

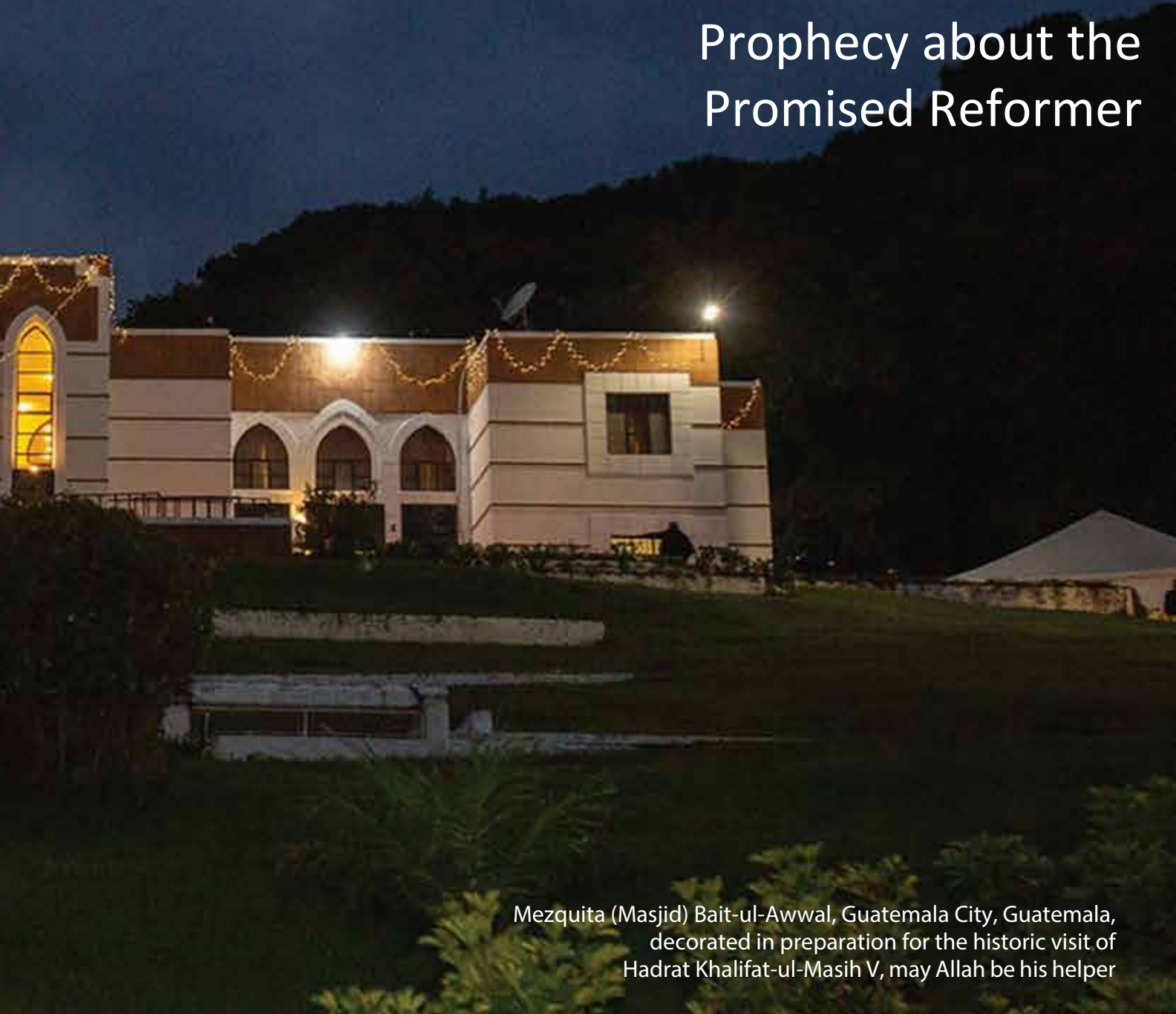
An informational, literary, educational, and training magazine of Ahmadiyya Muslim Community, USA

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ
القرآن الحكيم ٢:٢٥٨

The Ahmadiyya GAZETTE USA

November-December 2018

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decorated in preparation for the historic visit of
Hadrat Khalifat-ul-Masih V, may Allah be his helper



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Vol. 70. No. 11-12. – Rabī' I / Rabī' II 1440 H – Nubuwwat / Fatḥ 1397 HS – November / December 2018

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Acronyms for salutations used in this publication

sa/s:	Ṣallāllahu 'Alaihi Wa Sallam (may peace and blessings of Allah be upon him)
as/a:	'Alaihis-Salāmas
ra:	RaḍiyAllahu 'Anhu/'Anha (may Allah be pleased with him/her)
rh:	Raḥimahullāhu Ta'ālā (may Allah shower His mercy on him)
aba:	Ayyadahullāhu Ta'ālā Bi-Naṣrihil-'Azīz (may Allah support him with His mighty help)

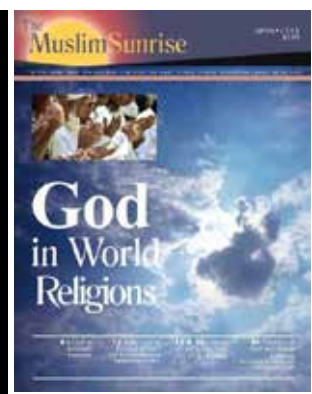
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The Aḥmadiyya Gazette USA is published by
The Aḥmadiyya Movement in Islam, Inc.,
at Fazl-i-Umar Press, P.O. Box 226, Chauncey, OH 45719
Periodical Postage Paid at Chauncey, Ohio
Postmaster: Send address changes to
The Aḥmadiyya Gazette
P.O. Box 226, Chauncey, OH 45719-0026

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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The Holy Prophet combines the names of all Prophets

May peace and blessings of Allah be upon him

أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدْهُمْ أَقْتَدَةً ۚ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا ۚ إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ

Translation: These it is whom Allah guided aright, so follow thou their guidance. Say: 'I ask not of you any reward for it. This is naught but an admonition for all mankind.' (6[Al-An'am]: 91)

The Promised Messiah^{as} explains: The Holy Prophet^{sa} combines the names of all the Prophets in himself inasmuch as he possessed all their diverse excellences. So, he is Moses and Jesus and Adam and Abraham and Joseph and Jacob. This is indicated in the verse: فَبِهِدْهُمْ أَقْتَدَةً meaning that the Holy Prophet^{sa} should combine in himself all the diverse guidance which other Prophets had brought.

This shows that the dignity of all Prophets was combined in the Holy

Prophet, may peace and blessings of Allah be upon him, and his name Muhammad, may peace and blessings of Allah be upon him, also points to this, for it means greatly praised, and great praise can only be imagined when all the varied excellences and special qualities of different Prophets are combined in the Holy Prophet^{sa}. There are many verses in the Holy Qur'an which set forth clearly that the being of the Holy Prophet^{sa} on account of its qualities and excellences, was a combination of all the Prophets. Every Prophet, finding in him [the one who was to come] an appropriate relationship with himself, imagined that he [the one who was to come] would come under his name.

At one place the Holy Qur'an sets forth that this Prophet has the closest relationship with Abraham. In a Hadith of Bukhari, the Holy Prophet^{sa} says that he has a close relationship with Jesus and that his being is combined with the being of Jesus. This confirms the saying of Jesus that the Holy Prophet^{sa} would appear under his name and so it happened that when our Messiah^{as} appeared, he completed the incomplete works of the Messiah of Nazareth and bore witness to his truth and cleared him of the calumnies which the Jews and the Christians had uttered against him, and thus gave pleasure to the soul of Jesus. [Ā'ina-e-Kamālāt-e-Islam, Rūḥānī Khazā'in, Vol. 5, p. 343]



Imam Azhar Haneef, Missionary-In-Charge, and Missionary Syed Shamshad Ahmad Nasir with participants on the occasion of Jalsa Sālāna USA

Five Distinctions Granted to the Holy Prophet^{sa}

أُعْطِيَ حَمَسًا لَمْ يُعْطَهُنَّ أَحَدٌ قَبْلِي نُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ، وَجُعِلَتْ لِي الْأَرْضُ مَسْجِدًا وَطَهُورًا، فَأَيُّمَا رَجُلٍ مِنْ أُمَّتِي أَدْرَكْتُهُ الصَّلَاةَ فَلْيُصَلِّ، وَأُحِلَّتْ لِي الْمَغَانِمُ وَلَمْ تَحِلَّ لِأَحَدٍ قَبْلِي، وَأُعْطِيَتْ الشَّفَاعَةُ، وَكَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً، وَبُعِثْتُ إِلَى النَّاسِ عَامَّةً

Bukhari, Book on Tayammum (Alternative to Ablutions)

Narrated by Jābir, Allāh be pleased with him: The Prophet of Allāh^{sa} said: “I have been granted five distinctions which none of the Prophets was granted before me. Firstly, I have been reinforced with awe extending as far as a month’s journey, secondly the entire earth has been made for me a mosque and a means of purity, thirdly, the booty of war has been made lawful for me; it was never made lawful before me; fourthly, I have been granted the honor of intercession with the Lord and fifthly, while Prophets before me were commissioned to their particular people, I have been sent to the entire mankind. (Bukhārī)

Explanatory Note

In this Ḥadīth our Chief (may my life be dedicated to his service) has detailed five distinctions granted to him exclusively which go to show his exalted station and the abounding mercy of Allāh the Excellent on him. His first distinction is the divine gift of awe extending to as far as a month’s journey. [The] history of Islām furnishes strong supporting evidence showing how notwithstanding his apparently slight physical frame and unostentatious living, an enemy would tremble in awe before him, surely a God-given gift. Even it so happened on many occasions that the enemy planned to attack Medina and as the Holy Prophet^{sa} sallied forth with a small group of companions, to meet him, he (the enemy) fled on the first alarm. Again, when the Holy Prophet^{sa} addressed a letter to the Roman Caesar inviting him to accept Islām and the Caesar learnt further details about him he exclaimed, “If I could go and pay obeisance to this

Messenger of Allāh, I would indeed consider it a great honor if he permitted me to wash his feet.”

The second distinction of the Holy Prophet is that the entire earth has been made a mosque for him. As a result of this, a Muslim can offer Prayers anywhere as and when the time for his Prayer comes and he does not require a special place for worship like followers of other faiths. This was necessary in order to facilitate the extensive campaign of the Muslims to carry the message of Islām all over the world. Similarly, the earth was made for him the means of purification. A minor aspect of this is the fact that in the event of non-availability of water, a Muslim can perform Tayammum in place of Wuḍū. This combination of water and earth is in keeping with the creation of Adam who was created, according to Qur’ānic idiom, out of moist earth.

His third distinction is that, as against the laws of earlier religions, which required the war booty to be burnt, the Islāmic law allowed the Holy Prophet to use the booty that fell in his hands, as lawful. The wisdom underlying this was firstly to stop this needless wastage of national wealth, and secondly to teach aggressors the lesson that if they did not desist from oppressing others, their own wealth would be taken away from them and given to the oppressed; and thirdly to provide the weak among Muslims with a source of strength in the Islāmic defensive wars.

The fourth distinction of the Prophet is the grant to him of the highest office of intercession. Shafā‘at literally means ‘mate’ or ‘like,’ and according to the idiom too

it does not mean common prayer. Instead it signifies the special office held by a favorite of God by virtue of his dual role, on the one hand, of close contact with God and on the other of his near association with men. He is entitled to intercede with the Lord. The gist of this intercession would run as follows: “O God, in the name of your past favors to me and my heartfelt solicitude for the good of your creatures (or some particular individual from amongst them), I beg and pray that have mercy on your poor frail creatures and grant them your forgiveness,” urging, on the one hand, the plea of his special contact with Him and on the other the heartfelt solicitude for the welfare of His creatures (or for that matter a particular person), begging thereby of Him mercy for His frail creatures and His forgiveness. In this connection, the Holy Prophet^{sa} says, in another Ḥadīth that when, on the day of Judgment, the people will be seized with extreme panic and consternation, despairing of all others, they will ultimately turn to him, and then, he will intercede for them with God, and that, his intercession will be accepted.

The fifth destination of the Holy Prophet is that whereas the former prophets were sent to particular peoples for particular periods of time, he was raised for the entire world, for all peoples and for all times. This is a special characteristic and a great distinction indeed. The result was that his God-granted mission extended to every people, to every country and to every age and he was declared the perfect and perfected manifestation of God.

The Advent of Holy Prophet^{sa} is like coming of God

The degrees of nearness to God and love of God from the point of view of spiritual rank are of three types. The lowest degree, and even that is very high, is that the fire of Divine love should warm the heart possibly to such a degree that the warmed heart might acquire the qualities of fire, but that it should lack the brightness of the fire. When the flame of God's love falls upon this degree of love the warmth generated by that flame in the soul is described as contentment and satisfaction and is some- times named an angel.

The second degree of love is where the fire of Divine love, which is generated by the union of two loves, warms the heart to such a degree that it produces a brightness which is not inflammatory. It is described as Rūḥ-ul-Qudus—the Holy Spirit.

The third degree of love is where a burning flame of Divine love falls on the eager ribbon of human love and sets it afire and, assuming control of all its particles, makes it a complete and perfect manifestation of itself. In this condition the fire of Divine love not only bestows a brightness upon the human heart,

but simultaneously the whole being is set on fire and its flames illumine the surroundings like the bright day, and no darkness is left and the whole of the being is converted into fire with all its full qualities. This condition which is created by the union of the two loves like a flaming fire is known as Ruh-ul-Amin, the Spirit of Security, for it bestows security against every darkness and is free from every opaqueness. It is also called the strong faculty, for it is the most powerful revelation, stronger than which cannot be imagined. It is also called the high horizon, inasmuch as it is the manifestation of the highest form of revelation. It is also described as: He saw what he saw; for an appreciation of this condition is beyond the imagination or thinking of the whole of creation. This condition has been bestowed upon only one human being who is the perfect man with whom the whole human system has come to an end and the circle of human capacities has been perfected. In truth, he is the highest point of the extended line of God's creation which is the ultimate of all grades of exaltation.

Divine Wisdom having started the creation from the lowest point carried it to this highest point, the name of which is Muhammad^{sa} and the meaning of which is greatly praised, that is to say, the manifestation of perfect excellences. As by his nature the station of this Prophet^{sa} was at the highest, so externally also he was bestowed revelation and love at the highest level. This is the high station which neither Jesus nor I can reach; its name is the station of getting together and the station of perfect Unity. The previous Prophets who have prophesied the advent of the Holy Prophet [peace and blessings of Allah be on him] have mentioned this station. As the station of Jesus and myself is such that metaphorically it can be described as sonship, in the same way, the station of the Holy Prophet^{sa} is so grand that past Prophets have metaphorically described the appearance of the Holy Prophet [peace and blessings of Allah be on him] as the appearance of God Almighty and his coming has been described as the coming of God Almighty. [Rūḥānī Khazā'in, Vol. 3, pp. 62-64]

Zakāt—A Fundamental Article

Zakat is a fundamental article of Islam; its payment in accordance with related rules is obligatory for every Ahmadi Muslim. Ḥaḍrat Masīḥ Mau'ūd^{as} says: "O ye people who consider yourselves members of my community! You will be counted as such in heaven when you truly tread the ways of righteousness. So, offer the five daily Prayers in such fear and with complete attention as though you were actually beholding God Almighty. Sincerely observe your fasts for the sake of God. Let

everyone who is liable to pay the Zakat do so." (Kashti-e-Nuh, Rūḥānī Khazā'in, vol. 19, page 15)

All Zakat proceeds belong to Markaz (International Headquarters). No Jamā'at is permitted (without prior permission of the Markaz) to spend from Zakat category on its own at National or Local level.

It is not proper for any individual to give Zakat on his own to any deserving person. If anyone

wishes to pay Zakat to any of his relatives or known persons, he should write to Ḥaḍrat Khalifat-ul-Masīḥ, and such deserving person shall be paid under Central Administration (Markaz) and not by the individual.

Zakat is not a substitute for Chandas (dues/contributions). Therefore, all men and women who meet the requirements of paying Zakat must pay it in addition to Chandas.

Khilāfat News and Announcements

52nd Jalsa Sālāna UK concluded by Ḥaḍrat Mirza Masroor Ahmad^{aba}
More than 647,000 people join the Aḥmadiyya Muslim Community



The 52nd Jalsa Sālāna (Annual Convention) of the Aḥmadiyya Muslim Community in the United Kingdom concluded on Sunday 5 August 2018 with a powerful and faith-inspiring address by the World Head of the Aḥmadiyya Muslim Community, the Fifth Khalifa (Caliph), His Holiness, Ḥaḍrat Mirza Masroor Ahmad.

More than 38,500 people from 115 countries attended the Jalsa Sālāna, which took place at Hadeeqat-ul-Mahdi in Alton, Hampshire.



Apart from the thousands of Ahmadi Muslims who participated,

many non-Ahmadi and non-Muslim guests also attended. The entire event was broadcast live on MTA International and streamed online.

A highlight of the three-day Jalsa Sālāna was the pledge of allegiance, known as Bai'at, that took place on Sunday afternoon, where the participants pledged allegiance to Ḥaḍrat Mirza Masroor Ahmad as the Fifth Khalifa (Caliph) of the Promised Messiah^{as}.

The participants formed a human chain leading to the Khalifa as they repeated the words of the pledge in unison. Prior to the ceremony, His Holiness announced that more than 647,000 had joined the Aḥmadiyya Muslim Community during the past year from all around the world. He further announced that the Aḥmadiyya Muslim Community was now established in 212 countries. This year the Aḥmadiyya Muslim Community had

been established in East Timor and Georgia for the first time.



During his concluding address, His Holiness spoke about the high moral values a true Muslim must aspire to and said Muslims had a duty to ensure that they lived their lives according to the commandments of Allah the Almighty.

His Holiness mentioned various moral qualities and characteristics that true Muslims ought to possess, including modesty, generosity and the willingness to make financial sacrifices for the sake of Allah the Almighty.



Speaking about the importance of spending money on charity for the pleasure of Allah, Ḥaḍrat Mirza Masroor Ahmad said: “Allah the Almighty has given the glad tiding that by spending in His way, a person becomes the recipient of His bounties, and, with the grace of Allah, many members of the Ahmadiyya Muslim Community have personal experience of this. By spending in the way of Allah, one does not end up in a state of impoverishment, rather Allah grants comfort and ease to those who spend in His way.”

His Holiness emphasized the need to guard against personal moral failure and weaknesses at all times. His Holiness said that such failing harmed both the individual and the society at large.

Ḥaḍrat Mirza Masroor Ahmad said: “If moral weaknesses and sins are not immediately arrested and continue to develop, they can greatly damage and weaken the society. For example, some people claim benefits from the government under false pretense. This can only harm others and weaken society itself. Such falsehood and immorality is completely against Islam.”

Further speaking about spiritual and moral reformation, Ḥaḍrat Mirza Masroor Ahmad said: “It is a believer’s distinction that he stops

others from evil and unnecessary speech. But before stopping others, it is necessary that he make his own state so pure that he influences others towards righteousness. He or she must improve their own moral state before guiding others. A person can only wield influence over others when he or she sets a positive example for them to follow.”

Ḥaḍrat Mirza Masroor Ahmad continued: “One must also choose the appropriate time, place and way to guide others away from wrongdoing or sin. Certainly, to stop others from evil is virtuous and if done in the right way is a favor. It is not right to humiliate others. For example, one should refrain from publicly exposing the sins of other people.”

His Holiness also stated, “I in order for prayers to be accepted, humility is the key.”

Ḥaḍrat Mirza Masroor Ahmad said: “For prayer to be accepted by Allah Almighty it is necessary to embody humility, to consider oneself as nothing, and to reach the pinnacle of meekness.”

Ḥaḍrat Mirza Masroor Ahmad continued: “We see that some people pray, yet, at the same time, they continue to commit evil deeds. This shows that they lack the spirit of earnest prayer and sincerity. They do not pray properly with the spirit

needed to succeed. They only pray as a ritual, touching their heads on the ground.”

His Holiness concluded the Jalsa Sālāna by reminding the attendees to focus on sincere prayer and urged them to strive to derive long-term benefit from the three days of spiritual rejuvenation experienced at the Jalsa Sālāna.

During the course of the Jalsa Sālāna, His Holiness delivered five addresses, including an annual report of the Ahmadiyya Muslim Community.



Various other lectures and speeches were delivered during the course of the three days. Further, various exhibitions were displayed such as the ‘Shroud of Turin’ exhibition, the ‘Pathway to Peace’ exhibition and an “Islam in the East” exhibition.

The Jalsa Sālāna concluded with a silent prayer led by Ḥaḍrat Mirza Masroor Ahmad.

Inspection of Jalsa Salana UK 2018 takes place

Ḥaḍrat Mirza Masroor Ahmad inspects preparations in Alton, Haslemere and Morden



The World Head of the Ahmadiyya Muslim Community, the Fifth Khalifa, His Holiness, Ḥaḍrat

Mirza Masroor Ahmad conducted an inspection for the arrangements of the 52nd Annual Convention (Jalsa

Sālāna) of the Ahmadiyya Muslim Community in the United Kingdom on Sunday 29 July 2018.



During the inspection, Ḥaḍrat Mirza Masroor Ahmad visited the various departments tasked with organizing and running the three-

day event. His Holiness was briefed on the arrangements as he inspected the site.

Later, His Holiness directly

addressed many of the 5,000 volunteer workers and advised them to conduct their duties with diligence and to be regular in prayer.

His Holiness advised them to be friendly and warm at all times and also reiterated the importance of ensuring that none of the local people in Alton, where the Jalsa Salana takes place, or those living near the Fazl Mosque in London had any cause of complaint from any Ahmadi Muslims.

His Holiness mentioned that a few neighbors in the Fazl Mosque area had complained that Ahmadi Muslims had partially blocked their driveways when visiting the Mosque.

His Holiness said it was completely wrong to cause any form of discomfort to one's neighbors and

such complaints had proven a source of great embarrassment to him personally.

Concluding his address by reiterating the importance of prayer and the worship of God Almighty, Ḥaḍrat Mirza Masroor Ahmad said: "During these days it is essential that we remain focused on prayer as all of our success is based upon prayer. Our tasks and our mission can only be fulfilled through the Grace of Allah alone. May Allah the Almighty enable every volunteer to fulfill his or her duties in the best possible way."

Earlier, His Holiness also

inspected Jalsa Salana arrangements made at the Baitul Futūh Mosque in London and at the premises of Jāmi'a Aḥmadiyya UK in Haslemere.

The Jalsa Sālāna will begin on Friday afternoon when His Holiness will deliver his weekly Friday Sermon at the event. Thereafter, His Holiness will deliver 4 further speeches during the course of the weekend.

On Sunday, thousands of Ahmadi Muslims will take a pledge of allegiance, known as the Bai'at, at the hand of the Khalifa (Caliph).

Canadian Minister visits Ḥaḍrat Khalifat-ul-Masīḥ V^{aba} in London

Ḥaḍrat Mirza Masroor Ahmad praises Canadian Prime Minister Trudeau for embracing diversity



On 21 July 2018, Canada's Minister of Immigration, Refugees and Citizenship, Honorable Ahmed Hussen MP visited the Fazl Mosque where he met the World Head of the Aḥmadiyya Muslim Community, the

Fifth Khalifa (Caliph), His Holiness, Ḥaḍrat Mirza Masroor Ahmad.

During the meeting, His Holiness and Minister Hussen discussed the continued repercussions of mass immigration

to certain Western countries in recent years. Also discussed was the importance of religious freedom, the development of poorer nations and the forthcoming general election in Pakistan.

The Minister also commended the Ahmadiyya Muslim Community for its continued commitment to peace and its positive engagement with other communities and groups. He expressed his sorrow and condemnation of the attack on an Ahmadi Mosque in Sialkot in May 2018.

Regarding religious freedom, Haḍrat Mirza Masroor Ahmad said: "All peoples must have the right to religious freedom and governments should not interfere in the personal religious matters of their citizens. However, it is a cause of regret that such interference continues to occur, especially in the developing world. The persecution of Ahmadi Muslims in Pakistan is a major example, whilst the current conflict in Yemen is, in essence, a religious sectarian conflict. Thus, there is a lot of work to be done for the establishment of true religious freedom in all parts of the world."

Haḍrat Mirza Masroor Ahmad continued: "It is wrong to infringe upon the religious rights of any community, no matter how small and it is a cause of deep regret that there is religious persecution even in

certain Muslim countries despite the fact that the Holy Quran categorically states that there should be no compulsion in matters of faith."

Minister Hussen informed His Holiness that he had immigrated to Canada in 1993 from Somalia. Upon this, His Holiness noted that within a quarter of a century of entering the nation as an immigrant, he was now the Minister responsible for immigration, refugees and citizenship.

Upon this, Minister Hussen said: "I have always said that my development in Canada says more about Canada than it does about me personally and reflects the strength of our immigration system and the means of integration. Canada's people are very generous."

Thereafter, His Holiness spoke about the need for the developed world to help developing countries both in terms of humanitarian relief and the long-term development of infrastructure. His Holiness said real progress would only be made when all forms of corruption and injustice were rooted out in the developing world.

During the meeting, His Holiness also extended his best wishes to Canada's Prime Minister Justin Trudeau and appreciated the fact that the Canadian Prime Minister embraces diversity and is tolerant of different faiths and beliefs.

The meeting concluded with a discussion regarding the forthcoming political election in Pakistan.

Upon this, Haḍrat Mirza Masroor Ahmad said: "As long as the sword of the fanatical Mullahs (clerics) remains there will be no real change in Pakistan. The local politicians fear the Mullahs more than their Creator. Some educated and decent people have started to raise their voices against the persecution of Ahmadi Muslims but the Mullahs have great street power and use it to incite the masses and drown out any voices of reason. For example, a few years ago Punjab's Governor Salman Taseer was shot and killed after speaking in defense of Ahmadi Muslims and in favor of religious freedom. The clerics use the pulpit of the Mosques to pollute the minds of the people."

39th National Majlis Shūrā UK

Haḍrat Mirza Masroor Ahmad says knowledge, wisdom and courage required for spread of Islam

On 23 June 2018, the World Head of the Ahmadiyya Muslim Community, the Fifth Khalifa (Caliph), His Holiness, Haḍrat Mirza Masroor Ahmad delivered a faith inspiring address at the Ahmadiyya Muslim Community U.K.'s Majlis-e-Shūrā.

The institution of Majlis-e-Shūrā is the main consultative body established by the Ahmadiyya Muslim Community to discuss proposals to improve and enhance the works of the Ahmadiyya Muslim Community in propagating the true



peaceful teachings of Islam. Almost 500 delegates and invitees attended the Shūrā.

After arriving at the premises of the Bait-ul-Futūh Mosque in London, His Holiness addressed the

two-day gathering for 40 minutes.

Whilst addressing the delegates at the Bait-ul-Futūh Mosque in London, Ḥaḍrat Mirza Masroor Ahmad said: “As Shūrā members you should act with the utmost humility and never think that your opinion holds greater weight than others. Such a spirit of humility will ensure that the Shūrā is conducted in an atmosphere of mutual respect and this will lead to a positive exchange of views and a higher standard of debate.”

Ḥaḍrat Mirza Masroor Ahmad continued: “Every Shūrā member must understand that nothing can be achieved without righteousness and that no amount of debate or discussion will ever prove fruitful without it. Righteousness requires you to have a constant fear of Allah in your heart and an understanding that Allah the Almighty knows your every thought and intention. He knows if the intentions underpinning your public views are sincerely held or whether they are clouded by vested interests.”

His Holiness said that one of the issues discussed each year in the Shūrā is the annual budget of the Ahmadiyya Muslim Community. As the Community’s funds are entirely based on the financial sacrifices of the members of the Ahmadiyya Muslim Community, His Holiness said the budget should be based on the key economic principle of ‘minimum resource, maximum utility’. He said that the spirit with which the financial sacrifices had been made should never be forgotten.

Ḥaḍrat Mirza Masroor Ahmad said: “At all times, the office bearers or those who allocate or spend the Ahmadiyya Muslim Community’s money should keep in mind the spirit with which the funds have been collected. Often, Ahmadīs set

aside their own personal needs and requirements and put themselves in difficulty so that the needs of our Community can be fulfilled.”

Ḥaḍrat Mirza Masroor Ahmad continued: “If Ahmadi Muslims are making such earnest sacrifices and tolerating personal adversity for the sake of Allah’s Community then the office bearers and those who produce the budget must pay great attention to ensuring that every single penny is utilized extremely carefully and accounted for.”

His Holiness reiterated that the Ahmadiyya Muslim Community was established in order to spread the peaceful message of Islam across the world.

Ḥaḍrat Mirza Masroor Ahmad stated: “As I have said many times in my sermons, it was through the Holy Prophet^{sa} that a complete, everlasting teaching and perfect Shari‘ah was revealed. Thereafter, it was in the era of the Promised Messiah^{as} that the spread of that perfect teaching was destined to reach its climax through the advent of modern technologies, the media and other modern-day means.”

Ḥaḍrat Mirza Masroor Ahmad continued: “We are the fortunate ones who are living through that blessed era in which the spread of Islam, the perfect religion, is destined to reach its pinnacle and so our efforts to spread the peaceful teachings of Islam are fundamental to the success and progress of the Ahmadiyya Muslim Community. This is our divine mission and so do not ever take it lightly.”

His Holiness said that to spread Islam’s peaceful teachings, Ahmadi Muslims had to be courageous and willing to tolerate opposition. Citing the fact that there had been some opposition to the recent ‘Messiah has Come’ billboard campaign in the UK,

His Holiness said that such opposition should not cause the resolve of Ahmadi Muslims to weaken. He said that to successfully preach the message of Islam a combination of knowledge, wisdom and courage were required.

Ḥaḍrat Mirza Masroor Ahmad said: “There will always be some opponents of the Ahmadiyya Muslim Community or of Islam who, no matter what, will seek to portray everything we do in a negative light but we should not back away and hide in fear from such people. Is it not the case that Ahmadi Muslims in Pakistan, Indonesia, Bangladesh, Algeria, parts of India and some other countries are facing great trials and extreme persecution? ...Yet despite such persecution, our Ahmadi Muslims do not shy away but continue to march forward with full confidence in their faith without fear.”

Ḥaḍrat Mirza Masroor Ahmad further stated: “Do not be scared if some opposition arises. At least it is a sign that our message is reaching the wider public. For your out-reach efforts to be successful you must have courage, you must show wisdom and you must have knowledge of your faith. These are the key ingredients for spreading the message of Islam.”

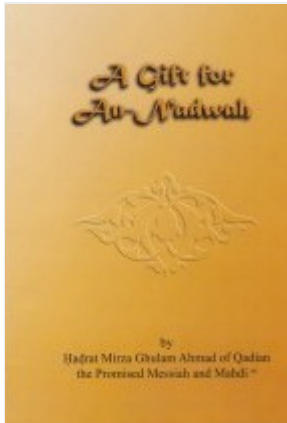
His Holiness concluded the address by praying for the moral and spiritual rejuvenation of mankind and drawing attention towards righteousness.

Ḥaḍrat Mirza Masroor Ahmad said: “All Ahmadi Muslims, particularly office bearers and Shūrā members, should abstain from all forms of wrongdoing and seek to increase in righteousness at all times. At the end, I pray that may Allah grant you all the ability to fulfill the trusts that have been placed upon you

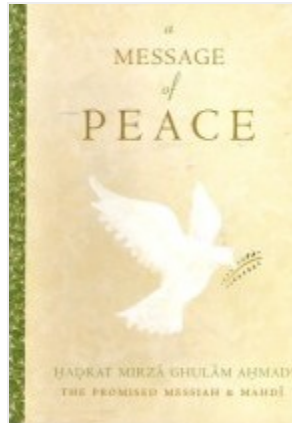
Have you read all the books of the Promised Messiah?

May peace be upon him

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



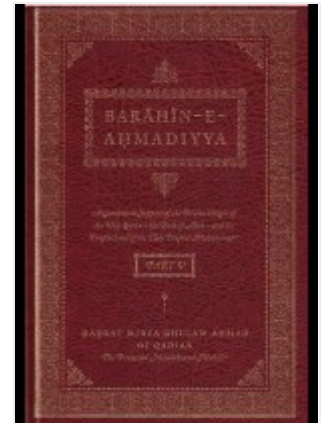
A Gift for Al Nadwah



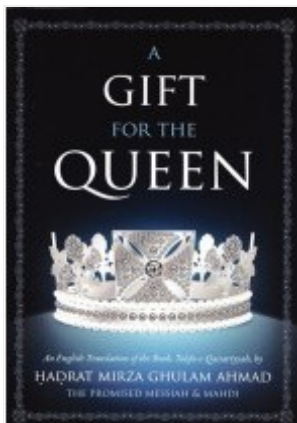
A Message of Peace



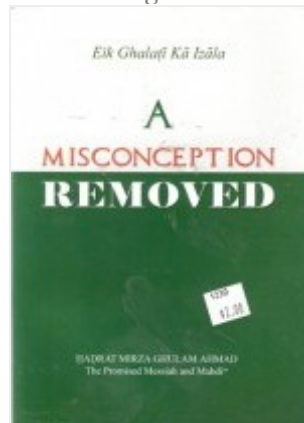
Barahin-e-Aḥmadiyya 1-2



Barahin-E-Aḥmadiyya 5



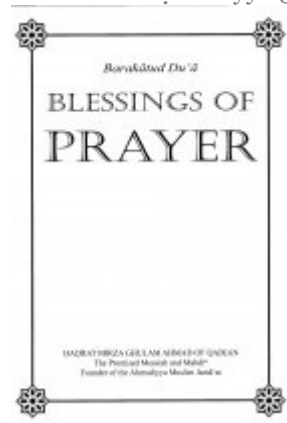
A Gift for the Queen



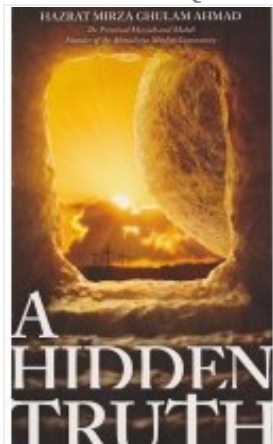
A Misconception Removed



Barahin-E-Aḥmadiyya 3



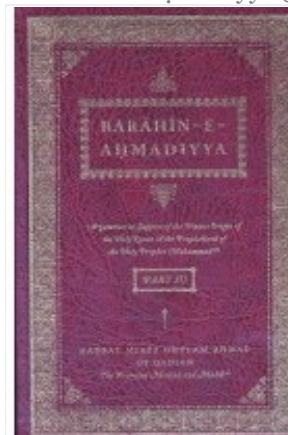
Blessings of Prayer



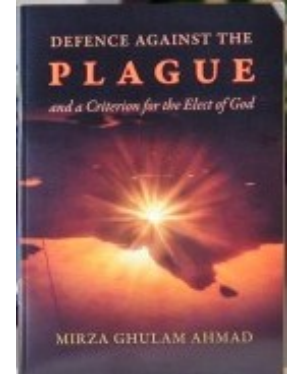
A Hidden Truth



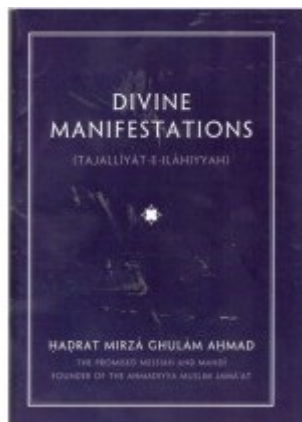
A Review of the Debate Between Batalvi and Chakrhalavi



Barahin-e-Aḥmadiyya 4



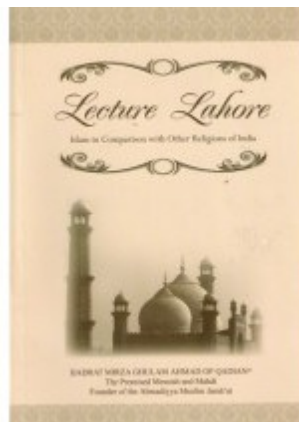
Defense against the Plague and a Criterion for the Elect of God



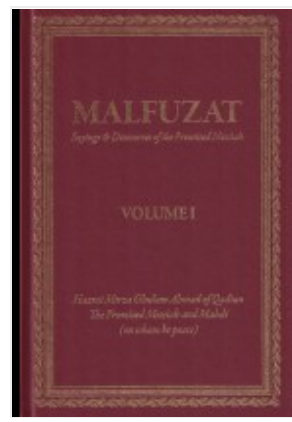
Divine Manifestations



Haqiqat-ul-Wahi



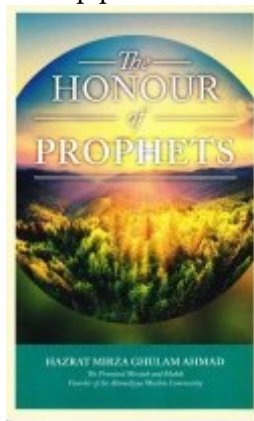
Lecture Lahore



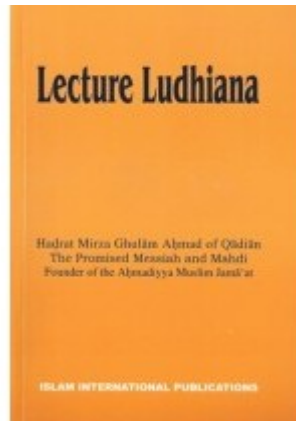
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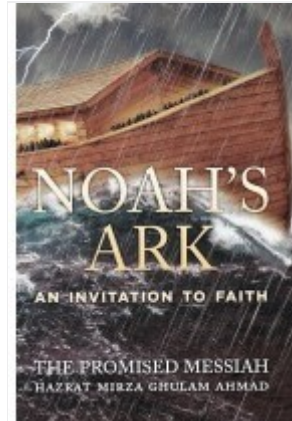
Elucidation Of Objectives



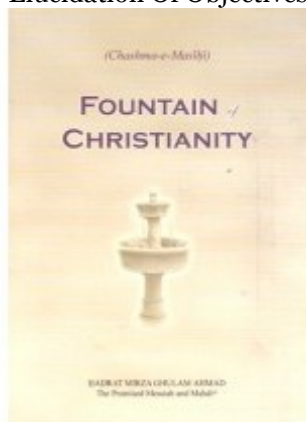
Honor Of Prophets



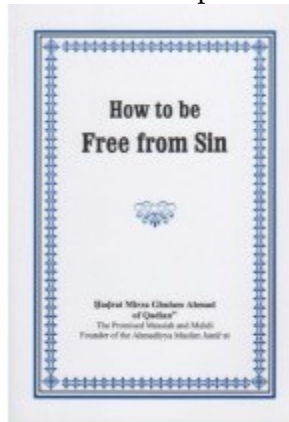
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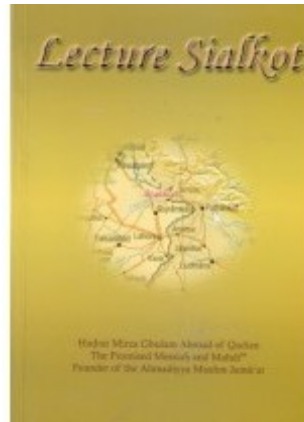
Noah's Ark



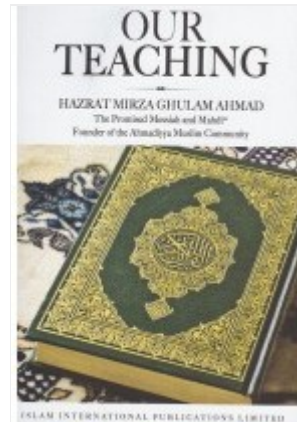
Fountain of Christianity



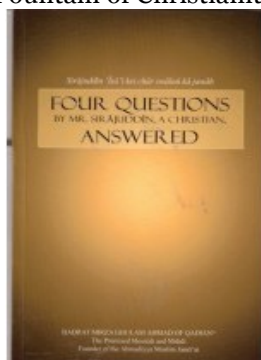
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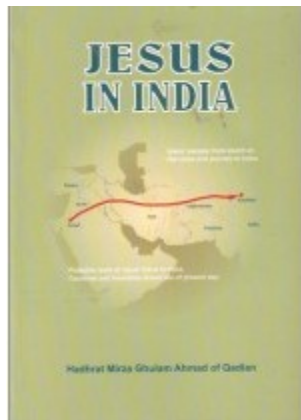
Lecture Sialkot



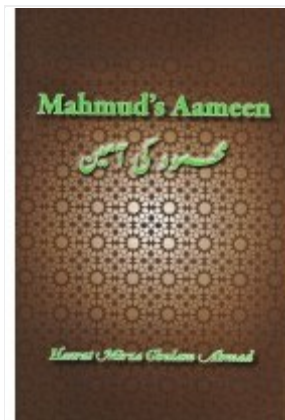
Our Teaching



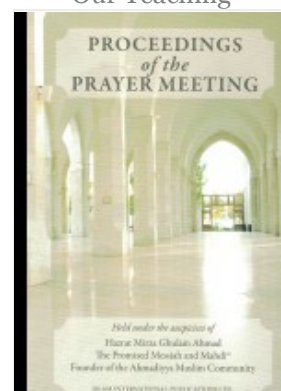
Four Questions By Mr. Sirajuddin, A Christian, And Their Answers



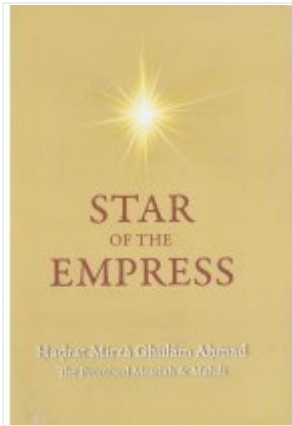
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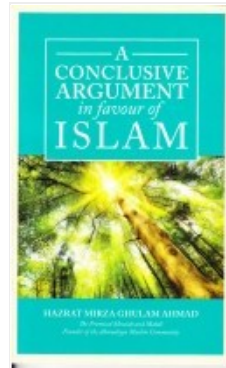
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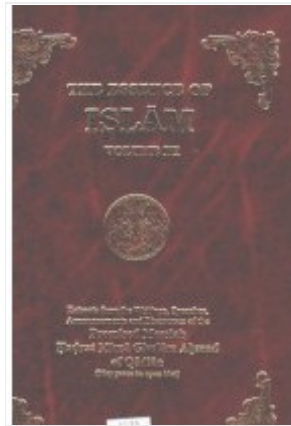
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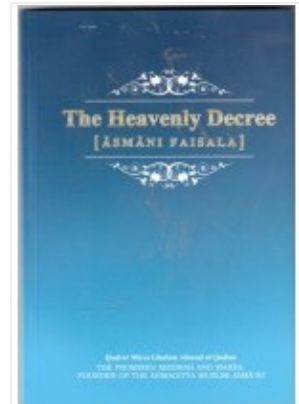
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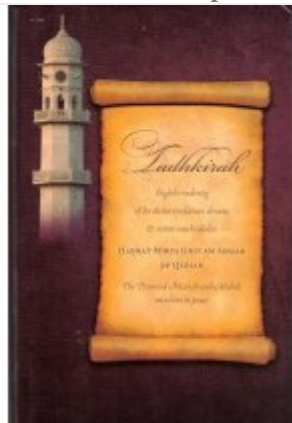
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In Favour Of Islam



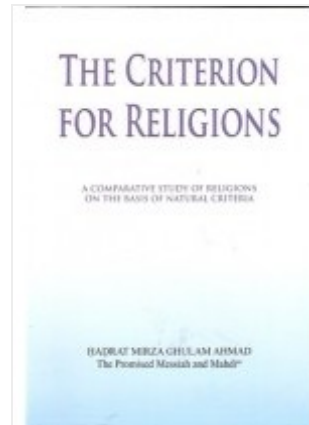
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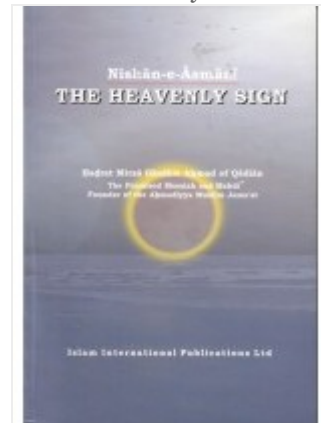
Tadhkirah



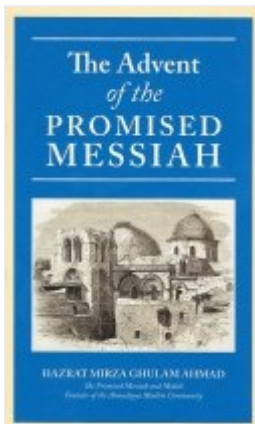
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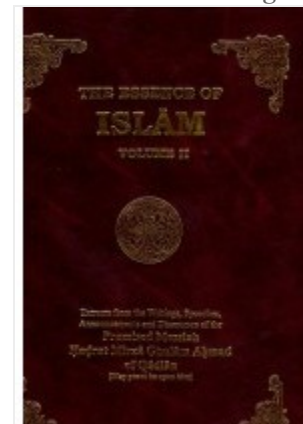
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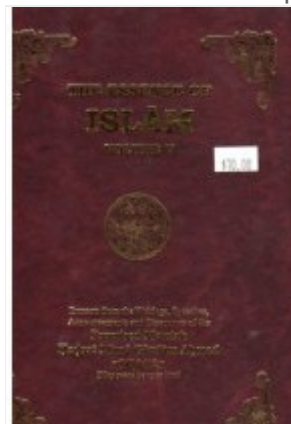
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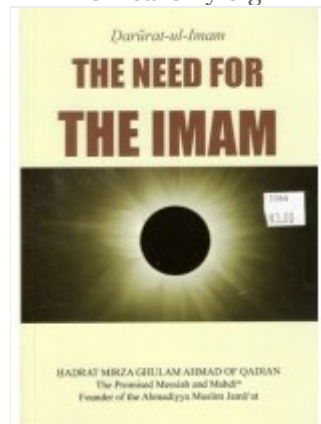
The Advent of the
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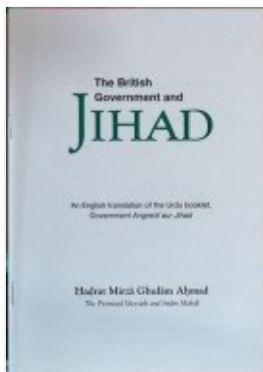
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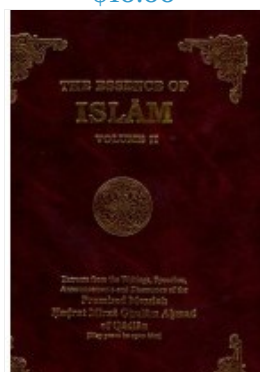
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The Need for the Imam



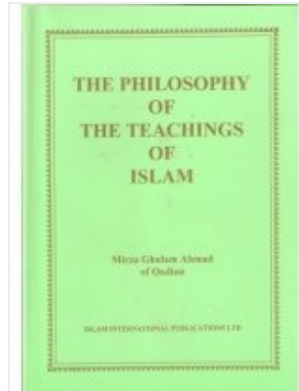
The British Govt And Jihad



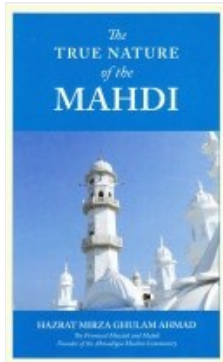
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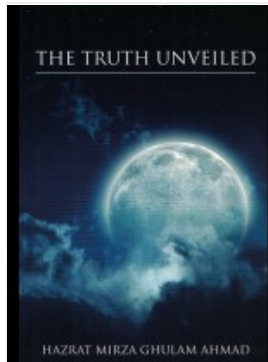
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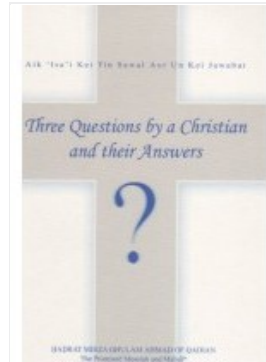
The Philosophy of the
Teachings of Islam



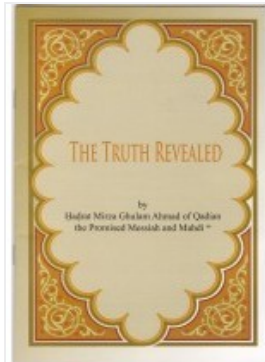
The True Nature of the Mahdi



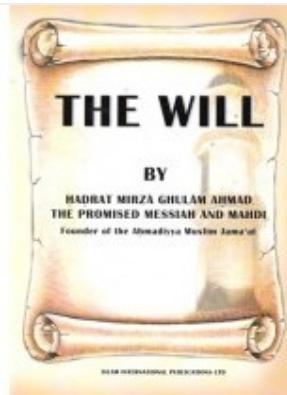
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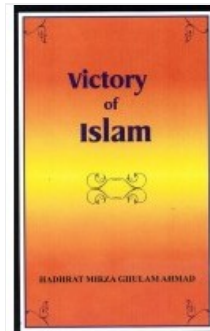
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Book Review

The Noah's Ark

Authored by Ḥaḍrat Mirza Ghulam Ahmad^{as} of Qādiān

Review by Fazal M. Malik, Prince Edward Island, Canada

The Noah's Ark is a comprehensive manual that guides one towards being a good Ahmadi Muslim and a remarkable human being.

The title 'Noah's Ark' may strike as odd to an average reader. It is not the story of Prophet Noah^{as}, his people or the biblical ark that he built; however, it is an account of the philosophy that befell people of the Noah. The Ark was meant to save Noah and his followers from the flood that engulfed the valley. Ahmad^{as} and his followers held on tight to the rope of Allah and were saved by divine promise mentioned in the book—I will save those who are in your house—from the relentless plague.

The book was published in 1902, Ahmadiyya Gazette

at a time when the plague was wreaking havoc in India, especially Punjab. In 1896, after a hiatus of few hundred centuries, the plague awakened, reaching the shores of Mumbai. Soon the death toll reached thousands. The Messiah^{as}, having published his foreknowledge on at least four prior occasions and unable to see fellow humans in pain, published another humble request for all people to join his fold and save themselves from the wrath of God. His request was met with jest.

The plague did not stop its devastating journey, and by 1902, hundreds of thousands had fallen to an avoidable fate. The government, having poured precious funds into research announced a vaccine and offered it for free to all residents of

British India. The British government had two motives to find a cure. One was the obvious loss of life in India, and second was the effect on the British economy as the Ottoman Empire placed quarantine restrictions on all travel and trade from India.

The book opens with a prologue on the theme of "The Plague Vaccine." Ḥaḍrat Ahmad^{as}, after thanking the British government for "having undertaken the expenditure of hundreds of thousands of rupees for the welfare of the servants of God" examines the sorry state of Muslims in India, who were "far detached from God..." and had become "sworn enemies of the path of righteousness."

A common Muslim had come to November-December 2018

distrust the government and all their actions, as they felt deep loss of identity. Even when the cost of distrust was their life or that of a loved one, they refused to get inoculated. The Messiah admonished this practice, stating that a person who refuses help is “foolish.” He then explains his reasons for declining the vaccine as the plague is a sign from God and assures the government that “in relative comparison to others, God will grant this community a special favor.”

The second chapter of the book, titled “Our Teaching” opens with a surety for those who belong to the house of the Promised Messiah^{as}.

إِنِّي أُحَافِظُ كُلَّ مَنْ فِي الدَّارِ

I shall protect everyone who is within the four walls of your home.

This surety has a requirement of belief. The only way to be safe in this world is to put all your belief in the Omnipotent God who is nearer than a person can imagine. The key theme appears to be that a person’s heart determines the direction of their life. A person whose inner and outer appearance is not the same, and there is conflict in their word, and thought cannot be accepted by God. Purity of soul and cleanliness of thought is the key to becoming righteous. God desires for us to become righteous and forgive our relations and be gentle to the humankind.

This chapter is full of advice that is a cure for ill hearts. “Show mercy to His servants ...” and striving for what may appear seemingly impossible behavior, he advises “Behave not arrogantly towards anyone... and revile not anyone even if they should revile you. Become humble, tolerant, well-intentioned and compassionate towards God’s creation so that you may be accepted

by God.”

All goodness in the world comes from the Holy Qur’an. Therefore, we should follow the teachings of the Holy Qur’an and exert our utmost efforts to follow in the footsteps of the Holy Prophet^{sa}. A person must remember that salvation is not something that will come in the next life, but it is a journey we embark on in this life and continue to the next.



**The Promised Messiah
May peace be upon him**

In this age, the road to success is the Holy Qur’an. A key prayer that is guidance for mankind taught by the Holy Qur’an is: “Guide us in the right path.” That the Promised Messiah^{as} was raised from the great nation of the seal of the Prophets is in fact a testament to the acceptance of this prayer.

To be counted in the house of the Promised Messiah and Mahdi^{as}, it is not enough to merely say a few words of the Bai’at (pledge); you must change your inner being. Mere possession of knowledge is not sufficient; a person must strive to act upon what they have learned and strive to change the core of their being. Only when the heart and mind are in sync with the message of God, can a person tread upon the path of righteousness and become the

recipient of divine favors.

In summary, the book is a treasure trove for anyone looking for guidance on the belief of Ahmadi Muslims. The three takeaways, which form the central theme of the book are: Guidance for any and all matters can be found in the Holy Qur’an and through observing the life of the Holy Prophet of Islam;

The guide of this age is Hadrat Ahmad^{as}, the restorer of Islamic values.

A person’s heart is their beacon towards goodness or wickedness.

Concluding notes

The plague in British-India was at its peak from 1902 to 1907, during which the death toll reached in millions. As this was a sign of the truthfulness of the Messiah, the logical result was a sharp growth in the membership of Jamā’at. There were days when 500 or more letters of Bai’at were received from all over India. The remarkable truth was that while some Ahmadi Muslims fell on the battleground against the plague, it was nothing compared to the millions that met an unfortunate fate. In this age, the present Khalifa of the Promised Messiah (may peace be upon him) is reminding us to stop and reflect on our habits, behavior, and deeds. He has reminded us time and again that our belief should be a reflection of the teachings that Messiah^{as} of this age has taught us. Water was the means of destruction for the enemies of Noah^{as}. Plague destroyed the enemies of Ahmad^{as}. Nuclear weapons appear to be the main destructive force today. It is a time for self-reflection.

The plague was not a matter of pride for the Messiah^{as} but was a lesson for all humanity that the word of God is not a trifle matter and should be weighed with gravity and thought.

Weekly Guidance from Ḥaḍrat Khalīfatul-Masīḥ V

May Allah be his Helper

Friday Sermon 11 May 2018 at Bait-ul-Futūḥ Mosque, London

The Shining Stars, the Companions of the Holy Prophet^{sa}

Do not speak ill of my Companions

Ḥaḍrat Abdullah bin Jahash^{ra} was paternal cousin of the Holy Prophet^{sa}. He twice migrated to Abyssinia along with his brothers and sisters. His brother Ubaidullah converted to Christianity and died there. His widow Ummi Habiba bint Abi Sufyan was still in Abyssinia when the Holy Prophet^{sa} contracted the Nikah. Abu Sufyan bin Harb sold their house to Amr bin ‘Alqamah. On this deal, the Holy Prophet^{sa} said, “O Abdullah, are you not pleased that in exchange for this, God will grant you a castle in heaven?” He^{ra} said, “Yes, indeed I am pleased.” The Holy Prophet^{sa} sent him to a battle in the Nakhla Valley and appointed him as Amīr and gave him title of Amīr-ul-Mu’minin.

It is reported that he and his father Sa’d prayed on the day of the Battle of Uhud. He prayed, “O Allah, let me encounter a warrior who is strong and awe-inspiring, and let me fight him for Your sake, and let him overcome me and kill me and cut off my nose and ears, so when I come to You in this state You shall ask me, “O Abdullah, in whose cause your nose and ears were mutilated?”, and I will say, “In Your cause and the cause of Your Prophet^{sa},” and You will say in response, “What you say is true.” Ḥaḍrat Sa’d^{ra} said that his prayer was superior to his own, as he saw his body with his nose and ears cut off. Huzoor^{aba} said: Such mutilation was the norm of the infidels, and today some Muslims in the name of Islām are unfortunately practicing it. He was a man of deep understanding. He was among the few Companions with whom the Holy Prophet^{sa} consulted regarding the battle of

Badr.

Ḥaḍrat Ka’b bin Zaid bin Qais^{ra} bin Malik^{ra} was from among the tribe of Banu Najjar. He fought in the battle of Badr and was martyred in the Battle of the Trench. It is said that a spear thrown by Umayyah bin Rabī’ah hit him. He was among the seventy Huffaz Companions sent by the Holy Prophet^{sa} to Bi’r Ma’oona. They were all killed by deception, except him. The infidels had attacked and injured him and had left him for dead while he was still alive. He then migrated to Medina.

Ḥaḍrat Salih^{ra} participated in the Battle of Badr. As he was a slave the Holy Prophet^{sa} did not include him for bounty. He was appointed to look after the prisoners, and these prisoners would themselves pay a stipend and hence he acquired more than he would have been proportioned in the bounty. After Badr the Holy Prophet^{sa} freed him. Ḥaḍrat Ja’far bin Muhammad Sadiq^{ra} says that he was from among the Aṣḥab uṣ-Ṣuffah [companions of the Holy Prophet^{sa} who spent time on a platform outside his mosque]. He also had the honor to be among those who performed the washing of the Holy Prophet^{sa}’s body and his burial. Ḥaḍrat Ibn Abbas^{ra} relates that the Holy Prophet^{sa} was washed in his shirt and Ḥaḍrat Ali^{ra}, Ḥaḍrat Fadl bin Abbas^{ra}, Ḥaḍrat Khasam bin Abbas^{ra}, Ḥaḍrat Shukran^{ra} and Ḥaḍrat Aus bin Khaweli^{ra} entered the Holy Prophet^{sa}’s grave. Ḥaḍrat Shuqrān^{ra} spread out the velvet sheet under the Holy Prophet^{sa} in his grave which was in use by him.”

Ḥaḍrat Mālīk bin Dukhshum^{ra}

was from the Khazraj tribe. He accompanied in Battles of Badr, Uhud, Battle of the Trench, and in all the other battles. He made Suhail bin Amr prisoner during battle of Badr. During the Battle of Badr he hit Suhail Bin Amr with his arrow which severed his artery. I followed the trail of blood and saw that Mālīk bin Dukhshum was holding him with the hair of his forehead. I said, “This is my prisoner. I hit him with my arrow.” But Mālīk said, “No, he is my prisoner, I am the one who took hold of him.” Then they took him to the Holy Prophet^{sa} who took him away from both of them. Suhail managed to escape. The Holy Prophet^{sa} ordered to kill him. Later Holy Prophet^{sa} found him but did not kill him. It is related that someone accused him as a hypocrite. The Holy Prophet^{sa} said, “Do not say that. Do you not see that he professes the Oneness of God and seeks His pleasure?” Thereupon the accuser said, “Allah and His Messenger know best.” The Holy Prophet^{sa} said, “Surely, the fire has been forbidden to touch anyone who professes that there is none worthy of worship except Allah. This is a rebuttal for those who issue fatwas labeling people as ‘kafir’ and target Ahmadiṣ in particular. So-called Ulema have destroyed the peace of Muslim countries. There is a party “Labbaik Ya Rasulullah” in Pakistan. They do not adhere to the command of the Holy Prophet^{sa} that anyone who recites the Kalimah should not be labeled as a non-Muslim. They say that we do not recite the Kalimah seeking Allah’s pleasure. They know the state of the hearts of the people

more than the Holy Prophet^{sa} knew.
Ḥaḍrat Anas bin Mālīk^{ra} relates

that once when Ḥaḍrat Mālīk bin
Dukhshum^{ra} was reviled before the
Holy Prophet^{sa}, the Holy Prophet^{sa}

said, “Do not speak ill of my
Companions.”

Friday Sermon 18 May 2018 at Bait-ul-Futūh Mosque, London

The objective of Ramadan is to inculcate righteousness

Ḥaḍrat Khalīfat-ul-Masīḥ V^{aba} recited: “O ye who believe! Fasting is prescribed for you, as it was prescribed for those before you, so that you may become righteous.” (2:184)

When we observe the fast while trying to tread the path of Taqwa, we shall also be conscious of avoiding evil. If, despite observing the fast, we are still arrogant and egotistic and desire to be praised by others and find pleasure in this, then this is not righteousness. If we are not shunning quarrels, falsehood and mischief during fasting, then this is not righteousness. The Holy Prophet^{sa} says that Allah does not care if you simply starve yourself.

While teaching us to tread the path of righteousness in order to please Allah, the Promised Messiah^{as} says that righteousness is the essence of all the holy scriptures. The Promised Messiah^{as} says: Many times I have received the revelation from Allah, “If you become pious and walk the narrow paths of righteousness, Allah will be with you.” This causes me much anguish and I wonder what I should do so that my Jamā‘at should adopt true righteousness and purity. I pray so fervently that at times I reach a state verging on unconsciousness or even death. Until and unless one becomes pious in the sight of Allah, he cannot receive Allah’s help. The Promised Messiah^{as} says: I desire to separate those from among my Jamā‘at who are righteous, who give preference to faith over the world, and are inclined towards Allah, and assign them some religious tasks. And then I would not care the least for those who are engrossed in the worries of the world and who strive day and

night for material gains.

Allah says: “Allah accepts only from the righteous.” (5:28) This is a promise, and He never turns back on His promise, as He says: “Surely, Allah breaks not His promise.” (3:10)

The Promised Messiah^{as} says: If one were to seek the acceptance of his prayers while being heedless and deviant, would he not be foolish and naïve? It is therefore incumbent upon my Jamā‘at that each one, to the best of his ability, should tread the path of righteousness so as to taste the sweetness and joy of the acceptance of prayer and strengthening of his faith.... Many people say that they have prayed much and fervently but their prayers are not accepted. They should first look within themselves and ask whether their faith prevails in their hearts?

Taqwa relates to all human limbs viz. beliefs, speech, morals, etc. There should be Taqwa in our beliefs, in our speech, and in our morals. The Holy Prophet^{sa} says: The one who is fasting should keep his tongue pure, and if someone argues with him, he should say I am fasting and so I cannot argue with you. The Promised Messiah^{as} says: Speech is a very delicate matter. Sometimes a person utters words that are contrary to righteousness while he is pleased with what he has said, even though what he said is evil. Evil talk is not necessarily abuse and querulousness but even ostentatiousness and other ills that are perpetrated through speech, all are contrary to Taqwa. It is said that a rich man invited a godly person to a banquet. The rich and arrogant man called to his servant, “Bring the

platter that I brought from my first Hajj.” After a while he said, “Bring the platter that I brought from my second Hajj.” And then he said, “Bring the platter that I brought from my third Hajj.” The godly person said to the rich man, “You are indeed pitiable, for in these three sentences you have ruined all your three pilgrimages.” This is why Allah has taught us to think before we speak and to avoid frivolous and meaningless speech.

The Promised Messiah^{as} says: All the good deeds that man performs can be divided into two categories: the obligatory and the optional. The obligatory ones are those that must be done, such as paying one’s debt. Doing good in response to good is also obligatory. It is not a favor when you respond to good with good, rather it is an obligation to do good to someone who had done good to you. Along with these obligations, there are optional virtues that are in addition to the obligatory. To do good to someone in the same measure as he has done to you is obligatory, to do someone a favor above and beyond what he has done is optional, and in doing so one does good beyond what is obligatory. The men of Allah complete their obligations through the optional duties. For instance, they give Zakāt in addition to what is incumbent upon them.

The Promised Messiah^{as} says the following Qur’anic verse “Verily, Allah is with those who are righteous and those who do good” was revealed to him many times. (16:129)

The purpose seems to be that the Jamā‘at should become aware that they should not be merely content with being part of the Jamā‘at and

think that Allah is pleased with them. Rather, they will only receive Allah's help when they have true Taqwa. It is said that a man of Allah was sailing on a ship when it was overcome by a great tempest, and the

ship would certainly have capsized had it not been for his prayers. It was then revealed to him, "We saved them all for your sake."

The Promised Messiah^{as} says

that these things do not come about through verbal professions, rather they require great effort. Allah has also promised me: "I shall safeguard all those who dwell in ad-dar [the House]."

Friday Sermon 25 May 2018 at Bait-ul-Futūh Mosque, London

Allah has promised that He shall bless you with the gift of Khilāfat

Huzoor^{aba} recited: "Allah has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made successors from among those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security and peace after their fear: They will worship Me, and they will not associate anything with Me. Then whoso is ungrateful after that, they will be the rebellious. And observe Prayer and give the Zakāt and obey the Messenger, that you may be shown mercy." (24:56-57)

Allah promises to give us the gift of Khilāfat as a result of which we shall be granted peace and our fears will turn into tranquility. This is a promise; it is not a prophecy that must be fulfilled. The conditions are to worship Allah and to completely abstain from shirk [associating partners with God]. Allah commands us that in order to worship Him and to avoid shirk [associating partners with God], we should offer Salāt, give Zakāt, and obey the Holy Prophet^{sa}. In the context of obeying the Holy Prophet^{sa}, we should also remember his injunction: "Whoever obeys the Amīr appointed by me, obeys me; and whoever disobeys the Amīr appointed by me, disobeys me." In the institution of Khilāfat the Khalīfa is the Amir appointed by the Holy Prophet^{sa}. This shows that obedience to Khalīfa is as important as obedience to the Holy Prophet^{sa}.

Two days ago, our mosque in

Sialkot (Pakistan) and an adjacent house were attacked by a mob comprising a few hundred Maulawīs and their followers under the supervision of the local administration and the police. They think they have done a great service for the protection of Islām! The house is under police custody. This mosque and house were built almost a hundred years before Pakistan came into being. Such is the state of those who have transgressed all bounds in their opposition. Our reaction to the destruction of a memorial of the Promised Messiah^{as} and the fact that it is now in the government's control is only that "I only complain of my sorrow and my grief to Allah". (12:87)

Even though we have an emotional attachment to the buildings, our true relationship with the Promised Messiah^{as} requires not only to protect the buildings, but to act upon his teachings, to cling to the institution of Khilāfat after him.

A person asked the Promised Messiah^{as} about the purpose of the advent of a Khalīfa. The Promised Messiah^{as} said: "Reformation." And thus the lost knowledge and piety is re-established in the world and an extraordinary revolution takes place.

This sentence should be a wakeup call for all of us. Our Jamā'at has come about as a result of the Divine practice that at the time when the world is filled with sin and transgression and higher morals are lost and Tauhid is forgotten, then God sends someone He loves in order to breathe new life into His religion. We should always reflect

whether we are fulfilling the conditions that God has set for us in order to be associated with Khilāfat and to reap its blessings or not. Are we worshipping as we ought to? Are we punctual in our prayers? Is our very word and action free from shirk? What is the standard of our financial sacrifice? Are we achieving the standards that Allah and His Holy Prophet^{sa} demand from us? Are we living up to the expectations that the Promised Messiah^{as} had in this age from us?

The Promised Messiah^{as} says, "Some people go to mosque and pray and fulfill all the other pillars of Islām, but God's help is not with them and there is no extraordinary change in their moral condition. This shows their worship is a mere formality and are not genuine. Obedience to divine command is like a seed that affects both body and soul. The one who offers Salāt in the true manner considers himself to be like dead with his soul resting at God's feet. The household where such prayer is offered is never ruined. It is written in a Hadīth that if such Salāt had been prescribed at the time of Ḥaḍrat Nuh^{as}, those people would never have been drowned.

The Holy Prophet^{sa} says, "I fear for my Ummah lest they succumb to shirk [associating partners with God] and hidden desires." The narrator asked the Holy Prophet^{sa} whether his Ummah would fall prey to shirk. The Holy Prophet^{sa} said, "Yes. My Ummah will not worship the sun or the moon or the idols, but they will be ostentatious in their

practice and will be fraudulent and succumb to latent desires. So much so that if one keeps fast in the morning and is faced with some desire during the day, he will succumb to his desire and not care for the fasting.” Huzoor^{aba} said: If we look deep in ourselves, we will find many such examples of shirk. Sometimes we miss some of our

prayers due to certain other desires and sometimes our fasting also falls prey to worldly excuses.

The Promised Messiah^{as} says: Obey Allah and His Prophet^{sa} and your leaders. Obedience, if undertaken with a true heart, brings light to the heart and pleasure and illumination to the soul. Allah had so

blessed the Companions of the Holy Prophet^{sa} that they were completely lost in his obedience. It is true that no nation can be called a nation unless they uphold the spirit of brotherhood and unity and until they adopt the principle of obedience. And if they fall prey to conflict and antagonism, then these are signs of their downfall.

Friday Sermon 1 June 2018 at Bait-ul-Futūh Mosque, London

The Shining Stars, the Companions of the Holy Prophet^{sa}

Ḥaḍrat ‘Ukasha bin Miḥṣan^{ra} was an eminent Companion. He fought on horseback during the battle of Badr, and when his sword broke, the Holy Prophet^{sa} handed him a piece of wood which became like a sharp sword in his hand and he continued to fight till victory. He accompanied the Holy Prophet^{sa} in other battles with this same sword named ‘Aun’. Allah had given him the glad tiding that he would enter paradise without any culpability. During the Battle of Badr, the Holy Prophet^{sa} said, “Ukasha bin Mihsan^{ra} is the best horseman of Arabia.” Ḥaḍrat Abu Hurairah^{ra} relates that the Holy Prophet^{sa} said, “A group of 70,000 from among my Ummah will enter paradise. Their faces will be bright like the full moon.” Hearing this, he stood up and asked, “O Prophet^{sa} of Allah, please pray that I may become one of those.” Holy Prophet^{sa} prayed.

Ḥaḍrat Mirza Bashir Ahmad Sahib^{ra} writes that this episode is a treasure of knowledge. First of all, we learn that the spiritual power of the Holy Prophet^{sa} is so perfect that seventy thousand (large number) of his followers, on account of their spiritual status and God’s special grace, shall be exempted from the ordeal of reckoning on the day of judgment. The second point is that the Holy Prophet^{sa} enjoyed such nearness to God that upon his spiritual attention God at once informed him through vision or

intuition that ‘Ukasha’ was among them. The third point we learn is that the Holy Prophet^{sa} held God in great reverence and he wished to see the people of his Ummah trying to excel in virtue from one another, and this is why when another person requested him, he drew his attention away. The fourth point is that it sheds light on the lofty character of the Holy Prophet^{sa}, that he did not refuse the request of the other person in a way that would have hurt him, rather he turned the subject.

Ḥaḍrat Kharijah bin Zaid^{ra} was a Companion of the Holy Prophet^{sa} from Aghd; a clan of the Khazraj tribe. His daughter Ḥaḍrat Habiba bint Kharijah^{ra} was wedded to Ḥaḍrat Abu Bakr^{ra} and she was the mother of Ḥaḍrat Ummi Kulsoom^{ra}. The Holy Prophet^{sa} had established the bond of brotherhood between Ḥaḍrat Kharijah bin Zaid^{ra} (chief of his tribe) and Ḥaḍrat Abu Bakr^{ra}. He had pledged Bai’at at the time of Uqba. After the Hijrah, Ḥaḍrat Abu Bakr^{ra} stayed at Ḥaḍrat Kharijah’s^{ra} house. He participated in the Battle of Badr and was martyred fighting valiantly during the Battle of Uhad. He suffered more than 13 wounds and was lying almost unconscious when Safwan bin Umayya recognized him and killed him and mutilated his body. He and Ḥaḍrat Sa’d bin Rabi’^{ra} were cousins and were buried in the same grave.

Ḥaḍrat Ziad bin Labid^{ra} was a Companion. His mother’s name was

Amrah bint Ubaid. He had a son named Abdullah. He came to Uqba Thaniya along with 70 Companions and accepted Islām. Upon returning to Medina he broke all the idols of Banu Bayāḍah tribe. He fought battles of Badr, Uhad and Khandaq. When the Holy Prophet^{sa} reached Medina after the migration and was passing through a neighborhood belonging to the Banu Bayāḍah tribe, he welcomed Holy Prophet^{sa} and offered him his own house. He was appointed collectors of Zakāt and Sadaqah and Ḥaḍramaut in 9th Hijrah and remained in this post until the time of Ḥaḍrat Umar^{ra}. He then retired and took abode in Kufa where he died in 41 Hijrah. It is written that when in the time of Ḥaḍrat Abu Bakr^{ra} there was a wave of apostasy and he was appointed to apprehend Ash’ath bin Qais Kindi.

Ḥaḍrat Mu’attib bin Ubaid^{ra} was a Companion. He had no children and was inherited by Uzair bin Urwa his nephew. Ḥaḍrat Mu’attib bin Ubaid^{ra} participated in the battles of Uhad and Badr and died on Eid day.

Ḥaḍrat Khalid bin Bukair^{ra} a Companion, was the first of four brothers to have accepted Islām at Dar Arqam. The Holy Prophet^{sa} established brotherhood between Ḥaḍrat Zaid bin ad-Dathinah^{ra} and him. He fought the battles of Badr and Uhad and was martyred at the incident of Raji’. Prior to the battle of Badr, the Holy Prophet^{sa} had sent out a party to cut off a Quraish

caravan and he was part of this party. In 4 Hijrah, he was martyred in the battle of Raji' along with Asim bin Thābit and Marthad bin Rabi' while fighting the tribes of Azal and Qara. He saw the disbelievers approaching with swords from all sides and prepared to fight. The disbelievers said, by God, we will not kill you, we only want to capture you and hand you over to the Meccans for some ransom. But these three Companions said they would not enter a pledge with the infidels and

died fighting. In a verse, Ḥaḍrat Hassan bin Thābit^{ra} says with regard to these companions: "I wish that I had been with Ibni Tariq, Zaid and Marthad at Raji', even though wishes do not avail. Had I been there, I would have saved my friend Khubaib and Asim, and if I had found Khalid he too would have been saved."

The Promised Messiah^{as} says: "Gratitude be to the Gracious God who bestows His favors and removes our sorrows; and salutations be upon

His Prophet^{sa} who is the Imam of men and Jinn and is pure of heart and draws people towards paradise."

He states regarding the Companions, "They were like lions on the earth in the day and hermits in the night and serve as shining stars of the faith. (By being like hermits in the night means that they spent their nights in worship). They all are the recipients of God's pleasure."

Friday Sermon 8 June 2018 at Bait-ul-Futūh Mosque, London

Allah Says: My mercy encompasses all things

Huzoor^{aba} recited: "And ordain for us good in this world, as well as in the next; we have turned to You seeking forgiveness." God replied, 'I will inflict My punishment on whom I will; but My mercy encompasses all things; so I will ordain it for those who act righteously, and pay the Zakāt and those who believe in Our Signs.'" (7:157)

It is Allah's great favor upon His servants that His mercy encompasses everything. The word *Rahmah* means kindness, compassion and empathy. His *rahmah* includes both *Rahmaniyat* and *Rahimiyat*. *Rahmaniyat* is His attribute whereby He grants without being asked. And His attribute of *Rahimiyat* is manifested for His servants who fulfill His commandments and bow down before Him. Thus, in this verse He says that it is not His intention to punish His creatures. This is a big misunderstanding some people have and they ask why did God create people if He had to punish them. The torment of hell will be the result of their wrongdoing and will serve as a means of reformation.

In another verse, Allah says: "Surely, the mercy of Allah is nigh unto those who do good." (7:57)

Muhsineen are those who fulfill their duties and live up to the

requirements of Taqwa. The requirement here is Taqwa, and the fact is that if one understands Taqwa properly he will automatically be able to perfect other virtues and strengthen his faith. The Promised Messiah^{as} says, "A person's spiritual beauty lies in treading the subtle paths of Taqwa. The subtle paths of faith are the comely curves and lines of spiritual beauty. Undoubtedly, man's spiritual beauty is dependent on fulfilling the obligations of God and the pledges of faith and employing every part of the body from head to foot, and inner faculties such as emotions and morals at the proper place; and remaining vigilant about their hidden temptations; and being mindful of one's obligations to one's fellow beings. In the Holy Qur'an God has described Taqwā as a garment, which shows that spiritual beauty comes from Taqwā.

The Promised Messiah^{as} says: Repentance and penitence are the means for attracting Divine mercy. The word *ghafara* means to cover. This means that God with His power covers up the shortcomings of his servant who seeks forgiveness so that his natural shortcomings are not exposed, and he does not succumb to sin on their account. For common people, the meaning is wider, and it means that God will cover up the sins which a person has

perpetrated, save him from its ill effects and punishment.

Further elaborating on the theme of Istighfar, the Promised Messiah^{as} says: Some people are aware of their sins while others are not, either because they have become heedless or because it is committed by error without their knowing it. This is why Allah commands us to always offer Istighfār for every sin whether it is apparent or hidden, and whether it relates to one's hands or feet or tongue or nose or ear or eyes, so that one does not commit sin with any part of his body. While we offer Istighfār we should also offer the prayer of Ḥaḍrat Adam^{as} "Our Lord, we have wronged ourselves; and if Thou forgive us not and have not mercy on us, we shall surely be of the lost." (7:24)

This prayer has already been accepted. Do not live a life of heedlessness. Nothing happens without God's permission, as I was taught the prayer: "O my Lord, everything serves You. So, O my Lord, protect me and help me and have mercy on me."

Taubah and Istighfār are two different things. In one sense Istighfār has precedence over Taubah because it precedes the latter. Istighfār is God's help and

power that is sought to be saved from sin, whereas Taubah means to stand on one's feet, which means to remain steadfast in seeking God's protection against sin. Taubah means to ask God that we remain steadfast on our pledge to avoid sin; and that having been granted safety from fire on account of our Istighfar, this salvation should be permanent. It is the Divine practice that when one seeks God's help, God grants a power whereby man stands on his feet and is given a new zeal for doing good deeds which is ingrained in the word Taubah. Taubah becomes possible after Istighfar. Without Istighfar one loses the capacity for Taubah. If you

offer Istighfar and Taubah in this manner, the result will be that God will grant you the best provision till the time that has been ordained. Not every person can be a Prophet or Messenger or Siddiq or Shaheed, but one should strive to achieve the highest status within one's capacity, and this is achieved through Istighfar and Taubah.

The Promised Messiah^{as} says: There are three requirements for true Taubah. The first is to clear one's mind of evil thoughts, and this cannot be until you create in your mind an abhorrent image of sin. But if you keep those thoughts in mind

and do not view them with abhorrence, then it becomes impossible to be saved from them. The second step is to feel remorse and be penitent if one is ever inclined towards or perpetrates something evil. Remorse should be the first thought to enter one's mind and one should realize that these evil deeds are destroying one's life and they only offer fleeting pleasure. Man's conscience always tells him what is good and what is evil. The third step is to make a firm resolve never ever to come near such evil, and then to remain steadfast in this.

Friday Sermon 15 June 2018 at Bait-ul-Futūh Mosque, London

Prayers from Quran, Holy Prophet^{sa} and Promised Messiah^{as}

Huzoor^{aba} recited: "Holy is Allah and worthy of all Praise; Holy is Allah, the Great. Allah, bestow Your blessings on Muhammad and the people of Muhammad."

Afterwards Huzoor^{aba} narrated the following supplications from The Holy Qur'an.

1. "Our Lord, grant us good in this world as well as good in the world to come, and protect us from the torment of the Fire." (2:202)
2. "Our Lord, pour forth upon us steadfastness and cause us to die resigned unto Thee." (7:127)
3. "Our Lord, send down to us a table from heaven spread with food that it may be to us a festival, to the first of us and to the last of us, and a Sign from Thee; and provide sustenance for us, for Thou art the Best of sustainers." (5:115)
4. "Our Lord, we have heard a Crier calling us unto faith, 'Believe ye in your Lord,' and we have believed. Our Lord, forgive us, therefore, our sins and remove

from us our evils, and in death join us with the righteous." (3:194)

5. "Our Lord, we believe in that which Thou hast sent down and we follow this Messenger. So, write us down among those who bear witness." (3:54)
6. "Our Lord, let not our hearts become perverse after Thou hast guided us; and bestow on us mercy from Thyself; surely, Thou alone art the Bestower." (3:9)
7. "My Lord, grant me from Thyself pure offspring; surely, Thou art the Hearer of prayer." (3:39)
8. "Our Lord, grant us of our spouses and children the delight of our eyes, and make each of us a leader of the righteous." (25:75)
9. "My Lord, grant me the power that I may be grateful for Thy favor which Thou hast bestowed upon me and upon my parents, and that I may do such good works as may please Thee. And make my seed righteous for me.

I do turn to Thee; and, truly, I am of those who submit to Thee." (46:16)

10. "My Lord, grant me a righteous son." (37:101)
11. "O my Lord, a beggar I am of whatever good You bestow on me". (28:25)
12. "My Lord, enable me to be grateful for Your favor which You have bestowed upon me and upon my parents, and to do such good works as would please You, and admit me, by Your mercy, among Your righteous servants." (27:20)
13. "My Lord, I seek refuge in You from the incitements of the Satans. And I seek refuge in Thee, my Lord, lest they come near me." (23:98-99)
14. "O my Lord, increase me in knowledge." (20:115)
15. "My Lord, open up for me my heart. And ease for me my task. And untie the knot of my tongue. That they may understand my speech." (20:26-29)

16. "Our Lord, bestow on us mercy from Thyself, and provide for us right guidance in our affair." (18:11)
17. "O my Lord, make my entry a good entry and then make me come forth with a good forthcoming. And grant me from Thyself a helping power." (17:81)
18. "My Lord, have mercy on them even as they nourished me in my childhood." (17:25)
19. "My Lord, bestow wisdom on me and join me with the righteous; And give me a true reputation among posterity; And make me one of the inheritors of the Garden of Bliss." (26:84-86)
20. "My Lord, I have wronged my soul, therefore forgive me." (28:17)
21. "Our Lord, perfect our light for us and forgive us; surely Thou hast power over all things." (66:9)
22. "Our Lord, we believe; forgive us therefore our sins, and have mercy on us; for Thou art the Best of those who show mercy." (23:110)
23. "Our Lord, we have wronged ourselves; and if Thou forgive us not and have not mercy on us, we shall surely be of the lost." (7:24)
24. "Our Lord, put us not with the unjust people." (7:48)
25. "My Lord, leave me not childless, and Thou art the Best of inheritors." (21:90)
26. "My Lord, if Thou wilt show me that with which they are threatened. My Lord, then place me not with the wrongdoing people." (23:94-95)
27. "Our Lord, Thou dost comprehend all things in Thy mercy and knowledge. So forgive those who repent and follow Thy way; and protect them from the punishment of Hell. And make them, our Lord, enter the Gardens of Eternity which Thou hast promised them, as well as such of their fathers and their wives and their children as are virtuous. Surely Thou art the Mighty, the Wise. And protect them from evils; and he whom Thou dost protect from evils on that day – him hast Thou surely shown mercy. And that indeed is the supreme triumph." (40:8-10)
28. "Our Lord, forgive us and our brothers who preceded us in the faith, and leave not in our hearts any rancor against those who believe. Our Lord! Thou art indeed Compassionate, Merciful." (59:11)
29. "My Lord, forgive me and my parents, and him who enters my house as a believer, and the believing men and the believing women; and increase Thou not the wrongdoers but in perdition." (71:29)
30. "Our Lord, give us what Thou hast promised to us through Thy Messengers; and disgrace us not on the Day of Resurrection. Surely, Thou bleakest not Thy promise." (3:195)
31. "Thou art our Protector; forgive us then and have mercy on us, for Thou art the Best of those who forgive." (7:156)
32. "Our Lord, avert from us the punishment of Hell; for the punishment thereof is a lasting torment." (25:66)
33. "Our Lord, we do believe; forgive us, therefore, our sins and save us from the punishment of the Fire." (3:17)
34. "My Lord, make me observe Prayer, and my children too. Our Lord! Do accept my prayer. Our Lord, grant forgiveness to me and to my parents and to the believers on the day when the reckoning will take place." (14:41-42)
35. "My Lord, save me and my family from what they do." (26:170)
36. "He said, 'My Lord, my people have treated me as a liar. Therefore, judge Thou decisively between me and them; and save me and the believers that are with me.'" (26:118-119)
37. "He said, 'Help me, my Lord, against the wicked people.'" (29:31)
38. "I am overcome, so come Thou to my help!" (54:11)
39. "Our Lord, do not punish us, if we forget or fall into error; and our Lord, lay not on us a responsibility as Thou didst lay upon those before us. Our Lord, burden us not with what we have not the strength to bear; and efface our sins, and grant us forgiveness and have mercy on us; Thou art our Master; so help us Thou against the disbelieving people." (2:287)
40. "O our Lord, pour forth steadfastness upon us, and make our steps firm, and help us against the disbelieving people." (2:251)
41. "Our Lord, forgive us our errors and our excesses in our conduct, and make firm our steps and help us against the disbelieving people." (3:148)
42. "O our Lord, decide Thou between us and between our people with truth, and Thou art the Best of those who decide." (7:90)
43. "Our Lord, make us not a trial for the wrongdoing people. And deliver us by Thy mercy from the disbelieving people." (10:86-87)
44. "He said; 'O my Lord, help me, for they have treated me as a liar.'" (23:27)

45. "My Lord! build for me a house with Thee in the Garden; and deliver me from Pharaoh and his work, and deliver me from the wrongdoing people." (66:12)

**The Holy Prophet^{sa}
taught us to pray:**

- a. "O Allah! I have taken on Your obedience, I trust in You, believe in You, and incline towards You. With Your help I put myself against the enemy. I have come to You for judgment in my case, so forgive all my past and future sins, the secret and the obvious ones. You cause people to advance and also restrain them. There is none worthy of worship except You."
- b. "O Allah! You are my Lord, there is none worthy of worship except You. You created me, and I am Your servant. And I am steadfast in Your covenant and Your promise to the best of my capability. I seek refuge in You from the evil effects of my deeds. I acknowledge Your blessings and favors. I confess my sins, so You forgive me, as there is none except You who forgives sins."
- c. "O Allah! I seek Your deliverance from a heart which is devoid of fear, a prayer which is not accepted, a self which knows no contentment, and the knowledge which is not beneficial. My Guardian, I seek shelter from these four things."
- d. "O the Convertor of Hearts, make my heart steadfast on Your faith."
- e. "O Allah! I beseech for guidance, piety, chastity and contentment."
- f. "We take You as a shield against whatever is in their (enemy's) heart. We seek protection against every evil of theirs and its dangerous effects."
- g. "O Allah, I implore You for Your love and the love of those who love You and also such conduct

as should lead me to Your love. O Allah, make Your love dearer to me than my soul and my family and my wealth and dearer to me than cold water."

- h. O Allah, I seek Your mercy, which can guide my heart and accomplish my affairs. Bestow success upon my disorganized affairs. Unite me with my separated loved one. Grant dignity to those who are with me. Purify my actions. Inspire me with wisdom and guidance. Bestow upon me things that I love and save me from every evil. O Allah, grant me such faith and the certainty that prevents disbelief. And bestow upon me such grace, which makes me recipient of Your generosity in this world and in the Hereafter. Allah, make every decision of mine fruitful, grant me the company of martyrs and the life of Your obedient servants and victory over enemies. O Lord, I have come to Your threshold with my needs. Although my thinking is faulty, and my planning is weak, I still depend on Your mercy. So, O Arbiter of all affairs and Bestower of peace of mind, I beg you to save me from the punishment of the Fire, as You save people from the raging seas. Protect me from Perdition and the trials of the grave. O my Lord, Grant me those things which I have not even thought about. The matters which I have not even begged from You. The good things for which the intention has not yet arisen, but You have promised these blessings to any of Your servants or You are going to give these blessings to any of Your creation, I too have desire for them O Lord of the Universe, I beseech you in the name of Your mercy to grant me every such blessing. O Allah, the Firm Friend and the Master of guidance and wisdom, I beg You

to grant me peace on the day of Resurrection. In the eternal period I am desirous of attaining Paradise in the company of Your pious people, who bow and prostrate before You, and who fulfill their covenants. Surely, You are Gracious and loving. Without doubt You do what You will. O Allah, make us such guided leaders who do not go astray themselves and do not lead others astray. Make us harbingers of peace for Your loved ones and enemy of Your enemies. I beg You in the name of Your love, to make us love everyone who loves You and make us, for Your sake, hostile to Your enemies. O Allah, this is our humble supplication. Its acceptance depends on You. This prayer is all we have labored for. We now, put our complete trust in You. O Allah, enlighten my heart for me, light up my grave, put light in front of me and behind me, put light on my right and on my left, put light above me and beneath me, enlighten my sight and my hearing, brighten up my hair and skin, fill my flesh and blood with light, and make light to permeate into my bones. O Lord, increase light in my heart and bestow such light on me that it makes me an embodiment of light. Holy is the One, Who presides over the universe with greatness. Holy is the Being, except Whom praising anyone else is not justified. Holy is the Bestower of blessings and favors. Holy is the Lord of Honor and Glory. His is the Majesty and Honor.

Prayers of Promised Messiah^{as}

- i) He wrote a prayer for Chaudhry Rustam Ali Sahibra: "O the One Who is worthy to be loved than all other beloveds! Forgive me and bestow Your Mercy and enumerate me amongst Your devotees. We are Your sinful

servants and we have been consumed by our inner desires. Forgive us and save us from the afflictions of the hereafter.

- ii) The Promised Messiah^{as} once wrote a letter to Ḥaḍrat Khalifatul Masīḥ I^{ra} and drew his attention to the following prayer: “O Benevolent God! I am a worthless, sinful and heedless servant of Yours. You have seen me commit injustices upon injustices but bestowed Your rewards upon rewards; and You have seen me commit sin upon sin and yet You bestowed your favor upon favor. You have always veiled my flaws and granted me Your countless

bounties. Thus, even now show Mercy on this unworthy and sinful one and forgive me for my boldness and ungratefulness.

Alleviate this sorrow of mine – for there is none else save You who can help.

- iii) “O Lord of all the worlds! I cannot express enough gratitude for Your favors. You are ever so Merciful and Gracious. You have bestowed innumerable favors upon me, forgive my sins lest I perish. Grant me such pure love for You in my heart so that I am given a new life and conceal my faults. Enable me to do such deeds which please You. I seek refuge with Your Holy

Countenance from incurring Your wrath. Have Mercy upon me, have Mercy upon me, have Mercy upon me! Save me from the tribulations of this life and the hereafter for every kind of Grace and Blessing is in Your hands. Amīn.”

Huzoor^{aba} prayed that Allah may bring about unity among the Muslims and bring together the hearts of those that are estranged and remove mutual antagonism. May Allah stop the hand of the enemies and those who are benefitting from the enemy and not allow them to harm Islām in any way. Amīn.

Friday Sermon 22 June 2018 at Bait-ul-Futūh Mosque, London

The Shining Stars, the Companions of the Holy Prophet^{sa}

Ḥaḍrat Ammar bin Yasir^{ra} was among the earliest and most devoted Companions. He established a sworn friendship with Abu Hudhaifa Makhzoomi, and Abu Hudhaifa married him to his maid Ḥaḍrat Sumayya^{ra}, from whom Ḥaḍrat Ammar^{ra} was born. Ḥaḍrat Ammar^{ra} and Ḥaḍrat Yasir^{ra} lived with Abu Hudhaifa until he died. When Islām emerged, Ḥaḍrat Yasir^{ra}, Ḥaḍrat Sumayyah^{ra}, Ḥaḍrat Ammar^{ra} and his bother Abdullah entered into its fold.

Ḥaḍrat Muṣliḥ Mau‘ud^{ra} writes: You can see that while Ḥaḍrat Ali^{ra}, Ḥaḍrat Hamza^{ra}, Ḥaḍrat Umar^{ra} and Ḥaḍrat Uthman^{ra} were from the noblest families, Ḥaḍrat Zaid^{ra}, Ḥaḍrat Bilal^{ra}, Ḥaḍrat Samrah^{ra}, Ḥaḍrat Khabbab^{ra}, Ḥaḍrat Suhaib^{ra}, Ḥaḍrat Amir^{ra}, Ḥaḍrat Ammar^{ra} and Ḥaḍrat Faqihah^{ra} were from the families that were considered minor.

‘Amr bin Maimoon relates that the idolaters burnt Ḥaḍrat Ammar^{ra} from the front, and when the Holy Prophet^{sa} passed by him he put his hand on Ammar’s head and said: “Turn cold, O Fire, and be a source of

peace for Ammar just as you did for Abraham.” Ḥaḍrat Uthman bin Affan^{ra} relates: I and the Holy Prophet^{sa} were walking in the valley of Mecca and the Holy Prophet^{sa} was holding my hand when we came to where Abu Ammar, Ammar and his mother were being tortured. Ḥaḍrat Yasir^{ra} asked the Holy Prophet^{sa} whether this persecution would ever end? The Holy Prophet^{sa} said, “Be patient.” And he prayed, “O Allah, forgive the family of Yasir, and indeed You have done so.” This means that Allah had told the Holy Prophet^{sa} of this forgiveness on account of the severe trial they were going through. According to another tradition, the Holy Prophet^{sa} said, “Be happy, O family of Ammar, for you are given the tiding of paradise.”

In his book Chashma-e-Ma‘rifat, the Promised Messiah^{as} mentioned a book written by Prakash Devji about the life of the Holy Prophet^{sa} and encouraged his Jamā‘at to buy and read this book written by a non-Muslim. He writes: The Holy Prophet^{sa} was able to endure the hardship that was brought upon his own self, but he could not bear to see

the torment his Companions had to go through. One of these oppressed ones was Ammar who showed great resilience in the face of these tribulations.

Ḥaḍrat Ibni ‘Umar^{ra} relates that he saw Ḥaḍrat Ammar^{ra} engaged in fighting even though his ear had been cut off. Ḥaḍrat Tariq bin Shahab^{ra} relates that when a person from Banu Tamim taunted Ḥaḍrat Ammar^{ra} on account of his missing ear, Ḥaḍrat Ammar^{ra} said: Do you taunt me for my best ear, the ear which was lost in fighting in the way of Allah?

Ḥaḍrat Khalid bin Walid^{ra} relates: I was talking with Ḥaḍrat Ammar^{ra} in the course of which I said something harsh. Ḥaḍrat Ammar^{ra} went to report this to the Holy Prophet^{sa}. I too went there and when I arrived the Holy Prophet^{sa} was listening to Ḥaḍrat Ammar^{ra}, and I again interrupted harshly. The Holy Prophet^{sa} sat silent and did not say anything. Ḥaḍrat Ammar^{ra} started crying and said, “O Prophet^{sa} of Allah, do you not see how Khalid is behaving?” At this the Holy

Prophet^{sa} said, “Whoever holds Ammar as an enemy, Allah will hold him as an enemy; and whoever bears a grudge against Ammar, Allah will bear a grudge against him.”

Ḥaḍrat Ammar^{ra} accompanied Ḥaḍrat Ali^{ra} in the battles of Jamal and Ṣiffīn. In the battle of Ṣiffīn I saw that he had grown old. He had a spear in his hand and his hand was shaking. Ḥaḍrat Ammar^{ra} relates, “I swear by Him in whose hands is my life that I fought three wars alongside Muhammad^{sa}. This is the fourth. I swear by Him in Whose hands is my life that even if these people vanquish us like the branches of a date palm, I would still know that we are truthful and these people are in the wrong. During the battle of

Ṣiffīn, Ḥaḍrat Ammar^{ra} asked for milk and said that the Holy Prophet^{sa} had told him that the last drink he would have in this world would be milk. Milk was then brought, and he drank of it and then died fighting. During this battle he said: “Paradise is under the point of the sword.... Today I will meet the Holy Prophet^{sa} and my loved ones.”

During journey to Ṣiffīn, Ḥaḍrat Ammar^{ra} stood on the banks of a river and said, “O Allah, if You had desired that I throw myself down from this mountain, I would do so. If You desired that I burn myself in fire, I would do so. If You desired that I drown myself in this water, I would do so. I only fight in this battle for Your sake.

Ḥaḍrat Ammar^{ra} was martyred when Abu ‘Abadiya hit him with a spear and he fell down, upon which another person attacked him and cut off his head. Then the two came quarrelling to Mu‘awiyah^{ra} each claiming that he had killed him. Ḥaḍrat Amr bin ‘As^{ra}, who was with Mu‘awiyah but was still a righteous Companion, said: You are only fighting about your share of fire.

Ḥaḍrat Ammar^{ra} died in the month of Safar in the 37th year of Hijrah at the age of 94. At the time of his martyrdom he had made the will that he should be buried in his own clothes, and so Ḥaḍrat Ali^{ra} had him buried in his own clothes. Ḥaḍrat Ali^{ra} led the Funeral Prayer.

Friday Sermon 29 June 2018 at Bait-ul-Futūh Mosque, London

The Shining Stars, the Companions of the Holy Prophet^{sa}

Ḥaḍrat Hasan^{ra} relates that ‘Amr bin Al-‘As^{ra} said: The person whom the Holy Prophet^{sa} loved to the day of his death, I do not believe that God would cast such a person into hell. The people said: We did see that the Holy Prophet^{sa} loved you and Hasan^{ra}, and that he used to appoint you as his representative (Collector of revenue). Ḥaḍrat ‘Amr bin Al-‘As^{ra} said: God knows best whether he loved me or only consoled me, but he did love one person; Ammar bin Yasir was the person the Holy Prophet^{sa} always loved.

Abu Bakr bin Muhammad bin Hazm cites his father as saying that when Ḥaḍrat ‘Ammar^{ra} was martyred, he went to Ḥaḍrat ‘Amr bin Al-‘As^{ra} and said, “Ammar has been martyred, and I have heard the Holy Prophet^{sa} say that he would be martyred by a rebellious group.” At this, Ḥaḍrat ‘Amr^{ra} became greatly perturbed and went to see Ḥaḍrat Mu‘awiyah^{ra}. Ḥaḍrat Mu‘awiyah^{ra} asked, “Is everything all right?” Ḥaḍrat ‘Amr^{ra} said: “Ammar has been martyred.” Ḥaḍrat Mu‘awiyah^{ra}

said, “So what? We are not the ones who martyred him. It is Ali and his companions who have killed him by bringing him in front of our swords and spears.”

Once Ḥaḍrat Ammar bin Yasir^{ra} led a very short prayer, which the people found very strange. Ḥaḍrat Ammar^{ra} asked: Didn’t I preform Ruku‘ and Sujud completely? The Narrator said: Indeed, you did. Ḥaḍrat Ammar^{ra} said: I offered a supplication during the Salāt which the Holy Prophet^{sa} used to offer, which is as follows.

Huzoor^{aba} said: In my previous sermon I spoke of how Ḥaḍrat ‘Ammar^{ra} was sent by Ḥaḍrat Uthman^{ra} to carry out an investigation and how he was duped by a group of mischievous people. Regarding this episode, Ḥaḍrat Khalīfatul Masīḥ II^{ra} says: There was a time when there was dissent and people started speaking against the Khilāfat of Ḥaḍrat Uthman^{ra}. This happened because most of those people were not properly trained; they rarely came to Medina and had

very little knowledge of the Holy Qur’ān and of Islām. We should learn a lesson from this.

Huzoor^{aba} said: Although it is not possible for everyone to come to the Markaz or personally meet the Khalifa, it is now possible for everyone to learn about Islām and the Holy Qur’ān. And in this age Allah has granted us the source of MTA through which we can learn about Islām and listen to the Holy Qur’ān, Hadith, and the words of the Promised Messiah^{as}. And then there are the Friday sermons as well as other addresses and annual conventions which form a connection with Khilāfat. If our children and we can become linked to MTA, this will serve as a powerful teaching source and save us from mischief and increase our knowledge. All members of the Jamā‘at should become attached to MTA.

‘Abd-ul-Mundhir^{ra} hailed from Aus and was from Ansari tribe. He was Amīr of Medina. But when the Holy Prophet^{sa} reached Rauḥā,

which is about 36 miles from Medina, the Holy Prophet^{sa} — thinking perhaps that Abdullah was a blind man and Medina needed a strong leadership in the absence of the Holy Prophet^{sa} — appointed Ḥaḍrat Abu Lubabah^{ra} as the Amīr and sent him back to Medina with orders that Abdullah would only lead the prayers. Ibn-e-Ishaq writes that the Holy Prophet^{sa} had set for Abu Lubabah a share in the bounty. On the way to the Badr, both Ḥaḍrat Ali^{ra} and Ḥaḍrat Abu Lubabah^{ra} insisted that the Holy Prophet^{sa} should ride on the camel and that they could easily walk, but the Holy Prophet^{sa} smiled and said, “Neither of you is stronger than me in walking; nor am I less mindful than either of you of my reward.”

During proceed to the fortresses of Banu Quraizah the Jews began to

feel the effects of the besiegement. Hence, they sent a messenger to the Holy Prophet^{sa} requesting him to send Abu Lubabah bin Mundhir Ansari^{ra} to their fortress so that they could confer with him. The Holy Prophet^{sa} granted him permission and he went forth into their fortress. The chiefs of Banu Quraizah had planned that as soon as Abu Lubabah^{ra} entered the fortress, the women and children would all start crying and wailing and thus try to overwhelm him with all their difficulties. And so it happened that Abu Lubabah^{ra} was duped by their condition and talk. And when Banu Quraizah asked him whether they should leave their fortresses and submit to the decision of the Holy Prophet^{sa}? Abu Lubabah^{ra} unwittingly answered, “Yes, do so.” But he also indicated by placing his hand across the neck that the Holy

Prophet^{sa} would order them to be killed. Ḥaḍrat Abu Lubabah^{ra} says that when it occurred to him that this indication was an act of dishonesty towards God and His Prophet^{sa} and that he had made a grave mistake, his legs started trembling. He then made his way to Masjid Nabawi. Ḥaḍrat Abu Lubabah^{ra} tied himself to a pillar of the mosque as a punishment for himself. He vowed that till God Almighty accepts his repentance, he will remain tied to that pillar. Ḥaḍrat Umme Salamah^{ra} states that the news of pardon of Ḥaḍrat Abu Lubabah^{ra} was revealed in my chamber. She said that at the early hours of a morning she saw the Holy Prophet^{sa} smiling. I said, “May Allah keep you happy, but what is it which makes you smile?” The Holy Prophet^{sa} said: Abu Lubabah’s^{ra} pardon has been granted.

Friday Sermon 6 July 2018 at Bait-ul-Futūh Mosque, London

The Shining Stars, the Companions of the Holy Prophet^{sa}

Ḥaḍrat Subai’ bin Qais bin A’ishah^{ra} was an Ansari. He took part in the Battle of Badr and Uhad.

Ḥaḍrat Unais bin Qatada^{ra} died during the Battle of Uhad. He had no children. He was married to Khansā bint Khidhām at the time of his martyrdom.

Ḥaḍrat Mulail bin Wabara^{ra} was from Banu ‘Ajlān, a branch of Khazraj tribe. He took part in the Battles of Badr and Uhad. Zaid and Habiba were his children, whose mother was Umme Zaid binte Nazlah bin Mālik. Ḥaḍrat Mulail’s^{ra} children were issueless. He was called Khalid bin Ajlān. He participated in the Battle of Badr as well as in all other Battles.

A companion of the Holy Prophet^{sa} was Kharijah bin Humayyir Ashja’i^{ra}. Ibn-e-Ishaq has mentioned him by the name of Kharijah bin Humayyir^{ra} and Musa bin Uqbah has mentioned him by the name of Haritha bin Humayyir. His

brother’s name was Abdullah bin Humayyir who fought alongside him in the Battle of Badr.

Another companion is Ḥaḍrat ‘Abbad bin Qais^{ra} who passed away in 8 Hijra. He accompanied the Holy Prophet^{sa} during the Battle of Badr, Uhad, Khandaq and Khaibar. He was also present at Hudaibiya. He was martyred in the Battle of Mauta.

Ḥaḍrat Abud-Ḍayyah bin Thabit bin Nu’mān was a companion who died in 7 Hijra. He took part in the Battle of Badr, Uhad, Khandaq and Hudaibiya. He was martyred in the Battle of Khaibar in 7 Hijra. It is narrated that a Jew struck him on the head with a sword and cut off his head and as a result of it he was martyred.

A companion of the Holy Prophet^{sa} was Abu Kabsha Sulaim. He was a Persian slave of the Holy Prophet^{sa} whom he had set free. He participated in the Battle of Badr. He fought all the battles including Badr.

Ḥaḍrat Mujazzir bin Ziyād^{ra} was martyred in Uhad. Mujazzir was his title which means a fat person. The Holy Prophet^{sa} had established the bond of brotherhood between him and ‘Aāqil. He took part in Badr and Uhad. Ibn-i Ishaq reports that the Holy Prophet^{sa} prohibited the killing of Abu al Bakhtari because he would not persecute and would stop people from persecuting the Holy Prophet^{sa} when he was in Mecca. When Ḥaḍrat Mujazzar^{ra} met Abu al-Bakhtari he said that the Holy Prophet^{sa} had instructed them not to kill him. Ḥaḍrat Mujazzar^{ra} replied: By God we will not spare your companion. The Holy Prophet^{sa} has only instructed to spare you. Abu Bakhtari said: then we both will die together, I cannot stand that Meccan women say that Abu Bakhtari deserted his friend for his own life. Afterwards, they prepared for fight and were killed by Ḥaḍrat Mujazzar^{ra}. Ḥaḍrat Mujazzar^{ra} came to the Holy Prophet^{sa} and said: by the One who

has sent you with truth, I told him to surrender so that I could bring him to you but he did not agree and instead fought with me and thus was killed.

Ḥaḍrat Hubab bin Mundhir^{ra} was another companion. He died during the Khilāfat of Ḥaḍrat Umar^{ra}. He fought along the Holy Prophet^{sa} in all battles including the Battle of Badr, Uhud and Khandaq. Writing about him Ḥaḍrat Mirzā Bashir Ahmad^{ra} says that in the Battle of Badr, the place where the Holy Prophet^{sa} stationed the troops was not a good choice. Ḥaḍrat Hubab bin Munzir^{ra} asked the Holy Prophet^{sa} whether he had chosen it as per divine instruction or himself as a war strategy. The Holy Prophet^{sa} answered: there is no divine instruction in this regard, if you want to suggest anything you may. Thereupon, Ḥaḍrat Hubab bin

Munzir^{ra} said: in my opinion this place is not suitable instead we should occupy the spring close to the army of Quraish, I know it very well, its water is plentiful and also good. The Holy Prophet^{sa} liked his suggestion and occupied the spring because the army of Quraish was yet stationed quite away from it, behind a sand dune. Ḥaḍrat Ibn-e-Abbas^{ra} narrates that Gabriel came to the Holy Prophet^{sa} and told him that Hubab bin Munzir's suggestion was indeed right.

I said in my previous sermon that Amr bin Aas was worried at the martyrdom of Ḥaḍrat Ammar^{ra} as he was martyred by the army of Muawiya. It was a prophecy of the Holy Prophet^{sa} that a rebellious group would kill Ammar. Amr bin Aas was concerned because he himself had sided with Amīr Muawiya whose soldiers killed

Ammar. Some people ask why then we respect Amīr Muawiya, as he was the leader of the rebellious group. The answer to this question is that all the companions are respectable, it is not for us to decide that one would be forgiven or not. It is reported that Abu Maisarah saw in a dream a lush green garden where Ḥaḍrat Ammar bin Yasir^{ra} was housed and there were some other tents too. Abu Maisarah asked how come both the parties were in paradise after having fought with each other. It was replied that they found their Lord to be extremely forgiving that is why they have been stationed together. Hence, all these matters are for God to decide. Many disputes took place among. There is a lesson in it for all of us that instead of harboring grudges against each other we must be firmly united.

Friday Sermon 13 July 2018 at Bait-ul-Futūh Mosque, London

The Shining Stars, the Companions of the Holy Prophet^{sa}

Ḥaḍrat Abu Usaid Mālik bin Rabī'ah^{ra} belonged to Banu Sā'idah, a branch of Khazraj. He was a short man having white thick beard who lost sight at old age. He died at the age of 75 in the 60th year of *Hijra* during the reign of *Muawiya*. He was the last survivor of the *Ansār* who fought in the Battle of *Badr*.

Ḥaḍrat *Sahl bin Sa'd^{ra}* relates that *Abu Usaid Sā'id^{ra}* invited the Holy Prophet^{sa} to his wedding; the bride herself prepared and served food to Holy Prophet^{sa}. The drink was made from dates. Once, the Holy Prophet^{sa} arranged a camel and horse race and he surpassed all using Prophet's animals.

He was made in charge by Marwān bin Al-Hakam to collect and distribute charity. He would not even spare whip of camel which was shown to him in the dream. Allāh wanted these Companions to live up to the most minute paths of *Taqwa*.

Ḥaḍrat Musleh Mau'ud^{ra} cited

that brother of a good looking widow named *Asmā* of *Kindah* tribe offered marriage to Holy Prophet^{sa}. Since the Holy Prophet^{sa} was seeking unity, he accepted this offer and with a dower money equivalent to 12.5 *Auqiyah*. When the woman came to *Medina*, many women came to see her. One woman incited her to establish her superiority on very first day by saying: 'I seek God's refuge against you', in this way he will become even more enamored of you. The women did accordingly. Hearing this, the Holy Prophet^{sa} said, "You have cited a Great Being indeed. Therefore, I accept your request." Then the Holy Prophet^{sa} came out of the house and said to *Abu Usaid*: Give her two sheets and take her to her home according to Qur'anic injunction: "Either retain them in a becoming manner or send them away with kindness." (2:230)

The second Companion is Ḥaḍrat *Abdullah bin Abdul Asad^{ra}*

who was known by his *kunyah* *Abu Salamah*. His mother was *Barrah*, the daughter of *Abdul Muttalib*. She was paternal cousin and foster brother of the Holy Prophet^{sa} and of Ḥaḍrat *Hamza^{ra}*. He had been breastfed by *Abu Lahab's* servant *Thobia*. *Ummul Mo'mineen Umme Salamah^{ra}* was previously in his wedlock. Ḥaḍrat Mirzā Bashir Ahmad^{ra} writes in *Seerat Khatam-un-Nabiyyin* that *Abu Salamah bin Abdul Asad* was the Holy Prophet's^{sa} foster brother. Upon his demise, his widow *Umme Salamah* was married to the Holy Prophet^{sa}. Ḥaḍrat *Abdullah bin Abdul Asad^{ra}* was among those who accepted Islām very early. According to *Ibn-e-Ishaq*, he was the eleventh person to do so. According to one narration, Ḥaḍrat *Abu Ubaidah bin Harith^{ra}*, Ḥaḍrat *Abu Salamah bin Abdul Asad^{ra}*, Ḥaḍrat *Arqam bin Abu Arqam^{ra}*, and Ḥaḍrat *Uthman bin Maz'un^{ra}* came to the Holy Prophet^{sa} and he invited them to Islām and read to them

verses of the Holy Qur'ān, whereupon they entered the fold of Islām and testified that he was on the path of guidance and righteousness. He along with his wife *Umme Salamah*, was part of the first migration to *Abyssinia*.

Shortly after Battle of *Uhud* when the wounds of the Companions had barely healed, chief of Asad clan *Tulaiha bin Khuwailid* and his brother *Salamah bin Khuwailid* were inciting their people to fight against the Holy Prophet^{sa}. Holy Prophet^{sa} sent a fast-moving company of 150 Companions under the leadership of *Abu Salamah bin Abdul Asad^{ra}* with instructions to disperse the enemy before they could put their plans into action. *Abu Salamah^{ra}* moved stealthily and came upon *Banu Asad at Qatan* in central *Arabia*. There was no fighting since *Banu Asad* dispersed upon seeing the Muslim soldiers. After a few days' absence, *Abu Salamah^{ra}* returned, but the stress of the journey caused the

wound that he had incurred in *Uhud* and which had not yet healed to become sore again, and it continued to grow worse despite treatment. Finally this erstwhile Companion and foster brother of the Holy Prophet^{sa} succumbed to this illness and passed away. He was buried at *Medina*.

When *Ḥaḍrat Abu Salamah^{ra}* died, the Holy Prophet^{sa} closed his open eyes and prayed, "O Allāh, treat *Abu Salamah* with forgiveness, and raise him among the exalted ones, and be the Guardian for those he has left behind. O Lord of all creation! Forgive him, and us too." According to another narration, when the time came close for *Abu Salamah^{s^{ra}}* death, he prayed, "May the best man replace me for my family." His prayer was accepted as the Holy Prophet^{sa} later married *Umme Salamah^{ra}*.

Ḥaḍrat Umme Salamah^{ra} said that when *Ḥaḍrat Abu Salamah^{ra}* passed away, she prayed; that God

may grant her a better recompense for *Abu Salamah*. But then she thought who could be better than *Abu Salamah* who had such and such qualities. And yet she kept praying in this manner. Then after her period of *iddah* elapsed, she received a message of *Nikah* from the Holy Prophet^{sa} and married him in the 4th year of the *Hijra*. She was a very intelligent and able lady, *Ḥaḍrat Abu Bakr^{ra}* also wished to marry her, but she refused. Then the Holy Prophet^{sa} thought of marrying her. One of the reasons for this was that she was the wife of an erstwhile Companion and also had children.

At the end of the Friday Sermon *Huzoor^{aba}* informed sad demise of Raja Naseer Ahmad Nāsir Sahib and about the martyrdom of Mubeen Ahmad Sahib and Muhammad Zaffarullah Sahib from Karachi Pakistan. And led their funeral prayer in absentia.

Friday Sermon 20 July 2018 at Bait-ul-Futūh Mosque, London

The Companions of Holy Prophet^{sa} expressed love in wonderful ways and always sought blessings from him

Ḥaḍrat Khallād bin Rafe' Zuraqi^{ra} was a Companion of the Holy Prophet^{sa} from Ansar with large progeny. He participated in battles of Badr and Uhud. He and his brother *Khalid bin Rafe* were accompanying Holy Prophet^{sa} in Battle of Badr on a weak camel. The camel became exhausted and sat down at *Barīd*. The Holy Prophet^{sa} prayed on water adding his saliva and poured water on the camel. Then He prayed, "O Allāh, carry them on this ride". He says that our camel was ahead of the entire caravan. The Holy Prophet^{sa} saw us and smiled. The camel's weakness had completely disappeared. We continued to travel and reached Badr. On the way back the camel collapsed again and was slaughtered.

Its meat was distributed as Alm.

Ḥaḍrat Haritha bin Suraqa^{ra} was a Companion of the Holy Prophet^{sa} who died in the 2nd year of *Hijra* during Badr. His mother *Rabi' bint Naḍr^{ra}* was the paternal aunt of *Ḥaḍrat Anas bin Mālīk^{ra}*. The Holy Prophet^{sa} had established brotherhood between him and *Ḥaḍrat Sā'ib bin Uthman bin Maz'un^{ra}*. He took great care of his mother, so much so that the Holy Prophet^{sa} said that when I entered paradise I saw Haritha. He was martyred on the day of Badr. *Ḥaḍrat Anas^{ra}* relates that the Holy Prophet^{sa} was walking when he came along a young man and asked him, "O Haritha, in what state did you wake up this morning?" He said, "I woke up with true and firm belief in

God" The Holy Prophet^{sa} said, "What are you saying, there has to be a truth to everything." The young man said, "O Prophet^{sa} of Allāh, my heart has grown cold to the world. I stay up all the night and remain thirsty during the day, and it is as if I can behold the Divine Throne with my physical eyes. As if I can see the dwellers of the paradise who are meeting each other, and I can see the dwellers of hell who are making a lot of noise therein." The Holy Prophet^{sa} said, "Remain steadfast upon this, for you are a man whose heart has been illumined with faith by God." He said, "O Prophet^{sa} of Allāh, pray for my martyrdom." The Holy Prophet^{sa} did so and was martyred on the day of Badr.

Ḥaḍrat Abbād bin Bishr^{ra} is

another Companion of the Holy Prophet^{sa}. He was known by the Kunyah of Abu Bishr and Abu Rabī'. He hailed from Banu Abd-il-Ashhal tribe. The Holy Prophet^{sa} established brotherhood between him and Abbād bin Bishr and Abu Hudhaifa bin 'Utba^{ra}. He accompanied Holy Prophet^{sa} in all the battles that assigned him the task of managing the bounty of war during the battle of Hunain and appointed him in-charge of his own security during the battle of Tabook. Ḥaḍrat A'isha^{ra} says that there are three Companions from among the Ansār who could not be surpassed by anyone else, and these were Ḥaḍrat Sa'd bin Mu'adh^{ra}, Ḥaḍrat Usaid bin Ḥuḍair^{ra} and Ḥaḍrat Abbād bin Bishr^{ra}. He was martyred in the battle of Yamama at the age of 45. He was also part of the journey to Hudaibiya.

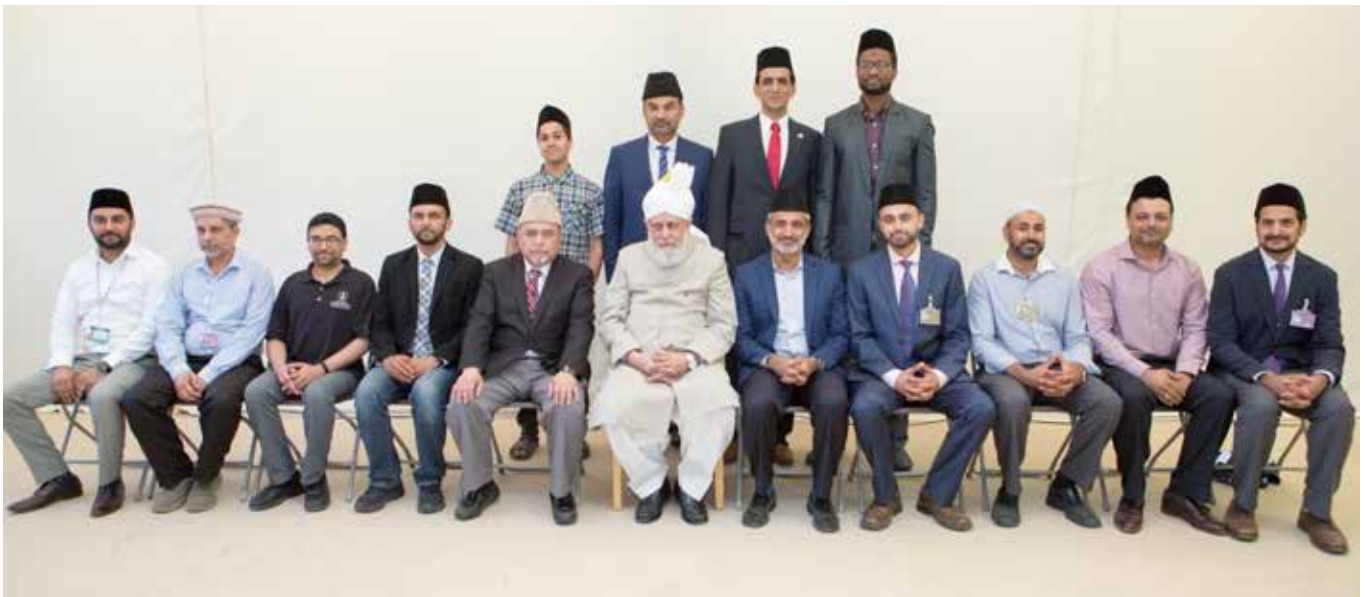
Once during the battle of Dhāt-ur-Riqā' the Holy Prophet^{sa} set up camp for the night and a strong wind was blowing. The Holy Prophet^{sa} asked who would keep guard for him at night. Ḥaḍrat Abbād bin Bishr^{ra}

and Ḥaḍrat Ammār bin Yasir^{ra} stood up and said that they would do so. They then sat on the top of the valley and kept watch. Ḥaḍrat Abbād bin Bishr^{ra} said to Ḥaḍrat Ammār bin Yasir^{ra} that he would keep guard the first part of the night and Ammār^{ra} could go to sleep. Ammār^{ra} went to sleep and Ḥaḍrat Abbād^{ra} stood up to pray. At that moment a man from Najd who had been following the Holy Prophet^{sa} with the intent of harming him came close and saw the silhouette on the hill and shot him with an arrow which became embedded in his body. He extracted the arrow and threw it away and kept praying. The same happened with the second arrow. And then when he shot the third arrow, he started to lose lot of blood and woke up Ḥaḍrat Ammār^{ra}. When Ammār^{ra} saw how badly Abbād^{ra} had been injured, he asked why he had not awaken him earlier, to which Ḥaḍrat Abbād^{ra} said that in his prayer he had been reciting Surah Al-Kahf and he was so engrossed in it that he did not want to end the prayer. Such was the immersion of the Companions in their worship.

Ḥaḍrat Sawad bin Ghaziyyah^{ra} belonged to Banu 'Adi bin Najjār tribe and was part of Badr, Uhud, Khandaq and other battles. In the battle of Badr, he took Khalid bin Hishām Makhzumi as a captive. Holy Prophet^{sa} sent him to Khyber as a Collector, and on return he brought some high-quality dates and present to Holy Prophet^{sa}. He^{sa} liked those dates and bought a quantity of these from him in exchange for double the amount of common dates.

Huzoor^{aba} narrated an incident related to Ḥaḍrat Sawad^{ra} which demonstrated his love for the Holy Prophet^{sa}, and said that the Companions had wonderful ways of showing their love for the Holy Prophet^{sa}. They were always looking for ways to express their love for him and to attain the blessings of his company.

Huzoor^{aba} prayed: May Allāh continue to raise the spiritual status of these stars of the spiritual world, and enable us to love the Holy Prophet^{sa} in the same way. Āmīn.



USA Media team with Huzur at Jalsa Sālāna UK 2018

Why do we celebrate the day of 20th February?

**Extracts from the Friday Sermon by Ḥaḍrat *Khalīfat-ul-Masīh V*
delivered on February 23, 2018 at Bait-ul-Futūh Mosque, London.**

Twentieth February is the day when the Promised Messiah, having received the news from God, foretold the birth of a son and published an announcement to that effect. This announcement mentioned various attributes of the Promised Son and was published on 20 February 1886. It

is in this context that we hold celebrations on 20th February, or on an alternate date if this date is unfeasible. We celebrate Muṣliḥ Mau'ūd Day and hold meetings in celebration of the fulfilment of a great prophecy, and not to celebrate the birth of Ḥaḍrat Bashir-du-Din Maḥmūd Ahmad, Ḥaḍrat *Khalīfat-*

ul-Masīh II. I thought it necessary to explain this because some young people sometimes ask why, when we celebrate Muṣliḥ Mau'ūd Day, do we not celebrate the birthdays of other Khalīfas. So it should be clear that this day is not the birthday of Ḥaḍrat Muṣliḥ Mau'ūd, who was born on 12 January 1989.

The status of Ḥaḍrat Muṣliḥ Mau'ūd in the eyes of Ḥaḍrat *Khalīfat-ul-Masīh I*.

With regard to his status in the eyes of Ḥaḍrat *Khalīfat-ul-Masīh I*, I will cite an account related by Pir Manzoor Muhammad Sahib. About six months prior to the demise of Ḥaḍrat *Khalīfat-ul-Masīh I*, Ḥaḍrat Pir Manzoor Muhammad Sahib, the author of Yassarnal-Qur'ān, said to Ḥaḍrat *Khalīfat-ul-Masīh I* that, after having read the Announcement, he had come to know that Mian Sahib, i.e., Ḥaḍrat Bashir-ud-Din Maḥmūd Ahmad was the Promised Son. Hearing this, Ḥaḍrat *Khalīfat-ul-Masīh I* said: I already know this. Do you not see that I meet Mian Sahib in a special way and hold him in high regard? Pir Sahib wrote down these words and presented them to Ḥaḍrat *Khalīfat-ul-Masīh I* to sign them. Ḥaḍrat *Khalīfat-ul-Masīh I* wrote that he had said these words to Brother Pir Manzoor Muhammad Sahib and

then signed it dated 10 September 1913. On the evening of 11 September 1913, a day after the above-mentioned episode, Ḥaḍrat *Khalīfat-ul-Masīh I* was lying down and I was massaging his feet. Without any prior conversation, Ḥaḍrat *Khalīfat-ul-Masīh I* said to me: Do not publish this yet (that is to say, his testimony that Mirzā Bashir-ud-Din is the one the prophecy refers to), until a time when there is opposition.

The dream of Ghulām Husain Sahib, an elder from Sialkot, wrote to Ḥaḍrat *Khalīfat-ul-Masīh II* after he announced that he was Muṣliḥ Mau'ūd. He said: My dear leader and guide, Ḥaḍrat *Khalīfat-ul-Masīh II*, Muṣliḥ Mau'ūd! Having read the Al-Fazl of 30 January, I am deeply grateful to Allāh for having made true a dream of mine. Huzoor might remember that during the

lifetime of Ḥaḍrat *Khalīfat-ul-Masīh I*, ... and in the presence of the late Shadi Khan Sahib of Sialkot, I had congratulated you, for Allāh had shown me in a dream that you would be the Khalīfa after Ḥaḍrat *Khalīfat-ul-Masīh I*, and you would be successful and become the recipient of Divine revelation. I had also related this dream to Ḥaḍrat *Khalīfat-ul-Masīh I* and he had happily agreed to this and said: This is why some people have started opposing him. I had also related this dream to the late Syed Hamid Shah Sahib. God be praised that Huzoor himself has now announced in 1944 that he is the Muṣliḥ Mau'ūd, for I had known with certainty even during the life of Ḥaḍrat *Khalīfat-ul-Masīh I* that he was God's Khalīfa and Muṣliḥ Mau'ūd.

The statement of Sheikh Noor Isma'il of Sarsah

Ḥaḍrat Sheikh Noor Isma'il of Sarsah relates: I heard from the Promised Messiah, not once, but

many, many times, that the son mentioned in the prophecy is Mian Maḥmūd. And we also heard him say

that Mian Maḥmūd is so full of religious zeal that I specially pray for him.

Ḥaḍrat Musleh Mau'ūd's claim in the light of Divine revelation

Ḥaḍrat Muṣliḥ Mau'ūd did not claim to be Muṣliḥ Mau'ūd until God told him. He only announced it after

he was given clear permission to do so. He said: Indeed, because so many of the signs foretold by the

Promised Messiah have been fulfilled, many in the Jamā'at said that the prophecy relates to me. But

I had always held that until God clearly instructs me to make such a claim, I will not do so. Finally, the day came when God decided that I make the announcement.

In a Jalsa in Hoshiarpur he said: "In accordance with the commandment of God, I swear by His name and announce openly that, according to the prophecy of the Promised Messiah, God has

declared me to be that Promised Son, who was going to spread the name of the Promised Messiah to the corners of the world."

Then, during the Jalsa in Lahore, he said: "I swear by the One and Supreme God—to swear falsely in Whose name is merely the work of the accursed ones, and whoever makes a false claim in His name cannot escape His punishment—that

God informed me in Lahore, at the house of the advocate, Sheikh Bashir Ahmad Sahib, on 13 Temple Road, that I am indeed the fulfilment of the prophecy of Muṣṭafī Mau'ūd, and that I am that very Muṣṭafī Mau'ūd through whom Islām would reach the corners of the earth and the unity of God would be established in the world."

The statement of Arjang Singh, a Sikh journalist

A non-Muslim Sikh journalist, Arjang Singh, the Editor of *Rangeen Amritsar*, writes: In 1901, while Mirzā Bashir-du-Din Maḥmūd Ahmad was only a child, Mirzā Sahib published a prophecy which said: "You will have a son that will one day become My beloved. Through him I will dispel darkness and draw the world towards him. This is not a prophecy but a succor for the heart. Praised be the one who disgraced my enemies." This prophecy is indeed amazing. In 1901, Mirzā Bashir-ud-Din Maḥmūd was not a great scholar nor did he show any political prowess. Hence,

to have predicted at that time that he would have a son with such abilities is a sign of spiritual power. It might be argued that in making this prophecy Mirzā Sahib laid the foundation of a hereditary system whereby his son would be his successor. But this thought is false, because Mirzā Sahib did not lay down any condition that his successor must be from his family. Hence, his first successor was one who had no relation with his family at all. And it was quite possible that even after Maulawī Hakim Noor-ud-Din Sahib, the first Khalīfa, some other person could

have become Khalīfa, because Maulawī Muhammad Ali Sahib, Amīr Jamā'at Lahore, was also a candidate for that position, but the majority sided with Mirzā Bashir-ud-Din Sahib and he was elected Khalīfa. If a spiritual power was not working through Mirzā Sahib, then how would he know that he would have such a son? At the time that he made the announcement, he had three sons, and he prayed for all of them, but the prophecy related to only one of them. We find that he indeed turned out such that he brought about a revolution in the world.

The statement of Maulawi Zafar Ali

Maulawi Zafar Ali Sahib of *Zameendar* openly admitted: Listen with open ears that, till the last day, you and your cronies will never be able to compete with Mirzā Maḥmūd. Mirzā Mahmood has the Qur'ān and the knowledge of the

Qur'ān. What have you got, who have never read the Qur'ān even in your dreams. Mirzā Maḥmūd has a community that, at his slightest command, is willing to lay down their very lives at his feet. Mirzā Maḥmūd has scholars who

are experts in various fields of knowledge and he has made his mark in all countries of the world.

(Ch. Hameedullah) Wakīl A'lā, Tahrīk Jadīd Anjuman Aḥmadiyya Pakistan.

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The Way to Promulgate an Islamic Constitution

Ḥaḍrat Muṣliḥ Mau'ūd, Mirza Bashir ud Din Mahmud Ahmad, Khalīfat-ul-Masīḥ II^{ra}

These days, there is a lot of chatter among the people that an Islamic Constitution should be promulgated in Pakistan. But I have never been able to understand this issue. The question is this, “Is the Islamic Constitution for me or not?” When the Islamic Constitution is for every Muslim then why is it that the Muslim people do not act on it themselves? Is there, in Pakistan, any law that says you should not offer the five daily prayers or is there any such law in Pakistan that one should not follow other Islamic commandments. When the answer is in the negative then if the Muslims are desirous of the establishment of an Islamic Constitution with a true heart then why do they not offer the five daily prayers, why do they not act on the Islamic injunctions?

It can indeed be said that Pakistan has not made such laws by which every person can be obliged to offer the five daily prayers; but the question is that if Pakistan has not made such a law, then is there any law that forces people to drink and prance around dancing and singing. Or is there a law that says that you should not offer the five daily prayers and if you do, you will be subject to six months of imprisonment by way of punishment. When there is no such law also in Pakistan, and we are indeed Muslims truly, then we should start, all on our own, to act upon the laws made by Muhammad, the Messenger of Allah, may peace and blessings of Allah be upon him. Will the law of Pakistan be more effective than the law established by Muhammad, the Messenger of Allah, peace and blessings of Allah be upon him. If today, all Muslims, acting upon the law established by

Muhammad, the Messenger of Allah, peace and blessings of Allah be upon him, start to offer the five daily prayers and thereby all the abandoned, empty, mosques become populated, then which government is there to stop them from doing this.



Thus, instead of the people demanding that an Islamic Constitution should be promulgated in Pakistan, they should try to promulgate in their own selves the Constitution of Islam.

I am convinced that the people in power understand that when Muslims ask for an Islamic Constitution their sole purpose in asking for the promulgation of an Islamic Constitution is to have the heads of various government ministries changed, because some other people think that they have a greater right to them. And they think that the best way to have people become zealously against some ministry is indeed to make noise that the ministers are not promulgating the Islamic Constitution, but if these had been in office they would be doing the same that is being done these days.

I do agree of course that there are some things that are indeed in the power of the government and not in our power to do anything about. But about these things also the government takes no step because the ministers and leaders know that those who are making these demands are themselves not serious, for if they had been serious then why would they not be acting on the Islamic Constitution in their own homes?

Thus, the most important thing for us is that we should try to make ourselves true Muslims and act on every command of the Holy Quran. The Messenger of Allah, peace and blessings of Allah be upon him, has forbidden the mixing of men and women but all the cinemas are the result of such mixing of men and women. The cinema film cannot be made at all unless men and women come together and if a cry were raised against cinemas then all those who are shouting for the promulgation of the Islamic Constitution would be the first to oppose it.

Thus, it is necessary that we first try to make all individuals true Muslims. An edifice made of soft [unbaked] bricks can never be solid – if it is unassembled its various parts will not be solid and even if it is assembled and made whole it shall still not be solid. Similarly, so long as individuals do not become true Muslims, no Islamic government can be established, because an edifice made of soft bricks cannot be called a solid edifice, the state of the building will be like the state of its constituent bricks. (Al-Fazl International, June 4, 1999 - June 10, 1999)

Advice for Missionaries and Preachers

Waseem A. Sayed, PhD, National Tabligh Secretary

Translated here in below is some invaluable advice for people engaged in the blessed work of TABLIGH—preaching, conveying, the message of Islam Ahmadiyyat given by Ḥaḍrat Mirza Bashīr-ud-Din Mahmood Ahmad, Khalifat-ul-Masīḥ II^{ra} on March 12, 1916.

A careful and complete reading of these prove that the one giving these advices was indeed worthy of occupying the office of Khilafat-e-Masīḥ-e-Mau'ūd^{as}. Huzoor^{aba} gave a most detailed exposition, the writer was a novice and it was not possible to have the material reviewed, yet I am satisfied that much of the meaning of the discourse of Huzoor has been captured. The readers should read and act on the advices because every member of the Jamā'at is in reality a Muballigh - a missionary.

In Tabligh – Preaching, do not become Oblivious to the Need for Purifications of one's Self

Before everything it is essential that a Muballigh [Missionary, Preacher] should purify his [or her] own self. It is written in history books, concerning the Ṣaḥāba [Companions of the Holy Prophet^{sa}], may Allah be pleased with them, that in the Battle of Yarmouk, against an army of one million Christians, there were only 60,000 Ṣaḥāba. The Commander of the Roman Emperor, who was his son in law, sent a spy to go discover the state of the Muslims. The spy returned and stated that no one can gain victory over the Muslims. He said, when our soldiers return from fighting they come and unburden themselves, and sleep having losing all consciousness, whereas the Muslims, despite having fought all day, stand up for hours at night, in worship, and pray fervently,

weeping and crying and prostrating before God. This is the thing with which the Ṣaḥāba^{ra} established the Faith. In spite of being themselves tired and worn out they took care of their own souls.

Sometimes a person becomes so involved and engaged in the discharge of one's responsibility of Tabligh that he even becomes forgetful of the obligatory prayers. THIS MUST NOT HAPPEN.



**Ḥaḍrat Muṣliḥ Mau'ūd
May Allah be pleased with him.**

Everything is correct and proper only when exercised and carried out at its proper place and occasion, and in just measure. While doing good to others it should not be the case that one should become oblivious about doing good to one's self. Thus, it is essential that one carry out the purification of one's own soul. Study the Holy Quran. Then look into and examine your own soul.

Tabligh is a most excellent task but in doing Tabligh also there develops rust upon the heart of a person. Sometimes, if one's speech turns out well and the opposing person is left speechless, arrogance develops in the heart. And if sometime the speech does not turn out well, and the people do not

appreciate it, one is overcome with disappointment. Sometimes an argument is presented and the heart delivers a rebuke that you are involved in deception. There are many such things that leave blackness upon the heart.

It is proven from the ahādith [Sayings of the Holy Prophet^{sa}] that whenever the Holy Prophet^{sa} would sit in the company of people, he would recite Istighfār [seeking God's protection or refuge] whereas he was a man of the highest caliber. And in his gatherings, there was always virtuous discourse. This was because he was an Exemplar for us, this was for the purpose of teaching us that we should do this - that whenever we sit in any gathering we should occupy ourselves in the recitation of Istighfār so that our hearts do not become darkened in any way. Thus more emphasis needs to be given to the remembrance of Allah.

Salāt must be offered at its appointed time. But, yes, if some special occasion arises, when the prayers need to be combined, then this may be done. But I see that in our Jamā'at people combine their prayers at the slightest thing. This disease of combining prayers has spread a lot and it should not be so. If someone minds your getting up to offer prayers while people are talking, do not be concerned about such a one, and offer your prayers on time.

The Holy Quran says, - observe prayer - for the reason that prayer must be offered at the appointed time. When there is weakness in one's own self, then there will be weakness in one's allure.

The Tahajjud Prayer

The Tahajjud prayer is most essential for a Muballigh. It is stated in the Holy Quran: O thou who art

bearing a heavy responsibility, Stand up in Prayer at night except a small portion thereof —Half of it, or make it a little less than that. Or make it a little more than that — and recite the Qur'an slowly and thoughtfully. [73:2 - 5]

The rust, darkness that develops due to the daily occupations must be gotten rid of by standing up at night and praying, asking and begging God with great self-abasement and humility.

Fasting

Fasting is also a great thing. And it is a very excellent tool to remove the rust and darkness. The Ṣaḥāba, may Allah be pleased with them,

used to observe the fast with great frequency. There are many people in our Jamā'at who show laziness regarding the keeping of fasts. The fast purifies the condition of a person most beautifully. So far as one is given the ability to do so, fasting should be attempted to be undertaken. Search for some such occasions in which one should not talk with anyone and sit quietly even if this should be only for some fifteen, twenty minutes - even if it is not too long a period of time but some such time is essential so that one may occupy oneself in the remembrance of Allah in complete solitude. As soon as one is free from doing Tabligh occupy oneself in

remembrance of Allah. This time is most beneficial for doing this - after the Morning Prayer and before the sun rises, then near the time of the setting of the sun and then after the Isha prayer, and from 9 AM to 10 AM - at some time this should be done. This is for the reformation of oneself. For the work of Tabligh one's reading must be very expansive. Sometimes simple unrefined people come and say things, but they are very fine points. Remain occupied in reading the books of the Jamā'at. Read the books of the Promised Messiah, peace be on him, and those of others so many times that when needed the reference to a thing should immediately come to mind.

True fulfillment of the prophecy of Muṣliḥ Mau'ūd^{ra}

Mahmood Kauser, Missionary Queens & Long Island, USA

Say ye: 'We believe in Allah and what has been revealed to us, and what was revealed to Abraham and Ishmael, and Isaac, and Jacob and *his* children, and what was given to Moses and Jesus, and what was given to *all other* Prophets from their Lord. We make no difference between any of them; and to Him we submit ourselves.' (2:137)

Qādiān is a small insignificant village in the vast sub-continent of India. The winter nights are dark and freezing, owls hoot forlornly, and cricket's sound, but nothing more is heard from this distant land. Many years ago, there was a child who fell to his face on the dusty prayer mat in a nearly abandoned mosque surrounded by dirt roads, cold breezes, and utter silence. His hands and feet shake, but on closer examination, not entirely because of the weather. He is clothed in blessed garments and he sobs incessantly and moans with an anguished agony far beyond his years. He is but a child, yet during the long hours of the day he can be found in the company of saints, gurus and sages.

In the midst of this dark and unsettling night he doesn't make any magical wishes, instead he weeps to the point of death with only one longing. He is the saint of saints, but exaltation does not divert his attention, nor does he desire to rule over this exiled town, nor does he aspire to acquire great worldly wealth. His aim is only one; a single yearning is his objective. His skeletal and unbalanced exposure, his innocent face all point to one purpose. At a mere first sight his inner radiance transfixes onlookers. What causes such yearning and anguish in a child?

In this tiny village in the Northern Punjab a man claimed the task of the spiritual and moral reformation of the world by his own hands. Skeptics in this small town naturally and derisively questioned his claims. He declared that the omnipotent God spoke to him, showered His blessings on him, and chose him for the reformation of mankind. Challenged by cynical neighbors and even family members and relatives, Ḥaḍrat Mirza Ghulam

Ahmad^{as} implored his Lord to bestow His Divine support. Migrating to another village named Hoshiarpur, this selfless Prophet^{sa} falls prostrate with a single hope. Mountains would move by merely seeing his conviction and pain. He seldom slept and instead spent his extensive forty nights weeping in prayer, seeking with devout hope for God's Help.

At the close of these restless nights a single call from Heaven chanted "I have heard thy entreaties and have honored thy prayers with My acceptance through My mercy and have blessed this thy journey."¹ God responded openly to the request made by Prophet Ahmad^{as} that He will bestow support "so that the superiority of Islam and the dignity of God's word may become manifest unto the people."² How did God choose to make this manifestation apparent? Sheer amazement will befall anyone who is revealed the truth. The sign for not only his cynical neighbors and family members but mankind at large was etched in the words, "Rejoice

therefore, that a handsome and pure boy will be bestowed on thee.”³

How absurd is it that a child would bring about change and peace in the world. Children are not trusted with even menial tasks, let alone carrying on heavenly missions! Eager guardians would take years of training, exercises in trust and responsibility, and constant oversight to bring up half decent children. How was this solitary man in a non-descript village, who was not known except to a small circle of friends, going to take his holy mission and spread it across the globe by entrusting it to a child?

Born on January 12, 1889 he was bestowed with the prayerful name of Mirza Bashir-ud-Din Mahmud Ahmad^{ra}. He lay as an infant in this dusty and backwater town of Qādiān, which was itself under greater rule by the British. His growth pointed towards a true fulfillment. He was a blessed child roaming about with true saints devoted to the service of God’s mission. Youth have been unreliable since time immemorial, but God vouchsafed to the founder of this Community that while you worry about your youth, I promise to found the future of this Community on the hands of a mere child.

Now then, recall the abandoned mosque and remember that same child when he sobbed and moaned through the long hours of that stark night. One devoted soul of Qādiān advanced towards the child and questioned his true intention. How is he able to generate such agony? Is he in need of care or merely affected by life’s condition? Responding to the question, the child presented his true account. He had a single cry to his Lord, the Master of the worlds that “Oh Allah, bestow the victory of Islam before my eyes.” How marvelous is this objective! Such a mature aspiration is extraordinary at the tender age of eleven. This single phrase passed a tranquil vibe through the inquiring soul. The

agony that was first observed in the tiny body found new purchase in another. The spirit of this angel shook into outright tears.⁴ Such an aspiration is only found in divines, and it was at this moment that God began the fulfillment of His promise.

After a life-long striving in the service of God and mankind, Ḥaḍrat Mirza Ghulam Ahmad^{as} was finally brought to his Lord in the 8th year of the 20th century. His followers were in the hundreds of thousands, yet his movement was still in its fragile infancy. His body was taken from Lahore by rail, reaching only to the nearest station at Batala. Forced by the dark night and fierce opposition, his devout followers lifted him above their heads and marched through the night to return him to his hometown of Qādiān. Before the customary Islamic funeral prayer, the movement chose a new leader—their first Khalifa—from among the many devotees present. His blessed promised son at this time was only 19 years old and he now stood beside his father’s lifeless form and made a solemn pledge. He straightened his posture with immense dignity despite such a youthful age and declared: “Even if the whole world abandoned you, leaving me on my own, I would face the world alone, and would not give a thought to any opposition or hostility.”⁵ Under a new divinely inspired leader, this young man openly pronounced his loyalty and devotion to further his father’s mission.

It was a heart-rending Friday in 1914 when the Community’s divinely inspired First Khalifa was also called to his Lord.⁶ Then the divine manifestation that read “thou wilt receive a bright youth who will be of thy seed and will be of thy progeny”⁷ was finally manifested. In the depth of sorrow and distress, the devout soldiers of the Messiah^{as} were divided—and it was a divide that split the religious Community in two. Who would lead the true party? God ordained this fissure of the faithful in

order to filter out the true disciples from those conflicted by ego, intellectual arrogance, pride and self-aggrandizement. When the humbler members yearned for a guide, this child stood strong and accepted their plea.⁸

The “bright youth” was received by the devout parishioners and elected the Second Khalifa and successor to the Promised Messiah^{as} and Imam Mahdi. The child now a man stood that day at the age of twenty-five and delivered to the people a great wave of tranquility, a beacon of hope. Self-styled elders questioned his role and migrated to the other side. Who would follow someone hardly more than a boy? Remember the day that God vouchsafed to the Messiah^{as} that his Community would be established on the shoulders of a child. This child was the one decreed. He wept and prayed and was quickly reinforced by the Holy Spirit to take on this task. It was now that the Community faced a trial, which group would succeed? Would the split-off Community that had gone to Lahore with a force of educated elders flourish or would the one that was being now led by a young inexperienced man carry the day?

True success cannot always be measured in immediate victories and achievements, but in the test of long-term accomplishments.⁹ It was but a decade into his caliphate where the true test of time was to be seen. This young general marched his elite force to spread his cause across the globe. He marched towards the once reigning sovereignty of his birth place; Britain. It was in this journey in 1924 to London where God in the prophecy of this child gave glad tidings to the people of England that “Behold a light cometh, a light anointed by God with the perfume of His pleasure.”¹⁰

Prior to arriving on the coast of England he experienced a vision of deep insight. He saw himself as a general who was to penetrate

through the existing forces of England and was to conquer it. With one foot placed on a trunk with the other on the ground, he stood poised as one victorious. His stance was that of success and triumph, his composure firm and resolute. A voice in his dream had said: "William the Conqueror." It was from this vision that he was convinced the time had come for this land to be conquered for Islam. His presence was that light that shined forth on the streets of London. This light travelled through Palestine, Damascus, Italy and finally arrived with the glad tidings of Islam's triumph just as William conquered England, so was this child destined.¹¹ Missions in England, Iran, and America were all established with the objective to spread Islam Ahmadiyyat. This fortified the wish of the Messiah further when he desired Islam's victory around the globe.

Back at home in Qādiān, some people began to forget the impact of this young Khalifa. He was pushed into the shadows with no regard. While a few missions were flourishing abroad, the Ahmadiyya movement began to lose ground at home. Opponents hoped to shower acid rain on the roof of Ahmadiyya and planned to take its foundations apart brick by brick. The leading force was known as Ahrar and they wished and promised to see this small Community annihilated. Just as the first Messiah's Community was persecuted by fellow Jews, such an example was bound to repeat itself with the Second Coming of the Messiah^{as} in the person of Mirza Ghulam Ahmad^{as}.¹²

In the midst of this declaration, Mirza Bashir-ud-Din Mahmood Ahmad^{ra} decided to put the members through a test. The Ahrar planned to infiltrate Qādiān through a conference. The objective was to persecute verbally, physically and emotionally. They wished to see members suffer at all costs. On

confirmation of this event, the now mature Khalifa presented an ultimatum to his small adherents residing in Qādiān.¹³ He advised similar to the words of Jesus that "If you are slapped on one cheek, present the other." He ordered them not to return transgression, whether verbal or physical. He ordered brothers not to assist those being beaten. He ordered his followers to not raise even a voice against anyone, even if they are being scolded or beaten to death. After such burdensome commands he announced: "Now the time has come that the sacrifices we make are made in such a way as to reap the results, moving towards that height of excellence for which the advent of the Promised Messiah^{as} was intended."¹⁴ It was this challenge by the Ahrar that caused Him to implore his Lord to reinforce the Community.

A small bright light tore through the cloudy skies in the form of Tahrik-e-Jadid in the year 1934. God called upon the Community and its leader to undertake extreme sacrifices. They responded in the affirmative by giving their wealth, their time, their honor, and their very lives for the sake of Islam and the Community. And within a few months, the ground underneath the Ahrar which they had boasted would be rock solid with God's sanction and support of their goal to dismantle Ahmadiyyat, that ground began to slip away.¹⁵ It was through this challenge that the 2nd Khalifa, now a 20-year veteran, became known among the people at home. This battle was quickly won, for it had been vouchsafed in the prophecy of this child when God announced: "He will grow rapidly in stature."¹⁶ It was destined that opponents would attack and assault this small group, thinking its demise an inevitability, only to see that it was this small group that was being supported by God and not them. Indeed, the Community of the Promised

Messiah^{as}, once predicted to die soon after the passing of its founder, was instead growing ever larger and more spiritually and materially robust by the day – all under the leadership of the 2nd Khalifa.¹⁷

Although success was at every side of this great man, one question still remained in the hearts of all devout followers. If he was the Promised Son, when would he finally declare it openly? The truth was a craving by all. If he wasn't the Muṣliḥ Mau'ūd, then who was he? Many hearts were held back from accepting the greatness that he exhibited. Many hearts were imprisoned in doubt. Many souls were incarcerated in their own conjectures. When would God manifest this prophecy?

It was in the year 1944 that God bestowed this promised one with the glad tidings that, in fact, he was that Promised Reformer vouchsafed to the Promised Messiah^{as}. He was informed by God in the blessed city of Lahore that he truly was that Muṣliḥ Mau'ūd who was to spread the message of Islam to the corners of the globe.¹⁸ When this news spread, those hearts that were held back and imprisoned in their own conjectures were finally set free. It was this announcement that was initiated by the revealed words that "[He] will be the means of procuring the release of those held in bondage."¹⁹ Finally those souls that were in doubt were finally set free about the matter. This young child who had now grown to be a mighty man was in fact the true representation of the prophecy. Again, the words of the Messiah^{as} were proven true.

Ten years had passed, and the Community had progressed by leaps and bounds. This angered many and they wished to halt this growing success. One among them named Abdul Hamid decided to destroy the Community from its root. One day after the great Caliph completed his mid-day prayer, he quickly

approached and stabbed the master of the believers. The demons strike caused such a deep wound which almost reached his jugular vein. In the middle of this bewilderment this divinely inspired soul quickly instructed the Community not to exact any revenge on his assailant. It was the survival of this attack that allowed his Community to further its cause and reach even higher peaks never before expected. The news of this incident itself was broadcast across the globe, fulfilling the words “His fame will spread to the ends of the earth and peoples will be blessed through him.” In this same year of 1954 Mirza Nasir Ahmadth was appointed a distinguished role in the Community. This appointment was how people were blessed through him, because this same soldier would later become the 3rd Khalifa of the Community. In such a manner

Mirza Bashir-ud-Din Mahmud Ahmad’s fame spread and people were blessed by him.²⁰

A single year before this great general was called to his Lord, events were held across the globe as a gesture of thanksgiving. What was the Community thankful for? It was thanking God for bestowing more than fifty years of success at the hands of this great leader. This year of thanks was his last year before the words of God would be decreed that “He will then be raised to his spiritual station in heaven.”²¹ It was the blessed year of 1964 that he and his followers gave a final thanks to their Lord for such support and strength given over the years.²² This child’s last declaration was in the following words, “Islam will emerge victorious and prevail over the world. It cannot be averted. I am

announcing this to the whole World. This is the word of God Who possesses the heavens and the earth. This is what He desires.”²³ No religious Community can display an example of a mere 25-year-old who carried the whole Community on his shoulders, and not only did he carry and guide that Community, he saved it from destruction and helped it triumph over all obstacles and opposition. The words revealed to the Promised Messiah^{as} and Imam Mahdi was fulfilled both in letter and spirit, by their divine manifestation at the appropriate times. May Allah shower His blessings on the blessed soul of Ḥaḍrat Khalifat-ul- Masiḥ II^{ra} who was the true fulfillment of the Prophecy of Musleh Mau’ūd. Ameen

References:

¹ Ishtihar 20th February 1886 in Tabligh-e-Risalat vol. 1 p. 59-60, Majmua-e-Ishtiharat vol. 1. P. 100-102. Tadhkirah 4th Edition, p. 109-111

² Ishtihar 20th February 1886 in Tabligh-e-Risalat vol. 1 p. 59-60, Majmua-e-Ishtiharat vol. 1. P. 100-102. Tadhkirah 4th Edition, p. 109-111

³ Ishtihar 20th February 1886 in Tabligh-e-Risalat vol. 1 p. 59-60, Majmua-e-Ishtiharat vol. 1. P. 100-102. Tadhkirah 4th Edition, p. 109-111

⁴ Suane Fazle Umar vol. 1 p. 50-101 in reference to his Childhood

⁵ Al-Hakm, Qādiān, Jubilee Number, December, 1939, p.11

⁶ Al-Fadl, Qādiān, 18th March, 1914 – Last message to his son Abdul Haye

⁷ Ishtihar 20th February 1886 in Tabligh-e-Risalat vol. 1 p. 59-60, Majmua-e-Ishtiharat vol. 1. P. 100-102. Tadhkirah 4th Edition, p. 109-111

⁸ No one can stop the work of Allah from progressing, Anwār-ul Alum,

Vol. 2, p. 11-12

⁹ Represented by a Quote of Robert Reich – “A leader is someone who steps back from the entire system and tries to build a more collaborative, more innovative system that will work over the long term.”

¹⁰ Ishtihar 20th February 1886 in Tabligh-e-Risalat vol. 1 p. 59-60, Majmua-e-Ishtiharat vol. 1. P. 100-102. Tadhkirah 4th Edition, p. 109-111

¹¹ Dora-e Europe, Anwār-ul Alum, vol. 8, p. 384-385, 611

¹² Refers to a reference from the Holy Bible, King James Version, Matthew 24:9 – “Then you will be handed over to be persecuted and put to death, and you will be hated by all nations because of me.”

¹³ Al Fadl, Qādiān, October 23rd, 1934

¹⁴ Al Fadl, Qādiān, October 23rd, 1934

¹⁵ Friday sermon, 9th November 1934

¹⁶ Ishtihar 20th February 1886 in Tabligh-e-Risalat vol. 1 p. 59-60,

Majmua-e-Ishtiharat vol. 1. P. 100-102. Tadhkirah 4th Edition, p. 109-111

¹⁷ Al Mau’ūd, Anwār-ul Alum, Vol. 17, p. 584

¹⁸ Da’wa Musleh Mau’ūd ke Muta’laq Pur Shaukat A’lan, Anwār-ul Alum, vol. 17, p. 161-162

¹⁹ Ishtihar 20th February 1886 in Tabligh-e-Risalat vol. 1 p. 59-60, Majmua-e-Ishtiharat vol. 1. P. 100-102. Tadhkirah 4th Edition, p. 109-111

²⁰ Centenary Khilafat Aḥmadiyya, Taḥrīk-e-Jadīd Anjuman Aḥmadiyya Pakistan Souvenir, p. 161

²¹ Ishtihar 20th February 1886 in Tabligh-e-Risalat vol. 1 p. 59-60, Majmua-e-Ishtiharat vol. 1. P. 100-102. Tadhkirah 4th Edition, p. 109-111

²² Centenary Khilafat Aḥmadiyya, Taḥrīk-e-Jadīd Anjuman Aḥmadiyya Pakistan Souvenir, p. 163

²³ Al Mau’ūd, Anwār-ul Ulūm, vol. 17, p. 647-649

Sir Muhammad Zafrullah Khan and Ex-Secretary of State Madeleine Albright

Mubarik Ahmad, Portland OR

It was a pleasant surprise when we heard Madeleine Albright's statement that if President Trump tried to register Muslims in America, she will be the first person to register as a Muslim. However, it will be a source of spiritual surprise for us to know that she had the opportunity during her teenage years to meet and converse with Ḥaḍrat Sir Zafrullah Khan couple of times at her family's residence in Colorado State.

Madeleine Albright, in her book, *The Mighty and the Almighty*, has summarized some beautiful teachings of Islam and has mentioned about her meetings with Ḥaḍrat Sir Zafrullah Khan. She wrote that her father Dr. Joseph Corbel was a member of the United Nations Kashmir Commission where he met many times with Sir Zafrullah Khan and developed a friendship with him. Some years later, her family settled in Denver, Colorado, where her father was a professor at the Denver University and invited Sir Zafrullah Khan a couple of times for lectures at the Denver University. That was where Madeleine Albright met with Sir Zafrullah Khan a couple of times and discussed and learned Islam. Ḥaḍrat Chaudhri Zafrullah Khan has also mentioned his friendship with her father, Dr. Joseph Corbel, in his book, *Tahdith-i-Ni'mat*, on its page 556.

Madam Albright had a lasting effect on her mind about his personality, his thoughts and his intelligence. On pages 110-111 of her book, she writes,

“When I raised my hand to take the oath of office as secretary of state, I had in mind a list of priorities; prominent among them was

a desire to strengthen America's ties with the Muslim world... In meeting after meeting, I found myself scrawling on a notepad, “Learn more about Islam.”

She further writes,

“When I was ten, my father had served as a chairman of a UN commission on India and Pakistan charged with resolving the status of Kashmir...

“There were not many Muslims in Denver, where I spent my teenage years. My father had made contacts while at the UN, however, and some of his acquaintances came to visit. One I remember particularly was Sir Zafrullah Khan, a former foreign minister of Pakistan. I liked him because he was dignified, erudite, and charming. When he took me to breakfast one day, my envious classmates jokingly pointed out that he could choose a second wife while keeping his first. What impressed me in talking to him about Kashmir, however, was how complicated life could be when a dispute is fueled by both religion and nationalism and each side is convinced that it has sole possession of the truth.

Sitting in the State Department many years later, I thought of Sir Zafrullah and how out of

place he had seemed in Denver. The truth is that he would have seemed almost as anomalous in the State Department in 1997: we had no Muslims serving in senior positions and just a few in midlevel jobs. I decided that we had to improve communications. To that end, we reviewed everything from personnel recruitment and training to the listing of Islamic holidays alongside Jewish and Christian ones on our official calendar. We began a series of discussions with representatives of American Muslims, inviting them during Ramadan to the first iftaar dinners (Iftaar refers to the daily breaking of the fast after sunset by Muslims during the holy month of Ramadan) hosted by a secretary of state.”

We can positively infer here that it was the infusion of the good impression of Islam and its teachings in the young mind of Madeleine Albright by a prominent and learned Companion of the Promised Messiah that led to her appreciative and respectful understanding of Islam. These favorable impressions during her early life coached her to steps she took later in her life to establish friendly relations with Muslims and initiate events like the Iftar dinner during the month of Ramadan at the White House echoing the banquet of the Promised Messiah, the Langar Khana (guest hospitality), that was initiated in Qadian and now spans the whole world.

Activities and News of Ahmadiyya Muslim Community in USA

Directive of Ḥaḍrat Khalīfat-ul-Masīḥ V^{aba} about marriage customs

Hazoor e Anwar Ayyadahullāhu Ta'ālā Benasrehil Aziz has instructed as follows: "Customs and extravagances have again begun in the Jamā'at at marriages. Some customs have particularly found their way into Pakistani and Indian society which have no connection with the teachings of Islam at all. A misconception has arisen that perhaps these customs are necessary for marriage, and that a marriage cannot be complete without them. Large amounts of wealth are wasted on them. The custom of Mehndi is given as much importance as the marriage. There are gatherings for the Mehndi, cards are printed, stages are adorned, and on top of this, gatherings are held for days. They begin being held before the marriage, and sometimes they begin weeks before the marriage, and new stages are being adorned every day. Then, people even comment on how many dishes were cooked on one day and how many were cooked on the other. These are all customs that have even trapped those people who

are not affluent. Those who cannot afford these foolish customs also fall into them and end up overwhelmed with debt. Ahmadīs in particular must analyze themselves. We must abstain from spending more than necessary on the custom of Mehndi and from holding large gatherings.

The Promised Messiah^{as} once said, 'In our nation, there is a bad custom that hundreds of rupees are spent in extravagance on weddings.' Over a hundred years ago, spending hundreds of rupees was a large amount, but today it is not hundreds, but hundreds of thousands are spent, and spent outside of one's means.

I am receiving complaints that some people have started falling too far into these customs. That is why I am openly saying that these useless customs and traditions should not be followed, and they should be stopped. Excessive spending at weddings and showing off and displaying one's wealth should not happen.

Every Ahmadi should understand his status. Allah Almighty has done a favor on each Ahmadi by granting him the ability to join the community of the Promised Messiah and the Promised Mahdi. Now, acting on the correct teachings of Islam is obligatory.

Some woman asks that if women dance among women, then what is wrong with it? It is wrong for women to dance among women. The Holy Quran has said that immodesty spreads because of it, thus in every case, each Ahmadi woman must adhere to this command. Similarly, large amounts of money are spent on wedding cards.

Every Ahmadi must protect himself from such vain pursuits. In order to join the community of the Promised Messiah^{as}, we will have to save ourselves from all of those things that create evil and innovation in religion." (Abdul Majid Tahir, Additional Wakil-ut-Tabshīr, London)

Letter of Amīr USA on concerns of Khalīfat-ul-Masīḥ V^{aba} about viewership of MTA

Dear Presidents / Missionaries,
Assalamu 'Alaikum wa
Rahmatullahi wa Barakatuhu

Ḥaḍrat Khalīfat-ul-Masīḥ V^{aba} has expressed disappointment at our lack of viewership of MTA International. Watching MTA International provides for our Tarbiyat and spiritual needs and also keeps us attached to Khilāfat by listening to and striving to follow directions of Huzoor Anwar^{aba}.

To ensure that we comply with these directions the following must be done in all households:

- 1) Have a dedicated Television that plays MTA International all day during our waking hours. This will facilitate some audio video imaging in our hearts and minds.
- 2) Each family should plan a schedule of watching MTA International together during the week. This will allow for family and spiritual bonding as well. You may watch MTA International on-demand programs of your liking. USA Audio-Video Department will

periodically send out links to important new MTA programs to facilitate watching of MTA programs.

- 3) Special emphasis and effort should be made to watch Friday Sermon (live or recorded). The edited English version of the Friday Sermon with sub-titles is available a couple of days later, usually by Tuesday.
- 4) Source of MTA content can be Roku or Jadoo box. On Internet ready television YouTube allows access to MTA ONLINE 1.

- 5) If you prefer installation of satellite dish please contact www.sadoun.com and ask them for a dish to watch MTA.
- 6) Please contact National Audio-Video Secretary

nasimreimatullah@ahmadiyya.us

If you have questions or need any help. Let us all resolve that we will strive to comply with the directives of Huzoor Anwar^{aba} as best

as we can. May Allah help and enable us all to partake from the prayers of Ḥaḍrat Masīḥ Mau'ūd^{as}. Jazak Allah. Wassalām, Khaksar,

Mirza Maghfoor Ahmad, Amīr Jamā'at, USA.

Catholics, Muslims join to pray, eat together

A show of unity was expressed between the Catholic and Muslim communities Sunday night when they broke bread and prayed in the parish hall at St. Margaret Mary Catholic Church in Chino.

By the end of the evening, the ice had broken, and the two faith groups joined hands in a prayer circle around the perimeter of the hall and sang the hymn version of the Prayer of St. Francis.

Holding a rosary, Pastor Michael Miller opened the event by welcoming Muslims from the Baitul Hameed Mosque in Chino and asking them to conduct their Sunday evening prayers on rugs laid out in the parish hall.

"We are happy to host a dinner to honor you and your work here in building up a more just and merciful Chino and California Inland Empire," Fr. Miller said.

Imam Irshad Malhi chanted verses of the Koran while men and women prostrated themselves in prayer with their foreheads to the ground.

Fr. Miller then asked parishioners to pray the rosary as they headed to the tables set for dinner.

Videos were presented by each faith group, including "The Sultan and the Saint" showing a dramatic

meeting between St. Francis of Assisi and Sultan Malik al-Kamil.

"May God accept our efforts to unite as brothers and sisters," said the Imam.

Fr. Miller led the grace and stated, "Eating a meal can be a holy

many others in the room, said he had not heard the story about St. Francis and the sultan but he was impressed by the saint's courage to stop the violence of the Crusades.

Monas Chaudhry, Los Angeles East chapter propagation secretary,



thing. When done with love, it becomes a sacrament."

Catholics and Muslims enjoyed a hearty chicken meal and mounds of dessert while discussing faith and every day events.

"This is such a wonderful way to bridge the gap," said Attiya Rehman of Chino Hills, a member of the mosque. "Food brings everybody together. It allows us to understand that we have a lot more in common than we think."

Parishioner Don Andrade, like

said a covenant to those who adopt Christianity from Muhammad, son of Abdullah, is still posted at St. Catherine's Monastery at the foothills of Mount Sinai in Egypt.

He distributed and read the covenant, which states that Christians are to be defended and their churches respected.

The Ahmadiyya Community will hold the next event at the Ramona Avenue mosque to explain the role of Jesus and Mary in Islam. (By Marianne Napoles)

Meet and Greet Refugees Program in Dayton Ohio



Dayton Ohio held its first ever Meet & Greet with Refugees in the Fazle Umar Mosque. This was a Jamā'at event that was arranged with help from some Catholic friends. The event was held on March 3rd and the goal was to provide a welcoming space for newly settled refugees in the Dayton area and extend the hand of friendship to

them. A flyer was prepared that was given to these families by Jamā'at members and catholic friends who visited them in their homes, told them of this event and invited them to it.



As this was a family event so the Anṣār and Khuddām helped pick and drop families from their homes. The men of the Aḥmadiyya Muslim Community Dayton welcomed boys and men whilst Lajna and Nāṣirāt welcomed women and children. Families were offered a nice lunch after which there was basic introduction some etiquettes of the mosque and sharing of personal stories. There was discussion on starting Holy Quran classes as well as English classes. The children played with bubbles and basketball outside the mosque. Next event will be in April Insha'Allah. 35 guest women and children on the Lajna side and about 15 guests on the men's side attended this event.

Groundbreaking of Masjid Mahmood's Minaret (Detroit)



On May 17, 2018, after the Dars-ul-Quran, Detroit Jamā'at organized a brief ceremony. Property Secretary Zahid Munir and Mr. Mushnish of Mushnish Construction company led by Imam Shamshad Nasir, Sadr Jamā'at Dr. Mansoor Qureshi, members of the Jamā'at to the Minaret site. President Mr. Qureshi and Munir Zahid secretary property aloud with the contractor provided details on the construction plan, timeline, and logistics for the construction of the Minaret.

Imam Shamshad Nasir started the groundbreaking with the shovel as the official beginning of the Minaret construction. Later Sadr Jamā'at and members participated in the groundbreaking. Imam Shamshad Nasir said that today is truly a very happy occasion for the entire Detroit Jamā'at that Allah has Granted us the opportunity to start the construction of the Minaret.

Imam Shamshad Nasir briefly mentioned the significance of

Minaret in the Islamic tradition and prayed that this minaret which will be similar in design as Minaret-ul-Masīḥ become the source of inspiration for many members of the Jamā'at and make them attached to the Mosque.

Later, Imam Shamshad Nasir led the silent prayers, which concluded the ceremony, and everyone proceeded to the Mosque for the breaking the fast. (Report by Muhammad Ahmad Detroit)

Interfaith Leaders from Michigan gather at the Ahmadiyya Muslim Community Center



"The doors of our Mosques are open for everyone who wants to worship one God all the time as the teachings and practice of the Holy Prophet Muhammad^{sa}" said Imam Shamshad of Ahmadiyya Muslim Community of Detroit.

Interfaith leaders from around Michigan gathered at Masjid Mahmood, 1730 W. Auburn Road, Rochester Hills, the Ahmadiyya Muslim Community Center on March 15th as part of the Detroit Regional Interfaith Voice for Equity's monthly meeting.

Ahmadiyya Muslim Community hosted and welcomed 45+ leaders from various congregations.

Imam Shamshad Nasir Regional Imam and Missionary of the Ahmadiyya Muslim community in Detroit kicked off the meeting with Islamic greeting of peace and welcomed the interfaith leaders to Ahmadiyya Muslim Community Center.

In his welcome remarks, Imam Shamshad provided an introduction of the Ahmadiyya Muslim community and its founder Hadrat Mirza Ghulam Ahmad^{as}. He elaborated the peaceful teachings of Prophet Muhammad^{sa} and how Ahmadiyya Muslim Community truly adheres to those teachings in all of their actions including welcoming with open arms any and

all faiths to our community center. He said that the doors of our Mosques are always opened for every one who desires to worship one God.

Imam Shamshad said "Ahmadi Muslims are those Muslims who believe that the second coming of Jesus has been fulfilled in the person of Hadrat Mirza Ghulam Ahmad^{as} of Qadiān" The messiah that so many faiths have been anxiously waiting for including Muslims, Hindus, Christians and Jews, has come with all the signs and conditions foretold in the religious scriptures.

Rev. John Harvey, Serenity Christian in Hazel Park, Rev. Louis Forsythe, Pleasant Grove MBC in Detroit and Rev. Louise Ott, Congregational Church of Birmingham later gave brief presentations on the DRIVE initiatives and encouraged DRIVE members to actively make the organization of the Interfaith leaders a successful and active by participating and becoming members.

After the meeting, guests gathered in the gym area of the Ahmadiyya Muslim Mosque, for a delicious lunch provided by the Ahmadiyya Muslim Community. Many of the guests had the opportunity to take a tour of the mosque and the community center.

The guests appreciated many of the displays in the mosque and library area. Many leaders took books on Philosophy of the teachings of Islam, life of Muhammad, World crisis and the pathway to peace and other literature, brochures.

The interfaith leaders thanked the Ahmadiyya Muslim Community for inviting, hosting and for the delicious food.

Many of the Interfaith leaders remarked that they had never been to a mosque and that this was their very first visit, they have been in a mosque. There were three leaders who specifically asked to continue further dialogue and interaction with the Ahmadiyya Muslim Community. One of the pastors asked if he can bring a group of 20+ people from his congregation to visit the mosque and have a dialogue with the Imam. He promised to get back with specifics and potential date and time. One pastor asked all the leaders to read the letter of Prophet Muhammad^{sa} to Saint Catherine Monastery, in which total freedom is given to all faith on behalf of all Muslim.

The program ended with prayers by Apostle John Harvey, followed by Lunch and Social Hour.

Many religious leaders met with Imam Shamshad and other members of the Ahmadiyya Muslim

Community during the social hour and expressed their feelings of gratitude for hosting the meeting at the Masjid Mahmood.

Interfaith leaders left with a great impression of the Ahmadiyya Muslim Community and showed interest in future dialogue. (Report

by Muhammad Ahmad Detroit)

Interfaith Symposium “Human Suffering and Existence of God” Held on May 10th, 2018 at Bait-ul-Ahad Mosque, Cleveland

24 guests and several members of the Ahmadiyya Muslim Community attended this event. Scholars representing Hinduism, Buddhism, Christianity, Ahmadiyya Islam and the Sikh faith were in attendance and presented their perspectives on the topic,"

The event began at 6 pm sharp with the recitation of the Holy Quran by Mr. Tahir Butt, followed by a short introduction of the Ahmadiyya Muslim Community by Mr. Zohaib Zafar.

The speeches began in order of the advent of the religion and by an enlightening speech by Mrs. Devi Gursahaney. Mrs. Gursahaney spoke about Hinduism and how karma is known as the moral law of cause and effect.

Venerable Shih Ying-Fa of the Cloud Water Zendo spoke about the Four Noble Truths, a fundamental concept taught by Buddha.

Apostle Harold Carter spoke about Christianity and how suffering exists due to God taking corrective action because of sin and disobedience. He mentioned that there are a lot of things that are wrong with Christians today and events like these bring us together. He said these events are important so that we can learn from each other.

He was excited to have attended this event and promised to be more active in future to bring the different faith communities closer together.

Imam Shamshad Nasir read excerpts from the Holy Quran and explained the Muslim understanding of why God exists and how benevolent. Imam Nasir also mentioned that the greatest suffering of humans, which remains hidden from human eyes, is the wrath of God. This is due to the disobedience of mankind to their Creator. When God, out of His Mercy, sends His prophets to guide humanity, people, out of their ignorance, reject

this Guidance. God the Almighty gives proof of his Divine being by manifesting His Mighty Signs, which is how he how He unveils Himself to humans.

Dr. Kuldeep Singh, a scholar of the Sikh religion, read many verses from the Sikh Holy Scripture and voiced that suffering is a part of life and that it is up to us to cope with it and come to peace through prayers.

After the speeches, there was approximately a 45-minute question and answer session, during which several attendees posed questions of the speakers, who in turn got the opportunity to answer each question from their faith's viewpoint.

Imam Shamshad A Nasir, regional missionary, thanked all the speakers and said if all followers of different religions follow their own teachings many of the world problems will be solved.



A light dinner was served when to all the guests, including some of the speakers, and members of the Ahmadiyya Muslim Community, ate together in small groups. They conversed about the event and the

need for similar events in the future. Generally the guests were very appreciative of the opportunity to listen to these scholars, learning something new about other faiths first hand, and the several common

themes that emerged. The dinner lasted for more than an hour. (Report by Dr Irfan Ahmad of Cleveland Ohio)

LAE Interfaith Event at St. Mary Catholic Church

On January 21, 2018 the Ahmadiyya Muslim Community of Baitul Hameed Mosque in Chino was invited by the St. Margaret Mary Catholic Church of Chino for a dinner gathering to celebrate the friendship between the two communities. Members of the church, led by Father Michael Miller, have attended several gatherings at Baitul Hameed Mosque, starting with an interfaith prayer for rain held in 2015 and, most recently, at the 32nd annual convention of the Ahmadiyya Community held in December.

Our members offered congregational Ishā Ṣalāt in the Church hall prior to the start of the event. The event opened with a welcome address by the Church

pastor Michael Miller.

Imam Irshad Malhi, southwest regional missionary for the Ahmadiyya Muslim Community, delivered the opening address in which he recited verses of the Qur'an and discussed the importance of promoting peace between faiths.

A formal dinner was provided to all, catered by a halal chef. Monas Chaudry Sahib, Tabligh Secretary LA East, delivered closing remarks in which he thanked the Church for their kind hospitality, and cited the example of the Holy Prophet of Islam^{sa} who exemplified good conduct and treatment of Christians during his lifetime.

The gathering concluded with a brief open forum where members offered comments about the evening

proceedings.



The Jamā'at arranged for a gift book set to be given to all the Church congregants, which include literature on the life of the Holy Prophet and selected verses of the Holy Qur'an. A Humanity First exhibition was also displayed in the Church for people to visit.

Over 70 members attended from our mosque. (Zakaria A. Sayed General Secretary, LAE)

“True Islam and Loyalty to our Nation” held on 5 May in Fitchburg

Background and objective for the event

Our beloved Huzoor^{aba} has repeatedly reminded us that our job is Tabligh. As Ahmadi Muslims, we need to go out to spread the true message of Islam and Ahmadiyyat to the four corners of the earth.

In the New England region of the United States, we have three chapters, one in Connecticut, and two in Massachusetts. Although we have had members living in Vermont, New Hampshire, and Maine, our Tabligh efforts in those areas have been low or non-existent.

Therefore, with the guidance of respected Amir Sahib, we held this event in New Hampshire. Interestingly, the state of New Hampshire is the first state to hold town hall meetings for the presidential candidate primaries. The town hall events that take place in New Hampshire have an important role to play in deciding the next president of the United States. It is vital for us to educate the

public on the message of True Islam, so that those attending the town hall events in the future have an understanding about the religion of Islam, which plays a pivotal role in our elections.



The purpose of this event was to get our foot in the door, make contacts with the local community, and provide an introduction into the Jamā'at. The public library was chosen as the site for our event. This is a public place that is easily accessible in downtown Nashua. Moreover, the venue can be used at no cost for us.



Planning for the event

- a. One of our local members, Ataul-Haseeb Chaudhry Sahib, was instrumental in planning for the event. He contacted local library, booked rooms, and conducted local outreach efforts in the nearby vicinity.
 - b. Advertising for the event
 1. The local library added the event to their calendar.
 2. Fliers were distributed to nearby shops in Nashua.
 3. E-mails Invites: Sent to 725 contacts. Roughly 221 (30%) opened the e-mail. Contacts included: City Elected
- November-December 2018

Officials -- Nashua Mayor and City Council, State Government Elected Officials - NH State Reps and State Senators, Federal Elected Officials -- Members of Congress from NH, Nashua Police Department, College Professors and School Principals, Superintendent in Nashua, NH, College Professors in Lowell, MA (a town in MA state, only 15 min away), Faith Leaders in Nashua

Social Media

1. Facebook advertisements were set up over 2 weeks leading up to the event. \$40 was spent on Facebook advertisements. Ads reach over 1,249 people with 70 engagements. 12 responded to the event.
2. Tweets were sent out on twitter as well. Dozens of retweets and likes, mostly from fellow Jamā'at members.
3. Newspaper ad was not submitted due to high cost, but a letter to the editor was sent. Unfortunately, the letter was not published

Media

1. Media advisory was sent out to 325 media contacts in NH area. Roughly 43 (15%) media contacts opened the e-mail.
2. A member of the local mayor's office spoke with Ata-ul-Haseeb Chaudhry Sahib for around 15 minutes. The mayor could not attend the event, but was pleased with our efforts to educate the public.

3. Insha'Allah, we will schedule a meeting with the mayor's office soon.
4. A letter to the editor was written and submitted to the Nashua Telegraph newspaper, however it was not published.

Event Details

1. Two rooms were booked at the library
2. The auditorium was booked from 9:30 AM to 1:00 PM. The main event was held here. There was a projector, screen, podium with microphone and speaker, and seating for over 70.
3. Refreshments were set up in the Activity room and served throughout the event. Refreshments included chicken wraps, pasta salad, fruit, cookies, water, and juice.
4. Wajid Danish Ahmed Sahib, from Hartford Jamā'at, who gave the opening remarks followed by the introductory video to the Ahmadiyya Muslim Community, emceed the event.
5. The keynote address was delivered by Respected Imam Salman Tariq Sahib
 - a. Highlighted how Qur'an and the Holy Prophet Muhammad^{sa} taught Muslims to be loyal to the nation in which they live in.
 - b. Explained the importance of obeying those in authority
 - c. Gave examples from life of Holy Prophet Muhammad^{sa}
 - d. Mentioned how Ahmadi Muslims serve USA in various ways
 - e. Q/A Session was held: Answered by Imam Salman Tariq Sahib
 - f. Question was asked about

Sharia Law and whether we hold Sharia law over law of nation

- g. Another question was asked about whether we defend Muslim countries over USA
- h. Concluding Remarks by Sadr Fitchburg, followed by Dua led by Imam Sahib

Guest comments

1. The guests were very pleased to meet with us and learn about the community.
2. Contact information was exchanged
3. Guests were provided with free literature and True Islam fliers
4. Two copies of World Crisis were provided to guests
5. One guest purchased a copy of Life of Muhammad^{sa}
6. Some guests were from the local cultural connections committee, and they have relations with people from various religious and cultural backgrounds. (<https://www.nashuanh.gov/618/Cultural-Connections-Committee>)
7. We can use this connection for future events, In Sha' Allah.
8. Guest who could not attend but gave message via e-mail
9. Brandon Laws (Alderman-at-large): Hi there! I just saw this invitation in my inbox and I, unfortunately, wouldn't have been able to make it anyway. I just wanted to say I appreciate your invitation and I hope your event went over well.

Khalifat-ul-Masīh V^{aba} approves the Waqf of Attaul Qudus Majoka

Hazoor e Aqdas^{aba} has graciously approved the Waqf request of Malik Attaul Qudus Majoka Sahib and assigned him with USA Jamā'at. Respected Amir Sahib USA has appointed him to work as Legal Adviser of USA Jamā'at.

Malik Attaul Qudus Majoka Sahib has over 15 years of legal experience in the fields of intellectual property law, international human rights law and refugee and migration policy. As a human rights practitioner, he has led

efforts to redress religious repression of minority communities in various countries in South Asia, Central Asia and the Middle East. He also regularly briefs the US Department of State, United Nations Human Rights Council, United

Nations High Commissioner for Refugees and various human rights NGOs such as Amnesty International, Human Rights Watch, and Human Rights First.

Prior to his international law

practice, he worked for a leading international law firm in New York. Qudus Sahib served as a U.S. Peace Corps volunteer in Tanzania. He holds a Jurist Doctor degree from Columbia Law School and an LL.M in International Human Rights Law

from Georgetown University Law Center.

(Mukhtar Ahmad Malhi General Secretary USA Jamā'at)

Shaheda Qudsia Passes Away

With heavy heart, I am sharing the sad news that Respected Shaheda Qudsia Ahmad passed away, Monday July 23, 2018. Inna Lillāhi Wa Innā Ilaihi Raji'un. She was wife of Respected Mansoor Ahmad, senior staff member of

National Finance Department at Masjid Bait-ur-Rahman. She was daughter of Respected Maulawi Abd-ul-Baqi of Kunri, Sindh, Pakistan, and sister of Dr. Abdul Maalik Shamim Ahmad, who was the late husband of Amtul Noor Nooshi

of Potomac Jamā'at. She is survived by her husband Mansoor Ahmad, her daughter Ayesha Ahmad (wife of Habeeb Mirza), and two sons Mahmood Ahmad and Masroor Ahmad of Potomac Jamā'at.

Tradition of Jamā'at USA to serve food to bereaved families

With the grace of Allah, the Almighty, this is a noble established tradition of the US Jamā'at that at the time of Salat-ul-Janazah of any member of Jamā'at, food is served to all guests under Ziyafat department of the local Jamā'at.

Respected Amir Sahib USA has now directed that whenever there is a death in any Ahmadi household, it

will be responsibility of the President of the Jamā'at to make sure that food is served to bereaved family on the first day by Ziyafat department in addition to the food arrangements at the time of the Salat-ul-Janazah.

Missionaries, Presidents and other office holders should motivate Jamā'at members to visit the family and take care of their needs till the

Salat-ul-Janazah is offered.

All Missionaries and National Amila members are requested to be helpful in the compliance of above directions. Please remind office holders as needed particularly where Ahmadi households are residing at long distances from the mosques or Jamā'at centers. (Mukhtar Ahmad Malhi, General Secretary, USA)

Ahmadiyya Muslim Community of Rochester Hills, Michigan hosts 6th Annual Ramadhān Open House in Masjid Mahmood.

Ahmadiyya Muslim Community of Rochester Hills, Michigan welcomed neighbors, interfaith leaders, public officials and the community members at their Mosque to socialize and enjoy the Iftar dinner on June 2, 2018.



The Ahmadiyya Muslim Community, Rochester Hills, MI Chapter held their 6th Annual Ramadhān Iftar Dinner at Masjid Mahmood located at [1730 W. Auburn Rd](#), Rochester Hills.



Council President, City of Rochester Hills, Mark Tisdell along with his wife, Haley Stevens candidate for the Michigan's 11 District, Padma Kuppa State Representative candidate for District 41, Nasy Sankagiri, Chair - Outreach Committee, Bharatiya Hindu Temple of Troy, MI, Troy Interfaith, Theosophical Society of Michigan, Oakland University students and staff and Henry Ford College students and staff were among the attendees.

The Sixth Annual Ramadhān

Open House and Dinner on June 2nd is a continuation of Ahmadiyya Muslim Community's efforts of peace and harmony among communities. The event provided the first-hand opportunity for guests to understand and learn about the month of Ramadhān, its significance and purpose.

"Ramadhān is a month of patience, charity and caring for the needy and the poor among us," said Imam Shamshad Nasir of Ahmadiyya Muslim Community Rochester Hills, "The entire community engages itself in daily prayers, giving charity and helping others during this month. When you don't eat or drink from dawn to sunset, you realize the sufferings of those who go without food for many

days”

President Jamā’at Dr. Mansoor Qureshi welcomed guests and the Jamā’at members. He then gave a brief introduction of the Aḥmadiyya Muslim Community and later recognized guests in attendance at the event.

Imam Shamshad Nasir of the mid-west region started his Dars-ul-Quran as part of his regular and daily activity. He started off with details on the fundamental pillars of Islam and described fasting as one of the five pillars of Islam. He then elaborated the details and background of the month of Ramaḍān that the Holy book Quran was revealed to the Prophet of Islam^{sa} during the month.

He explained, “Islam has five fundamental pillars, and fasting is one of them. Fasting is mandatory upon every adult Muslim man and woman. Fasting has been mentioned before the advent of Islam; however, Islam prescribed it in its complete form. The Holy Quran describes the purpose of fasting in the following

words “so that you may become righteous” 2:184.

Fasting is not merely staying hungry and thirsty; rather its reality and its impact can only be gained through experience. This is a month of patience, sympathy, empathy and helping the poor and the needy people of the society.

The sick, the one in the journey, the children, the elderly, those who are unable to keep the fast, pregnant women, and suckling mothers are exempted and can complete the count later.

The Holy month of Fasting is very closely associated with the Holy Quran. This is the month during which Almighty God started the revelation of the Holy Quran to Holy Prophet Muhammad^{sa} as is mentioned in the Holy Quran “the month of Ramaḍān is that in which the Quran was sent down” (2:186)

The Muslim fasts for the whole month of Fasting for the sake of God and His happiness. At the end of the month of Fasting, at the occasion of Muslim Festival (Eid), they prostrate

in front of their Lord in thankfulness and to show their happiness.

At the end of the program guest asked many questions as what is the Sharia law, why women pray separately, etc. Imam Shamshad said that sharia is Arabic word; you can understand that it means construction which each Muslim has to fallow in his/ her daily life. As for as Muslim women and men separate it is totally for the modesty, as Jews and Christian were also doing 100 years before now they don't fallow their own teachings.

After the Q&A session, gusts and members proceeded to the hall for the Iftār. Later dinner was served after the prayers and guests and members enjoyed a delicious meal while socializing with the guests. More than 80 outside guests attended the event and showed a great deal of interest and many new contacts were made. May Allah reward all the volunteers who worked very hard to make the event a success. Ameen. (Report by Muhammad Ahmad, Detroit)

Miami Annual Interfaith Iftār Dinner 2018

In an effort to reach out to the local communities and educate them about True Islam, Aḥmadiyya Muslim Community Miami has been organizing Annual Interfaith Iftar Dinners for the past several years.



This event has solidified our relationship with the City of Hallandale Beach and Broward County officials, south Florida Interfaith clergy, academicians and other friends of Aḥmadiyya Muslim Community.

The consistent and concerted

efforts of our volunteers and partnerships in various initiatives have strengthened our bonds with the local communities.

Aḥmadiyya Muslim Community Miami hosted this year’s interfaith Iftār dinner on Sunday, June 3, 2018 in masjid Baitul Naseer. Planning of the Interfaith Iftār started almost a month ago and invitations were extended to neighbors, friends, faith and community leaders in addition to Federal, State, and City officials by Jamā’at members and via social media. In light of the overwhelming responses, guests were requested to RSVP for the event via Eventbrite.

On the night of June 2nd, mosque was set up and organized to hold our biggest interfaith gathering. More than 88 guests had sent their RSVPs.

The program started with the recitation and translation of selected verses of the Holy Quran by Hafiz Imran Ahmad. Dr Khalid Minhas, Director of Public Affairs, introduced Aḥmadiyya Muslim Community and elaborated that its founder Ḥaḍrat Mirza Ghulam is the Promised Messiah^{as} and Reformer of the Age who is much awaited in all major religions to establish peace in the Latter Days. He also explained the philosophy and importance of fasting in the month of Ramadan.



The event was a vibrant and engaged gathering of diverse faiths and traditions. In attendance were Mayor and Police Chief of Hallandale Beach, Hallandale Police Chaplain, Broward Sheriff Office Community Liaison representative, a Rabbi, members of the Quaker and Sikh community, professors from Florida International University and a Federal Judge who shared their views.

President of Ahmadiyya Muslim Community Miami eloquently narrated blessed incidents from the life of Prophet Muhammad^{sa} and

stressed how peace can be established by following the teachings of Islam.

Another hallmark of the event was the introduction of our new Imam Syed Muhammad Abdullah. Since he moved to Miami, this was the biggest interfaith gathering in Miami chapter.

A total of 75 guests attended from all walks of life. Most notable was the attendance of Muslim guests from other mosques in South Florida and representatives of Emgage, the leading Muslim organization involved in efforts for civic

engagement of Muslims in the United States.

After the program, the guests opened fast with us and subsequently dinner was served.

MTA volunteers recorded interviews of key guest speakers. That will be included in the Interfaith Iftar news report for MTA, Insha'Allah.

Requesting prayers for our future Interfaith and outreach efforts. (Hafiz Imran Ahmad, secretary Ishā'at Miami)

Last night I had the joy of meeting a beautiful man

Last night I had the joy of meeting this beautiful man, Faheem Ahmed, who is the president of the Ahmadiyya Muslim Community. Though not an Imam, he was a perfect ambassador of goodwill for his community here in the California Inland Empire. He was joined by Rabbi Hillel Cohn, of Temple Emanu El, San Bernardino.

Each month we enjoy a discussion group with Rabbi Cohn in one of the homes of our neighbors here in Sun Lakes and this evening, hosted by our friend [Diane Stone](#), was an exploration of "What are the questions you always wanted to ask a Muslim, but were afraid to ask."

An intriguing discussion proceeded. Some of the most popular urban myths were advanced by those of our group and were easily answered by Faheem. Stemming from the common roots of both

Judaism and Islam, some of the basic similarities between the two religions were highlighted.

For some, the years of misunderstanding are too hard to dispel. But I did get the sense that by the end of the evening, there were indeed some cracks in the walls of that misunderstanding.

I asked Faheem if we would be welcome in his Mosque and the answer was an unequivocal "YES" given without the slightest hesitation.

Over the past 45+ years my career has taken me into the hands and hearts of friendship with people from all over the world and perhaps the most important lesson I've learned in that experience is that when people are truly open to talk to each other in a spirit of friendship the world can be changed.

No, it's not foolish to think basic

human decency abounds in the greatest segment of humankind. Yes, evil is out there praying upon the minds of the sick or downtrodden. Political figures, bent on retaining power can propagandize those poor souls into hateful action because it's always easier to blame "the other."

To be clear, the religion of Islam is not the cause. Those who invoke evil actions in the name of Islam are not adherents to its religious precepts - they're adherents to the maniacal dogma of zealots who want to use hate as a tool to be powerful.

But in the end, the more we have these one-to-one exchanges or activities between groups devoted to fellowship, I will always remain hopeful the better angels in our midst will sit on our shoulders to guide us along a good path.

Sierra Leone Independence Day

A special program to celebrate Independence Day of Sierra Leone was held on April 28, 2018 at Days Inn – 1212 E Dublin Granville Road, Columbus OH. Mohammad Ashraf, who served as a teacher in Ahmadiyya Muslim school in Sierra Leone.

The APC chairman Mr. Abbas

Bangura of Sierra Leone community in Ohio organized this great event in Columbus. Hon Mr. Edward Kawa the counselor came from Washington DC, as a representative from the Embassy of Sierra Leon. Mr. Bangura the local chairman welcomed the guests and said that we have 2 great personalities, who

served in Sierra Leone, Imam Shamshad A. Nasir served as a missionary from 1982 – 1986 and Muhammad Ashraf served as a teacher in Ahmadiyya Muslim School. They introduced Ahmadiyya Muslim Community as a great community in Sierra Leon. This community is always working to

assist humanity by opening schools; hospitals, water wells and many more said the chairman.

After the recitation of the holy Quran by a Muslim and prayer from the Bible, the moderator of the event invited Imam Shamshad A. Nasir, Regional Missionary of Ahmadiyya Muslim Community of the region, for to address them. Imam Shamshad first of all thanked Almighty God for this opportunity and congratulated the audience on the independence day of Sierra Leone. Imam said:



1. Sierra Leone is a great Country we enjoyed our stay there. All those

people who came from Sierra Leone here in USA, consider themselves very fortunate, now it is also very important for you to assist and help to your relatives and poor people back home in Sierra Leone, and try your best to help and show love with your homeland. There can be many ways to assist however one way is to save \$1 per day per family and by the end of the month share \$30 with your countrymen and that amount would really help people back home. As God gave you a comfortable life here it is important to thank God by taking care of your loved ones, poor people. This is one of the teachings of the Islam to help the humanity.

2. Keep your traditions alive. Respect of elders is one of your traditions which are fading away in this society. Ensure to live this tradition and instill it in your children. Similarly hospitality is another great tradition. It would

be great to practice this tradition, instill it in your children and spread it to your neighborhood and show this tradition to American people.

Imam Shamshad A. Nasir also said that Ahmadiyya Muslim Mission has established many hospitals, schools, Mosques and Mission Houses in Sierra Leone for the welfare and physical, moral and spiritual well-being of the citizens of Sierra Leonean people, in USA we can help you that you come to our mosque and get free education via Sunday school.

The audience really appreciated and the message was well received, many people approached Imam after his presentation and introduced to him, that they were the students in Ahmadiyya Schools and graduated from Ahmadiyya Schools in Sierra Leone and the community is well-known in the country.

The program was well attended over 150 people participated and really appreciated the program.

Letter from Wakālat Ulya Tahrik Jadid Anjuman Rabwah

In his 'Id-ul-Fitr sermon delivered on 16th June 2018 Huzoor^{aba} said: "So, therefore, to sacrifice the thing you love the most or taking care of others by putting yourself in hardship is true virtue.

The expenses for the requirements of the orphans such as food, clothing and education are borne by Jamā'at. Moreover, the Jamā'at spends money on the treatment of the patients and provides water and food to the needy. Likewise, Jamā'at pays for the educational expenses of the poor students. While members of the Jamā'at spend on their own to help

the needy and the poor, they should also donate in Imdad Tulaba (fund for students) Imdad Marīzan (fund for patients) or Yatāmā fund (fund for orphans), etc., according to their resources.

There are some subordinate organizations too which are being run by Jamā'at. For example, IAAAE; they provide clean water for drinking. For this they have set up hand pumps and solar pumps in many African countries.

Similarly, Humanity First is doing a lot of work such as providing food, water, education, medical treatment and relief tasks at the time

of disasters like earthquakes and storms.

So, those people who do not partake in this noble cause should also participate in this virtuous deed on the occasions of their happiness to please Allah, the Almighty."

As per the directive of Huzoor^{aba}, kindly encourage the members of your Jamā'at to donate as much as they can in these funds so that better care can be taken of the poor and needy ones in Jamā'at. Thank You. (Ch. Hameedullah, Wakil A'la, Tahrik Jadid Anjuman Ahmadiyya Pakistan. Rabwah)

International News

An Ahmadi, Qazi Shaban Ahmad Khan, martyred in Lahore

Nizārat Umoo-e-Aama
Pakistan reports that on June 25, an Ahmadi, Qazi Shaban Ahmad Khan, was martyred by unknown gunmen

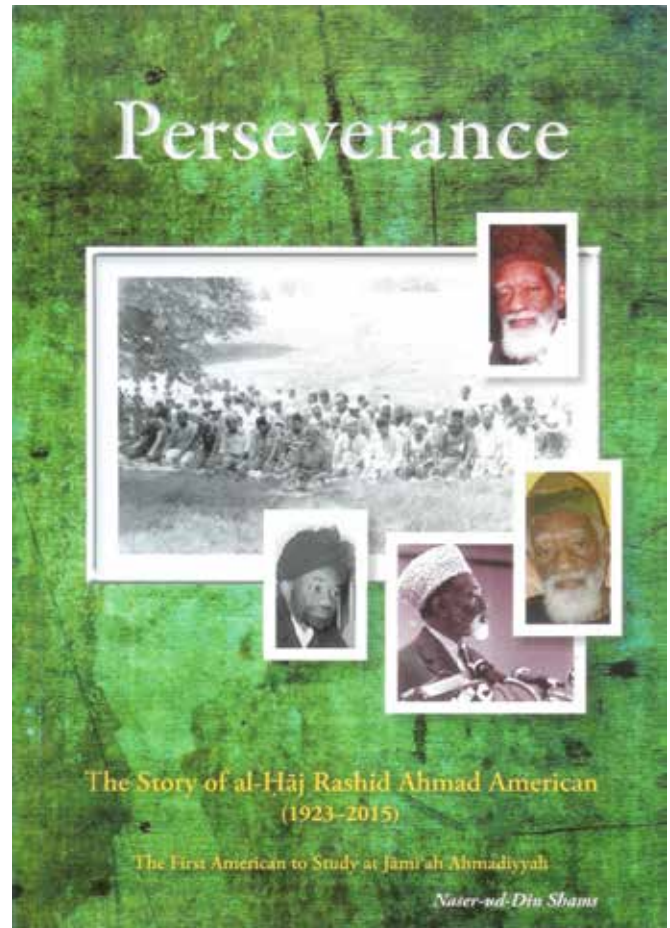
who entered his home in Lahore. He was killed in his daughter's room in front of his wife. He leaves behind a widow and 3 disabled daughters.

Inalilahay Wa Ina Alaihay Rajayoon.
May Allah give strength to the grieving widow and daughters.
Ameen.



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Having no place to stay, I would routinely show up at the Mosque for the daily Fajr prayers at 4:30 am. Quite frequently, my knocking on the door would earn me the blessings of waking up the others for prayers, and on the occasions that no one answered the door, I would offer my prayers on the Mosque porch alone.

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

How I got introduced to the Magical World of Ahmadiyya

Dawkins' "The God Delusion" Or Tahir's (r.h.) "Revelation, Rationality, Knowledge and Truth"

Nawaid Isa, Houston TX

I have always thought very highly of people involved in exploring the secrets of the universe. Specially, the passionate works of scientists of all ages have always inspired me immensely. I am no scientist, but I have deep respect for their works, be it a small lab work of my college science professor or Albert Einstein's theory of relativity.

However, it has also been my observation that clergies of all ages have almost always opposed new scientific theories when initially presented. For example, when this great Italian physicist, mathematician, astronomer, and philosopher, Galileo came up with his Theory of Heliocentrism, that the sun was stationary while earth revolved around it, the Christian clergies of that era found him committing heresy and blasphemy to the biblical verses. Perhaps because their understanding of some divine teachings such as Psalm 93:1, 96:10, 1 Chronicles 16:30, that the "world is firmly established, it cannot be moved," or, Psalm 104:5 that says, "the Lord set the earth on its foundations; it can never be moved," or, Ecclesiastes 1:5 that says, "And the sun rises and sets and returns to its place," and perhaps, some others. But did Galileo lose, or the misconceptions attributed to the words of God had to yield to his honest observations?

In my lifetime I have come across many of such refutations both in history and modern era ranging from the theory of imaginary moon to the most recent by Darwin in the last century. Yet, surprisingly, none of these rejectionist religious understandings proved lasting in the

face of ever evolving scientific advancements until today. Lately, when I explored religious take on Darwin's theory of evolution, I found similar rejectionist approach to yet another scientific theory. But this one was big. I read and listened to many scholars from all major religions including all three Abrahamic faiths to find a reconciliation between this theory of evolving man and a man made of clay by hands of God, called Adam. No one could provide a convincing explanation. Instead, hardly did they remain shy of condemning Darwin and the likes of similar allegations that have been the hallmark of clergies for ages in the face of new scientific findings. This gap between traditional religious take on the concept of Adam and an evolving man broadened so big that I was about to fall through this gaping crack if I did not make up my mind about which one to follow. Can I compromise on my beliefs a little to make room for this theory? Or maybe just forget about my beliefs when I am dealing with worldly affairs during the daytime and continue my religious understanding when I am all alone, isolated from the world and saying my salah? What am I to teach my children? If I am hopefully successful by the mercy of Allah in keeping my and my children's religious views intact by not mixing religion with this particular theory, I can rest assured that the subsequent generations would let religion go instead of rejecting this theory of evolution. It was around year 2012 when another blow came to my confusion when I read Richard

Dawkins' interview he gave to CNN in which he proselytized the ideas from his book, "The God Delusion." While answering a question how he thought evolution should be taught to children, the biologist said, "... so I would teach evolution very early in childhood. I don't think it's all that difficult to do. It's a very simple idea. One could do it with the aid of computer games and things like that. I think it needs serious attention, that children should be taught where they come from, what life is all about, how it started, why it's there, why there's such diversity of it, why it looks designed. These are all things that can easily be explained to a pretty young child. I'd start at the age of about 7 or 8."

After reading this interview I started a full blown, most desperate effort to find a religious understanding that could help me. I listened to new western converts like Abraham Green and Yousuf Estes, heard renowned Jewish and Christian scholars on the subject but no one could come to rescue of my religious understanding around evolution of man. I was about to give up when I listened to this man of God called Mirza Tahir Ahmad^{rh} who explained divine verses from Quran to be in perfect harmony with this scientific yet still evolving theory. This was a breath of fresh air for a suffocating man. Learning about this perfect harmony between Qur'anic declarations and meticulous work of evolution scientists like J.B.S. Haldane, A.I. Oparin from Russia, Harold C. Urey of the American University of Chicago, his student, Stanley L. Miller, R.E. Dickerson, John Desmond Bernal, Sidney W.

Fox and others in Mirza Tahir Ahmed's marvelous book, "Revelation, Rationality, Knowledge and Truth" was the most precious gift I can ever receive. This book not only removed all my confusions about creation of man but also gave my soul a new life. I got introduced to the magical world of Ahmadiyya. I still can't find words to describe my feelings that afternoon when I stepped into this mesmerizing world. I do remember that I cried like never before sitting at my desk.

I had no idea what this sect was all about except that I grew up listening that these are the same people our folks call Qaidiyanis. I remembered that I had declared these people "kafir" with my signature and thumb impression before coming to USA. May Allah forgive me, and may He not ask me why I did so. This magical experience of falling in love with Khalifa IV, as he is known in the Ahmadi world, taught me a whole new meaning of loving another human being. Phenomena such as religion, spirituality, believing in unseen, loving people who I have

never met became so unimaginably beautiful. I literally became a believer ... my life was transformed!

If I start describing my spiritual encounters after stepping into this new world, folks and friends who have known me for years would say that I have gone crazy. And, it true that one can either consider my encounters believable or call me crazy. There is no third angle to view my encounters.

This is awfully surprising that the fear I expressed about our future generations in 2012—when I read Dawkins' interview at CNN—is materializing in front of my eyes just a few years after. Last weekend, I heard my non-Ahmadi friend at a gathering at my house talking about challenges the youths are now facing in our communities. This religiously and socially active friend mentioned this very book called "The God Delusion" that is now taking its toll on the religious lives of the Muslim youths. A toll so brutal that kids are being spiritually killed under this doctrine. Muslim youth are taking pride in discussing these ideas and going atheist.

Again, one can call me crazy but Ahmadiyya is the way and only savior of spirituality of the world. The days of God physically carving a statue out of clay, human beings physically traveling to God, One-in-Three and Three-in-One and all other distorted religious concepts will melt in the heat of this new wave. Almost all religious world is awaiting a Messiah, be it in Judaism, Hinduism, Buddhism, Christianity or Islam. Why not check out this claimant called Mirza Ghulam Ahmad^{as}. After all, he is the only claimant whose Jam'at is not only surviving but growing every day.

Regardless, this is the only doctrine that will equip our youth to not only defend against the challenges such as Dawkins' "The God Delusion" but will also conquer all such challenges to the core. My life changing events and concepts are detailed in my paper called "Theory of Evolution" available at <http://nawaidisa.blogspot.com/#!/2015/12/theory-ofevolution-by-nawaid-isa.html> that attempts provide some glimpse from this great book of Mirza Tahir Ahmad^{rh}.

How to say *thank you* in Arabic...

Jazākallāh—Jazākīllāh—Jazākumullāh

To thank others is a basic Islamic teaching and behavior. We use many words and terms for this purpose. One choice to thank someone in Arabic is shukran (شُكْرًا) from shukr. Another is the use of the word jaza (جَزَا).

When we want to thank one male person using the word jaza (جَزَا), we say, Jazākallāh جَزَاكَ اللهُ: may Allah reward you (one male). جَزَاكَ اللهُ ka 'l-lah: ja-za-ka-'l-lah. Jazaka'llah (pronounced as ja-zaa-kal-laah): Apostrophe is for alif of Allah that is dropped. The alif of Allah is dropped due to shadda on lam (ل) which is a shamsi harf (شمسي حرف), and kaf (ك) goes to meet lam (ل). As apostrophe is also used for Hamza and 'Ain, so, to avoid confusion with Hamza or 'Ain in Jazaka'llah, we can simply write Jazakallah.

When thanking one female, we say jazākīllāh جَزَاكِ اللهُ (ja-zaa-kil-laah): may Allah reward you (one female). Again, jazākī'llāh to jazākīllāh.

But when we want to thank more than one males or more than one females, we say jazākumullāh جَزَاكُمْ اللهُ (ja-zaa-ku-mul-laah): may Allah reward you (plural, males or females or both males and females). This expression is also used to address a single person to show respect. We could write transliteration in the "as written/scribed/transcribed" form as Jazakum Allah or Jazakumu'llah with apostrophe to show the dropped alif that in the "as pronounced/spoken" form will become Jazakumullah removing the apostrophe.

Simply saying Jazakumullah covers both males and females.

Masroor T20 International Cricket Tournament 2018

The goal of majlis e Sehat is to promote sports activities among Ahmadi families in America. Regional, National and International events play important role to motivate kids to compete for excellence. We desire to make our national team to be a role model for our kids, not only for physical fitness but also for best behavior and discipline. With this objective in mind two teams from US participated in the 2018 Masroor T20 international cricket tournament, that brings together muslim professional players from all over the globe in a truly unique event full of sportsmanship, brotherhood and true spirit. This annual event organized by Majlis e Sehat UK has become a key highlight event and this year took place from 2nd to the 6th of May 2018. The 10th annual tournament hosted 23 teams from different countries all over the world in a competition of T20 Cricket. Over 300 cricket players traveled from their respective countries to Baitul Fatuh mosque, London.



This year two teams from USA represented. The selection was based on performance throughout The year , in the Miami Cricket Tournament and Nasir Cricket Tournament held in New Jersey. Following players represented the USA Team, with Hamayun Mirza as the skipper and Bilal Raja as Vice Captain.

Jabbar Ahmad, Noshewan , Rashid Mehmood , Azhar Bhatti, Bilal Raja (vc), Hamayun Mirza (c), Fahar Jatoy, Shakeel Ahmad , Zia Unas , Waqas Asghar, Naveed Malik, Ali Salman, Nadeem Butt, Ahmed Bhatti

Dr Kaleem ud Din was Captain and Mohsen Salahuddin was vice captain of the USA A Team with following players, Ahsan Butt, Shehzad Butt, Kaleem ud Din (c), Inam Virk, Irfan Rabbani, Muhammad Dawood, Muzammil Gondal, Adeel Muneeb Ahmad, Mohsin Salahuddin (vc), Aizaz Malhi, Hassan Ahmad, Farhan Mirza, Irfan Mahmood, Qaisar Nadeem



Report by Naveed Malik for Majlis e Sehat USA



Both US teams played well while competing against the teams from around the globe. USA team had a great run in the group stage matches and won convincingly. Scoring 320 runs against Australia A in a match was a record highest total of the tournament, with Noshairwan scoring 128 and carried the bat as well. Nadeem Butt also showed his flare for scoring centuries yet again with a 100 plus score in that game. The loss to Canada in the QF was a close one but deservingly Canada edged pass US and ended up winning the tournament.



Team USA



Team USA A

USA A Team had one heck of a time as well, they made it to Plate Semi finals of the tournament with brilliant performances from their batsmen and bowlers. Loss to Norway brought their campaign to an end but it was a great show of talent and commitment throughout the tournament.



The teams had the pleasure of being part of a festive dinner in the company of Hazrat Khalifatul Masih (aba) , that of course was the highlight of the trip for many



The final match and the concluding session was graced by the presence of the World Head and Fifth Khalifa (Caliph) of the Ahmadiyya Muslim Community, His Holiness, Hazrat Mirza Masroor Ahmad.

The final match between Canada and England ended in a nail biting finish with the Canadian team making the required 2 runs off the last ball to win the match. Canada has won the trophy for the 7th time running.

Canada A claimed the Plate final victory against Norway by 7 runs.





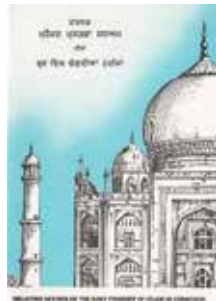
Books in Gurmukhi



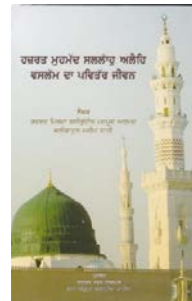
Holy Quran with Gurumukhi Translation



Preface to the Gurumukhi
Translation of Quran



Selected Sayings of The
Holy Prophet (pbuh)



Life of Muhammad
(pbuh)



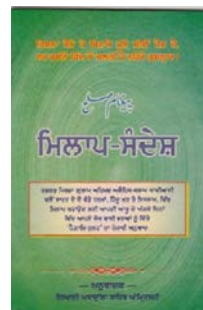
Hamaaraa
Rasool



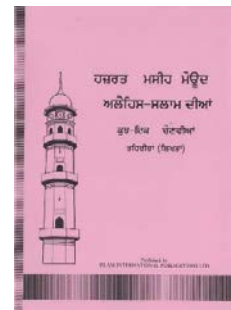
Our
Teaching



The Philosophy of the
Teaching of Islam



A Message
of Peace



Selection from the Writings
of the Promised Messiah ^A



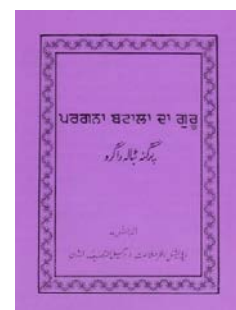
Ahmadiyyat or
True Islam



A Message of Peace and
a Word of Warning



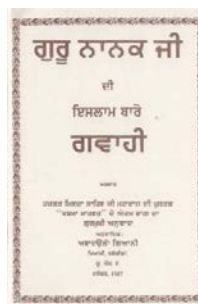
Salat,
Gurumukhi Translation



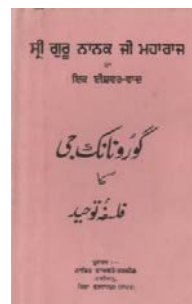
Pargana Bataalai
Daa Guroo



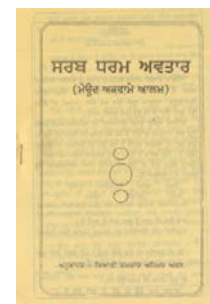
Common Features of
Islam and Sikhism



Baba Guru Nanak's
Witness About Islam



Baba Guru Nanak's
Concept of Unity



Sarb Dharam
Avataar

Ahmadiyya Movement in Islam, 15000 Good Hope Road, Silver Spring MD 20905

Information on Islam: alislam.org

27/7 TV Broadcast: mta.tv

Source for books on Islam: amibookstore.us

NATIONAL CALENDAR 2019

1 Jan—Tue—New Year's Day—Long Weekend—Federal Holiday
5-6 Jan—Sat-Sun—Local Jamā'at/Auxiliary Activities Review of 2018 and Plan 2019 activities—Local/Aux—Jamā'at
11-13 Jan—Fri-Sun—Ansar Leadership Conference—National Auxiliary—Houston, TX
21 Jan—Mon—Martin Luther King Jr. Day—Long Weekend—Federal Holiday
27 Jan—Sun—Sirat-un-Nabī Day—Regional—Jamā'at
2 Feb—Sat—Khuddām National Āmila Meeting—National Auxiliary—TBD
2 Feb—Sat—Regional Tabligh Conference—Tabligh Department—Regional
2-3 Feb—Sat-Sun—Local Jamā'at/Auxiliary Activities—Local/Aux—Jamā'at
9 Feb—Sat—National Āmila Meeting—National Jamā'at—Dallas, TX
10 Feb—Sun—Regional Refresher Course—Regional Jamā'at—Dallas, TX
18 Feb—Mon—Presidents' Day—Long Weekend—Federal Holiday
24 Feb—Sun—Musliḥ Mau'ūd Day—Regional/Local—Jamā'at
2-3 Mar—Sat-Sun—Local Jamā'at/Auxiliary Activities—Local/Aux—Jamā'at
2 Mar—Sat—Waqf-e-'Ardi Conference—Ta'lim-ul-Quran Dept—Philadelphia, PA
16 Mar—Sat—Quran and Science Symposium—AAMS and AWSA USA—Bait-ur-Rahman MD
16 Mar—Sat—National Āmila Meeting—National Jamā'at—Bait-ur-Rahman MD
17 Mar—Sun—Regional Refresher Course—Washington Metropolitan area Jamā'at Office Bearers and National Āmila members—Regional Jamā'at—Bait-ur-Rahman MD
24 Mar—Sun—Masih-i-Mau'ūd Day—Regn/Local—Jamā'at
29-31 Mar—Fri-Sun—Lajna Mentoring Conference (LMC)—National Auxiliary—TBD
30 Mar-1 Apr—Sat-Mon—Public Affairs Seminar 2019—National Jamā'at—Bait-ur-Rahman MD
5-7 Apr—Fri-Sun—Waqf-i-Nau Boys visit to Jāmi'a Ahmadiyya Canada—Waqf-i-Nau Department—Jāmi'a Canada
6-7 Apr—Sat-Sun—Local Jamā'at/Auxiliary Activities—Local/Aux—Jamā'at
6-7 Apr—Sat-Sun—Khuddām/Atfāl Regional Ijtīmā—Regional Auxiliary—Regional
13-14 Apr—Sat-Sun—Anṣarullāh Regional Ijtīmā—Regional Auxiliary—Regional
13-14 Apr—Sat-Sun—Khuddām/Atfāl Regional Ijtīmā—Regional Auxiliary—Regional
13 Apr—Sat—Annual Waqf-i-Nau Evaluation and Parents Day—Waqf-i-Nau Department—Local
20-21 Apr—Sat-Sun—MIST Soccer Tournament—National Auxiliary—TBD
20-21 Apr—Sat-Sun—West Coast Quran Conference—Ta'lim-ul-Quran Dept—Chino, CA
26-28 Apr—Fri-Sun—National Majlis-e-Shūrā—National Jamā'at—Bait-ur-Rahman MD
29 Apr-3 May—Mon-Fri—Missionary Refresher Course—Missionaries—Bait-ur-Rahman MD
4-5 May—Sat-Sun—Local Jamā'at/Auxiliary Activities—Local/Aux—Jamā'at
6 May to 4 June—Ramadan
27 May—Mon—Khilāfat Day—Regional/Local—Jamā'at
27 May—Mon—Memorial Day Long Weekend—Federal Holiday
1-2 Jun—Sat-Sun—Local Jamā'at/Auxiliary Activities—Local/Aux—Jamā'at
5 Jun—Wed—Eid-ul-Fiṭr
8-9 Jun—Sat—Anṣarullāh Regional Ijtīmā—Regional Auxiliary—Regional
15 Jun—Sat—Khuddām National Āmila Meeting—National Auxiliary—TBD
15 Jun—Sat—National Āmila Meeting—National Jamā'at—Bait-ur-Rahman MD
15-16 Jun—Sat-Sun—President's Refresher Course—National Jamā'at—Bait-ur-Rahman MD
21-23 Jun—Fri-Sun—National Tabligh Conference—Tabligh Department—TBD
21-28 Jun—Fri-Fri—5th Wāqifāt-e-Nau Girls Camp—Waqf-i-Nau Department—Philadelphia, PA
22-23 Jun—Sat-Sun—Spiritual Fitness Camps—Tarbiyat Department—Local
28-30 Jun—Fri-Sun—Khuddām/Atfāl National Ijtīmā—National Auxiliary—Bait-ur-Rahman MD

Revised 4 January 2019

4 Jul—Thu—Independence Day—Federal Holiday
5-7 Jul—Fri-Sun—JALSA SĀLĀNA – Canada—Toronto, Canada
5-7 Jul—Fri-Sun—JALSA SĀLĀNA – Germany—Germany
6-7 Jul—Sat-Sun—Local Jamā'at/Auxiliary Activities—Local/Aux—Jamā'at
12-14 Jul—Fri-Sun—JALSA SĀLĀNA – USA—National Jamā'at—Harrisburg, PA
19 Jul – 9 Aug—Fri-Fri—Hifz Class—Ta'lim-ul-Quran Dept—Bait-ur-Rahman MD, Houston, TX, Seattle, WA
24 Jul – 2 Aug—Wed-Fri—13th Waqf-i-Nau Boys Jami'a Orientation Camp—Waqf-i-Nau Department—Masjid Masroor South V/A
2-4 Aug—Fri-Sun—JALSA SĀLĀNA UK—UK
3-4 Aug—Sat-Sun—Local Jamā'at/Auxiliary Activities—Local/Aux—Jamā'at
11 Aug—Sun—Eid-ul-Adha
17-18 Aug—Sat-Sun—Spiritual Fitness Camps—Tarbiyat Department—Local
17-18 Aug—Sat-Sun—MKA Charity Walks—Regional Auxiliary—Regional
23-25 Aug—Fri-Sun—Atfāl Regional Rallies—Regional Auxiliary—Regional
24 Aug—Sat—National Āmila Meeting—National Jamā'at—Bait-ur-Rahman MD
24-25 Aug—Sat-Sun—Regional Refresher Course—Regional Jamā'at—Bait-ur-Rahman MD
31 Aug – 1 Sep—Sat-Sun—Khuddām Nasir T20 Cricket Tournament—National Auxiliary—TBD
31 Aug – 2 Sep—Sat-Mon—Labor Day Long Weekend—Federal Holiday
6-8 Sep—Fri-Sun—Marital Matters Awareness—Rishta Nata Department—Regional/Local
20-22 Sep Tentative—Fri-Sun—National Anṣarullāh Shūrā and Ijtīmā—National Auxiliary—TBD
21 Sep—Sat—National Āmila Meeting—National Jamā'at—Bait-ur-Rahman MD
27-29 Sep—Fri-Sun—Lajna East Coast Ijtīmā—National Auxiliary—Bait-ur-Rahman MD
4-6 Oct—Fri-Sun—Khuddām National Āmila Meeting—Khuddām Shūrā—National Auxiliary—Bait-ur-Rahman MD
5-6 Oct—Sat-Sun—Local Jamā'at/Auxiliary Activities—Local/Aux—Jamā'at
14 Oct—Mon—Columbus Day Long Weekend—Federal Holiday
25-27 Oct—Fri-Sun—Lajna Majlis-e-Shūrā—National Auxiliary—TBD
26-27 Oct—Sat-Sun—MIST Basketball Tournament—National Auxiliary—TBD
26-27 Oct—Sat-Sun—Local Quran Conference—Ta'lim-ul-Quran Dept—Jamā'at
26 Oct—Sat—National Āmila Meeting—National Jamā'at—Atlanta, GA
27 Oct—Sun—Regional Refresher Course—Regional Jamā'at—Atlanta, GA
2-3 Nov—Sat-Sun—Local Jamā'at/Auxiliary Activities—Local/Aux—Jamā'at
8-10 Nov—Tentative—Fri-Sun—Jalsa Sālāna – Mexico—Mexico
11 Nov—Mon—Veterans Day Long Weekend—Federal Holiday
11-16 Nov—Mon-Sat—Missionary Refresher Course—National Missionaries—Houston, TX
19-20-21—Nov—Tue-Thur—Seerat-un-Nabi Events at Universities—Tabligh Department—TBD
28 Nov – 1 Dec—Thur-Sun—Thanksgiving Long Weekend—Federal Holiday
7-8 Dec—Sat-Sun—Local Jamā'at/Auxiliary Activities—Local/Aux—Jamā'at
7-8 Dec—Sat-Sun—Khuddām National Āmila Meeting—Fazl-e-Umar Qa'ideen Conference—National Auxiliary—TBD
7 Dec—Sat—National Āmila Meeting—National Jamā'at—Bait-ur-Rahman MD
8 Dec—Sun—Regional Refresher Course—Regional Jamā'at—Bait-ur-Rahman MD
20-22 Dec—Tentative—Fri-Sun—West Coast Jalsa Sālāna Los Angeles (Chino), CA—National Jamā'at—Los Angeles (Chino), CA
25 Dec—Wed—Christmas Day—Federal Holiday
26-28 Dec—Tentative—Thu-Sat—Jalsa Sālāna – Qadian, India—Qadian, India