

The Ahmadiyya

# GAZETTE

April-May-June 2026

USA



Upon his arrival in the US, the first Ahmadiyya Muslim Missionary, Hazrat Mufti Muhammad Sadiq, may Allah be pleased with him, was detained at the Immigration Center in Gloucester NJ, the red roofed building in this satellite image, currently occupied by Holt Logistics Corporation. The immigrants were processed in a mansion to the west of the building that has been demolished. The detainees could walk and get fresh air under the white roof.



AHMADIYYA  
MUSLIM COMMUNITY  
United States of America

*Muslims who believe in the Messiah,  
Mirza Ghulam Ahmad of Qadian*





Many enthusiastic Ahmadi Muslims from the United States of America participated in the opening ceremony of the Basharat Mosque in Spain built by the Ahmadiyya Muslim Community. They are shown in this picture with Hazrat Khalifatul-Masih IV, may Allah's mercy shower on him, and other guests. A front view of the mosque is shown below.  
(Pictures courtesy Dr. Abdul Sami Janjua)



# بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ Ahmadiyya Gazette USA

Vol. 78—Nos. 4-5-6—Shawwāl-Dhū al-Qa'dah-Dhū al-Ḥajjah 1447— Muḥarram 1448 AH Shahadat-Hijrat-Ihsan 1405 HS—April-May-June 2026

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## **Acronyms for salutations used in this publication**

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

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The Aḥmadiyya Gazette USA is published by

The Publications Department of

The Aḥmadiyya Movement in Islam, Inc. USA.

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

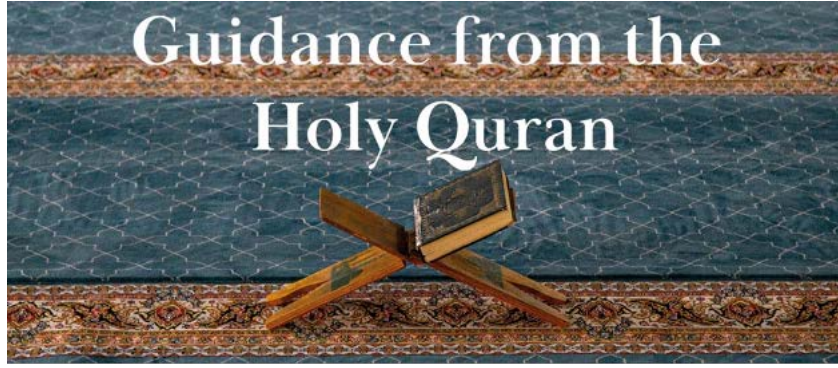
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**O Messenger! Convey to the people what has been revealed to thee from thy Lord**

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ ۚ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ ۚ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ ۚ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

O Messenger! Convey to the people what has been revealed to thee from thy Lord; and if thou do it not, thou hast not conveyed His Message at all. And Allah will protect thee from men. Surely, Allah guides not the disbelieving people. (5[Al-Ma'idah]: 68)

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

And let there be among you a body of men who should invite to goodness, and enjoin equity and forbid evil. And it is they who shall prosper. (3[Aal-e-Imran]: 105)

وَاخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ

And lower thy wing of mercy to the believers who follow thee. (26[Ash-Shu'arā]: 216) (English translation of the Holy Qur'an by Hazrat Maulawi Sher Ali)



عُقْبَةُ بْنُ عَمْرِو الْأَنْصَارِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ: مَنْ دَلَّ عَلَى خَيْرٍ فَلَهُ مِثْلُ أَجْرِ فَاعِلِهِ.

‘Uqbah ibn Amr Ansari relates that the Holy Prophet said: The reward of one who guides another towards good is equal to the reward of the latter (Muslim).

عن أبي هريرة: أَنَّ رَسُولَ اللَّهِ، قَالَ: مَنْ دَعَا إِلَى هُدًى، كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُورِ مَنْ تَبِعَهُ، لَا يَنْقُصُ ذَلِكَ مِنْ أُجُورِهِمْ شَيْئاً، وَمَنْ دَعَا إِلَى ضَلَالَةٍ، كَانَ عَلَيْهِ مِنَ الْإِثْمِ مِثْلُ آثَامِ مَنْ تَبِعَهُ، لَا يَنْقُصُ ذَلِكَ مِنْ آثَامِهِمْ شَيْئاً.

Abu Hurairah relates that the Holy Prophet said: He who calls people to guidance has the same reward as those who follow him without any diminution of the reward of the latter, and he who calls people to error carries the same burden of sin as those who follow him without any diminution in the burdens of the latter (Muslim).

عَنْ سَهْلِ بْنِ سَعْدٍ: أَنَّ رَسُولَ اللَّهِ قَالَ: قَوْلَ اللَّهِ لَأَنْ يَهْدِيَ اللَّهُ بِكَ رَجُلًا وَاحِدًا خَيْرٌ لَكَ مِنْ حُمْرِ النَّعَمِ.

Sahl ibn S'ad relates that the Holy Prophet said: Should a single person be guided by Allah through you that would be better for you than a whole lot of red camels (Bokhari and Muslim). (Translation from "Gardens of the Righteous," Zafrulla Khan, London, 1975, Hadith Nos. 175, 176 and 177, p. 46)





## Branches of the Work of Promoting Truth and Propagation of Islam

**The revival of Islam demands a ransom from us. What is that [ransom]? To die in this very path!** This is the very death upon which the life of Islam, the life of the Muslims, and the glorious manifestation of the Living God depend; and this is the very phenomenon whose name is otherwise expressed as 'Islam.' God Almighty now desires the revival of this very Islam, and in preparation for the undertaking of that momentous mission, it was necessary that He establish on His own behalf a grand operation that would prove effective in every way. So, that Wise and Omnipotent One did precisely that by sending this humble one for the reformation of mankind. In order to draw the world towards truth and righteousness, He divided the work of promoting truth and propagating Islam into several branches.

Accordingly, **ONE BRANCH** from among these branches is the arrangement for the compilation and composition of publications, the management of which has been placed in the trust of this humble one. And lo! Such insights and subtleties were intimated [to me] which are not within the capacity of man but can be known only through the power of God Almighty; and intricacies were unraveled not through human industriousness, but through the instruction of the Holy Spirit.

**THE SECOND BRANCH** of this operation is the arrangement for the distribution of leaflets, which is underway through divine command for the purpose of Itmām-e-Hujjat [the Conclusive Argument]. Thus far, over 20,000 leaflets have been published— and will forever continue to be [published] in the future, during times of need—to fully convey Islamic arguments to the people of different faiths.

**THE THIRD BRANCH** of this operation consists of visitors, travelers, and those who journey in search of truth, and those who come for other various reasons, [all of] whom—having obtained tidings of this heavenly undertaking—regularly come to visit, inspired by their respective motives. This branch, too, is in equal growth and expansion. Although it is somewhat less on certain days, there are other days wherein this activity picks up with the utmost zeal. Accordingly, during the past seven years, a little over 60,000 guests must have come. Only God Almighty has knowledge of the extent to which those among them who were ready and willing obtained spiritual benefit, resolution of their challenges, and removal of their weaknesses through the means of

discourse. Nevertheless, there is absolutely no doubt that this approach, consisting of these verbal explanations that were given—or are being given—in reply to the questions of inquirers, or whatever is expounded on my part as is appropriate for the time and occasion, is proven in some cases to be far more beneficial and effective and quicker to permeate the hearts in comparison with literature. This is the very reason that all Prophets viewed this method with respect, and with the exception of the Word of God Almighty—which was propagated in a specific manner, indeed being committed to writing—all remaining sayings of the Prophets were disseminated as verbal discourses upon their respective occasions.

This indeed was the general rule of the Prophets that, much like judicious orators during times of need, they would strengthen by the Spirit-deliver addresses in various assemblies and gatherings suitable to the occasion. However, they spoke not like the orators of this age, who merely showcase their wealth of knowledge through their lectures, or whose intent is to ensnare some simpleton to follow them through their spurious logic and sophistic arguments, thereby making him even more worthy of hell than they are. On the contrary, Prophets spoke with the utmost simplicity and poured into the hearts of others that would spring forth from their own heart. Their sacred words would flow at the exact point and precise time of need, and they would not recite to their audience in the manner of amusement or fiction. Rather, seeing them sick and suffering from diverse spiritual afflictions, they would admonish them as a type of cure or would dispel their doubts with irrefutable arguments. The words in their discourse were few, but plentiful in meaning. Hence, this is precisely the rule observed by this humble one, and the door to dialogue always remains open in conformity with the aptitude of the visitors and travelers, tailored to their needs and with regard to their spiritual maladies. To ward off evil by marking it as a target and shooting it with the necessary arrows of admonition, and to restore deteriorated morality to its true shape and position by treating it like a limb dislocated from its joint, is a cure that requires being face- to-face in the presence of the sick and is not possible in any other setting.

This is the very reason that God Almighty sent so many thousands of Prophets and Messengers and enjoined [people to seek] the honor of being in their blessed company, so that the people of every age—acquiring eyewitness precedents first- hand and

beholding their life as the embodiment of the Word of God—might strive to emulate them. If being in the company of the righteous had not been amongst the requirements of religion, then God Almighty could have revealed His Word by some other means without sending Messengers and Prophets, or He could have limited the affair of Messenger ship to just the very beginning of time, forever terminating the future succession of Prophethood, Messenger ship, and revelation. However, the profound wisdom and sagacity of God Almighty did not approve of this at all; in times of need—that is, whenever the love of God, His worship, righteousness and purity, and other essential matters suffer a decline—holy people, receiving revelation from God Almighty, have been appearing throughout the world in the form of exemplars. These two decrees are mutually dependent, that if God Almighty is drawn towards the reformation of humanity for all times to come, then it is absolutely essential that such people continue to appear for all times to come as are bestowed sight through the special favor of God Almighty Himself and steadfastly tread upon the path of His pleasure. Without a doubt, it is a certain and established fact that this monumental feat of reforming mankind cannot be undertaken simply by making castles in the air. For this [to occur, it is incumbent to tread upon the very path which the holy Prophets of God Almighty have been treading upon since time immemorial. Islam, from its very inception, had embraced this effective approach so firmly and resolutely that its parallel cannot be found in other faiths.

Who can point out the existence anywhere else of this large a community, which had grown beyond even 10,000 in number—and with perfect conviction, humility, self-sacrifice, and absolute effacement—that would lay prostrate at the threshold of the Prophet Day and night in order to attain truth and seek righteousness? No doubt, Moses also had a community, but as to how and to what extent it was rebellious, disobedient, and distant and detached from spiritual fellowship and the right path, is a well-known matter to scholars of the Bible and students of Jewish history. However, the community of the Holy Prophet, peace and blessings of Allah be upon him, had developed such unity and spiritual solidarity in the path of their Chosen Messenger that it actually became like one limb [of the same body] from the perspective of Islamic brotherhood.

The light of Prophethood had so permeated their daily routines and lives—inside and out—that it was as if they were all mirror images of the Holy Prophet, peace and blessings of Allah be upon him. Accordingly, this tremendous miracle of inner transformation, through which vulgar idol worshippers progressed to the point of perfect worship of God—and through which those constantly submerged in worldly affairs forged such a bond with the True Beloved that they shed their blood without hesitation in His way as though it were water—was actually the result of sincerely living their lives in the company of a true and perfect Prophet. Hence, it is upon this very basis that this humble one has been appointed to uphold this movement, and desires that the *Silsila* [spiritual chain] of those who keep companionship be

expanded even wider—such people staying day and night in fellowship as those who carry the passion to strengthen their faith, love, and conviction—and that the kinds of light that have been manifested upon this humble one be manifested upon them, and that the *dhauq* [spiritual perception] that has been conferred upon this humble one be conferred upon them, so that the light of Islam may spread all over the world and the dark stain of disgrace and humiliation be wiped off the forehead of Muslims. Giving this very glad tiding, the Lord God sent me and said:

بجرام کہ وقت تو نزدیک رسید پائے محمدیاں بر منار بلند تر محکم افتاد

[Now come forward and go forth, as your time is near. The time is now coming that the people of Muhammad will be lifted from the pit and their steps will be planted firmly on a strong tower.]

**THE FOURTH BRANCH** of this operation is the correspondence that is written to seekers after truth or adversaries. Accordingly, during the previously mentioned period to this date, a little over 90,000 letters must have been received whose replies have been written, with the exception of some letters considered worthless or unnecessary. This campaign proceeds routinely as well, and every month the exchange of letters probably reaches the extent of 300 to 700 or as many as 1,000.

**THE FIFTH BRANCH** of this [divine] movement, which God Almighty has established through His special revelation and inspiration, is the system of votaries and those taking the Bai'at [pledge of initiation]. Accordingly, He informed me at the time of establishing this Jama'at [community]:

زمین میں طوفانِ ضلالت برپا ہے تو اس طوفان کے وقت میں یہ کشتی طیار کر جو شخص  
اس کشتی میں سوار ہو گا وہ غرق ہونے سے نجات پا جائے گا اور جو انکار میں رہے گا اس کے  
لئے موت درپیش ہے۔

The earth is covered with the flood of error. You should prepare this ark in this time of flood so that whoever boards this ark would be delivered from being drowned and whoever will persist in denial will face death.

He also said:

جو شخص تیرے ہاتھ میں ہاتھ دے گا اُس نے تیرے ہاتھ میں نہیں بلکہ خدا تعالیٰ کے  
ہاتھ میں ہاتھ دیا۔

Whoever pledges his hand in your hand, pledges it not in your hand, but the Hand of Almighty God.

Furthermore, the Lord God gave me the glad tiding: I will cause you to die, and exalt you towards Me, and I will cause your followers to prevail over your deniers till the Day of Judgement.

This is a fivefold movement that God Almighty has established with His own hand. [Fath-e-Islam (The Victory of Islam) pp. 12-19, Islam International Publications, UK (2022)]



# Message from Amir Jamā'at USA on the New Year 2026



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INTERNATIONAL HEADQUARTERS  
RABWAH, PAKISTAN

December 31, 2025

Dear Members,

Assalamo Alaikum wa rehmatullah wa barakatahu

I wish you a Happy New Year. May we enter this year with a resolve to recognize our true Allah and to seek only His Pleasure. May we spare a few moments this year to read Al-Wassiyat, The Will, written by the Promised Messiah (as). May we reflect and ponder upon his last words, advising and exhorting us to commit to self-reformation, not for one year but for life. Here are a few words from his heartfelt advice to us,

"But if you, in reality, die by killing your baser selves, then you shall appear in God and God shall be with you. And the house in which you live will be blessed and God's mercy will descend on the walls which are the walls of your house. And that city shall be blessed where such a person lives. If your life and your death, your every action and movement, and your kindness and your anger are for God only and if, in any trouble or difficulty, you do not put God to the test nor sever your relationship with Him- rather, under these trials, you step forward towards God- then I truly say to you that you will become a chosen people of God. You, too, are human as I am human and that very God Who is mine is yours. So don't lay waste your noble capacities. Let the Greatness of God take root in your hearts; and acknowledge His Unity not just with your tongues, but also with your actions, so that God, too, practically shows His Mercy and Kindness to you."

May Allah keep you all under His special protection and shower His blessings and Mercy. May we be able to strengthen our bond with Allah. Ameen.

Wassalam,

Khaksar,

Mirza Maghfoor Ahmad

Amir Jama'at USA

# Message of Amir Jamā'at USA on Holding Religious Days



  
**AHMADIYYA MOVEMENT IN ISLAM, INC., USA**  
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INTERNATIONAL HEADQUARTERS  
RABWAH, PAKISTAN

Dear Presidents,

Assalamo Alaikum wa RehmatAllah wa Barakataho.

As we are all aware, there are a few days in a year which hold a significant place in the history of Islam and Ahmadiyyat. Most importantly:

Seearatu-Nabi day, Masih Maud day, Khilafat Day, and Musleh Maud day

Jama'ats all over the world are holding meetings, conferences, and gatherings to discuss and reminisce the life and character of the Holy Prophet<sup>sa</sup>, his true servant, the Promised Messiah<sup>as</sup>. We celebrate the fulfillment of divine prophecies and the institution of Khilafat.

I have noticed that in some US Jama'at chapters, our conduct at these meetings and gatherings is deviating from the traditions of the Jama'at as well as the solemn nature of these subjects. In some places "games and fun" formats are being used in the name of making it interesting for the audience. At other places "interactive" discussions are held, again in the name of making it more interesting and "educational". We have 361 days in the year to hold interactive, fun, and learning sessions.

I humbly request that all these practices should be immediately stopped. We should focus on the importance of these subjects and the solemn nature of the events. The organizers should make comprehensive plans for the presentation. The speakers should be selected for their knowledge and scholarship and speeches should do justice to the subject. These events should be celebrated in all seriousness and conforming to the traditions of the Jama'at. May Allah enable us to realize our responsibilities and guide us to the right path.

Wassalam,

Khaksar,

Mirza Maghfoor Ahmad  
Amir Jama'at USA



# Message of 'Id-ul-Fitr by Amir Jamā'at USA



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INTERNATIONAL HEADQUARTERS  
RABWAH, PAKISTAN

March 19, 2026

Dear Members,

Assalamo Alaikum wa Rehmatullah wa Barakatahu

I wish you Eid Mubarak. May this Eid prove to be a true Eid of acceptance of our worship during this past Ramadan. I would like to share with you a few words from the Eid Khutba of Hazrat Musleh Maud, Khalifatul Masih II<sup>ra</sup>, which he delivered on April 14<sup>th</sup>, 1926.

"In reality, reflecting upon the creation of humans, we find that this creation has two purposes, two goals as presented by the religion. One is union with God and the other is coming together with human beings. True union with God invariably brings humans closer to each other and they become like one. So true Eid belongs to those who have achieved union with Allah. One who did not achieve this cannot claim to have Eid.

If you keep this point in mind, only Jama'at Ahmadiyya can claim to celebrate Eid because Hazrat Masih Maud<sup>as</sup> has opened the door which leads to Allah, which had been shut for so long.

So, all of you should strive to achieve true Eid so that the world which believes that we are oppressed and weak, understands that we are well and alive and the door to success is open only for us and only our Jama'at is deserving to live on and others are destined to perish and disappear. Look, death comes to that person who is lost in the wilderness and finds no water. But, the one who sits next to a spring will not die of thirst. If there are some among us who have not drunk from this spring, the spring is right there. When they extend their hands, the water will quench their thirst. However, those who don't have access to this fountain, what can they even do? On the other hand, we need only to extend our hand, we can attract Allah's mercy and true success is our destiny. Our enemies are laughing at us, not realizing that they are looking at a mirage while we sit next to the fountainhead.

I say to you to rid yourself of despair and hopelessness because God Almighty, the Creator of the Universe has said that He shall cause you to prosper in the world and save you from destruction. So, my friends, stand up and celebrate the Eid which God has chosen for you. This Eid is one which you celebrate today but the Eid which God has destined for you is much better in comparison. You prepare to celebrate this Eid but

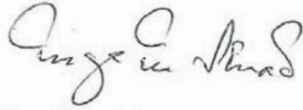
you are not prepared for what follows. God sent a prophet among you but there are many within you who lack hope, so ignite the love of Allah in your hearts in order to bond with Him and instill that love in the hearts of people so they join us, so the world becomes free of divisions and that day of happiness dawns on us which had been ordained for us. And say with a pure heart, 'Oh God, establish your kingdom on Earth as it is in the heavens'. Not in the sense that Christians say it, but in the manner the Prophets have been saying from long ago.

Now, I will pray. May God bring us true Eid and turn our dark nights into bright days. May He remove our indolence and shortcomings."

May Allah enable us to reflect upon these words.

Wassalam,

Khaksaar,



Mirza Maghfoor Ahmad

Amir Jama'at USA

## Tahajjud Prayer of the Holy Prophet

(may peace and blessings of Allah be on him)

عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا أَخْبَرَتْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي إِحْدَى عَشْرَةَ رَكْعَةً، كَانَتْ تِلْكَ صَلَاتُهُ، يَسْجُدُ السَّجْدَةَ مِنْ ذَلِكَ قَدَرًا مَا يَقْرَأُ أَحَدُكُمْ خَمْسِينَ آيَةً قَبْلَ أَنْ يَرْفَعَ رَأْسَهُ، وَيَرْكَعُ رَكْعَتَيْنِ قَبْلَ صَلَاةِ الْفَجْرِ، ثُمَّ يَضْطَجِعُ عَلَى شِقِّهِ الْأَيْمَنِ حَتَّى يَأْتِيَهُ الْمُتَأَدِّي لِلصَّلَاةِ

Hazrat 'A'isha (may Allah be pleased with her) reported that the Messenger of Allah (may peace and blessings of Allah be on him) used to offer eleven Rak'at; that was his prayer, meaning his night prayer. In that prayer, he would remain in prostration for so long that, before he raised his head, one of you would be able to recite fifty verses [of the Quran in that span of time]. He would also perform two Rak'at before the Fajr prayer, then lie down on his right side until the caller to prayer [muezzin] came to him." (Sahih Bukhari, Kitab al-Witr, Bab ma ja'a fi l-Witr, Hadith 994)

## Believer's Plea and Hope in Divine Forgiveness

To illustrate the believer's plea and hope in Divine forgiveness, Hazrat Khalifatul-Masih V (may Allah be his Helper) referred to two couplets from Durr-e-'Adn [Poetry by Sayyeda Nawwab Mubarak Begum, may Allah be pleased with her] during Mulaqat of Waqf-e-Nau Khuddam from France on February 17, 2026.

نہ روک راہ میں مولا شتاب جانے دے  
کھلا تو ہے تری "جنت کا باب" جانے دے  
مرے گناہ تیری بخشش سے بڑھ نہیں سکتے  
ترے نثار! حساب و کتاب جانے دے

["Do not block my path, O Master, let me go in haste, Thy gate of Paradise is open, let me pass. My sins can never exceed the extent of Thy forgiveness; I am a sacrifice for Thee! Let go of the reckoning."]



# Message of 'Id-ul-Adha by Amir Jamā'at USA



**AHMADIYYA MOVEMENT IN ISLAM, INC., USA**

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INTERNATIONAL HEADQUARTERS  
RABWAH, PAKISTAN

Dear Members,

May 27, 2026

Assalamo Alaikum wa Rehmatullah he wa Barakatahu.

I wish you Eid Mubarak at the occasion of Eid-ul-Adha. This Eid memorializes the sacrifice of Hazrat Ibrahim<sup>as</sup>. I am sharing a short excerpt from the Eid-ul-Adha khutba delivered by Hazrat Khalifatul Masih II, Musleh Maud<sup>ra</sup> on June 22, 1926. He addressed the collective sacrifices of Hazrat Ibrahim<sup>as</sup>, Hazrat Hajra<sup>as</sup>, and Hazrat Ishmaeel<sup>as</sup>.

"So, this was not solely Hazrat Ibrahim's<sup>as</sup> sacrifice, but this was also the sacrifice of Hazrat Ishmaeel<sup>as</sup> and Hazrat Hajra<sup>as</sup>. The sacrifice was only rendered by these three. This sacrifice was fulfilled by these three and the completion of this sacrifice resulted in Allah's promise to Hazrat Ibrahim<sup>as</sup> that his progeny will grow to be innumerable as the stars and will be blessed and progress. Thus, Hazrat Ibrahim's<sup>as</sup> sacrifice will be a means to progress. Even now, the means to success can only be achieved in this way. No nation can progress unless all its men, women, and children sacrifice. The only nations in the world to have excelled are those whose men, women, and children have sacrificed. So, this Eid in truth teaches us this lesson and reminds us of that great sacrifice. Therefore, I would like to bring my friend's attention to prepare themselves to make sacrifices if they wish to progress. Unless these sacrifices are made, no nation can move forward, let alone progress; they cannot remain in their original state, but begin to regress. Some people say 'Mata Nasrullah' [when will come the help of Allah] only after making small sacrifices. I say, the help of Allah comes depending upon a man's own actions. If he does not act in such a way that Nasrullah comes, but he continues to call out 'Mata Nasrullah' [when will come the help of Allah], then that will be foolish of him. God also wishes to show through this Eid that men, children, and women cannot say 'Mata Nasrullah' unless they offer sacrifices like Abraham<sup>as</sup>, Ishameel<sup>as</sup>, and Hajra<sup>as</sup>. Therefore, if you wish to attain Nasrullah, then liken your sacrifices and those of your wife and children to the sacrifices of Ibrahim<sup>as</sup>, Ishmaeel<sup>as</sup>, and Hajra<sup>as</sup>.

I pray that Allah instills in all of us such sincerity, righteousness, and purity that we will be able to truly sacrifice ourselves, our children, and our wives. May we be able to leave an enduring and lasting imprint through our actions, about which is said that if a person tries, he can live forever. May Allah remove our weaknesses, may they never be the reason our progress is hindered. May we be able to fulfill that covenant that Hazrat

Ibrahim<sup>as</sup> made and fulfilled. I pray for myself, my friends, and all people, that Allah helps us all and enables us to offer any and every sacrifice.”

May we pause for a moment in our festivities to reflect upon this and strive to seek Allah's help.

Wassalam,

Khaksar



Mirza Maghfoor Ahmad

Amir Jama'at USA

“  
**Shall I tell you about the  
man who is kept away  
from Hell, and from whom  
Hell is kept away? From  
the person who is gentle  
and kind, accessible and  
of an easy disposition.**”

———— Prophet Muhammad<sup>sas</sup>

[www.alislam.org](http://www.alislam.org)





## An Ahmadi Muslim Should be a Perfect Muslim

Members of Southeast Region of Majlis Khuddām-ul-Ahmadiyya USA  
Meet Hazrat Mirza Masroor Ahmad, Khalīfatul-Masīḥ V (may Allah be his Helper)



On 29 November 2025 at Islamabad, Tilford, a delegation of Khuddām from the Southeast Region of Majlis Khuddām-ul-Ahmadiyya USA had a Mulaqat with Hazrat Mirza Masroor Ahmad, Khalīfatul-Masīḥ V (may Allah be his Helper). Each of the Khuddām had the opportunity to introduce himself. After the introductions, the Khuddām were granted permission to ask questions for their guidance on spiritual and worldly matters.

**Q: A Khadim who recently joined asked for advice.**

*Hazrat Khalīfatul-Masīḥ V (may Allah be his Helper) advised him to be regular in his five daily prayers, to read the Holy Quran and to strictly avoid negative content on social media and the internet, nurturing a hatred for such things. His Holiness reminded him that Allah promises*

*in the Quran that prayer protects one from indecency and evil. If he honestly strives in this, Allah will protect him. His Holiness cautioned against the mindset that sometimes develops at the age of 16, where youth feel they are now mature and free to disregard the wisdom of their parents and elders.*

**Q: A Khadim asked for advice for Ahmadi students wishing to research cancer cures, specifically enquiring if the Quran and Hadith provide guidance on foods like honey.**

*His Holiness affirmed that the Quran instructs us to consume pure, that is, Tayyab, and lawful, that is, halal, foods. Regarding honey, Allah states that it contains healing for mankind. His Holiness noted that several Ahmadi scientists are already researching the medicinal*

properties of honey and encouraged the Khadim to do so as well. He explained that since bees tend to visit specific types of flowers, different honeys have unique properties; one type might be effective for stomach ailments, while another might aid in treating blood diseases or cancer.

His Holiness narrated an incident from the life of the Holy Prophet (may peace and blessings of Allah be on him) where a man complained of a stomach ailment. The Holy Prophet advised him to take honey. The man returned twice, claiming it had worsened his condition. On the third visit, the Holy Prophet declared that God's word is true and the man's stomach was false; eventually, the man was cured. (Sahih al-Bukhari, Kitab at-Tibb, Bab ad-Dawa'i bil-'Asl, Hadith 5684) This illustrates that while honey has healing properties, research is needed to identify the specific types suitable for specific diseases.

**Q: A Khadim asked how one can pursue a successful, high-earning career without becoming greedy.**

His Holiness explained that if one earns wealth but follows Allah's command to spend not only on oneself but also on orphans and the needy, then that wealth becomes a means of attaining Allah's pleasure. Allah blesses such wealth manifold. This act of giving prevents greed because it keeps one connected to the pain of others. If one meets their own expenses but also sacrifices for the Jamā'at and charity, Allah appreciates this and protects the heart from greed.

**Q: A Khadim asked if Ahmadis should move to places where the Jamā'at is not yet established to spread the message, or stay where there is an established Jamā'at.**

His Holiness guided that families with young children should prioritize living near a mosque and an established Jamā'at to ensure their children's moral upbringing. However, those whose children are grown, or who are single, can and should move to new areas to establish the Jamā'at and do Tabligh. The decision depends on the individual circumstances of each family and one must use their own judgment to decide what is best for their spiritual well-being.

**Q: How can Ahmadi Muslim youth, facing modern distractions, strengthen their bond with Allah and Khilafat despite their passion for service?**

His Holiness identified the root cause as the consumption of worldly distractions like social media, TV, and useless games. Spending hours on these things after work or school ruins time and spiritual focus. The Tarbiyat Department must educate youth that these are vain pursuits which the Quran forbids.

Secondly, for those who have a genuine passion and fear of Allah, the remedy is worship. Allah promises that

prayer keeps one on the right path. Therefore, the habit of prayer must be instilled. If someone is distracted, they should not be defamed but treated like a brother whose shortcomings are concealed. They should be lovingly reminded that their actions will cause them trouble. His Holiness said, "This is a very big challenge; those working in Khuddam-ul-Ahmadiyya and the office bearers of the Jamā'at and other auxiliary organizations should take this on as a personal challenge and take care of others as though they are their relatives. If you do so then you will see results. Explain things to them and bring them closer."

**Q: How to respond to rising anti-Islam sentiment and the mocking of Muslims on social media, specifically those praying in public?**

His Holiness advised ignoring abusive language, as we cannot compete in vulgarity. Regarding praying in public, he stated that there is no need to offer prayers on footpaths or roads where it disturbs others or blocks pathways. Prayers should be offered in mosques or at home. If one is out and time is short, they should find a secluded corner or an isolated place, not a public thoroughfare.

However, Ahmadis must be firm in their faith and not care about people's mockery regarding their beliefs. The best response to anti-Islam sentiment is to practice true Islam. When people see the good behavior of Ahmadis and their message of peace, love and harmony, they will naturally be curious and respectful.

His Holiness stressed that opponents exploit the actions of terrorists to defame Islam; our duty is to counter this by spreading the true, peaceful message through our own conduct and by distributing literature.

His Holiness said, "When they are using abusive language, we cannot compete with them [...], so ignore it.

Try to learn more about your religion. What is Islam? What is the practice and sunnah of the Holy Prophet (may peace and blessings of Allah be on him)? Why do we Ahmadis claim that we are Ahmadi Muslims? Only a claim is not enough until and unless we practice the true teaching of Islam. So, when we are portraying our good behavior and conveying the true message of Islam to the people and practicing what we say, then people will obviously ask you, 'Why are you different from other people?' And they will try to learn more about Islam. In this way, you will open more doors to preaching. Right? So, in this way, you should also try to explore more avenues for preaching.

The Mulaqat concluded with the Khuddām having the honor of a group photograph with His Holiness (may Allah be his Helper). (Summary prepared from Al-Hakam)



# Humanity First International Conference 2025—

Celebrating 30 Years of Serving Humanity

Keynote address by Hazrat Mirza Masroor Ahmad, Khalīfatul-Masīḥ V (may Allah be his Helper)

The conference celebrated thirty years of service to humanity, and was held on 28-30 November 2025 at the Baitul Futūh in Morden, UK. Approximately 500 delegates from over 50 countries were in attendance.

The conference featured many speeches and presentations of interest, including several panel discussions for men and women. Speakers included Atif Mian, Professor of Economics at Princeton University, USA, Dr Gabriela Mota, Medical Director at the Nasir Hospital in Guatemala, and Dr Charles Bouchard, MD, Chairman of the Department of Ophthalmology at Loyola University in Chicago, USA.

The concluding session of the conference was presided over by Hazrat Mirza Masroor Ahmad, Khalīfatul-Masīḥ V (may Allah be his Helper).

Hazrat Mirza Masroor Ahmad said that the members should never lose sight of the noble objective with which the organization was established. Service to humanity was a core objective of the advent of the Promised Messiah (may peace be on him). He repeatedly emphasized helping those in need and stated that kindness and compassion must be shown to everyone without discrimination, as this is the teaching of the Holy Quran. The Promised Messiah explained that a true believer does not only help his own, but rather serves all those in need to the highest possible degree, noting that this was an unparalleled extent of Islam's compassion for all people.

His Holiness, Mirza Masroor Ahmad stated, "Unlike worldly organizations, Humanity First does not serve humanity to garner fame or recognition. Rather, its every act of service rises purely from a devotion to Allah the Almighty and is inspired by His command to tend to the wounds of His creation."

His Holiness emphasized that the doctors and staff must not just be professionally competent but must also hold a heartfelt commitment to serving humanity and easing human suffering.

Over the past two years, Humanity First UK has provided excellent care in those areas which are most affected by the war in Gaza. His Holiness recognized that the local team on the ground in Gaza was most deserving of our gratitude and prayers, since they had set aside their own comfort for those in need with remarkable dignity and courage, driven by a profound desire to demonstrate the mercy and compassion at the heart of Islamic teachings.



His Holiness urged that their humanitarian services should increase exponentially in the years ahead. Addressing them, he stated, "Now is the time to plan for the next three decades. Now is the time to develop a clear vision for the future and to set ambitious goals. Now is the time to take Humanity First to the next level."

Towards the end, Hazrat Mirza Masroor Ahmad (may Allah be his Helper) mentioned that as conflicts are erupting all around the world, a world war could be nigh, and resources will be scarce. Money and valuables will be of little value. Thus, Humanity First should prepare accordingly and make a comprehensive plan for how it will function and provide aid for those in war zones and affected areas, as the fallout from the war would be unprecedented. The priority should remain saving lives and alleviating suffering.

In the past 30 years, Humanity First has responded to over 284 disaster events in 111 countries across six continents, and assisted over 2.9 million victims of earthquakes, floods, droughts, conflict and other types of disaster events. It assisted over a million people during the COVID-19 pandemic across 78 countries. Humanity First also runs 11 hospitals and clinics in Bangladesh, Benin, Cambodia, Congo Republic, Guatemala, Indonesia, Mali, Nigeria, Senegal, with 2 more hospitals under construction in Côte d'Ivoire and Tanzania. It has held medical outreach clinics in 27 countries and treated over 880,000 patients. (Adapted from the report prepared by Al-Hakam)

# Children's Screen Time—Whether on Phones, Tablets or Similar Devices—Should be Kept to an Absolute Minimum

Members of Majlis Khuddāmul-Ahmadiyya, Virginia, USA Meet Hazrat Khalifatul-Masih V  
(may Allah be his Helper)



On 6 December 2025, Hazrat Mirza Masroor Ahmad, the Fifth Khalifa (Caliph), granted an audience to a delegation from the Virginia Region of Majlis Khuddāmul Ahmadiyya USA. During the audience, each delegate had the opportunity to introduce themselves. Afterwards, members sought His Holiness' guidance on a variety of contemporary challenges facing young people.

**Q: How should one respond when confronted with cruelty or injustice within their own family, and how can such strained relationships be improved?**

*Hazrat Mirza Masroor Ahmad stated: "Pray for them (one's relatives), and pray that Allah grants them wisdom and understanding. Also, pray for yourself that Allah gives you the strength to endure. Further, go to them directly and ask what reasons they have for causing you pain, so that those issues can be amicably resolved. You should sit together with mutual understanding."*

*"Allah says in the Holy Qur'an that believers should show mercy to one another. The Holy Prophet (peace and blessings of Allah be upon him) said that believers are brothers to one another, so you should live together in this spirit of harmony... As for the causes of quarrels, whatever reasons you are aware of, strive to remove them. Do not become angry; make reconciliation a habit."*

**Q: How do Ahmadi Muslims respond to bullying or discrimination for being a Muslim at school while remaining true to Islamic teachings?**

In response, His Holiness said: *"You should say, 'I follow a religion and I believe it to be true. If you are defaming Islamic teachings because of someone's actions or deeds, that is not the fault of the teaching itself. It is the fault of those who act wrongly. Islam teaches love and compassion.' So, explain to them what Islam actually*

*says..."*

*His Holiness continued: "If, despite this, they continue (to discriminate), then say, 'Your deeds are your responsibility, and my deeds are mine. I will not say anything to you, because my teaching is to speak gently.' After hearing this, some of them will feel ashamed—those who have any sense of shame—and those who are very stubborn, ignore them."*

**Q: Is it permissible for members of the Ahmadiyya Community to celebrate Eid Milad-un-Nabi, the birth of the Holy Prophet of Islam (peace and blessings of Allah be upon him)?**

*His Holiness replied: "When vehement opposition against Islam increased, Hazrat Khalīfatul-Masīḥ II initiated the idea that we should hold a gathering in remembrance of the Holy Prophet (peace and blessings of Allah be upon him), in which his noble life would be recounted. After that, other Muslims adopted it and began to celebrate it specifically as the birthday of the Holy Prophet (peace and blessings of Allah be upon him)."*

*However, His Holiness went on to explain that this festival was never observed by the Holy Prophet (peace and blessings of Allah be upon him), nor by his successors or companions. Rather, it emerged centuries after his passing and therefore holds no authentic basis in Islamic tradition.*

*His Holiness continued: "Originally, it was the Ahmadiyya Muslim Community that began holding such gatherings [in remembrance of the Holy Prophet], but Hazrat Muslih Mau'ūd [the Second Caliph of the Ahmadiyya Muslim Community] said that it should not be confined to one day. He instructed that the life of the Holy Prophet (peace and blessings be upon him) should be remembered throughout the entire year, that his*



noble example should be presented continuously, and that efforts should be made to act upon it. This is the true purpose of commemorating him. Simply holding a gathering, delivering speeches, lighting lamps, chanting slogans, and then insulting others brings no benefit.”

His Holiness further said: “In Pakistan, non-Ahmadis hold gatherings, but instead of recounting the life of the Holy Prophet (peace and blessings of Allah be upon him), they curse the Promised Messiah (peace be upon him) and Ahmadis. So, what benefit can such celebrations have?”

As for us, we must not celebrate Eid Milad-un-Nabi as a festival, but rather present the life and character of the Holy Prophet (peace and blessings of Allah be upon him) to people throughout the entire year. That is our teaching, and that is what we do. There is no need for a special day—the need is for the whole year.”

Another attendee asked:

**Q: How can Ahmadi Muslims today effectively convey Islam’s true message in a world that is becoming more and more polarized?**

His Holiness responded by emphasizing that the real teachings of Islam, centered on love, harmony and peace, must be communicated to the wider world with far greater effort. He reminded the delegation that many people still do not know what Ahmadiyyat is, nor do they understand Islam’s core principles, such as caring for the poor and orphans, resolving conflicts, upholding justice and serving humanity.

His Holiness highlighted the importance of actively promoting Islam’s true teachings by drawing upon his public addresses—including his address at the Humanity First Conference, the inauguration of the Baitur Raheem Mosque in Cardiff, and those compiled in Pathway to Peace. He emphasized the need to counter anti-Islamic narratives by showing that loyal citizenship and diligent service to one’s country are fundamental Islamic values. His Holiness noted that this is among the greatest challenges facing the Community today.

Another attendee asked His Holiness:

**Q: How can we tackle phone and social media addiction?**

Hazrat Mirza Masroor Ahmad responded: “I have been saying for a long time that children’s screen time—whether on phones, tablets, or similar devices—should be kept to an absolute minimum. It affects their eyesight and it affects their mental development. Unfortunately, nowadays, schools themselves begin issuing iPads to children after a certain age and instruct them to complete their work and homework on these devices. It has reached a stage now where people around the world are beginning to realize the (harmful) consequences.”

His Holiness continued: “Recently, a law was passed in Australia banning children from using social media. This has caused significant debate. Denmark is now considering similar measures; other countries are doing the same, and even here, discussions have begun. They themselves have realized the harm... So, explain to your children that excessive screentime damages their eyesight and lessens their attention spans. Even if they

wish to watch a program on the television or iPad, their screen time should not exceed one hour. Explain it in such a way that they understand it is for their own good, and show them that the world itself is now acknowledging the harm.”

Continuing on the negative effects of social media, Hazrat Mirza Masroor Ahmad said, “Social media—you know that it is harmful. We all know it causes addiction. We know it damages our family relationships, our social relationships, and even affects our work and businesses. It is causing harm, and you are aware of it. When you know all this and still continue using it in the same way, what else can it be called except foolishness? The only solution is to have firm determination that you will not fall into these harmful practices. Allah the Almighty has commanded that we avoid vain and useless habits—and all of this falls under such vain pursuits...”

Guiding Ahmadi Muslims on how to avoid or limit the use of social media and use of devices, His Holiness said: “The way to avoid it is to recite istighfar, and to develop a strong resolve that you will not engage in such things. Tell yourself firmly: ‘I will not do this. If I watch one program, I will stop at one; I will not go further than this.’ Only then can this addiction be removed... A believer should possess strong willpower and should pray that Allah protects them from such vain pursuits. And when you set the right example, you will be able to guide your children...”

His Holiness further said: “I have also mentioned before that such habits are contrary to basic manners. If people are sitting together and two are engaged in conversation while a third or fourth person is absorbed in their phone, this is not good etiquette. Explain to children that when you are sitting together, you should not engage in something others cannot understand. A gathering should involve matters of common interest. But if everyone is on their phone, where will the common interest be?”

Towards the end of the sitting, an attendee sought His Holiness’ guidance on:

**Q: How to strengthen and deepen one’s faith?**

Hazrat Mirza Masroor Ahmad responded, “Pray to Allah that He strengthens your faith. One must seek help from Allah for this. In Surah al-Fātiha, we recite ‘Guide us on the right path’—pray this again and again. When you recite it sincerely, Allah will show you the true path...Then you must safeguard the five daily prayers. Guarding your prayers is essential. Read the Holy Qur’an and strive to understand its meaning so that you may truly know what faith is. Otherwise, merely calling yourself a Muslim or an Ahmadi means nothing if you do not know what Islamic teachings are. Similarly, you should also read the literature of the Community. If you do not know Urdu, then read the books of the Promised Messiah (peace be upon him) in English, especially the different topics cited under ‘the Essence of Islam.’ Through this, your faith will grow and increase. When you acquire religious knowledge, your faith strengthens and along with that, continue to pray.” (Adapted from summary prepared by Al-Hakam)

# An Ahmadi Muslim Should Trust Allah and Be Regular in Supplication, Firm in Faith, and Determination

Majlis Khuddāmul Ahmadiyya from Virginia's region of the USA meets Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V (may Allah be his Helper)

A delegation of from the Virginia Region of Majlis Khuddam-ul-Ahmadiyya, USA, met Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V (may Allah be his Helper) at Islamabad, Tilford on 29 December 2025. Khuddam were graciously granted permission to ask questions for their guidance on spiritual and worldly matters.

**A Khadim asked how one can balance the obligation of honoring parents with the need to make independent decisions in matters of faith and worldly life.**

*Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V (may Allah be his Helper) referred to the Quranic injunction to honor one's parents. He explained that even if parents are strict and scold, one must never speak back to them disrespectfully. The Holy Quran commands not to utter even a word of contempt.*

*The only exception to obedience is if they forbid one from performing religious duties or act against the Sharia. In such a case, one should not obey that specific command, but even then, one must remain silent and continue one's own work without speaking insolently to them.*

*Regarding independence in worldly matters, one has the right to choose. For instance, in education, if parents wish for their child to become an engineer but the child prefers computer science or finance, the child has the right to pursue their interest. Similarly, regarding marriage, if parents propose a match, one should pray and then decide. If one feels the marriage will not work and could ruin the lives of both parties, they should politely and respectfully explain this to their parents.*

**A Khadim sought guidance on how to manage reading Jamā'at books alongside his secular studies and which should be prioritized.**

*Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V (may Allah be his Helper) broke down the 24 hours of a day to illustrate that time management is entirely possible. He calculated that if one allocates six hours for sleep, two hours for meals and two hours for offering the five daily prayers with due attention, this amounts to 10 hours. Also, even with a one-hour commute and six hours spent at university, followed by two to three hours of study at home, a person is still left with approximately four hours of free time. Is it not possible to set aside even one hour from this remaining time for religious knowledge?*

*Huzoor (may Allah be his Helper) advised the Khadim to recite at least three or four Rakoos of the Holy Quran after the Fajr prayer on time. If time permits, he should spend 15 to 20 minutes reading religious literature then; otherwise, he should make it a habit to read for half an hour before going to sleep. This could include books of the Promised Messiah (may peace be on him), Hadith or the commentary of the Holy Quran.*

*If one claims, they are too tired from their secular*

*studies to read religious books, it implies that their preference is the world rather than faith. He reminded the Khadim of his recent sermons emphasizing the importance of setting priorities. To regulate one's life, create a proper chart or planner. Even dedicating a small amount of time daily will gradually develop an interest. Furthermore, weekends offer additional time where one can dedicate a couple of hours to studying Jamā'at literature.*

**A Khādim mentioned his interest in history and asked how he could use this interest to serve the Jamā'at.**

*Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V (may Allah be his Helper) appreciated the subject, noting that a good grasp of history allows one to serve the Jamā'at effectively. He advised the Khādim to study Islamic history and conduct research in archaeology. History is an interesting subject that connects one to the past, the advent of Islam, Muslim periods, kings, conquerors, and the history of Khilafat. He was advised to learn the history of the Ahmadiyya Muslim Jamā'at (Tarikh-e-Ahmadiyyat), reading whatever is available in English.*

**A Khādim, who is the grandson of the late Maulana Attaullah Kaleem, asked Huzoor (may Allah be his Helper) to share a memory of his grandfather and sought advice on how to follow in his footsteps as a devoted servant of Islam Ahmadiyyat.**

*Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V (may Allah be his Helper) stated that although he did not work directly with Maulana Attaullah Kaleem—as he had already left Ghana when he arrived there. He had heard and seen that he was a deeply devoted waqif-e-zindagi. He served with great dedication in Ghana, Germany and everywhere he was posted.*

*Maulana Attaullah Kaleem was regular in Tahajjud and would pray fervently for the Jamā'at, the people and his work. He possessed a firm belief and sincerity. Despite the deteriorating economic conditions in Ghana at the time, he never complained and always spoke with a smile, placing his complete trust in Allah. This trust and dedication are the reasons for the blessings seen in his progeny today.*

*The Khādim was advised that if he wishes to follow in his footsteps, he must cultivate trust in Allah, regularity in salat, Du'a, firm faith, and determination.*

**The Regional Nazim Waqar-e-Amal asked how to instill the spirit of Waqar-e-Amal (dignity of labor) in Khuddām who try to avoid hard labor or tasks that might**



**dirty their hands.**

*Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V (may Allah be his Helper) pointed out that the very English translation of the department is “Dignity of Labor.” He advised the Nazim to tell the Khuddām that this work is their dignity. The Holy Prophet (may peace and blessings of Allah be on him) was the most refined and cleanliness-loving person, yet when the situation demanded, he performed hard labor. In the example of one of the battles, where the Holy Prophet dug the trench and carried stones alongside his Companions to the extent that his body and hair were covered in dust. (Sahih al-Bukhari, Hadith 2837)*

*If the Holy Prophet could do this, then who are we to shy away? As Muslims, we must follow his blessed example. Such work brings honor and earns reward from Allah and the physical exertion is also good for one’s health.*

**A student who intends to become a doctor asked for guidance on how to maintain a strong bond with Allah alongside professional success.**

*Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V (may Allah be his Helper) stated that there are many Ahmadi Muslim doctors who are exemplary in their prayers and Tahajjud while also serving the faith. He gave the example of Hazrat Dr. Syed Abdus Sattar Shah (may Allah be pleased with him), the maternal grandfather of Hazrat Khalifatul-Masih IV (may Allah shower His mercy on him), who was a Companion of the Promised Messiah. He would preach the message of Islam Ahmadiyyat while working at the hospital. Huzoor (may Allah be his Helper) narrated an incident where Dr. Sahib was preaching in his area when a man, in a fit of rage, threw a heavy clay pot at him, breaking his head. Dr. Sahib went to the hospital, had his wound dressed and returned. He found the man waiting, apologizing profusely, and fearing police action. Dr. Sahib forgave him immediately and invited him to listen to the message. The man was so moved by this high moral character that he accepted Ahmadiyyat, saying that the display of character had proved the truth of the Jamā’at to him.*

*Huzoor (may Allah be his Helper) also mentioned Hazrat Dr. Khalifa Rashid-ud-Din (may Allah be pleased with him), another Companion and a civil surgeon. Despite a high salary for that time, he would donate generously whenever the Promised Messiah made an appeal for funds to publish literature, often sacrificing his own needs for the sake of the faith.*

*Huzoor (may Allah be his Helper) then gave a similar example of Hazrat Khalifatul-Masih I (may Allah be pleased with him), who generously served both the faith and the poor patients who visited him.*

*The Khādim was advised that a doctor should be humble and polite. A doctor’s kind and smiling demeanor is half the cure, whereas an intimidating attitude can worsen the patient’s condition. He instructed him to treat poor patients with special care and compassion, while charging fees from those who can afford it. This behavior constitutes silent Tabligh, which*

*pleases Allah and serves humanity.*

**A Khādim asked how one can raise a voice against political injustice and support human rights globally.**

*Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V (may Allah be his Helper) replied that we must do whatever is within our reach. He mentioned that he speaks on these matters wherever he has the opportunity, such as during his address at Capitol Hill in the USA. He recalled that a senator later admitted to him that while his words were true and appealing, they could not act upon them due to vested political interests. There are powerful lobbies and financial investments currently drive policy. He mentioned how certain groups invest heavily to invite politicians and professionals to specific countries to sway their opinions. In the face of this, true justice cannot be established easily. However, Ahmadi Muslims must continue to raise their voices for absolute justice and equality, demanding that double standards be abandoned. One should strive to promote these values within their own environment and circle of influence as much as possible.*

**A Khādim sought guidance regarding the Shia view that gives preference to the Ahl-e-Bait (family of the Holy Prophet) over the institution of Khilafat.**

*Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V (may Allah be his Helper) explained that the divergence goes deep, with some extreme groups even holding incorrect views regarding the transmission of Prophethood. Regarding the Khulafā-e-Rashideen (that is the Rightly Guided Caliphs), Ahmadi Muslims believe that Hazrat Abu Bakr (may Allah be pleased with him), Hazrat Umar (may Allah be pleased with him) and Hazrat Uthman (may Allah be pleased with him) were equally rightful Khulafā, contrary to the Shia view that Khilafat should have gone directly to Hazrat Ali (may Allah be pleased with him). This dissension was started by rebels and mischief-makers. We hold all four Rightly Guided Khulafā in high esteem and also revere Imam Hassan (may Allah be pleased with him) and Imam Hussain (may Allah be pleased with him). The Promised Messiah condemned the cruelty of Yazid against the Prophet’s grandson, calling him “Yazid the wretched” [paleed], but this does not invalidate the status of the first three Khulafā.*

*Regarding reading the books “Islam Mein Ikhtalafat Ka Aghaz [The Outset of Dissension in Islam] and Khilafat-e-‘Alawi Ke Waqi‘at [Jang-e-Jamal: The Battle of the Camel] by Hazrat Muslih Mau‘ūd (may Allah be pleased with him) to understand the basics of the history of these conflicts. He also noted that the Quranic verse “لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا” (Grieve not, for Allah is with us. [Surah at-Taubah, Ch.9: V.40]) refers to Hazrat Abu Bakr accompanying the Holy Prophet in the cave, serving as a powerful argument for his status. One can explain these points gently to those who are willing to listen.*

**A Khādim asked how Ahmadis can become excellent role models for the world so that others are inspired to follow them.**

*Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V (may Allah be his Helper) began with a humorous*

*anecdote about a man who listened to the entire story of Yusuf (may peace be on him) and Zulaikha all night, only to ask in the morning if Zulaikha was a man or a woman. He has been answering this very question in his sermons for years: the way to become a role model is to act upon the Conditions of Bai'at. Many people write to him saying they accepted Ahmadiyyat not by reading literature initially, but by observing the high moral conduct of Ahmadi Muslims. The Promised Messiah emphasized that mere words are of no value without action. For an example of a cleric who delivered a fiery sermon on sacrifice. When his wife, moved by the speech, offered*

*her gold bangles, the cleric refused to give them, admitting his speech was for others, not for himself. Such hypocrisy has no effect. To inspire the world, Ahmadi Muslims must ensure their actions match their words and show practical examples of sacrifice and high morals.*

The Mulaqat concluded with the Khuddām having the honor of a group photograph with Huzoor (may Allah be his Helper) and each attendee was graciously gifted a pen. (Adapted from the summary prepared by Al-Hakam dated January 1, 2026)

## Keep The Pledge of Allegiance Firmly in View

**Concluding address of Jalsa Salana Qadian 2025 by Hazrat Mirza Masroor Ahmad, Khalīfatul-Masīḥ V (may Allah be his Helper)**



On 28 December 2025, Hazrat Mirza Masroor Ahmad, Khalīfatul Masīḥ V (may Allah be his Helper) delivered the concluding address of Jalsa Salana Qadian 2025 at the Masroor Hall, Islamabad, Tilford, UK. A brief summary is presented below:

The Promised Messiah (may peace be on him) said:

“Do not consider this Jalsa to be equivalent to any ordinary worldly gathering. The fact of the matter is that it is founded upon the pure support of truth and the propagation of Islam. The foundation stone of this Jamaat has been laid by Allah the Almighty Himself, and nations have been readied that will soon come to join its fold.” (Majmu‘ah-e-Ishtiharat [2019], vol. 1, p. 361)

His Holiness said that today, we are witnessing that Jalsa Salana gatherings are being held across the world, and just as the Promised Messiah had foretold, nations are becoming part of these assemblies. The town of Qadian, once unknown to the world, has now become a focal point of global attention. According to the latest information, the current Jalsa includes representation from thirty-seven countries, comprising participants from diverse regions and nations.

This reality stands as clear evidence that the support

and succor of Allah the Almighty accompany this Jalsa. However, the true benefit of this gathering can only be attained by those who strive to fulfil the pledge they made with the Promised Messiah. Only then can we become rightful heirs to the prayers he offered for those who attend the Jalsa.

The Jalsa attendees must have listened to many scholarly and thought-provoking speeches during this Jalsa, but these addresses will only yield benefit in their practical lives if they keep their pledge of allegiance firmly in view. Over time, people often forget the basis upon which they entered into Bai'at and lose sight of the true purpose of being an Ahmadi Muslim.

The Promised Messiah was raised for the purpose of bringing back, in a practical and transformative manner, those who had drifted away from the true teachings of Islam, so that they might once again become the kind of Muslims the Holy Prophet Muhammad, peace and blessings of Allah be upon him, sought to cultivate. This was the very purpose for which Allah the Almighty sent the Holy Prophet, who brought about pure and profound transformations among his Companions (may Allah be pleased with them), molding them into the finest and exemplary Muslims. This objective must always remain at the forefront of our minds.



The Promised Messiah laid down several conditions in the pledge of Bai'at. Foremost among these conditions is the avoidance of shirk (associating partners with God). Shirk does not merely consist of prostrating before someone; rather, as the Promised Messiah explained, if a person gives precedence to their own actions, schemes, or ego over Allah the Almighty, they are, in effect, setting up an object of worship alongside God.

The Promised Messiah stated that those who enter into Bai'at with him must also affirm that they will never speak falsehood, nor will they commit adultery. In the present age, through television and other forms of media, such content frequently comes to the fore, which, even if it does not lead to wrongdoing in practice, nevertheless gives rise to immoral and corrupt thoughts. It is therefore essential that we remain vigilant and safeguard ourselves against all such influences.

He further instructed that the five daily prayers should be offered in accordance with the command of Allah and His Messenger (may peace and blessings of Allah be on him), and that one should strive to observe Tahajjud. Moreover, one should invoke blessings upon the Holy Prophet, peace and blessings of Allah be upon him, seek forgiveness for one's sins, repeatedly reflect upon the favors of Allah the Almighty, and express gratitude for them.

The Promised Messiah also stated that one who has entered into a pledge of Bai'at with him must never inflict any form of unjust harm upon the creation of Allah the Almighty in general, and upon Muslims in particular, under the influence of selfish passions—whether through the tongue, the hand, or by any other means.

Furthermore, the Promised Messiah emphasized that in all circumstances—whether in times of hardship or in times of prosperity—one must remain steadfastly loyal to Allah the Almighty.

We must also guard ourselves against false customs, immoral practices and the pursuit of base desires, and instead adopt the commandments of the Holy Quran as our guiding code of life. All these matters require serious self-examination. We must ask ourselves whether we are truly acting upon the commands of Allah and His Messenger.

The Promised Messiah stated that whoever has entered into Bai'at with him must abandon arrogance and adopt virtues such as humility, good moral conduct, gentleness, and meekness—only then can one become a true Ahmadi. We should keep all these matters before us and continuously assess the extent to which we are acting upon them.

The very purpose of Jalsa Salana is to act upon the teachings articulated by the Promised Messiah and to assess the extent to which we are implementing them in our lives. He clearly stated that this is a religious gathering, initiated under the special support of Allah the Almighty, so that He may transform us into truly Godly individuals.

All those attending the Jalsa, as well as those participating through MTA, have pledged allegiance to

these very principles. And just as the Promised Messiah foretold that nations would join this Jalsa, this prophecy too has been fully realized.

The Promised Messiah explained that in order to act upon these teachings and to guide people onto the straight path, it is essential that we cultivate righteousness (Taqwa) within ourselves. On one occasion, he stated that mere rhetoric is of no avail without practical action. If we wish to discharge the true right of Bai'at, we must adopt Taqwa. If we do so, we will enter the strong fortress of Allah the Almighty. If we are confronted by nations that view us with hatred and contempt, the only way to withstand such opposition is to purify our inner selves; once we do so, the help of Allah the Almighty will surely be with us.

The Promised Messiah further stated that if one has entered into Bai'at with him, then they must also engage in self-reformation and repentance, and develop a sincere concern for acting upon the commitments they have made with him.

In order to attain these qualities, seeking Istighfar is also essential. To rely on supplication and personal schemes while abandoning Allah the Almighty is also a form of folly. The true benefit of Bai'at lies in witnessing a clear and manifest transformation within one's life.

Although it is permissible to combine prayers and offer them together, it is not acceptable to claim forgetfulness and fail to offer the prayers altogether. Ahmadi, in particular, must safeguard themselves against such negligence.

The Promised Messiah stated that a tree which bears no fruit is uprooted and discarded by the gardener. Therefore, if we have entered into Bai'at, we must fulfil its conditions so that no opposition may cause us harm. We should establish a firm relationship with Allah the Almighty, so that He Himself may care for us, and no one may be able to cause us any injury.

The Promised Messiah advised us to live as brothers and exist as one united people. This should be the distinguishing feature of the Jamā'at, and indeed one of its defining signs. Remove hostility from among ourselves and occupy ourselves with great and noble works. People will oppose us, but respond to them with gentleness and never allow passion to govern our actions. This is his exhortation; remember it as a solemn testament.

The Promised Messiah offered prayers for his followers that they may attain the pleasure of Allah the Almighty and become seekers of His mercy.

His Holiness then led everyone in silent prayer.

At the end, His Holiness announced the attendance figures for Jalsa Salana Qadian 2025 and also provided updates on the participation at various other Jalsas being held simultaneously across the world. Excluding those listening from home, the total number of participants connected through the Jamaat's system was around 40,000. (Adapted from the summary prepared by Al-Hakam)

# A Renewed Call by Hazrat Khalifatul-Masih V to Fulfill the Conditions of Bai'at

His Holiness (may Allah be his Helper) Delivers the Concluding Address of Jalsa Salana Qadian 2025



On December 28, 2025, Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V (may Allah be his Helper), delivered the concluding session of Jalsa Salana Qadian 2025 from Islamabad, Tilford, UK.

After Tashahhud, Ta'awuz, and the recitation of Surah al-Fatihah, Huzoor began his address. A summary is presented below.

The Promised Messiah (may peace be on him) said:

“Do not consider this Jalsa to be equivalent to any ordinary worldly gathering. The fact of the matter is that it is founded upon the pure support of truth and the propagation of Islam. The foundation stone of this Jamā'at has been laid by Allah the Almighty Himself, and nations have been readied that will soon come to join its fold.” (Majmu'ah-e-Ishtiharat [2019], vol. 1, p. 361)

Huzoor said that today, we are witnessing that Jalsa Salana gatherings are being held across the world, and just as the Promised Messiah had foretold, nations are becoming part of these assemblies. The town of Qadian, once unknown to the world, has now become a focal point of global attention. According to the latest information, the current Jalsa includes representation from thirty-seven countries, comprising participants from diverse regions and nations.

This reality stands as clear evidence that the support

and succor of Allah the Almighty accompany this Jalsa. However, the true benefit of this gathering can only be attained by those who strive to fulfil the pledge they made with the Promised Messiah. Only then can we become rightful heirs to the prayers he offered for those who attend the Jalsa.

The Jalsa attendees must have listened to many scholarly and thought-provoking speeches during this Jalsa, but these addresses will only yield benefit in their practical lives if they keep their pledge of allegiance firmly in view. Over time, people often forget the basis upon which they entered into Bai'at and lose sight of the true purpose of being an Ahmadi Muslim.

The Promised Messiah (may peace be on him) was raised for the purpose of bringing back, in a practical and transformative manner, those who had drifted away from the true teachings of Islam, so that they might once again become the kind of Muslims the Holy Prophet Muhammad, peace and blessings of Allah be upon him, sought to cultivate. This was the very purpose for which Allah the Almighty sent the Holy Prophet who brought about pure and profound transformations among his Companions (may Allah be pleased with them), molding them into the finest and exemplary Muslims. This



objective must always remain at the forefront of our minds.

The Promised Messiah laid down several conditions in the pledge of Bai'at. Foremost among these conditions is the avoidance of shirk (associating partners with God). Shirk does not merely consist of prostrating before someone; rather, as the Promised Messiah explained, if a person gives precedence to their own actions, schemes, or ego over Allah the Almighty, they are, in effect, setting up an object of worship alongside God.

The Promised Messiah stated that those who enter into Bai'at with him must also affirm that they will never speak falsehood, nor will they commit adultery. In the present age, through television and other forms of media, such content frequently comes to the fore which, even if it does not lead to wrongdoing in practice, nevertheless gives rise to immoral and corrupt thoughts. It is therefore essential that we remain vigilant and safeguard ourselves against all such influences.

He further instructed that the five daily prayers should be offered in accordance with the command of Allah and His Messenger (may peace and blessings of Allah be on him), and that one should strive to observe Tahajjud. Moreover, one should invoke blessings upon the Holy Prophet, peace and blessings of Allah be upon him, seek forgiveness for one's sins, repeatedly reflect upon the favors of Allah the Almighty, and express gratitude for them.

Furthermore, the Promised Messiah emphasized that in all circumstances—whether in times of hardship or in times of prosperity—one must remain steadfastly loyal to Allah the Almighty.

We must also guard ourselves against false customs, immoral practices, and the pursuit of base desires, and instead adopt the commandments of the Holy Quran as our guiding code of life. All these matters require serious self-examination. We must ask ourselves whether we are truly acting upon the commands of Allah and His Messenger in their entirety.

The Promised Messiah stated that whoever has entered into Bai'at with him must abandon arrogance and adopt virtues such as humility, good moral conduct, gentleness, and meekness—only then can one become a true Ahmadi. We should keep all these matters before us and continuously assess the extent to which we are acting upon them.

The Promised Messiah further emphasized complete obedience to him—that all these recognized virtues should be practiced solely for the sake of Allah the Almighty—and that one should strive to uphold them until the very end of life.

The Promised Messiah appeared for the sole purpose of removing the dust that had settled upon the face of Islam, purifying it and presenting it afresh in its pristine form. For this mission, a community was to be prepared

that would continue this work.

The very purpose of Jalsa Salana is to act upon the teachings articulated by the Promised Messiah and to assess the extent to which we are implementing them in our lives. He clearly stated that this is a religious gathering, initiated under the special support of Allah the Almighty, so that He may transform us into truly Godly individuals.

It is only through Taqwa that our identity as Ahmadi Muslims can truly benefit us. The Promised Messiah stated that even if one attains the elementary stages of Taqwa, the grace of Allah the Almighty may still be bestowed. If a person lacks Taqwa and yet complains that their prayers have not been accepted, this constitutes a matter of ignorance. Accordingly, the Promised Messiah emphasized that it is incumbent upon every member of his Jamā'at to tread the paths of righteousness and to partake of an ever-increasing share of faith.

The Promised Messiah stated that a tree that bears no fruit is uprooted and discarded by the gardener. Therefore, if we have entered into Bai'at, we must fulfil its conditions so that no opposition may cause us harm. We should establish a firm relationship with Allah the Almighty, so that He Himself may care for us, and no one may be able to cause us any injury.

The Promised Messiah (may peace be on him) advised us to live as brothers and exist as one united people. This should be the distinguishing feature of the Jamā'at, and indeed one of its defining signs. Remove hostility from among ourselves and occupy ourselves with great and noble works. People will oppose us, but respond to them with gentleness and never allow passion to govern our actions. This is his exhortation; remember it as a solemn testament.

Each one of us should strive to be counted among such people and be prepared to serve in the propagation of faith. By the grace of Allah, a special group of Wāqifin-e-Nau is also being prepared, and they must keep these admonitions of the Promised Messiah (may peace be on him) firmly in mind. Every individual should strive to walk the path of Taqwa and become an heir to the prayers of the Promised Messiah (may peace be on him).

The Promised Messiah offered prayers for his followers that they may attain the pleasure of Allah the Almighty and become seekers of His mercy.

Huzoor then led everyone in silent prayer.

At the end, Hazrat Amirul Momineen (may Allah be his Helper) announced the attendance figures for Jalsa Salana Qadian 2025 and also provided updates on the participation at various other Jalsas being held simultaneously across the world. Excluding those listening from home, the total number of participants connected through the Jamā'at's system was around 40,000.

(Adapted from the summary prepared by Al-Hakam)

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

## New ReadHadith Mobile Application

Hazrat Khalifatul-Masih V (may Allah be his Helper) launched the New ReadHadith Mobile Application in a Mulaqat with the alislam.org team on 7 February 2026 at Islamabad, Tilford.



### Quran Search, AI Assistant, References and Citations



Image: Screenshot/ ReadQuran.app

Qamar Suleiman presented updates regarding the Quran section

of the website. He reported that significant enhancements had been

made to the search functionality, alongside the integration of direct



links to additional references and aḥādīth.

He explained that while users could previously search for specific Arabic words or English keywords, a new “search assistant” powered by Artificial Intelligence (AI) had been introduced. This feature allows users to search for broader topics or subjects. The AI analyses the translations and commentaries to identify relevant verses even if the specific keyword does not appear in the text.

To demonstrate, the presenter searched for “love for Allah,” a topic mentioned in Huzoor’s (may Allah be his Helper) sermon the previous

day. The system immediately retrieved the relevant verse from Surah Aal-e-Imran. A search for “purpose of life” similarly yielded the specific verse from Surah Adh-Dhariyat.

The team highlighted the addition of references. Alongside the existing Tafsir links, users can now access citations from the books of the Promised Messiah (may peace be on him) and the Khulafā, including sermons. A demonstration showed that clicking on the reference option for a verse in Surah al-Ma’idah displayed links to Ruhani Khazā’in, Malfūzāt and books of the sermons of various Khulafā.

The presenter displayed how a verse is mapped to specific pages in Jamā’at literature, such as Khutbat-e-Mahmud, allowing the user to jump directly to the page where the verse is discussed.

Huzoor expressed satisfaction with the improvements, particularly the addition of Hadith references and citations. He advised that a user guide or tutorial should be created to explain how to open and navigate these references, ensuring that even those who are not technically minded can utilize the features effectively. The team confirmed they would add such a guide.

## ReadHadith.app and AI cautions

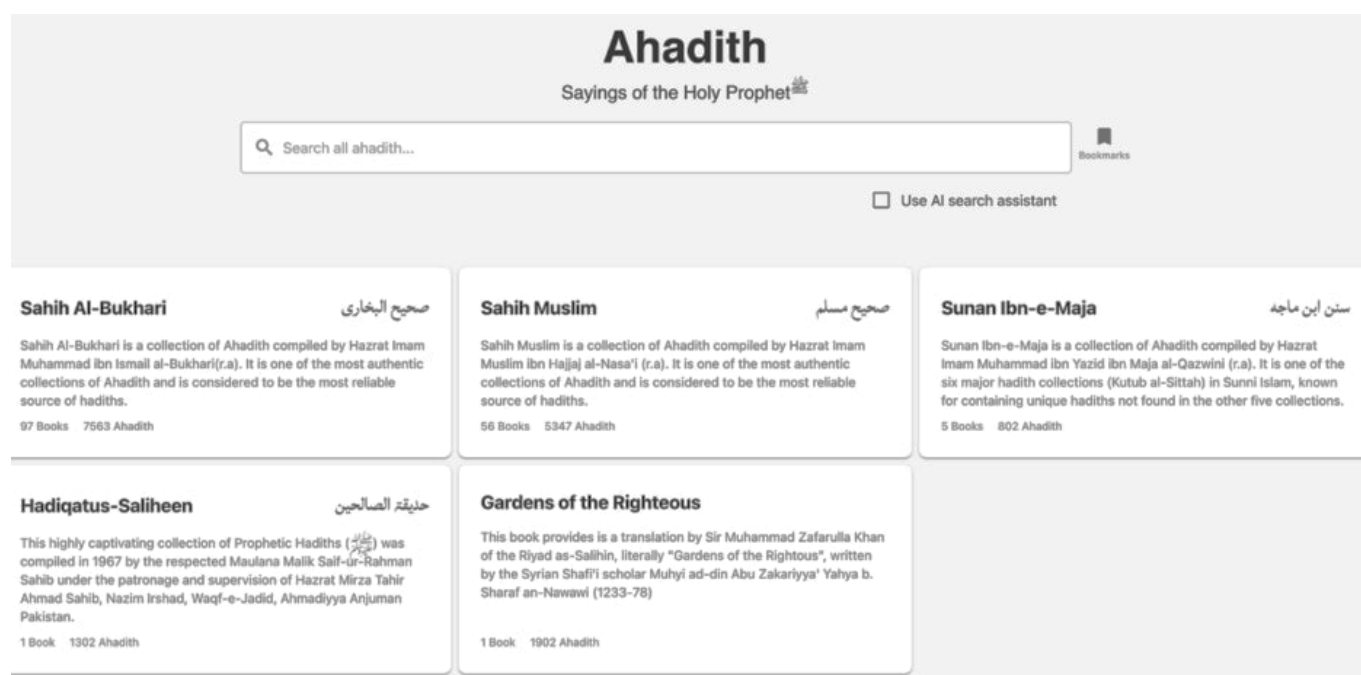


Image: Screenshot/ ReadHadith.app

Masood Nasir presented the new Hadith application and database, accessible via ReadHadith.app. He explained that a dedicated database had been created to facilitate the reading and searching of Hadith alongside the Quran app.

The database currently includes Urdu translations of Sahih al-Bukhari, Sahih Muslim, one volume of Sunan Ibn Majah, Hadiqat-us-Salihin and the English translation of Riyad-us-Salihin (Gardens of the Righteous). Upon enquiry from Huzoor, he noted that the English

translation of Sahih al-Bukhari’s first volume would be added later.

It was reported that the database was prepared by missionaries assigned to Alislam, with significant effort from Junaid Aslam.

Huzoor was shown the interface, where users can browse by collection or topic. A key feature highlighted was the linking of “related aḥādīth.” If a Hadith appears in one chapter but is also narrated elsewhere under a different topic, the system links them, allowing the user to view all related narrations across the

collection. Important text is bolded for emphasis and Quranic verses mentioned within aḥādīth are hyperlinked to the Quran app. Conversely, the Quran app also links back to relevant aḥādīth.

Huzoor referenced recent reports warning against over-reliance on AI. The presenter acknowledged this, noting that they had tested the AI and found it could sometimes provide incorrect references or subject matter. Huzoor stressed the importance of verifying the references provided by the AI.

## Launch of the Mobile Hadith App



Bilal Ahmad presented the dedicated mobile app for iOS and Android. He explained that the app supports offline use, as collections are saved to the device. It includes features for bookmarking, sharing, font resizing and switching between

light and dark themes.

The app searches through the entire collection to find specific topics. A feedback button was also included for users to report issues directly to the team.

Dr Nasim Rehmatullah, Chairman Alislam, then presented the phone, upon which Huzoor graciously launched the app.

## Hyperlinking in Al-Hakam and Al-Fazl

Danial Mahmood, a missionary serving with the Alislam team, presented the project to hyperlink articles in Al-Hakam and Al-Fazl. He recalled Huzoor's previous instruction to connect publications directly to original source material.

He reported that over 200 articles and the past year's Friday sermons had been processed. Now, when a reader encounters a quote from the Promised Messiah (may peace be on him), a Quranic verse, or a hadith within an article, they can

click the citation to be taken directly to the original page or verse on Alislam. This ensures that readers do not have to rely on secondary citations but can instantly verify the context from authoritative sources.

## AI and Authentic Content

Faraz Ahmed presented on the interaction between AI and Alislam. He explained that the team is working to ensure AI systems are guided towards authentic Ahmadiyya content.

He demonstrated that the website has been formatted so that

AI crawlers can read it efficiently. As a result, when AI tools are asked questions—such as finding the latest Friday Sermon—they now provide correct answers with citations linking back to Alislam. He also noted that the team has enabled options for major platforms to train their models on Alislam content,

ensuring AI learns from reliable sources rather than misinformation.

He concluded by stating that the team's goal is to ensure their content influences AI, rather than AI influencing their content.

## Marketing and Analytics

Salman Sajid presented the marketing and analytics report. Following Huzoor's previous instruction to better promote features and collaborate with other

departments, the team had revamped their newsletter, achieving a thirty-five percent open rate, which is significantly higher than the industry standard.

The team also collaborated with MTA to produce a series on the Quran and science and used social media channels to highlight the digital library.



Regarding analytics, it was reported that engagement time on the new website had increased significantly. Huzoor queried a spike in the user graph in July and October. The July spike was attributed to Jalsa Salana and the

October increase to the various Ijtimas.

Huzoor expressed satisfaction with the report, noting that it reflected genuine achievement and hard work, rather than mere

reporting. Huzoor mentioned that he personally visits the site and finds the new features, particularly the Quran search functionality, to be very useful. He also appreciated the inclusion of the Hadith and other references.

## Conclusion

Brief introductions were given by the remaining team members, including those working on the library project, OpenQuran, e-books, mobile apps, quality assurance and the Friday Sermon section. It was noted that the digital library now hosts over 1,500 books.

As the meeting concluded, the team had the honor of a group photograph with Huzoor. Huzoor graciously gifted pens to the attendees before taking leave. (Adapted from Summary prepared by Al-Hakam dated 12 February 2026)

## Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V (may Allah be his Helper), Guides on Marriage, Retirement and Community Support During a Meeting with Ansar from the Central East Region of the US



A delegation of Ansar from the Central East Region of the United States had a Mulaqat with Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V (may Allah be his Helper) on April 6, 2026, at Islamabad, Tilford.

His Holiness guided the Ansar present in particular and the whole Jamā'at in general on the following aspects.

### Guidance on moral training and the issue of delayed marriages

One Nasir asked how members of Majlis Ansarullah should guide children who were delaying marriage or refusing it altogether.

Huzoor (may Allah be his Helper) explained that when parents provide proper moral training from an early age, children come to understand their responsibilities and also begin praying for their future. In some cases, highly educated girls are unable to find suitably matched boys, while boys, owing to their own expectations and the excessive freedom of modern society, may develop unrealistic demands and reject many potential matches. Huzoor said that Ansar should focus on the moral training of their households. He added that this process should begin from the age of Khuddamul-Ahmadiyya and continue thereafter, so that young people may properly recognize their responsibilities. Huzoor also pointed out that, for this reason, Markaz has appointed more than one Secretary

Rishta Nata in various Jamā'ats and that Rishta Nata committees have also been formed, comprising representatives from Ansarullah, Lajna Imaillah, Khuddāmul-Ahmadiyya, and the Jamā'at administration. If all such office-bearers and bodies work together in a spirit of cooperation and collaboration, much good work can be achieved.

Nevertheless, Huzoor emphasized that the most important factor remains moral training within the home. Parents, he said, should help their children realize their responsibilities from an early age. Referring to the wider environment in the West, Huzoor observed that children attend colleges and universities where the atmosphere is very open and free, while parents are often preoccupied with their work and livelihood, and therefore fail to spend sufficient time with their children. He remarked that many Ansar may now be retired and able to give time to their children, but perhaps were not able to do so in earlier years. Even so, if they had succeeded in helping their children understand these matters from a young age, that would have been beneficial.

His Holiness also guided the Jamā'at on the following topics:

1. **Preserving the sanctity of the mosque and its premises**
2. **Guidance on moral training and the issue of delayed marriages**
3. **Guidance on organized economic support and professional mentoring**
4. **Making the years after retirement beneficial**
5. **Artificial Intelligence and the limits of reliance in medicine**
6. **Equal treatment of sons and daughters**
7. **Helping those unable to store three months of food**

(Adapted from summary prepared by Al-Hakam Weekly on April 19, 2026)

# Hazrat Khalifatul-Masih Leads the Funeral Prayers of Deceased US Ahmadis

## Hazrat Khalīfatul-Masīḥ V (may Allah be his Helper) Leads the Funeral Prayer in Absentia of the Following Deceased Ahmadi Muslims of the US

### Azizur-Rahman Khalid

Azizur Rahman Khalid was a missionary who recently passed away in the USA. He served as a missionary in various African countries and in various capacities in Pakistan. His grandson, Hamza Ubaidullah, is also a missionary, and Azizur-Rahman Khalid would recount to him the struggles that he faced early on as a missionary, particularly the struggle of finding food. His

### Rehana Basma wife of Syed Ahmad Nasir

Rehana Basma wife of Syed Ahmad Nasir passed away recently. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allāh we belong and to Him shall we return. (Al-Baqarah 2:157))]

She was the great-granddaughter of the Promised Messiah (may peace be on him). She was the mother of Fauzia Farhana who has been residing in the US for the last many years. She spent time in Kenya, where her husband was stationed. There, she served the Women's Auxiliary Organization in various capacities. Two of her sons, Syed Tahir Ahmad, and Syed Muzaffar Ahmad, are life devotees serving the Community. She had a profound

### Musarrat Begum wife of Chaudhri Zafar of Sheikhpura, currently residing in New York

Musarrat Begum wife of Chaudhri Zafar of Sheikhpura, currently residing in New York passed away on 13 September 2025. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allāh we belong and to Him shall we return. (Al-Baqarah 2:157))]

She belonged to Chahoor, District Sialkot. Her father, Chaudhri Muhammad Hussain, had the honor of pledging allegiance (Bai'at) at the hand of Hazrat Khalifatul-Masih II (may Allah be pleased with him). She was the cousin of Chaudhri Shah Nawaz and Chaudhri Nabi Ahmad.

The deceased was regular in offering the five daily prayers and recitation of the Holy Qur'an, was observant

### Naveed-us-Sehar Jattala wife of Ramzan-ul-Haq Jattala of California, USA

Naveed-us-Sehar Jattala wife of Ramzan-ul-Haq Jattala of California, USA, passed away on 8 December 2025. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allāh we belong and to Him shall we return. (Al-Baqarah 2:157))]

She was the daughter of the late Chaudhri Muhammad Sharif (former Amir, District Lodhran). The deceased was regularly participating in the activities of Lajna Imā'illāh and had the opportunity to serve in various offices. For several years, she also helped with the decoration and arrangement of the stage at Jalsa

Holiness (may Allah be his Helper) said that he spent some time with him whilst living in Ghana, and he found him to be very hardworking, simple, and selfless. He is survived by two sons and three daughters. His Holiness prayed that Allah may grant him forgiveness and mercy and elevate his station. (From the summary of the Friday Sermon of 5 December 2025 at alislam.org)

love for the Holy Qur'an, and she developed the same love in her children. She always supported others and also encouraged her children to offer financial contributions. She was regular in offering the pre-dawn voluntary prayers and offering the five daily prayers regularly and on time. She was also very hospitable, which has also been attested to by the Fourth Caliph (may Allah shower His mercy on him), who said that when visiting her home, she would go out and ensure to bring hot water for him to perform ablution. She ensured to uphold the honor of the Community. (Taken from the summary of the Friday Sermon of 2 January 2026)

of Tahajjud, hospitable, very sociable, soft-hearted, and compassionate toward the poor. She provided shelter in her home to many needy individuals and arranged for their medical treatment, and generously helped with the marriages of poor girls. She had a deep bond of sincerity and loyalty with Khilafat. She migrated to the US with her husband in 1989. She regularly and enthusiastically participated in Jamā'at programs and was fond of watching MTA programs regularly. She is survived by two sons and three daughters. She was the paternal aunt of Chaudhri Waseem Ahmad (Wakalat-e-Tabshir UK). (Translated by Editor from Al-Fazl International, 19 January 2026)

Salana West Coast USA. She was regular in offering prayers and observing Ramadan fasts. She had the honor of observing I'tikaf multiple times. She regularly recited the Holy Qur'an in the morning as well as in the evening. Reading about the early Companions of the Promised Messiah (may peace be on him) and sharing these accounts with others was one of her qualities. She paid Chanda regularly and on time and had deep love and obedience toward Khilafat. The deceased was a Musiyya. She is survived by her husband and two sons. (Translated by Editor from Al-Fazl International, 26 January 2026)



## Altaf Hussain, son of Malik Muhammad

Altaf Hussain, son of Malik Muhammad Hussain, passed away on October 20, 2025. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allāh we belong and to Him shall we return. (Al-Baqarah 2:157))]

Ahmadiyyat entered his family through his grandfather, Malik Sher Bahadur. The deceased was regular in offering daily prayers and recitation of the Holy Qur'an. He participated generously in charity and financial sacrifices. He was extremely caring toward his neighbors, relatives, friends, and colleagues, and was

## Mustafa Kamaluddin Bhuiyan of Dhaka, Bangladesh

Mustafa Kamaluddin Bhuiyan (of the USA) passed away on September 6, 2025. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allāh we belong and to Him shall we return. (Al-Baqarah 2:157))]

The deceased had the honor of taking Bai'at [pledge of allegiance to the Promised Messiah, may peace be on him,] in 1996 in Dhaka, Bangladesh. He was a sincere and active member of the Ahmadiyya Muslim Community. His parents, brother, wife, and both sons were strongly opposed to the Ahmadiyya Muslim Jama'at; nevertheless, he always maintained a relationship of sincerity and loyalty with the Ahmadiyya Muslim Community. He was regular in paying financial

known as a very kind-natured, loyal, humble, and sincere person.

He used to provide free homeopathic medicines to Ahmadis as well as to non-Ahmadi members, and would often personally deliver the medicine to their homes. He took special care in serving and looking after his parents. By the grace of Allah, he was a Musi. He left behind his two daughters. (Translated from Al-Fazl International, February 25, 2026)

contributions.

He was very hospitable by nature and was blessed with the opportunity to perform Hajj [pilgrimage to the House of God]. He was regular in offering prayers and listened consistently to the Friday sermons of His Holiness, Hazrat Mirza Masroor Ahmad, the 5th caliph of the International Ahmadiyya Muslim Community. He had the opportunity to serve as Local Secretary for Tarbiyat and as Za'im of Majlis Ansarullah. The deceased was a Musi. Among the bereaved are his non-Ahmadi wife and children, as well as one Ahmadi daughter. (Translated from Al-Fazl International, February 25, 2026)

## Sahibzadi Amatul Jamil, Daughter of Hazrat Muslih Mau'ūd (may Allah be pleased with him) and Wife of Nasir Muhammad Sial

*[Sahibzadi Amatul Jamil passed away on February 19, 2026, in Toronto, Canada. She was about 89 years of age. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allāh we belong and to Him shall we return. (Al-Baqarah 2:157))]]*

Sahibzadi Amatul Jamil who was the youngest daughter of the Second Caliph (may Allah be pleased with him) and wife of the late Nasir Muhammad Sial. Her mother was Hazrat Sayyida Ummi Tahir. The Second Caliph announced her marriage. She is survived by four children: a son and three daughters. She cared for the poor and those in need. She related many interests from the life of the Second Caliph. Once, she had placed her shoes beside the Second Caliph's as typically someone would clean his shoes when they were left outside. However, the Second Caliph saw the second pair of shoes and asked whose they were. When she told them they were hers, he said that if she was unable to polish her own shoes, she should give them to him so he could polish them for her; she should not have them polished by a Jama'at worker. This incident shows the esteem and respect that the Second Caliph had for the workers of the Jama'at. Her mother passed away when she was seven years old. The Second Caliph saw his seven-year-old daughter wailing in grief, so he went to her and consoled

her by saying that her mother had gone to Allah's home, where she would get to rest, and this was Allah's will. He explained that the Holy Prophet passed away, her grandfather, the Promised Messiah (may peace be on him), also passed away, and then he asked if her mother was at a rank greater than theirs. Then, the Second Caliph prayed for God's shade to never leave his daughter, even for a second. After this prayer, she never cried out of grief again. The next day, when her elder sister was crying, the young Amatul Jamil said, "It is strange that her sister was crying when their father had already explained that this had been Allah's will."

She was regular in offering financial sacrifices. She was kind to her neighbors. She always requested prayers for a good end. She would spend a great deal of time in prayer and regularly prayed for others. His Holiness (may Allah be his Helper) prayed that may Allah grant her forgiveness and mercy. (From the summary of the Friday Sermon of March 6, 2026)

## Sister Kamila Kelley

Sister Kamila Kelley passed away on January 9, 2026, at the age of 95. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allāh we belong and to Him shall we return. (Al-Baqarah 2:157))]

She embraced Ahmadiyya Islam in the 1940s along with her mother and maternal grandmother. She

remained devoted to the Ahmadiyya Muslim Community and the Khilafat with utmost sincerity, loyalty, and steadfastness.

She was a devoted woman who observed prayers and fasting. She was gentle, deeply prayerful, conscientious in her religious duties, and led her life with piety and

gratitude. She often began conversations with “Al-Hamdu Lillah.” She regularly watched MTA and listened attentively to the sermons of the His Holiness Mirza Masroor Ahmad, Khalifatul-Masih V (may Allah be his Helper).

Before Khilafat in 1976, Hazrat Khalifatul Masih IV (may Allah have mercy on him) visited her home in Cleveland during his tour of the USA, an event she would always recall with great joy and pride. She was very active in the service of the Ahmadiyya Community. After meetings and programs, she used to actively participate in cleaning the mosque. She regularly contributed

financially, often exceeding the prescribed amount. She participated enthusiastically in mosque funds and other community initiatives. She held the office-bearers of the Community in high regard and treated everyone with compassion and kindness. On ‘Id and other occasions of joy, she would bring gifts for children. Even after retirement, she remained active in Community work and held the service of religion in high esteem.

She is survived by one son, Abdul Rahman, and nine grandchildren. Two sons and one daughter had passed away before her. (Alfazl.com, April 1, 2026)

### **Khawaja Zafar Ahmad, Former Amīr of Sialkot, Presently Living in the US**

*[Khawaja Zafar Ahmad passed away in Duluth, Minnesota, on March 8, 2026, at the age of 91. Inna Lillāhi Wa Innā Ilaihi Raji’oon. [(Surely, to Allāh we belong and to Him shall we return. (Al-Baqarah 2:157))] Khawaja Zafar Ahmad was the father-in-law of Imran Hayee, former Sadr Ansarullah in the USA. He was the uncle of Ahmed Khawaja of North Jersey Jama'at.]*

Khawaja Zafar Ahmad was the former Amīr of Sialkot (Pakistan). He had been living in the USA, where he passed away. He was always devoted to serving the Community and had a strong bond with Khilafat, which he instilled in his children as well. His Holiness attested that he was indeed very sincere and loyal to the Community. Throughout his life, he served the Ahmadiyya Community in various capacities. He had a passion for serving the guests of the Promised Messiah (may peace be on him). He never spoke in an unbecoming manner about officeholders, nor did he

allow others to. He was always prepared to answer the call to service. He maintained complete trust in Allah throughout his life and was devoted to prayer. He served his own mother for many years. He is survived by his wife and three daughters. When he served as Amir, he was personally connected to all the areas under him, including the villages. He was very loving, sincere, and humble. His Holiness prayed that may Allah grant him forgiveness and mercy. (Adapted from the summary of the Friday Sermon dated April 3, 2026)

## **Hazrat Khalifatul-Masih V Mentions**

### **The Contribution of the Ahmadiyya Muslim Community USA to Waqf-e-Jadid Fund**

Hazrat Khalifatul-Masih (may Allah be his Helper) announced the 69th year of Waqf-e-Jadid in his Friday Sermon on January 9, 2026. By the grace of Allah, the collection of the previous year was close to £15 million, an increase of £1.3 million from the previous year. The standing of countries in terms of collection is as follows:

UK, Canada, Germany, USA, India, Australia, a Middle Eastern country, Indonesia, a middle Eastern country, and Belgium. (Adapted from summary prepared by the Review of Religions)



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# Activities and News of The US Ahmadiyya Muslim Community

## Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V, Appoints Malik Mubarak Ahmad as Sadr Qaḍā Board USA and Missionary Salman Tariq as Nazim Dārul Qaḍā USA

I am writing to inform you that Hazrat Khalifatul-Masih (Ayyadahullāhu Ta'ālā Bi-Naṣrihil-'Azīz) has graciously approved the following appointments for Dārul Qaḍā USA for the term 2025-2028:

Sadr Qaḍā Board USA: Malik Mubarak Ahmad

Nazim Dārul Qaḍā USA: Missionary Salman Tariq

Respected Malik Mubarak has previously served as Qadi Awwal and Nazim of Dārul Qaḍā USA, from 2007 to 2022. He worked hard and diligently to establish the system of Dārul Qaḍā USA the base upon which we currently function today. We are very fortunate to have

him return to Dārul Qaḍā USA in this capacity.

Respected Qudus Malik served Darul Qaḍā USA as a Qadi Awwal and Sadr Qaḍā Board USA from 2013-2025. We were very fortunate to benefit from his great insight, knowledge in his tenure as Sadr Qaḍā Board.

May Allah bless these new appointments and reward both outgoing and incoming Sadran Qaḍā Board for their services. May Allah enable all of us to serve the Jama'at in the best possible manner. Amin (Salman Tariq, Nazim Dārul Qaḍā USA)

## Tabligh Report of the Japanese Desk for December 2025

Al-Hamdu Lillah, by the grace of Allah Almighty and under the guidance of the National Secretary Tabligh USA, the Japanese Desk carried out the following activities during December 2025. I made a special visit to California from November 26 to December 31 to reach out to as many Japanese people as possible. During this tour, I was able to meet approximately 200 Japanese and other individuals. Some highlights are mentioned below:

### 1. December 1

I visited the Japanese temple Shinnyoen and met five Japanese individuals. I introduced Islam and the Ahmadiyya Jamā'at to them and presented Japanese literature on Islam–Ahmadiyyat. I also invited them to the West Coast Jalsa Salana. It was a pleasant meeting.



### 2. December 2–4

I visited local markets, malls, and business offices near the Chino Mosque and distributed invitation cards for the special event of Jalsa Salana to many non-Muslims.

### 3. December 5

I visited San Diego with the help of Mr. Ghulam Rabbi Sahib, In-charge Ethnic Desks. We visited the Japan Cultural Center and met the lady supervisor. I introduced the Ahmadiyya Community to her and delivered invitation cards for the West Coast Jalsa Salana for all officials of the center. I also visited a Japanese temple and several other places and Japanese markets to reach out to the Japanese community and invited many Japanese and other people to Jalsa Salana.



### 4. December 6

I visited the Japanese temple Higashi Honganji in Little Tokyo, LA, and met the president of the temple and two Japanese priests. After introducing the Ahmadiyya Community, I invited them to the West Coast Jalsa Salana.



### 5. December 7

I visited Long Beach City with Mr. Ghulam Rabbi. We went to the Japan Cultural Center and then visited a Hindu temple in the city.

I met two Hindu priests, introduced the Ahmadiyya Community to them, and invited them to the West Coast Jalsa Salana. They kindly served us Indian tea.



### 6. December 10

I visited a Spanish festival in Pomona City with Respected Missionary LA. I met the organizers and other attendees and invited more than twenty people to the West Coast Jalsa Salana.

### 7. December 11-15

I visited Bay Point, San Francisco, and the San Jose area to reach out to the Japanese community. I visited two Japanese temples, a Japanese cultural center, and Japanese markets. I met several Japanese individuals, introduced the Ahmadiyya Community, and invited them to the West Coast Jalsa Salana.





## 8. December 16

I visited Long Beach City again to reach out to the Japanese community. I visited the Japan Cultural Center and a Japanese market and met a few Japanese individuals.

## 9. December 17



I visited the Japanese temple Nishi Honganji in Little Tokyo, LA. I met a Japanese priest, introduced the Ahmadiyya Jama'at to him, and delivered invitations for Jalsa Salana to all Japanese staff of the temple. Also, I visited the Japan Cultural Center in Little Tokyo, LA and delivered the invitation cards of Jalsa Salana WC to the members of the Center.

## 10. December 19

I visited San Fernando Valley with Mr. Ghulam Rabbi. I delivered the Friday sermon and led the Friday prayer at the Ahmadiyya Center there. After Jumu'ah, I visited the Tenrikyo Japanese Temple in LA, met the chief priest, his secretary, and several other Japanese individuals, and introduced the Ahmadiyya Community, and invited them to the West Coast Jalsa Salana.



## 11. December 20

I visited the East San Gabriel Japanese Cultural Center, met two Japanese individuals, introduced the Ahmadiyya



Community, and invited them to the West Coast Jalsa Salana.

## 12. December 21

The monthly meeting of the Japanese Desk was held. Three members participated:

Mr. Zafar Ahmad (Secretary)

Mr. Habibullah (Member)  
Ziaullah Mubashir (In-charge, Desk)

I also visited the Hai Sai Taiwan

Buddhist Temple in LA, met 8 individuals, introduced the Ahmadiyya Community, and invited them to the West Coast Jalsa Salana.

## 13. December 22

I visited a Taiwanese Buddhist temple in Covina, met 3 individuals, introduced the Ahmadiyya Community, and invited them to the West Coast Jalsa Salana.

## 14. December 25

I visited the local market near the Chino Mosque, met 4 shopkeepers, introduced the Ahmadiyya Community, and invited them to the West Coast Jalsa Salana.

After that, I visited 3 temples in Azusa City, met 7 individuals, introduced the Ahmadiyya Community, and invited them to the West Coast Jalsa Salana.

Later that night, I visited Little Arabia in LA, met 7 Arab individuals,

introduced the Ahmadiyya Community, and invited them to the West Coast Jalsa Salana.



## 15. December 26–28

I participated in the West Coast Jalsa Salana, Alhamdulillah. On the second day, during the special event for guests, I met several attendees and explained Islamic teachings according to their questions.

## 16. December 31

My visit to California concluded, and I returned to Maryland. Alhamdulillah, during this visit, I was able to reach approximately two hundred Japanese individuals and other non-Muslims. In addition to in-person contacts, I reached out to

various Japanese groups on social media and conveyed introductory messages about Ahmadiyyat and invitations to Jalsa Salana to more than 2,000 people. I also sent invitations to the Japan Consulate and the Japan Foundation.

May Allah bless our efforts with fruitful results. (Report submitted by Ziaullah Mubashir In-charge, Japanese Desk, USA, National Tabligh Department, USA on 25 January 2026)

## The Ahmadiyya Muslim Community, West Coast USA, Holds 38<sup>th</sup> Annual Convention



The 38th West Coast Jalsa Salana (Annual Convention) USA was held on 26-28 December 2025, at the Baitul Hameed Mosque in Chino, California. Nearly 2,300 Ahmadi Muslims from across the country, primarily representing the 11 chapters of the Western States, attended this annual gathering.

This year marked the highest attendance in the history of the West Coast Annual Convention. The theme of the 2025 convention was “Wahdaniyyat—The Oneness of God,” emphasizing the unity of Allah in all aspects of a Muslim’s life.

After the flag-hoisting ceremony, the Annual Convention formally commenced. Dr Sahibzada Mirza Maghfoor Ahmad, Amir Jamā’at USA, delivered the opening address and emphasized the recognition of the Oneness of Allah as the foundation of Islamic belief. This was followed by a speech on “The Holy Prophet Muhammad (may peace and blessings of Allah be on him): A Life Devoted to Tawhid,” by Faran Rabbani. Anwer Mahmood Khan, Nai’b Amir Jamā’at USA, then spoke on “The Strength of the Nizam (system) of the Jamā’at.”

The Saturday morning sessions covered a wide range of topics, including “Allah as the One True Friend in the Age of Digital Illusions” by Qasid Sadiq; “The Importance of Congregational Salat” by Zakaria Sayed; “The Sacrifices of the Youth in Upholding God’s Unity” by Intisar Malhi and a biographical address on Hazrat Maulawi Ghulam Rasul Rajeki (may Allah be pleased with him), delivered by Anas Chaudry.

This year’s convention included an additional combined afternoon session for men and women—with arrangements of purdah—featuring two addresses: “Unity Cannot Exist without Purity of Heart” by Ahmad Salman Khurshid and “When the World Becomes an Idol—Lessons for a Muwahhid” by Usman Jamil.

The evening guest session welcomed nearly 100 non-Ahmadi

guests, including local and state government officials, members of law enforcement, professors, university students and representatives of interfaith congregations. A presentation, “Teachings from the Holy Quran on Peace and Unity,” was delivered by Abdul Lateef Balanta, National Secretary Nau-Muba’i’in. Several dignitaries also gave brief remarks, with the session moderated by Amjad Mahmood Khan, National Public Affairs Secretary. This session also featured a special presentation of the “Jalsa Cares” service initiative in partnership with the local food donation non-profit God’s Pantry, recognizing the organizers for their service. Volunteers from the Jamā’at assisted with food packaging the day prior to the start of the convention. Guests later enjoyed dinner at Zahir Basketball Court, toured the Voices for Peace exhibition and participated in interviews conducted by MTA USA.

The ladies’ separate session also had speeches, including “Unity of God and High Moral Values” by Amtul Rehman Ahmed, “Carrying the Torch of Islam to the Corners of the Earth” by Nicole Williams, “An Ahmadi Muslim Woman—A Guardian of Faith for the Next Generation” by Misbah Rashid Amjad and “Khilafat—Empowering Ahmadi Muslim Women” by Daniya Chowdhury. A message from Sadr Lajna Imā’illāh USA, Dhiya Bakr, was then read out by Nai’b Sadr Lajna USA, Aziza Rahman, to close the session.

The closing session on Sunday included an Urdu address by Musa Chaudhry on “Practicing One’s Faith as a Means of Tabligh.” Nai’b Amir Jamā’at USA, Bilal Rana, followed with a speech on “Khilafat—The Living Reflection of Divine Unity.” Missionary-In-Charge, Azhar Haneef, then delivered an address entitled “Zikr-e-Habib, Ta’alluq Billah—The Promised Messiah’s Relationship with Allah.”

The highlight of this Annual

Convention was the closing address of Jalsa Salana Qadian, delivered by Hazrat Khalifatul-Masih V (may Allah be his Helper), which was recorded earlier in the day and presented during the closing session.

The Annual Convention concluded with a silent prayer, led by Amir Jamā’at USA. MTA USA conducted live on-site interviews, both roaming and in the studio, throughout the convention. The entire event was live-streamed on YouTube and the official Jalsa Salana website. Live translations in Spanish, Urdu and Pashto were provided for all sessions.

Additional programs were organized by the Waqf-e-Nau and Sanat-o-Tijārat Departments, along with the Ahmadiyya Muslim Medical Association. An Amin ceremony, formally recognizing the completion of the first reading of the Holy Quran, was conducted by the National Ta’lim-ul-Quran Department, with several boys and girls participating. The National Rishta Nata Department once again hosted a Meet and Greet program to facilitate family introductions, with several families introduced over the three days. Majlis Khuddam-ul-Ahmadiyya USA hosted the MKA Hub, providing games, food and inspirational talks for members, while a Lajna Hub and Nāsirat Hub were similarly arranged on the ladies’ side. The handicraft and snack stalls were also arranged on the ladies’ side for the National Lajna Conference Center fundraising. The Annual Convention also featured a bookstall highlighting the latest Jamā’at publications and a stall hosted by Humanity First USA.

The 2025 Annual Convention welcomed 123 international guests, 77 non-Ahmadi guests and representation from 13 countries. Four newspapers covered the Annual Convention and published news reports. (Report by Ahsan Mahmood Khan, Afsar Jalsa Gah, Al-Hakam, 9 January 2026)



## Columbus Chapter of Ahmadiyya Muslim Community Begins New Year 2026 with Congregational Tahajjud Prayer



We had a very successful new year Tahajjud and Fajr event today. We had about 90 members show up in freezing temperatures with some snowy roads. We had a member come last night to cook some food and another set of members today to finalize food preparation. Missionary Adnan Ahmad led the Tahajjud and Fajr prayers followed by Dars-e-Hadith.



Members enjoyed traditional halwa puri, Chanay and Naans along with hot tea and cake rusks.



Attached some pictures of members coming in, offering prayers, enjoying food and some outdoor pictures of the parking lot conditions. (Report by Ahsan Syed, President Columbus Chapter)

## South Virginia Chapter of the Ahmadiyya Muslim Community USA Starts New Year 2026 with Congregational Tahajjud Prayer

The South Virginia Chapter of the Ahmadiyya Muslim Community, USA, inaugurated the year 2026 with a congregational Tahajjud prayer at Masroor Mosque in Virginia. More than 500 members (Ansar 126, Khuddam 100, Lajna 170, Nāsirat 35 and Kids 50), including men, women, and children, attended this blessed

event. A non-Ahmadi guest also attended.

The chapter successfully held its New Year's Sleepover program, beginning with congregational Maghrib prayer at the mosque. The event was attended by approximately 38 Khuddam and 18 Atfāl, Following Maghrib, Khuddam and Atfāl participated in organized

sports activities. Khuddam engaged in indoor sports such as badminton and ping pong, while Atfāl took part in competitive soccer games. The program continued with congregational 'Ishā prayer, after which participants were joined by our missionary Salman Tariq for an informal bonfire Tarbiyat session. The session engaged Atfāl,

Khuddam, and Ansar in meaningful reflection and brotherhood. s'mores throughout the evening. discussion, fostering spiritual Participants were served dinner and



The Tahajjud prayer was led by Mirza Azeem Ahmad, followed by Fajr prayer, led by Missionary Salman Tariq.

Following the Fajr prayer, the missionary delivered a Dars, elaborating on the meaning and commentary of verse 149 of Surah Al-Baqarah. He noted that while many set personal goals at the start of each year, for believers, the objective is encapsulated in this verse. He recounted how, during the time of the Holy Prophet Muhammad (may peace and blessings of Allah be upon him), his companions were so eager to excel in goodness that they would draw lots to determine who would sit in the front row of the mosque or call the Adhan. Additionally, the companions would assign specific individuals to attend different

prayers to ensure those companions could hear the words of advice of the Holy Prophet Muhammad and share it with those who were not present at that specific prayer in the Mosque and they are not left behind in terms of hearing the guidance of the Holy Prophet. He encouraged the congregation to emulate these companions in their efforts to excel in goodness. Missionary Salman Tariq also shared a Hadith in which, after one Fajr prayer, the Holy Prophet Muhammad inquired among his companions who had observed a voluntary fast, visited the sick, or provided food to a hungry. Only Hazrat Abu Bakr (may Allah be pleased with him) responded affirmatively to all these questions, prompting the Prophet to give him the glad tidings of Paradise. He told a quote from Hazrat Mirza Tahir Ahmad, Khalifatul-Masih IV (may

Allah shower His mercy on him) stating that true excellence in goodness is unattainable without fulfilling the rights of Allah and His creation. He cautioned that any worldly progress that obstructs these rights is, in fact, ignorance rather than advancement. He urged members to strive for excellence in offering prayers, reading the Holy Quran, making financial sacrifices, and assisting those in need. Following the Dars, Kareemullah Kaleem, President of the South Virginia Chapter, read the New Year Message from the respected Amir USA, Mirza Maghfoor Ahmad. The event concluded with breakfast where members enjoyed a meal while socializing with one another. (Report by Dr. Naeem Ahmad, Secretary, Publication South Virginia)



## Harrisburg Chapter of the Ahmadiyya Muslim Community USA Starts New Year 2026 with Congregational Tahajjud Prayer

Harrisburg Chapter of the Ahmadiyya Muslim Community USA held an engaging New Year's Eve event at Hadee Mosque. It was attended by over 200 members (including one hundred Lajna and Nāsirat). Missionary Mohammad Zafarullah Hanjra conducted an interactive session with Khuddam and Young boys. Atfāl-ul-Ahmadiyya and Nāsirat were encouraged to write letters to Hazrat Aqdas, Khalifatul-Masih V. There were fun activities for the children. The following morning, members started the New Year 2026 with Tahajjud and Fajr at Hadee Mosque.



(Report Kalim Bhatti, Public Affairs Secretary)

## South Virginia Chapter of the Ahmadiyya Muslim Community USA Holds General Body Meeting for Submission of Shura Proposals





The General Meeting of the South Virginia Chapter of the Ahmadiyya Muslim Community USA was held in Masroor Mosque on 4 January 2026. Auxiliary meetings of Ansarullah, MKA, Atfal and Lajna preceded the program. The meeting was presided over by Chapter President Kareemullah Kaleem. The meeting started with a recitation of the Holy Quran and Urdu Translation by Faizan Ahmad followed by English Translation by Faran Qayyum.



Afterwards, a Shura Proposal submitted by an SVA member was discussed and various members presented their views regarding the proposal. It was followed by a presentation from the Umur-e-Amma Department, presented by SVA Secretary Abul Haye.

Afterwards, Secretary Wasiyyat Dr Kaleemuddin presented an inspiring presentation regarding Wasiyyat. Some of the points mentioned include:

According to Hazrat Muslih Mau'ud (may Allah be pleased with him), the most obvious fulfilment of the prophecy in the Holy Quran that "Jannah will be brought close" is the system of Wasiyyat. The Holy Quran asks believers to sacrifice self and wealth to earn the pleasure of Allah and also one can't achieve an elevated status in righteousness without spending out of what he/she loves. According to the Promised Messiah (may peace be on him), doing wasiyyat puts a seal on the faithfulness of Ahmadi Muslims and makes them recipients of the prayers of the Promised Messiah mentioned in his book Al-Wasiyyat.

At the end, Missionary Salman Tariq addressed the members on the topic of Wasiyyat.

He mentioned that People on death bed give last advice to their families and families stick to it. Wasiyyat is the last advice of the Promised Messiah (may peace be on him) who wanted us to join the system of wasiyyat. Hazrat Khalifatul-Masih IV (may Allah shower His mercy on him) mentioned that many Jama'at members do more Sacrifice than wasiyyat but fail to join it due to laziness. He gave an example of a Khadim Masjid who sold all his properties and gave it in wasiyyat and chose to live the rest of his life serving the mosque and common people. Joining wasiyyat is a cure for spiritual weakness. He prayed that May Allah enable us to read the book Al-Wasiyyat and join Nizam-e-Wasiyyat. Students aged around sixteen years is the best time to join.

The meeting ended with a silent prayer led by our missionary Salman Tariq, followed by Zuhr/ 'Asr prayers and Lunch. Atfal also enjoyed soccer afterwards.

Attendance: Ansar 68, Khuddam 37, Atfal 41, Boys 19, Lajna 156, Nasirat 47, Guests 7 and Kids 19. Total attendance was 394. (Dr. Naeem Ahmad, Secretary, Publications South Virginia)

## Service Beyond Self: The Ahmadiyya Muslim Community Lehigh Valley Chapter's Homeless Drive Makes Front-Page News



In a powerful demonstration of the Islamic principle of service to humanity, the Ahmadiyya Muslim Community Lehigh Valley Chapter organized a large-scale homeless outreach drive on 11 January 2026, at the Baitul 'Ata Mosque in Salisbury Township, where approximately two dozen volunteers gathered to assemble essential supply kits for individuals experiencing homelessness in Allentown.





## A Front-Page testimony to service

The impact of this drive was so significant that it was featured on the front page of The Morning Call, the Lehigh Valley's largest newspaper, on 12 January 2026, under the headline, "We want to help': Lehigh Valley Muslim group prepares care packages for homeless population." The newspaper highlighted how the mosque was transformed into a "well-oiled machine," with an assembly line of volunteers filling bags with items ranging from toothbrushes and dental floss to snacks and mittens.



## The President's vision

The Chapter President, Ahmad Chaudhry, who was interviewed for the feature, explained that the community believes every house of worship should provide for the less fortunate. "It's part of our faith... charity is part of our faith," President Chaudhry stated, emphasizing that while donating money abroad is important, the Jamā'at felt a direct responsibility to make a positive impact right here in the Lehigh Valley.

## Insights from the front lines

A key highlight of the media coverage was the contribution of Farid Ahmad, the community's General Secretary. As a local postal carrier, he shared a unique and practical perspective on the needs of the homeless population during the harsh winter in Pennsylvania.

- **Real-World Perspective:** Having spent years helping the homeless, he noted that because he stays outside for almost twelve hours every day in cold weather, he understands the specific supplies needed to survive the elements.
- **A Commitment to Care:** His personal experience led to the inclusion of vital items like hand warmers, lip balm, and fingernail clippers in the packages.
- **Community Support:** The drive was further strengthened by donations from his coworkers at the post office, who entrusted him with their contributions due to his long-standing dedication to this cause.
- **Exceeding Goals:** Although the initial goal was to prepare 100 bags, the overwhelming support allowed the team to approach nearly 200 kits.





### Direct distribution and compassion

The kits contained a wide array of essentials, including heated blankets, emergency blankets, hygiene items, and seasonal clothing like hats, scarves, and gloves. Each package also included a card with the Chapter's contact information. Following the assembly, these supplies were distributed directly to individuals in downtown Allentown in conjunction with Life Church Allentown.

Through the leadership of Missionary Lehigh Valley and the dedicated efforts of every volunteer, this event projected a true and peaceful image of Islam to thousands of readers across the region.

(Farid Ahmad| Serving as Publication Secretary, the Ahmadiyya Muslim Community USA, Lehigh Valley Chapter)

### The Ahmadiyya Muslim Community of Puerto Rico Attends the Book Fair



The Ahmadiyya Muslim Community of Puerto Rico attended the largest book fair. It was a three-day event. There were the following three tables at the booth:

- #1: "Get Your Name Art in Arabic for Free!"
- #2: "Try on Muslim Clothing!" (Hijabs, Shalwar Kameez, Arab style clothing, prayer caps and Salat rugs)
- #3: Literature for Sale (and free pamphlets)

Three hundred and thirteen free Arabic Name Art were made. One hundred and twenty-five people bought literature or took free pamphlets. Three hundred and fifty people in total visited the booth. (Report by Tariq Naseem, Missionary Serving Puerto Rico on 22 January 2026)

### Columbus Chapter of the US Hosts Regional Tabligh Conference at Baitun Nasir Mosque

The Ahmadiyya Muslim Community Columbus hosted the Regional Tabligh Conference on 31 January 2026 from 2:30 PM to 8:30 PM at Baitun Nasir Mosque. It was attended by Cleveland, Columbus, and Dayton chapters. Waseem Ahmad Sayed, Secretary Tabligh, chaired the conference.





(Report by Editor Ahmadiyya Gazette)

## Albany Chapter of the US Holds an Exhibition at a Local Library

The Ahmadiyya Muslim Community of Albany held an exhibition at the local library. People came to see and asked questions, and took flyers, etc.



(Missionary Khalid Khan reported on 31 January 2026)



## National Secretary of Finance Visits the Ahmadiyya Muslim Community, Harrisburg



National Secretary Finance, Talha Chaudhry visited the T Community, Harrisburg, during the monthly meeting of January 2026.

The program commenced with Tilāwat from the Holy Quran, followed by departmental overviews and highlights from the Finance and Ta'lim-ul-Quran Departments, outlining ongoing efforts and future initiatives. The meeting concluded with insightful remarks by Talha Chaudhry, followed by an engaging question-and-answer session addressing financial sacrifice and related matters. (Report by Missionary Mohammad Zafarullah Hanjra)

## The Lehigh Valley Chapter Supports the Homeless



The Lehigh Valley chapter is dedicated to supporting homeless individuals in our community. We conduct annual drives to collect essential items like warm clothing, food and medicine, which we then distribute directly to those in need. Unfortunately, the city has decided to displace the homeless communities in our area. I've been working with local organizations to provide support and have visited the communities personally to help many times. Recently, I visited them again after hearing about the city's plans and brought coffee to help warm them up on a chilly day. (Farid Ahmad, Secretary Publication)

## The Ahmadiyya Muslim Community of South Virginia Organizes a Holy Qur'ān Exhibition at Porter Library in Stafford



A Holy Qur'ān Exhibition was organized at Porter Library in Stafford, Virginia. The event aimed to introduce visitors to the historical and spiritual richness of the Holy Qur'an and to promote interfaith understanding within the local community. More than fifty translations of the Holy Qur'an were displayed, highlighting the global reach and universality of its message.



A selection of publications of the community was also on display, including:

- The Philosophy of the Teachings of Islam
- Life of Muhammad (peace be upon him)
- Jesus in India
- Introduction to the Study of the Holy Qur'an

- World Crisis and the Pathway to Peace
- Muslims for Peace flyers

The Messiah has come and Stop World War III signboards were also displayed.

Multiple informational banners highlighting the noble character and teachings of the Holy Prophet Muhammad (peace and blessings be upon him) were on display.

Attendees engaged with the materials, asked questions, and expressed appreciation for the opportunity to learn more about Islamic teachings.

Light refreshments, including coffee and food, were served. (Dr. Naeem Ahmad, Serving as Secretary, Publication South Virginia)

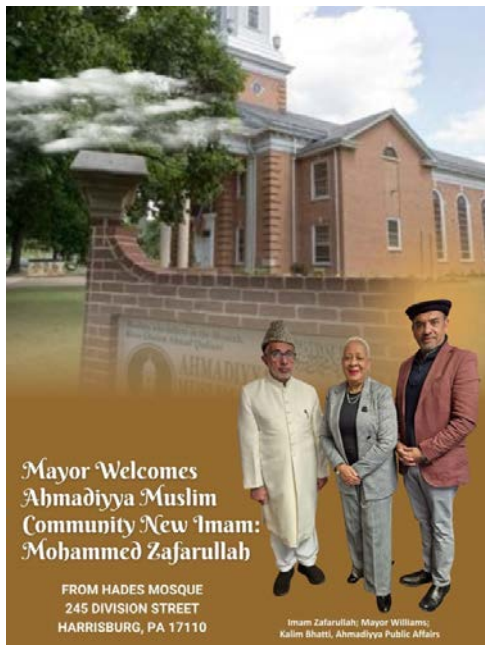
## The Ahmadiyya Muslim Community of Harrisburg Assures Pennsylvania State Senator and City Mayor Jamā'at's Commitment to Peace, Service to Humanity and Interfaith Harmony



*L to R: (Picture 1) Kalim Bhatti, Pennsylvania State Senator Patty Kim and Missionary Mohammad Zafarullah Hanjra*



*L to R: (Picture 2) Harrisburg City Mayor Wanda Williams, Missionary Mohammad Zafarullah Hanjra and Kalim Bhatti*



*Left: Missionary Mohammad Zafarullah Hanjra, Harrisburg City Mayor Wanda Williams and Kalim Bhatti at Hadee Mosque.*

Mohammad Zafarullah Hanjra has recently joined the Ahmadiyya Muslim Community Harrisburg as a missionary. He and Public Affairs Secretary Kalim Bhatti met with Pennsylvania State Senator Patty Kim to promote the ongoing relationship between her office and the Ahmadiyya Muslim Community of Harrisburg. The discussion highlighted the Jamā'at's commitment to peace, service to humanity, and interfaith harmony.

Missionary Zafarullah Hanjra and Kalim Bhatti also met with Harrisburg Mayor Wanda Williams. The mayor warmly recalled attending the Community's Annual Convention (Jalsa Salana) and expressed appreciation for the Jamā'at's presence and contributions. She conveyed her interest in continued engagement and looked forward to future collaboration, including a visit to Hadee Mosque. (Report Kalim Bhatti, Public Affairs Secretary)

## Puerto Rico Chapter of the Ahmadiyya Muslim Community USA participates in an Interfaith Program

The Ahmadiyya Muslim Community of Puerto Rico participated in an interfaith program held at the Escuela De Optometría de la Universidad Interamericana de PR (University Interamericana Puerto Rico of Optometry), where leaders from Christianity, Judaism, and Islam were asked to express their stances on various topics.



The topic for us was Islam and God's Mercy and Value for Justice. After the program, we were able to visit their interfaith chapel, where the Chaplain allocates space for students of the university to worship in their preferred faith practices. We left literature on a stall where students interested in faith can pick up materials and contact us if they have any questions. We were able to meet with the Dean of the School and the Director of Interfaith Relations. We also invited the speakers, organizers, and panelists to our activities in Ramadan and will arrange an Iftar welcoming friends and contacts of the Jamā'at. (Report by Tariq Naseem, Missionary Serving Puerto Rico on February 7, 2026)

### The Ahmadiyya Muslim Community Lehigh Valley Hosts Siratun-Nabi Day



The Ahmadiyya Muslim Community Lehigh Valley hosted Siratun-Nabi Day on February 8, 2026 at Bait-ul-'Ata Mosque. The event drew roughly thirty-five members from the Lehigh Valley and Philadelphia.

The program emphasized nurturing future leaders. It featured: Tilāwat, Poem and speeches. Mujeeb Hameed did Tilāwat and Noman Ahmed translated the verses. The poem was recited by Basharat Hameed with translation by Tahir Chaudhry. Noor Chaudhry read Hadith, Amaaya Chaudhry and Faaris Hameed spoke on Religious Harmony, and the Importance of Service, respectively.



To recognize their courage, Missionary Frasad Ahmad and President Ahmad Chaudhry presented each child with a "Unique and Beautiful Certificate of Leadership,"

Two powerful addresses by President Ahmad Chaudhry on "A study of the character and impact of the Holy Prophet (may peace and blessings of Allah be on him) and Missionary Frasad Ahmad on "The Prophet Muhammad's



undying Love for Allah.”

The event concluded with a Q&A session and a community lunch. This successful day serves as the springboard for the upcoming Interfaith Ramadan Iftar Dinner on February 21, 2026. (Farid Ahmad| Serving as Publication Secretary, the Ahmadiyya Muslim Community USA, Lehigh Valley Chapter)

## The Ahmadiyya Muslim Community, Harrisburg, Observes a Spiritually Uplifting Ramadan

During the blessed month of Ramadan, the Harrisburg Chapter of the Ahmadiyya Muslim Community, USA, fostered a deeply spiritual environment through regular worship and fellowship. Al-Hamdu Lillah, daily Iftar dinner was arranged at the mosque, bringing members together each evening in unity. The five daily congregational Salat continued with heightened attendance, creating a vibrant atmosphere of prayer and remembrance of Allah.



Missionary Mohammed Zafarullah Hanjra delivers daily Dars and leads insightful sessions with Jamā'at members, offering reflections from the Holy Quran and encouraging increased devotion to our faith as Ahmadi Muslims. May Allah enable us to carry the blessings of Ramadan forward. Ameen.



(Report by Momin Bhatti, Secretary Publications, Harrisburg, on February 21, 2026)

## The Ahmadiyya Muslim Community, Lehigh Valley Hosts Interfaith Iftar with “Serving to Aid and Restore” (S.T.A.R.) Bethlehem Shelter



If you do not mind, when you write S.T.A.R., please write “Serving To Aid & Restore.” The Lehigh Valley Chapter



worked with Bethlehem Emergency Shelter in the same Building. We hosted President Ray Lillie and his team at our mosque for an Interfaith Dinner. (Reported Farid Ahmad, Publication Secretary, Lehigh Valley, on February 22, 2026)

## The Ahmadiyya Muslim Community of North Jersey Chapter Holds the Holy Qur'an Exhibition at Interfaith Iftar Dinner



The Ahmadiyya Muslim Community of North Jersey held the Holy Qur'an Exhibition at the Interfaith Iftar dinner on March 5, 2026. World Crises and Pathways to Peace books were gifted to all the guests.



(Ahmad Waseem, Secretary, Publications North Jersey)

## The Ahmadiyya Muslim Community New York Chapter Holds Annual Iftar Event



The New York Chapter of the Ahmadiyya Muslim Community held its annual Interfaith Iftar on March 7, 2026. The community hosts an Interfaith Iftar each year in mosques across the United States, and in other countries as well, bringing together people of different faiths to discuss topics of mutual interest in an effort to find common ground. The event is also a good way to introduce non-Muslims to Islam and teach them about Ramadan.



This year's theme was titled "Voices for Peace," where different religious perspectives were given as ways to address the ongoing conflicts around the world. The teachings of Islam were presented to the audience, where it was explained that the real need of the hour is for people to become closer to Allah the Almighty, for the ummah to become united, and for people and nations to treat each other as part of one human family.

The Imam of the mosque explained in the words of the Holy Prophet (may peace and blessings of Allah be on him) that a Muslim cannot be a true believer until he loves for his brother what he loves for himself. A Christian pastor pointed out the need for righteousness, for showing mercy, and for trying to make peace between people, which are sentiments that we as Muslims also share. Also, a Hindu pandit attended. Thikana Bangla newspaper reporter captured the program and will publish it in their newspaper



The message of the Khalifa of Islam was conveyed, in which he warned of the dire consequences if there were to be a third world war, where nuclear weapons would likely be used. The Khalifa has been sounding the alarm that we are on the brink of World War III, and indeed, now the war has already started. (Report by Shoeb Abulkalam, New York, NY)

### The Ahmadiyya Muslim Community Fitchburg Chapter Holds Annual Iftar Dinner

The Ahmadiyya Muslim Community Fitchburg Chapter held an annual Ramadan Iftar dinner on March 7, 2026. More than ten guests attended, including the mayor of Fitchburg City, who reported the event on her Facebook page.



(Report Secretary Publication Fitchburg Chapter)



## The Ahmadiyya Muslim Community Connecticut-CT Chapter Holds the Holy Qur'ān Exhibition and Iftar Dinner



The Ahmadiyya Muslim Community Connecticut-CT Chapter held the Qur'an Exhibition and Iftar Dinner on March 7, 2026. It was a very successful event that brought community members together to learn about the Qur'an and share the spirit of Ramadan. The event had more than eighty guests that featured distinguished attendees, including Senator Richard Blumenthal, Congresswoman DeLauro, and Mayor Kevin Scarpato. (Saeed Mustafa, Publications Secretary CT)

## The Ahmadiyya Muslim Community of Brooklyn, New York, holds an interfaith Dinner

The Ahmadiyya Muslim Community of Brooklyn, New York, held an Interfaith Dinner on March 8, 2026. Approximately thirty guests arrived along with dignitaries.







(Report Abrar Hossain)

## Ahmadiyya Muslim Community of Boston Chapter Organizes an Interfaith Iftar Dinner at Sharon Public Library, Sharon, MA



Ahmadiyya Muslim Community of Boston Chapter organized an Interfaith Iftar Dinner at Sharon Public Library, Sharon, MA, on March 10, 2026. The theme was “Voices for Peace.”



The Publication and Tabligh departments also organized an informative literature display featuring the Holy Quran (with translations in multiple languages) and selected works including *World Crisis and the Pathway to Peace* by Hazrat Mirza Masroor Ahmad (may Allah be his Helper), *The Philosophy of the Teachings of Islam* by Hazrat Mirza Ghulam Ahmad (may peace be on him), and *Islam and Human Rights* by Sir Muhammad Zafrulla Khan (may Allah be pleased with him). Gift bags containing selected books were prepared for all guests.

Mr. Nasir Rana, President of the Ahmadiyya Muslim Community Boston, delivered the welcome address, introducing the audience to Islam and Ahmadiyyat, and highlighting the community's humanitarian and public service initiatives. This was followed by a video message from His Holiness, Mirza Masroor Ahmad. In his video message, he emphasized the urgent need for global peace, justice, and the prevention of conflicts through equitable relations among nations.

Speakers expressed appreciation for the Ahmadiyya Muslim Community's efforts and underscored the importance of

interfaith collaboration and peacebuilding. Hanna Switekowski, Vice Chair of the Sharon Select Board, highlighted the spirit of community, noting that the gathering itself reflected true inclusivity. She expressed gratitude for the Community's consistent efforts to involve the town and public safety officials in Ramadan celebrations, calling it a meaningful example of unity. State representative Ted Philips underscored the urgency of global peace, referencing the message of His Holiness, Mirza Masroor Ahmad, and the conflicts affecting the world today. He stressed that the call for peace is more critical than ever and conveyed his appreciation for the friendship and partnership with the Ahmadiyya Muslim Community. He also expressed interest in further collaboration, proposing a "Voices for Peace" event at the Massachusetts State House. Rev. Heike Werder, Minister of the First Congregational Church of Sharon, thanked the organizers for the invitation and reflected on how special it is to come together across faiths to share celebrations, as well as moments of worry and grief. Emphasizing that all people are God's children, she called for unity

and continued prayers for peace. Missionary Luqman Ahmad concluded the speaking segment with reflections on Ramadan, highlighting its spiritual significance and its role in fostering compassion, discipline, and unity.

The event was supported by dedicated volunteers from across the community, including Ansar (the men's auxiliary), Lajna (the women), Khuddam (young men and boys), and Nāsirat (girls), who contributed to various aspects of planning and execution. A separate room was thoughtfully arranged for children to remain engaged during the event.

Members of Lajna and Nāsirat organized storytelling sessions about Ramadan for Ahmadi children aged 10 and under, and several non-Muslim children also joined. This initiative not only provided a meaningful learning experience for the children but also ensured that the main program proceeded without disruption. Approximately 100 individuals attended the event, including 35–40 guests from diverse backgrounds.

(Report by Masood Shammas, Publication Secretary, Boston, MA)



## Ahmadiyya Muslim Community of South Virginia Delivers Ramadan Presentation to a Local Assisted Living Center



The chaplain of a local assisted living center requested the Ahmadiyya Muslim Community of South Virginia to deliver a presentation on Ramadan. The delegation included the President of South Virginia Jamā'at, Missionary Salman Tariq, the Secretary of Publication, and Mirza Maaz Ali, Secretary Tabligh of the chapter. A total of twenty persons attended the session.



Missionary Salman Tariq began with a comparative overview of fasting in different religions, highlighting its universal spiritual significance. He then explained the Five Pillars of Islam, followed by a detailed discussion on the purpose and observance of fasting in Ramadan, supported by guidance from the Holy Qur'an and the teachings of the Holy Prophet Muhammad (peace and blessings be upon him).

During the presentation, Missionary Salman Tariq

introduced Hazrat Mirza Ghulam Ahmad (peace be upon him) as the Promised Messiah and Mahdi, explaining his teachings on the true spirit and objectives of fasting. He also introduced Hazrat Mirza Masroor Ahmad (may Allah be his Helper) as the Fifth Successor of the Promised Messiah, and shared his guidance to Muslims regarding the purpose and proper observance of fasting.

The session concluded with an engaging Q&A segment. Attendees showed great interest and asked thoughtful questions about Ramadan and Islam in general, including topics such as differences among Muslim sects, women's dress code, and youth involvement in Islam.

At the end of the program, guests were invited to the upcoming Iftar dinner event. They were also introduced to "The World Crisis and Pathway to Peace" in light of ongoing global and domestic unrest. Twenty copies of the book were distributed among the attendees. (Mirza Maaz Ali, Tabligh Secretary South Virginia Chapter)

## Ahmadiyya Muslim Community of Harrisburg Chapter Observes Blessed Month of Ramadan with Daily Iftar and Dars







Ahmadiyya Muslim Community of Harrisburg Chapter observed a spiritually uplifting Ramadan marked by increased worship and brotherhood. Daily Iftar, Dars, and various sessions with Missionary Murabbi Mohmmad Zafrullah Hanjra. A Guest Iftar was also organized, attended by Senator Patty Kim and Representative Justin Fleming, approximately 20 guests and 200 Jamaat members, providing an opportunity to present the peaceful teachings of Islam Ahmadiyyat and build positive community relations. The chapter also held a Muslih Mau'ud Day during this blessed month.



An Ameen ceremony was also held, which encouraged young Atfal and Nasirat in their journey with the Holy Qur'an. The month concluded with a collective silent prayer on the final evening, as members gathered seeking Allah's acceptance of their efforts. May Allah enable us to continue these blessings throughout the year. Ameen.

## The Ahmadiyya Muslim Community of South Virginia Organizes the Holy Qur'an Exhibition







The Ahmadiyya Muslim Community of South Virginia organized the Holy Qur'an Exhibition on March 1, 2026. Many guests visited the exhibition and were introduced to Holy Quran translations, poster contents, Humanity First, as well as other Jama'at books and were given copies of Pathway to Peace. (Dr. Naeem Ahmad, Serving as: Secretary, Publications South Virginia Jama'at)

### The Ahmadiyya Muslim Community of Connecticut, CT, Arranges 'Id-ul-Fitr Billboard



### The Ahmadiyya Muslim Community of Lehigh Valley Offers 'Id-ul-Fitr Prayer at a Local Mosque



The Ahmadiyya Muslim Community's Lehigh Valley Chapter gathered at the local mosque to observe the sacred



occasion of 'Id-ul-Fitr, marking the conclusion of the holy month of Ramadan. The celebration was uniquely significant as it coincided with the Friday Jum'ah prayers, bringing the community together twice for spiritual reflection and gratitude.



The services featured a powerful sermon emphasizing the lessons of Ramadan—patience, charity, and steadfastness in faith. Members of all ages joined in congregational prayers, followed by traditional greetings of 'Id Mubarak.

### The Ahmadiyya Muslim Community of South Virginia Gathers at Masroor Mosque For 'Id-ul-Fitr Prayer



On Friday, March 20, 2026, the South Virginia Chapter of the Ahmadiyya Muslim Community USA gathered at Masroor Mosque to celebrate 'Id-ul-Fitr. Around 1,500 men, women, and children gathered for the occasion.





The 'Id prayer was led by Missionary Salman Tariq, followed by the 'Id sermon. In his sermon, he emphasized the importance of living simply, following the example of the Holy Prophet Muhammad (may the peace and blessings of God be upon him) and his companions. He shared that as Ahmadi Muslims, our ultimate goal should not be the pursuit of wealth and luxury, but rather serving Allah. Moreover, we pledge to continue on this path of righteousness throughout the year.

Chapter President Kareemullah Kaleem read an 'Id message from the respected Amir Sahib USA. The message wished 'Id Mubarak to all community members and echoed the words of the 2nd Caliph of the community, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, who stated that true 'Id belongs to those who have achieved union with Almighty Allah. All Ahmadi Muslims are encouraged to strive for true 'Id.



Following silent prayers, members socialized and enjoyed lunch together. To spread the joy, goodie bags were handed out to both girls and boys. Members later reconvened in the prayer hall for the Friday prayer. (Dr. Naeem Ahmad, Secretary, Publication South Virginia)

## The Ahmadiyya Muslim Community of Long Island, New York Holds Masih Mau'ud Day



The Ahmadiyya Muslim Community of Long Island, New York Chapter held Masih Mau'ud (may peace be on him) day at Bait-ul-Huda Mosque. Missionary Nazir Ahmad delivered the speech. The total attendance was ninety-five (Men 40, Women 55). (Report Secretary Publication Long Island on March 28, 2026)

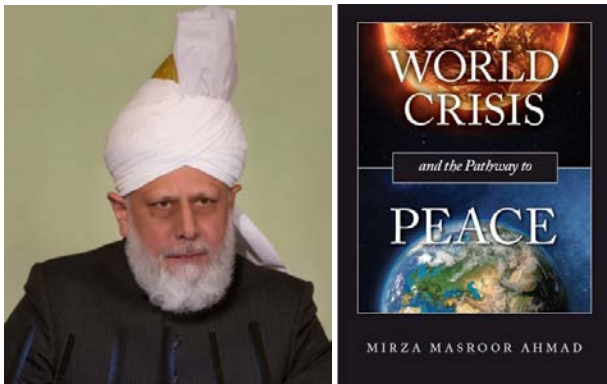
## The Ahmadiyya Muslim Community, Zion Observes Ramadan and 'Id-ul-Fitr



In a city whose founder prayed for the death of Islam and mocked the Holy Prophet (may peace and blessings of Allah be on him), the local Ahmadiyya Muslim Jamā'at in Zion was able to observe Ramadan and 'Id-ul-Fitr.

Salat, Dars, Iftar and Tarawih prayer were held daily at the Fath-e-Azeem Mosque, which is hardly five minutes away from the grave of John Alexander Dowie, a bitter enemy of Islam. Zion Jamā'at also held Iftar, where 20 external guests attended, including Billy McKinney, the Mayor of Zion and Congressman Brad Schneider. On March 20, 2026, Zion Jamā'at celebrated 'Id-ul-Fitr. (Hamza Munim Ahmad, Al-Hakam, April 3, 2026)

## The Ahmadiyya Muslim Community Lehigh Valley Chapter Publishes an Article on Global Crisis and Local Unity: A Blueprint for Peace



As the General Secretary of the Ahmadiyya Muslim Community in the Lehigh Valley, my days are often filled with local service—organizing food drives in Allentown or interfaith dialogues in Bethlehem. However, the modern world is interconnected; the "shrapnel" of global conflict is no longer just physical, but social. It affects the prices we pay at the pump and the friction we feel in our own neighborhoods.

*Lehigh Valley to the Middle East: A blueprint for peace*

In his seminal work, *World Crisis and the Pathway to Peace*, the worldwide head of our community, His Holiness Hazrat Mirza Masroor Ahmad, outlines a blueprint for stability rooted in "absolute justice." This

isn't just a political term; it is a requirement for a functioning society. It means upholding the rights of all people, regardless of their wealth or creed.

To turn our own communities into beacons of hope, we must embrace three practical pillars:

- **Absolute Justice:** We must demand that the same standards of fairness apply to the superpower as much as to the developing nation.
- **Transparency:** In an era of digital misinformation, we must seek truth from our leaders and ourselves.
- **Equity:** Whether it is the distribution of global resources or how we treat the most vulnerable in our local cities, fairness must be the standard.

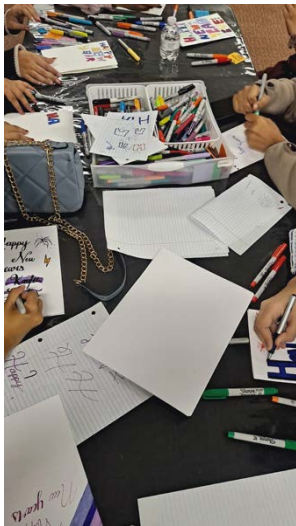
We proved in the Lehigh Valley that people of different backgrounds can live with absolute justice toward one another, sharing the same schools and grocery stores without conflict. Let us not succumb to the paralysis of fear. Instead, let us use this moment of global tension to strengthen our local unity.

*A version of this perspective was recently dated 04/11/2026 and featured in The Morning Call.*

(Farid Ahmad, General Secretary, Lehigh Valley Chapter of US Jamā'at)



## Houston Chapter Begins New Year 2026 With Sleepover and Congregational Tahajjud Prayer



The Ahmadiyya Muslim Community Houston, USA hosted an Ansar Dinner and New Year's sleepover for Atfal and Nāsirāt, so

that they can start the new year by being immersed in the remembrance of Allah within a family-like community.

Nāsirāt activities began at 5 pm on December 31, 2025 with a Tabligh-card making activity. They wrote happy new year's cards to their non-Muslim friends and neighbors, doing their part to show the world what being Ahmadi Muslim means. Afterwards, they took hot chocolate and helped the Khidmat-e-Khalq secretary to prepare toiletry bags to be distributed to the homeless in the coming weeks. Everyone offered congregational 'Ishā prayers, then ate food. Ansar hosted the dinner, serving goat korma, salad, and pizza. Then, the Nāsirāt participated in a Media Watch writing activity where

they wrote about how they celebrate New Year as Ahmadi Muslims. Many wrote about how they woke up early for Tahajjud prayer and recited the Holy Quran on New Year's morning, and others mentioned fun family trips or watching fireworks.

Finally, Nāsirāt created vision boards featuring their new year's resolutions. At exactly 12:00 am, the Nāsirāt all went outside to enjoy the fireworks with one another, after which, they offered Nawāfil to thank Allah for everything over the past year.

At 5:30 am, everyone woke up to start the new year by offering Tahajjud prayer, and at 6 am they offered Fajr prayers in congregation before finally going home. (Report Aneelah Kauser, Houston, USA)

## Majlis Ansarullah Miami Organizes a Hundred Mile Bicycle Ride



Majlis Ansarullah Miami and the Ansar Biking Club, USA, organized a hundred-mile bicycle ride on 18 January 2026. Riders

from different Majālis arrived at Baitun Naseer Mosque, Miami, on January 17, where accommodation and meals were arranged at the

mosque. An orientation and briefing session was held after Ishā prayers to review logistics, safety protocols, and the overall plan for the ride.

Following Tahajjud and Fajr prayers, Missionary Serjeel Ahmed addressed the participants and emphasized the importance of communal physical activities.

The riders were then transported to Key Largo, the starting point of the tour. The ride commenced at 9:00 a.m. and concluded around 7:00 p.m. The event was supported by three SAG vehicles, driven by dedicated Ansar volunteers, who provided continuous assistance throughout the route. Essential hydration, nutrition, and repair services were made available as needed, making the ride safe, efficient, and well-coordinated. Out of seventeen total riders, ten completed the ride, whereas others did fifty or a little

more than fifty percent of the ride.

Unlike the previous year, all riders returned to the mosque the same night. As part of outreach efforts, each of the riders carried three Jamā'at informational flyers for distribution during the ride, and all participants wore unified jerseys reflecting the shared spirit and message of the Jamā'at.

In addition to the cycling tour, some riders also participated in the MLK Parade hosted by the

City, where they proudly carried the banner of Islam Ahmadiyya, contributing positively to community outreach and public engagement.

The following participated in the bicycle ride:

Tariq Mahmood—Majlis Miami, Hassan Sarmad—Majlis Maryland, Daoud Chattha—Majlis Maryland, Azhar Mahmood—Majlis Miami, Omer Mansoor—Majlis Miami, Luqman Butt—Majlis Miami, Waqas Asghar—Majlis Willingboro, Sheraz Syed—Majlis Willingboro, Usman Haider—Majlis Willingboro, Farhan Mirza—Majlis North Virginia, Safeer Bhatti—Majlis Miami, Hashim Malik—Majlis Willingboro, Imran Ahmad—Majlis Miami, Fazal Syed—Majlis Houston and Serjeel Ahmed—Majlis Miami.

Volunteers from Majlis Miami were *Mutaher Chaudhry, Farooq Ahmad and Adnan Mahmood*.

## Nations Can Not be Reformed Without the Reformation of Youth

**Majlis Khuddāmul Ahmadiyya USA organizes “Fazl-e-‘Umar Qaideen Conference” and “Atfāl Refresher Course.”**



The 31st Fazl-e-‘Umar Qaideen Conference and the 17th Atfāl Refresher Course were organized by Majlis Khuddāmul-Ahmadiyya USA on 14-16 November 2025.

The program began with a recitation from the Holy Quran, followed by the Khuddam Pledge and a speech by Sadr Majlis, Abdullah Dibba, on the theme of the year, “Come Towards Success.”

Throughout the weekend, practical workshops and presentations were organized on various topics. These

included topics on managing events, staying organized and efficient, best practices as a Qaid and Za‘im, building one-on-one relationships with Khuddām, and walking through the tools and technologies, to name a few. All sessions were interactive. Each officeholder had the opportunity to enhance their leadership skills by learning how to address challenging situations faced by the members.

A session was conducted by Sadr to revisit recent



group Mulāqāt with Hazrat Khalīfatul-Masīh V (may Allah be his Helper). On Saturday afternoon, an interactive session was held with Munum Naeem, former Sadr Majlis, who spoke on the topic of “Leading by Example.” On Saturday evening, a special session was organized with Ijaz Khan in which he recounted various faith-inspiring anecdotes of his time spent with Ahmadiyya Khulafā.

In the Atfāl Refresher Course, sessions were held on relevant topics about common challenges and successes that happen at the local and regional levels. Activities were organized for Nazmeen and Murabbian Atfāl on how to lead effectively and solve problems. Presentations included how to lead an Atfāl Amila, a breakout session for regional planning, organizing events, and a question-and-answer session with Sadr Majlis. A training session

was also organized on how to use the Atfāl tracker within the Daftar Salesforce. All sessions were interactive and engaging.

For the Fazl-e-Umar Qaideen Conference, twelve Zu‘ama Halqa, forty-four Qaideen Majālis, ten Regional Qaideen and twenty-eight National Amila members were represented. For the Atfāl Refresher Course, twenty-eight Nazmeen Atfāl, seven Regional Nazmeen Atfāl, fourteen Murabbian Atfāl, seven Regional Murabbian Atfāl and nineteen Atfāl National Amila members were represented. The total number of volunteers under various departments was more than eighty. The total attendance was two hundred and fifty-seven. (Reports Syed Raza Ahmad, Mu‘tamad Majlis Khuddāmul-Ahmadiyya USA in Al-Hakam on 12 December 2025)

## New Arrivals of Ahmadiyya Muslim Community USA

### God Blesses Naveed Ahmed Tahir and Atifa Munawar of Stafford, Virginia, with a Daughter

Naveed Ahmed Tahir and Atifa Munawar of Stafford, Virginia, have been blessed with a third child, a baby Girl; Samiya Yumna Tahir. She is part of the blessed scheme of Waqf-e-Nau. May Allah Almighty grant the new born a healthy and long life and make her the source of delight, pleasure, and adornment for her parents.

Grandparents (maternal): Mian Munawar Ahmad & Tayyaba Noor

Grandparents (Paternal): Farzand Ali (Late) & Aizaz un Nisa

Siblings of the newborn are:

Elder sister: Labeena Naveen Tahir, Age: 9

Elder Brother: Tafreed Ahmed Tahir, Age: 5

(Dr. Naeem Ahmad, Serving as: Secretary, Publications South Virginia Jamā‘at)

### God Blesses Intisar Ahmad Malhi and Amatul Noor Tahir with a Baby Boy

By the grace of Allah, my son, Intisar Ahmad Malhi, and daughter-in-law, Amatul Noor Tahir, are blessed with a baby boy on December 29, 2025.

Hazrat Khalīfatul Masīh V (May Allah strengthen his hands) has graciously named him Arsalaan Imtiaz and accepted him into the

Waqf-e-Nau scheme. He also joins his sisters, Saariya and Tasneem in the Waqf-e-Nau scheme.

Arsalaan is the paternal grandson of Irshad Ahmad Malhi (Missionary, Dallas) and the great grandson of late Chaudhry Ghulam Haider Malhi, and the maternal grandson of Professor Mubarak

Ahmad Tahir and the great grandson of late Master Muhammad Ismail of Rabwah.

Requesting prayers that Allah make all three children the delight of our eyes and devoted followers of Khilafat. Ameen. (Irshad Ahmad Malhi, Missionary Baitul Ikram Mosque, Texas)

### God Blesses Daughter to Salman Dawood Munir and Amina Chughtai

God blessed Salman Dawood Munir and Amina Chughtai (Daughter-in-law of Nusrat Dawood) of the Houston Chapter with a daughter, Liyana Jamila Munir, on February 19, 2026. The baby is in the Waqf-e-Nau scheme. May God make the child Qur‘at-ul-Ain of their parents and may she grow up to be a healthy, happy, and righteous servant of God Almighty. (Reported by Aneelah Kauser of Houston Jamā‘at)

### God Blesses Shahid Khan and Natasha Nayab of Houston with a Baby Boy

God blessed Shahid Khan and Natasha Nayab (Daughter of Amtul Hafeez) of the Houston Chapter with a boy named Roshan Khan on February 23, 2026. May God make the child Qur‘at-ul-Ain of their parents and may he grow up to be a healthy, happy, and righteous servant of God Almighty. (Reported by Aneelah Kauser of Houston Jamā‘at)

# Marriages in the Ahmadiyya Muslim Community USA

## Hazrat Khalifatul-Masih V (may Allah be his Helper) Announces the Nikah (Marriage) of Asadullah Khan Choudhry from SVA

The Nikah announcement of Asadullah Khan Choudhry from SVA, a 7th-year student of Jami'a Ahmadiyya Canada, and Maheen Waraich, daughter of Rashid Waraich of Philadelphia Jama'at, was solemnized on September 6, 2025, in Tilford, UK, by Hazrat Khalifatul-Masih V (may Allah be his Helper).

Almighty for blessing this union and humbly request continued prayers for the couple's future, that Allah may grant them righteousness, harmony, and steadfastness in their faith and service to Jama'at. (Dr. Naeem Ahmad, Serving as: Secretary, Publications South Virginia Jamā'at)

Both families express their gratitude to Allah the

## Nikah (Marriage) Announcement

Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V (may Allah be his Helper) announced the Nikah (Marriage) of Ariana Amjad, daughter of Wahaj Amjad of the USA, with Raghieb Hammad Shad Shahid son of Dr. Abdul Quddoos of USA, on 20 December 2025, after Zuhr and 'Asr prayers at Mubarak Mosque, Islamabad, Tilford, UK. May Allah Almighty bless this honor for both parties and bind them together in this new relationship. (Translated by Editor from Al-Fazl International)

## Recently Departed Souls

### Ghulam Mustafa Baig of South Virginia Passes Away

Ghulam Mustafa Baig, a former Inspector of Police in Baluchistan, passed away in South Virginia at the age of sixty-seven on June 29, 2025. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allāh we belong and to Him shall we return. (Al-Baqarah 2:157))]

He is survived by his wife, Ishrat Bano, and four children: Shoaib Ahmad, Aroosha Sadaf (wife of Naeem Arshad, General Secretary of SVA), Maryam Urooj (wife of Missionary Syed Rizwan Ahmad of Canada), and Khallat Baig (wife of

Missionary Labeed Ahmad of Canada).

Ghulam Mustafa Baig was a Musi and a deeply kind, loving, and respected individual. In Usta Mohammad, Baluchistan—where he lived—he was known as the only Ahmadi in the area and always upheld his faith with great courage, even in the most difficult circumstances. As a police officer, he was widely recognized for his honesty, integrity, and compassion by both his colleagues and the local community.

Despite the challenges of his profession, he remained steadfast in his commitment to Jama'at and righteousness. He was also a cousin of the late Sadr, Sadr Anjuman Ahmadiyya Pakistan, Mirza Mohammad Din Naz.

May Allah Almighty elevate his status in Jannah and grant patience and strength to his family during this difficult time. Āmīn. (Dr. Naeem Ahmad, Serving as: Secretary, Publications South Virginia Jamā'at)

### Malik Altaf Hussain Qasim of Halqa Fairfax Passes Away

Malik Altaf Hussain Qasim (Fairfax Halqa) peacefully passed away after a long illness at the age of 65 on October 20, 2025. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allāh we belong and to Him shall we return. (Al-Baqarah 2:157))]

He left behind wife, Dr. Amtul Rashid, and daughters: Qudsiya

Malik and Tayyaba Malik.

He was the younger brother of Iftikhar Hussain Tariq of SVA, Dr. Mushtaq Hussain Khalid of Petersburg, and Malik Muzafar Hussain of Canada.

He was well-versed with Homeopathy and served humanity with passion. When someone was in

need, he would travel even out of state to help and deliver medication. He always had a smiling face. He was loved and respected by SVA members due to his qualities. (Dr. Naeem Ahmad, Serving as: Secretary, Publications South Virginia Jamā'at)

### Naveed-i-Sahar Jattala Passes Away

It is with a heavy heart that we share the sad news that Naveed-i-Sahar Jattala passed away on 8 December 2025 due to complications with her ongoing illness. Inna Lillāhi Wa Innā Ilaihi

Raji'oon. [(Surely, to Allāh we belong and to Him shall we return. (Al-Baqarah 2:157))]

She was the wife of Ramzan Jattala, Secretary of Finance of the

Los Angeles Jamā'at. With Allah's grace, she was Musiyya. She was the mother of Ahsan Jattala and Armughan Jattala. She was the daughter of the late Chaudhry Muhammad Sharif, the former Amir



Zillah of Lodhran District in Pakistan.

She was a member of the Los Angeles Jamā'at since 1986. She served the Los Angeles Jamā'at in various capacities.

She was very regular in all her prayers and fasting, as well as regular in I'tikaf during the month of

Ramadan. She was very obedient to the Khilafat. She loved to recite the Holy Quran and was regular in reciting it twice a day, morning and evening. One of her great joys was, tearfully, with a whole heart, reading and sharing stories from the lives of early companions of the Promised Messiah (may peace be on him). She leaves behind her husband, two

sons, and two grandchildren. Her sister and brother are in Pakistan.

Please pray that Allah Ta'ala grant the bereaved family Sabr and Solace. May Allah Almighty grant her forgiveness and a high status in Paradise. Āmīn. (Mukhtar Ahmad Malhi, General Secretary USA Jamā'at)

### **Sadiqa Ahmad, the Wife of Hajji Nasirullah Ahmad of Milwaukee Passes Away**

This is with a heavy heart to inform you that Sadiqa Ahmad, wife of Hajji Nasirullah Ahmad, National Secretary of Waqf-e-Jadid, has passed away on 12 December 2025. Inna Lillāhi Wa Innā Ilaihi Raji'oon.

[(Surely, to Allāh we belong and to Him shall we return. (Al-Baqarah 2:157)]

She was ill for quite some time and had been placed in hospice

recently. Please remember her and the family in your prayers. (Mukhtar Ahmad Malhi, General Secretary USA Jamā'at)

### **Sister Kamila Kelley of Cleveland passes away**

Sister Kamila Kelley, a lifelong resident of Cleveland, Ohio, peacefully returned to Allah surrounded by the legacy of faith, family, and community on 9 January 2026. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allāh we belong and to Him shall we return. (Al-Baqarah 2:157)]

Sister Kamila, born December 18, 1930, was the only beloved child of Lateefah Hakeem (Dicey Shaw) and the granddaughter of Amtul Hafeez (Annie Shaw). A woman of deep faith, she was a devoted member of the Cleveland Ahmadiyya Muslim Community, where she was

honored as the eldest member and respected for her wisdom, dignity, and steadfast devotion.

She was the mother of four children. She was preceded in death by Jameel Kelley, Abdur Rahim Kelley, and Aaqila Jameel Kelley, and is survived by her son Abdur Rahman Kelley and his wife, Juanita Kelley.

Sister Kamila was a proud grandmother of nine grandchildren and three step-grandchildren and several great-grandchildren. In her later years, she was cared for by her beloved granddaughters Khadija Kelley and Aliyya Johnson, whose

love and dedication were a great comfort to her.

Sister Kamila will be remembered as a strong matriarch, a woman of resilience, faith, and love, whose impact will continue through the generations she nurtured and inspired. She will be deeply missed by all who knew her.

Her funeral took place on 13 January 2026 with Janāza prayers led by Missionary Akram Azam. She was buried at the Ahmadiyya Muslim Cemetery in Bedford, Ohio, next to her two sons.

### **Dr. Inayat Ullah Mangla of Ashburn, Virginia, Passes Away**

It is with great sadness and a heavy heart that I inform you all that Prof. Dr. Inayat Ullah Mangla of Ashburn, Virginia, returned to his Creator on 18 January 2026. He had recently been diagnosed with lung cancer. He was 81 years old. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allāh we belong and to Him shall we return. (Al-Baqarah 2:157)]

He is survived by his wife, Ayesha Mangla; his four children — Usman Mangla (Detroit), Ismat Mangla (New York), Talat Mangla (Northern Virginia), and Nauman Mangla (Grand Rapids); and six grandchildren.

Born in 1944 in Chak Mangla, a small village near Sargodha in India (later Pakistan), Dr. Mangla was a

devoted Ahmadi Muslim. His family accepted Ahmadiyyat in 1954. He was a pioneering member of the Canada Jama'at in the early 1980s.

Dr. Mangla taught at Western Michigan University in Kalamazoo, Michigan, for more than three decades. He retired as a Professor Emeritus of Finance in 2016. He had a deep love for finance and economics, earning a Fulbright Scholarship to pursue his doctorate at Michigan State University in the 1970s. He later received three additional Fulbright awards to teach abroad.

A dedicated mentor, Dr. Mangla, guided and encouraged many Ahmadi Muslims and others as they began their academic and professional journey.

He often marveled at how his life transformed from humble beginnings as the son of a simple farmer from Chak Mangla, attributing his success to Allah Ta'ala, Ahmadiyyat, and the blessings and guidance of Ahmadiyya Khulafā. He especially treasured and prioritized attending Ahmadiyya Annual Conventions worldwide, instilling the same love and commitment in his family.

May Allah forgive any of his shortcomings, grant him an elevated station in Paradise, and bestow patience and strength upon his bereaved family. May He continue to shower us all with His countless blessings. Ameen. (Mukhtar Ahmad Malhi, General Secretary USA Jamā'at)

## Sahibzadi Amtul Jamil, Granddaughter of the Promised Messiah (may peace be on him), Passes Away

It is with deep sorrow and a heavy heart that I inform you all that the Sahibzadi Amtul Jamil passed away on February 19, 2026, in Toronto, Canada. She was about 89 years of age. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allāh we belong and to Him shall we return. (Al-Baqarah 2:157))]

She was the granddaughter of the Promised Messiah (may peace be on him) and the daughter of Hazrat Muslih Mau'ūd, Khalifatul Masih II (may Allah be pleased with him) and Hazrat Syeda Umme Tahir (may Allah be pleased with her). She was the younger sister of Hazrat Mirza Tahir Ahmad, Khalifatul Masih IV (may Allah shower His mercy on him). She was the aunt (Khala) of

Hazrat Khalifatul Masih V (may Allah be his Helper) and Mirza Maghfoor Ahmad, Amir of the USA Jamā'at. She was the wife of the Late Ch. Nasir Ahmad Sial, son of Ch. Fateh Muhammad Sial (may Allah be pleased with him). She was the beloved mother of Zahir Ahmad of the USA Jamā'at.

She had personal relations with Jamā'at members. She used to participate in every sad and distressing moment of the Ahmadi families. She was very particular about calling Jamā'at members to congratulate them on their happy moments, such as success and marriages.

She is survived by her son, Zahir Ahmad, and four daughters,

Yasmeen w/o Malik Mamoon Ahmad (Canada), Sadia w/o Muneer Ahmad Khan (UK), and Sofia Ahmad w/o Sahibzada Mirza Abdus Samad, Nazir Khidmat-e-Darwishan (Rabwah).

Her body will be taken to Pakistan for burial in Bahishti Maqbarah Rabwah.

I humbly request all to pray that Allah Ta'ala grant her Maghfirat and a lofty station with her beloved elders in Jannat-ul-Firdaus. May God Almighty enable her children and Jamā'at members to bear this great loss, and grant Sabr and solace to the bereaved family. (Mukhtar Ahmad Malhi, General Secretary USA Jamā'at)

## Khawaja Zafar Ahmad of Duluth, Minnesota, Passes Away



Khawaja Zafar Ahmad passed away in Duluth, Minnesota, on March 8, 2026, at the age of 91. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allāh we belong and to Him shall we return. (Al-Baqarah 2:157))]

Khawaja Zafar Ahmad was the father-in-law of Imran Hayee, former Sadr Ansarullah in the USA. He was the uncle of Ahmed Khawaja of North Jersey Jama'at.

He was a dedicated servant of the Jama'at and had unconditional love and reverence for Ahmadiyya Khilafat. He was a Musi and served the Jamā'at in many capacities in Sialkot, Pakistan, where he was born and spent the first eighty years of his life. For the past eleven years, he had been residing in Duluth, Minnesota, with his daughter, Hifza Hayee, and son-in-law, Imran Hayee.

From a very young age, he served in various roles in Majlis Khuddāmul-Ahmadiyya at both the city and district levels in Sialkot, including many years as Qā'id MKA. He also served the Sialkot Jamā'at in multiple capacities, most notably as Secretary Finance and Secretary Islah-o-Irshad of the city Jamā'at and later as Amir at both the city and district levels. His tenure as Amir spanned over two decades, and his

total service to the Jamā'at exceeded fifty years.

In 2015, he suffered the tragic loss of his youngest daughter, who was thirty years old. Afterward, he moved to Minnesota to live with his older daughter. Over the past several years, he had been battling dementia, and since February 2024, he had been in home hospice care due to congestive heart failure. He passed away peacefully, surrounded by his family members. He is survived by his wife, three daughters, seven grandchildren, and three great-grandchildren.

May Allah Ta'ala grant him Maghfirat and a lofty station in paradise, and also Sabr and solace to the bereaved family. Ameen. (Mukhtar Ahmad Malhi, General Secretary USA Jamā'at)

## Ameena Begum Mirza, wife of Dr. Basharat Munir Mirza and Asaf Mirza's mother of the Columbus Chapter, Passes Away

It is with deep sorrow and submission to the will of Allah that we announce the passing of Ameena Begum Mirza on April 11, 2026. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allāh we belong and to Him shall we return. (Al-Baqarah 2:157))]

She was the wife of the late Dr.

Basharat Munir Mirza, a devout servant of the Jamā'at. They were blessed to be married for fifty-five wonderful years and had five children together. She was the daughter of Deputy Mian Muhammad Sharif, a companion of the Promised Messiah (may peace be on him) and Bismilla Begum of

Qadian, India (now Rabwah, Pakistan). She was a cherished sister to eight siblings. She had the good fortune to have personally met four of the five Khulafā. Her Nikah was announced by Hazrat Muslih Mau'ūd (may Allah be pleased with him). In the course of her lifetime, she had several opportunities to



have Mulāqāt with the second, third, fourth, and fifth Khalifatul-Masih.

After immigrating to the United States in 1959, she became a part of the small pioneering group of Lajna Imā'illah who worked tirelessly during the early annual conventions (Jalsa Salana) USA, held in Dayton, Ohio. She and her husband were founding members of the Athens, Ohio, chapter of the Ahmadiyya Muslim Community. Together in Athens, Ohio, they hosted some of the first Ahmadiyya camps that were ever held in the USA. Together, they also participated in many

community outreach initiatives, including a food pantry, a soup kitchen, and hosting adult literacy classes. They hosted many missionaries and Ahmadi families who were traveling from Pakistan. Always ready to help others establish life in the US. Through their excellent example, they brought several new converts into the fold of Ahmadiyyat, and she was always regarded by them as their loving, adopted mother.

She is preceded in death by her daughter, Rashida and her late husband, Dr. Basharat Munir Mirza.

She was the devoted mother and mother-in-law of Laeek Mirza, Sameera Basith, Asaf Mirza (Laeqa Mirza), and Fauzia Asad (Bashir Asad). She was a loving Nani Jan, Dadi Jan, and Grandma to thirteen grandchildren and fifteen great-grandchildren who frequently visited her. She will always be remembered for her loving patience and ready smile.

May Allah Ta'ala accept her to the highest station in Jannatul Firdaus. Ameen (Ahsan Syed, President, Columbus Chapter of the US)

### Misbah Sehar Ahmad of Austin, TX Chapter Passes Away

With a heavy heart, I am informing you that Misbah Sehar Ahmad passed away on April 12, 2026, at the age of twenty-two, while studying at the University. She was the daughter of Muhammad Ahmad and Nadia Ahmad of Austin, TX. Muhammad Ahmad serves as the president of Austin Jama'at and also as Nai'b Sadr (Saf Dom) of Majlis Ansarullah, USA. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allāh we belong and to Him shall we return. (Al-Baqarah 2:157)]

She was a Waqifa Nau and a devoted member of the Jamā'at from

early childhood. She participated in many Nāsirat and Waqf-e-Nau competitions, earning numerous awards. As a Nasira, she contributed articles to Al-Hilal and Media Watch. She was honored with the Media Watch Award at Jalsa Salana USA 2016 for her published work in local and National newspapers. She observed purdah with sincerity and was a beautiful example for others to follow. She served with dedication on the Local Austin Lajna Imā'illah Amila from 2021–2025 as Umur-e-Tālibāt Secretary. She also actively participated in many Khidmat-e-Khalq initiatives—baking and

cooking for homeless shelters and personally delivering them. She was always eager to donate to various fundraising efforts and Chandajat. She was very bright and did well in college, and upon graduation, she ranked 4th in the entire school district. Despite all her achievements, she remained humble. May Allah elevate her ranks in heaven and grant the family patience and solace to bear this immense loss. Ameen. (Mukhtar Ahmad Malhi, General Secretary USA Jamā'at)



# The Promised Messiah's Love for The Holy Prophet

Safeta Cerimovic, Syracuse, New York

As a convert to the Ahmadiyya Muslim Community and someone who has accepted the Promised Messiah (may peace be on him), I remember one thing that truly drew me to Ahmadiyyat. It was reading about how Hazrat Mirza Ghulam Ahmad, the Promised Messiah, the founder of our community, always avoided even the slightest innovation in faith out of love and reverence for the Holy Prophet (may peace and blessings of Allah be on him). That was something that made me certain of his truthfulness.

If we look closely at other Muslims, we can see how many innovations have been accepted over time, such as free mixing between men and women, halal dating, celebrating birthdays, gender-reveal parties, women openly displaying beauty to others, singing religious songs with music, worshiping at graves, extremism, and the list goes on. In contrast, the Promised Messiah remained fully committed to following the pure teachings of Islam and the Sunnah of the Holy Prophet.

It is relatively easy to accept major theological differences, such as the question of whether Hazrat 'Isa (may peace be on him) is alive in heaven. Anyone who carefully studies the Holy Quran will find clear evidence on this matter. Honestly, this is something that challenges human intellect; the idea of someone existing in heaven in human form does not sit well with a clear and sound conscience.

However, recognizing the Promised Messiah (may peace be on him) is far more challenging. Many people do not read his writings, and those who do often misquote him or take his words out of context to support their own agendas. But those who give themselves the chance to read his work deeply will not only see that he was a true servant of Allah, they will also witness how his entire life was dedicated in full obedience and love

for the Holy Prophet (may peace and blessings of Allah be on him).

By reading his writings, one can truly understand the depth of his love for the Holy Prophet and learn what it really means to love the Holy Prophet sincerely. If we truly love someone, we naturally want to protect their honor and make others aware of their greatness. In the case of the Promised Messiah, we see this clearly. Not only did he constantly express and pour out his love for the Holy Prophet, but he also dedicated his life to preserving the Shari'ah from any innovation. He explained in detail how to practice Islam exactly as the Holy Prophet taught, guiding people to follow the Holy Prophet's example in every aspect of life.

We can find the words of the Promised Messiah in many places that clearly show his deep love for the Holy Prophet. For example, he says:

"After the love of God, I am fully intoxicated in the love of Muhammad. If this is considered by short-sighted people to be disbelief, then by God I am the greatest disbeliever." 1

This powerful statement shows that his devotion to the Prophet was not only heartfelt but all-encompassing, placing the love of the Prophet immediately after the love of Allah in his life.

The Promised Messiah not only spoke of his love for the Holy Prophet but also expressed it in terms of total devotion to the service of Islam. His writings reveal the depth of his heart and the sincerity of his intentions. For instance, he said:

"May my heart be sacrificed for the sake of Muhammad (may peace and blessings of Allah be on him) religion; this is the desire of my heart. O, if only I could attain this purpose." 2

In another passage, he reflects

on the blessing of serving Islam despite hardships. These words from the Promised Messiah demonstrate,

"By the grace of my noble master, I have been endowed with such a loving soul that despite the bearing of pain, I would continue serving this religion. And in reality, a delightful and blessed life is one which is spent in the service and propagation of the Divine religion." 3

That his love for the Holy Prophet was inseparable from his dedication to spreading the message of Islam. To him, true devotion to the Holy Prophet meant living a life entirely committed to the Prophet's teachings and the service of Islam.

One deeply moving example of the Promised Messiah's humility and devotion is found in a letter he wrote to the renowned Sufi saint of Ludhiana, Hazrat Munshi Ahmad Jan, before his departure for Hajj. As he prepared to visit the House of Allah, the Promised Messiah requested that he remember him in his prayers at that sacred place. The words of this letter reveal a heart filled with humility, sincerity, and complete devotion to Allah and His Messenger (may peace and blessings of Allah be on him). He wrote:

"Kindly remember the humble request of this low and worthless one, when by the Grace of Allah, You see the House of God. In that blessed and praiseworthy place, offer this prayer of a lowly servant of God, with utmost humility. Raise your hands in prayer with meekness and total devotion, and supplicate: 'O the Most Merciful of all who show mercy, your meek, worthless, and humble servant, full of faults, Ghulam Ahmad, who is in the part of the world called India, supplicates to You, O



the Lord of Mercy! Be pleased with me; forgive my sins and transgressions, for You are the Most Forgiving and Merciful. Enable me to do deeds that please You greatly. Put as much distance between my evil self and me as there is between the East and the West. Let my life, my death and every faculty that I possess be for Your sake. Keep me alive in Your love, cause me to die in Your love and raise me among those who love and obey You the most. O the Most Merciful of all who show mercy! Accomplish my mission of propagation that You have entrusted me. Ensure that the service for which You have put zeal in my heart is completed. Cause the truth of Islam to become apparent through this humble one, to all the enemies of Islam. Show the beauty of Islam to those who are yet unaware of the beauties of this faith. Keep this humble one, my friends and my companions, protected by Your forgiveness and mercy. Be with them and be sufficient for them in worldly and spiritual matters. Enable them to achieve your pleasure. Shower Your blessings and Durood on Your Messenger, his Companions and his followers.” (Sirat Masih-e-Mau’ud, pp. 541-542) 4

This prayer beautifully shows the Promised Messiah’s deep humility and complete submission to Allah. He refers to himself as lowly, worthless, and full of faults, despite being entrusted with a divine mission. Most striking is how he concludes by asking Allah to shower blessings upon the Holy Prophet, his Companions, and his followers, showing that even in his most personal supplication, his love and reverence for the Holy Prophet remained central.

The deep love of the Promised Messiah for Allah and for the Holy

Prophet was not only seen in his writings, but also witnessed by those who lived close to him. Hazrat Nawwab Mubarak Begum (may Allah be pleased with her) describes a powerful moment that shows the sincerity and intensity of his devotion. She writes:

“His true and sincere love for the Pure Being of Allah the Exalted was manifest at all times. On one occasion, I saw him supplicating and weeping, calling upon his Master and Beloved with intense anguish, repeatedly uttering, ‘My beloved Allah, my beloved Allah.’ This I have witnessed with my own eyes. He was a true lover of the Holy Prophet and a devoted lover of his Exalted Lord. The light of that love was visible upon his face, and the same light flowed from his tongue. From his words flowed springs of that spiritual light, yet the blind of sight were unable to perceive them.” (Tahrirat-e-Mubarak, pp. 312–313) 5

The Promised Messiah’s (peace be upon him) love for the Holy Prophet (may peace and blessings of Allah be on him) also extended deeply to the Prophet’s blessed children. The following narration beautifully illustrates this:

Hazrat Syeda Nawwab Mubarak Begum narrates that the Promised Messiah (may peace be on him) was lying in his garden on his charpoy. It was the month of Muharram. The Promised Messiah was reminded of the painful occurrence at Karbala. The Promised Messiah’s love for the Holy Prophet and his children began to flow forth. He called his two younger sons. In order to remember his beloved master and teach his children about love for the children of Muhammad (may peace and blessings of Allah be on him) he said:

“Come, children, I shall tell you about the story of Muharram.”

“The Promised Messiah then painfully narrated the

instances relating to the martyrdom of Hazrat Imam Hussain (may Allah be pleased with him), whilst tears flowed from his eyes. A strange state had overtaken the Promised Messiah. His heart was in extreme anguish over the thought of the painful martyrdom of the grandson of the Holy Prophet. The Promised Messiah expressed the feelings of his heart in a very painful manner in the following words:

“The filthy Yazid perpetrated such cruelty upon the grandson of our beloved Holy Prophet (may peace and blessings of Allah be on him). But Allah also took hold of these tyrants very quickly and punished them.” 2

This moving account shows that the tragedy of Karbala was not just history to him, it was a painful reminder of the suffering endured by the family of his beloved master (may peace and blessings of Allah be on him).

This article is only a small glimpse into the immense love, respect, and honor that the Promised Messiah held for the Holy Prophet. It is impossible to fully capture the depth of his devotion in just a few pages. His love was reflected in his prayers, his writings, his tears, his sacrifices, and his lifelong mission to defend and revive the true teachings of Islam.

Those who are sincere seekers of truth should take the time to read his works without prejudice. They should approach the writings of the Promised Messiah with an open heart and a genuine desire to understand, rather than to criticize. Anyone who studies his words honestly will see how he faithfully followed in the footsteps of the Holy Prophet and how every effort of his life was dedicated to serving and honoring his beloved Master, Hazrat Muhammad Mustafa (may peace and blessings of Allah be on him). Only then can one truly begin to understand what it means to love the

Holy Prophet in action, not merely in words. And only then can one recognize Hazrat Mirza Ghulam Ahmad as the Promised Messiah and Imam Mahdi, whose coming was foretold by none other than the Holy Prophet.

To end with the blessed words of the Promised Messiah (may peace be on him) in hope that you will ponder:

“The world does not recognize me, but He Who has sent me does know me. It is an error on the part of those—indeed it is their misfortune—who wish to see my destruction. I am the tree which has been planted by the Lord God with His own hands...O, ye People! You must understand this for sure that I am accompanied by that Hand which shall remain faithful to me till the end of time. If your men and your women, and your young and your old, and your insignificant ones and your notables all commit themselves to

praying for my destruction—so much so that your noses get withered and wasted away due to your endless prostrations, and your hands become numb, even then God would certainly not accept your prayers, and he would not stop until He fulfills His decree...So, do not wrong your souls. The faces of liars can be discerned as something different altogether, and the countenances of the truthful ones are quite distinguishable. God does not leave any matter undecided...Just as God eventually decided at one time to another, between the previous Divinely appointed ones and the false claimants, similarly He will decide upon this matter presently at hand. There are seasons apposite to the advent of the Divinely appointed ones, and there are seasons apposite to their departure: do mark it for sure, that I

have neither made an appearance out of season, nor shall my exit be out of season. Do not be pitted against God! It is not in your mettle to compass my ruin.”<sup>6</sup>

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## A Phenomenal Blessed Family— Umami Aiman, Zaid and Usama

(May Allah be pleased with them)

Engr. Mahmud Mujib Asghar, Sweden

In his Friday Sermon on December 5, 2025, Hazrat Khalifatul-Masih V (may Allah be his Helper) said:

The final expedition that the Holy Prophet (may peace and blessings of Allah be on him) took part in was Tabook, while the final expedition he dispatched was that of Hazrat Usama.

The details of this expedition have already been mentioned in the accounts of Hazrat Usama and Hazrat Abu Bakr (may Allah be pleased with him), but I will briefly mention some of the context to the battle here as well. There is a narration in *Sahih al-Bukhari* by Hazrat Anas bin Malik, who stated that the Holy Prophet (may peace

and blessings of Allah be on him) informed people of Hazrat Zaid, Hazrat Ja’far and Hazrat Abdullah bin Rawaha’s demise before any news of their death reached the people. He explained that Zaid had taken the flag. (There was an expedition that took place before Usama’s expedition.) He explained that Zaid took the flag but was martyred. Then Ja’far took the flag, and he too was martyred. Then Ibn Rawaha took the flag, and he was also martyred. The Holy Prophet’s eyes welled with tears while he described this account. He continued explaining; then finally, a sword from among the swords of Allah—Hazrat Khalid bin Walid (may Allah be pleased with him)—

took the flag, until God Almighty granted him victory over the enemy. (*Sahih al-Bukhari*, Kitab al-Manaqib, Hadith 3757, [Translation], vol. 7, p. 243)

Upon returning from the Farewell Pilgrimage, when the Holy Prophet (may peace and blessings of Allah be on him) reached Medina, there no longer remained any threat to the people of Medina from the south. However, the danger from the Byzantines in the north still persisted. The Christians took great pride in their strength; thus, an attack from their side could occur at any time. Moreover, retribution for the martyrs of the Battle of Mu’tah had not been exacted. In that battle it was owing to the skill of Hazrat



Khalid bin Walid that the Muslim army succeeded in returning to Medina.

Not many days had passed after the Holy Prophet (may peace and blessings of Allah be on him) returned from Hajj when, a few days later, he ordered that an army under the command of Hazrat Usama bin Zaid be dispatched to launch an attack on Syria. (Muhammad Husain Haikal, *Hiyat-e-Muhammad*, Abu Afzal Muhammad Khan, p. 597)

The preparations for the army of Usama were completed on Saturday, two days before the passing of the Holy Prophet (may peace and blessings of Allah be on him), and its preparations had begun prior to the onset of his final illness. Towards the end of Safar, the Holy Prophet had instructed for preparations to be made to fight against the Byzantines. He called for Hazrat Usama and said, "Set out towards the place where your father was martyred." Hazrat Zaid was martyred in that same place in an earlier battle. The Holy Prophet said, "Go there and trample them—that is, the enemy—with your horses. I have appointed you as the commander of this army." (Ibn Hajr, *Fath-ul-Bari*, vol. 8, *Qadeemi Kutub Khana Maqabil Aram Bagh*, Karachi, p. 192)

Hazrat Usama departed bearing the banner tied by the hand of the Holy Prophet (may peace and blessings of Allah be on him) and entrusted it to Hazrat Buraydah bin Husayb. He gathered the army at Jurf. Jurf is a place three miles north of Medina. From among the honorable Muhajireen and Ansar, not a single person remained who was not called for this expedition. Among them were Hazrat Abu Bakr, Hazrat Umar, Hazrat Abu 'Ubaidah bin al-Jarrah, Hazrat Sa'd bin Abi Waqqas, Hazrat Sa'd bin Zaid, Hazrat Qatada bin Nu'man and Hazrat Salama bin Aslam (may Allah be pleased with them): all of them were placed under the command of Hazrat Usama. Some people began to say, "This youth has been made a commander over the most eminent of the Muhajireen. Among them are great and senior Companions! How can a young boy be appointed as

their leader?"

When these comments reached the Holy Prophet (may peace and blessings of Allah be on him), he became greatly displeased. At that time, his blessed head was wrapped with a cloth, and he had covered himself with a cloak. He ascended the pulpit, praised and glorified Allah.

On Sunday, the pain of the Holy Prophet (may peace and blessings of Allah be on him) became more severe. When Hazrat Usama returned from the camp, the Holy Prophet was unconscious. He returned because he learned of his critical condition.

That day, the people had given the Holy Prophet (may peace and blessings of Allah be on him) some medicine. Hazrat Usama knelt down and kissed him. The Holy Prophet could not speak, but he raised both his hands toward the heavens and then placed them on Usama's head. Hazrat Usama says, "I understood that he was praying for me."

Hazrat Usama then returned to his army. On Monday, he came again to the Holy Prophet (may peace and blessings of Allah be on him) and found that he had somewhat recovered. The Holy Prophet said to him:

"Go forth with the blessings of Allah the Almighty."

Thus, Hazrat Usama departed from the Holy Prophet (may peace and blessings of Allah be on him) and went to his army, ordering them to prepare for departure. But before they could set out, a messenger came from his mother—Hazrat Umme Aiman, the mother of Usama—bringing news that:

"It would seem that the Holy Prophet (may peace and blessings of Allah be on him) is in his final moments."

Upon hearing this, Hazrat Usama immediately returned to the Holy Prophet (may peace and blessings of Allah be on him), accompanied by Hazrat 'Umar and Hazrat Abu 'Ubaidah. The Holy Prophet was nearing his demise at

the time. Soon after this, he passed away.

After the demise of the Holy Prophet (may peace and blessings of Allah be on him) and the pledge of allegiance to Hazrat Abu Bakr (may Allah be pleased with him), Hazrat Abu Bakr ordered Hazrat Buraidah bin Husaib to take the banner to Usama's house and instruct him to proceed with his mission.

The army consisted of three thousand men, among whom, according to one report, was a cavalry unit of one thousand. Another narration states that Hazrat Usama bin Zaid was sent towards Syria with seven hundred men. (Sharh Al-Allamah Al-Zarqani 'ala Al-Mawahib Al-Ladunniyyah, vol. 4, Dar Al-Kotob Al-Ilmiyah, Beirut, 1996, p. 155; Subul al-Huda wa al-Rashad, vol. 6, Dar Al-Kotob Al-Ilmiyah, Beirut, 1993, p. 250; Ibn Kathir, *Al-Bidayah Wa Al-Nihayah*, vol. 3, Part 6, Dar Al-Kotob Al-Ilmiyah, Beirut, 2001, p. 302)

(Translation of the Friday Sermon has been taken from [alislam.org](http://alislam.org))

### Introduction:

Hazrat Usama, his father Hazrat Zaid, and his mother Hazrat Umme Aiman form a phenomenal and blessed family that was extremely dear to the Holy Prophet Muhammad (may peace and blessings of Allah be on him).

In fact, Umme Aiman was a priceless gift from Allah from the side of his parents (Aminah and Abdullah), Zaid was an invaluable gift from the side of Khadijah, the first wife of the Holy Prophet and Usama was the son of Umme Aiman and Zaid.

Immediately after the declaration of Prophethood, Zaid and Umme Aiman were among the very first to believe and to become supporters of the Messenger of Allah (may peace and blessings of Allah be on him). They were integral members of the pioneers and lifelong faithful companions of the Holy Prophet. They were truly the vanguard of the spiritual army of Islam.

God willing, in this article,

selected events from their lives will be highlighted gradually and without chronological order.

#### **Love of the Holy Prophet for Zaid and Usama:**

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ بَعْثًا وَأَمَرَ عَلَيْهِمْ أَسَامَةَ بْنَ زَيْدٍ، فَطَعَنَ النَّاسُ فِي إِمَارَتِهِ، فَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ " إِنْ تَطْعَنُوا فِي إِمَارَتِهِ فَقَدْ كُنْتُمْ تَطْعَنُونَ فِي إِمَارَةِ أَبِيهِ مِنْ قَبْلُ، وَإِنَّمَا اللَّهُ إِنْ كَانَ لَخَلِيفًا لِلْإِمَارَةِ، وَإِنْ كَانَ لِمَنْ أَحَبَّ النَّاسُ إِلَيَّ، وَإِنَّ هَذَا لِمَنْ أَحَبَّ النَّاسُ إِلَيَّ بَعْدَهُ."

Hazrat ‘Abdullah bin ‘Umar (may Allah be pleased with him) narrates that the Messenger of Allah dispatched an army and appointed Usama bin Zaid as its commander. Some people objected to his leadership. The Holy Prophet then addressed the Companions and said:

"If today you object to his leadership, then you had previously objected to the leadership of his father. By Allah, his father (Zaid) was most worthy of leadership and was the dearest to me, and this one (Usama) is the dearest to me after him." (Sahih al-Bukhari, Kitab al-Maghazi, Hadith 4469)

#### **Hazrat Zaid in the Holy Qur'an:**

Hazrat Usama's father, Hazrat Zaid bin Haritha, is the only Companion whose name has been explicitly mentioned in the Holy Qur'an by name.

فَلَمَّا قَضَى زَيْدٌ مَنَّتَهَا وَطَرًا رَوَّجْنَاهَا

"Then, when Zaid had accomplished his want of her so as to have no further need of her." (Surah al-Ahzab, 33:38)

Initially, he had been made an adopted son and for many years was called Zaid bin Muhammad. Then Surah al-Ahzab was revealed, in which Allah stated:

وَمَا جَعَلْنا أَعْيَاءَكُمْ أَبْنَاءَكُمْ. ذَلِكُمْ قَوْلُكُمْ بِأَفْوَاهِكُمْ. أَدْعَوْهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ---

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

Thereafter, he was called Zaid bin Haritha.

The Promised Messiah (peace be upon him) once said:

"People become angry merely upon hearing that I have superiority over Imam Husain. Where has the Qur'an mentioned Imam Husain by name? It has mentioned only Zaid by name..." (Translated from Malfuzat (Urdu), vol. 3, p. 120)

#### **Hazrat Ummi Aiman:**

Hazrat Ummi Aiman (may Allah be pleased with her), the mother of Hazrat Usama, was a great and magnanimous lady who served the parents of the Holy Prophet (may peace and blessings of Allah be on him) and, after their demise, became the caretaker of the Holy Prophet. The Holy Prophet used to address her by the sacred name of "Mother" after his own mother. Her companionship with the Holy Prophet lasted throughout her life. It is said that her native land was Abyssinia (Habashah, now called Ethiopia). Her long-life devotion can be read from "The Life and Character of the seal of Prophets, by Mirza Bashir Ahmad, M.A. (may Allah be pleased with him).

#### **Inheritance From the Father of the Holy Prophet:**

The inheritance left by Abdullah for his child, who was still in the womb of his mother, is worthy of mention: Five Camels, A few She - Goats and a Slave named Ummi Aiman (Aṭ-Tabagat-ul-Kubrā, By Muhammad bin Sa'd, Dhikru Wafati 'Abdillah bin 'Abdil-Muttalib, vol. 1, p. 46, Dāru Ihyā'it-Turathil-'Arabi, Beirut, Lebanon, First Edition (1996), (The Life and Character of the seal of Prophets, by Mirza Bashir Ahmad M.A., vol. 1, p. 125, Islam International Publications UK, Edition 2018)

#### **The Holy Prophet Accompanies his Mother to Madinah:**

When the young Muhammad<sup>sa</sup> reached the age of six, Aminah travelled to Yathrib with the intent of meeting her relatives from the Banū Najjār and also took Muhammad<sup>sa</sup> along with her. Ummi Aiman also accompanied them. (The Life and Character of the seal of Prophets, by Mirza Bashir Ahmad M.A., vol. 1, p. 135, Islam International Publications UK, Edition 2018)

#### **Hazrat Halimah Entrusted the Holy Prophet to his Mother, Hazrat Aminah:**

...when Muhammad<sup>sa</sup> was four years of age, Halimah<sup>ra</sup> brought the child back and entrusted him to his mother. The four years of service offered by Halimah were not of inconsequentiality. As far as the Holy Prophet was concerned, he would never forget even the smallest of services. Therefore, the Holy Prophet remembered the sincere service of Halimah all his life and dealt with her in kindness of the greatest caliber. At one instance, when the country underwent a famine and Halimah came to Makkah, the Holy Prophet gave her forty goats and one camel. During the prophethood of the Holy Prophet, Halimah once came to visit; as soon as the Holy Prophet saw her, he immediately stood up fervently repeating the words, "My mother! My mother!" and took off the mantle he had upon himself and spread it out before her, so that she could sit upon it. (The Life and Character of the seal of Prophets, by Mirza Bashir Ahmad M.A., vol. 1, pp. 134-135, Islam International Publications UK, Edition 2018)

#### **The Demise of the Mother of the Holy Prophet:**

After a stay of approximately one month, Aminah departed on her return journey, but just as for her husband, the death of Aminah was also destined in a foreign land. She fell ill on the way and passed away at a place known as Abwā- she was buried there as well. In the time of his prophethood, once the Holy Prophet passed by the same location and honored the grave of his mother with his presence. Upon seeing the



grave of his mother, the Prophet's eyes welled with tears. When the companions of the Holy Prophet saw this sight, they also began to shed tears. The Holy Prophet addressed his companions, saying, "God has given me permission to visit the tomb of my mother, but He has not permitted me to pray upon it." (Sahih Muslim, Kitābul-Janā'iz, Babu Ma Ja'a Fi Ziyaratil Quburil Mushrikin, Hadith No 225)

#### **Ummi Aiman Brought Hazrat Muhammad to Makkah:**

After the demise of his mother, Muhammad reached Makkah with his slave Ummi Aiman. This is the same Ummi Aiman who was given to Muhammad as a female slave through inheritance when his father passed away. When Muhammad matured, he freed her and would always treat her with much kindness. Ummi Aiman was later married to a freed slave of the Holy Prophet named Zaid bin Haritha and from this relationship, Usama bin Zaid was born. Ummi Aiman lived even after the death of the Holy Prophet. In any case, after the death of his mother, the young Muhammad returned to Makkah with Ummi Aiman and upon reaching there, 'Abdul-Muttalib took Muhammad directly into his own custodianship. 'Abdul-Muttalib kept Muhammad very dear to himself. While performing Tawaf of the Ka'bah, 'Abdul-Muttalib would place the young Muhammad upon his shoulders. (The Life and Character of the seal of Prophets, by Mirza Bashir Ahmad M.A., vol. 1, p. 137, Islam International Publications UK, Edition 2018)

#### **How did Zaid Become the Adopted Son of the Holy Prophet (may peace and blessings of Allah be on him)?**

Hakim bin Hizām, the nephew of Hadrat Khadijah (may Allah be pleased with her), was a merchant who constantly moved about with various trade caravans. Once, he purchased a few slaves during a trade expedition and gifted one of them to Hadrat Khadijah. The name of the slave gifted to Hadrat Khadijah was Zaid bin Haritha. In actuality, Zaid belonged to a free family, but during a plunder, he was

taken captive and was made a slave forcefully. Khadijah found Zaid to be wise and intelligent, so she entrusted him to Muhammad (may peace and blessings of Allah be on him). It was always the practice of the Holy Prophet that he would treat his servants and slaves with extreme love like his own kith and kin. Hence, Muhammad was affectionate to Zaid. Since Zaid possessed a sincere heart, he also developed love for Muhammad. Meanwhile, Zaid's father, Haritha and paternal uncle Ka'b came to Makkah while looking for him. Both of them presented themselves before the Holy Prophet and with great humility, requested the freedom of Zaid, thus, that he may return home with them. Muhammad responded, "Absolutely! If Zaid wishes to leave with your I delightedly give him permission to do so." At this, Zaid was called upon and was asked by Muhammad, "Zaid, do you recognize these people?" "Yes," responded Zaid, "they are my father and paternal uncle." Muhammad (may peace and blessings of Allah be on him) said, "They have come to take you. If you wish to leave with them, I gladly give you permission to do so." "I shall not leave you on any account," answered Zaid, "to me, you are far dearer than my own uncle or father." Zaid's father responded with great anger and grief, "What? Do you give preference to a life of slavery over that of freedom?" "Yes," responded Zaid, "for I have witnessed such virtues in him as now, I can give preference to none above him."

When Muhammad (may peace and blessings of Allah be on him) heard this response, he immediately stood up and took Zaid to the Ka'bah and announced in a loud voice, "O People! Remain witness that as of this day, I free Zaid and make him my son. He shall be my heir and I shall be his." When Zaid's uncle and father observed this sight, they were astounded. They happily left Zaid with Muhammad. Since then, Zaid bin Haritha became known as Zaid bin Muhammad. (Usdul-Ghabah, vol. 2, pp. 141-142, Zaidubnu Haritha, Darul-Fikr, Beirut, 2003), (The Life and Character of the seal of

Prophets, by Mirza Bashir Ahmad M.A., vol. 1, pp. 152-153, Islam International Publications UK, Edition 2018)

#### **Allah's Commandment Not to Make Adopted Sons:**

However, after the Hijrah, God revealed a commandment that it is unlawful to take an adopted child as an actual son. Upon this, Zaid was once again given his original name, Zaid bin Haritha. Nonetheless, the loving conduct of the ever-loyal Muhammad (may peace and blessings of Allah be on him) remained unaltered with this ever-sincere servant; rather, it increased day after day. After the demise of Zaid, the Holy Prophet extended the same graciousness and love to his son Usama bin Zaid, who was born of Ummi Aiman, a servant of the Prophet.

#### **Sojourn of the Holy Prophet to the Valley of Ta'if with Zaid:**

Hazrat Khalifatul Masih 1 (may Allah be pleased with him) narrated, "The Holy Prophet (peace and blessings of Allah be upon him) went to Ta'if (to convey the message of Islam). He said to a local chief, "I wish to convey some messages." The chief replied, "Why should I listen alone? I will call all the people." After this, he gathered some hooligans who manhandled and caused the Prophet great suffering. The prophet was wounded from head to toe and covered in blood. The Prophet (peace be upon him) said, "For twelve kos (about 36 - 60 km), I did not even realize where I was going."

An angel said, "If you give the command, Ta'if can be destroyed." The prophet replied, "These people are ignorant. If they had recognized me as the Messenger of Allah, they would not have acted this way. I hope that, if not they, then at least their offspring will become Muslims."

Zaid bin Haritha was with him. He says that the people of Ta'if stopped pursuing them after twelve kos (about 36 km). Ahead, there was an orchard. Despite hostility, the owner sent grapes before the Prophet (peace be upon him), he took them while invoking the name of Allah. The servant was astonished

at this. The Prophet then began to preach to him. The servant said, "A Prophet named Jonah once passed through our land, and he used to say similar things. "The Prophet replied, "He was my brother. "Upon this, the servant embraced Islam. (Supplement Al Badr, Qadian, September 23, 1909, with reference to Haqaiq-ul-Furqan, vol. II, commentary under verse 60 of Surah Al A'raf)

#### **Humble Supplication:**

Standing beneath a shadow, the Holy Prophet (may peace and blessings of Allah be on him) prayed before Allah:

Allah, I submit my plaint to Thee. I am weak, and without means. My people look down upon me. Thou art Lord of the weak and the poor and Thou art my Lord. To whom wilt Thou abandon me to strangers who push me about or to the enemy who oppresses me in my own town? If Thou art not angered at me, I care not for my enemy. Thy mercy be with me. I seek refuge in the light of Thy face. It is Thou Who canst drive away darkness from the world and give peace to all, here and hereafter. Let not Thy anger and Thy wrath descend on me. Thou art never angry except when Thou art pleased soon after. And there is no power and no refuge except with Thee (Hisham and Tabari). (The Life of Muhammad by Hazrat Mirza Bashiruddin Mahmud Ahmad, p. 29, Islam International Publications, UK, Edition Jan. 2014)

#### **Marriages of Hazrat Umami Aiman and Birth of Hazrat Usama:**

Hazrat Umami Aiman was first married to a man from the Khazraj tribe, from whom her son Aiman was born. On account of this, she was known as Umami Aiman, otherwise, her real name was Barakah bint Tha'labah. After the death of his husband, the Holy Prophet (may peace and blessings of Allah be on him) arranged her marriage to Zaid bin Haritha (Event took place after the Prophethood). Seven years before Hijrah, Usama was born. It is recorded that Hazrat Zaid and Hazrat Umami Aiman lived together for twenty years, twelve years in Makkah and eight years in Madinah.

Hazrat Zaid was the supreme commander of the Islamic Army in the Battle of Mu'tah and was martyred in the battle in 8 AH (September 629 CE) and his grave lies in the battlefield near Jordan alongside Hazrat Ja'far bin Abi Talib and Hazrat Abdullah bin Rawaha, who were martyred one after the other. This site is now part of Jordan near Karak Castle and holds great historical significance.

#### **Marriage of Zaid to Zaynab and Divorce, A delicate turn in life:**

In Islam, a man is allowed to have up to four wives. After the migration to Madinah, the Holy Prophet (may peace and blessings of Allah be on him) arranged the marriage of Zaid to Zainab bint Jahsh, the daughter of his paternal aunt Umaymah. However, this marriage did not last long, and Zaid soon divorced her. After that, by the command of Allah Almighty, Hazrat Zainab entered the household of the Prophet and became one of the Mothers of the Believers. This event is mentioned in the Holy Qur'an along with the name of Hazrat Zaid in the following manner.

فَلَمَّا قَضَىٰ زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاهَا لِيَكُونَ عَلِيًّا لِلْمُؤْمِنِينَ حَرَجٌ فِي أَرْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا. وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا

Then, when Zaid had accomplished his want of her so as to have no further need of her, We joined her in marriage to thee, so that there may be no hindrance for the believers with regard to the wives of their adopted sons, when they have accomplished their want of them. And Allah's decree must be fulfilled. (Surah al-Ahzab, 33:38)

#### **The Highest Status of the Prophet and His Wives:**

The highest status of the Holy Prophet (may peace and blessings of Allah be on him) and his wives is described in the Holy Quran:

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ

The Prophet is nearer to the believers than their own selves, and his wives are as mothers to them. (Surah al-Ahzab, 33:7)

#### **Sea Voyage of Hazrat Umami Aiman:**

Regarding the commentary on verse 32 of Surah Luqman ("Dost thou not see that the ships sail on the sea by the favor of Allah, that He may show you of His Signs? Therein surely are Signs for everyone who is patient and grateful.")

Hazrat Khalifatul-Masih I (may Allah be pleased with him) stated:

"In this verse, there is a prophecy that the conquests of the Muslims will reach such distant lands that you will travel by boats and ships to other countries and islands and will conquer them."

Accordingly, during the time of Hazrat 'Uthman, the islands of Cyprus and Rhodes were conquered, and Muslims boarded ships and traveled to those islands. Among them was a woman named Umami Aiman, in whose house the Holy Prophet (peace and blessings of Allah be upon him) once slept and then awoke smiling. She asked the reason for his happiness, whereupon he said:

"I have seen Muslims riding upon ships as kings sit upon their thrones."

She then requested,

"Pray that I may be among them."

He replied,

"You are among them."

Then he went back to sleep and again awoke smiling. When she again asked the reason, he mentioned the same vision, and the woman repeated her earlier prayer. The Holy Prophet (peace be upon him) said,

"You are among the first of them."

At that very time, the Holy Prophet stated that she would be among those who would be among the first to board ships and set out." (Al-Badr, August 31, 1905, p. 6, citing Haqaiq-ul-Furqan, vol. 3, pp. 372-373)

#### **Death of Hazrat Umami Aiman:**

Hazrat Umami Aiman, whose name was Barakah bint Tha'labah, was born in Abyssinia (Habsha/Ethiopia). Allah the



Exalted brought her, while she was still a child, to Makkah as a bondswoman to the parents of the Holy Prophet Muhammad (may peace and blessings of Allah be on him). She spent her entire life with complete loyalty under the affectionate care of the Holy Prophet. After the demise of the parents of the Holy Prophet, she took part in raising him with motherly love. She migrated to Madinah with the Messenger of Allah and resided there.

Hazrat Umami Aiman lived a long life and passed away during the caliphate of Hazrat 'Uthman (may Allah be pleased with him), in Madinah, and was buried in Jannat al-Baqi'.

During a severe illness, she came to stay with our younger son Mahmood Fateh Ahsan, and after six months, she passed away in Stockholm, Sweden. Her demise occurred on Tuesday, 2 May 2023, in Stockholm, Sweden. Her coffin was taken to Pakistan, where she was laid to rest in Bahishtī Maqbarah, Dar-ul-Fazl, Rabwah.

كُلُّ مَنْ عَلَيْهَا فَانٍ - وَبَقِيَ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ

"All that is on it (earth) will pass away. And there will remain only the Person of thy Lord, Master of Glory and Honor." (Qur'an 55:27-28)

#### Exhortation to Usama:

Usama ibn Zayd related:

"The Messenger of Allah sent us on a military expedition toward Harqat. When the disbelievers learned of our arrival, they fled, but we captured one man. When we surrounded him, he began to say 'Lā Ilāha Ilallāh' (There is no god but Allah). Despite that, we beat him until we killed him. Later, I mentioned the incident to the Holy Prophet (may peace and blessings of Allah be on him).

He said:

"On the Day of Resurrection, who will defend you against Lā Ilāha Ilallāh?"

I said,

"O Messenger of Allah! he only said it out of fear of the sword."

The Holy Prophet replied:

"Why did you not split open his heart to see whether he said it out of fear of the sword or not (but sincerely for Islam)? On the Day of Resurrection, who will defend you against 'Lā Ilāha Ilallāh'?"

The Holy Prophet kept repeating this to me until I wished that I had embraced Islam only that very day. (Sunan Abi Dāwūd, Book of Jihād, Hadith 2643)

#### Beloved Status of Usama:

The Holy Prophet (may peace and blessings of Allah be on him) loved Usama deeply, just as he loved his maternal grandsons Hasan and Hussain (may Allah be pleased with them). During the Conquest of Makkah, the people saw, and it was recorded in history that Usama rode with the Holy Prophet on the same camel. He was about fourteen years old. When he was entrusted with the position of the supreme commander in the last conquest, leaving behind the distinguished companions, Usama was around 16-17 years of age.

#### Death of Usama:

The Holy Prophet (may peace and blessings of Allah be on him) used to send Hazrat Zaid ibn Haritha as the commander of the army, and after his martyrdom, this honor was given to Usama bin Zaid, as Hazrat Khalifatul Masih V (may Allah be his Helper) mentioned in his Friday sermon on December 5, 2025.

It is said that Usama died in Madinah at almost the same age as his most beloved Hazrat Muhammad, the Messenger of Allah (may peace and blessings of Allah be on him), and that was during the reign of Emir Muawiya. He was also buried in Jannat al-Baqi, like his mother. He was truly the "Beloved son of the Beloved."

The compliments of the Holy Prophet,

"Yes, by Allah, he (Zaid) was qualified to lead and he was one of the dearest of the people to me and his son (Usama) was also dear to

me. Their story of love shall keep alive forever."

The story of Zaid ibn Haritha and Umami Aiman (Barakah) is one of deep devotion, service, and overcoming societal barriers in early Islam, as she, the Prophet Muhammad's beloved caretaker, married the freed slave Zaid, despite their age gap, giving birth to the revered Usama, showcasing faith and unity until their death.

Aiman was the elder son of Umami Aiman from first husband, Obaid ibn Ziyad, who was martyred in the battle of Hunain at the age of 17 to 18 years.

#### Conclusion:

حضرت مسیح موعود علیہ السلام فرماتے ہیں -  
- انسان تو دراصل بندہ یعنی غلام ہے۔ غلام کا کام یہ ہوتا ہے کہ مالک جو حکم کرے اسے قبول کرے اسی طرح اگر تم چاہتے ہو کہ آنحضرت صلی اللہ علیہ وسلم کے فیض حاصل کرو تو ضرور ہے کہ اس کے غلام ہو۔ قرآن کریم میں خدا فرماتا ہے۔ قُلْ يُعْبَادِي الَّذِينَ أَسْرَفُوا عَلَىٰ أَنْفُسِهِمْ (الزمر: ۵۴)

اس جگہ بندوں سے مراد غلام ہی ہیں نہ کہ مخلوق۔ رسول کریم کے بندہ ہونے کے واسطے ضروری ہے کہ آپ پر درود پڑھو اور آپ کے کسی حکم کی نافرمانی نہ کرو۔ سب حکموں پر کار بند ہو جیسے کہ حکم ہے: قل ان کنتم تحبون اللہ فاتبعونی یحبکم اللہ یعنی اگر تم خدا سے پیار کرنا چاہتے ہو تو آنحضرت صلی اللہ علیہ وسلم کے پورے فرماں بردار ہو جاؤ اور رسول کریم کی راہ میں فنا ہو جاؤ تب خدا تم سے محبت کرے گا" (البدل جلد ۲، نمبر ۱۴، مورخہ ۲۴ اپریل ۱۹۰۳ صفحہ ۱۰۹، تفسیر سورۃ آل عمران والنساء، بیان فرمودہ حضرت مسیح موعود جلد سوم صفحہ ۳۱)

The Promised Messiah (peace be upon him) says, "...Man is actually a servant, that is, a slave. The job of a slave is to accept whatever the master commands. Similarly, if you want to receive the grace of the Holy Prophet (may peace and blessings of Allah be on him), then you must be his slave. In the Holy Quran, God says:

قُلْ يُعْبَادِي الَّذِينَ أَسْرَفُوا عَلَىٰ أَنْفُسِهِمْ

Say, "O My servants who have committed excesses against their own souls! (Al-Zumar: 54).

Here, servants mean slaves, not creatures. To be a servant of the Holy Prophet, it is necessary to send blessings upon him and not disobey any of his commands. Obey all the commands, as the command says:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ

الله

Say, 'If you love Allah, follow me: *then* will Allah love you- (Surah Aal-e-Imran: 32)

That is, if you want to love Allah, then obey the Holy Prophet (peace be upon him) completely, and be destroyed in the path of the Holy Prophet, then God will love you. (Badr, vol. 2, No. 14, Dated April 24,

1903, p. 109, Commentary on Surah Aal-e-Imran and An-Nisa, narrated by the Promised Messiah (peace be upon him), vol. 3, p. 31)

This was the secret that Hazrat Zaid, Hazrat Umami Aiman and Hazrat Usama (may Allah be pleased with them) had learned and became beloved to God and the Messenger.

## Meeting Hazrat Khalifatul Masih II in My Childhood

### Memoirs of Hafiz Muzaffar Ahmad

Translated by Aneelah Kauser, Houston Jama'at

*[There are times in life when we meet great people, and they impact our lives in a great way. My Nana (maternal grandfather), Hafiz Muzaffar Ahmad, was blessed to meet the Promised Son of Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi (may peace be on him), and below is his recollection of those precious meetings.]*

Hazrat Khalifatul-Masih II's (may Allah be pleased with him) era was during our childhood. During our conscious years, Huzoor's health was poor, and our parents constantly reminded us to pray for his health during the five daily prayers. As a result, during prostration, I always prayed to Allah to grant His Holiness a healthy life. I was so used to praying for him that even after his death, for some time, I kept on praying for his health.

I was five years old when I first met His Holiness (may Allah be pleased with him) in Jabba. The [small town], Jabba, [was near Hill Station Murree in District Rawalpindi, Pakistan], where Sayyidinā Hazrat Muslih Mau'ūd visited for the first time on June 25, 1956. After this, His Holiness continued traveling there every year for a change of weather. The last time he went there, along with his entourage, was on July 9, 1962, and he stayed there for two and a half months before traveling back to Rabwah. (Published Reports Sadr Anjuman Ahmadiyya, Pakistan, from 1956 to 1962).

In 1958, due to the opposition of a few Maulawis (clerics), the non-Ahmadis boycotted the locality of the Ahmadiyya Muslim Community of Jabba and refused to sell them groceries, milk, and other essential commodities. At that time, as a result of a collective initiative, my father, Master Abdul-Mannan, sent a cow to Jabba from his own residence situated near the city of Khushab to cater to the needs of His Holiness. A special

cooperation was extended by Respected Chaudhri Nisar Ahmad, brother of Respected Shamim Parvez who presently works at the office of Waqf-e-Nau, Tahrik Jadid in Rabwah, to transport the cow by a truck.

I was five years old at the time. My father presented an application to Hazrat Khalifatul-Masih II (may Allah be pleased with him) for my life dedication (Waqf-e-Zindagi) to Jamā'at, after Huzoor proposed my name after my birth. At this, Huzoor said,

"Report to Wakalat Diwan after completing matriculation (10th grade)."

My father desired for me to have a Mulaqat (audience) with Huzoor. So, after sending his cow to Jabba, my father took me to there as well. Though it was hot elsewhere, the weather there was very pleasant, and at Fajr time, it was even a bit chillier. After arriving there, Abdur-Rahman Anwar, Private Secretary to Huzoor, told us that if Huzoor came to lead the Fajr prayer, he would let us meet him. But Huzoor was not feeling well and did not come to lead the prayer. However, after Zuhr prayer, I was sent inside Huzoor's home for a meeting. Huzoor's wife, Hazrat Begam Sahiba (may Allah be pleased with her), took me to Huzoor's bedroom. The room was simple and was made of clay. There was only one *charpai* (cot for sleeping) and a table full of bottles of medicines. She introduced me by saying that my father had sent a cow for Huzoor to cater to our milk needs. Then Huzoor



passed his hand over my head and prayed for me, bringing abundant blessings that are still, to this day, being felt by me.

When our teacher in [Jami'a], Sayed Mir Mahmood Ahmad Nasir, came to know about this episode, he said spontaneously,

“Now I understand how you became Hafiz Muzaffar Ahmad.”

But in reality, all my afterwards “Ta’lim-o-Tarbiyat” (education and religious training) is due to Huzoor’s prayers.

At that time, Huzoor was lying on a *cot* in white clothing. How radiant his face was!

I still have the letter written by the private secretary of Hazrat Khalifatul Masih II (may Allah be pleased with him), saying that Huzoor instructed the president of Jamā’at Ahmadiyya Khushab to return the cow to its place by a truck, so that there is no ill effect on the cow’s milk. The wording of the letter was:

Respected Malik Sher Bahadur, President of Jamā’at Ahmadiyya Khushab

Respected Master Abdul-Mannan of Khushab, after noticing the shortage of milk in Jabba, had decided to send his cow to cater to the needs of Huzoor. Jazākumullāhu Ahsanuljaza.

Huzoor said that when he leaves Jabba, the cow should be sent back by truck so that there is no ill effect on its milk. Jazākumullāhu Ahsanuljaza.

Humble

Abdur-Rahman Anwar

Private Secretary

4/9/58

It is worth mentioning that Hazrat Khalifatul-Masih II’s trip from Rabwah to Jabba used to go through Sargodha and Khushab. On July 9, 1962, when Huzoor visited Jabba for the last time, I was nine years old and was memorizing the Holy Qur’ān from Madrasatul-Hifz. During school break, I happened to visit Khushab Bus Station, where cars of Huzoor’s entourage were coming from the direction of Sargodha and were turning from Khushab to *Soon Valley*. Because they had to make a complete U-turn, the vehicles were moving very slowly. I saw Huzoor’s black car hidden among the vehicles of his entourage, then I realized that a procession was on enroute.

The second time I met Huzoor with my father was at the time of Jalsa Salana. That was probably in 1962 or 1963. At the private secretary’s office, a group of people from Sargodha were standing in line and entered the meeting room of Huzoor at their turn. My father gave me a silver rupee coin and said that when one meets the Khalifa and requests prayers, one should present him with a gift. District Amir introduced members of different Jamā’ats while they were passing in front of Huzoor. Because of Huzoor’s poor health condition, only viewing was permitted and hand shaking was not. There was a sheet spread out in front of him, and people were placing their gifts on it. We also left our gift there, and while looking at Huzoor, passed through the meeting room. Al-Ḥamdu Lillāh. These were a few memoirs of my meetings with Hazrat Khalifatul Masih II in my childhood.

## Hazrat Dr. Karam Ilahi

### A Devout Companion of the Promised Messiah

(may peace be on him)

Translation by Dr. Mahmud Ahmad Nagi

Dr. Shaikh Karam Ilahi was born in 1848 in the District Gujranwala (now in Pakistan). His early education was arranged at home, where he gained proficiency in Arabic, Persian, and Urdu. At that time, British rule had only recently started. A newly established medical school opened in Lahore in 1866, and he was enrolled as a student.

During his studies, he consistently won prizes in various subjects. In 1869, after passing the Hospital Assistant examination with distinction, he joined the army as a doctor and rendered commendable services. During this period, he also learned English from British officers

and attained considerable mastery of the language.

In 1880, in recognition of his outstanding services during outbreaks of cholera and other epidemics, the government awarded him a prize of one hundred rupees. He ranked first in the Punjab in lithotomy (stone surgery), and he was especially praised in official government reports. In 1885, he served as Acting Civil Surgeon in Jhelum and was similarly posted to various other locations.

In 1892, he translated Dr. Cheadle’s book Artificial Feeding of Infants into Urdu and titled it Taghziyat-us-Sibyan. The

government greatly appreciated this work. In 1893, he was appointed Deputy Superintendent of the Lahore Mental Asylum.

In 1898, while he was stationed in Lahore, he joined the Ahmadiyya Movement in Islam. After his death, a piece of paper was found bearing the following words written by him:

خدا کا شکر ہے کہ مجھ کو 30 سال سے حضرت مسیح موعود کی بیعت اور غلامی کا شرف حاصل ہے۔ اور پھر حضرت خلیفہ اول اور حضرت خلیفہ المسیح ثانی کے خادم ہونے کا فخر حاصل ہے۔

That is, “Thanks be to God that I have had the honor of pledging

allegiance (Bai'at) and servitude to the Promised Messiah for the past thirty years, and thereafter had the pride of serving Hazrat Khalifatul-Masih I and Hazrat Khalifatul-Masih II (may Allah be pleased with them)."

By the direction and prayers of the Promised Messiah (may peace be on him), his transfer took place to Amritsar, where he remained in government service until 1910. After completing 41 years of service, he retired with a pension and continued a private medical practice in Amritsar for nearly ten years.

He served as President of the All-India Sub-Assistant Surgeons Association. From the early period of the Second Khilafat, he was the Secretary of Sadr Anjuman Ahmadiyya. In 1921, when Amirs were appointed for various Jamā'ats, Hazrat Khalifatul Masih II (may Allah strengthen him) appointed him as Amir of the Amritsar Jamā'at.

He passed away on August 10, 1928 at the age of eighty. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allāh we belong and to Him shall we return. (Al-Baqarah 2:157)]

He was an active member of Anjuman-e-Himayat-e-Islam, Lahore. Even before joining the Ahmadiyya Movement, his thinking had already broadened. At that time, Sir Syed Ahmad Khan was widely discussed, and there was considerable debate among Muslim scholars regarding his educational

policies. Dr. Karam Ilahi was a strong supporter of Sir Syed. He regularly studied his books and journals, was a subscriber to Tehzeeb-ul-Akhlaq, and listened to Sir Syed's lectures with great interest.

When Barahin-e-Ahmadiyya by the Promised Messiah was published, he immediately obtained a copy. Through its study, he developed deep sincerity and devotion toward the Promised Messiah (peace be upon him). When the Promised Messiah later publicly announced his claim, a few small incidents had a profound impact on his heart and increased his inclination toward the Movement.

It was around 1892, when there was widespread discussion about the advent of the Mahdi—perhaps due to some heavenly sign such as a solar or lunar eclipse or something similar. At that time, his respected father was in charge of the jail dispensary in Multan. His brother Abdul Majeed was still young and was playing outside with his younger sister. A very tall bamboo ladder was leaning against the wall of the jail. He jokingly said to his sister that the ladder was being made to bring Jesus down from the heavens. She replied that a person only goes to heaven after death. Their father overheard the entire conversation and later narrated this incident at home, saying that this exchange further strengthened his conviction

regarding the death of Jesus.

When Dr. Karam Ilahi was Deputy Superintendent of the Lahore Mental Asylum, a Sikh patient once suffered an acute episode of insanity. During this state, he addressed him and said that the name of Baba Khem Singh Bedi had been removed, and the name of Mirza Ghulam Ahmad had been established. This incident became a motivating factor in his joining the Movement.

On another occasion, while he was posted in Lahore, Hazrat Maulawi Noor-ud-Din (later Khalifa I, may Allah be pleased with him), along with Maulawi Hasan Ali, happened to pass near the mental asylum and felt the desire to visit it. They went to Dr. Karam Ilahi, who had not yet pledged allegiance. Upon their request, he accompanied them and showed them various sections of the asylum.

When they reached the dangerous ward, a patient named Ghulam Ali was experiencing a violent episode. Dr. Karam Ilahi signaled a guard to restrain him, but the patient said, "Let me first speak with this Maulawi (referring to Hazrat Khalifa I), then you may restrain me." Dr. Karam Ilahi instructed the guard to bring the patient closer. As soon as he approached, he asked Hazrat Khalifa I, "Tell me—where is Jesus?"

(Adapted from Al-Fazl, October 30, 1928, p. 6)

## Obedience to Khilafat in an Age of "Independence"

Safeta Cerimovic, Syracuse, New York

In today's world, independence is often seen as one of the most important values. People are encouraged to think for themselves, make their own choices, and not follow any authority. While this can build confidence and help people think clearly, it has also created a mindset where obedience is seen as weakness. Because of this, many people find it hard to understand the idea of obedience to Khilafat. This way of thinking can also weaken family relationships, creating distance between children and

parents, and even between spouses, as everyone focuses only on their own choices instead of shared guidance and understanding.

At the same time, trust in leadership has decreased a lot. In history and even today, many political and religious leaders have misused their power. Their actions, whether for personal gain or poor judgment, have caused injustice, division, and suffering. Because of this, people have become careful and even doubtful about following

anyone.

I personally experienced this confusion while growing up in Bosnia. There was a common saying: "Listen to what religious leaders (Imam) say, but do not do what they do." This came from real experiences where some leaders did not follow their own teachings. Hearing this as a child made me very confused. On one hand, my parents were sending me to weekly religious classes and teaching me to respect faith. But on the other hand, this saying made it



seem like those same leaders could not truly be trusted. It felt like I was being given two different messages at the same time.

In this kind of environment, Khilafat can be hard to accept. Why follow a leader when so many have been untrustworthy? Why not stay completely independent?

However, Islam teaches a balanced way. It encourages us to use our intellect, but also reminds us of the need for guidance. The Holy Qur'an says:

"O ye who believe! obey Allah, and obey His Messenger and those who are in authority among you. And if you differ in anything among yourselves, refer it to Allah and His Messenger if you are believers in Allah and the Last Day. That is best and most commendable in the end." (Qur'an 4:60)

This shows that obedience, when it is for what is right, is not weakness. It is an important part of faith and unity.

The Holy Qur'an also gives a promise about Khilafat:

"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." (Qur'an 24:56)

For Ahmadi Muslims, this promise is very important. We believe that Allah fulfilled this promise through the system of Khilafat after the Promised Messiah (may peace be on him). Because of this, we are not truly independent in the sense of being separate, we are

united with our Khalifa. Obedience to Khilafat is, in reality, obedience to Allah.

We need to build this understanding and passion in our hearts, especially for our children. Today, children are taught to make independent choices very early. But we need to teach them the first and most important independent choice they should make is to be fully obedient to Khilafat, because this is a gift given to them by Allah.

Unlike worldly leadership, Khilafat is meant to be guided by Allah. Its purpose is not to control people, but to guide them toward Allah and better morals. A Khalifa does not act for personal benefit, but with responsibility and service.

This can clearly be seen in the leadership of Hazrat Mirza Masroor Ahmad and Khulafa. His guidance always focuses on peace, justice, humility, and loyalty to one's country. He does not take advantage of people, but instead calls them toward higher moral values and a stronger connection with Allah.

An important principle in Ahmadiyyat that explains obedience is the condition of "Ma'roof" in Bai'at (the pledge of allegiance). Ahmadi promise: "I shall always be ready to obey any 'Ma'roof' decision made by the Khalifatul Masih."

This means obedience is not blind. It is only for what is good, right, and in line with Islamic teachings. This keeps obedience balanced and thoughtful.

On a personal level, accepting this idea was not easy for me. Because of my background and the confusion, I experienced growing up, I initially found it difficult to understand how obedience to a single leader could be beneficial. It felt limiting, especially when I thought about the many negative examples of leadership in the world.

But as I learned more about Ahmadiyyat and observed Khilafat, my thinking started to change. I realized I had been comparing Khilafat to human systems that are often flawed. In reality, Ahmadiyya Khilafat works on completely different principles, righteousness, accountability, and service. The idea

of "Ma'roof" reassured me that obedience does not mean going against my conscience or faith.

Slowly, I understood that true obedience to Khilafat is not losing independence, it is improving it. It is choosing to follow divine guidance instead of personal desires or confusion from many different opinions.

Complete independence without guidance can lead to disorder. When everyone follows only their own ideas, unity is lost and divisions grow. Khilafat provides one source of guidance that brings people together and gives them a shared purpose.

The real problem today is not obedience itself, but wrong obedience, following leaders who are unjust or selfish. When people see such injustice, they reject all authority. But Islam teaches that instead of rejecting leadership completely, we should find and follow righteous leadership.

After the Holy Prophet (may peace and blessings of Allah be upon him) passed away, the Muslim community was in deep grief and shock. Many companions could not accept that he had passed away. Umar ibn al-Khattab (may Allah be pleased with him) was so overwhelmed that he said the Prophet (may peace and blessings of Allah be upon him) had not died and whoever said otherwise will meet his sword, he will kill them.

At that moment, Abu Bakr (may Allah be pleased with him) calmly reminded everyone that Muhammad (may peace and blessings of Allah be upon him) was a messenger and that all messengers before him had passed away. This brought clarity and strength back to the companions.

Soon after, when Abu Bakr (may Allah be pleased with him) was chosen as Khalifa, Umar (may Allah be pleased with him) immediately accepted him and gave his allegiance. This set an example for others. Despite their grief, the companions united under one leader. This shows that unity and obedience were more important than personal emotions.

In the early history of the

Ahmadiyya Muslim Community, there were also challenges. After the Promised Messiah, Hazrat Mirza Ghulam Ahmad (may peace be on him), passed away, there were differences of opinion. One major challenge came in 1914 after the death of the first Khalifa, Hakeem Noor-ud-Din (may Allah be pleased with him).

A group led by Maulana Muhammad Ali separated and formed the Lahore Ahmadiyya Movement. This was a difficult and emotional time for the community. However, the main Ahmadiyya Muslim Community stayed united under Khilafat. Most members accepted the leadership of Mirza Bashir-ud-Din Mahmood Ahmad (may Allah be pleased with him) and continued with loyalty and discipline. Despite this division, the

Khalifa focused on strengthening the faith of the community, spreading the peaceful message of Islam Ahmadiyyat around the world, continuing the mission of the Promised Messiah (may peace be on him) and building a strong system of Khulafā e Ahmadiyya. Because of this unity under Khilafat, the community continued to grow globally.

This teaches us that challenges do not always weaken a community. With strong leadership and commitment, a community can become even stronger. Under Khilafat, members stayed connected, disciplined, and focused on their spiritual mission.

Today, under the leadership of Hazrat Mirza Masroor Ahmad (may Allah be his Helper), the community continues to promote the Oneness of

Allah and the true message of the Holy Prophet Muhammad (may peace and blessings of Allah be upon him), under the umbrella of the Promised Messiah (may peace be on him) second manifestation, Khilafat, with unity, peace, and service to humanity across the world.

In this day and age, a strong focus on independence, along with the failures of many leaders, has created confusion about obedience. Khilafat offers a balanced and guided system. It does not take away freedom but directs it toward goodness and unity. True obedience to Khilafat is not weakness, it is strength, wisdom, and faith. It helps believers stay united, avoid confusion, and move closer to Allah in a world that often pulls them away.

## The Need for Khilafat and the Struggle for Justice

**Believer's Responsibility Amid Persecution, Navigating Global Turmoil Through Faith, Leadership, and Reform in an Age of Corruption and Nuclear Conflict**

**Sami Fakhra Jadran-Ireland, Maryland, USA**

The Urdu couplet from a poem by Hazrat Muslih Mau'ūd (may Allah be pleased with him) depicts the prevailing conditions of the Ahmadiyya Muslim Community International:

دشمن کو ظلم کی برچھی سے تم سینہ دل برمانے دو  
یہ درد رہے گا بن کے دو اتم صبر کرو وقت آنے دو

Translation: Let the enemy pierce your chest and heart with the spear of oppression. This pain will eventually become the cure; be patient, let the time come. (Al-Fazl, vol. 23, July 14, 1935, Kalam-e-Mahmud, p. 154)

These words encapsulate a believer's spiritual posture: trust in divine wisdom, especially during hardship. In today's turbulent world, the institution of Khilafat offers that divine remedy—providing unity, direction, and hope for those willing to wait with Sabr (patience) and Taqwa (God-fearing).

**A Living Legacy of Peace: Khalifatul-Masih V (may**

### Allah support him with His mighty help)

Since his election, Hazrat Mirza Masroor Ahmad (may Allah support him with His mighty help), the fifth Khalifatul-Masih, successor to the Promised Messiah (may peace be on him), has championed justice and peace globally. His Holiness launched the National Peace Symposium in 2004, welcoming ministers, diplomats, and thought leaders annually. In 2009, he initiated the Ahmadiyya Muslim Prize for the Advancement of Peace to honor global humanitarian work.

In 2012, His Holiness addressed members of the U.S. Congress on "The Path to Peace—Just Relations between Nations" (Capitol Hill, 27 June 2012). That same year, he addressed the European Parliament in Brussels, calling for justice and unity among nations. In 2014, he delivered a keynote at the Conference of World Religions in London's Guildhall, promoting mutual understanding grounded in

the Qur'an and the Sunnah of the Holy Prophet Muhammad (may peace and blessings of Allah be upon him). (About His Holiness—Khalifatul-Masih V, alislam.org)

At the 2019 National Peace Symposium, Hazrat Mirza Masroor Ahmad (may Allah support him with His mighty help) warned that "the world stands on the brink of a catastrophic war" and urged global leaders to abandon political self-interest in favor of justice and equity. He emphasized that true peace cannot exist without justice—a message deeply rooted in Islamic values.

Khalifatul-Masih V (may Allah support him with His mighty help) sets an example that true peace is built on justice, and true jihad is practiced with patience and steadfastness.

Further, Khlaifat-ul-Masih V, successor to the Promised Messiah, said "that the Promised Messiah ('Alaih-is-Salām) said this in November 1902, and by coincidence I am telling you this



today, 108 years later. These words show the truth of the Promised Messiah ('Alaih-is-Salām) and his complete faith and obedience to Allah. He said that if Allah has said He will help us, then In-Shā'-Allah will not leave us. This is another prophecy of the Promised Messiah ('Alaih-is-Salām) that is coming true today. Allah has promised us that He will spread this Jamā'at to all corners of the world. Those people who persecute us and try to suspend Ahmadi students from schools and colleges in Pakistan and try to destroy their business and above all they martyr Ahmadis. All these persecutions are helping us spread the message of Ahmadiyyat and are growing. The number of *Bai'at* outside of Pakistan is increasing day by day. In-Shā'-Allah, this will result in the fulfillment of another prophecy of Promised Messiah ('Alaih-is-Salām) that when your numbers will increase, your enemies will be silent automatically" (alislam.org).

This reaffirms that faith—not force—is the believer's path, especially under divine leadership.

### The Qur'anic Path of the Righteous

Allah the Almighty provides a detailed profile of true believers:

- Surah Al-Mu'minūn (23:1–11) describes those who are humble, avoid vain talk, pay Zakat, guard their chastity, fulfill trusts, and remain diligent in prayer. True believers are also those who carefully maintain their prayers, honor their promises, and will ultimately inherit Paradise, where they will abide eternally.
- Surah Al-Furqan (25:63–76) praises those who walk humbly, pray for righteous progeny, and avoid extravagance, idolatry, and falsehood. Allah promises to transform their past misdeeds through sincere repentance. Additionally, this Surah describes the righteous as those who respond to ignorance with peace, spend moderately, and avoid arrogance. They are distinguished by their constant supplication for righteous offspring and their commitment to sincere repentance, through which Allah promises to

transform their past misdeeds.

- Surah Al-Fath (48:29) states: "Muhammad is the Messenger of Allah. And those who are with him are hard against the disbelievers, tender among themselves. Thou seest them bowing and prostrating themselves in Prayer, seeking grace from Allah and His pleasure. Their mark is upon their faces, being the traces of prostrations. This is their description in the Torah. And their description in the Gospel is like unto a seed-produce that sends forth its sprout, then makes it strong; it then becomes thick, and stands firm on its stem, delighting the Sowers, that He may cause the disbelievers to burn with rage at the sight of them. Allah has promised, unto those of them who believe and do good works, forgiveness and a great reward."

The Holy Qur'an not only defines righteousness but also emphasizes that true faith must be accompanied by sincere actions—ones performed solely for the sake of Allah, without pride or personal gain.

### Doing Good for Allah Alone

In his Friday Sermon of 28 May 2021, Khilafat and Our Responsibilities, His Holiness (may Allah support him with His mighty help) said that "only when our every action is for the sake of God will we be able to attain the blessings of this promise made by God. This is the true meaning of 'doing good works' as stipulated by God."

He then quoted the Promised Messiah ('Alaih-is-Salām): saying "that in the Holy Qur'an, where God mentions belief, He also mentions good works. A true believer is one who does good works, whilst avoiding such things which make those deeds void, such as doing them in order to show others. Furthermore, not only does one avoid such things that nullify good deeds, but they also do not even let such thought cross their minds. It is then that one becomes a true believer. Thus, along with belief, doing good works is also a

condition."

Khalifatul-Masih V (may Allah support him with His mighty help) said that doing good actions and deeds does not mean doing something which one considers in their own minds to be good. Rather, it is to follow the example of the Holy Prophet (may peace and blessings of Allah be upon him) in letter and spirit, without the blemishes of ostentation, pride or indolence" (alislam.org). Alislam. (2021, May 28). Friday sermon. Retrieved from <https://www.alislam.org/friday-sermon/2021-05-28.html>

This calls each Ahmadi to reflect on, not only belief, but also on sincere, humble action.

### Warnings for Mischief-Makers: A Path to Reform

The Qur'an offers grave warnings—tempered with mercy—to those who reject divine truth. In Surah Al-Baqarah (2:7–8): "Those who have disbelieved — it being equal to them whether thou warn them or warn them not — they will not believe. Allah has set a seal on their hearts and their ears, and over their eyes is a covering; and for them is a great punishment."

Surah Al-Bayyina (98:7) states: "Verily, those who disbelieve from among the People of the Book and the idolaters will be in the Fire of Hell, abiding therein. They are the worst of creatures."

Surah Fatir (35:37) states: "But as for those who disbelieve, for them is the fire of Hell. Death will not be decreed for them so that they may die; nor will the punishment thereof be lightened for them. Thus, do We requite every ungrateful person."

Yet, repentance remains available. In his Friday Sermon of 25 May 2018, Khilafat: The Mercy of Allah, Hazrat Khalifatul-Masih V reminded that Allah's mercy welcomes sincere seekers. Huzoor shared, "The sole purpose of the advent of the Promised Messiah was reformation; so if, after accepting him, if we are not making pious changes within ourselves, then it is a point of great worry." He also said, "those who have attained the blessing of Khilafat to give Zakat and

make financial sacrifices. It has been related in the Hadith by Hazrat Ibn Masood (may Allah be pleased with him) that the Holy Prophet (may peace and blessings of Allah be upon him) stated, “One should not envy anyone but only in case of two persons: One, whom God Almighty has endowed with wealth and he spends it in the cause of faith. The second person is whom God Almighty has granted wisdom, knowledge and sagacity through which he settles the matters of people and teaches it to others” Al Hakam. (2018, June 22). Khilafat: The mercy of Allah. Al Hakam. (2018, June 22). Khilafat: The mercy of Allah. <https://www.alhakam.org/khilafat-the-mercy-of-allah/>

We should always evaluate ourselves to see whether we are fashioning our lives according to what God Almighty has instructed us to do to attain the favors associated with Khilafat.

### Faith, Responsibility, and Sacrifice

On 19 April 2013, True Attributes of Muslims and their Responsibilities, Khalifatul-Masih V, successor to the Promised Messiah, urged believers: “A true believer should also have fear of God and be on the lookout for what would make him obedient to God. For this, even if a true believer has to incur worldly loss, he should not care. Parents, friends, family, religious scholars or other leaders, none should distant one from following God’s commandments. Each one of us will be accountable before God on our own. No family or friends, real or so-called spiritual leaders, can take on the burden of another. The essence of true Islam is to reflect over the signs of God, to accept the teachings of the Holy Prophet (may peace and blessings of Allah be upon him), to protect oneself from perpetrating oppression and to practice Islam by understanding its true spirit” (alislam.org). Alislam. (2013, April 19). True attributes of

Muslims and their responsibilities [Friday sermon]. <https://www.alislam.org/friday-sermon/2013-04-19.html>

And on 6 April 2018, Sermon, Responsibilities of Emigrated Ahmadi Muslims, he emphasized to emigrated Ahmadis: “Every Ahmadi should remember that simply believing in the Promised Messiah (‘Alaih-is-Salām) is not enough to enable you to acquire the rewards of this world and the hereafter, nor can it save you from the punishment of the hellfire. In fact, by accepting the Promised Messiah (‘Alaih-is-Salām) it places an even greater responsibility to fashion our lives according to the pleasure of God Almighty” Al Hakam. (2018, May 4). Responsibilities of emigrated Ahmadi Muslims. Al Hakam (2018, May 4). Responsibilities of emigrated Ahmadi Muslims. <https://www.alhakam.org/responsibilities-of-emigrated-ahmadi-muslims/>

Beyond personal responsibility, many have made the ultimate sacrifice for their faith. The persecution of Ahmadiyyat, especially in Pakistan, has led to the martyrdom of many, including my own grandfather, Dr. Mohammad Abdul Qadeer Jadran (Shaheed), and his older brother, Dr. Abdul Qudoos Jadran (Shaheed), who were martyred in Sindh, Pakistan, in 1989( Shuhada-e-Ahmadiyyat: Aaghaz ta Khilafat, n.d., p.198). Mirza Tahir Ahmad (n.d.). Shuhada-e-Ahmadiyyat: Aaghaz ta Khilafat [شہدائے احمدیت: آغاز تا خلافت رابعہ]. Ahmadiyya Muslim Community. <https://www.tahirfoundation.org/books/shuhda-e-ahmadiyyat-aaghaz-ta-khilafat-4/>

May Allah protect the families of the Shuhada and guide their progeny to continue their good deeds. Sadly, this persecution continues even today. Just recently, in May 2025, Dr. Sheikh Mahmood was martyred in Pakistan, targeted solely for his faith. May Allah protect the families of the Shuhada and grant their progeny the strength to carry

forward their legacy of righteousness (International Human Rights Committee, 2025). International Human Rights Committee. (2025, May 16). Licensed to kill: Pakistan’s genocide of Ahmadis now targets its healers.

<https://hrcommittee.org/2025/05/16/licensed-to-kill-pakistans-genocide-of-ahmadis-now-targets-its-healers/>

Despite relentless opposition, true believers uphold the commandments of Allah, knowing that trials deepen their faith. Divine responsibility extends beyond personal perseverance—it calls on humanity to act with righteousness. Just as individuals are accountable for their choices, nations must also weigh the moral consequences of their decisions, especially in the growing nuclear arms race.

### The Escalating Nuclear Arms Race

It is stated, in the article, *Nuclear risks grow as new arms race looms—new SIPRI Yearbook out now, published on June 16, 2025*, that “Nearly all of the nine nuclear-armed states—the United States, Russia, the United Kingdom, France, China, India, Pakistan, the Democratic People’s Republic of Korea (North Korea) and Israel—continued intensive nuclear modernization programmes in 2024, upgrading existing weapons and adding newer versions. Of the total global inventory of an estimated **12 241 warheads** in January 2025, about **9614** were in military stockpiles for potential use (see the table below). An estimated **3912 of those warheads were deployed with missiles and aircraft** and the rest were in central storage. Around **2100 of the deployed warheads were kept in a state of high operational alert** on ballistic missiles. Nearly all of these warheads belonged to Russia or the USA, but China may now keep some warheads on missiles during peacetime.” Nuclear Count: SIPRI 2025 Report, (SIPRI.org).



| Country     | Deployed Warheads | Stored Warheads | Military Stockpile | Retired Warheads | Total Inventory |
|-------------|-------------------|-----------------|--------------------|------------------|-----------------|
| U.S         | 1,770             | 1,930           | 3,708              | 1,620            | 5,328           |
| Russia      | 1,718             | 2,591           | 4,380              | 1,200            | 5,580           |
| U.K         | 120               | 105             | 225                | —                | 225             |
| France      | 280               | 10              | 290                | —                | 290             |
| China       | 24                | 576             | 500                | —                | 500             |
| India       | —                 | 180             | 172                | —                | 172             |
| Pakistan    | —                 | 170             | 170                | —                | 170             |
| North Korea | —                 | 50              | 50                 | —                | 50              |
| Israel      | —                 | 90              | 90                 | —                | 90              |
| Total       | 3,912             | 5,702           | 9,585              | 2,820            | 12,405          |

#### Key Notes:

**Deployed warheads:** Warheads placed on active missiles or at operational bases.

**Stored warheads:** Ready for potential use but not deployed.

**Military stockpile:** Total active warheads (deployed + stored).

**Retired warheads:** Awaiting dismantlement.

**Total inventory:** Military stockpile + retired warheads.

These figures are **approximate** and based on SIPRI's latest 2025 report. Some countries no longer disclose full nuclear force details. SIPRI Yearbook 2025.

SIPRI. (2025, June 16). Nuclear risks grow as new arms race looms—new SIPRI yearbook out now. Retrieved from <https://www.sipri.org/media/press-release/2025/nuclear-risks-grow-new-arms-race-looms-new-sipri-yearbook-out-now>

Recent conflicts—including Russia and Ukraine, Pakistan and India, Israel and Gaza, and more recently, Israel and Iran (including a U.S. airstrike)—show that, even in 2025, these tensions are bringing the world closer to nuclear war. While leaders negotiate behind closed doors, their strategies, economic interests, and personal agendas often stall progress, leaving innocent lives to suffer the most. In these times, common people have only one true power—the power of prayer. As Allah taught us in the Holy Quran dua, ‘O our Lord, pour forth steadfastness upon us, and make our steps firm, and help us against the

disbelieving people” (Al-Baqarah, Chapter 2: V. 251).

### The Choice between Nuclear War and Peace in the World

Hazrat Khalifatul-Masih V, successor to the Promised Messiah, stated in his sermon, Responsibilities of Emigrated Ahmadi Muslims on April 6th, 2018, “Four or five years ago, the world did not envisage the fact that it was heading towards destruction or was not ready to admit to this fact. However, today the situation is completely different. Ahmadis everywhere should focus their attention on gaining the pleasure of Allah Almighty and should strive in this regard. It is only the Grace of Allah the Almighty that can save the world from destruction. Only through prostrating before Him can we please Him. Every Ahmadi should remember that simply believing in the Promised Messiah (‘Alaih-is-Salām) is not enough to enable you to acquire the rewards of this world and the hereafter, nor can it save you from the punishment of

the hellfire. In fact, by accepting the Promised Messiah (‘Alaih-is-Salām) it places an even greater responsibility to fashion our lives according to the pleasure of God Almighty” (alislam.org). Alislam. (2018, April 6). Responsibilities of emigrated Ahmadi Muslims [Friday sermon]. <https://www.alislam.org/friday-sermon/2018-04-06.html>

In his address at the 9th Annual Peace Symposium, 2012, The Devastating Consequences of a Nuclear War and the Critical Need for Absolute Justice, Hazrat Mirza Masroor Ahmad warned of unimaginable global destruction:

He underscored the spiritual consequences of humanity’s failure to uphold justice: “We must remember that when human efforts fail, then God Almighty issues His Decree to determine the fate of mankind. Before God’s Decree sets into motion and compels people towards Him and towards fulfilling the rights of mankind, it would be far better if the people of the world should themselves come to pay attention to these crucial matters,

because when God Almighty is forced to act, then His Wrath seizes mankind in a truly severe and terrifying manner.” (Ahmad, 2012). Mirza Masroor Ahmad (2012, March 24). The devastating consequences of a nuclear war and the critical need for absolute justice. Review of Religions. <https://www.reviewofreligions.org/6305/the-devastating-consequences-of-a-nuclear-war-and-the-critical-need-for-absolute-justice/>

Also, available on the Review of Religions website.

He further stated, “In today’s world, one terrifying manifestation of God’s Decree could be in the shape of another world war. There is no doubt that the effects of such a war and its destruction will not be limited to the war itself or even to this generation. In fact, its horrific consequences will be exhibited for many generations to come. Just one tragic consequence of such a war will be the effect it will have on newborn children, both now and in the future. The weapons available today are so destructive that they could lead to generation after generation of children being born with severe genetic or physical defects” (Ahmad, 2012). Mirza Masroor Ahmad. (2012, March 24). The devastating consequences of a nuclear war and

the critical need for absolute justice. Review of Religions.

<https://www.reviewofreligions.org/6305/the-devastating-consequences-of-a-nuclear-war-and-the-critical-need-for-absolute-justice/>

We must do our part, as the Holy Qur’an teaches us, and as Khalifatul-Masih V (may Allah support him with His mighty help) has reminded us many times—to bring the right change within ourselves and urge our political leaders to stand for peace, not persecution, and justice, not oppression.

I end the article with these verses of the Holy Quran: “The decree of Allah is coming, so seek ye not to hasten it. Holy is He, and exalted above all that which they associate with Him” (Surah An-Nahl, Chapter 16: V. 2).

### Khilafat: The Divine Bounty and Blessings

His Holiness said that as such, the Promised Messiah (may peace be on him) said,

“But when I depart, God will send that second Manifestation for you which shall always stay with you just as promised by God in Barahin-e-Ahmadiyya. And this promise is not for my person. Rather, the promise is with reference to you, as

God [addressing me] says: I shall make this Jama’at who are your followers, prevail over others till the Day of Judgment. Thus, it is inevitable that you see the day of my departure, so that after that day, the day comes which is the day of everlasting promise. Our God is He Who keeps His promise and is Faithful and is the Truthful God. He shall show you all that He has promised. Though these days are the last days of this world and there are many a disaster waiting to happen, yet this world must continue to exist until all those things about which God has prophesied come to pass.” (The Will, pp. 5-8)

His Holiness said that in accordance with divine promises, the Community of the Promised Messiah (peace be on him) continues to flourish, and thousands upon thousands around the world have never seen the Caliph, yet God Himself bestows them with support and love for the Caliph. His Holiness (may Allah be his Helper) said that he would share such incidents which show the extraordinary support of God attached to the Caliph. Alislam. (2024, May 24). Khilafat: The divine bounty and blessings [Friday sermon]. <https://www.alislam.org/friday-sermon/2024-05-24.html>

## What is Ramadan?

**Aneelah Kauser, The Ahmadiyya Muslim Community, Houston, USA**

Many people hear about Ramadan and believe it is a holiday Muslims celebrate by fasting, but that is not all it entails. Really, Ramadan is not a holiday, but it is a month in the Islamic calendar when God has commanded Muslims to fast from sunrise to sunset (2:184). Fasting differs from faith to faith, as seen by how Hindus usually avoid specific types of foods on special days<sup>1</sup>, and Christians fast for twenty-four hours, only drinking water during that time<sup>2</sup>. However, in Islam, Muslims are commanded to abstain from consuming any kind of food or drink while they fast and cannot even be injected with any sort of foreign substance, or else their fast will be broken.

Fasting during Ramadan is obligatory for those who are healthy enough to do so, but a temporary exemption is permitted to those traveling, the sick, pregnant, and nursing women, and menstruating women. Though they are expected to make up the fasts at a later time.”<sup>3</sup> God says that He “desires ease for you and desires not hardship for you” (2:186), highlighting that someone who is not physically able to fast should not harm themselves by trying to do so.

“The Holy Quran [also] allows exemption from fasting to the elderly, the chronically sick and children. They may make up for fasting by feeding the poor.”<sup>3</sup> While fasting, Muslims are not just required to abstain



from food and drink, but to use their extra time to remember and worship God. Muslims wake up hours before dawn and spend “a greater part of the night ... in spiritual exercises which make up the very essence of fasting.”<sup>4</sup> Some Muslims try to win God’s favor by attempting to fast at other times besides the holy month of Ramadan as well. However, Islam prohibits Muslims from fasting continuously since it can be bad for one’s health.

Fasting is the third of the five pillars of Islam, illustrating that it is a significant part of faith, and not just a cultural tradition. In the Holy Quran, God says that fasting is not a new concept specific to Islam or Muslims (2:184). In fact, six faiths besides Islam observe some kind of fasting.<sup>5</sup> Studies have shown that fasting from sunrise to sunset for thirty consecutive days can be beneficial and “a preventive and adjunct therapy in cancer, metabolic syndrome and Alzheimer’s disease and several neuropsychiatric diseases.”<sup>6</sup> Besides not consuming food or drink, people who fast also try their best to abstain from sins, some of which can include swearing, getting revenge, hating on others, or gossiping.

While the body does not get food or water, the soul is soaking in every moment in order to improve spiritually and become closer to God. Fasting teaches discipline and restraint, reminding people to be grateful for everything they have. Oftentimes, we reach for a snack, not even realizing how many others in the world don’t have the luxury to eat whenever they are hungry. This helps develop empathy for the less fortunate, and those who are not able to fast provide aid to the poor by funding meals for them. In my family, for each fast that we miss, we send money to Pakistan to distribute food to the poor. In this way, Ramadan allows us to increase charity and generosity as well.

Many people are misinformed and believe that Muslims force their kids to fast. If they do, that is un-Islamic because the Holy Qur’an itself says, “There shall be no compulsion in religion” (2:257). If children are still growing, they need nutrition, and keeping a full fast is not good for them, so they do not have to do this until they are able to without harming themselves.

But still, some may ask, why do Muslims choose to spend 1/12 of every year without food? Some people may do it simply because God commands it, but others do it for self-betterment. Even though a person has many good things to eat and drink, by God’s command, they exercise control and don’t touch these lawful things from sunrise to sunset for one whole month. And when someone avoids things that are allowed for them to eat during the fasting times, it automatically becomes easier for them to avoid the things that are *not* allowed, leading to increased piety.<sup>7</sup> Fasting allows people to be saved from both physical and spiritual ills, for example, fasting can be a great way to give our stomachs a break and can be beneficial for gut bacteria.<sup>8</sup>

The purpose of fasting is not to stay hungry, but to serve as a reminder to avoid evils. The Holy Prophet Muhammad (peace and blessings be upon him) said, “If you don’t abstain from evil words and evil deeds, God has no need of your abstaining from food and drink,” (Id.). Fasting is deeper than simply not eating, and I hope we can all strive to improve our spiritual health during this sacred month.

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# The Real Purpose of ‘Īd-ul-Fitr

Aneelah Kauser, Houston Chapter

During the Holy month of Ramadan, there shouldn't be an urgency to arrive straight at 'Īd-ul-Fitr. Ramadan shouldn't be a period of "waiting" for the real festivities, because the true celebration lies in commemorating the spiritual benefits that we reap during this holy month.

The real happiness of 'Īd-ul-Fitr is not from this day itself, but from the "feeling of spiritual exhilaration which glows within the heart and soul."<sup>1</sup> There's no doubt that we enjoy 'Īd because of meeting our friends and family, wearing new clothes, and eating specially prepared food at the mosque, but there is more to this festivity than just that. The real purpose of 'Īd is not to relish in these worldly enjoyments, but to delight in the benefits of the spiritual nourishment that we earned by fasting during Ramadan.<sup>1</sup>

Fasting is the third of the five pillars of Islam and is obligatory upon Muslims who are physically able. The true benefit of Ramadan does not come from only abstaining from food and liquids. People must also abstain from sins because by avoiding what is normally allowed, it becomes easier for us to avoid what is haram or harmful to us, leading to increased piety.<sup>2</sup> Then, after practicing discipline and gratitude for an entire month, the celebration of 'Īd-ul-Fitr arrives. This holiday is

not just a feast, but an occasion for us to thank Allah for the blessings He bestowed on us during Ramadan. 'Īd also serves as a reminder to continue to act righteously by retaining the good habits that we began during this holy month.<sup>1</sup>

Both Ramadan and 'Īd hold roots in the concept of thankfulness. Not everyone is able to fast, so simply being able to partake in the activities of this holy month is a great blessing. Besides that, many people did not live to see this Ramadan or 'Īd, which can remind us to be thankful for our very lives. The Holy Quran itself states that Allah has told us to fast so that "you may exalt Allah for His having guided you and that you may be grateful to Him" (2:186). Thankfulness is a major part of Ramadan, but the concept continues into 'Īd as well, which is when we are thankful for and celebrate all our spiritual progress.

Similarly, 'Īd and Ramadan both contain a social quality related to the themes of generosity and charity. If someone is not able to fast during Ramadan, they are supposed to pay *Fidyah* for each fast missed, which is money given to the poor or destitute to fund their meals.<sup>3</sup> It is also mandatory for every Muslim to pay *Fiṭrāna* before 'Īd-ul-Fitr, which is a fixed rate of money given to the poor so that they may also celebrate 'Īd and take part in its festivities.<sup>4</sup> The Holy Prophet, peace and blessings of

Allah be upon him, said,

"The best charity is the one that is offered during the month of Ramadan." (Tirmidhī, *Kitab uz-Zakat*).

Through these two obligatory acts of charity, 'Īd and Ramadan both urge Muslims to give charity and help the poor, reminding us to be thankful for all that we have.

As we can see, 'Īd-ul-Fitr is more than just the end of a holy month: It is a hopeful celebration meant to serve as a reminder for us to continue to keep righteousness in our hearts, improve spiritually, and be thankful and generous, even after Ramadan has ended.

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**Mazhar Mansoor, Columbia, MD**



Some places don't just sit on the map; they tilt the scales of your inner world. Patagonia, Argentina, was that kind of place—a landscape so unfiltered and immense that it rearranged the way we understood distance, time, and even ourselves. Seven days in the Southern Andes felt less like travel and more like stepping into a wider version of reality—one where the wind had a voice, the mountains held their own sovereignty, and the horizon invited us to think in longer lines.

We moved through this land not as tourists counting

miles, but as a caravan of minds testing their limits. Each day carried its own lesson. The trails taught humility, the glaciers taught perspective, and the fierce Patagonian wind taught something almost strategic: that resistance is not always an obstacle; sometimes it is a sculptor. It shapes how you walk, how you breathe, and how you show up when the path demands more than comfort.

But the landscape, for all its drama, was only half the story.

The real alchemy happened in the space between people.







A group of distinct personalities—Mazhar Mansoor, Daoud Chattha, Tabish Syed, Lalit Behera, Mohsin Choudhry, Munawar Saqib, Naeem Lughmani, Zeeshan Ahmad, Haroon Akhtar, Amjad Qureshi, Tariq Bhatti, Waseem Haider, Saleem Akhtar, Zia Unas, and Mir Maqbool—walked side by side, each carrying his own intentions, histories, and quiet reasons for being here.

And yet, within a day, these members of Noor Hiking Club moved with the cohesion of an old expedition. People paced themselves with each other's breath. Conversations rose and dissolved like weather. Laughter arrived at the exact moments when fatigue threatened to claim the evening.



There were morning walks that felt like rituals, evenings that felt like debriefings, and long stretches of trail that felt like meditations you didn't plan but desperately needed. Somewhere between El Chaltén's quiet streets and the vast blue mirror of Lago Argentino, the trip shifted from itinerary to inner work. Patagonia has a way of doing that. It asks you who you are when there are no deadlines, no roles, no noise—only the next step and the honest self that takes it.

Travel has a way of revealing character without forcing confession. You notice who notices others. Who offers help before being asked? Who stays curious? Who remains calm? Who turns silence into companionship rather than distance? On the mountain, the masks fall off

simply because there is no reason to wear them. The wind handles that work for you.

By the seventh day, something subtle had changed. It wasn't dramatic or loud. More like a reset, a clearing, a renewed clarity in how we looked at the world. As if the mountains lent us their vision, and the wind insisted that we carry it home.

We came for adventure. We left with perspective. And between those two points, a brotherhood quietly took shape—not declared, not organized, simply lived.

Seven days. Fifteen travelers. One Patagonia.

A journey that doesn't end when you leave the land; it only ends when the lessons stop unfolding.





# Easter: A Comparative Study of Christian and Ahmadiyya Muslim Perspectives

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## Introduction

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

## The Origins, Significance, and Traditions of Easter

The Easter dates back to the early Christian church, with historical records indicating it was observed as early as the second century (Schaff, 1884). Early Christians commemorated the resurrection of Jesus (peace be on him) by gathering for prayer, fasting, and sharing meals. The date of Easter was established in relation to

the Jewish Passover, as Jesus' crucifixion occurred around the same time. In 325 A.D., the Council of Nicaea decreed that Easter would be celebrated on the first Sunday following the first full moon after the spring equinox, which explains the variability of the holiday's date (Britannica, "Council of Nicaea"). Easter holds immense significance in Christianity, symbolizing Jesus' death for the sins of humanity and his resurrection on the third day (Luke 24:1-12, John 20:1-18). This event signifies victory over sin and death, offering believers hope for eternal life. Easter serves as a time for reflection, renewal, and rejoicing in the promise of salvation. Many Christians observe the Lenten season leading up to Easter, a period of fasting, prayer, and repentance, to spiritually prepare for Christ's resurrection (Matthew 4:1-11). The resurrection of Jesus is the cornerstone of the Christian faith, and without it, the teachings on redemption and salvation would lose their meaning. For Christians, Easter serves as a reminder of God's love, grace, and the promise of new life, making it a time of joy, renewal, and reaffirmation of faith. While there is no explicit commandment in the Bible to celebrate Easter, the resurrection is central to the Christian faith, and its commemoration has become a tradition in many churches. Several traditions precede Easter, most notably Lent, 40 days of fasting, prayer, and repentance that begins on Ash Wednesday and culminates

on Holy Saturday. Holy Week includes Palm Sunday, Maundy Thursday, Good Friday, and Holy Saturday, each observed with distinctive religious services. Ash Wednesday marks the beginning of Lent and is an important day of repentance for Christians. On this day, ashes from burned palm leaves, collected from the previous year's Palm Sunday, are placed on believers' foreheads in the shape of a cross. The ashes symbolize human mortality and the need for repentance, reflecting the biblical passage, "For dust you are, and to dust you shall return" (Genesis 3:19). Ash Wednesday sets the spiritual tone for Lent, encouraging self-examination, humility, and recognition of sin, inviting Christians to prepare for Easter through prayer, fasting, and charity. While Easter is primarily a Christian holiday, some of its traditions and symbols have roots in pre-Christian, pagan practices. The name "Easter" is believed to derive from "Eostre," an Anglo-Saxon goddess associated with spring and fertility, symbolizing renewal and rebirth, which aligns with the resurrection themes of Easter. Additionally, symbols like the Easter egg and the Easter Bunny, connected to fertility and new life, have ties to ancient pagan festivals. The egg, a long-standing symbol of fertility, and the rabbit, regarded as a symbol of fertility in pagan traditions, were incorporated into Easter celebrations as Christianity spread, adapting their original meanings to reflect the Christian

focus on resurrection and renewal (Metzger, 1993).

### **The Ahmadiyya Muslim Community's View on Easter**

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

### **The Ahmadiyya Muslim Community's Belief in the Crucifixion of Jesus (peace be on him)**

According to the Ahmadiyya interpretation of the Quran and historical sources, Jesus (peace be on him) was placed on the cross but did not die. Rather, he fell unconscious and was later revived. This belief is supported by the Quranic verse: And for their saying, "We did slay the Messiah, Jesus, son of Mary, the Messenger of Allah;" whereas they slew him not, nor did they bring about his death on the cross, but he was made to appear to

them like one crucified, and those who differ therein are certainly in a state of doubt about it; they have no certain knowledge thereof, but only pursue a conjecture, and they did not arrive at a certainty concerning it. (The Quran 4:158)

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

that Jesus did not die on the cross, but instead, He lived a natural death after being saved from crucifixion.

The Ahmadiyya community believes that Jesus was taken down from the cross alive, treated for his wounds, and subsequently migrated east to continue his mission. Historical records, including the Gospel of Barnabas and writings from Eastern traditions, suggest that Jesus traveled to Kashmir, where He is said to have lived out the remainder of His days. Chapter 2 of "Jesus in India" by the Promised Messiah, Hazrat Mirza Ghulam Ahmad, mentions the Ahmadiyya perspective on Jesus' innocence and survival after the crucifixion, based on the testimonies of both the Holy Prophet Muhammad (may peace and blessings of Allah be on him) and the Holy Quran. While the charges against Jesus were initially difficult for many to understand, divine justice required his innocence to be demonstrated in a tangible way. This was fulfilled through the discovery of Jesus' tomb in Srinagar, Kashmir, which shares a striking similarity with "Golgotha" (the Place of Skull) where Jesus was crucified. The name "Srinagar" itself, meaning "Place of Skull," further supports the connection between the two locations. Additionally, the Ahadith reports confirm that Jesus lived to the age of 125 and traveled extensively, earning the title "the traveling prophet." As noted in Kanz-ul-'Ummāl (vol. 2, p. 34), God instructed Jesus to keep moving from place to place to avoid recognition and persecution: "O Jesus! Keep on moving from one place to another, go from one country to another lest thou shouldst be recognized and persecuted." Another report from Kanz-ul-'Ummāl (vol. 2, p. 71) describes Jesus traveling from country to country, surviving on the vegetables of the jungle and fresh water. These accounts support the belief that Jesus survived and lived beyond the age of 33, challenging the Christian doctrine of his ascension. (Mirza Ghulam Ahmad, "Jesus in India," 1899).



## Differences With Mainstream Islamic Beliefs

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

## Ahmadiyya Muslim Community Belief in the Second Coming of the Messiah (peace be on him)

The Ahmadiyya Muslim Community holds a distinctive

interpretation of the Second Coming of Jesus (peace be on him). Unlike the mainstream belief in a physical return, the Ahmadiyya Community understands the Second Coming as a metaphorical event, signifying the advent of a divinely appointed reformer who would revive the true teachings of Islam. This belief is rooted in both the Holy Qur'an and the sayings of the Holy Prophet Muhammad (may peace and blessings of Allah be on him).

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

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

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

His mission, according to Ahmadiyya belief, was to restore the purity of Islamic teachings, counter religious extremism, and bring

humanity back to the worship of the One True God. He emphasized the peaceful essence of Islam, refuted the concept of violent jihad, and called for interfaith harmony, fulfilling the role of the divinely appointed reformer in the latter days.

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

## Conclusion

The celebration of Easter remains a cornerstone of the Christian faith, symbolizing the resurrection of Jesus Christ (peace be on him) and the promise of salvation. Rooted in centuries-old traditions, Easter serves as a time of spiritual renewal and reflection for Christians worldwide. However, the Ahmadiyya Muslim Community offers a distinct perspective on the crucifixion and second coming of Jesus, challenging mainstream Christian and Islamic narratives. By interpreting scriptural evidence from the Holy Qur'an and historical sources, the Ahmadiyya belief asserts that Jesus survived the crucifixion and later fulfilled his mission in the East, ultimately passing away a natural death. Furthermore, the prophecy of his second coming, according to the Ahmadiyya Muslim Community, was realized in the person of Hazrat Mirza Ghulam Ahmad (peace be on him), the Promised Messiah and Mahdi.

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

# Iran and the Middle East Crisis:

## Islamic Teachings and the Fifth Caliph's Guidance

Sami Fakhra Jadran-Ireland, Maryland, USA

“And create not disorder in the earth after it has been set in order, and call upon Him in fear and hope. Surely, the mercy of Allah is nigh unto those who do good.” (7 [Al-Araf]: 57)

Across the world, tensions are rising with speed and intensity that have left many nations anxious about the future. War in Iran, Lebanon, and Gaza has deepened global uncertainty, and the ripple effects of these crises are being felt far beyond the region. Diplomatic channels are weakening, mistrust is deepening, and conflicts once considered regional now threaten to spill across continents. The sense that humanity is approaching a decisive turning point is no longer confined to analysts, policymakers, or those who hold power; it is felt by ordinary people in every corner of the globe. This is the firm reality we face today. Recent escalations in the Middle East have intensified these concerns. Unresolved disputes anywhere in the world, if allowed to harden further, risk drawing regions across Asia, Europe, Africa, and even the Americas into a wider confrontation. The possibility of miscalculation—in a world armed with both advanced militaries and nuclear capabilities—casts a long shadow over the coming years and heightens fears of a conflict that could spread far beyond any single region. In such a volatile moment, it is essential that powerful nations, including the United States and its allies, exercise restraint and use their influence to de-escalate rather than intensify the situation.

### A Moment Requiring Moral Clarity

History teaches that when nations choose confrontation over dialogue, the cost is always greater than any perceived strategic gain. It also shows that smaller nations, even

under immense pressure, cannot be stripped of their dignity or their will to endure. Today's global climate demands steadiness, humility, and a willingness to resist the forces that push the world toward greater conflict. Major powers must stand firmly on the side of de-escalation. Smaller nations must avoid becoming battlegrounds for the ambitions of others, including misguided groups. Every nation—large or small—has a role in preventing a wider war.

To avert a global crisis, several principles deserve urgent consideration:

- Halt escalation and pursue immediate de-escalation.
- Reopen diplomatic channels, especially with nations considered adversaries.
- Protect civilians of these countries and uphold humanitarian law without exception.
- Avoid actions that destroy essential infrastructure or risk nuclear escalation.
- Support smaller nations in upholding their sovereignty and avoiding proxy entanglements.

International institutions—including the United Nations and NATO—must take a firmer, more principled stand in upholding peace, ensuring that no nation, large or small, can dominate others or push the world toward greater instability. Humanity stands at a crossroads. One path leads to devastation; the other to stability and a future worthy of our children and grandchildren. History will remember positively the world leaders who chose restraint even when they possessed the power to do otherwise.

### Islam's Ethical Framework for Conflict Prevention

Long before modern international law, Islam established a comprehensive moral code governing conduct in war—a code designed not to encourage conflict, but to limit its harm and hasten its end. These principles, preserved in the Holy Quran, the practice of the Holy Prophet Muhammad (may peace and blessings of Allah be on him), and the instructions of the early Caliphs, remain profoundly relevant today.

From *Introduction to The Study of the Holy Qur'an*, we learn that the Holy Prophet Muhammad (peace and blessings of Allah be upon him) established a detailed moral framework for warfare—one that aimed not to intensify conflict, but to restrain it, humanize it, and hasten its end. These principles were revolutionary for their time and remain profoundly relevant today.

- a) The dead must never be mutilated.
- b) Cheating and deception are forbidden.
- c) Women and children must not be harmed.
- d) Religious leaders and places of worship must not be interfered with.
- e) The elderly, the weak, and non-combatants must be protected.
- f) Terrorizing civilian populations is strictly prohibited.
- g) Muslim armies must not inconvenience or endanger the general public.
- h) No disfigurement of the human face is permitted.
- i) Losses inflicted on the enemy must be kept to the minimum necessary.
- j) Prisoners of war must be treated with dignity, kept with their



families when possible, and provided food and clothing equal to that of their captors.

- k) Emissaries and diplomats must be treated with honor, even if they err.
- l) If a Muslim mistreats a prisoner, the atonement is to release that prisoner without ransom.
- m) Public buildings, fruit-bearing trees, and crops must not be destroyed.

Hazrat Abu Bakr (may Allah be pleased with him), the first Caliph of Islam, reinforced these teachings by adding that even in conflict, environmental and public resources must be protected.

These are not abstract ideals. They were lived, enforced, and exemplified by the Holy Prophet (may peace and blessings of Allah be upon him) himself. He insisted that anyone who violated these principles was not fighting in the cause of God, but for their own selfish ends. (*The Study of the Holy Qur'an*, 2016, pp. 174-175)

### A Prophetic Model for Today's World

In an age when modern warfare threatens entire populations, the Islamic model of restraint, justice, and compassion offers a path forward. It reminds humanity that power must be exercised with humility, that civilians must be shielded from harm, and that peace must always remain the ultimate objective. As global tensions rise, these teachings serve as a moral compass—not only for Muslims, but for all who seek a more just and peaceful world. They call upon leaders to act with wisdom, upon nations to uphold human dignity, and upon humanity to remember that the cost of war is borne not only by armies, but by generations yet unborn.

### Guidance from His Holiness, Mirza Masroor Ahmad, Khalifatul-Masih V

In his Friday Sermons of 27 March and 10 April 2026, Hazrat

Mirza Masroor Ahmad, Khalifatul-Masih V (May Allah be his helper), warned that the world is “continuing to worsen” and that “there is a great need for prayers.” He explained that although some speak of ceasefires, “it does not seem that it will last long,” and certain powers are taking steps that “risk inflaming the situation further.” He urged the Muslim world to “realize the direction in which this situation is headed” and reminded the Jama‘at to pray fervently that “Allah may have mercy on the Muslim world.”

### The Role of Muslim Countries in the Current Turmoil

His Holiness (may Allah be his helper) said, “The reality today is that, despite Muslims professing the Islamic creed, there is discord among Muslims and a lack of unity. The actions of Muslims do not conform to the teachings that they profess. If we look at the current state of the Muslim world, then there is great cause for concern. Although the Muslim world has means and wealth, the Muslim countries have neither a good standing on the world stage, nor do they have God standing in terms of the faith. They do not strive to act upon the teachings of Islam. The result is that non-Muslims take advantage. Therefore, the leaders of the Muslim world must realize that they need to unite as one and they must strive in this regard. It is only in doing so that they can save themselves from the onslaughts of the world, establish their dignity, and prevent anti-Islamic forces from striking discord among Muslims. .... His Holiness said that the warnings he has been giving for quite some times are now manifesting exactly as he had said they would. One thing is clearly evident—the powers of the Antichrist will never let us live in peace. They thrive on their constantly being discord in the world. Such nations will establish peace treaties under the guise of peace, but their motives are to obtain oil or other such motives.”

He further said, “That as for Iran, it has always instigated these

nations, and indeed, even certain Muslim nations have been opposed to Iran due to theological differences. This discord was taken advantage of by Western nations. Seeing as Iran had a stricter policy against Israel, the US thought to rally the Arab world and establish military bases there to ensure the protection of Israel and impose its presence upon Iran. It is now evident that because of these bases, there were threats to the Arab world, and indeed, these threats materialized in the form of attacks that have gravely impacted their livelihoods. There have been negative impacts on areas where the economy depends on oil money or tourism. This has only benefited the Western powers and will continue to benefit them, because when there is war, opposing powers also wage attacks. Since Iran was at war with the US, it too waged attacks targeting bases and embassies in Arab countries, which have caused harm.” (Alislam.org, from the Summary of the Friday Sermon by Hazrat Kalifatul-Masih V, March 6, 2026).

### The Seeding of Discord Among Muslim Countries

Hazrat Khalifatul-Masih V, Mirza Masroor Ahmad (may Allah be his helper) said, “that the Fourth Caliph, Mirza Tahir Ahmad (may Allah shower his mercy on him) also warned at the time of the Iraq war that this discord would only spread. If only the Muslim world had taken heed. It is evident to see that, along with the war in Iraq, there were attempts to stir discord in other Muslim countries as well, which has resulted in continuous unrest in these Muslim countries. This is something no one can deny. We see Muslim countries are fighting against each other. This discord has been struck by the Western world, and there seems to be no end in sight, unless it is decreed by God. His Holiness (may Allah be his helper) said that we must thus pray that God save the world from discord and unrest. The Muslim world must adopt peace and live together harmoniously. This is exactly what Islam teaches them. It does not teach

them to be at each other's throats. As Ahmadis, it has always been our mission to warn them against perpetrating injustices. Given the manner in which these cruelties are increasing by the day, it seems that there is going to be a wide-scale world war. In fact, some Western commentators believe that the world war has already started. His Holiness (may Allah be his helper) has also said that the world war has begun. However, if, even now, the Muslim world comes together and unites as one, then they can protect themselves against the onslaughts of the Antichrist." (Alislam.org, from the Summary of the Friday Sermon by Hazrat Kalifatul-Masih V, March 6, 2026).

### Muslim Ummah Should Unite

His Holiness said, "that even if there is discord or a dispute between two Muslim countries, then they must remember that they are, at their core, brothers; and petty disputes must not undo this brotherhood. The Muslim world must pay special heed to this, anti-Islam forces will take advantage. If only the Muslim world understood this. May Allah grant them the sense to do so. In any case, it is the duty of every Ahmadi to pray for the Muslim world, especially for those who are innocent. During Ramadan, one should not focus solely on prayers for themselves but should also pray for the Muslim world; for the establishment of peace and harmony. Through their actions, Muslims are drawing the displeasure of God and incurring detriment not only in this world but the next as well. May Allah enable the Muslim world to realize this. May Allah enable us to offer prayers in the truest sense." (Alislam.org, from the Summary of the Friday Sermon by Hazrat Kalifatul-Masih V, 6 March 2026).

His Holiness said that it is said regarding the current war in the Middle East that it was initiated by the US attacking Iran. However, Iran had clearly warned that if they were attacked, then they would strike the US bases in Arab countries. The US

proceeded to attack Iran, destroy their livelihood, kill innocent people, and kill their spiritual leader. The US said that it did this to uproot the existing regime and to grant freedom to the Iranian people. However, the result has been that even those who were slightly opposed to Iran have started turning in its favor, and in their sights have made Khamenei a martyr, and his respect has increased among the nation. His children have been killed, in fact, his entire family. Rather than a regime change, it has only increased his respect in the eyes of his people. In response, Iran has attacked Western bases in Arab countries. The US has warned that it will take further action if Iran attacks certain oil wells in Saudi Arabia and even purported that Iran has already waged attacks on some of those oil wells. However, Iran has responded and clearly stated that it never waged those attacks and had no intention of doing so. (Alislam.org, from the Summary of the Friday Sermon by Hazrat Kalifatul-Masih V, 6 March 2026).

### The Need for Justice and Upholding the Rights of Others

His Holiness said, "that these are all ploys to create more hatred for Muslims. As stated earlier, an Arab journalist suggested that the US and Israel might wage these attacks themselves and then blame Iran for them. Thus, the Muslim world must tread very carefully. As Ahmadis who are pained by these circumstances, we have no power to do anything other than to warn people and pray for them. We must explain to them that all that is happening is wrong. Even if Muslim governments were to understand now, rather than looking towards only their own benefit, they were to look towards the benefit of the entire Muslim world, then they could still be saved." (Alislam.org, from the Summary of the Friday Sermon by Hazrat Kalifatul-Masih V, 6 March 2026).

### Loss Incurred in this War

Mirza Masroor Ahmad (may Allah be his helper) said that it is clear this war is taking a dangerous turn. Iran is firing missiles, and while America has the infrastructure to intercept missiles, commentators say that if Iran fires a \$50,000 missile, it takes many millions of dollars for the US to intercept it. Hence, some experts say that America is bearing the brunt of this war's economic impact. However, this is just a theory, because these Western nations have typically already accounted for such costs. His Holiness said that he does not believe that the US will bear this cost on its own; rather, it will probably obtain the funds from Arab countries by telling them they are coming to their defense. On the one hand, prices are increasing, and the amount of oil being produced is decreasing; on the other hand, they will have to make up for the losses in their reserves. Ultimately, the Arab economy will greatly suffer. Certainly, the economies of Western nations will suffer; however, the greatest loss will be suffered by the Arab countries. His Holiness said that the current American President's policy resembles that of previous administrations. It is not a new policy; their policy has always been to usurp the goods of any nation they so desire and to create some sort of justification for it. In fact, the current Vice-President of the United States has gone so far as to say that if a nation does not support them, they will seize control of its resources until it agrees to support them. Thus, sanctions are placed on those who do not join them. Recently, when the President of Spain was so bold as to say that Spain would not partake in this war, he was threatened with the fact that the US would cut off all trade with them. Thus, nations are forced into joining these wars. Thus, there is no semblance of justice, and when there is no justice, then there is destruction, as can be seen today. In fact, even worse conditions will arise if such injustices continue. His Holiness (may Allah be his helper) said that while America already had a monopoly over these countries; by



including Israel, they have only bolstered this monopoly. The Muslim and Arab countries do not seem to realize that they are being pitted against each other. Now, Russia and China are also forming their blocs, which will only increase. The Muslim world will remain a battlefield for the world because they have means and resources that others seek. If only Muslims would wake up and take heed.” (Alislam.org, from the Summary of the Friday Sermon by Hazrat Kalifatul-Masih V, 6 March 2026).

### War Based on Hypothesis

His Holiness said, “that the US and its allies also say that they attacked Iran because Iran may have created a nuclear bomb, or to preemptively stem any attack that they may have launched. In other words, this war was started based on conceptual ideas of what might have been. Western commentators have said that going to war with Iran is not as easy as the US had initially thought, and that this war may extend for a long time, and it will certainly negatively impact the Muslim world. Most grievous of all is that Muslims themselves are killing other Muslims. Scores of innocents and children have been killed. American columnists have written that if a few children were killed in Western countries, there would be columns written about it for days on end. However, when a school was bombed in the Middle East, nothing was said. Such was the case in Palestine, and now it is the case in Iran. It goes to show that in their view, a Muslim life holds no value.” (Alislam.org, from the Summary of the Friday Sermon by Hazrat Kalifatul-Masih V, 6 March 2026).

### Deepening Discord in the World & Appeal for Prayers

His Holiness said, “His Holiness (may Allah be his helper) said in today’s world where self-interests are given precedence, where nations are concerned only with themselves rather than humanity at large, we must focus a great deal on praying to God for good both in this world and in the world to come, so that we may remain safeguarded from all sorts of calamities. His Holiness said that the world is hurtling towards destruction, and prayed that may Allah the Almighty protect us all from this. May Allah enable us to improve our deeds and also enable us to worship Him in the true sense, such prayers that are granted acceptance and lead to good.” (Alislam.org, from the Summary of the Friday Sermon by Hazrat Kalifatul-Masih V, 20 March 2026).

His Holiness said, “that the conditions of war in the world today are continuing to worsen. America and Israel are bent on establishing their power over the world, especially the Muslim world. The Prime Minister of Israel said when the war on Palestine started that they would completely alter the face of Arab countries on the world map. This is their end goal. The Muslim world must realize the direction in which this situation is headed, and they must unite. His Holiness said that there are reports of Pakistan attempting to broker peace between Iran and America. Some factions within Iran have taken exception to this, and some in Iran have gone so far as to say that Pakistan is attempting to aid those forces who are seeking to attack Iran. Pakistan has denied this; yet the enemy seeks to take advantage of this discord. There is a great need for prayer. His

Holiness prayed that may Allah enable everyone to truly pray in this regard and may the Muslim world become united.” (Alislam.org, from the Summary of the Friday Sermon by Hazrat Kalifatul-Masih V, March 27, 2026).

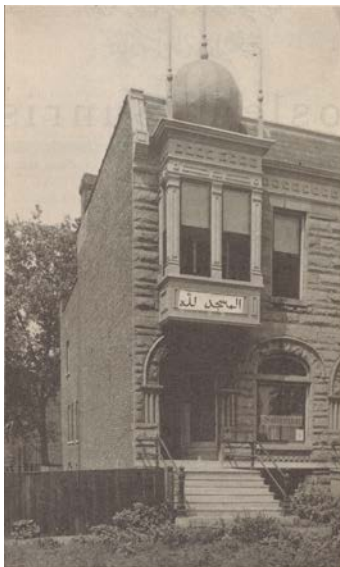
### Appeal for Prayers in Light of Current Global Conflict

His Holiness said, “that everyone is well aware of the circumstances transpiring in the world today. There is a great need for prayers. Although it is said that there is a ceasefire, it does not seem that it will last long. In fact, there have already been lapses in the ceasefire. The Israeli government is trying to inflame Iran by seeking to attack Lebanon. Some European leaders have condemned these actions. However, this is as far as they will go; they do not have the bravery or the strength to act. In any case, we must pray that may Allah have mercy on the Muslim world.” (Alislam.org, from the Summary of the Friday Sermon by Hazrat Kalifatul-Masih V, April 10, 2026).

As we witness rising tensions in Iran and across the Middle East, this is a moment for deep reflection and sincere turning toward Allah. The Holy Qur’an teaches us to anchor our hopes, fears, and efforts in prayer, seeking both moral clarity and divine protection. We should pray in the words taught in the Holy Qur’an: “And of them there are some who say: ‘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 [Al-Baqarah]:202). May Allah enable the world to choose restraint over retaliation, justice over aggression, and peace over war.

# Practical Aspects of Mosque Design

Syed Sajid Ahmad



*The very first mosque established in the US at Chicago by the Ahmadiyya Muslim Community in 1922 sported a dome and minarets.*

Fifty years ago, there were a few Ahmadiyya mosques in America, but now dozens of Ahmadiyya mosques have been established. Each mosque has its own glory and its own place. Some are small, some are large, from where the name of God Almighty is raised, worshippers gather for worship and the word of truth is exalted. Here are some special features of these mosques that can be taken into account in the design of new mosques for the convenience of worshippers.

Minarets and domes distinguish a mosque from other buildings. They indicate that it is a mosque and also add to its beauty. Upon seeing the minaret and dome, the heart and mind are prepared to welcome a special atmosphere even before entering the mosque.

A fiberglass dome was first installed on the mosque in Tucson (Arizona). Fiberglass is both light and inexpensive, and if it is painted with a light color or if the fiberglass has a light color, the light from outside enters the mosque, making the mosque brighter. In this way, the color of the light entering the

mosque will be the same as the color of the dome.



*The first purpose built Ahmadiyya Mosque in Dayton OH in 1965 was decorated by a dome and minarets.*

Later, a similar dome was installed on the mosque in Portland (Oregon). The mosque in Baitur-Rahman in Silver Spring (Maryland), the mosque in Houston (Texas), and the mosques in Chicago (Illinois), Dayton (Ohio), St. Louis (Missouri), Detroit (Michigan), Philadelphia (Pennsylvania), Baltimore (Maryland), Willingboro (New Jersey), Cleveland (Ohio), Zion (Illinois), Milwaukee (Wisconsin), Dallas (Texas), Columbus (Ohio), Syracuse (New York), Hartford (Connecticut), and Oshkosh (Wisconsin) also have beautiful domes, some domes are small, some are large.

Most mosques also have minarets along with domes. Now there is a trend in America to build minarets like the Manaratul-Masih in Qadian. Mosques in Baituz-Zafar (New York), Masjid Fateh-e-Azeem in Zion (Illinois), mosques in Binghamton (New York), and Syracuse (New York) have minarets similar to the Minaret of the Messiah in Qadian. They remind of Qadian and evoke a connection with Qadian. Seeing the minarets and domes also arouses interest among passers-by.

In some places in America, houses have been purchased and used as mosques, for example, in Washington (DC), Bay Point (California), Phoenix (Arizona), Long Island (New York), Richmond (Virginia), Bronx (New York). In the case of a house, permission has to be obtained from the municipality,

which is not easy to obtain in an adversarial environment. In the case of buying a house, kitchens and bathrooms are already built, but other changes may be required to use the house as a mosque.



*A replica of Manaratul-Masih of Qadian, India, at Baituz-Zafar, New York NY built in 2023.*

In some places, commercial buildings have been converted into mosques, for example, in Rochester (New York), Seattle (Washington), New Orleans (Louisiana), Orlando (Florida), Albany (New York), Brooklyn (New York), Atlanta (Georgia), Syracuse (New York), Coon Rapids (Minnesota), Nashville (Kentucky), Binghamton (New York), Las Vegas (Nevada), Ft Worth (Texas), Lehigh Valley (Pennsylvania), Pico Rivera (California), Indianapolis (Indiana), RTP (North Carolina). Since they are public buildings, permission to convert a commercial building into a mosque is usually easier and parking is also more than in the case of a house. Commercial buildings also have the advantage of often having large rooms or halls, so there is no need to remove walls to create a prayer hall or large room. In San Jose (California), Bait al-Baseer is located in a school. In New York (NY), a large synagogue has been purchased, which has a large hall, eight classrooms and other rooms.



Churches and places of worship have also been purchased in several other places, and converted to mosques, such as in New York, Cleveland (Ohio), Pittsburg PA, Central Jersey, North Jersey, Miami (Florida), Austin, Hartford, Baltimore, Oshkosh, Buffalo, Kansas City. Large churches have been purchased in South Virginia and Harrisburg. It is usually easy to obtain a permit to convert a church into a mosque because the building is already approved as a place of worship. The church also has parking. The prayer room in a church usually has benches on which Christian worshippers sit. After purchasing these churches, the hall with benches is used as a meeting room, as if a ready-made hall with chairs was made available. These benches can also be used for nighttime rest during gatherings.

Many Ahmadiyya communities in the United States have built or constructed mosques in homes, commercial buildings, and churches, as well as on vacant land. For example, Dayton (Ohio), Tucson (Arizona), Portland (Oregon), Silver Spring (Maryland), Chino (California), Dallas (Texas), Boston (Massachusetts), Detroit (Michigan), Columbus (Ohio), St. Louis (Missouri), Philadelphia (Pennsylvania), Glen Ellyn (Illinois), Willingboro (New Jersey), Zion (Illinois), Houston (Texas), Charlotte (North Carolina), Chantilly (Virginia), etc. The original Sadiq Mosque in Chicago (Illinois), which was purchased by Hazrat Mufti Muhammad Sadiq (RA), has also been demolished and replaced with a new building.

Zion in Illinois is a city founded by Dowie. A large and beautiful mosque, Fatah-e-Azeem, has been built here on the corner of a busy intersection, along with a house for Murabbi and guests. An exhibition hall is attached to this mosque, in which the prophecy about Dowie and the historical documents related to the fulfillment of this prophecy are displayed in print and video. The mosque and the towering minaret similar to the Minaret of the Messiah in Qadian attract the attention of passers-by.

In America, carpet is laid on the floor of the mosque. In most mosques, lines are marked on the plain carpet to indicate the rows. First, in the Baitul-Hamid Mosque in Chino, Los Angeles (California), and later in the Mahmud Mosque in Detroit (Michigan), and in Baitul-Hafiz in St. Louis (Missouri), and in some other mosques, instead of putting lines on a single-colored carpet, a two-colored carpet is used. One color for one row, the second for the second, and the first color for the third, thus alternating the two colors to mark the rows. In addition, a border in one of the two colors is placed around the rows so that the worshipers stand at a comfortable distance from the walls and do not bump their bodies against the walls during prayer. The new Baitun-Nasr Mosque in Willingboro (New Jersey) and many other mosques also followed suit.

Many mosques have taken a step further and have a carpet that already has beautiful prayer rug designs on it, which does not require changing colors or adding lines. Nowadays, such carpets are often laid in mosques. The back of the current Baituz-Zafar Mosque in New York (New York) also has a carpet with a prayer rug design, which is bordered on the back and sides. It has a beautiful, tiled floor in the front, which is decorated with rows of prayer rug designs for prayer and is used as a hall with chairs and tables.

The design of the mosque also affects the cleanliness of the carpet. If shoes are taken off right next to the carpet, then the dust that comes with the shoes also can easily enter the mosque. In some mosques, a veranda or some space has been provided between the place where shoes are taken off and the carpet of the mosque, which keeps the carpet cleaner. Shoes are removed before this space and the mosque begins beyond this space.

In some mosques, a hard, rough carpet has been provided before the place where shoes are removed so that the worshippers can lightly rub the soles of their shoes and clean them before reaching the mosque so that the amount of dust reaching the

mosque from outside is reduced.

In the Baitul-Jami Mosque in Chicago (Illinois), the hall has been divided into two equal parts and a glass wall has been installed in the middle. The part facing the Qibla has been carpeted but the other part has not been carpeted. In this way, the front part is used for prayers, but the back part can be used for meetings and eating, and if necessary, in the case of Eids or large gatherings, worshippers can also be accommodated there. Later, this design was used in other mosques as well. The large hall of Baituz-Zafar (New York) can be divided into three parts by a partition built inside the hall. In the Mahmud Mosque in Detroit (Michigan), a large hall has been built behind the mosque. This hall can be used for prayers, meetings, meals and games and can be divided into two parts when necessary. Some days only men use this hall and some days only the women. In the Baitul-Hafeez Mosque in St. Louis (Missouri), a space has been built between the men's and women's sections in which there is no carpet, but when necessary, half or all of this space can be combined with the men's or women's sections or can be separated from both and used as a half or double room for the relevant purpose.

In many mosques, a separate floor is reserved for women, which provides many conveniences for women, for example, in Baitur-Rahman in Silver Spring (Maryland), in Mission House on Nasir Road in Boston (Massachusetts), and in Baitul-Jami' in Chicago (Illinois). In the Mahmud Mosque in Detroit (Michigan), the men's section is on the right, and the women's section is on the left. A similar effort has been made in the Baitul-Hafeez Mosque in St. Louis (Missouri).

When the women come to the mosque for prayer, their children also come with them. The noise of the children disrupts the worship of the other worshippers. In the Silver Spring mosque, and in some other mosques, rooms have been created in the prayer hall where women with children can sit with their children

and watch and listen to the mosque's activities, and the children's noise is not heard in the mosque. The walls of these rooms have large glass windows to see outside the room, and the sound of the mosque is heard inside the room through a loudspeaker. Women can see the children playing inside the rooms from outside the room, and the children can see their mothers and other loved ones from inside. Such rooms have also been created in the new mosque in New York (New York) and the Mahmud Mosque in Detroit (Michigan).

Some mosques have frosted windows so that people cannot see inside from the outside, especially in the prayer rooms. But then one cannot see outside from the inside through such frosted windows. A small portion of such frosted windows must be kept transparent so that one can see outside when needed. If children are playing outside, it may be necessary to keep an eye on them. If one is waiting for someone to come, it becomes necessary to look outside. Sometimes it becomes necessary to look outside for security purposes. Curtains are installed on the windows in most mosques.

It is difficult to keep every mosque open 24 hours, so a facility should be considered outside the mosque, even if it is small, so that if someone comes to offer prayers and the mosque is closed, they do not return with the regret of offering prayers. Some mosques have verandas outside the mosque where prayers can be offered, although those verandas were not built for this purpose.

Banners have also been put up outside many mosques, and some have phone numbers so that

passersby do not have any difficulty in contacting.

Most of our mosques also have kitchens, some small and some large. During gatherings, volunteers prepare food here and do not have to buy it from outside. In the case of food brought from outside, food can be heated here.

Before performing ablution, even if it is not winter, at least one has to take off one's hat and keep it somewhere, and in winter one also needs to take off one's coat and hang it somewhere, but in most mosques, either such an arrangement is not made at all, or if it is, it is inadequate. Enough pegs should be provided inside or outside the bathroom so that worshippers can hang their coats, hats and women's outer garments before performing ablution. It would be appropriate to make a shelf above the pegs to keep hats.

In some mosques, hats/caps are provided for those who forget to bring a hat. As soon as you enter the mosque, you will see hats of various designs in a basket or on a shelf. I always keep a crocheted cap in my pocket, which sometimes comes in handy not only for myself but also for a friend.

Most mosques provide paper towels to dry the body parts after ablution. At the Rizwan Mosque in Portland (Oregon), I saw that small towels were provided, which were collected for washing after use.

In most cities in America, water jugs are not available, so in some mosques, water jugs are seen for watering plants. While buying such jugs for the mosque, one should take care that they are not bulky and not so large that they are difficult to lift when full and cumbersome to use.

Additionally, their size should be such that water can be poured into them from the sink.

Those who come without socks need to wash their feet. Some mosques have special places for washing feet, but some do not. Where there are no special places for washing feet, sinks should not be too high. Sinks should not be too high because children also come to mosques to pray. In some mosques, slippers are also provided outside the bathrooms.

The modesty taught in Islam is rarely seen anywhere else. In America, in some places, there is no door to the bathroom. Often, the doors of bathrooms are such that the inside is visible through the crevices between the wall and the door, which is embarrassing for a Muslim. In many mosques, I have seen doors that have no crevices around them, such as Baitun-Nasr in Willingboro (New Jersey), Miami (Florida). All mosques should have doors without crevices. In recent years, many mosques have replaced bathroom doors to provide necessary privacy.

If the good design features of existing mosques are taken into account during the design of each new mosque, then each new mosque can be a source of great convenience for worshipers. By the grace of God, in America, every new mosque being built is not only a masterpiece of architecture, but also the needs of the worshippers are being taken care of, Ma Sha' Allah. Every mosque is a center of the Word of God and draws the attention of the visitors towards Islam. May God increase the pace of construction of Ahmadiyya mosques in America and fill this country with Ahmadiyya mosques. Amen.



*A replica of Manaratul-Masih is being completed at the most recent purpose-built Ahmadiyya Mosque in the US at Zion IL.*



## Annual Conventions Now are Held in All Continents

The Al-Fazl (Urdu) and Al-Hakam (English) of recent years have mentioned the following annual conventions. They have listed only the conventions that were reported to them. Though it is not a complete list, it shows that by now the annual conventions are held in a large number of countries all over the world.

The attendance at these conventions depends on the local economic and political conditions in the respective country. Holding of a convention in Pakistan has not been allowed for many years. Some other countries also have similar restrictions, and it is not possible to hold a convention there.

These conventions are held for spiritual uplift only and do not have any political or commercial purpose. They are held under the guidance of the rightly guided Caliph of the Promised Messiah.

| <u>Country.....</u>      | <u>Date .....</u>          | <u>Jalsa Number.....</u> | <u>Attendance</u> |
|--------------------------|----------------------------|--------------------------|-------------------|
| Albania .....            | 19 October 2025.....       | 16th .....               | 250               |
| Australia .....          | 3-5 October 2025 .....     | 37th .....               | 4,190             |
| Austria .....            | 12 July 2025 .....         | 20th .....               | 314               |
| Bangladesh .....         | 16-18 January 2026 .....   | 101st .....              | 11,585            |
| Belgium .....            | 4-6 July 2025 .....        | 31st .....               | 1,658             |
| Benin .....              | 19-21 December 2025 .....  | 34th .....               | 3,942             |
| Bosnia .....             | 29 June 2025 .....         | 21st .....               | 410               |
| Brazil.....              | 25-27 April 2025 .....     | 31st .....               | 140 (2024)        |
| Burkina Faso .....       | 26-28 December 2025 .....  | 34th .....               | 6,141             |
| Cameroon .....           | 22-23 February 2025 .....  | .....                    | 2,346             |
| Canada.....              | 11-13 July 2025 .....      | 47th .....               | 23,252            |
| Chad.....                | 21-22 February 2025.....   | 3rd .....                | 627               |
| Congo Brazzaville .....  | 28-29 June 2025.....       | 13th .....               | 1,010             |
| Denmark.....             | 1-2 June 2024 .....        | 31st .....               | 334               |
| Fiji.....                | 13-14 December 2025 .....  | 51st .....               | 260               |
| Finland .....            | 8-9 June 2024.....         | 11th .....               | 308               |
| France.....              | 11-13 July 2025 .....      | 32nd .....               | 1,076             |
| French Guyana .....      | 8-9 December 2023 .....    | 6th .....                | ?                 |
| Gambia .....             | 25-27 April 2025 .....     | 47th .....               | 6,000+            |
| Georgia .....            | 30-31 May 2025 .....       | 3rd .....                | 58                |
| Germany.....             | 29-31 August 2025.....     | 49th .....               | 46,000            |
| Ghana .....              | 9-11 January 2025.....     | 92nd .....               | 39,000+           |
| Greece .....             | 20 April 2025 .....        | 6th .....                | 38                |
| Guyana.....              | 5-7 July 2024 .....        | 40th .....               | 135               |
| Guinea .....             | 30-31 December 2023.....   | 10th .....               | 3,062             |
| Guinea Bissau.....       | 26-28 December 2025 .....  | 15th .....               | 5,050             |
| Holland.....             | 2-3 May 2025 .....         | 43rd .....               | 3,107             |
| India/Qadian.....        | 26-28 December 2025 .....  | 130th since 1891.....    | 13,815+23,000+    |
| Indonesia.....           | 5-7 December 2025.....     | .....                    | 20,000+           |
| Ireland .....            | 23-24 August 2025 .....    | 23rd .....               | 440               |
| Italy.....               | 20-22 June 2025.....       | 17th.....                | 412               |
| Ivory Coast .....        | 22-24 December 2023 .....  | 37th .....               | 3,800             |
| Jamaica.....             | 23-24 November 2024.....   | 10th .....               | ?                 |
| Kababir, Holy Land ..... | 11-12 September 2025.....  | 28th .....               | 980               |
| Kenya.....               | 6-7 December 2025.....     | 58th .....               | 1,923             |
| Kiribati.....            | 24-25 May 2025.....        | 5th .....                | ?                 |
| Kosovo .....             | 4 May 2025 .....           | 12th .....               | 324               |
| Lesotho .....            | 12-13 April 2024.....      | 1st .....                | 165               |
| Liberia .....            | 6-8 February 2026.....     | 22nd .....               | 1,082             |
| Lithuania .....          | 17-18 October 2025 .....   | 3rd .....                | 86                |
| Luxembourg .....         | 22-23 November 2025.....   | 4th .....                | 34                |
| Madagascar .....         | 23-24 September 2022 ..... | 16th .....               | 677               |
| Malta.....               | 19 October 2025.....       | 7th .....                | 30                |
| Mauritius .....          | 8-10 December 2023 .....   | 60th.....                | 2,000             |
| Mayotte.....             | 13-14 May 2022.....        | 3rd .....                | ?                 |
| Mexico .....             | 12-13 September 2025 ..... | 6th .....                | 122               |
| Micronesia .....         | 18 January 2026 .....      | 3rd .....                | ?                 |
| Myanmar .....            | 8 December 2024.....       | 60th .....               | 173               |

|                                                          |                                            |            |         |
|----------------------------------------------------------|--------------------------------------------|------------|---------|
| New Zealand.....                                         | 23-24 January 2026.....                    | 37th ..... | 924     |
| Niger .....                                              | 26-28 December 2025 .....                  | 18th ..... | 3,340   |
| Nigeria .....                                            | 19-21 December 2025 .....                  | 71st ..... | 35,771  |
| Nordic (Norway, Sweden, Finland, Denmark, Iceland) ..... | 28-29 June 2025 ...?                       | .....      | 2,000   |
| Norway .....                                             | 22-23 June 2024.....                       | 41st.....  | 1,050   |
| Paraguay.....                                            | 12 April 2026.....                         | 6th .....  | 148     |
| Philippines.....                                         | 28-30 June 2024 .....                      | 17th.....  | 350     |
| Princip .....                                            | 12 April 2026.....                         | 5th .....  | 61      |
| Sao Tome and Principe .....                              | 21 December 2025 .....                     | 12th ..... | 390     |
| Senegal .....                                            | 26-28 December 2025 .....                  | 13th ..... | 1,510   |
| Sierra Leone .....                                       | 14-16 February 2025 .....                  | 60th.....  | 22,384  |
| South Africa.....                                        | 27-27 April 2025 .....                     | 57th ..... | N/A     |
| Sri Lanka .....                                          | 14 January 2025.....                       | ? .....    | 1,000   |
| Surinam .....                                            | 19-21 September 2025 .....                 | 44th ..... | 300     |
| Sweden .....                                             | 21-22 September 2024.....                  | 32nd ..... | 841     |
| Switzerland.....                                         | 4-6 July 2025 .....                        | 43rd.....  | 1,014   |
| Taiwan .....                                             | 2 June 2024 .....                          | 1st.....   | 29      |
| Tanzania .....                                           | 26-28 September 2025 .....                 | 54th ..... | 5,024   |
| Thailand .....                                           | 26 April 2025 .....                        | 22nd ..... | 400     |
| Togo.....                                                | 27-29 December 2024 .....                  | 14th ..... | 1,487   |
| Turkiye .....                                            | 24-25 September 2022, 2 October 2022 ..... | 12th ..... | 168+140 |
| UK.....                                                  | 25-27 July 2025 .....                      | 59th ..... | 46,061  |
| USA.....                                                 | 4-6 July 2025 .....                        | 75th ..... | 9,713   |
| Zambia.....                                              | 27-29 June 2025 .....                      | ? .....    | 450     |

(Syed Sajid Ahmad)



*A view of the Jalsa Salana in Rabwah, Pakistan, in 1965.  
(Picture courtesy Dr. Abdul Smi Janjua)*

## I shall give you a large party of Islam

Revelation of *Hazrat* Mirza Ghulam Ahmad

Promised Messiah and Mahdi

May peace be upon him



# Essay Writing Competitions for 2026

## مقابلة مضمون نویسی

### Rules:

The essay can either be in English or in Urdu.

The scope and extent of coverage of a topic depends on the age of the participants.

The text of the essay must be typed in Word or an equivalent application. Essay should be provided in the original text file and not in a PDF. Pictures and graphics should be attached as graphic files and should not be inserted in the text file.

An essay of more than 1,000 words must have subheadings.

References should be properly mentioned at the end of the essay. Reference to a website is not acceptable if the source is available in print. References to Internet are generally discouraged. References to books should include the following:

1. The author(s), or editor(s)
2. The title (in italics)
3. The edition

4. The publisher's name

5. Year and place of publication

Translation of a quote should list the source of the translation. If the translation is by the author, it should mention that the translation is by the author.

Must be submitted online via email at [publications@ahmadiyya.us](mailto:publications@ahmadiyya.us). Please mention your phone number to call, your chapter and your auxiliary affiliation.

Please choose a topic that corresponds to its specific due date.

Selecting just one topic is sufficient.

Essays will be evaluated on the basis of relevance to the topic, completeness (various aspects related to the topic are covered comprehensively), style (grammar, flow, readability, arrangement of the contents) and scholarship (original historical and contemporary references).

### Prizes:

Essays will be judged by the auxiliary groups. The top three positions in each group will be awarded prizes. Select submissions will be considered for publication.

### Topics:

#### Topic Area: Rejuvenation of Islam

(Submit by 15 December 2026)

Concept of God

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

Beauties of the Holy Quran

Salvation through Islam

Death of Jesus - Holy Quran

Death of Jesus - Hadith

Death of Jesus - global witness

Truth of the Promised Messiah, may peace be upon him

#### Topic Area: Heavenly Schemes Launched by the Ahmadi Khulafa

(Submit by 15 May 2027)

Comprehensive view, an overview or an aspect of the fruits of a scheme or schemes launched by an Ahmadi Khalifah or by Ahmadi Khulafa.

## Know Your History Challenge

All competitions will be held by four auxiliary groups:

1. Atfal. 2. Nasirat. 3. Lajna. 4. Khuddam and Ansar.

Online timed quiz will be made available for members. Prizes will be given to the highest performers.

Questions will be posed from the following publications in the order they are listed:

Ahmadiyyat in America (1992)  
Ahmadiyya Gazette April-September 2020 (Hundred Years of Ahmadiyyat in the US).  
Fath-e-Azeem (the Great Victory) (2023)  
Ahmadiyya Gazette USA Centennial Souvenir Edition Oct 2020 – Sep 2021  
Ahmadiyya Gazette USA Oct 2021 – Sep 2022 (Special Issue on Inspired Souls)  
Ahmadiyya Gazette March-June 2024 on Ahmadiyya Mosques in the US  
African American Journey to Islam (2020)  
The US Souvenir 1889-1989 (1989)  
Khuddam Souvenir (1989)  
Jalsa, A Historical Review (75th Jalsa Souvenir)  
The Ahmadiyya Gazette May-June 2025 - Jalsa Salana Issue  
Ahmadiyya Gazette USA Oct 2022 – Apr 2023 100-Year Timeline of Ahmadiyya Islam in the US  
NY Souvenir 1989 (1989)  
Annual Report of the Central Lajna Imaillah 1981-1982 (English, 1982)  
Statistical Charts on the Progress of Ahmadiyyat (English, 1987)  
Bait-ur-Rahman Inauguration 1994  
US 50th Jalsa Souvenir (1998)  
Fulfillment of a Grand Prophecy (2000)  
Khuddam 25th Ijtimaa Anniversary Souvenir (2003)  
Bait-ul-Jami Inauguration (2004)  
Why Islam is My Choice (2007)  
Faith Affirmed – A Journey to Ahmadiyyat Islam (2008)  
By the Dawn's Early Light: Short Stories by American Converts to Islam (2009)  
Perseverance (2016)  
USA Khilafat Centenary Souvenir (2008)  
Ahmadiyya Mosques Around the World (2008)  
Al-Nur April-September 2020

General Resources:

Writings of the Promised Messiah, may peace be upon him (Ruhani Khaza'in).  
Discourses of the Promised Messiah, may peace be upon him (Malfuzat).  
Correspondence of the Promised Messiah, may peace be upon him (Maktubat-i-Ahmad).  
Review of Religions  
Al-Hakam  
Badr/Al-Badr  
Al-Fazl  
Tarikh-i-Ahmadiyyat  
Moslem/Muslim Sunrise (English, since 1921)  
Ahmadiyya Gazette USA (English, since 1950)  
Al-Nur USA (Urdu, since 1979)

Contact: [publications@ahmadiyya.us](mailto:publications@ahmadiyya.us)



# National Calendar 2026

**Date(s) ..... Event ..... Local/Region/National ..... Venue**

## January

1 Jan, Thu ..... New Year's Day ..... Federal Holiday  
 3-4 Jan, Sat-Sun ..... Local Jamā'at/Auxiliary Activities Review of 2025 and Plan 2026 activities Local/Aux/Jamā'at  
 3 Jan, Sat, 7 PM ..... Qur'ān Talks ..... Tarbiyat Dept ..... Webinar  
 4 Jan, Sun ..... Tahrik Jadid Day ..... Local ..... Jamā'at  
 5-11 Jan, Mon-Sun ..... Tahrik Jadid Week – Pledge Focus ..... Local ..... Jamā'at  
 10 Jan, Sat ..... National Amila Meeting ..... National Jamā'at ..... Zoom Meeting  
 18 Jan, Sun ..... Siratun-Nabi Day ..... Regional ..... Jamā'at  
 19 Jan, Mon ..... Martin Luther King Jr. Day Long Weekend ..... Federal Holiday  
 23-25 Jan, Fri-Sun ..... Ansar Leadership Conference ..... Majlis Ansarullah Bait ur Rahman Mosque, MD  
 21-30 Jan, Wed-Fri ..... Ashara Wasiyyat ..... Wasaya Dept ..... Jamā'at

## February

31 Jan-1 Feb, Sat-Sun .... Local Jamā'at/Auxiliary Activities ..... Local/Aux ..... Jamā'at  
 1-10 Feb, Sun-Tue ..... Salat Ashara ..... Tarbiyat Dept ..... Jamā'at  
 7 Feb, Sat ..... Quarterly Flyer Distribution (Tabligh, Aux, Waqf-e-Nau) .... Local ..... Jamā'at  
 7 Feb, Sat 7 P.M. EST .... Quran Talks ..... Tarbiyat Dept ..... Webinar  
 7 Feb, Sat ..... Lajna Mentoring Conference National ..... Lajna Imā'illāh ..... Virtual  
 14 Feb, Sat ..... National Amila Meeting ..... National Jamā'at ..... Zoom Meeting  
 14-15 Feb, Sat-Sun ..... Muslih Mau'ūd Volleyball Tournament USA ..... Majlis-e-Sihhat ..... South Virginia, VA  
 15 Feb, Sun ..... Beekeeping and Home Gardening ..... Zirā'at (Agriculture Dept) ..... Webinar  
 16 Feb, Mon ..... Presidents' Day Long Weekend ..... Federal Holiday  
 19 Feb-19 Mar, Thu-Thu Ramadan ..... Local ..... Jamā'at  
 21 Feb, Sat ..... National Education-Webinar ..... Ta'lim Dept ..... Webinar  
 22 Feb, Sun ..... Muslih Mau'ūd Day ..... Local ..... Jamā'at  
 28 Feb, Sat ..... Iftar for Guests – Open House ..... Umūr Khārijiyya Dept ..... Jamā'at

## March

28 Feb – 1 Mar, Sat-Sun Local Jamā'at/Auxiliary Activities ..... Local/Aux ..... Jamā'at  
 20 Mar, Fri ..... 'Id-ul-Fitr ..... Local ..... Jamā'at  
 21-30 Mar, Sat-Mon ..... Ashara Wasiyyat ..... Wasaya Dept ..... Jamā'at  
 22 Mar, Sun ..... Pathway to Paradise ..... Wasaya Dept ..... Webinar  
 27-29 Mar, Fri-Sun ..... ACE 2026 ..... Sanat-o-Tijārat Dept ..... Dallas, TX  
 28 Mar, Sat ..... National Amila Meeting ..... National Jamā'at Bait ur Rahman Mosque, MD  
 29 Mar, Sun ..... Masih Mau'ūd Day ..... Local ..... Jamā'at

## April

|                                |                                            |                                  |                    |
|--------------------------------|--------------------------------------------|----------------------------------|--------------------|
| 1-10 Apr, Wed-Fri.....         | Salat Ashara.....                          | Tarbiyat Dept .....              | Jamā'at            |
| 3-5 Apr, Fri-Sun .....         | Local Ijtimā (Khuddam and Aṭfāl).....      | MKA.....                         | Jamā'at            |
| 4-5 Apr, Sat-Sun .....         | Local Jamā'at/Auxiliary Activities .....   | Local/Aux .....                  | Jamā'at            |
| 4 Apr, Sat 7 P.M. EST ..       | Quran Talks .....                          | Tarbiyat Dept .....              | Webinar            |
| 5 Apr, Sun, 7:30 P.M. ET ..... | Know Your History, Isha'at Dept.....       | Zoom                             |                    |
| 10-12 Apr, Fri-Sun.....        | Lajna Mentoring Conference – National..... | Lajna Imā'illāh .....            | Columbus, OH       |
| 18 Apr, Sat .....              | National Education – Webinar .....         | Ta'lim Dept.....                 | Webinar            |
| 18-19 Apr, Sat-Sun .....       | Ansar Regional Ijtimā'āt .....             | Majlis Ansarullah .....          | Regional           |
| 19 Apr, Sun .....              | Organic Home Gardening .....               | Zirā'at (Agriculture Dept) ..... | Webinar            |
| 24-26 Apr, Fri-Sun.....        | Majlis Shura – USA Jamā'at.....            | General Secretary Office         | Bait ur Rahman, MD |

## May

|                          |                                                         |                           |                    |
|--------------------------|---------------------------------------------------------|---------------------------|--------------------|
| 1-3 May, Fri-Sun.....    | Masroor International Sports Tournament (MIST) ..       | MKA.....                  | DMV                |
| 2-3 May, Sat-Sun.....    | Local Jamā'at/Auxiliary Activities .....                | Local/Aux .....           | Jamā'at            |
| 2 May, Sat 7 P.M. EST .. | Quran Talks .....                                       | Tarbiyat Dept .....       | Webinar            |
| 2-3 May, Sat-Sun.....    | Ansar Regional Ijtimā'āt .....                          | Majlis Ansarullah .....   | Regional           |
| 3-4 May, Sun-Mon .....   | National Seminar and Day on the Hill.....               | Umūr Khārijīyya Dept..... | Bait ur Rahman, MD |
| 9 May, Sat & PM (EST) .  | Garments for Each Other .....                           | Rishta Nata Dept.....     | Webinar            |
| 9-10 May, Sat-Sun .....  | National Waqf-e-Nau Career EXPO Jamā'at USA             | Waqf-e-Nau Dept .....     | Online/SVA & NVA   |
| 9-10 May, Sat-Sun .....  | Local Qur'an Conference.....                            | TaQWA Dept .....          | Jamā'at            |
| 16-17 May, Sat-Sun.....  | 2nd Khuddam Refresher Course .....                      | MKA.....                  | Majālis            |
| 21-30 May, Thu-Sat.....  | Ashara Wasiyyat .....                                   | Wasaya Dept.....          | Jamā'at            |
| 22-24 May, Fri-Sun ..... | Masroor Cricket Tournament USA.....                     | Majlis-e-Siḥhat.....      | Albany, NY         |
| 23 May, Sat .....        | National Amila Meeting .....                            | National Jamā'at.....     | Zoom               |
| 24 May, Sun .....        | Khilafat Day.....                                       | Local .....               | Jamā'at            |
| 25 May, Mon.....         | Memorial Day Long Weekend .....                         |                           | Federal Holiday    |
| 27 May, Wed .....        | 'Id-ul-Adha .....                                       | Local .....               | Jamā'at            |
| 30 May, Sat .....        | Quarterly Flyer Distribution (Tabligh, Aux, Waqf-e-Nau) | Local .....               | Jamā'at            |

## June

|                                 |                                                     |                       |                       |
|---------------------------------|-----------------------------------------------------|-----------------------|-----------------------|
| 1-10 Jun, Mon-Wed.....          | Salat Ashara.....                                   | Tarbiyat Dept .....   | Jamā'at               |
| 5-7 June, Fri-Sun .....         | 13th Annual Holy Qur'ān and Science Sym./MSLM26.... | National ....         | Bethesda Marriott, MD |
| 6 Jun, Sat, 7 P.M. EST...       | Quran Talks .....                                   | Tarbiyat Dept .....   | Webinar               |
| 6-7 Jun, Sat-Sun.....           | Local Jamā'at/Auxiliary Activities .....            | Local/Aux .....       | Jamā'at               |
| 6-7 Jun, Sat-Sun.....           | National Education Excellence Day.....              | Ta'lim Dept.....      | Jamā'at               |
| 13 Jun, Sat .....               | National Amila Meeting .....                        | National Jamā'at..... | Zoom Meeting          |
| 15-19 Jun, Mon-Fri.....         | National Youth Camp.....                            | Ta'lim Dept .....     | Bait ur Rahman, MD    |
| 20-24 Jun, Sat-Wed.....         | National Waqf-e-Nau Summer Camps (Boys) .....       | Waqf-e-Nau Dept ..... | Los Angeles, CA       |
| 20-24 Jun, Sat-Wed.....         | National Waqf-e-Nau Summer Camps (Girls) .....      | Waqf-e-Nau Dept ..... | Bait ur Rahman, MD    |
| 21 Jun, Sat .....               | Pathway to Paradise .....                           | Wasaya Dept.....      | Webinar               |
| 27-28 Jun, Sat-Sun .....        | Spiritual Fitness Camps .....                       | Tarbiyat Dept .....   | Jamā'at               |
| 27 Jun, Sat .....               | National Education – Webinar .....                  | Ta'lim Dept.....      | Webinar               |
| 28 Jun, Sun, 7:30 P.M. ET ..... | Know Your History.....                              | Isha'at Dept .....    | Zoom                  |

## July

|                          |                                          |                  |                                                |
|--------------------------|------------------------------------------|------------------|------------------------------------------------|
| 4 Jul, Sat.....          | Independence Day.....                    |                  | Federal Holiday (Closed July 3 <sup>rd</sup> ) |
| 3-5 Jul, Fri-Sun .....   | Jalsa Salana USA.....                    | National .....   | Richmond, VA                                   |
| 10-12 Jul, Fri-Sun.....  | Jalsa Salana Canada .....                |                  |                                                |
| 11-12 Jul, Sat-Sun ..... | Local Jamā'at/Auxiliary Activities ..... | Local/Aux .....  | Jamā'at                                        |
| 13-19 Jul, Mon-Sun ..... | National Hifz-ul-Quran Camp .....        | TaQWA Dept ..... | Virtual                                        |
| 21-30 Jul, Tue-Thu ..... | Ashara Wasiyyat.....                     | Wasaya Dept..... | Jamā'at                                        |
| 24-26 Jul, Fri-Sun.....  | Jalsa Salana UK.....                     |                  |                                                |



## August

|                          |                                                             |                        |                    |
|--------------------------|-------------------------------------------------------------|------------------------|--------------------|
| 1-2 Aug, Sat-Sun .....   | Local Jamā‘at/Auxiliary Activities .....                    | Local/Aux .....        | Jamā‘at            |
| 1-10 Aug, Sat-Mon .....  | Salat Ashara .....                                          | Tarbiyat Dept .....    | Jamā‘at            |
| 1 Aug, Sat 7 P.M. EST .. | Quran Talks .....                                           | Tarbiyat Dept .....    | Webinar            |
| 15 Aug, Sat .....        | National Amila Meeting .....                                | National Jamā‘at ..... | Zoom Meeting       |
| 15 Aug, Sat .....        | Quarterly Flyer Distribution (Tabligh, Aux., Waqf-e-Nau) .. | Local .....            | Jamā‘at            |
| 15-16 Aug, Sat-Sun ..... | Spiritual Fitness Camp .....                                | Tarbiyat Dept .....    | Jamā‘at            |
| 21-23 Aug, Fri-Sun ..... | Khuddam Majlis-e-Shura .....                                | MKA .....              | Bait ur Rahman, MD |
| 29 Aug, Sat .....        | National Education – Webinar .....                          | Ta‘lim Dept .....      | Webinar            |

## September

|                           |                                            |                         |                    |
|---------------------------|--------------------------------------------|-------------------------|--------------------|
| 5-6 Sep, Sat-Sun .....    | Local Jamā‘at/Auxiliary Activities .....   | Local/Aux .....         | Jamā‘at            |
| 5 Sep, Sat 7 P.M. EST ..  | Quran Talks .....                          | Tarbiyat Dept .....     | Webinar            |
| 6 Sep, Sun .....          | Tahrik Jadid Day .....                     | Local .....             | Jamā‘at            |
| 7-13 Sep, Mon-Sun .....   | Tahrik Jadid Week – Collection Focus ..... | Local .....             | Jamā‘at            |
| 7 Sep, Sat-Mon .....      | Labor Day Long Weekend .....               | .....                   | Federal Holiday    |
| 12 Sep, Sat .....         | National Amila Meeting .....               | National Jamā‘at .....  | Milwaukee, WI      |
| 12 Sep, Sat .....         | Tahrik Jadid (National Webinar) .....      | National .....          | Webinar            |
| 13 Sep, Sun, 7:30 P.M. .. | Know your History .....                    | Isha‘at Dept .....      | Zoom               |
| 18-20 Sep, Fri-Sun .....  | Lajna Majlis-e-Shura .....                 | Lajna Imā‘illāh .....   | Queens, NY         |
| 20 Sep, Sun .....         | Pathway to Paradise .....                  | Wasaya Dept .....       | Webinar            |
| 25-27 Sep, Fri-Sun .....  | Ansar National Ijtimā .....                | Majlis Ansarullah ..... | Bait ur Rahman, MD |
| 21-30 Sep, Mon-Wed ....   | Ashara Wasiyyat .....                      | Wasaya Dept .....       | Jamā‘at            |

## October

|                           |                                                  |                         |                    |
|---------------------------|--------------------------------------------------|-------------------------|--------------------|
| 1-10 Oct, Thu-Sat .....   | Salat Ashara .....                               | Tarbiyat Dept .....     | Jamā‘at            |
| 3-4 Oct, Sat-Sun .....    | Local Jamā‘at/Auxiliary Activities .....         | Local/Aux .....         | Jamā‘at            |
| 3 Oct, Sat, 7 P.M. EST .. | Quran Talks .....                                | Tarbiyat Dept .....     | Webinar            |
| 3 Oct, Sat .....          | Waqf-e-Nau Regional Ijtimā‘at (16 Regions) ..... | Waqf-e-Nau Dept .....   | Regional           |
| 9-11, Oct, Fri-Sun .....  | MKA National Ijtimā - Khuddam and Atfāl .....    | MKA .....               | Bagh-e-Ahmad, NJ   |
| 9-11 Oct, Fri-Sun .....   | Lajna USA 4 <sup>th</sup> National Ijtimā .....  | Lajna Imā‘illāh .....   | Bait ur Rahman, MD |
| 10 Oct, Sat .....         | National Amila Meeting .....                     | National Jamā‘at .....  | Zoom Meeting       |
| 17 Oct, Sat, 7 P M (EST)  | Garments for Each Other .....                    | Rishta Nata Dept .....  | Webinar            |
| 24 Oct, Sat .....         | National Education – Webinar .....               | Ta‘lim Dept .....       | Webinar            |
| 24-25 Oct, Sat-Sun .....  | Ansar Majlis-e-Shura .....                       | Majlis Ansarullah ..... | Bait ur Rahman, MD |
| 24-25 Oct, Sat-Sun .....  | National Qur’ān Conference .....                 | TaQWA Dept .....        | Virtual            |

## November

|                          |                                                                  |                         |                    |
|--------------------------|------------------------------------------------------------------|-------------------------|--------------------|
| Oct 31-1 Nov, Sat-Sun .. | Local Jamā‘at/Auxiliary Activities .....                         | Local/Aux .....         | Jamā‘at            |
| 6 Nov, Fri .....         | Majlis Ansarullah Walk-a-Thon (HQ/VA and SW Regions) .....       | Majlis Ansarullah ..... | Regional           |
| 7 Nov, Sat 7 P.M. EST .. | Quran Talks .....                                                | Tarbiyat Dept .....     | Webinar            |
| 7 Nov, Sat .....         | Quarterly Flyer Distribution (Tabligh, Aux, Waqf-e-Nau) ..       | Local .....             | Jamā‘at            |
| 8 Nov, Sat .....         | National Qur’ān Conference for Children .....                    | TaQWA Dept .....        | Virtual            |
| 13-15 Nov, Fri-Sun       | Fazl-e-‘Umar Qaideen Conference/Atfāl Refresher Course MKA ..... | .....                   | Bait ur Rahman, MD |
| 14 Nov, Sat .....        | National Amila Meeting .....                                     | National Jamā‘at .....  | Zoom Meeting       |
| 21-30 Nov, Sat-Mon ..... | Ashara Wasiyyat .....                                            | Wasaya Dept .....       | Jamā‘at            |
| 26-29 Nov, Thu-Sun ....  | Thanksgiving Long Weekend .....                                  | .....                   | Federal Holiday    |

## December

|                                 |                                                |                        |                    |
|---------------------------------|------------------------------------------------|------------------------|--------------------|
| 1-10 Dec, Tue-Thu .....         | Salat Ashara .....                             | Tarbiyat Dept .....    | Jamā‘at            |
| 5-6 Dec, Sat-Sun .....          | 1 <sup>st</sup> Khuddam Refresher Course ..... | MKA .....              | Majlis             |
| 5-6, Dec, Sat-Sun .....         | Local Jamā‘at/Auxiliary Activities .....       | Local/Aux .....        | Jamā‘at            |
| 5 Dec, Sat 7 P.M. EST ..        | Quran Talks .....                              | Tarbiyat Dept .....    | Webinar            |
| 12 Dec, Sat .....               | National Amila Meeting .....                   | National Jamā‘at ..... | Bait ur Rahman, MD |
| 13 Dec, Sun .....               | Jāmi‘a Inspiration Camp and Open House .....   | Waqf-e-Nau Dept .....  | Webinar            |
| 13 Dec, Sun .....               | Pathway to Paradise .....                      | Wasaya Dept .....      | Webinar            |
| 13 Dec, Sun .....               | National AEA Webinar .....                     | AEA .....              | Webinar            |
| 19 Dec, Sat .....               | National Education – Webinar .....             | Ta‘lim Dept .....      | Webinar            |
| 20 Dec, Sun, 7:30 P.M. ET ..... | Know Your History .....                        | Isha‘at Dept .....     | Zoom               |
| 25 Dec, Thu .....               | Christmas Day .....                            | .....                  | Federal Holiday    |
| 25-27 Dec Fri-Sun .....         | West Coast Jalsa Salana .....                  | National Jamā‘at ..... | Chino, CA          |

# Have you read all the books of the Promised Messiah?

## May peace be upon him

The Promised Messiah and the Imam Mahdi, Ḥaḍrat Mirza Ghulam Ahmad, may peace be upon him, says, “Our books are compiled after due research and after a full analysis of facts. They are designed to draw seekers after truth to the path of truth. They must reach people who happen to have been infected by hostile writings, some of them on the brink of spiritual ruin. Especially must those countries receive our books and receive them soon which happen to have been infected most dangerously by the poison of misguidance, so that all those interested in a search of truth have the books soon enough in their hands. This purpose cannot be served if we decide to push the publication and circulation of books only through sales. A business outlook in such a matter in any case seems unworthy and objectionable.” (Victory of Islam, Page 45, Published in 1891). The books of the Promised Messiah, may peace be upon him, have been collected under the title Ruhani Khaza'in. List below refers to the place of every book in the collection, e.g., RK3.2 refers to the second book in the third volume of the Ruhani Khaza'in.

|                                                                         |                                         |
|-------------------------------------------------------------------------|-----------------------------------------|
| RK1.1-2 Barahīn-e-Ahmadiyya 1-2 .....                                   | براین احمدیہ ۱، ۲                       |
| RK1.3 Barahīn-e-Ahmadiyya 3 .....                                       | براین احمدیہ ۳                          |
| RK 1.4 Barahīn-e-Ahmadiyya 4 .....                                      | براین احمدیہ ۴                          |
| RK2.1 Early Writings .....                                              | پُرانی تحریریں                          |
| RK2.2 N/A .....                                                         | سُرمۂ چشمِ آریہ                         |
| RK2.3 N/A .....                                                         | شحنۂ حق                                 |
| RK2.4 The Green Announcement .....                                      | سبز اشتہار                              |
| RK2.5 The Victory of Islam .....                                        | فتح اسلام                               |
| RK3.1 Elucidation of Objectives .....                                   | توضیح مرام                              |
| RK3.2 N/A .....                                                         | ازالۂ اوہام حصہ اول و دوم               |
| RK4.1 N/A .....                                                         | الحق مُحاطہ لدهیانہ،                    |
| RK4.2 N/A .....                                                         | الحق مباحثہ دہلی                        |
| RK4.3 The Heavenly Decree .....                                         | آسمانی فیصلہ                            |
| RK4.5 The Heavenly Sign .....                                           | نشان آسمانی                             |
| RK4.6 Three Questions by a Christian and their Answers .....            | ایک عیسائی کے تین سوال اور ان کے جوابات |
| RK5 The Mirror of the Excellences of Islam .....                        | آئینہ کمالات اسلام                      |
| RK6.1 The Blessings of Prayer .....                                     | برکاتِ دعا                              |
| RK6.2 The Conclusive Argument in Favour of Islam .....                  | حُجۃ الاسلام                            |
| RK6.3 N/A .....                                                         | سچائی کا اظہار                          |
| RK6.4 The Holy War .....                                                | جنگِ مقدس                               |
| RK6.5 Testimony of the Holy Quran .....                                 | شہادۃ القرآن                            |
| RK7.1A Gift of Baghdad .....                                            | تحفۂ بغداد                              |
| RK7.2 N/A .....                                                         | کراماتِ الصادقین                        |
| RK7.3 N/A .....                                                         | حمائۃ البُشری                           |
| RK8.1 The Light of Truth 1-2 .....                                      | نُورِ الحق اول و دوم                    |
| RK8.2 The Conclusive Argument .....                                     | اتمام الحُجۃ                            |
| RK8.3 The Reality of Khilāfah .....                                     | سِرُّ الخِلافۃ                          |
| RK9.1 N/A .....                                                         | انوارِ اسلام                            |
| RK9.2 Favours of the Gracious God .....                                 | مِثْنُ الرَّحْمٰن                       |
| RK9.3 N/A .....                                                         | ضیاء الحق                               |
| RK9.4 The Light of the Holy Quran 1-2 .....                             | نُورُ القرآن اول و دوم                  |
| RK9.5 The Criterion for Religions .....                                 | معیارِ المذاہب                          |
| RK10.1 N/A .....                                                        | آریہ دھرم                               |
| RK10.2 N/A .....                                                        | سنتِ بچن                                |
| RK10.3 The Philosophy of the Teachings of Islam ..                      | اسلامی اصول کی فلاسفی                   |
| RK11 N/A .....                                                          | انجامِ آتھم                             |
| RK12.1 The Shining Lamp .....                                           | سراجِ منیر                              |
| RK12.2 N/A .....                                                        | استفتاء                                 |
| RK12.3 N/A .....                                                        | حُجۃ اللہ                               |
| RK12.4 A Gift for the Queen .....                                       | تحفہ قیصریہ                             |
| RK12.5 N/A .....                                                        | جلسہ احباب                              |
| RK12.6 Mahmud's Aameen .....                                            | محمود کی آمین                           |
| RK13.1 Answers to the Four Questions by Siraj-ud-Din, a Christian ..... | سراج الدین عیسائی کے چار سوالوں کا جواب |
| RK13.2 N/A .....                                                        | کتابِ البریہ                            |
| RK13.3 The Message or A Cry of Anguish .....                            | البلاغ                                  |

|                                                                              |                                 |
|------------------------------------------------------------------------------|---------------------------------|
| RK13.4 The Need of the Imam .....                                            | ضرورۃ الامام                    |
| RK14.1 N/A .....                                                             | نجمُ الہدای                     |
| RK14.2 A Hidden Truth .....                                                  | رازِ حقیقت                      |
| RK14.3 The Truth Unveiled .....                                              | کشف الغطاء                      |
| RK14.4 N/A .....                                                             | ایامُ الصُّلح                   |
| RK14.5 The True Nature of Mahdi .....                                        | حقیقتُ المہدی                   |
| RK15.1 Jesus in India .....                                                  | مسیح ہندوستان میں               |
| RK15.2 Star of the Empress .....                                             | ستارہ قیصرہ                     |
| RK15.3 N/A .....                                                             | تریاقِ القلوب                   |
| RK15.4 N/A .....                                                             | تحفہ غزنویہ                     |
| PRK15.5 Proceedings of the Prayer Meeting .....                              | روئداد جلسہ دعا                 |
| RK16.1 The Revealed Sermon .....                                             | خطبۃ الہامیہ                    |
| RK16.2 The Ocean of Light .....                                              | لُجۃ النور                      |
| RK17.1 The British Government and Jihad .....                                | گورنمنٹ انگریزی اور جہاد        |
| RK17.2 N/A .....                                                             | تحفہ گولڑویہ                    |
| RK17.3 N/A .....                                                             | اربعین                          |
| RK17.4 N/A .....                                                             | مجموعہ آمین                     |
| RK18.1 N/A .....                                                             | اعجازِ المسیح                   |
| RK18.2 A Misconception Removed .....                                         | ایک غلطی کا ازالہ               |
| RK18.3 Defence Against the Plague and a Criterion for the Elect of God ..... | دافع البلاء                     |
| RK18.4 Guidance for Perceiving Minds .....                                   | الہدی                           |
| RK18.5 The Descent of the Messiah .....                                      | نزولُ المسیح                    |
| RK18.6 How to be Free from Sin .....                                         | گناہ سے نجات کیونکر مل سکتی ہے  |
| RK18.7 The Honour of Prophets .....                                          | عصمتِ انبیاء علیہم السلام       |
| RK19.1 Noah's Ark - An Invitation to Faith .....                             | کشتیِ نوح                       |
| RK19.2 A Gift for An-Nadwah .....                                            | تحفۃ الندوہ                     |
| RK19.3 The Miracle of Ahmad .....                                            | اعجازِ احمدی                    |
| RK19.4 A Review of the Debate Between Batalavi and Chakrhalavi .....         | ریویو برمباحثہ بٹالوی و چکڑالوی |
| RK19.5 Bounties of the Gracious God .....                                    | مواہبُ الرحمن                   |
| RK19.6 N/A .....                                                             | نسیم دعوت                       |
| RK19.7 The Sanatan Faith .....                                               | سناتن دھرم                      |
| RK20.1 N/A .....                                                             | تذکرۃ الشہادتین                 |
| RK20.2 Hallmarks of the Saints .....                                         | سیرۃ الابدال                    |
| RK20.3 Lecture Lahore .....                                                  | لیکچر لاہور                     |
| RK20.4 Lecture Sialkot .....                                                 | اسلام (لیکچر سیالکوٹ)           |
| RK20.5 Lecture Ludhiana .....                                                | لیکچر لدھیانہ                   |
| RK20.6 The Will .....                                                        | رسالہ الوصیت                    |
| RK20.7 Fountain of Christianity .....                                        | چشمۂ مسیحی                      |
| RK20.8 Divine Manifestation .....                                            | تجلیاتِ الہیہ                   |
| RK20.9 Ahmadi and the Aryas of Qadian .....                                  | قادیان کے آریہ اور ہم           |
| RK20.10 The Advent of the Promised Messiah .....                             | احمدی اور غیر احمدی             |
| میں فرق                                                                      |                                 |
| RK21 Barahīn-e-Ahmadiyya 5 .....                                             | براین احمدیہ جلد پنجم           |
| RK22 The Philosophy of Divine Revelation .....                               | حقیقۃ الوحی                     |
| RK23.1 N/A .....                                                             | چشمۂ معرفت                      |
| RK23.2 A Message of Peace .....                                              | پیغامِ صلح                      |