires from 22 April to 12 May 2025. This is the most prestigious cultural event in Argentina and is considered

one of the most significant book fairs in the world, with more than one million visitors each year. We had the opportunity to present at our stand the translation of the Holy Quran in various languages and different Islamic literature in the Spanish language.

During the book fair, thousands of people were introduced to the true Islamic teachings and the advent of the Promised Messiah. A special exhibition was prepared about the efforts of Hazrat Khalifatul-Masih V (may Allah be his Helper) as a global voice and champion for peace. Furthermore, two conferences were held during the Book Fair: The first one was an interfaith session in which the importance of dialogue and mutual respect was highlighted. Whereas the second one was on “Islam: A religion of peace” and several aspects were covered to underline the relevance of the Islamic principles in our day and age. (Report by Marwan Sarwar Gill, Missionary, Argentina, Al-Hakam, 13 June 2025)

The Gambia holds the 47th Annual Convention

On 25-27 April 2025, Jamā'at Ahmadiyya The Gambia held its 47th Annual Convention at the Nusrat Senior Secondary School, Bundung. This year's theme was “Ahmadiyyat: The Renaissance of Islam.”

The Jalsa commenced with a special message from Hazrat Khalifatul-Masih V (may Allah be his Helper), read out by Amīr Jamā'at Gambia, Baba F Trawally. The Jalsa featured insightful speeches from prominent scholars and included the live Friday sermon of Hazrat Khalifatul-Masih V. The Jalsa was also attended by various dignitaries, including the Vice President of The Gambia, Muhammad BS Jallow; Minister of Information, Dr Ismaila Ceesay; Minister of Digital Economy, Mr Lamin Jabbi; and several National Assembly Members and religious leaders.



Vice President Jallow expressed deep appreciation for the Jamā'at's role in national development, recalling his own personal support from the Jamā'at during his student years. Honorable Sulayman Saho, National

Assembly Member for Central Badibu, also praised the Jamā'at's humanitarian efforts and called on the government to support its initiatives.

The Jalsa concluded with a closing address by Amīr Sahib, who emphasized the moral upbringing of

children, especially in light of the dangers posed by modern digital content. The session ended with a silent prayer. Over 6,000 people attended the Jalsa Salana from The Gambia and neighboring countries. (Report by Alieu Fatty, Missionary, The Gambia, Al-Hakam, 13 June 2025)

3rd National Conference of World Religions held in Greece



Ahmadiyya Muslim Community Greece held its 3rd National Conference of World Religions at Serfaio – City of Athens, on 22 May 2025, with the aim of promoting respectful dialogue, mutual understanding, and

tolerance among different faiths in Greece. The theme of this year's conference was "Why Religion?"

Distinguished speakers this year included the Chairwoman of the Assembly of Baha'is in Greece, the President of the ISCKON Community in Greece, the Archpriest of the Patriarchate of Alexandria & All Africa, the Ambassador of the Vatican and representative of His Holiness Pope Leo XIV in Greece, the Representative of the Sikh Community of Athens, the Archbishop of the Catholics in Athens and Atta-Ul Naseer, National President of Jamā'at Greece.

An exhibition of the Holy Quran with over 40 translations and literature of the Jamā'at was also displayed. (Report by Khalida Ahmad, Greece, Al-Hakam, 12th July 2025)

Jamā'at Ahmadiyya Georgia holds third Jalsa Salana



Ahmadiyya Muslim Community, Georgia held its third Jalsa Salana on 30-31 May 2025 in the city of Tbilisi. Attendees travelled from far and wide to be part of this blessed gathering. We were honored to receive a special message from Hazrat Khalifatul-Masih V (may Allah be his Helper). Furthermore, Athar Zuba, Chairman of Humanity First Germany, attended the Jalsa as the Markaz representative.

The Jalsa started with a special message from Hazrat Khalifatul-Masih V (may Allah be his Helper). First speech was on "The Revelation of the Promised Messiah (may peace be on him): 'I see my community in Russia

like grains of sand in number'" by Hafiz Athar Mahmood, President and Missionary of Jamā'at Azerbaijan; "The Prophecy of the Holy Quran: Fulfilment in Modern Era" by Hafiz Abdul Basit, a medical student in Georgia; "Services of Humanity First Georgia" by Labeeb Ahmad, a medical student in Georgia and "Love for Allah the Almighty and the Holy Prophet Muhammad (may peace and blessings of Allah be on him) by my humble self. The first speech on the second day was delivered by the President of Georgia Jamā'at on "The Promised Messiah's Love for the Holy Prophet Muhammad." Thereafter, Dr. Daud Tahir (currently residing in the UK) shared several faith-inspiring incidents from his life as a waqif. Further speeches included "Excellent Example of the Holy Prophet as the Guarantor of World Peace" by Jameel Ahmad Tabassum, Missionary-in-Charge, Russia. The session concluded with an address from markaz representative. Representatives from six countries attended the third Jalsa Salana Georgia, with a total attendance of 58. Guests came from Russia, Germany, the UK, Australia, Azerbaijan and Austria. It is also noteworthy that MTA International Germany Studios played an active role in the recording and photography of the Jalsa. (Report by Haroon Ahmad Ata, Missionary, Georgia, Al-Hakam, 20 June 2025)

Humanity First Guyana – Medical Mission and Outreach Program Report June 16–18, 2025 | New Amsterdam, St. Cuthbert’s Mission Village & Georgetown “Bringing Health, Hope, and Humanity to Every Corner of Guyana.”



(L) Medical Camp in New Amsterdam, Guyana. (Right) Village Captain visiting our medical camp.



(L) Medical Camp in the Village (Right) U.S. Ambassador visited our Medical Camp in Georgetown, Guyana



(L) HFG team in the Village after Medical Camp (Right) Prime Minister of Guyana meeting HFG Team

By the grace of Allah, Humanity First Guyana proudly hosted a week-long medical mission from June 14–21, 2025, welcoming a delegation of 13 medical students and one doctor from the United States. These dedicated young professionals raised their own funds to travel to Guyana as part of the international “Gift of

Health” initiative. With a spirit of compassion and service, they organized and brought vital supplies—including medicines, eyeglasses, clothing, and hygiene kits—for distribution across multiple communities.

During their visit, the team conducted three successful medical

outreaches in New Amsterdam, St. Cuthbert’s Mission (Village), and Georgetown, collectively serving 548 patients. These initiatives were made possible through the efforts of 45 local and international volunteers, as well as strong partnerships with various organizations and government

bodies.

The following services were provided free of cost during the three-day medical outreaches:

- Doctor consultations
- Blood pressure & blood sugar testing
- Laboratory services
- HIV testing (60 individuals)
- Optical care (162 patients)
- Blood donations (14 units collected)
- Vaccinations
- Pharmacy services
- Counseling

In addition to medical care, HFG also provided various forms of humanitarian assistance, including:

- 75 pairs of spectacles were distributed
- 200 dental kits
- 208 food hampers
- Clothing, shoes, toys, and hygiene items were given to over 300 recipients

We were honored to welcome several distinguished guests during our medical outreaches. Their visits to the outreach sites and words of encouragement motivated our volunteers and organization to continue serving humanity. Among

the honorable guests were:

Hon. Mayor of New Amsterdam, Mr. Wainwright McIntosh, and members of the Town Council.

Village Toshao (Captain) and Council of St. Cuthbert's Mission Village.

U.S. Ambassador Nicole D. Theriot, whose presence at the Georgetown site greatly inspired the team.

Media outlets, including Little Rock Radio, helped raise awareness and captured the event's success. (Report by Maqsood Ahmed Mansoor, Chairman, Humanity First Guyana)



An Ahmadi Muslim Arrested for Distributing Food to Ashura Procession on the 10th of Muharram

The Dawn News of Pakistan correspondent Gabol reported on 7 July 2025 that Gujranwala police arrested an Ahmadi Muslim on charges of distributing *Langar* (Food) to the procession of the 10th of Muharram 1447 AH. He was sent to jail on a seven-day judicial remand.

A citizen filed a First Information Report (FIR) on 6 July 2025 at Satellite Town Police Station under section 298-C of the Pakistan Penal Code. According to this section, the Ahmadi Muslim behaved himself a Muslim and should be penalized.

(The Dawn News, 7 July 2025)



Ahmadiyya Muslim Community (AMC), Brooklyn, USA, distributes flyers



Ahmadiyya Muslim Community (AMC), Brooklyn, USA, distributed flyers. Seven Khuddam distributed flyers at two locations in Staten Island. The chapter had the opportunity to dialogue with people. They also distributed free water bottles to all the people walking by. (Abrar Hossain, Brooklyn, reported on June 29, 2025)

Activities of Lehigh Valley, USA



June 2025 marked several activities in the Lehigh Valley Jamā'at

On June 6, 2025, the Jamā'at celebrated 'Id-ul-Adha. Prayers were held at 10:30 AM at the mosque. Over a dozen guests, family members of Dr. Usman Shah, joined us for 'Id. After prayers, all enjoyed lunch organized by Ziyafat Secretary, Rafi Bajwa.

Our new outdoor digital sign was installed this month

The funds for the purchase of the sign were partially donated by the National Tabligh Department. The electronic sign allows us to display different messages which can be controlled remotely. Much thanks go to Rafi Bajwa, Farid Ahmad and Naseem Waseem for being persistent in making this process move forward. They contacted various installers, worked with the National Property Secretary to get the funds for permits and installation, and helped remove our old sign. We are looking into adding a frame to beautify the sign more.

Ta'lim Secretary organizes Spiritual Fitness Event

On June 22, 2025, we held a Spiritual Fitness event organized by our Ta'lim Secretary, Essam Ahmed. The program started at 11 am with recitation of the Holy Quran. This was followed by an interactive presentation by Essam Ahmed on what it means to be an Ahmadi Muslim. There was active participation by the members. Murabbi Azam Akram joined the program and gave a speech to conclude the program. The presentation and speech were geared towards contemporary issues facing the youth of our community and nation.

National Tabligh Secretary visits the Jamā'at

On June 30, 2025, our Jamā'at was visited by National Tabligh Secretary, Waseem Syed from Los Angeles. He spent the last few weeks visiting many different Jamā'ats in the Northeast. We were able to show him our new outdoor sign which he helped finance. After dinner, the National Tabligh Secretary spoke about the importance of each member doing their small part in Tabligh. Simply exhibiting the morals of a good Muslim will show others what Islam truly is. Missionary Azam Akram was also present and spoke about the Prophet Muhammad's approach to Tabligh. The evening was inspirational for all those who attended.

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Over Nine Thousand and Nine Hundred Gathered for the Annual Convention

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

Mahmud Ahmad Nagi, Columbus, Ohio

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

The Opening Session

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

The opening session started with the recitation from the Holy Qur'an by missionary Sulman Tariq, and Mr. Khalid Minhas read in a melodious voice some couplets from the poetry of the Promised Messiah, peace be on him.

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

Hazrat Khalifatul-Masīḥ said, "You must keep your coming generations attached to the Jamā'at. The Jalsa is held for this purpose: that we gather together for the attachment of intellectual, spiritual, and moral progress... Jamā'at has now formed an integrated unity of people from diverse backgrounds. If we want to understand its

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

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

Second Day Morning Session

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

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

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

Second Day Afternoon Session

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

About three hundred non-Ahmadi guests from other religions

and organizations were specially invited. Mr. Amjad Khan, National Secretary of Public Affairs, introduced guests. Some of them delivered short speeches. The speakers appreciated the efforts of Jamā'at Ahmadiyya in bringing peace at the international level. Almost all guests spoke highly about the slogan of the Jamā'at, "Love for All, Hatred for None." The following guests addressed the audience:

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

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

Concluding Session

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

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

Ahmadiyya. Congratulations to all who received these awards.

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

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

English Essays:

First Prize: Ahsan Ghulam Mohar, Philadelphia, PA

Second Prize: Nazia Khurshid Ahmad, Georgia

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

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

Urdu Essays:

First Prize: Qudrat Ullah Ayaz, Milwaukee, WI

Second Prize: Sayyeda Zaheda Begum, Milwaukee, WI

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

(Report by Qudrat Ullah Ayaz, Milwaukee, WI)

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

مغربی معاشرے میں اسلامی اقدار کا احیا

The third speech was delivered by Azhar Haneef, Missionary in-Charge and Na'ib Amīr Jama'at USA

on the topic, "Intrigues Against Early Khilafat and Role of Ahmadiyya Khilafat in Restoring Islam to its Glory.

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

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

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

In the end, he led silent prayers

ending the three-day proceedings of 75th Jalsa Salana, USA.

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

Ladies' Session

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

1. Way of the Seekers: Striving for High Moral Values by Nadia Ahmad.
2. The Deceptions in Modern Societies: What is the Ideal

Society by Attiya Zafar.

3. The Best Model of Leadership: Khilafat-e-Ahmadiyya by Fareha Hameed
4. Consider the Service of Faith as a Blessing From God by Fizza Nasir.
5. A Journey of Spiritual Awakening: Embracing Islam and Ahmadiyyat by Durr-e-Sameen Prapulla.
6. Strengthening Your Bond with the Promised Messiah (may peace be on him) Through Wasiyyat by Dr. Hiba Tul Waheed Ghani.
7. Jalsa Salana: A Special Gathering by Dhiya Tahira Bakr, National Sadr Lajna Imā'illāh USA.

Special Programs:

Rishta Nata Booth

Risha Nata, Department of Ahmadiyya Muslim Community,

USA held events at the 75th Jalsa Salana, USA. They arranged two programs, "Meet and Greet" and "Marriage in Islam."

Wāqifīn-i-Nau program for boys and girls

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

Exhibition:

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

AMI Bookstore:

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



75th USA Jalsa Salana and Jalsa Cares Initiative

1. Convention Scope & Theme:

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

2. Keynote & Distinguished Speakers:

1. U.S. Sen. Chris Van Hollen (D-MD) — Awarded 2025 Ahmadiyya Muslim Humanitarian Award; praised Ahmadiyya Muslim Community's "Voices for Peace" campaign and Humanity First USA's lifesaving work in Gaza; called for global dignity and self-determination for Palestinians.
2. VA Sen. Ghazala Hashmi — Linked Jalsa's message to July 4th; affirmed "Love for All, Hatred for None" as a universal truth championed by Huzoor (may Allah be his Helper).
3. VA Del. Joshua Cole — Quoted Qur'an 49:13; stressed belonging and patriotism: "You belong here. This is

your country.”

4. VA Sen. Schuyler Van Valkenburg — Welcomed Jalsa to Richmond near the Virginia Statute for Religious Freedom; affirmed “Love for All, Hatred for None.”
5. VA Sen. Saddam Salim — Commended volunteer spirit, seamless logistics, and Jalsa Cares as living the Community’s motto.
6. VA Sen. Kannan Srinivasan — Highlighted unity: love bridges divides; praised Jamā’at’s service locally and globally.
7. Richmond Mayor Danny Avula — Lauded Huzoor (may Allah be his Helper) as a leading Muslim voice for peace; urged leaders to embrace that message.
8. Dr. Scott Weiner (USCIRF) — Stressed global persecution of Ahmadis; expressed solidarity; praised Jamā’at’s roots in peace and service.
9. Prof. Heather Ferguson (Claremont McKenna College) — Applauded Jamā’at as an inspiring force of compassion, modeling mercy and justice daily.

3. Jalsa Cares (July 3):

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

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

4. Media Coverage (Five Key Articles):

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

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Department of TaQWA



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

By the grace of Allah, three

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

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

acknowledgment of their great achievement.



75th Jalsa Salana USA

The Sacred Striving of Lajna Imā'illāh USA

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

By the Grace of Allah, thousands of devoted members gathered in Richmond, Virginia, on July 4th, 5th, and 6th, 2025, for the 75th Jalsa Salana USA—marking a blessed return to the Richmond Convention Center for the second consecutive year. As familiarity with the venue deepened, so too did the atmosphere, which radiated comfort, togetherness, and spiritual anticipation.

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

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

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

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

Regarding the Jalsa program and speeches: all speeches were very motivating and inspiring. I noticed that for some, the subject matter of the Jamā'at speeches and Lajna speeches overlapped—that is, (1) societal

adverse influences and what Islam/Ahmadiyyat offers, (2) Waqf-e-Jadid and Wasiyyat, (3) History and significance of Jalsa Salana. This was by the grace of Allah. To me, it demonstrated the importance of the matter and divine inspiration.

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

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

Spiritual reflections and highlights

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

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

- #4: That under the impulse of any passions, he/she shall cause no harm whatsoever to the creatures of

Allah in general, and Muslims in particular, neither by tongue nor by hands nor by any other means.

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

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

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

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

Lajna Imā'illāh and Nāsirat activities



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

Additionally, Lajna members shared expertise from their affiliations with various Ahmadiyya associations—Medical, IAAAE, Women Scientists, Lawyers

Association, Education, Al-Furqan, Ahmadiyya Muslim Women Student Association, PAAMA, and others.

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

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

Celebrating the 75th milestone

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



Innovations in the children's Jalsa Gah (CJG)

I made changes this year to better accommodate mothers with children in strollers and decrease the congestion in hallways. A Children Jalsa Gah (CJG) A and B were created. CJG-B was for mothers with strollers: They entered through a designated door and continued on a pathway designed for them. In the CJG-B, they used the auditorium and two rooms for observing the Jalsa and prayer. We continued to have a room for nursing mothers and special needs. Fundraising items were provided to the mothers and children in CJG B, so they did not need to move to the CJG-A hallways. After

meals, these members were able to move through other parts of the women's Jalsa gah when traffic was less congested.

Attendance and reach

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

A graceful glimpse into 75th Jalsa Salana

Respected Shanaz Butt, who served as National Sadr Lajna USA for five consecutive terms (2000–2010), kindly shared the following reflection upon a personal request. “This year held special significance as the 75th USA Jalsa Salana was more than just a milestone—it was a celebration of unity, faith, and selfless service. And it once again reaffirmed the deeper bond we all share: our love for Khilafat, our commitment to serve others, and the blessings of this global family. What touched me the most was witnessing repeatedly the unwavering spirit of volunteerism that defines our Jamā‘at. It was my first time volunteering for Lajna security duty. At first, I saw it simply as a logistical task. Our role was to help ensure the safety of members and manage the flow of crowds to prevent any mishaps. But what I had not anticipated was the spiritual richness of this seemingly simple task. Standing there at the bottom of the escalator, I could see the movement of thousands—some reuniting with family, others meeting new friends, some running to reach an event, or simply volunteering. It was a beautiful scene, a living, moving portrait of what the Jalsa truly represents: unity, service, and spiritual renewal. Meeting sisters from across the USA and beyond, exchanging smiles and greetings, sharing hugs, heartfelt prayers, and warm wishes—these moments were, for me, deeply moving. They reminded me that being a part of this Jamā‘at is not only a blessing but a privilege—one that calls for gratitude, love, and even greater service. I left with a heart full of gratitude for the opportunity to serve and for being a part of the blessed Jamā‘at of the Promised Messiah (may peace be on him). May Allah allow us all to continue serving and growing in our faith, together. Āmīn.”

Personal reflection

After compiling these inspiring insights and witnessing the vibrancy of Lajna participation, I felt compelled to share a few reflections from my own Jalsa

experience. After nearly thirty years of attending Jalsa Salana USA, this was my first time I am participating without either of my parents—my father, the late Mohammad Abdul Sami Jadran (2016), and my mother, the late Syeda Bilquis Sadaqat Sami Jadran (2024). I expected to feel alone, despite the thousands of presents. Then I remembered the saying of the Promised Messiah (Alaih-is-Salām) from the Jalsa Salana USA website: “The primary purpose of this Convention is to enable every sincere individual to personally experience religious benefits; They may enhance their knowledge and – due to their being blessed and enabled by Allah, the Exalted – their perception [of Allah] may progress. Among its secondary benefits is that this congregational meeting together will promote mutual introduction among all brothers, and it will strengthen the fraternal ties within this Community...” <https://jalsasalana.us>

By the Grace of Allah, I felt immediately uplifted—eager to participate, be inspired, and earn blessings. I visited various areas, including the Humanity First Exhibition with fellow Lajna members on Saturday evening. The scale and effort behind the 75th Jalsa Salana were evident throughout. I observed with appreciation: improved audio quality in the Children’s section; a dedicated rest area for the elderly; a convenient sitting section in the main Lajna Gah; smooth registration; and a dedicated room for merchandise sales, including the book stall, was well-organized and actively visited. Recently, I learned from the National Bookstore in-Charge, Respected Mohammad Ahmed Nasir, that “the Lajna Imā‘illāh section has consistently sold more books at Jalsa Salana USA over the past several years. In 2025, the Lajna section’s sales were nearly two-and-a-half times those of the men’s side.” Ma-Sha-Allah!

Heartfelt Du‘a: Supplication for our youth

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

Its essence in English:

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

That Dear is found by him who stoops to dust - O ye who are trying - pray try this recipe, too

Raiyan Pal, Jāmi'a Ahmadiyya Canada

In the final years of his life, the Promised Messiah (peace be on him) penned the fifth and final volume of *Barāhīn e Ahmadiyya*, wherein is a line from a poem which reads as follows: “That dear is found by him who stoops to dust; O ye who are trying, pray try this recipe too”¹ This “recipe,” if one is able to successfully reap its benefits, is what will bring a true servant to the threshold of God the Almighty. But the million-dollar question is how exactly can one stoop to something as insignificant as dust? At the surface level, finding God seems to be a simple task; after all, God Almighty Himself states that,

نَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ

“We are nearer to him than *even his jugular vein*” (50[Qaf]: 17).

However, it is necessary to struggle in the way of God if one desires to establish a true connection with Him and experience His true grace and mercy. This is also clearly stated in the Holy Quran as follows:

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا

“And those who strive in Our path---We will surely guide them in Our ways.” (29[Al-Ankabut]: 70)

There is perhaps no greater example of striving in the way of God with sincere humility and meekness than the Holy Prophet Muhammad (peace and blessings of Allah be on him). When the mighty chieftains of the Quraish offered him all the riches of the world to cease all propagation of Islam, what did he do? When he turned to the town of Ta'if with hopefulness and received nothing but hatefulness and masses of people hurling stones and rocks at him, what did he do? When he was constantly faced with hardship and difficulty, whether it be the

death of his dear ones or rough living conditions, what did he do? He truly stooped to dust and lost his existence in the worship of God, seeking solely His help.

The spiritual light that emanated from the very being of the Holy Prophet Muhammad (peace and blessings of Allah be upon him) touched the hearts of his companions as well, about whom the Promised Messiah (peace be on him) states in *Malfūzāt*: “Were they not humble? Indeed, they were immensely humble. So, pray to God that He enables you to be the same because no one can adopt a life of humility and modesty until Allah Almighty helps them in doing so.”² If these pious souls were able to emulate this light of Divine guidance, who is to say that we cannot?

Just as in a recipe, certain ingredients are precisely measured and combined to create a uniform dish, in the same way, God has provided us with the ‘ingredients’ that can lead one to His threshold. The Promised Messiah (peace be on him) has expounded upon this in *Malfūzāt* and states that in order to find God, one ought to “wholeheartedly seek repentance, wake up for Tahajjud, pray, purify your heart, forsake your weaknesses, and mold your words and actions according to the will of God Almighty.”³

Along with these means to achieve nearness to God, one ought to remember that leaving behind one's identity and way of life, and in return becoming engrossed in God and adopting a righteous way of life, is essential to experience Him in this world. Oftentimes, one has a pure intention to find God, but the means by which he does so remain confined to the human intellect. The Promised Messiah (peace be on him) beautifully addresses this in a

¹ Mirza Ghulam Ahmad, the Promised Messiah and Mahdi, *Precious Pearls* (Durr-e-Sameen), translated by Waheed Ahmad, couplet no. 107, p. 82.

² Mirza Ghulam Ahmad, the Promised Messiah and Mahdi, *Malfūzāt* (2018), Islam International

Publications UK, vol. 1, p. 44.

³ Mirza Ghulam Ahmad, the Promised Messiah and Mahdi, *Malfūzāt* (2018), Islam International Publications UK, vol. 1, p. 45.

Persian couplet and states:

فلفی کز عقل می جوید ترا دیوانه هست
دور تر هست از خردها آں راه پنهان تو

“Whoever wants to find God through mere intellect is certainly mad, because the hidden ways of His access are beyond the reach of mere intellect.”⁴

It is no secret that a servant who desires to unlock these ‘hidden ways of His access’ will be met with a God who is even more eager for His servant to find Him. It is narrated in a Hadith that God Almighty Himself states that,

وَمَنْ أَتَانِي يَمْسِي أَتَيْتُهُ هَزُولَةً

“He who walks towards Me, I rush towards him” (Sahih Muslim).⁵

But just as a miner might tirelessly dig for days, only to give up mere inches from uncovering a gold mine, a devoted seeker of God may struggle with all their might, only to abandon their quest just before the fruits of their labor mature in the form of God revealing Himself in a profound and transformative way. That is why it is essential to obey this command of the Holy Quran:

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ

“Seek help with patience and prayer” (2[Al-Baqarah]:46).

Undoubtedly, prayer is the most essential catalyst in the search for God in this godforsaken world, and the Holy Quran has shed light on a vital quality of a true worshipper:

الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ

“Those who are humble in their prayers” (23[Al-Mu’minun]: 3).

However, at times one bows down in prostration to pray to the Almighty, but their minds are unable to conjure up the appropriate words to utter at that time. Addressing this, Hazrat Muslih Mau’ud (may Allah be pleased with him) has beautifully taught a prayer that a true seeker of God should recite in his book “Ten Proofs of the Existence of God:”

“O God, if indeed You exist and if, as those who believe in You say, that You are possessed of infinite power---then have mercy on me and guide me to

Yourself, and fill my heart with faith and belief so that I may not be left deprived.”⁶

It is these words that, if conjured from the heart and not merely from the lips, will bring one’s prayer to fruition. This is yet another prerequisite of striving in faith: not just claiming to be أنصار الله the helpers of Allah--by the tongue, but also affirming one’s belief through performing good deeds and worship.

We are also fortunate in this day and age to have a practical, living example of how to establish and excel in prayer in the personage of Hazrat Mirza Masroor Ahmad (May Allah be his helper), the Imām of the time. If we desire to pay heed to the words of the Promised Messiah (peace be on him) and find that Dear One, it is only logical to pay heed to the guidance of the direct representative of the Promised Messiah himself. In a Friday Sermon on 8 December 2017, Mirza Masroor Ahmad, Khalifatul-Masih V (may Allah be his Helper) stated the following regarding the current condition of the masses:⁷

“In some religions, people make physical goddesses and idols, but some people take worldly objects, such as children, power, and authority, as partners with God Almighty...Thus, it is the duty of a believer to worry about his state in the hereafter and attaining God Almighty’s love, instead of being engrossed in the concerns of the world.”

These “idols” only serve to cloud one’s spiritual vision and disrupt us from achieving our purpose, which is the worship of God. One of the most destructive ‘idols’ that has held a tight grip on many individuals’ lives since time immemorial is the human ego which is pride. Just like one who attempts to climb a mountain to its summit whilst carrying a massive boulder on one’s back but has great difficulty doing so, pride is like a ‘boulder’ that hinders one from reaching one’s spiritual summit that is the threshold of God. Until one abandons that boulder and relieves oneself of that heavy burden, one will not be able to reach the apex. Therefore, discarding pride and adopting humility is of utmost importance, as the Holy Prophet (peace and blessings of Allah be on him) has stated:

مَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلَّا رَفَعَهُ

“No one humbles himself for Allah’s sake except that Allah raises his status” (Sahih Muslim)⁸.

The “recipe” to find God that is posed by Islam is

⁴ Mirza Bashir Ahmad, Our God, Islam International Publications UK, p. 26.

⁵ Sahih Muslim, Edition Mika’il al-Almany, vol. 9, Book 48, Hadith 29, Riyadh, Saudi Arabia: Dar us Salam, 1997.

⁶ Mirza Bashir-ud-Din Mahmud Ahmad, “Ten Proofs of the Existence of God (2018), Islam International

Publications UK, p. 44.

⁷ Mirza Masroor Ahmad, Khalifatul-Masih V, “Seeking the Pleasure of Allah.” *Al-Islam*, www.alislam.org/friday-sermon/2017-12-08.html. Accessed 29 July 2024.

⁸ Sahih Muslim, Book 16, Hadith 94, chapter the Comprehensive Book.

indeed of the highest caliber, but oftentimes it is objected that perhaps other religions propose a simpler, and therefore more effective, path to God. For example, in the Bible we find the essence of the purpose of life to be that “If you declare with your mouth, “Jesus is Lord,” and believe in your heart that God raised him from the dead, you will be saved.” (Romans 10:9)⁹. However, mere profession by tongue and mere belief that a man was raised from the dead leaves no room for establishing a true connection with a Living God and striving in His way. The true essence of spirituality is a gift that only Islam offers.

Islam focuses on observing our inner condition and then, through prayer and steadfastness, purifying ourselves in readiness to serve God. The Islamic mystic and poet Rumi has beautifully stated, “I searched for God and found only myself. I searched for myself and found only God.” This is the “stooping to dust” that the Promised Messiah (peace be on him) talks about---to acknowledge that one’s human existence is a mere speck in the grand court of God. This is the key to unlock the treasure of God’s love---this is the ultimate “recipe” to find that Dear one,



Engr. Mahmud Mujib Asghar, Sweden

Hazrat Zaid ibn Haritha mentioned in the Qur’ān and Ahadith

Muslim Military Leader

Under “List of Muslim Military Leaders,” Zaid ibn Haritha (581- 629 CE) is mentioned at No 5 stating “He was the adopted son of Muhammad (may peace and blessings of Allah be on him) and was known as the most beloved of the Prophet and he is the only companion whose name is mentioned in the Holy Qur’an. He was appointed as a military commander seven times by the Prophet Muhammad.

Hazrat ‘A’isha (may Allah be pleased with her) related: “The Messenger of Allah, peace and blessings of Allah be upon him, never dispatched Zaid ibn Haritha with an army, but he appointed him commander over them. If he had lived after the Holy Prophet, he would have been appointed as the Caliph. He was killed in the battle of Mu’tah as First Commander.” (Wikipedia)

God commanded in Surah Al Ahzab:

وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ۚ ذَلِكُمْ قَوْلُكُمْ بِأَفْوَاهِكُمْ ۚ أَدْعَوْهُمْ لِأُبْنَانِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ

Nor has He made your adopted sons your real sons. That is merely a word of your mouth. Call them by the names of their fathers. That is more equitable in the sight of Allah. (33:5,6)

Narrated ‘Abdullah bin ‘Umar: We used not to call Zaid bin Haritha the freed slave of Allah’s Messenger except Zaid bin Muhammad till the above Qur’anic verse was revealed. (Bukhari 4782)

Here, Zaid is mentioned in the Qur'an by the name:

فَلَمَّا قَضَىٰ زَيْدٌ مِّنْهَا وَطَرًا زَوَّجْنَاهَا

Then, when Zaid had accomplished his want of her so as to have no further need of her, We joined her in marriage to thee. (33:38)

The issue of divorce by Zaid (adopted son) and marriage with the Holy Prophet is discussed in detail in various writings of the Promised Messiah (may peace be on him). An abstract is quoted below:

In such a situation, [Hazrat] Zainab (may Allah be

⁹ The King James Holy Bible. Dan Gagliano, 2001.

pleased with her) was not happy with Zaid, who was an emancipated slave of the Holy Prophet (may peace and blessings of Allah be on him), and because of this, Zaid divorced her as he was fed up with her. Zainab, raised in the house of the Holy Prophet, was his relative. She was grateful and obliged to the Holy Prophet. What an intent and pride was for Zainab to leave the bondage of a slave and marry the king of this world and after, who was the messenger of God and the Prime of all the Prophets. He (may peace and blessings of Allah be on him) was the crown of all the kings of the world, may it be an apparent kingdom or management of a country, from whose wrath Caesar and Kisra trembled. (Arya Dharm, Tafsir Masih Mau'ud, vol. VIII, p. 47)

Allah revealed to the holy Prophet Muhammad:

"We joined her in marriage to thee, so that there may be no hindrance for the believers with regards to the wives of their ADOPTED SONS when they have accomplished their want of them. And Allah's decree must be fulfilled." (33:38)

Muhammad is not the father of any your men:

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّ

Muhammad is not the father of any of your men, but he is the Messenger of Allah and the Seal of the Prophets (33: 41)

After this, it was not permitted to say Zaid bin Muhammad that is he was not his father, even though he had adopted him.

The Promised Messiah elaborated this verse:

ليس محمد ابا احد من الرسل الدنيا ولكن هو اب لرجال الآخرة
لانه خاتم النبيين ولا سبيل الى فيوض الله غير توسطه

Muhammad is not the father of any man of this world but he is the father of men of the hereafter because he is the Seal of the Prophets and there is no way of receiving Divine Grace except through his intermediary.

Hazrat Khalifatul-Masih IV (may Allah shower His mercy on him) said in his introductory notes of Surah Al-Ahzab, "This (verse 41) is also related to the incident of Hazrat Zaid. It has been openly declared that Muhammad (may peace and blessings of Allah be on him) was, in reality, neither the father of Zaid nor the father of human beings like you, but he is the Prime of all the Prophets.

During Umratul-Qaḍā, the Holy Prophet addressed Zaid in the following words:

انت اخونا و مولانا (بخاری کتاب المغازی عن عنة القضاء)

You are our brother and our friend, that is, under our guardianship and friendship. (Jami' at-Tirmidhī 3577)

Zaid ibn Haritha reported: The Messenger of Allah, peace and blessings be upon him, said, "Whoever says this supplication, I seek forgiveness from Allah Almighty besides Whom there is no God, the Living, the Sustainer, and I repent to Him, then Allah will forgive him even if he fled from the battle."

Martyrdom

The Holy Prophet appointed Zaid as the first commander, Jaffer (The Holy Prophet's cousin) as the second commander and 'Abd Allah ibn Rawaha as the third commander. They were martyred one by one. It is mentioned in Bukhari.

On the same day when the heroes of Islam were fighting with the Christian Roman armies in the Field of Mu'tah, the Holy Prophet (peace and blessings of Allāh be upon him) came to know about the situation of the war in Madinah through divine revelation. At the same time, he gathered all the Muslims in the Masjid-e-Nabawi, mounted the podium, and said, "The news of your army is that they fought the enemy. Zaid was martyred. God has forgiven him. Ja'far then took the Islamic flag in his hand. The enemies surrounded him from all sides, and he was also martyred. God forgave him, too. Then, Abdullah bin Rawaha held the Islamic flag in his hand. He, too, was martyred by fighting the enemies. (The eyes of the Holy Prophet were filled with tears as he said this.) They all were raised in Heaven. After these three, Khalid bin Waleed took the Islamic flag in his hand and handled the deteriorating condition of the battle. He was not one of my appointed generals; he is the Sword of Allah. (The autobiography of Hazrat Khalid bin Waleed by Mahmud Mujib Asghar, Majlis Khuddām-ul-Ahmadiyya, Pakistan)

The next day, when the Holy Prophet came for Fajr prayer, there was vivacity on his face. Addressing the Companions, he said, "Three noble martyrs' ranks were elevated in Paradise, and there he saw them sleeping on beds made of gold. (Ibn Sa'd and Sirat Ibn Hisham)

Revered Tomb

Nestled amidst the historical landscape of Al Mazar, near Mu'tah in Jordan, lies the revered Tomb of Zaid bin Haritha. This poignant landmark serves as a silent testament to the life and legacy of a remarkable companion of Prophet Muhammad, peace and blessings be upon him, for the pivotal Battle of Mu'tah (629 CE)

Hazrat Maulawi Fateh-ud-Deen Of Dharamkot Bagga

An Early Companion Of The Promised Messiah, Peace Be On Him

Dr. Mahmud Ahmad Nagi, Columbus, Ohio

Hazrat Maulawi Fateh-ud-Deen of Dharamkot Bagga [It is a village in Batala, Gurdaspur district of Punjab, India] is one of the early companions of the Promised Messiah (peace be on him). He was a devout Ahmadi Muslim and his love and affection for the Promised Messiah was so deeply rooted that it is difficult to describe. He studied all religions deeply and read many of their books, from which he concluded that God only speaks with Ahmadi Muslims on this earth. From his youth, he engaged in worship and interacted with Allāh, the Almighty. He fell in love with Islam and yearned for its propagation and publication.

Shaikh Aziz-ud-Deen of Dharamkot published an account of Maulawi Fateh-ud-Deen of Dharamkot Bagga in Al-Fazl, Qādiān, Dar-ul-Aman on 9 September 1920.

Hazrat Maulawi Fateh-ud-Deen (may Allāh be pleased with him) passed away on 27 July 1920. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allāh we belong and to Him shall we return. (Al-Baqarah 2:157))]

Hazrat Maulawi Fateh-ud-Deen was a close friend of Shaikh Aziz-ud-Deen from a young age and that is why he was well aware of his circumstances and daily routines. He did not go to a proper school for

education. He learned beginning lessons of primary class and Urdu alphabet writing from his friends who used to study in a school. He finished the first book in a few days. Then he started learning the meaning of the book “Futūh-ul-Ghayb” written by Hazrat Peer Dastgir [An Indian Saint or Sufi belonging to the Qadri order] from Qutab-ud-Deen, a person of the area.

Acceptance of Ahmadiyyat

While reading religious books, Maulawi Fateh-ud-Deen thought of getting guidance from an elderly religious personality. So, both friends (Maulawi Fateh-ud-Deen and Shaikh Aziz-ud-Deen) were searching for a religious person when a man from Qādiān came to a mosque of the village and broke the news to them that a person in Qādiān had a God-gifted ability to interpret dreams like that of Hazrat Yusuf (may peace be on him). The person is preparing a book, Barāhīn-e-Ahmadiyya (Part I). When that book is printed, it shall be sent to them. Shaikh Aziz-ud-Deen had a lot of dreams. In one of his dreams, he saw the Holy Prophet (peace and blessings of Allāh be upon him) accompanied by the same face of Hazrat Mirzā Ghulam Ahmad, who hit me on the foot with a stick and said,

“Wake up quickly, the Holy Prophet has arrived.”

Aziz-ud-Deen quickly woke up and dropped himself at the feet of the Holy Prophet. In the morning, when this dream was narrated to Maulawi Fateh-ud-Deen, he said,

“Write down all these dreams, and we shall go to Qādiān and request Yusuf Thani [Hazrat Mirzā Ghulam Ahmad] for the interpretation of all the dreams.”

One day, we, accompanied by two or three people, visited Hazrat Mirzā Ghulam Ahmad in Baitul-Fikr [prayer room], who was sitting in seclusion with the door closed. He opened the door and asked us to sit, and we presented those dreams to him. Hazrat Mirzā Ghulam Ahmad said,

“Your soul is good, visit me more often.”

Maulawi Fateh-ud-Deen was told by Hazrat Aqdas Mirzā Ghulam Ahmad to recite

يا مقلب القلوب ثبت قلبي على دينك

after Fajr prayer while sitting on the bank of the running water.

[Translation: O converter of hearts, make my heart steadfast in your religion.]

When a week passed, we desired to go to Qādiān again and met

Hazrat Aqdas Mirzā Ghulam Ahmad. He advised us to recite the Holy Qur'ān. Maulawi Fateh-ud-Deen requested Hazrat Mirzā Ghulam Ahmad to visit Dharamkot Bagga so that we feel contentment and solace in our hearts. Hazrat Aqdas replied:

“If God will. I will visit your village.”

Therefore, after some time, Hazrat Aqdas Mirza Ghulam Ahmad, along with Munshi Hamid 'Ali and Ismail Khan, walked to the mosque where Maulawi Fateh-ud-Deen was waiting for 'Asr prayer. At the same time, Maulawi Fateh-ud-Deen presented almond nuts and *Misree* (caster sugar), which Mirza Ghulam Ahmad accepted. We all offered four prayers in congregation behind Hazrat Mirza Ghulam Ahmad. Shaikh Aziz-ud-Deen arranged food twice and offered five rupees in cash, which Hazrat Mirza Ghulam Ahmad happily accepted.

Hazrat Mirza Ghulam Ahmad preached to a Sikh chief at night and talked about the Holy Qur'ān and Bawa Nanak. Then he said,

“Sardar (Sikh) has become a Muslim but still half Sikh.”

Later, the Sikh chief converted to Islam and was a staunch believer of Hazrat Mirzā Ghulam Ahmad. He used to eat kosher and contributed Chanda regularly and always condemned Hindus and praised Islam but maintained his Sikh turban on the head. All this happened due to the efforts of Maulawi Fateh-ud-Deen.

After having breakfast, Hazrat Aqdas proceeded to Amritsar to get the second part of *Barāhīn-e-Ahmadiyya* printed. He went to Batala by horse-driven cart and Maulawi Fateh-ud-Deen followed the cart running and reached Batala while talking with Hazrat Aqdas. On the way, Hazrat Masih Mau'ūd said to Fateh-ud-Deen,

“Have you eaten food?”

Fateh-ud-Deen replied that he did not. Hazrat Aqdas said,

“Give a rupee to Maulawi Fateh-ud-Deen.”

Maulawi Fateh-ud-Deen also took four annas (1/4 of a rupee) from Hāfiz Hamid Ali, an employee of Hazrat Mirzā Ghulam Ahmad, and ate food. Then, Maulawi Fateh-ud-Deen submitted to Mirzā Ghulam Ahmad,

“I am interested to pledge allegiance to you.”

Hazrat Aqdas replied,

“I do not have the command from God to pledge allegiance. When it shall be commanded, then pledge the allegiance.”

From the advice of Hazrat Aqdas, Maulawi Fateh-ud-Deen memorized “Tafsir Muhammadi” orally and started the study of books on Aḥādīth. He attained religious knowledge from the love and dedication he had attained from Hazrat Mirzā Ghulam Ahmad. As soon as he memorized Tafsir Muhammadi orally and started studying books of Ḥadīth, it was again due to the love that he got from the light of Hazrat Aqdas. In the meantime, when Hazrat Aqdas got the commandment of the Messiah of the age, both Maulawi Fateh-ud-Deen and Shaikh Aziz-ud-Deen pledged allegiance to the Promised Messiah. [Probably Maulawi Fateh-ud-Deen took the Bai'at before 1900 because he did a Mubahala with Radhay Khan in the year 1900]

Maulawi Fateh-ud-Deen was so devoted that he remembered the Promised Messiah always talking about him day and night. His proof of righteousness can be gauged from his exhorting people to study the Holy Qur'ān and the books of Aḥādīth. He authored many poetry books in support of the claim of the Promised Messiah, which referenced the Holy Qur'ān and the books of Aḥādīth. These books benefitted people in general and he published a

poster challenging Maulawi Sanaullah or Shaikh Muhammad Hussain Batalvi to answer its rebuttal, for which he shall pay three hundred rupees. He also dispatched several letters to Maulawi Sanaullah but received no reply. He presented his published books to the Promised Messiah, and he happily ordered their publication. The Promised Messiah would call him by voice or by gesture in the general body meeting and would converse with him in privacy and show happiness. He was illuminated by the light of the Promised Messiah. For example, in debates with Maulawi Muhammad Hussain Batalvi and Maulawi Muhammad Ishaq Masaniyanwala, they could not answer his arguments. He had been presenting the claim of the Promised Messiah at the doorstep of Muhammad Hussain Batalvi, but no one ever responded. He also debated with several clerics with no rebuttal.

Maulawi Fateh-ud-Din's conduct remained so crystal clear in worldly matters that it depicted a good deeds model. Today, the Hindu stalwarts and the Muslims remember his treatment and clear stance. He planted a garden of guidance in Dharamkot Bagga and its surrounding villages, which is being dried after his demise. He used to mention every Friday God, His Messenger, and the claim of the Promised Messiah. Many women and girls cry with tears in their eyes, asking who will guide them now. The madrasah of teaching the Holy Qur'ān is deserted. May God forgive him and elevate his station in Jannah.

The Promised Messiah's restlessness for Islam

I quote from *Seerat-ul-Mahdī* by Hazrat Mirzā Bashīr Ahmad (may Allāh be pleased with him), which shows the restlessness of the Promised Messiah for Islam and Maulawi Fateh-ud-Deen stood witness to that incident.

Shaikh Ghulam Hussain

Ludhyanvi, Head Draftsman Central Office in New Delhi, narrated to Hazrat Mirzā Bashīr Ahmad in writing that Shaikh Farman Ali, B.A., Assistant Engineer, Dharamkot Bagga, District Gurdaspur, who was constructing the building of Lady Harding College, New Delhi in 1915 mentioned that:

Once, Maulawi Fateh-ud-Deen of Dharamkot narrated that he often used to be in the company of the Promised Messiah and stayed with him many times at night. Once he saw that around midnight, the Promised Messiah was desperately restless and, in that state, went from one corner to the other. His state was like a fish out of water or a patient suffering due to acute pain. Seeing this situation, he was very scared and worried and was in such fear that at that time, he kept lying in distress till the condition of the Promised Messiah (peace be upon him) settled. In the morning, he mentioned the incident to the Promised Messiah, what sight his eyes witnessed at night. Did Huzoor [the Promised Messiah] have any trouble or severe pain due to a kidney attack, etc.? The Promised Messiah (peace be upon him) said,

“Mian Fateh-ud-Deen, did you wake up at that time? The fact is that when I recollect the state of Islam and the troubles that it is facing at this time, I think about it. So, my condition becomes very restless. This discomfort of Islam makes me uncomfortable.” (Seerat-ul-Mahdī, vol. 1, Part III, p. 524, tradition No. 516), (Tarikh Ahmadiyyat, vol. 1, pp. 63-64)

Hazrat Mirzā Bashīr Ahmad (may Allāh be pleased with him) narrated that Late Maulawi Fateh-ud-Deen was a resident of Dharamkot adjacent to Batala and was one of the old and very sincere companions of the Promised Messiah (peace be on him). Also, he

thought that the incident took place in the early times.

Mubahala between Maulawi Fateh-ud-Deen and Radhay Khan

A Mubahala (Prayer duel) took place in 1900 between Maulawi Fateh-ud-Deen of Dharamkot Bagga and Radhay Khan of Karwalian Pathanawala. It resulted in the victory of Hazrat Mirzā Ghulam Ahmad, the Promised Messiah and Mahdī. The victory incident is being recorded which has been copied from the book “Seerat-ul-Mahdī” by Hazrat Mirzā Bashīr Ahmad (may Allāh be pleased with him).

Saaen Ibrahim of Dharamkot Bagga, District Gurdaspur, sent a text through Maulawi Qamar-ud-Deen, Maulawi Fazal [a certification in Arabic], which was written by Maulawi Qamar-ud-Deen on the name of Saaen Ibrahim. The text is verified by some person as a witness. He narrated that we, the five, pledged allegiances to the Promised Messiah from Dharamkot Bagga just after Mirzā Ghulam Ahmad claimed to be the Messiah as foretold by the Holy Prophet (may peace and blessings of Allāh be on him).

1. Saaen Ibrahim
2. Maulawi Fateh-ud-Deen
3. Noor Muhammad
4. Allāh Rukha
5. Shaikh Nawwab-ud-Deen

At that time, Radhay Khan Pathan, a resident of Karwalian Pathanawala, was considered a devout person. He used to come to Dharamkot Bagga and talk to Maulawi Fateh-ud-Deen about the claim of Hazrat Mirzā Ghulam and sometimes exchanged harsh words.

In 1900, Radhay Khan came to Dharamkot and, during the conversation with Maulawi Fateh-ud-Deen, hurled nonsensical words. On this, Maulawi Fateh exhorted repentance and forgiveness that such talks did not behoove the dignity of Hazrat Mirzā Ghulam

Ahmad, but he did not stop and said,

“I am ready for Mubahala. Whatever I say is the truth. I invite you to Mubahala.”

On this, Maulawi Fateh accepted, and the Mubahala took place.

After the debate, Ahmadi Muslim friends told each other that the Mubahala was conducted without the permission of the Promised Messiah, which was not right. On this, they decided to go to Qādiān for consultation with the Promised Messiah. The five of us reached Qādiān. After the ‘Ishā prayer, Maulawi Fateh-ud-Deen narrated the Mubahala happening to the Promised Messiah, for which a limit of forty days was fixed. He requested the Promised to pray for its success. The Promised Messiah said,

“Was you God’s contractor? Why did you set a 40-day term? This was the wrong approach you adopted.”

He also enquired whether you presented yourself or mine in the Mubahala.”

Maulawi Fateh-ud-Deen said,

“Huzoor, I presented myself.”

The Promised Messiah said,

“Remember, in the future, present my name in Mubahala instead of yours.”

After this, the Promised Messiah talked for a while and then remained silent and then said,

“I pray and all of you join.”

The prayer began with very strong sentimental words and continued from ‘Ishā to the time of Tahajjud. Finally, the prayer ended, and the Promised Messiah said,

“Leave, the prayer has been accepted and by the grace of God, you shall be victorious.”

We left as directed, and Fajr prayer was offered on the way. We reached Dharamkot and started waiting for the result of Mubahala. We continued praying as directed by the Promised Messiah. With ten days left in Mubahala's term, Radhay Khan came and again spoke harshly, took his people along, and went out to pray in the forest. I also remember him telling people that his prayer had been accepted. After his prayer, he was returning to his village when he suffered an injury on his shin bone on the way, which resulted in the spreading of poison all over his body. Radhay Khan was thin in body, but due to the injury, his whole body swelled. His body was even seen protruding out of the cot. In this illness, Maulawi Fateh-ud-Deen went to him and urged him to repent and ask forgiveness from God, but he did not pay attention to it. Then, when there was one day left from the forty-day term, he died and was thrown into Hell.

قَالَحَمْدُ لِلّٰهِ عَلَى ذٰلِكَ

Translation: For that, all praise belongs to Allāh

The Obedient one (signature) Ibrahim himself, a resident of Dharamkot Bagga, Tehsil Batala.

The Obedient one (signature) Muhammad Jan himself.

I confirm that the incident took place in the Gurdaspur district.

Qamar-ud-Din (Maulawi Fazil), 15-7-1932.

The Obedient one: Thumb Impression Roora Ahmadi, resident of Dharamkot Bagga.

Saaen Ibrahim's narrative on Mubahala

Hazrat Mirzā Bashīr Ahmad

(may Allāh be pleased with him) says that Maulawi Qamar-ud-Deen narrated to him that when he came back to Qādiān with that tradition from Dharamkot Bagga, one day, he mentioned the incident to Chaudhri Muzaffar-ud-Deen Bengali B. A (Bachelor of Arts Degree) who was very pleased and said that that was a very extraordinary incident. One day, let us go to Dharamkot and listen to Saaen Ibrahim about the incident. Maulawi Qamar replied,

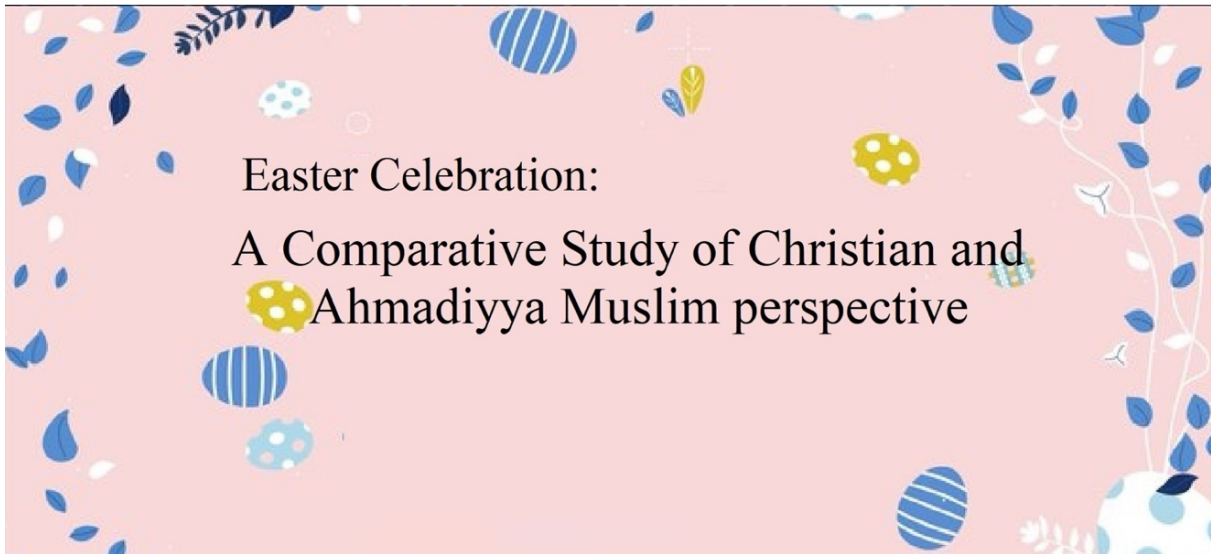
“Yes, we will go someday.”

So, we set a day to go. For the journey to Batala, the railway train was needed. It rained at night. We had to catch the train early in the morning. All the friends arrived, but Chaudhri Muzaffar could not. We boarded a train. Some friends expressed sorry about Chaudhri Muzaffar. But he said that Chaudhri Muzaffar would In-Shā'-Allah come there. We reached Batala by train and, from there, went to Dharamkot Bagga. It was only a short while before Chaudhri Muzaffar arrived on a bicycle. We had already informed Dharamkot that we were coming for the purpose. We were all happy when Chaudhri Muzaffar arrived because that journey was planned on his inspiration. A meeting was held, and a request was made to Saaen Ibrahim to narrate the incident. He narrated the incident, which refreshed our faith. Apart from us, a large number of people from the local community also attended the meeting, including the companions of the Promised Messiah (peace be upon him). Everyone supported Saaen Ibrahim's story and many friends said that after this incident, many friends of Dharamkot Bagga

joined the Ahmadiyya Muslim Community.

Hazrat Mirzā Bashīr Ahmad says that the prescribed method of the Holy Prophet (may peace and blessings of Allāh be on him) was to fix a term of one year for the Mubahala, and that was why the Promised Messiah (may peace be on him) must have been angry at the fixation of the term of forty days. But God, due to the special prayer of the Promised Messiah, showed the result of Mubahala within forty days and proved his authenticity by awarding a significant victory to the Ahmadi Muslims. But this is an exception that God created under special circumstances with the special attention of Hazrat Ghulam Ahmad, otherwise, under normal circumstances, there should be no less than one year term for Mubahala. The Holy Prophet (may peace and blessings of Allāh be on him) also offered a one-year term on his behalf when he called the people of Najran for Mubadala.

Maulawi Qamar-ud-Deen also submitted that Shaikh Farman Ali, a retired engineer from the Irrigation department, a resident of Dharamkot Bagga, also confirmed the incident because he had narrated to him in writing that his father Shaikh Aziz-ud-Deen who was inspired to Ahmadiyyat. He used to narrate the proceedings of Mubahala in front of the people, which took place between Maulawi Fateh-ud-Deen and Radhay Khan Pathan, a resident of Karwalian. (Seerat-ul-Mahdi, vol. 1, Part III, pp. 555-558, tradition No. 583)



Safeta Cerimovic, Syracuse, New York

Introduction

Easter is a central and significant holiday for Christians worldwide, celebrated annually to honor the resurrection of Jesus Christ (peace be on him). This event is the cornerstone of the Christian faith, symbolizing victory over sin and death, and offering believers hope for eternal life. Easter has deep religious roots and is accompanied by rich traditions, including church services, family gatherings, and various cultural symbols like the Easter Bunny and decorated eggs. However, interpretations of Easter and its meaning can vary among different faiths. In addition to Christianity, the Ahmadiyya Muslim Community holds distinct views regarding the crucifixion of Jesus Christ and the concept of His second coming. This article will explore the Christian celebration of Easter, its traditions, and the contrasting beliefs of the Ahmadiyya Muslim Community regarding the crucifixion and resurrection of Jesus.

The origins, significance, and traditions of Easter

The Easter dates back to the early Christian church, with historical records indicating it was observed as early as the second century (Schaff, 1884). Early Christians commemorated the resurrection of Jesus (peace be on him) by gathering for prayer, fasting, and sharing meals. The date of Easter was established in relation to the Jewish Passover, as Jesus' crucifixion occurred around the same time. In 325 A.D., the Council of Nicaea decreed that Easter would be celebrated on the first Sunday following the first full moon after the spring equinox, which explains the variability of the holiday's date (Britannica, "Council of Nicaea"). Easter holds immense significance in Christianity, symbolizing Jesus' death for the sins of humanity and his resurrection on the third day

(Luke 24:1-12, John 20:1-18). This event signifies victory over sin and death, offering believers hope for eternal life. Easter serves as a time for reflection, renewal, and rejoicing in the promise of salvation. Many Christians observe the Lenten season leading up to Easter, a period of fasting, prayer, and repentance, to spiritually prepare for Christ's resurrection (Matthew 4:1-11). The resurrection of Jesus is the cornerstone of the Christian faith, and without it, the teachings on redemption and salvation would lose their meaning. For Christians, Easter serves as a reminder of God's love, grace, and the promise of new life, making it a time of joy, renewal, and reaffirmation of faith. While there is no explicit commandment in the Bible to celebrate Easter, the resurrection is central to the Christian faith, and its commemoration has become a tradition in many churches. Several traditions precede Easter, most notably Lent, 40 days of fasting, prayer, and repentance that begins on Ash Wednesday and culminates on Holy Saturday. Holy Week includes Palm Sunday, Maundy Thursday, Good Friday, and Holy Saturday, each observed with distinctive religious services. Ash Wednesday marks the beginning of Lent and is an important day of repentance for Christians. On this day, ashes from burned palm leaves, collected from the previous year's Palm Sunday, are placed on believers' foreheads in the shape of a cross. The ashes symbolize human mortality and the need for repentance, reflecting the biblical passage, "For dust you are, and to dust you shall return" (Genesis 3:19). Ash Wednesday sets the spiritual tone for Lent, encouraging self-examination, humility, and recognition of sin, inviting Christians to prepare for Easter through prayer, fasting, and charity. While Easter is primarily a Christian holiday, some of its traditions and symbols have roots in pre-Christian, pagan practices. The name "Easter" is believed to derive from "Eostre," an Anglo-Saxon goddess associated with

spring and fertility, symbolizing renewal and rebirth, which aligns with the resurrection themes of Easter. Additionally, symbols like the Easter egg and the Easter Bunny, connected to fertility and new life, have ties to ancient pagan festivals. The egg, a long-standing symbol of fertility, and the rabbit, regarded as a symbol of fertility in pagan traditions, were incorporated into Easter celebrations as Christianity spread, adapting their original meanings to reflect the Christian focus on resurrection and renewal (Metzger, 1993).

The Ahmadiyya Muslim Community's view on Easter

The Ahmadiyya Muslim Community has a unique perspective on Easter, especially regarding the crucifixion and the second coming of Jesus Christ (peace be on him). While mainstream Christianity teaches that Jesus was crucified, died, and rose from the dead on the third day—and that he will return at the end of time to establish God's kingdom and deliver final judgment—mainstream Islam believes that Jesus was never crucified. Instead, mainstream Islam believes he was raised to heaven in his physical form, where he awaits his return. According to Islamic tradition, Jesus will descend near the white minaret in Damascus before the Day of Judgment, pray behind Imām Mahdi, defeat the Dajjal (Antichrist), restore justice, and rule for 40 years before passing away and being buried in Madīnah. In contrast, the Ahmadiyya Muslim Community believes that Jesus did not die on the cross but survived, recovered from his injuries, and later migrated from Palestine to continue his mission, and the prophecy of Jesus' second coming was fulfilled in the person of Hazrat Mirza Ghulam Ahmad, the founder of the Ahmadiyya Muslim Community, whom we recognize as the Promised Messiah (peace be on him).

The Ahmadiyya Muslim Community's belief in the crucifixion of Jesus (peace be on him)

According to the Ahmadiyya interpretation of the Quran and historical sources, Jesus (peace be on him) was placed on the cross but did not die. Rather, he fell unconscious and was later revived. This belief is supported by the Quranic verse: And for their saying, "We did slay the Messiah, Jesus, son of Mary, the Messenger of Allah;" whereas they slew him not, nor did they bring about his death on the cross, but he was made to appear to them like one crucified, and those who differ therein are certainly in a state of doubt about it; they have no certain knowledge thereof, but only pursue a conjecture, and they did not arrive at a certainty concerning it. (Quran 4:158)

In Tafsir e Sagir, the phrase "Ma Salabu-hu" (they did not cause his death on the cross) is explained to mean that while Jesus was indeed placed on the cross, He did not die there. The term "Salab" refers to a known method

of killing, and the verse emphasizes that although Jesus was crucified, He did not die as a result. The words "Shubbiha La-hum" suggest that Jesus was made to appear as though He had been crucified, creating confusion or doubt among the Jews about His death. The phrase "Ma Qatalu-hu Yaqinan" means that the Jews were not certain of His death and did not convert their doubts into certainty. In essence, the verse clarifies that Jesus was not killed on the cross and that His death was a matter of conjecture rather than certainty. The Quranic view is supported by several facts, including the belief that a divine prophet like Jesus could not have died on the cross, as the Bible states that anyone hanged is accursed of God (Deut. 21:23). Additionally, Jesus prayed to God to be saved from this fate (Mark 14:36), and His prayer was answered. Jesus also prophesied that He would remain in a tomb for three days and then rise again, much like the story of Jonah. Furthermore, His brief time on the cross (about three hours) makes it unlikely He could have died in such a short time. When He was taken down, blood and water flowed from His side, indicating He was alive. Even the Jews, unsure of His death, took precautions to prevent His disciples from stealing His body. The fact that no eyewitness account confirms His death on the cross further strengthens the Quranic narrative. Moreover, the medical aspects, such as the absence of an autopsy and the treatment by Joseph of Arimathea and Nicodemus, suggest that Jesus survived and later left the tomb alive. These observations align with the belief of the Ahmadiyya Muslim Community that Jesus did not die on the cross, but instead, He lived a natural death after being saved from crucifixion.

The Ahmadiyya community believes that Jesus was taken down from the cross alive, treated for his wounds, and subsequently migrated east to continue his mission. Historical records, including the Gospel of Barnabas and writings from Eastern traditions, suggest that Jesus traveled to Kashmir, where He is said to have lived out the remainder of His days. Chapter 2 of "Jesus in India" by the Promised Messiah, Hazrat Mirza Ghulam Ahmad, mentions the Ahmadiyya perspective on Jesus' innocence and survival after the crucifixion, based on the testimonies of both the Holy Prophet Muhammad (may peace and blessings of Allah be on him) and the Holy Quran. While the charges against Jesus were initially difficult for many to understand, divine justice required his innocence to be demonstrated in a tangible way. This was fulfilled through the discovery of Jesus' tomb in Srinagar, Kashmir, which shares a striking similarity with "Golgotha" (the Place of Skull) where Jesus was crucified. The name "Srinagar" itself, meaning "Place of Skull," further supports the connection between the two locations. Additionally, the Ahadith reports confirm that Jesus lived to the age of 125 and traveled extensively, earning the title "the traveling prophet." As noted in

Kanz-ul-‘Ummāl (vol. 2, p. 34), God instructed Jesus to keep moving from place to place to avoid recognition and persecution: “O Jesus! Keep on moving from one place to another, go from one country to another lest thou shouldst be recognized and persecuted.” Another report from Kanz-ul-‘Ummāl (vol. 2, p. 71) describes Jesus traveling from country to country, surviving on the vegetables of the jungle and fresh water. These accounts support the belief that Jesus survived and lived beyond the age of 33, challenging the Christian doctrine of his ascension. (Mirza Ghulam Ahmad, “Jesus in India,” 1899).

Differences with mainstream Islamic beliefs

In contrast to mainstream Islamic beliefs, which are held by both Sunni and Shia Muslims, the Ahmadiyya perspective on Jesus (peace be on him) differs significantly. Mainstream Islam teaches that Jesus was never crucified; rather, it is believed that Allah raised Jesus to heaven in his physical form. According to this belief, someone else—often thought to be Judas Iscariot—was made to resemble Jesus and was crucified in His place. This view is widely accepted among Muslim scholars, who maintain that Jesus remains alive in heaven and will return before the Day of Judgment. However, if we look at the following verses of the Holy Qur’an we will conclude otherwise: Since Thou didst cause me to die, Thou hast been the Watcher over them. [5:118] In the whole of the Quran, the word *tawaffa* means taking of the soul and leaving aside the (physical) body as mentioned in 32:12, 10:105, 4:16, 7:38, and 6:62. The same word or one of its varying formations has been used in 23 places in the Quran always in reference to death and taking of the soul. Similarly, the word *tawaffee* has been used in reference to death in the Ahadith, and the entire collection of Sihah Sitta (six authentic books of Ahadith). In the next verse “The Messiah (peace be on him), son of Mary (peace be on her), was only a Messenger; surely, Messengers like unto him had indeed passed away before him. And his mother was a truthful woman. They both used to eat food. [5:76] It is clearly stated that both Jesus and his mother no longer eat food as understood from the Arabic word *kaanaa*, which is for past tense. Just as Mary no longer eats food and has died, the same applies to Jesus.

Ahmadiyya Muslim Community belief in the second coming of the Messiah (peace be on him)

The Ahmadiyya Muslim Community holds a distinctive interpretation of the Second Coming of Jesus (peace be on him). Unlike the mainstream belief in a physical return, the Ahmadiyya Community understands the Second Coming as a metaphorical event, signifying the advent of a divinely appointed reformer who would revive the true teachings of Islam. This belief is rooted in

both the Holy Qur’an and the sayings of the Holy Prophet Muhammad (may peace and blessings of Allah be on him).

The Qur’an states: “And We did not give immortality to any human before thee; then if thou shouldst die, shall they live forever?” (21:35). This verse establishes that no human being, including Jesus, can escape death. Additionally, the Qur’an describes Jesus’ passing in Surah Al-Ma’idah (5:117), where Jesus himself testifies that after his mission, he had no knowledge of his followers’ actions, implying that he did not return.

Furthermore, the Holy Prophet Muhammad (peace and blessings of Allah be on him) foretold the coming of a Messiah and Mahdi in the latter days but did not specify that it would be Jesus in his physical form. Instead, he described the Messiah as someone who would bear similar qualities and mission as Jesus. He stated: “There is no Mahdi except Isa” (Ibn Majah), which the Ahmadiyya interpretation understands as meaning that the awaited Messiah and Mahdi would be one and the same person.

Hazrat Mirza Ghulam Ahmad (peace be on him), the founder of the Ahmadiyya Muslim Community, claimed to be this Promised Messiah and Mahdi, fulfilling the prophecies regarding the Second Coming. He argued that just as Prophet Elijah’s (peace be on him) return was metaphorically fulfilled in the person of John the Baptist (as mentioned in Matthew 11:14), the return of Jesus would be fulfilled through the advent of a spiritual successor rather than a literal descent from heaven.

His mission, according to Ahmadiyya belief, was to restore the purity of Islamic teachings, counter religious extremism, and bring humanity back to the worship of the One True God. He emphasized the peaceful essence of Islam, refuted the concept of violent jihad, and called for interfaith harmony, fulfilling the role of the divinely appointed reformer in the latter days.

Thus, the Ahmadiyya Muslim Community sees the Second Coming not as a physical return of Jesus but as the advent of Hazrat Mirza Ghulam Ahmad in the capacity of the Promised Messiah and Mahdi, in accordance with divine prophecies and the spiritual needs of the time.

Conclusion

The celebration of Easter remains a cornerstone of the Christian faith, symbolizing the resurrection of Jesus Christ (peace be on him) and the promise of salvation. Rooted in centuries-old traditions, Easter serves as a time of spiritual renewal and reflection for Christians worldwide. However, the Ahmadiyya Muslim Community offers a distinct perspective on the crucifixion and second coming of Jesus, challenging mainstream Christian and Islamic narratives. By interpreting scriptural evidence from the Holy Qur’an

and historical sources, the Ahmadiyya belief asserts that Jesus survived the crucifixion and later fulfilled his mission in the East, ultimately passing away a natural death. Furthermore, the prophecy of his second coming, according to the Ahmadiyya Muslim Community, was realized in the person of Hazrat Mirza Ghulam Ahmad (peace be on him), the Promised Messiah and Mahdi.

This comparative study highlights the diverse

understandings of Easter and its theological implications across different faith traditions. While Christianity upholds the resurrection as the foundation of salvation, the Ahmadiyya Muslim perspective reinterprets these events through the lens of Islamic teachings and historical analysis. In the end, it remains for seekers to investigate these perspectives and decide for themselves where the truth lies.

In Loving Memory of Shaikh Abdul Wahid (1937–2025)

Belal Khalid (Nephew)

It is with deep sorrow that we announce the passing of my dear Mamoon, Shaikh Abdul Wahid, a devoted and active member of the Boston Jamā'at, who departed this world on July 3, 2025, at the age of 88.

He was the beloved son of Shaikh Abdul Qadir Saudagarmal, a renowned missionary of the Jamā'at and distinguished author of some of its most treasured works, including Hayat-e-Tayyaba, Hayat-e-Noor, Hayat-e-Bashir, Tarikh-e-Lahore, Register Traditions of the Companions, Sirat Sayyidul Ambiya, and he was one of the compilers of Tadhkirah (Revelations of the Promised Messiah [peace be on him]).

Shaikh Abdul Wahid began his journey abroad in the 1960s when he moved to the UK. He later settled in New Jersey, where he lived for many years, before ultimately moving to Boston to be closer to his daughter.

Throughout his life, he served the Jamā'at in numerous capacities with sincerity and dedication. Under

the leadership of Karimullah Zirvi and Nasir Malik, during their respective tenures as Sadr of Majlis Ansarullah USA, he had the honor of serving as Qā'id Tajnīd (1993 to 1995) and Qā'id Mal (1996 to 2003). He was among the early pioneers who helped modernize financial recordkeeping by computerizing Chanda records for Ansarullah USA.

He was also a man of great personal virtue—an exemplary husband who lovingly devoted more than a decade to caring for his first wife during her battle with Alzheimer's until her passing. In his later years, he remarried at the age of 75 and once again proved to be a deeply loving and supportive spouse.

In his final years, he served as the Property Secretary for the Boston Jamā'at. His extensive experience in real estate investments brought immense value to this role. Out of his commitment to the Jamā'at, he even moved to a residence just minutes from the mosque, becoming one of the most active and consistent attendees.

Together with his wife, he warmly served guests and members of the Jamā'at, often serving them delicious meals prepared with care and affection.

He is survived by his loving wife, Arifa Wahid and two devoted children from his first wife, Naila Wahid and Sohail Wahid. Among his siblings, he leaves behind two sisters: Ayesha Sadiqa Farhat (Calgary) and Tahira Siddiqua (Karachi); and three brothers: Shaikh Abdul Hadi (Toronto), Shaikh Abdul Shakoor (Toronto), and Shaikh Abdul Malik (Karachi). Two of his siblings, his brother, Shaikh Abdul Majid, and his sister, Mariam Siddiqua have already passed away.

May Allah Almighty grant him an elevated station in paradise, forgive his shortcomings, and enable all loved ones to bear this loss with patience and steadfastness. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [Surely, to Allah we belong and to Him shall we return. (Al-Baqarah 2:157)]



Fiqh Ahmadiyya—Some Rituals on Graves

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 on Fasting in May-June 2018. The section on Hajj in September-October 2017. The section on Zakat in March-April 2019. The section on Nikāḥ—Marriage in May-June 2019. The section on Paternity and Lineage in July-August 2019. The section on Khul' in September-December 2019. The section on Sustenance and Support, January-March 2020. The section on Ṣalāt (Parts I, II, III, IV) was published in Online Ahmadiyya Gazettes from March 2024 to March-April 2025. The section on the Funeral was published in Online Ahmadiyya Gazettes from May to August 2025.

Visiting the Graves

The Promised Messiah (may peace be upon him) said the following on the subject of visiting the graves:

There is tranquility in the cemetery. Visiting the graves in the morning is Sunnah (practice of the Holy Prophet, may peace and blessings of Allah be upon him) and a source for reward. It reminds one of his standings. Man is like a visitor on this earth. Today he is walking on it and tomorrow he will be under it. It is mentioned in a Ḥadīth, when one goes to visit the graves, he should say:¹

السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ وَإِنَّا إِن شَاءَ اللَّهُ لِلْآحِقُونَ - أَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ.

[Peace be upon you, dwellers of graves, from the believers and the Muslims, and we, God willing, shall be joining you. I ask Allah to grant us and you health.]

Question: What should we pray upon visiting a grave?

Answer: The Promised Messiah, may peace be upon him, said, ²“Pray for the forgiveness of the resident of the grave. Pray to God for yourself too. Man is always in need of prayers before God.”

Praying for the Deceased

Question: What should one pray at the grave?

Answer: Pray for the deceased that God may elevate their status, forgive their sins, mistakes, and make it easy for their survivors with His grace.

Question: Which verse should be recited while praying?

Answer: This is not necessary. You should pray in your own language which you understand and in which you experience emotions.³

Question: Is it permitted to pray by elevating your hands while in the presence of the grave?

Answer: It is permitted. ⁴ It is proven from Ḥadīth. Hazrat Imām Bukhārī writes:

¹ Muslim [975], Kitāb al-Jana'iz [Various other prayers have also been reported.]

² Badr, 1905. Fatāwā Masīḥ Mau'ūd, page 99.

³ Badr, 1906. Fatāwā Hazrat Masīḥ Mau'ūd, p. 109

⁴ Al-Fazl, March 18, 1916

عَنْ عَائِشَةَ قَالَتْ خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ لَيْلَةٍ فَأَرْسَلْتُ بَرِيرَةَ فِي أَثَرِهِ لِتَنْظُرَ آيْنَ يَذْهَبُ فَسَلَكَ نَحْوَ الْبَقِيعِ الْغَرَقِدِ فَوَقَفَتْ فِي آدَى الْبَقِيعِ ثُمَّ رَفَعَ يَدَيْهِ ثُمَّ أَنْصَرَفَ فَرَجَعَتْ بَرِيرَةُ فَأَخْبَرْتَنِي فَلَمَّا أَصْبَحْتُ سَأَلْتُهُ فَقُلْتُ يَا رَسُولَ اللَّهِ آيْنَ خَرَجْتَ اللَّيْلَةَ قَالَ نُعِثْتُ إِلَى أَهْلِ الْبَقِيعِ لِأُصَلِّيَ عَلَيْهِمْ.

Hazrat ‘A’isha narrates, “Once the Holy Prophet (may peace and blessings of Allah be upon him) went out of the house at night. She sent her servant, Hazrat Barerah to follow him. She came back and reported that the Holy Prophet (may peace and blessings of Allah be upon him) went to Jannat-ul-Baqi’ (the cemetery close to the Mosque of the Prophet) and prayed by raising his hands. In the morning, Hazrat A’ishah (may Allah be pleased with her) asked where did he go last night? He said, God instructed me to go and pray for my companions buried in “Jannat-ul-Baqi’.”⁵

Questioning in the Grave

Question: The questioning in the grave is from the soul or this soul is placed back in the body?

Answer: The Promised Messiah (may peace be upon him) said, “One should believe that there is questioning in the grave. Details should be left to God. This is an interaction of man with God. He does what he wishes. Then the word “grave” has wider meaning. Once a person dies, wherever God keeps him is his grave, whether he drowned in the river or burnt, or was left in the open. After going away from this world, man is in the grave. God knows best about the conditions and questioning. One should prepare for the next world and avoid curiosity about it.”⁶

Question: What is the view of Jamā‘at Ahmadiyya about the belief that the dead can hear?

Answer: I believe that the dead cannot hear the people of this world directly. If God wishes, He can inform them of the people of this world and occasionally does it for prudence. Similarly, the dead pray for the people of this world with the permission of Allāh the Almighty and according to their ability. Since all these matters are concerned with the will of God one should adopt the way prescribed by the Sharī‘ah, such as praying for them, give charity for them, and staying away from innovations. This is the best way of expressing the relationship. In this situation, if God wills, He will inform the deceased about it too. They will also pray for their remaining family according to their God given ability. To pray directly to the deceased and ask them to fulfil certain desires is a form of “Shirk” [making them partners of God] and is prohibited in Islām.

Saying Salām to the Deceased

Question: We say اَلسَّلَامُ عَلَيْكُمْ يَا اَهْلَ الْقُبُورِ. Do the deceased hear us?

Answer: The Promised Messiah (may peace be upon him) said, “They do not reply with اَلسَّلَامُ عَلَيْكُمْ [and peace be unto you too]. Salām is a prayer which God brings to them. Our hearing needs air as a medium for hearing. This medium does not exist between you and the deceased. However, in اَلسَّلَامُ عَلَيْكُمْ [Peace be unto you] God makes angels as intermediaries. Similarly, angels bring Durūd [Ṣalāt ‘Alan-Nabi, wishing blessings for the Holy Prophet] to the Holy Prophet (may peace and blessings of Allah be upon him).⁷

Voice of the Deceased

Question: Does the voice of the deceased reach this world?

Answer: God’s voice always reaches but not the voice of the deceased. If ever a deceased is heard, it is through God. God informs us of him. Truth is that whether it is Prophet or a righteous person, God puts a barrier between them and their family. All connections are severed. Allāh says, ⁸ فَلَا اِنْسَابَ بَيْنَهُمْ [There is no flow (communication) between them].

Feast upon Death

Question: In villages there is a tradition of spending funds at the time of death or marriage. If an elder dies, they give something to all the mosques, other places of worship, and the poor. What is the view about this?

Answer: The Promised Messiah (may peace be upon him) said, “The reward of the food which is given away reaches the deceased not as much as if he did that in his life. It was said, that the money given to the servants is for their work. He said, “Then there is no harm. One should be paid for their work.” It was said that there is some pretense in it. The one giving hopes that people will appreciate him. He said, “This is not an expense for the sake of

⁵ Muslim, Kitab al-Jana’iz, what to say on visiting graves

⁶ Badr, Feb. 14, 1907

⁷ Badr, March 16, 1904

⁸ Fatāwā Ahmadiyya, page 114

reward anyway. It is in return for work. Some pretense is permitted in Shari'ah such as "Chanda." The mandate of congregational Prayers is to motivate others. There are occasions for being subtle and obvious. Shari'ah does not prohibit every ritual. If this was so then common tasks such as travelling on a train, sending mail, etc. would all become innovations."⁹

Charity on the Tenth of Muharram

Question: Is it permitted to distribute food and drinks among the poor on the tenth of Muharram with the intent of receiving reward from Allāh?

Answer: Fixing a time and date for such deeds is an innovation. Gradually, such customs move towards Shirk [setting partners with Allah]. One should stay away from them, as the result of these rituals is not good. This was the case in the beginning, but now some customs have changed into Shirk [setting partners with Allah], and include others than Allāh. Therefore, I declare it prohibited. Until such customs are eliminated, false beliefs will not go away.¹⁰

Recitation of the Holy Qur'ān for the Deceased

Promised Messiah (may peace be upon him) said, "The reward for recitation of the Holy Qur'ān does not reach the deceased, but the reward for Ṣadaqah and charity does. Recitation of the Holy Qur'ān is a worship. Ṣadaqah is also not included in the deeds of the deceased. Its reward reaches him in some other form.

Practice of "Khatm"

Question: Is the "Khatm" for the deceased permitted?

Answer: There is no basis for this. Only prayers and Ṣadaqah reaches the deceased. A righteous person should Pray five times a day and pray for the deceased in Rukū' and Sajdah. It is not correct to recite the Holy Qur'ān and donate this recitation to the deceased. The knowledge of lexicon is passed through generations by replication. No one has the right to make new meaning of a word. Similarly, one should do what is proven from the actions of the Holy Prophet (may peace and blessings of Allah be upon him) and not make up something new. This in fact is a disrespect of the Holy Qur'ān. One cannot have honest relationship with God if his focus is not upon Him."¹¹

"Qul" for the Deceased

Question: Can recitation of the "Qul" on the third day give reward to the deceased or not?

Answer: There is no basis for this in the Shari'ah. Prayer and Istighfār reach the deceased. Certainly, the Mullah gets the reward. If they are the deceased, then we will accept this. I am amazed how people can tie their hopes to such things. We have received the religion of Islām from the Holy Prophet (may peace and blessings of Allah be upon him) and we find no such things in it. The companions passed away. Did anyone do their Qul? Like other innovations, after centuries, these customs have also come up.¹²

Recitation of Fātiḥah for the Deceased

Question: After someone's death, people gather at his place for a few days and do recite Fātiḥah. This is just a prayer for forgiveness. Is there any harm in it?

Answer: My observation is that except backbiting and disparaging, there is nothing else on these occasions. The question is whether the Holy Prophet (may peace and blessings of Allah be upon him) or his companions or the great scholars ever did this? When they did not do it, then what is the need to open the door to innovations? My belief is that this practice is not needed. It is prohibited.¹³

"Khatm" and its Candy

Question: Can we eat the candy distributed at a "Khatm?"

⁹ Badr, Jan. 17, 1907

¹⁰ Badr March 14, 1907

¹¹ Badr March 16, 1904

¹² Badr March 16, 1904

¹³ Badr March 16, 1904. May 19, 1907

Answer: The practice of “Khatm” is an innovation. It is not “Shirk.” Therefore, it can be eaten. However, to arrange for “Khatm” is prohibited. If the food is distributed in the name of some “Pir,” it is prohibited to consume that food.”¹⁴

Crying and Wailing for the Deceased

During mourning, wailing, protesting and screaming can cause loss of Faith. All these customs have come from Hindus. Upon the passing of a friend or relative, the Holy Qur’ān tells us to say only: **إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ** meaning “We belong to Allāh and he has the authority to take us back when he wishes.” It is all right to cry softly. Anyone who does more is Satan. To mourn for a whole year, or to hold wailing episodes every time a new woman walks in or to do this in certain days, to bang the heads together, and crying and screaming episodes, not to cook certain dishes for a whole year, are all filthy customs and a sin which should be avoided.¹⁵

Making a Cemented Grave

Question: Should I make a cemented grave for my brother?

Answer: If cemented graves are made with structures around them and decorations and art are made on them for the sake of display, it is prohibited. However, if we insist that the grave should only be of mud in every situation, this would also be wrong. **إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ** “Actions are based upon intent.” In some circumstances making cemented graves is permitted. Some places are in the way of a flood. In some circumstances, dogs or other animals can take the body out of the grave. The dead body has some respect. Under such circumstances, it is permitted to make a cemented grave but not for display. God and his Messenger have given respect to the dead body of the believer. If this was not so then what was the need to wash it, wrap it, and put perfume on it? It could just be thrown away. The believer does not want to live in disrespect. Safekeeping is essential. If the intent is correct, God does not question.

God’s wisdom desired that the grave of the Holy Prophet (may peace and blessings of Allah be upon him) should be well built and has a dome on it. Graves of many elders are cemented such as Nizam-ud-Din, Farid-ud-Din, Qutb-ud-Din, and Moeen-ud-Din. They were all righteous people.”¹⁶

To Build a Dome or Mausoleum

Hazrat Khalifatul Masīh II said, “If it is not for the reason of security of the grave, the dome is not necessary. If the dome is built as a memorial, I do not believe in such things. This thought ultimately leads to “Shirk.” Protection is acceptable, memorial is not. Making of graves in this manner leads to “Shirk.” We will make domes for respect but others will take this respect to such an extreme that “Shirk” will begin. The dome on the grave of the Holy Prophet (may peace and blessings of Allah be upon him) is also built for security not for respect or honor.”¹⁷

Question: Why it is not permitted to make a dome on the grave?

Answer: It is human nature to show respect for those who he loves even after their death. When a person dies, it does not hurt him even if his dead body was eaten by dogs. However, those living people who loved him cannot bear this and they respect the dead body. This respect is not in the Sharī’ah because it is not permitted. It leads to “Shirk.” No one makes domes on the graves of children, but they do so for the elders because they expect something in return.”¹⁸

Kissing a mausoleum

A person asked the Promised Messiah (may peace be upon him) about kissing the mausoleum. Hazrat Khalīfatul-Masīh II said, “It is not proper and wrong. Such actions lead to “Shirk.” The real purpose is to follow the teachings of the Prophet. But people are involved in undesirable practices.”¹⁹

(To be continued)

¹⁴ Badr, March 16, 1904

¹⁵ Fatāwā Masīh Mau’ūd, page 103

¹⁶ Al-Hakam, May 17, 1901. Fatāwā Masīh Mau’ūd, pp. 92-93

¹⁷ Al-Fazl, March 1, 1927

¹⁸ Al-Fazl, March 1, 1927

¹⁹ Al-Fazl, May 18, 1946

Ahmadiyya Mosque “Noor” in Bhera

Engr. Mahmud Mujib Asghar, Sweden



(L): Exterior view of Noor Mosque, Bhera. (R) Interior view of Noor Mosque, Bhera, after modern renovation and decoration.

Ahmadiyya Noor Mosque, Bhera

During the caliphate of Hazrat Hafiz Maulawi Hakeem Noor-ud-Din of Bhera, Khalifatul-Masih I (may Allah be pleased with him), donated his ancestral home in Bhera to the Jamā'at to convert it into a mosque. Before this, Ahmadis and non-Ahmadis used to offer congregational prayers alternately in a nearby mosque adjacent to this blessed house. However, this arrangement did not last long.

In Irshadat-e-Noor, volume II, p. 138, Hazrat Khalifatul-Masih I mentions this mosque in a letter. He writes:

“We are strongly opposed to conflict. You may observe that in Bhera, conflict began within the mosque, and when we stopped fighting, then we transformed our ancestral home into a mosque...”

Even after the establishment of the Ahmadiyya Noor Mosque in Bhera, the opponents did not stop, and an adverse cleric wrote a letter full of objections to Hazrat Khalifatul-Masih I. Below is a detailed account copied

from pages 128–129 of the same book.

The Ahmadiyya Mosque in Bhera

Hazrat Khalifatul-Masih I gifted his house in Bhera for the purpose of building a mosque. A non-Ahmadi individual wrote a letter expressing suspicion and ill thoughts. Hazrat [Khalifatul-Masih I] gave the following detailed reply:

“Respected Maulawi Sahib!

This humble one has always been deeply against mischief from the core of my heart, and such thoughts never even cross my mind. My father and grandfather also regarded mischief as a great vice. This is the knowledge I hold and present before you. Allah the Almighty, Who is Merciful and Compassionate, is aware of the true reality—and who else can know? You never had the opportunity to spend time with me or my companions. They were not inclined towards mischief. My mother, grandmother, and sisters—as far as I know—all were opposed to mischief. Al-Hamdu-Lillah. I sincerely believe in **لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ** [There is none worthy of worship except Allah and Muhammad is the

Messenger of Allah.] I offer prayers, observe fasting, pay Zakat, and have performed Hajj twice. I have recited the Holy Qur'an to thousands and called them towards Qur'an. اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ [All praise belongs to Allah, Lord of all the worlds.] Currently, I have hundreds of thousands of followers, including Quraishis, Mughals, Pathans, and Sheikhs. I do not teach anyone mischief to any of them. Our community, by comparison, avoids evil—even if they suffer personal loss, they refrain from evil. Though not everyone is the same, relatively speaking, they are observant of prayer, fasting, and Zakat. When the people of Bhera began troubling me, I would often pray at home and refrain from turning the mosque into a place of mischief.

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسْجِدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا اسْمُهُ وَسَعَىٰ خِرَابُهَا

[(2[Al-Baqarah]: 115). And who is more unjust than he who prohibits the name of Allah being glorified in Allah's temples and seeks to ruin them?] This verse always remains before me. Our community members neither enter the mosque to commit adultery, nor to fight. Again and again, they were beaten, falsely accused of theft—we always kept on preaching patience. But when the mischief exceeded all limits, out of fear, we built our own mosque and wrote that no one should be stopped. You chose to label this act as mischief. Inna Lillāhi Wa Innā Ilaihi Raji'oön. [Surely, to Allah we belong and to Him shall we return. (Al-Baqarah 2:157)] Your daughters are like our daughters. We are mindful of the veil ourselves—please do not be concerned. This mosque was not built to spread discord or division, but rather to avoid harm, and a final solution has been

proposed to maintain peace You purchased our shared property without informing us, despite the fact that we are, by the grace of Allah, not impoverished. Is this not discord and mischief on your part?

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

Reflect carefully, we did not design the mosque's entrance to violate modesty. Please advise us what else we could have done. Your people and your Fatāwā have taken the mosque away from us—now that we convert our own home into a mosque, we are labelled as mischief-makers? Ah! Is this Islam? Think over and consult a decent, good-natured Muslim and then respond. As for the brotherhood, you may judge yourself. You are well-known Quraishi—and we are what we are. So, the justice lies with you.

Maulawi Sahib! Who would waste a large, three-story grand ancestral home? When there was no other path to peace or means of avoiding harm came across, then this suggestion I comprehend. You want our community to scatter so that we do not even take the name of Allah in this neighborhood. Allah, Allah, and again I say, Allah Allah! I say Allah, Allah once again. Do you have some fear—and still you call us mischief-makers?

فَاللَّهُ خَيْرٌ حَفِظًا وَهُوَ أَرْحَمُ الرَّحِيمِينَ

[But Allah is the best Protector, and He is the Most Merciful of those who show mercy. (12[Yusuf]: 65)]

What more can I say? You are older than me. Your younger brothers had passed away. I, too, will die. None of these houses or properties will accompany us [to the grave]." (Al Badr, vol. 8, no. 41, August 5, 1909, p. 2)

Visit of Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Muslih Mau'ūd, Khalifatul-Masih II to Bhera in 1950



(L): Masjid Fazl, Bhera — where Hazrat Khalifatul-Masih II^{RA} delivered his address in 1950. (R): Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifatul-Masih II (may Allah be pleased with him), visiting mosques in Bhera on 26 November 1950.

We behold the noble Mirza, prince among men;

What joy to witness Fazl-e-‘Umar in our midst!

According to Ghalib [a renowned Urdu poet], glory and splendor are here —

We look at him, then at our house.



A scene from Hazrat Khalifatul-Masih II's address at Masjid Fazl during his 1950 visit to Bhera.

Hazrat Khalifatul-Masih II (may Allah be pleased with him) visited Bhera on 26 November 1950. Among his entourage was Rashid Ahmad, a newly converted American Ahmadi. (He served the Ahmadiyya Muslim Community, USA as National President during the tour of Hazrat Khalifatul-Masih III (may Allah shower His mercy on him) in 1976.) His Holiness, offered voluntary (Nafl) prayers in the room where Hazrat Khalifatul-Masih I was born. This room has since been preserved within Masjid Noor. Even today, Ahmadi Muslim visitors offer Nawāfil in that sacred space. Inside the room hangs a couplet by the Promised Messiah (may peace be on him):

چہ خوش بودے اگر ہر یک زامت نور دیں بودے
ہمیں بودے اگر ہر دل پر از نور یقیں بودے

How nice it would be if everyone from my community were Nooruddin. This is possible only when one's heart is illuminated by the light of truth and certainty of faith.



Hazrat Khalifatul-Masih II (may Allah be pleased with him) fixed this stone when he visited Bhera on 26 November 1950

During his visit in 1950, Hazrat Khalifatul-Masih II personally installed a commemorative plaque in the

mosque hall. The full details of his journey are recorded in *Tarikh Ahmadiyyat*, vol. 13, pp. 165-200, by Maulawi Dost Muhammad Shahid, under the section covering the events from November 1950 to June 1951.



Birth room of Hazrat Khalifatul-Masih I^{RA} inside Noor Mosque, Bhera.

There is another mosque named Masjid Fazl that exists in Bhera besides Masjid Noor. It is relatively larger and more spacious. Therefore, Hazrat Khalifatul-Masih II delivered his historic address at Masjid Fazl during his 1950 tour. In that address, Huzoor beautifully expressed the deep spiritual and emotional connection he held with Hazrat Khalifatul-Masih I. (*Anwar-ul-Uloom*, “A Deeply Faith-Inspiring Speech in the Land of Bhera,” vol. 22, pp. 165-200)

He also spoke of his personal attachment to Bhera due to this bond. The address has been published in *Anwar-ul-Uloom*, Volume 22, under the title “A Deeply Faith-Inspiring Speech in the Land of Bhera.”

The History of Ahmadiyyat in Bhera

It is written in the book:

“...The Secretary of the Jamā‘at wrote to Hazrat Khalifatul-Masih I: ‘It is regrettable that

people are not allowing us even to offer prayers in the mosque. Eventually, His Holiness, out of necessity, granted permission to convert his own house, adjacent to the mosque to a place of worship. Thus, Ahmadiyya Mosque “Noor” came to existence. O Allah, what a sacrifice! A glorious manifestation of truthful character — the entire house was given in the way of God.” (Adopted from History of Bhera by Fazl-ur-Rahman Bismil Ghafari, B.A., B.T., former Amīr Jamā‘at Ahmadiyya, Bhera, published in December 1972)

Personal Memories Related to Masjid Noor

The author recounts that his childhood was spent in Bhera, and his ancestors were associated with Masjid Noor. He and his family — including parents, siblings, and later his wife and children — lived mostly in Bhera until 1974.

Friday Prayers

In Bhera, Friday prayers were held at Masjid Noor. Ahmadis from the Masjid Fazl area would also attend Friday prayers at Noor Mosque, though Eid prayers were held at Masjid Fazl. Ahmadis from nearby villages such as Hajkha and Rakh Charagah also came to Masjid Noor for Friday prayers. Many would first offer Nawāfil in the birth room of Hazrat Khalifatul-Masih I before the Friday sermon.

Waqar-e-‘Amal

On Fridays, Waqar-e-Amal was carried out especially for cleaning the mosque. First, Lajna Imā‘illāh and Nāsirat would sweep and clean the mosque’s interior — and those living closer to Masjid Noor usually had the honor of doing this. Then, Atfāl, Khuddam, and a few Ansar would also participate.

There was a hand pump installed on the upper floor of the mosque, where Friday prayers were held. Children would fill the water tank for ablution (wudhu) from the pump, while local Khuddam helped to set up awnings and tents.

Mian Fazl Elahi of Taal

This senior, Mian Fazl Elahi, was the son of Hazrat Mian Islam Ahmad (may Allah be pleased with him) — one of the 313 Companions of the Promised Messiah (may peace be on him). He voluntarily took responsibility for the service and care of Masjid Noor, and in essence, acted as its custodian.

He performed duties cheerfully and would also involve us — children at the time — in various tasks. He oversaw all the work himself with great diligence, often completing much of it personally. It felt as though he only

involved the children so they might earn spiritual merit.

He performed his prayers with profound devotion and humility. His timber yard was located near Multani Gate (Lalo Wala Darwaza). Whenever any guest from the Markaz (central headquarters) came to visit, he would serve them with heartfelt sincerity, often providing meals at his own expenses. He would often cook the food for guests at his home. He offered all five daily prayers at Masjid Noor. He had no children of his own. His wife was also a very pious woman. He was a Musi (member of the Will system). After his demise, my younger brother Khalid Bilal Ahmad informed me that Hazrat Khalifatul-Masih IV (may Allah shower His mercy on him) personally came outside Mubarak Mosque (in Rabwah), where his coffin lay, and where relatives from Bhera and Lahore had gathered. His Holiness inquired about the deceased from my father, Master Fazl-ur-Rahman Bismil and expressed his condolences, and led his funeral prayer. This happened before Huzoor migrated to London. (At that time, I was living in the Sultanate of Oman). Mian Fazl Elahi was laid to rest in Bahishtī Maqbarah, Rabwah.

Local Amīrs of Bhera

During my childhood, the Amīr of Bhera was Makhdoom Muhammad Ayub (B.A., Aligarh). He used to deliver lengthy Friday sermons, believing that prostrations (Sajdah) should be prolonged during the moments when prayers are most likely to be accepted. After he moved away to Miani, Maulawi Muhammad Yousaf (B.A., B.T.) assumed the charge of Amīr. At the time, he was serving as the second master at the Government High School, Bhera. He was highly respected in Bhera and served as Amīr for quite some time.

After I left Bhera for my education in Rabwah and later Lahore, Maulawi Yousaf was transferred and promoted to Headmaster elsewhere. He was succeeded by Maulwi Muhammad Ashraf, the respected father of the late Muhammad Azam Akseer, a renowned missionary and former in-Charge of the Ahmadiyya specialists program.

Following him, my late father, Fazl-ur-Rahman Bismil, became Amīr. The 1974 disturbances occurred during his leadership. On May 31, 1974, shortly after Friday prayers, a furious mob attacked our home. My father was seriously injured. The women and children barely managed to escape with their lives. Eventually, we lost the house as well.

The last Amīr of Bhera was Malik Abdullah. After his tenure, the Amarat system (system of local leaders) was discontinued and replaced by the Sadr system (presidency model of local leadership).

News Report in *Weekly Uqaab* (عقاب)

The violent incidents of 1974 and the attack on our home were reported in the Sargodha-based newspaper, *Weekly Uqaab*, in its supplement dated June 1, 1974. It stated:

“Bhera, May 31 — A telephone report received from Bhera confirms that in connection with the Rabwah incident, a furious mob stormed into the city after Friday prayers. They looted several shops and houses and set them ablaze...

Not far from there, the mob launched a violent assault on the house of Master Fazl-ur-Rahman, Amīr of Jamā’at Ahmadiyya Bhera. They looted multiple radios, jewelry, clothing, and set the remaining belongings and electric fans on fire.” (*Weekly Uqaab*, Sargodha — Supplement, June 1, 1974)

Supplications in the Birth Room of Hazrat Khalifatul-Masih I

I remember that members of the local and visiting Jamā’at used to enter the birth room of Hazrat Khalifatul-Masih I (may Allah be pleased with him) to offer Nawāfil and supplications. Even Hazrat Khalifatul-Masih II offered Nawāfil in that blessed room during his visit in 1950.

By the grace of Allah, I, too, had the opportunity to pray and supplicate multiple times in that sacred space.

Khilafat Day Gathering

On one occasion — likely in 1996 — the Nizarat Islah-o-Irshad (Local) organized a Khilafat Day gathering in Bhera on May 27. Invitations were sent to well-known individuals from Bhera residing in various cities across Pakistan. I, too, received an invitation at Muzaffargarh.

I was assigned the task of delivering a speech on Hazrat Khalifatul-Masih I’s love for the Holy Qur’an. From the Markaz, esteemed seniors including Maulana Muhammad Ismail Munir, Maulana Muhammad Deen Naz, and Respected Nasrullah Khan Nasir arrived for the event.

However, before the Friday prayers, the police intervened and forced shut down of the gathering. Fortunately, both Maulana Ismail Munir’s address and my own speech had already been delivered by then. The

Friday sermon and prayer were led by Maulana Muhammad Deen Naz. The post-Friday program could not continue, but the attendees — now in small groups — continued to visit Masjid Noor to see the site.

Masjid Noor as a Guest House

Due to the small size of homes in the vicinity of Masjid Noor, visiting guests were usually accommodated within the mosque itself. During Ramadan, people also performed I’tikaf there.

In the eras of Hazrat Masih Mau’ūd (may peace be on him) and Hazrat Khalifatul-Masih I (may Allah be pleased with him), some children under the care of Hazrat Khalifatul-Masih I also lived in this very building. Bread was obtained from a nearby communal oven (tandoor). This oven, too, originally belonged to Hazrat Khalifatul-Masih I, who gifted it to a local baker (machhi) free of charge.

One of the children raised there was Hazrat Sardar Abdul Rahman (may Allah be pleased with him)—formerly known as Mehr Singh — whom the Promised Messiah entrusted to Hazrat Maulawi Noor-ud-Din, Khalifatul-Masih I for guardianship. He remained in Bhera until he completed his middle school education. He was a namesake and friend of my grandfather, and both traveled together to Shahpur, the then district headquarters, to sit for their middle school exams.

In 1950, Hazrat Khalifatul-Masih II also requested bread from the same tandoor, considering it a blessed relic (Tabarrok), and presented the baker’s family with a financial gift in appreciation. May Allah reward them with the best of rewards — Amen.

Visits by Eminent Elders of the Jamā’at

My father used to narrate us that many prominent companions of the Promised Messiah visited Bhera over time for training, propagation of faith, and theological debates. Among these were: Hazrat Maulawi Ghulam Rasool Rajeki and Hazrat Maulawi Ghulam Rasool Wazirabadi (may Allah be pleased with them).

I recall the visits of Respected Gyani Wahid Hussain and Maulana Jalal-ud-Din Shams during my childhood. A Jalsa was held at Mian Fazl Elahi’s timber yard, previously mentioned above. Even many non-Ahmadis from the nearby bazaar attended the event.

اَلَيْسَ اللّٰهُ بِكَافٍ عَبْدَهٗ

Is not Allah sufficient for His servant?

39 [Az-Zumar] : 37

Scenes from 76th Jalsa Salana USA



Erratum

The article “Remembering Syed Rasheed Tariq (Shaheed) and Syed Family of Saddar Karachi, Pakistan” by Sami Fakhra Jadran-Ireland, Lajna Imā'illāh, Maryland, USA, published in the Online Ahmadiyya Gazette in January-February 2025, needs the following corrections, which were inadvertently published:

Page 44, column 3, line 1: Read Respectable Abdul Raheem Shah to Hazrat Rahim Shah (may Allah be pleased with him)

Page 49, column 1, lines 1-2: Read Hazrat Khalifatul-Masih V to Hazrat Khalifatul-Masih IV

Page 50, column 2, para 2, lines 13-14: Read Respected Abdul Raheem Shah as Hazrat Abdul Rahim Shah

Page 52, column 2, line 30: Read “the Gambina” as “the Gambia”

Page 53, column 2, para 2: Read “She had a 1/8 Wasiyyat” to “The late Syed Hameed Tariq had a Wasiyyat of 1/8th.”

National Calendar 2025

Ahmadiyya Muslim Community USA

Date	Event	Local/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.....	Worldwide	
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	18 th Annual National Public Affair Seminar.....	Umur Kharijiyya, Bait ur Rahman Mosque, MD	
3 Feb, Mon.....	14 th Annual 'Day on the Hill'	Umur Kharijiyya Dept.....	Washington DC
8 Feb, Sat 7 P.M. EST	Quran Talks	Tarbiyat Dept.....	Webinar
15 Feb, Sat.....	National Amila Meeting.....	National Jamā' at	Zoom Meeting
15-16 Feb, Sat-Sun	Lajna Imā'illāh National Mentoring Conference, National/Regional/Local Amila Lajna Imā'illāh Virtual Meeting		
16 Feb, Sun, 7:30 P.M. ET....	Know Your History	Isha'at Dept	Webinar
17 Feb, Mon	Presidents' Day Long Weekend		Federal Holiday
19-28 Feb, Wed-Fri	Ashra Wasiiyat.....	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 Wasiiyat	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	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	National Amila Meeting	National Jamā' at	Zoom Meeting
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



Past Missionaries

Ahmadiyya Muslim Community USA



Mufti Muhammad Sadiq
1920 - 1923



Maulawi Muhammad Din
1923 - 1925



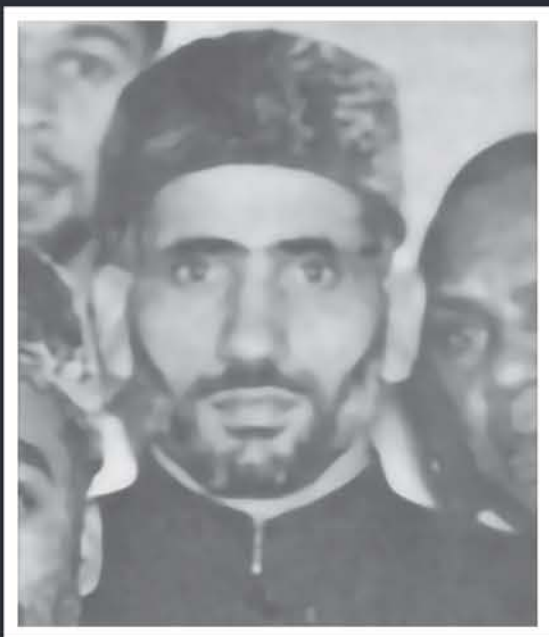
Sufi Mutiur Rahman Bengalee
1928 - 48



Mirza Monawar Ahmad
1946 - 1948



Dr. Khalil Ahmad Nasir
1946 - 1959



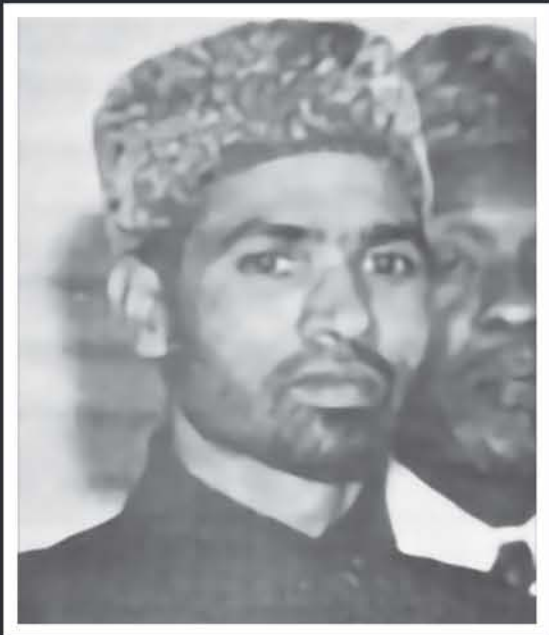
Chaudhri Ghulam Yasin Khan
1947 - 1963



Shukar Ilāhī Husain
1947 - 1973



Abdul Qadir Zaighum
1949 - 1965



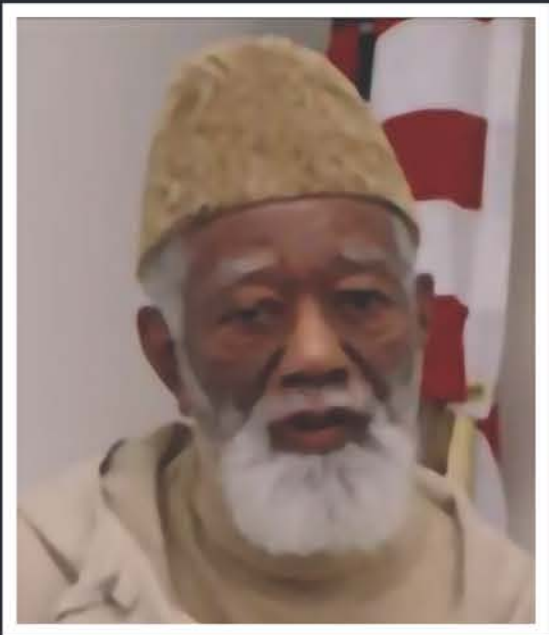
Maulawi Nurul-Haq Anwar
1954 - 1957



Syed Jawad Ali Shah
1954 - 1971



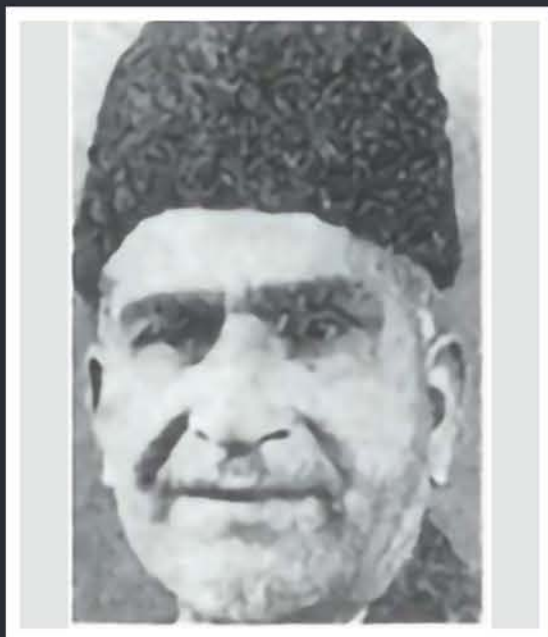
Abdush-Shakoor Kunze
1955 - 1956



Rashid Ahmad American
1955 - 1972



Aminullah Khan Salik
1960 - 1963



Nafis-ur-Rahman A.G. Soofi.
1962 - 1963



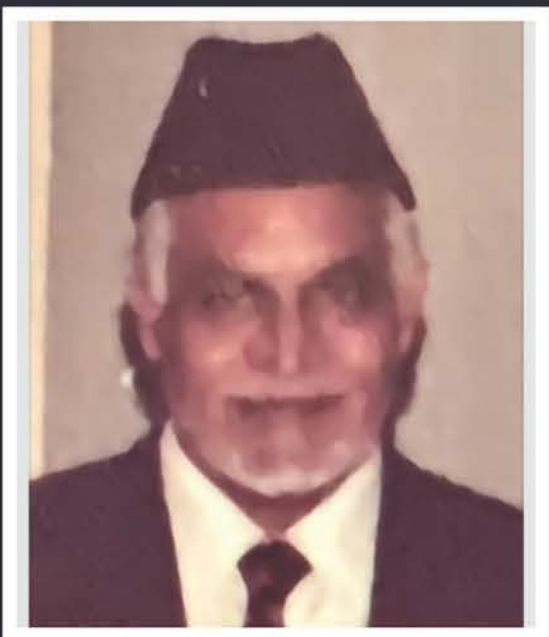
Abdur-Rahman Khan Bengali
1963 - 1972



Major (R) Abdul Hamid
1963 - 1980



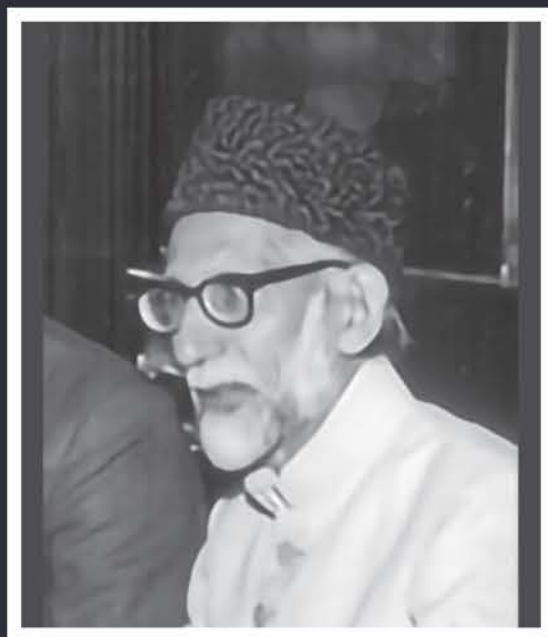
Qureshi Maqbool Ahmad
1967 - 1973



Major Sharif Ahmad Bajwa
1973 - 1974



Muhammad Siddique Shahid
1973 - 1977



Mian Muhammad Ibrahim
1973 - 1982



Masud Ahmad Jhelumi
1975 - 1982



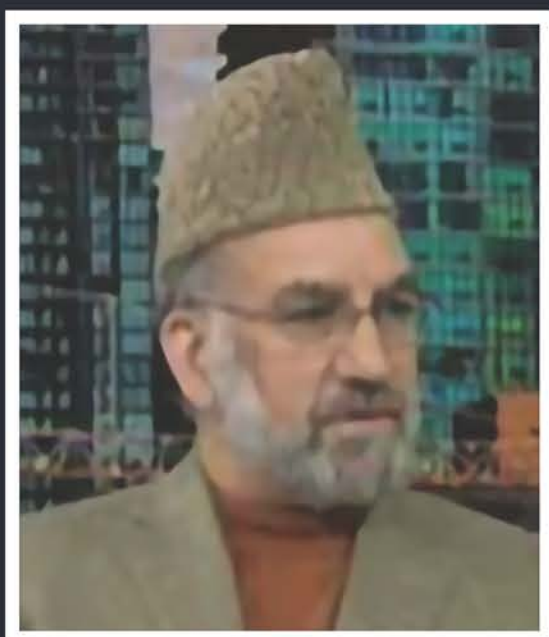
Ata Ullah Kaleem
1977 - 1983



Abd-ur Rashid Yahya
1977 - 1994



Mir Mahmud Ahmad Nasir
1979 - 1982



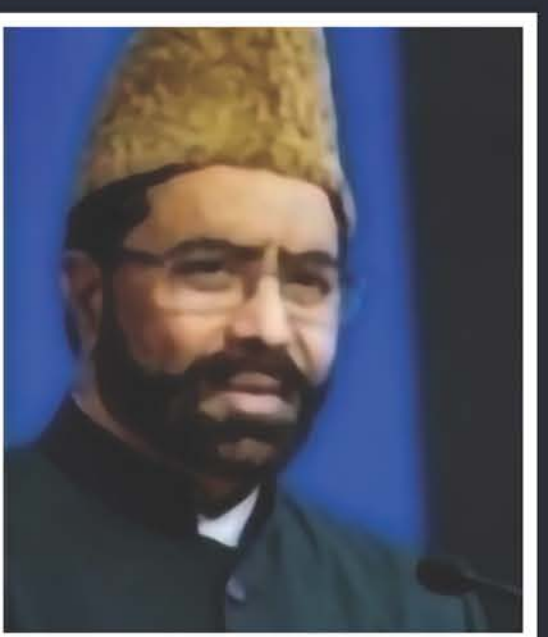
Mirza Muhammad Afzal
1981 - 1986



Mufti Ahmad Sadiq
1982 - ...



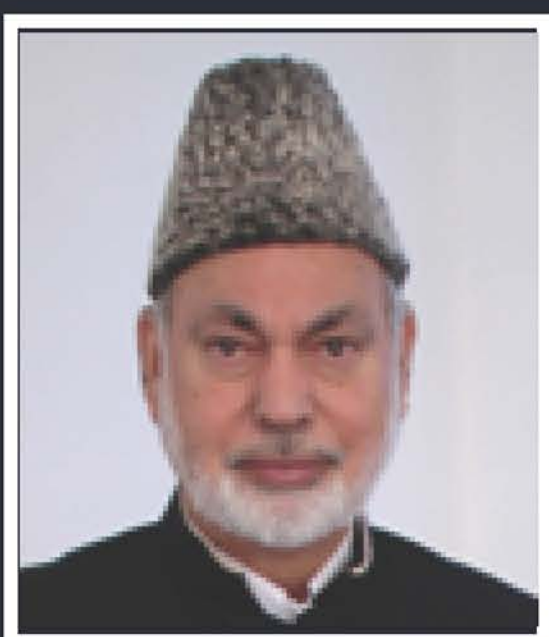
Chaudhry Munir Ahmad
1981 - 1990



Inamul Haq Kauser
1983 - 2014



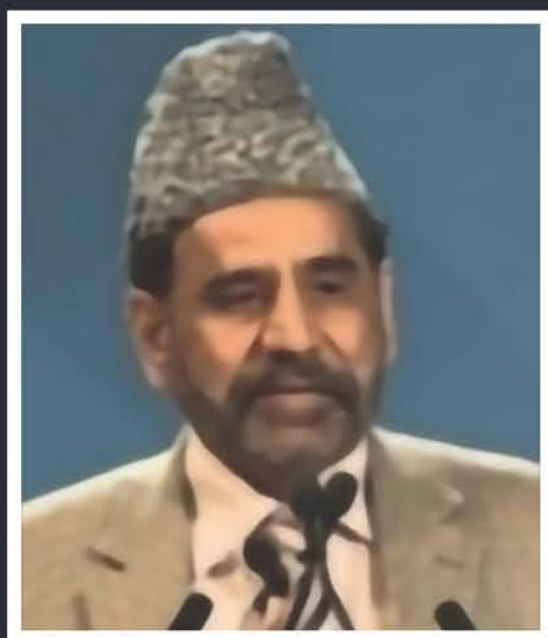
Sheikh Mubarak Ahmad
1983 - 1991



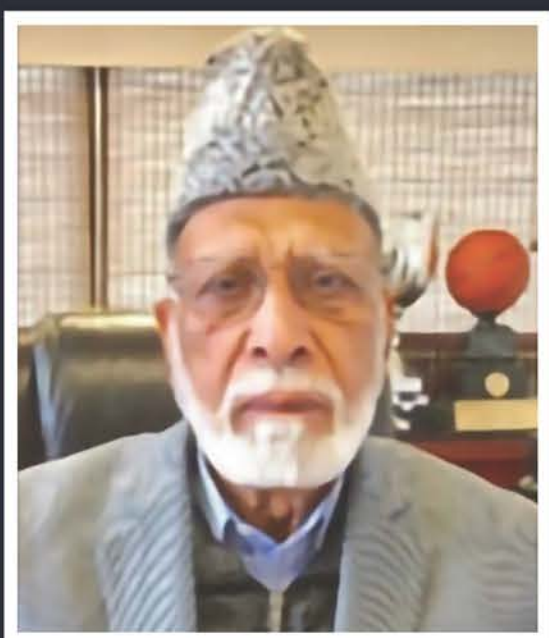
Laeeq Tahir
1986



Mirza Mahmood Ahmad
1989 - 2000



Mukhtar Ahmad Cheema
1990 - 2003



Dawood Haneef
1996 - 2017



Zia Kauser
2005 - 2009



Naseem Mahdi
2009 - 2016



Noman Rana
2012 - 2014



AHMADIYYA
MUSLIM COMMUNITY
United States of America

Muslims who believe in the Messiah
Mirza Ghulam Ahmad of Qadian^{as}

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15000 Good Hope Rd, Silver Spring, MD 20905
December 2024 (Design Latif Ahmed)





Bookstall at the South Shore Farmers' Market, Milwaukee, August 2025



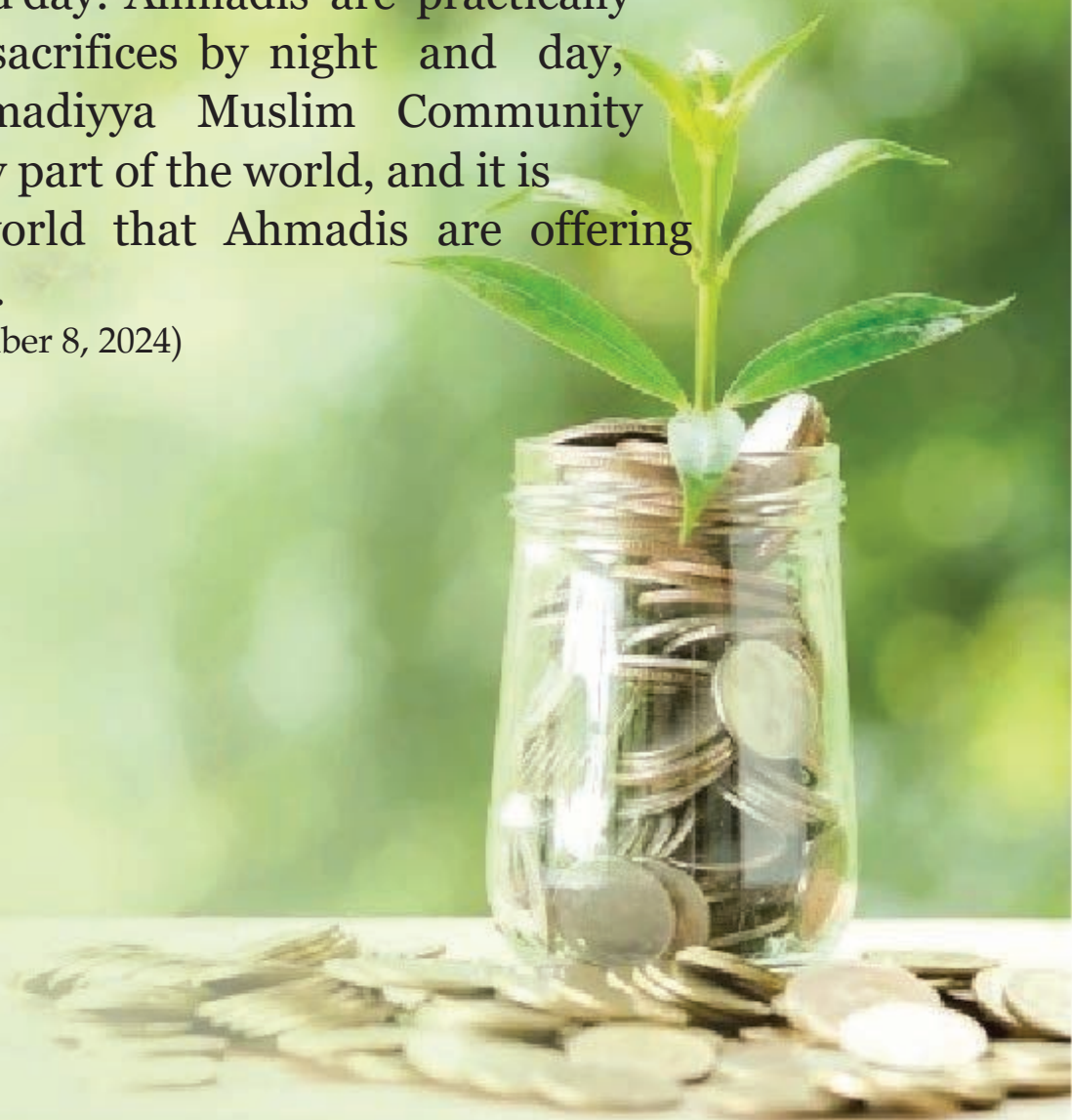
Ahmadiyya Gazette Online

United States of America

Hazrat Khalifatul-Masih V (may Allah be his Helper) said:

It is the grace of Allah the Almighty that today, it is the members of the Ahmadiyya Muslim Community who are truly 'those who spend their wealth by night and day.' Ahmadis are practically making financial sacrifices by night and day, because the Ahmadiyya Muslim Community has spread to every part of the world, and it is throughout the world that Ahmadis are offering financial sacrifices.

(Friday Sermon, November 8, 2024)



**AHMADIYYA
MUSLIM COMMUNITY**

United States of America

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