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Sahibzadah Mirza Maghfoor Ahmad, Ameer, Ahmadiyya Muslim Community, USA,
presiding the first session of the 2026 Jalsa Salana (Annual Convention)
held at the Greater Richmond Convention Center in Virginia July 3-5, 2026.

Ten thousand members and guests attended the three day spiritual retreat. (Picture by Rizwan Akbar)



AHMADIYYA
MUSLIM COMMUNITY
United States of America

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

Sahibzadah Mirza Maghfoor Ahmad, Ameer USA, and Azhar Haneef, Missionary-in-Charge, USA, hoisting flags at the 2026 Annual Convention of the Ahmadiyya Muslim Community, USA, with Bashir A. Malik, Afsar Jalsa Salana (left) and Missionary Abdullah Dibba, Sadr, Majlis Khuddam-ul-Ahmadiyya, USA (center). (Picture by Rizwan Akbar)



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Acronyms for salutations used in this publication

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

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

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On Truthfulness

Guidance from the Holy Quran

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٣٣:٧١﴾

O ye who believe! fear Allah, and say the right word. (Translation by Maulawi Sher Ali)

Guidance from the Holy Prophet Muhammad May peace and blessings of Allah be upon him

عَنْ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " عَلَيَّكَ بِالصِّدْقِ فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ وَمَا يَزَالُ الرَّجُلُ يَصْدُقُ وَيَتَحَرَّى الصِّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدْقًا وَإِيمَانًا وَالْكَذِبُ يَهْدِي إِلَى الْفُجُورِ وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ وَمَا يَزَالُ الرَّجُلُ يَكْذِبُ وَيَتَحَرَّى الْكَذِبَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَابًا "

(مسلم 4707 كتاب البر و الصلة باب قبح الكذب و حسن الصدق و فضله)

Abdullah ibn Mas'ud relates that the Holy Prophet said: Truth guides to virtue and virtue guides to Paradise. A person persists in telling the truth till in the sight of Allah he is named Truthful. Lying leads to vice, and vice leads to the Fire; and a person goes on lying till in the sight of Allah he is named a liar (Bokhari and Muslim). (Translation from "Gardens of the Righteous," Zafrulla Khan, London, 1975, On condemnation of falsehood, Hadith no. 1547, p. 260.)

Guidance from Hazrat Mirza Ghulam Ahmad The Promised Messiah, may peace be upon him

Remember that there is certainly nothing so abominable as falsehood. In general, worldly people say that those who speak the truth get imprisoned, but how can I believe this? Seven cases have been filed against me, and by the grace of God, I did not need to write a single word of falsehood in any one of them. Someone tell me if God defeated me in any one of them. Allah the Exalted is indeed the supporter and helper of the truth. How can it occur that He should punish the righteous? If this were to be the case, no one in the world would dare to speak the truth, and belief in God Almighty would vanish from the world. And the righteous would die a living death. (Malfūzāt vol. VIII, p. 274, Islam International Publications UK (2024))

Truth has a boldness and bravery to it. A liar shows cowardice. One whose life is sullied by impurity and filthy sins, always remains afraid and cannot enter the field. He cannot express his truth with bravery and boldness like a truthful person can, nor can he present evidence of his purity. Just ponder upon worldly affairs: is there a person who has been granted even a trivial portion of well-being by Allah, and he is not beset by jealous individuals around him? People do become jealous of every prosperous person and remain in his pursuit. The same is the condition of spiritual matters. Satan, too, is the enemy of reformation. Therefore, one ought to keep his account clean and keep his dealing with God straight. He ought to please God and, then, not be fearful of anyone nor worry about anyone. He should refrain from such matters as would make him the target of [Divine] chastisement. However, all this cannot happen without the help from the unseen and an ability granted by God. Human effort alone cannot accomplish anything unless it is also accompanied by the grace of God:

وَخُلِقَ الْإِنْسَانُ ضَعِيفًا

Man is feeble. He is full of wrongs. He is encircled by adversities. Thus, pray that Allah the Exalted may grant the ability to do good and make one heir to help from the unseen and the blessings of [Divine] grace. (Malfūzāt, vol. X, p. 318, Islam International Publications UK, 2024)

**Message of Hazrat Mirza Masroor Ahmad,
Khalifatul-Masih V, may Allah be his Helper, to
The US Jalsa Salana 2026**



Dear Members of Ahmadiyya Muslim Jama'at, USA

السلام علیکم ورحمة اللہ وبرکاتہ

I am very pleased that you are convening your Annual Jalsa Salana on 3rd, 4th & 5th July 2026. It is my prayer, may Allah bless your Jalsa with tremendous success and may all those who are participating in this unique event gain immense spiritual benefits and blessings.

You should keep in mind that the main aim of participating in the Jalsa is for us to achieve closeness to Allah, to advance in religious knowledge and understanding, to bring about virtuous changes in our lives and integrate them into our beings, to save ourselves from the desires and futilities of this finite world, to enhance the relationship of love, affection and of brotherhood with our fellow beings, to strive to fulfil these noble tasks with all of our abilities and capabilities, and finally to make a promise to spread the message of Islam throughout the world.

In this regard, the Promised Messiah عليه الصلوة والسلام has stated:

'The key purpose of this Convention is to enable every sincere individual, to personally experience religious benefit, to broaden their knowledge and to deepen their understanding of Allah the Almighty, by the grace and opportunity given by Him. Apart from this, the other benefits are to have increase of friendship among all brothers and this will strengthen the loving relationship within the Community...' [Ishtihar Dec. 27, 1892, Majmua e Ishtaharat, Volume 1, Page 360, Edition 2019]

This Jalsa should enable you to increase your level of *Taqwa*, which is righteousness, and cause the genuine fear of Allah to develop within your hearts. Indeed, your sole objective should be to win the pleasure of Allah, Our Creator. If this is not the case, coming to the Jalsa would be pointless and of no benefit.

The Promised Messiah عليه الصلوة والسلام has given us the duty to spread the truth of Islam and its peaceful message throughout the earth. Unfortunately, appropriate attention has not been paid to preaching and you have not introduced Islam Ahmadiyyat to the people of your country to the extent to which you should have by now. If each and every Ahmadi were to take their

responsibilities seriously and understand the importance of their obligation to preach, the message of the Jama'at could be conveyed to a great multitude of the population, and the true image of Islam and its wonderful beliefs and ideals of peace and goodwill would be presented for everyone to witness and appreciate.

Thus, whether people accept it or not, we must never weaken in our resolve to ensure that the true message of Islam reaches every single person, in every single country of the world. This is the great task given to us by the Promised Messiah عليه الصلوة والسلام. May Allah grant you every success in this pious enterprise.

Moreover, in this era, Allah the Almighty has blessed us with the institution of Khilafat-e-Ahmadiyya. Thus, every Ahmadi should be focussed and determined to remain faithful, loyal, and obedient to Khilafat and must continually elevate their bond of love and sincerity with the Khalifa of the time. In this regard, I draw your attention to the 10th condition of Bai'at which states:

'That he/she shall enter into a bond of brotherhood with this humble servant of God, pledging obedience to me in everything good for the sake of God, and remain faithful to it until the day of his/her death. That he/she shall exert such a high devotion in the observance of this bond as is not to be found in any other worldly relationship and connection that demand devoted dutifulness.'

So, be advised that the very bond of attachment which we pledged to the Promised Messiah عليه الصلوة والسلام must continue on with the same commitment and dedication in our relationship with the Khalifa of the time. Remember that this pledge of utter obedience and devotion – which surpasses any other worldly relationship and connection, and which the Promised Messiah عليه الصلوة والسلام required from the followers of his Jama'at – continues to apply in the same form and manner with regard to our attachment to Khilafat. This is because Khilafat-e-Ahmadiyya is the spiritual successor of the Promised Messiah عليه الصلوة والسلام. Indeed, our loyalty to Khilafat is the unique and distinctive feature of Nizam-e-Jama'at, and its beauty lies in binding the members of the Jama'at together in complete unity. This *in fact is the key to our continued progress, and the means for us to witness the everlasting success of our community.*

Furthermore, I urge all of you to inculcate an atmosphere of love, harmony and brotherhood among yourselves. The Promised Messiah عليه الصلوة والسلام says:

'Develop brotherhood and love among yourselves and give up viciousness and dissension. Totally abstain from any kind of insult and ridicule because they distance you from truth and lead you far away. Treat each other with respect.'

Everyone should give priority to the comfort of his brother. Create a sincere reconciliation with Allah the Almighty and come back into His obedience.... Get rid of every kind of dispute, hostility and animosity from among yourselves because the time has come that we should abstain from petty matters and become preoccupied with important and magnificent goals.’ (Malfuzat, Vol.1. pp. 266–268)

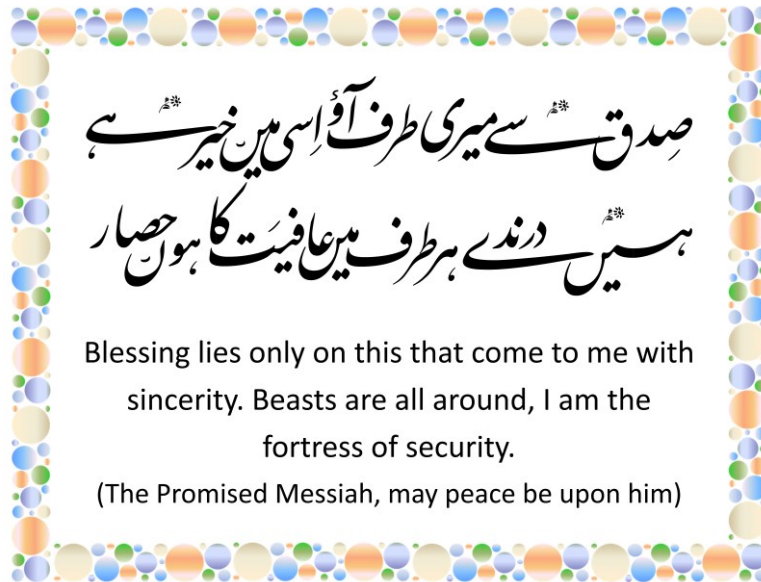
In conclusion, I say to all of you that now is the time to come forward and pledge with absolute determination and resoluteness that you will forever seek to bring about all the pure changes required to fulfil the conditions of the oath you have taken with the Promised Messiah عليه الصلوة والسلام. May Allah the Almighty enable us all to remain firmly established upon every condition of his Bai’at. If we do so, Insha’Allah, we shall become a means of conveying Islam to others, drawing our fellow citizens and people across the world under the shade of true Islam. May Allah enable you to follow this guidance in the best manner and may He grant you every success in your noble endeavours. May Allah bless you all.

Wassalam

Yours sincerely



MIRZA MASROOR AHMAD
KHALIFATUL MASIHI V





Accelerate the English translation of Jamā'at's Books

**Members of the US Wakalat-e-Tasnif team meet Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V
(may Allah be his Helper)**

Members of the Wakalat-e-Tasnif team from the United States met with Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V (may Allah be his Helper), on June 1, 2026, in Islamabad, Tilford, UK.

At the beginning of the Mulaqat, Huzoor noted the size of the team and drew attention to the scale of the work that remained. He remarked that, with such a large team, the Jamā'at's literature should by now have been translated into English.

Munir-ud-Din Shams, Additional Wakil-ut-Tasnif, UK, presented a report on the progress. He said that by the time of the previous Mulaqat with Huzoor in 2023, translations of 309 books had been completed, at an average of about fifteen books per year. Since then, a further sixty-two books have been completed, including twenty-nine translated works and thirty-three formatted books, raising the average to just over twenty books per year. With regard to Ruhani Khazā'in and Malfūzāt, he reported that 76% of the books had been translated. Out of ninety-three books of the Promised Messiah (may peace be on him), seventy-one had been published in English, representing 60% of the total pages.

Members then introduced themselves one by one. The responsibilities mentioned included project management, translation, Urdu-to-English review, English review, high-level review, formatting, finalization, indexing, archiving, cover design, eBooks, Arabic review, children's books, and educational activities.

A member also reported that the department had compiled a list of more than 1,000 approved terms, based on approvals from the time of Hazrat Khalifatul-Masih IV (may Allah shower His mercy on him) onwards. These terms had been incorporated into the Tasnif style guide so that, where the context was applicable, the approved English wording could be used consistently.

Several young members were also present in the

Mulaqat and introduced their work. One boy in Year 7 said that he helped with formatting. Huzoor asked him whether he knew Urdu, how he carried out formatting, and where he had learnt the technical skills. The boy replied that his father had taught him.

Another young member, who had recently joined Tasnif, introduced himself, upon which Huzoor encouraged him to work more than the elders so that they too would be motivated to work.

The presence of several members from the same family was also noted. One Lajna member said she worked on formatting and eBooks, while her daughter explained that she assisted with formatting and cover design. Huzoor observed that the family had formed a whole team, so to speak, with even the children involved, and said that this was a good thing.

Members of the children's book team also introduced themselves. It was mentioned that some worked on translations, review, formatting, editing, indexing, and educational activities for children's books. One Lajna member said that she led the team working on children's books and reported that, since the previous Mulaqat, eight books had been completed.

Huzoor observed that, while comparatively fewer children's books were available in Urdu, there were more in English. It was explained that some of the work involved translating books previously published by the Majlis Khuddam-ul-Ahmadiyya of a certain country.

A thirteen-year-old Waqifa-e-Nau also introduced herself and said that she worked with the children's team. Another member explained that she helped prepare activities such as word searches for the children's books.

After hearing the report and speaking with the members, Huzoor prayed that Allah may enable them to continue their work and drew attention to the need for

greater speed in completing the remaining translations. He noted that 71 books from Ruhani Khazā'in had been completed and instructed that the remaining books should also be completed soon.

Huzoor then pointed out that the German team had completed the entire Ruhani Khazā'in in German, despite having begun only around ten years ago and despite having a smaller team. He added that the Arabic team had also completed the translation. Huzoor said that English had remained behind and that this was now a challenge for the team.

A young member asked how he should balance schoolwork with Tasnif work. He explained that, over the previous six months, he had spent around 12 to 18 hours a week on Tasnif and sometimes more due to deadlines, which meant that he occasionally delayed schoolwork. He added that, by the grace of Allah, he had maintained straight A grades and was passionate about Tasnif work.

Huzoor advised him clearly that he should do his schoolwork first and then Tasnif. His priority should be school. Huzoor explained that once he completes his education and attains a good degree in whichever field he chooses, he can then give extra time to Tasnif work.

Huzoor said that as a young boy, he may certainly give time to Tasnif, but his first preference must remain his studies. He advised him to prepare a timetable. Huzoor noted that in the West, schools are only in session for part of the year, while many days remain free. During those free days, he can give time to Tasnif's work, but when school is in session, he should give priority to his studies.

A Lajna member from the children's team mentioned that, while the team was preparing books for older children and teenagers, there was a shortage of books for children under the age of ten. Huzoor said that the team should prepare such books themselves. He said that Allah had granted them fertile minds and ability, and they should write and present such books. Huzoor reminded them that 'Tasnif' does not mean translation only; it also means writing. Therefore, alongside translation, they should author short books for young children.

As the Mulaqat concluded, the members had the opportunity to have photographs taken with Huzoor. They also received pens as gifts. (Summary prepared by Al-Hakam Weekly, June 21, 2026)

Mental Stress Often Arises When Worldly Desires Increase and People's Preferences Change

Majlis Ansarullah from the Great Lakes and Western New York regions of the United States meets His Holiness, Mirza Masroor Ahmad, Khalifatul-Masih V (may Allah be his Helper)



Members of Majlis Ansarullah from the Great Lakes and Western New York regions of the United States met with Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V (may Allah be his Helper) on June 8, 2026, at Islamabad, Tilford, UK.

During the meeting, each Ansar member had the opportunity to introduce himself, after which members

sought guidance from Huzoor on matters relating to the Holy Quran, modern distractions, marriage, paradise, forgiveness, Quran classes, and ethical business.

Huzoor explained that in every age, there have been factors that distracted people according to their circumstances, environment, and mental capacities. People have always faced things that turned their

attention away from faith or drew them towards worldliness. Huzoor said that what is called mental stress often arises when worldly desires increase and people's preferences change. When those desires are not fulfilled, frustration and anxiety follow.

Referring to artificial intelligence, Huzoor said that AI is a separate matter and is not in itself the root of distraction. However, if a person does not know the answer to something and immediately turns to AI, this can create problems. Huzoor mentioned that an experiment had been carried out in which a missionary asked AI a religious question. When the answer was wrong, and the missionary pointed out that the correct answer was found in Hadith, the AI accepted that its answer had been mistaken. Huzoor therefore advised that one should not rely entirely upon AI, especially in matters of religious knowledge.

Huzoor said that people's priorities have changed. Some seek mental peace by remaining absorbed in worldly matters, whereas the Holy Quran teaches:

أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

It means that hearts find peace in the remembrance of Allah. (Surah ar-Ra'd, Ch. 13: V. 29) He explained that those who remember Allah, understand the teachings of the Holy Qur'an, and act upon them will find guidance. The Holy Quran contains answers and where a matter is not immediately understood, one should read the commentaries and seek Allah's help.

Huzoor gave the example of Dr Abdus Salam, who said that he had found hundreds of Quranic verses related to science that guided him in his research. Huzoor said that educated people can search and reflect in this way. For ordinary people, it is sufficient that they offer the five daily prayers properly and supplicate within them. If a person fulfils Allah's rights, asks Him sincerely and acts upon His commandments, Allah will grant guidance.

Q: A Nasir asked about an apparent increase in divorces among people in middle age, particularly after the age of 40, and how Ansar can help reduce this trend.

A: Huzoor said that whether divorce takes place early in marriage or later, the root issue often returns to the same matter: people forget religion, lose attention towards Allah, and become absorbed in personal and worldly desires. Their preferences change, and they begin to follow the trends of worldly people.

Huzoor observed that in Western and developed countries, divorce rates are very high. Huzoor said that within the Jamā'at, the rate is still much lower, but it has gradually increased and remains a matter of concern. Huzoor said that when he first began warning about this issue, the rate was around three or four per cent, whereas it has now risen gradually.

Huzoor said that after 15, 20, or even 25 years of marriage, some women say that their rights were not fulfilled and that they remained patient until the children grew older, but can no longer continue. Huzoor said that once children are born, parents should not think only of their personal interests. They should be willing to make

sacrifices for the sake of their children. Even when children are older, some are still at an age where the separation of their parents affects them.

Huzoor explained that if attention turns from worldliness towards faith, the divorce rate will decrease. If, after coming to Western or developed countries, people begin to think only of earning in the world, they will face the same results as worldly people. Therefore, the Tarbiyat Department should repeatedly remind members to establish a relationship with Allah, to make Allah everything in their lives, and to worry about the next generation.

Huzoor said that sometimes problems arise not merely from the existing relationship between husband and wife, but because a person becomes attracted elsewhere due to the surrounding environment. For this reason, moral training is needed. He explained that Allah has placed boundaries and modesty between men and women, and if people remain within those limits, their lives will be better.

When the questioner added that children sometimes ask their mothers why they continue to endure cruelty?

Huzoor said that this again comes back to the same point. When worldliness enters, and religion is absent, a husband may be cruel to his wife, and the wife may say that she endured it for 15 or 20 years for the sake of the children, but can no longer do so. Huzoor said that the Tarbiyat and moral training of husbands and men is the responsibility of Ansarullah. They must be brought towards faith.

Huzoor said that merely standing and making a pledge that one will give precedence to faith over the world is not enough unless one understands what that means. To become servants of the Gracious God (Ibad-ur-Rahman) is not only to offer prayers, but to act upon all the commandments of Allah. He explained that when one recites that Allah alone is worshipped and His help alone is sought, it signifies complete submission to Allah's commandments and seeking His help to act upon them. This understanding must be developed through continuous teaching and effort. Huzoor said that he continues to make efforts in this regard and if members also make a consolidated effort, the result will be multiplied and beneficial.

Q: A member asked about the verse in Surah ar-Rahman, which states that for the one who fears standing before his Lord, there are two gardens (Surah ar-Rahman, Ch.55: V.47) and then later mentions two additional gardens. (Surah ar-Rahman, Ch.55: V.63) He asked what the additional two gardens signify.

A: Huzoor explained that one broad meaning is that Allah multiplies a person's reward in the Hereafter. Just as Allah says in different places in the Holy Quran that He increases and multiplies the reward of good deeds, the glad tidings of two gardens are also increased in the next world.

Huzoor advised that the commentaries of the Holy Quran, including Tafsir-e-Saghir and other Jamā'at commentaries, should be read for further explanation.

Huzoor said that one meaning is that a person who fears Allah receives a form of paradise in this world as well. When a person fears Allah, Allah's grace descends upon them, their prayers are accepted, and ease is created for them. A believer regards this as a kind of paradise.

Huzoor said that some people may then raise the question that the Holy Prophet (may peace and blessings of Allah be on him) described the world as a prison for the believer, so how can it also be called paradise? (Sahih Muslim, Hadith 5242, Kitab Az-zuhdi wa Raqa'iq.) He explained that, from a purely worldly perspective, a person may consider religious restraint a source of difficulty. However, when a believer sees Allah's grace, the acceptance of prayers, and the ease Allah creates, they experience it as paradise.

Huzoor said that in addition to the paradise experienced in this world and the promised paradise in the Hereafter, Allah further multiplies the reward in the next world. Thus, the additional gardens refer to the increased and doubled reward that Allah grants by His grace.

Q: A member requested that Huzoor narrate an incident of Allah's special grace after being blessed with the mantle of Khilafat, so that the faith of the members may increase.

A: Huzoor answered: "Such incidents occur every day – what should I tell you? The progress of the Jamā'at is itself made up of such incidents, is it not? And as for the increase in faith, that should come about from this very point: if Allah the Almighty can take service from a person like me and cause the Jamā'at to progress, then this means that the Jamā'at is true. These are the incidents.

"The Jamā'at is spreading across the world, and it is progressing. People are also increasing in faith. They are in Africa, in Europe, in Asia, in the Arab countries, in the Far East, in South America, and in North America. So, these are the incidents that occur day after day.

"As for other incidents, I continue to relate them. People write such incidents to me, and there are countless incidents in some of the reports of progress that I mention on the second day at Jalsa. Listen carefully to the speech, and you will come to know."

Q: A Nasir requested prayers that Allah may create love for the Holy Quran and the books of the Promised Messiah in the hearts of all Ahmadi Muslims in Oshkosh and that they may act upon those teachings. He also asked how he could practically encourage members to attend Dars-e-Quran sessions held twice a week after 'Asr for 20 minutes.

A: Huzoor said that creating love for the Holy Quran is the responsibility of the Secretary Ta'lim-ul-Quran, the Secretary Tarbiyat, Majlis Ansarullah, Majlis Khuddam-ul-Ahmadiyya, the Jamā'at and the relevant secretaries. They must explain to people that the Holy Quran is the means of their survival: by reading it, understanding it, and acting upon it.

Huzoor pointed out that the classes amount to only

40 minutes in an entire week, while a week contains 168 hours. If a person gives just 40 minutes to reading the Holy Quran, it will improve their worldly life, their faith, and their hereafter. This realization must first be created.

Huzoor said that verbal claims are not enough. People pledge that they will give precedence to faith over the world, but claims alone do not achieve anything. The Promised Messiah taught that if one has truly entered into Bai'at, then one must become a true believer. (Malfūzāt, vol. 8, UK, 1985, pp. 297-298)

Huzoor said that Allah instructed the Holy Prophet (may peace and blessings of Allah be on him) to remind people and that he was a warner and a reminder. (Surah al-Ghashiyah, Ch. 88: V. 22-23) Therefore, members too should continue reminding others and explaining the importance of the Holy Quran and the books of the Promised Messiah.

Huzoor suggested that, since people have phones and use social media, short excerpts of two, three, or four lines from the books of the Promised Messiah should be sent to them, especially passages that create love for the Holy Quran, love for Allah, and the desire to gain religious knowledge. If these reminders are sent repeatedly, then just as drops of water eventually wear through stone, they will soften hearts to some extent, even if people have become immersed in worldliness. Huzoor advised that one should continue making efforts and should not become tired.

Q: A question was asked about people who believe that if someone has wronged them, Allah will not forgive that person until they themselves forgive them. Some people then spend their entire lives refusing to forgive, even though Allah is Forgiving and Merciful and loves forgiveness. Guidance was sought on how such people can be advised.

A: Huzoor said that Allah states that He forgives all sins except shirk. (Surah an-Nisa, Ch. 4: V. 117) If Allah wishes to punish someone in the Hereafter, He may punish them to the extent He wills, but ultimate judgement and forgiveness belong to Him. Therefore, people should be told that if they forgive and forget matters in this world, that is better.

Huzoor said that the Holy Quran also teaches that forgiveness is better. (Surah ash-Shura, Ch. 42: V. 41) If punishment is required, then it should be proportionate and according to the law, not through personal vengeance. (Surah an-Nahl, Ch. 16: V. 127) However, if the matter is a small emotional grievance or minor personal hurt, then it should simply be ignored and left to Allah. Huzoor said that such matters should be entrusted to Allah.

Q: A member who had served for more than 20 years in the United States Air Force and was approaching retirement said that he had started a halal farm business to serve his family and community. He sought guidance on maintaining humility, strengthening faith, balancing family responsibilities, and continuing to serve humanity in a meaningful way.

A: Huzoor said that if a person is doing business, then the

first purpose is to earn a livelihood, and there is nothing wrong with that. The Companions (may Allah be pleased with them) of the Holy Prophet (may peace and blessings of Allah be on him) also engaged in business and trade, and some became very wealthy. When they passed away, some left considerable wealth, yet they did not forget faith.

Huzoor said that whatever worldly work a person does, they must not forget religion. The obligations owed to Allah should remain foremost. He referred to a Persian saying which translates to "Hands engaged in work, heart attached to God." A person may be working and thinking about work, but the fear of Allah should remain in the heart.

Huzoor said that whatever business is undertaken must be conducted with honesty and without deception. Referring to farming, he gave the example that one

should not artificially inflate poultry or present unhealthy practices as though they were healthy. If meat is being sold as organic, then it must genuinely be organic. One should not use chemicals or other means and then make misleading claims.

Huzoor said that honesty must be maintained in business. A person should also not become so involved in business that they forget the five daily prayers, neglect the rights of their wife and children, or fail to fulfil the rights owed to the Jamā'at. If these matters are remembered, then the business can become a means of blessing and the person can also fulfil their obligations to Allah, their family, and the Jamā'at.

As the Mulaqat concluded, the Ansar had the opportunity to have a group photograph with Huzoor. They also received pens as gifts. (Summary prepared by Al-Hakam Weekly, June 28, 2026)



*Sir Muhammad Zafrulla Khan attending a monthly meeting at Dr. Abdul Mannan's house in Long Island, New York (1978).
Air Marshal Zafar Chaudry & Dr. Khalil Nasir also attended this meeting.
(Picture provided by Abdul Mannan)*

Hazrat Khalifatul-Masih V Leads Funeral Prayers of Deceased American Ahmadis

Misbah Sehar Ahmad

Misbah Sehar Ahmad, daughter of Muhammad Ahmad of Austin, TX, passed away on April 12, 2026, at the age of 22.

Her father is the President of the Ahmadiyya Muslim Community in Austin, USA, and Deputy President (Saf Daum) of Majlis Ansarullah USA, who was the great-grandson of Chaudhri Muhammad Yar (may Allah be pleased with him) of Ghatalian, a Companion of the Promised Messiah (peace be upon

him).

The deceased was enrolled in the Waqf-e-Nau scheme. She was an exceptionally talented, hardworking, and brilliant student. In high school, she got fourth place in her district school. At the time of her passing, she was studying at university and was only a few weeks away from completing her bachelor's degree. She was an active member of Lajna Imā'illāh and was serving as the local Secretary for Student Affairs. She

also had the opportunity to contribute to the Community by publishing articles in Media Watch and Al-Hilal of the US, a magazine dedicated to children. She observed Islamic purdah, enthusiastically participated in humanitarian and community service activities, and regularly contributed financially according to her means. She is survived by her parents and one brother.

Amatul Hafeez Rehan

Amatul Hafeez Rehan, wife of Malik Dost Muhammad Rehan of the USA, passed away on April 22, 2026, at the age of 74.

She was the maternal granddaughter of Malik Muhammad Sadiq Kakkezai Jhelmi (may Allah be pleased with him), a companion of the Promised Messiah (peace be upon him).

The deceased had the opportunity to serve Lajna Imā'illāh Karachi in various capacities, including as Halqa President. She also helped prepare two small books for children on behalf of Lajna Imā'illāh Karachi. She paid all her financial contributions punctually and had also paid her complete Wasiyyat property share during her lifetime. She was very generous in contributing to charity. She devoted

her entire life to serving the Jamā'at. She actively participated in all community programs and encouraged her children to accompany her. She truly exemplified giving precedence to faith over worldly matters and worked tirelessly to keep her children closely attached to the Jamā'at. Righteousness and worship were among her defining qualities. She was exceptionally prayerful and had been regular in offering Tahajjud prayers since her youth. She observed the fasts of Ramadan with great consistency and wholeheartedly responded to every call and initiative of Khilafat.

She paid special attention to the religious upbringing of her children, ensuring they remained devoted to the Jamā'at. She maintained strong

family ties, cared deeply for her neighbors, and regularly helped the poor and needy. She had an extraordinary love for the Holy Qur'an, completing one or two full recitations every month. She also taught the Holy Qur'an to many non-Ahmadi Muslims, frequently undertaking Waqf-e-Ardi (temporary voluntary service) for this purpose, sometimes even walking an hour to reach her students. She was modest, strictly observed purdah, possessed exceptional devotion to the Jamā'at, and was a courageous woman. She was a Musiyya. She is survived by three sons and four daughters. She was the mother of Maqsood Ahmad Rehan, a missionary of the Ahmadiyya Muslim Community.

Bashir Ahmad Nagi (UK) (Brother of Dr. Mahmud Ahmad Nagi of Columbus, OH)

Bashir Ahmad Nagi (UK), son of Mian Muhammad Yahya of Nila Gumbad, Lahore, passed away on June 20, 2026, at the age of 77. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allāh we belong and to Him shall we return. (Al-Baqarah 2:157)]

He was the grandson of Haji Mian Muhammad Musa (may Allah be pleased with him) and the grandson through his mother of Mian Jan Muhammad (may Allah be pleased with him), both Companions

of the Promised Messiah (peace be upon him).

The deceased had the opportunity to serve in various organizational positions in Jamā'at Ahmadiyya Lahore, Pakistan. During his business career, he served in the Community's Finance Department. In 2021, he moved to the United Kingdom.

He was regular in offering the five daily prayers and reciting the Holy Qur'an. He was known for his excellent character, piety, sincerity,

and kindness. He was punctual in paying his dues and was always ready to assist those in need financially. He had a great passion for reading Jamā'at books and magazines and regularly watched MTA. He spent his entire life serving the faith and remaining loyal to Khilafat. He was a Musi. He is survived by his wife, two sons, two daughters, four brothers, five sisters, grandchildren, and great-grandchildren. Many of his children are actively serving the Jamā'at Ahmadiyya.

Activities and News of The US Ahmadiyya Muslim Community

The Ahmadiyya Muslim Community Lehigh Valley Participates in Juneteenth Rally



By the Grace of Allah, my guest commentary regarding Juneteenth and the true teachings of Islam on equality and justice was published prominently in The Morning Call today. I am sharing a screenshot of the layout. The editors placed it right at the top of the "Town Square" section with a large headline and a featured parade photograph. This is a humble example of what can be achieved through the "Jihad of the Pen" when we utilize our keyboards to reach mainstream audiences. Over 100,000 readers in the region have access to this peaceful message today. (Farid Ahmad, Secretary, Publication, Lehigh Valley)

Neighbors' Open House and BBQ, a Report by Lehigh Valley Chapter



Yesterday's open house at Masjid Baitul 'Ata brought our community together with several distinguished guests for an afternoon of fellowship, food, and meaningful dialogue.

Among those who joined us were Northampton County Commissioner Nadeem Qayyum and his wife, Taiba Sultana, former Easton City Councilor. We were also honored to be joined by Missionary Frasad

Ahmad, whose presence added depth to the day's spiritual and community spirit.

Members organized a BBQ accompanied by games for the

children, creating a warm and welcoming atmosphere for guests and families alike. Throughout the event, attendees engaged in thoughtful conversations in which we introduced our guests to the Jamā'at and shared insights into our community's values and mission. Discussions also turned to the importance of civic engagement and active participation in local politics—reflecting our commitment to being engaged, contributing members of

the broader Lehigh Valley community. As part of the day, we were pleased to present our guests with Huzoor's book, "World Crisis and the Pathway to Peace," sharing His Holiness's message of peace and global harmony.

President Lehigh Valley presented Commissioner Nadeem Qayyum with a copy of World Crisis and the Pathway to Peace, beautifully conveying the vital

message of peace championed by our beloved Imam, Hazrat Mirza Masroor Ahmad (may Allah be his Helper).

The open house proved to be a wonderful opportunity to build bridges, foster understanding, and strengthen the ties between our Jamā'at and our neighbors. (Farid Ahmad, Serving as Publication Secretary, Lehigh Valley)

Publications Department Holds the First History Quiz Competition

Shahzad Amjad (Phoenix) helped manage the competition held through June 2026. Munir Ahmad Malik (Phoenix) and Dr. Mahmud Ahmad Nagi (Columbus) helped in formulating the quiz. Technical development and auditing were performed by Adil Mian (Houston). With the permission and support of Mansoor Qureshi, Sadr Majlis Ansarullah USA, the team used the existing Ansar USA online test infrastructure for this quiz. A countdown timer was added to limit the test time to thirty minutes. The members' names, Jamā'at, and a count of the correct answers were recorded and shared with the participants at the end of the test. Qudratullah Ayaz (Milwaukee) helped as a coordinator.

The top four winners from the men's participants were:

1. Nauman Nazir, Maryland Chapter
2. Ahmed Sadiq Bajwa, No Virginia Chapter
3. Monib Ahmad Tahir Zirvi, Central Jersey Chapter
4. Syed Amaar Ahmad, Detroit Chapter

They received certificates from Sahibzada Mirza Maghfoor Ahmad, Amir, Ahmadiyya Muslim Community, USA, at the 2026 USA Annual Convention.

The top four winners from the women participants were:

1. Daaniah Sayed Naeem, RTP Chapter
2. Maariya Sayed Naeem, RTP Chapter
3. Lubna Malik Roohi, VA
4. Mubarka Sayed, RTP Chapter

They received certificates from Dhiya Bakr, Sadr Lajna Imā'illāh, USA, at the 2026 USA Annual Convention.

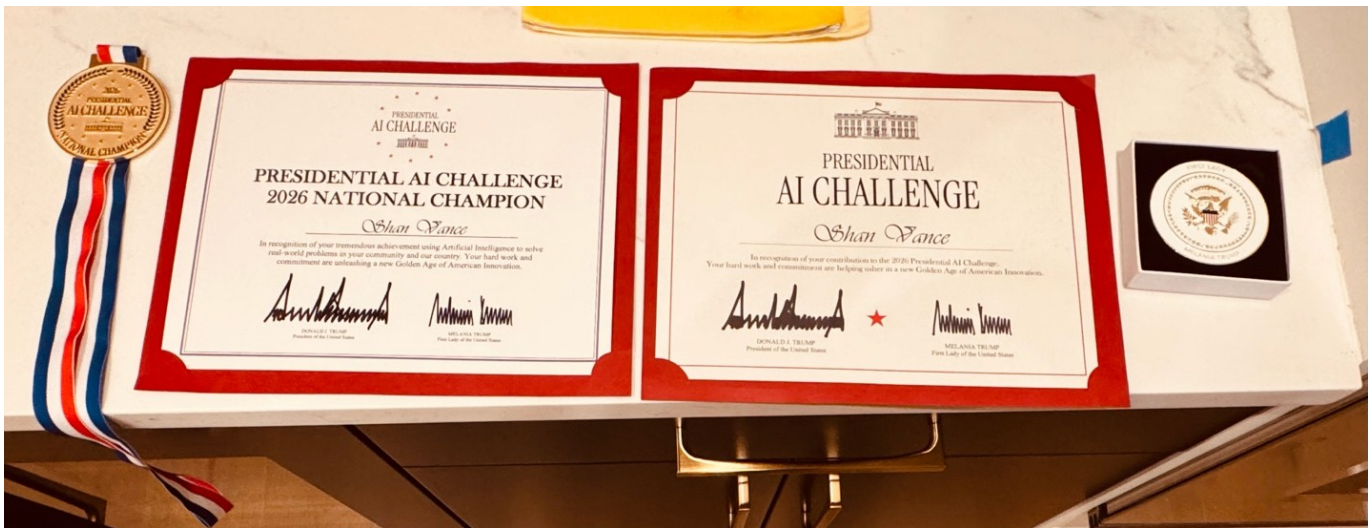
Congratulations from the staff of the Ahmadiyya Gazette, USA. (Secretary Publications, USA)

Ahmadiyya Muslim Community, Boston, Displaying World Crisis and the Holy Quran at Juneteenth festival, Boston



National AI Challenge Award June 2026

Shan Waseet Vance (Age 13) wins National AI Challenge Award

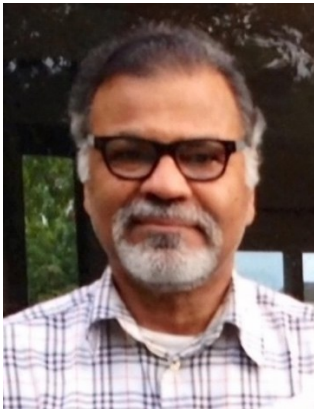


Shan Waseet Vance (Age 13) won the National AI Challenge Award last June 2026. He had a tour of White House. He was awarded a certificate, a Medal, and a plaque by the First Lady, Melania Trump. Shan is the son of my elder son, Dr. Waseet Zafar Vance, of Jacksonville, Florida. (Report Dr. Muhammad Zafar Iqbal Buffalo NY)

Congratulations from the staff of the Ahmadiyya Gazette, USA.

Recently Departed Souls of the Ahmadiyya Muslim Community USA

Mubashar Ahmad Khan of Maryland Jamā'at Passes Away



Mubashar Ahmad Kha of Maryland Jamā'at passed away on June 13, 2026, at the age of 78. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allāh we belong and to Him shall we return. (The Holy Qur'ān, Surah Al-Baqarah, verse 157)]

He was suffering from Alzheimer's for the past few years and passed away peacefully in his home, surrounded by family members. He was the father of missionary Rizwan Khan, who is

presently serving in the Chicago Jamā'at.

He is survived by his wife, Salma Khan; his son, missionary Rizwan Khan; and his daughters, Fauzia Hubenka and Saima Song. He was the beloved grandfather of six grandchildren.

Mubashar Ahmad Khan was the last surviving son of Late Abdul Hameed Khan Shauq and Late Amtul Naseer Begum of Lahore, Pakistan. (Mukhtar Ahmad Malhi, General Secretary USA Jamā'at)

Master Ahmed Ali passes away in Rabwah, Pakistan

With a heavy heart, I am informing you that Master Ahmed Ali passed away on June 29, 2026, in Rabwah, Pakistan. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allāh we belong and to Him shall we return. (The Holy Qur'ān, Surah Al-Baqarah, verse 157)]

He was the father of Dr. Hafeez-ur-Rehman, Albany, NY, who is currently serving as In-Charge of the Spanish Desk under the National Tabligh Department USA and previously served as President of the Albany Jamā'at for many years.

On June 17, 2026, Dr. Hafeez-

ur-Rehman's mother, Zakia Begum, passed away, and right after twelve days later, he lost his father. This is a great tragedy for the whole family and for the thousands of students of the late Master Ahmad Ali worldwide. Dr. Hafeez-ur-Rehman's other brothers are:

1. Missionary Naseer Ahmad Chaudhary, currently serving as Secretary, Majlis Karpardaz, Rabwah, Pakistan
2. Hafiz Anis-ur-Rehman, Brampton, Canada
3. Laeeq Ahmad Chaudhary, Brampton, Canada

4. Ata-ur-Rehman, Brampton, Canada

May Allah the Almighty grant him forgiveness, envelop him in His infinite mercy, elevate his ranks in Jannah, and grant him a place among His beloved servants.

May Allah the Almighty grant patience to all the family members, steadfastness, and strength to bear the loss, and enable them all to continue the good deeds he taught his children and students. (Mukhtar Ahmad Malhi, General Secretary USA Jamā'at)

Brother Ahmad Bashir of Baltimore Jamā'at passes away



It is with profound sadness that I am informing you all of the passing of one of the Baltimore Jamā'at's pioneering and iconic figures, Brother Ahmad Bashir. He passed away peacefully at his home on July

7, 2026, at the age of 79, following a valiant and courageous years-long battle with colon cancer. At the time of his passing, he was surrounded by his loving wife of 20 years, Sister Jennifer, and his stepson, Trayvon. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allāh we belong and to Him shall we return. (The Holy Qur'ān, Surah Al-Baqarah, verse 157)]

Brother Ahmad Bashir was widely known and respected as a loyal, dedicated, and deeply devoted servant of the community. His unwavering love for Ahmadiyya Khilafat was the guiding light of his

life. Whenever Hazrat Khalifatul-Masih V (may Allah be his Helper) visited the United States, Brother Ahmad would travel to every single location just to be in the company of the Khalifa and collect his blessings. Even in his final days, he remained glued to MTA on his phone, listening to the Friday sermons. He was a dedicated Musi who was exceptionally regular and particular about his financial sacrifices. He not only cleared his obligatory Chandajat meticulously but also made an earnest effort to contribute to every single chanda head listed on the online portal.

His devotion to his faith was matched by his absolute discipline and punctuality in Salat. Even throughout the grueling course of his illness, he remained steadfast in offering his prayers at the Masjid, culminating in an earnest, heartfelt desire to attend Jumu'ah prayer even while on his deathbed.

A proud veteran and public servant, he retired from the United States Army as a Sergeant and later from the Pennsylvania Bureau of Prisons, where he served faithfully as a prison nurse. His spirit of service to humanity extended deeply into the

local community. He and his wife, Sister Jennifer, started a noble tradition of serving meals in downtown Baltimore—a legacy that an active team proudly carries forward today by distributing 240 hot meals every Saturday to those in need.

He is survived by his five children—Nusrat, Amatul, Maida, Wajid, and Majid—as well as several grandchildren from his first marriage to Sister Aisha.

An ever-present fixture of the Baltimore community, Brother Ahmad Bashir's life exemplified

humility, true punctuality, and an unmatched dedication to service. He was known by all for his always smiling face and his warm, genuine greetings extended to young and old alike. His radiant smile and profound loyalty to Khilafat will be sorely missed by the entire Jamā'at.

May Allah grant him an exalted station in Jannat-ul-Firdaus, shower His mercy upon his soul, and grant patience and comfort to his bereaved family. Amen. (Mukhtar Ahmad Malhi, General Secretary USA Jamā'at)

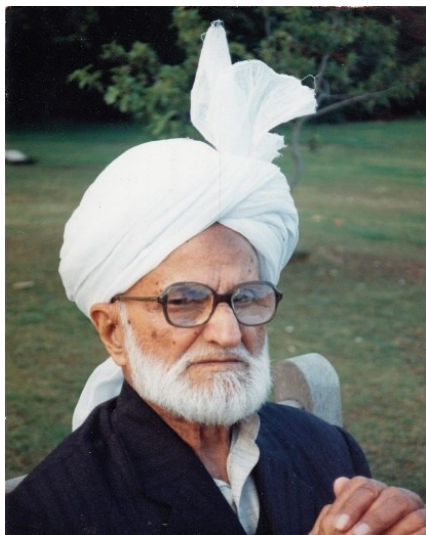
Know Your History Webinars

These webinars are held on Zoom. Please look for announcements carrying Zoom link. You may also contact your chapter publications secretary.

Webinar	Date	Topic
1	May 16, 2021	America: Messiah and his Khulafa
2	July 18, 2021	Early Ahmadiis and Early Missionaries
3	August 15, 2021	Administrative Leadership
4	December 19, 2021	Departments
5	July 17, 2022	Auxiliaries
6	March 19, 2023	Public Affairs
7	June 18, 2023	TaQWA Department
8	September 17, 2023	Fath-i-'Azeem Prophecy and Mosque
9	December 17, 2023	Ahmadiyyat in Mexico
10	September 22, 2024	Chicago IL
11	February 16, 2025	New York NY
12	June 1, 2025	Detroit MI
13	September 28, 2025	Milwaukee WI
14	December 14, 2025	Boston MA
15	June 28, 2026	Los Angeles CA
16	September 13, 2026	Columbus OH
17	December 20, 2026	TBD

Remembering Hazrat Mirza Abdul Haq of Sargodha, Pakistan

Safdar Ali Warraich, Albany, New York



Today, I am writing some of my memories about Hazrat Mirza Abdul Haq, a very dear and lovely personality. Though there are countless incidents and every incident strengthens the belief in Allah, my humble effort is to write only my own personal incidents.

My native village is Raju'a, Tehsil Phalia, District Mandi Bahauddin, and nearly thirty of the Promised Messiah's (may peace be on him) companions belong to this place. One of them was Hazrat Chaudhry Budhe Khan (may Allah be pleased with him), who was my great-grandfather.

I came to Sargodha in May 1986 in connection with my job. Dr. Zaheeruddin Mansoor Ahmed and Mahmood Ahmad Bengali, Sadr Central Majlis Khuddām-ul-Ahmadiyya, Rabwah, introduced me to the district head of the Khuddām-ul-Ahmadiyya Sargodha, Chaudhry Khadim Hussain Warraich, who inducted me into the District Majlis-e-Amila. In this way, through them, I was introduced to Hazrat Mirza Abdul Haq, and then a series of meetings started with him, which continued till his death.

Today, as soon as I hold the pen to write, tears start flowing from my eyes in his memory. Hazrat Mirza Abdul Haq encouraged me to keep a beard even if it is short and said that

in this way you can be taken to important Jamā'at meetings. He advised me on important matters in the presence of Qā'id Khuddām-ul-Ahmadiyya. My mind started thinking about his suggestion, that if such a great person has encouraged me to keep a beard, then let me try. We had a meeting again after three days. During this time, I had not shaved. When both Qā'id and I came together to visit Amir, Qā'id told him that Safdar Warraich has started keeping the beard on your suggestion. Hazrat Mirza Abdul Haq placed his hand on my shoulders, showing great love, and said, "Congratulations, Ma-Sha-Allah, it looks beautiful. Now, after these comments, there was no room for me to say no. In this way, Allah helped me to keep a beard." Al-Hamdu-Lillah

Later, in 1987-88, Mahmood Ahmad Bengali, Sadr Majlis Khuddām-ul-Ahmadiyya, appointed me as the District Qā'id, Khuddām-ul-Ahmadiyya Sargodha. It was a period of intense opposition to Ahmadi Muslims. Chaudhry Khadim Hussain, while explaining the duties of the 'District Qā'id', also advised me to be visiting Hazrat Mirza Abdul Haq on a daily basis in the District-Courts area, as well as meeting Qureshi Mahmood-ul-Hasan and Chaudhry Nasrullah Khan Bhalli (the District Naib Amir, Sargodha) for further guidance.

So, from the very beginning, I was in contact with Hazrat Mirza Abdul Haq daily. Whenever I visit him, he would come out of the lawyer's hall room and would meet me on the veranda, listen to me, and gives detailed instructions and advice. Then, by the end, will say goodbye with great love and affection.

I submitted a report on Da'wat Ilallāh, but the report of Lajna Sargodha City was not included in it. He called his beloved daughter, Sister Mansoor, who was the president of Lajna Sargodha, and

said that if you do not submit your report in time, the report of the Jamā'at Sargodha will also be delayed, then I will report you to the Headquarters. Now submit the report first, then do anything else. This was precisely the instruction to give priority to religion over worldly affairs. After this guidance, the report of Da'wat Ilallah was never delayed as long as Baji Mansoor was President of Lajna Sargodha City.



Author

Seven years of my marriage had passed, but I had no children. Whenever I used to request Hazrat Mirza Abdul Haq for prayers to have children, he would advise me to request a Du'a (prayer) to Hazrat Khalifatul-Masih V (may Allah be his Helper), and then he would also pray.

I saw a dream in 1987 that the Majlis-e-Amila meeting was going on, and I was taking down the minutes of the Meeting. Hazrat Mirza Abdul Haq was sitting on my left side, while Chaudhry Nasrullah Bhalli, who was the Sargodha District Qā'id and also Naib Amir of the District, was sitting on the right-hand side of Mirza Abdul Haq, presenting minutes to Majlis-e-Amila. His beard was purely white in the dream.....(while normally it was a mixture of black and white). He raised the index finger of his right hand and announced that God

Almighty would bless Safdar Warraich with children. While holding the right hand of Hazrat Mirza Abdul Haq and raising it above, he announced three times that Mirza Abdul Haq, please be a witness to it.

When I awakened, it was half past three at night. I got up and started praying my Tahajjud, thanking Allah for this good dream. At breakfast time, I told my wife about this dream and then went to visit Hazrat Mirza Abdul Haq. I narrated my dream to him also. He went inside the house without answering, came back after a while, stood behind me, and asked me to open my mouth. When I opened my mouth, he put something in my mouth and sat on the chair in front of me. He asked me how it tastes. I said very sweet. Then he said the interpretation of this dream is also very sweet! May Allah bless you. (Amen).

Later on, when I narrated the dream to Bhalli, he smiled and said that the fulfilment of the dream would be at the time when your beard would turn white, and indeed it happened in the same way. I had my first son when my beard started showing white hairs.

I was appointed as President of the 'Supervising Committee' in March 1987, for the thanksgiving celebrations on the completion of 100 years of the Jamā'at-e-Ahmadiyya. My duty was to receive the reports from our Jamā'at Circuits around Sargodha District. During our visits to Ahmadi Muslims in different areas, it happened on March 23 that when my dear Altaf Ahmad and I left Bait-ul-Ahmadiyya (our mosque) of New Civil Lines to monitor the Jamā'at programs, some people attacked us. We were beaten up and then taken to the City Police Station and were held in custody. My right hand was seriously bleeding at that time.

A respected prisoner kissed my hand and said, "I do not know whether your religion is right or not, but your blood is flowing for the sake of your religion. This blood is a very blessed one. Non-Ahmadi Maulawis used to come to the police station in

large numbers and would demand to hang us in punishment of non-Islamic activities. Hazrat Mirza Abdul Haq called me on the phone in the police station and boosted my morale along with a lot of prayers. Sheikh Naeem Ahmed, Qā'id Khuddam-ul-Ahmadiyya, Sargodha city, used to bring food and fruits, etc., for us on the instructions of the Amir. As a result of the prayers of Amir, we were released by midnight from the police station.

On October 14, 1992, some people (anti-Ahmadis) attacked me and tried to kill. I was taken to the Hospital, where I was in a life-and-death struggle in the operating theatre. In this condition, I prayed to my beloved God, saying, "O my Lord, I am a very weak and insignificant human being. I have no children. Moreover, after the death of my father, I am the only one who is taking care of my younger brothers and sisters. Also, I have responsibilities as Qā'id Khuddām-ul-Ahmadiyya and the secretary of Da'wat-illaha at the District level. I could not fulfill all these responsibilities in the way they should be done best. Forgive me and wash my sins like a washerman washes the clothes". I slept in this condition and saw that Hazrat Mirza Abdul Haq came and kissed my forehead and comforted me that God Almighty will grant you health and you will continue to serve the religion as before. I have sent a fax to Hazoor-e-Anwar about you, requesting prayers.

The next day, I had a surgical operation. When Hazrat Mirza Abdul Haq came to visit me, I was already conscious. I mentioned the night vision and said that when you consoled me in the dream, I understood that I would be alive by the grace of God. On this, he said, "I did not know about your critical condition at night. If I had been informed, I would have come at that very time." His lovely being sat on the bench with his chin resting on his stick, and kept praying while looking up at me. He sat in this condition for about an hour.

After staying in Sargodha Hospital for fifteen days, I went to Allied Hospital Faisalabad for

further treatment of my arms. There was another operation. When I came back home in Sargodha the next day, Hazrat Mirza Abdul Haq came to my house to visit me and gave me great consolation and prayed for me. The next day, his letter was given to me, in which he wrote that the accused of the murderous attack may be pardoned. I was having severe pains in my arms. With this painful condition, I replied to him, in which I also wrote that if your son had been injured by gunshots, then we would have seen that you forgave the offender with the same quickness. The next day, when Hazrat Mirza Abdul Haq came, I was already very upset because of my stupid act of writing such feelings. As soon as he came, he showed great affection and said, "How did you realize that I value my sons more than you?" You are dearer to me than my son Nisar.

Respected Amir Mirza Abdul Haq, who loved his Jamā'at more than his children. And then he asked me if I should tell him the lawyer of my own choice, and we would engage that lawyer in this case. So, only those lawyers were appointed who were recommended by me.

We used to visit Amir every second or third day till end of his life. Apart from these visits, there will be weekly Majlis-e-Amila meetings with him. We used to wait for these weekly meetings anxiously. All the Amila members will listen to the words of their Amir and will be eager to take instructions from him. Every member of the Amila will take his words as an order and will try hard to comply with them.

During my illness (after the murderous attack), he advised me to come to the Amila meetings and send a car for me. So, the car used to come, and I would go to the weekly meetings. This process continued for several weeks. Once he said in a meeting of Amila that the other two Jamā'at members who were also attacked, Rana Muhammad Ashraf and brother Arshad Mahmood, are willing to forgive the attacker, but Safdar Ali is not ready to forgive. Now I have to report to Hazrat Khalifatul-Masih V (may Allah be his Helper) about this attitude. On hearing this, I started thinking that I

was the one who received gunshots. Now Mirza Abdul Haq is trying to put pressure on me from the above (by writing to Hazoor), but I remained silent at that time. After the meeting, when I came home, I thought over this matter and prayed the whole night that O' Allah, forgive me and save me. I kept praying with these words the whole night without sleeping, not even a moment. After the morning prayer, I sat down for the recitation of the Holy Quran. At the same time, the doorbell rang. When I opened the outer gate, I saw that Hazrat Mirza Abdul Haq was getting out of his car. He told me that last night I had a sharp talk with you in the Amila meeting, and I have come to apologize for it. On hearing this, my humble self hugged my dear Amir. Then he said that today, I will eat one banana and an egg and will drink a cup of milk from your house (as my breakfast). It was an expression of excessive kindness and love for a weak person like me. Then he sat for an hour.

One day, I was working in my office when suddenly Ahmadi brother Malik Azhar Mahmood came and gave a message from Hazrat Mirza Abdul-Haq that an incident had happened in the city of 'Kot Momin' and that I should go there and talk to the Government Officials. The incident was that an Ahmadi Muslim elder of 'Kot Momin' died and was buried in the common graveyard. The opponents of Ahmadiyya Jamā'at raised noise and demanded that the management remove the dead body from the grave. On this demand, the management arrested six of our Ahmadi men and ordered the body to be removed from the grave. I was supposed to go there and talk to the management in this regard. I suggested to Hazrat Mirza Abdul Haq on the phone that instead of me, Nasrullah Khan Bhalli, advocate, may go there, as he is a practicing lawyer. Respected Amir said, "No, today I am making you a lawyer. Go there, and I will help you with prayers. So, Malik Azhar and I went there on a motorcycle.

First of all, we went to Ahmadi's houses and comforted them, and then we came to the Police Station of

'Kot Momin' city. Before talking to the management there, I contacted Respected Amir on the phone and explained the situation. He said, "Feel free to express your position to them. I am praying for you. I wish I could express my conversation with the management there in writing. By the grace of God Almighty, it was very faith-inspiring. The talks with the management continued till 2:30 at night, and we were able to get a grant of Rs. 45,000 with two and a half *Kanals* of land for a graveyard for Ahmadi. It is worth mentioning that we briefed our dear Amir on each step. He had been waiting for our report.

When I reported to him the next morning and showed him the report, he encouraged me by saying that the work I had done, even a lawyer cannot do. This type of lovely remark will always come from this honorable person with a heart full of love for us. His lovely personality used to rule over our hearts.

In 1991, due to my wife's illness and my desire to have children for me, I got married for the second time. Allah blessed me with a son on Friday, the 9th of May 1997. Respected Amir was informed on that day about the expected time of the delivery. He called me thrice and asked me how things were moving and that he was praying for me continuously. When I told him about the childbirth around 7 P.M, he was very happy and prayed for the child.

Later on, Hazrat Mirza Abdul Haq came to my house to see the new baby. It was his first visit to our new house. He sat down on the only available chair, which was kept for him. All of us, including my mother and wife, sat down on the floor on a cotton sheet. He took the child in his lap and prayed for a long time.

On realizing that we did not have sufficient furniture, he consoled us by telling his own story of what happened to him when he migrated from India and came to Pakistan. He was living in a government-owned house. He deposited all the furniture in the Government Treasury according to the Government Regulations at that time, used only a mat on the floor as a bed, and stayed

with his family like this for several months. Then Allah the Almighty provided everything in his house. On your side, by the grace of Allah, many things are already available, and In-Sha-Allah, Allah will fill your house with everything.

If there was something to be said about the recitation of the Holy Quran in the Majlis-e-Amila, he would address it beautifully, explaining meanings in detail. It is not easy for me to write all this in words.

That lovely human being who submitted himself to his dear Allah through the humble prayers and by following the teachings of the Holy Book 'Quran',.....that humble being who was very deep in the love of the Holy Prophet (may peace and blessings of Allah be on him) and the Promised Messiah (may peace be on him), as well as he was a dedicated lover of the Ahmadiyya Khilafat.....left us behind with a great sorrow.

Once I was planning to travel to Qadian (India) to attend the Jalsa-Salana there, and came to him to pray for the success of this purpose. He said, "Take a piece of paper, multiply with so and so," and then he continued giving me the figures several times. Finally asked me, "What is the end figure?" I said 1486. Then, he said, I have been to Qadian 1486 times in my life. In this way, he tried to give me the idea of his special and deep connection with the centre of our Ahmadiyya Jamā'at.

Every Ahmadi Muslim of the world feels his departure in general and Sargodha Jamā'at in particular as if the real father of all of us had passed away. The famous Urdu and Persian poet Mirza Ghalib wrote this couplet:

مقدور میں ہو تو خاک سے پوچھوں کہ اے لئیم
تو نے یہ گنج ہائے گراں مایہ کیا کیے

Translation: If it were within my power, I would ask the earth: O miser, what have you done with those priceless treasures?

My humble self-had the opportunity to work with Hazrat Mirza Abdul Haq in the service of Jamā'at for a period of about twenty-

one years. The last time, on 24th August 2006, when I had the honor to visit him, he stood up from his lying position on the bed, and despite extreme weakness, sat down with great courage. Petted me lovingly and encouraged me for future services of the Jamā'at. He was in full consciousness and prayed for me that Almighty Allah may grant me to do more services to the Jamā'at. (Amen). Then, he also advised me about some Jamā'at issues and gave due instructions despite his extreme weakness. Even during his sickness, he continued to perform his duties as an Amir while lying on the bed.

On August 26, 2006, around 9:30 am, I was informed that he had passed away. I immediately reached his house, where I met his physician, Dr. Muhammad Sheikh, who was informing the Jamā'at members on the phone about his death with tears in his eyes. I went inside the room and kissed the forehead of the holy dead body of Hazrat Mirza Abdul Haq, a holy person whose whole life was like a glowing lamp. My prayers are that Almighty Allah may grant him a high place in Jannat-ul-Firdaus, at the feet of the Holy Prophet (peace and blessings of Allah be upon him). Amen

On the death of Hazrat Mirza Abdul Haq, Hazrat Khalifatul-Masih V (may Allah be his Helper) said in his Friday Sermon delivered on September 1, 2006:

He had joined the Jama'at during the Second Caliphate, but in

the thought and effort that he should now become the true model of Ahmadiyyat, he had almost adorned himself with the colors of the Companions (may Allah be pleased with them).

He passed the Law examination at the behest of Hazrat Khalifatul-Masih II (may Allah be pleased with him) and after some time he submitted a request to Hazrat Khalifatul-Masih II (may Allah be pleased with him) to dedicate his life. Hazrat Khalifatul-Masih II replied that he should continue his practice and consider himself a dedicated person...

Ma Sha Allah, after he joined the army of the Promised Messiah (peace be upon him), his knowledge and wisdom multiplied exceptionally. Thereafter, he delivered great scholarly speeches at the annual gatherings. He has written many books. He has done great scholarly work. He explaining the interpretation of the Holy Quran. He had many students in Sargodha.

I came to know from Al-Fazl that when his book on the truthfulness of the Promised Messiah (AS) was published, a great man wrote to him that Almighty Allah had told him that He had accepted this book before Him... May Almighty Allah always grant the Jama'at such intellectual and spiritual individuals who always prove to be authoritative helpers.

Almighty Allah gave him the opportunity to work with four Caliphs. By the grace of Allah, he was

mentally very active till the end. And he always worked with complete obedience and submission...

When a false case was filed against me that I had erased a Quranic verse written on a board at the bus stand in Rabwah by brushing or scratching it, and I was implicated in this and after many days of hearing, when the court finally found me guilty according to the decision already made, the next day when we were going from Rabwah police station to Chiniot, I saw that his car had passed near our car and his face was dripping with worry. Well, we met him in the courtyard of the Chiniot court. He came into our car and sat down. He was still sick at that time. I said why did he bother himself. He started saying that he was not in any pain at that time. Anyway, he sat for a long time. Although he apparently kept consoling us and we also kept telling him that it was fine, but there were signs of great concern on his face at that time and he was constantly sitting there engaged in prayers—prayers and conversations went on together.

In short, there are countless incidents from his life. He also had the great honor of being able to join the Shura in 1922, when Hazrat Khalifatul-Masih II (may Allah be pleased with him) established the Shura system in the Jama'at. He continued to serve the Jama'at for almost eighty-four years and was very successful. May Allah Almighty elevate his ranks to the highest.

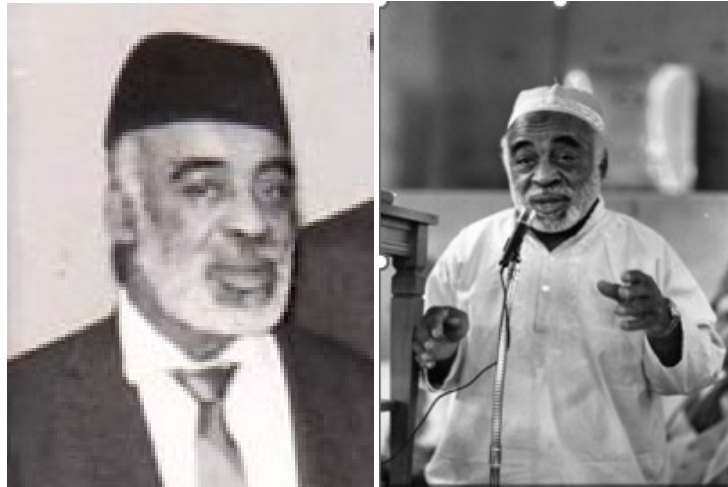


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Brother Muhammad Sadiq— A Beacon of Love, Devotion and Service

An inspiring story of his journey toward accepting Ahmadiyyat, the true Islam

Abdul Hadi Nasir of the Philadelphia Chapter



Abdul Hadi Nasir (Author)

This is the inspiring story of Brother Muhammad Sadiq, who was born in such a spiritually barren society and who, upon embracing the true faith of Islam, not only transformed his own life but also guided hundreds of others towards spirituality.



Brother Sadiq had not yet completed high school when his father passed away, leaving his

mother to raise them alone. During this time, he developed a passion for music, dedicating himself to practice day and night. Although he enrolled in an engineering college, he was unable to continue due to circumstances. Instead, he pursued music as his livelihood. As his passion grew, he began performing in nightclubs with various bands in New Jersey. Eventually, he had the opportunity to play with major jazz bands, immersing himself fully in the world of music.

One day, a senior musician from their band, Art Blakey, called him and asked him to bring his wife, Mrs. Blakey, to the club. When he arrived to pick her up, she said she needed a little more time to get ready and suggested that in the meantime, he could read a book. Handing him a copy of "The Life of Muhammad by Sufi Mutiur Rahman Bengalee, she mentioned that someone had given it to her husband just a day before.

As he began reading, an indescribable feeling overcame him. Tears streamed down his face. When Mrs. Blakey returned, she asked why he was crying. He told her that the book had deeply moved him, making him feel as though he had fallen in love with the person. He was profoundly touched by the account

of Prophet Muhammad's early life. When he asked if he could borrow the book, she told him that if he really liked the book, he could keep it.

Later that evening, as he and his wife, Maryam, prepared for a vacation, he shared his discovery of the book with her, explaining how just a few pages had impacted him so profoundly. Intrigued, she asked to see the book. When they returned home, they set the groceries aside, and he sat down at the kitchen table to continue reading. Whenever he became tired, Maryam would take over. The book deeply affected both of them, stirring something deep within their hearts.

As they read about the dietary prohibitions in Islam, he immediately stood up and threw the pork sandwich he had bought into the garbage. When they came across the prohibition of alcohol, he discarded the beer and wine as well. They continued taking turns reading until morning, and with the dawn of a new day, a new chapter in their lives had begun. They made a firm decision to follow the teachings of the man they had come to admire so deeply.

Determined to learn more, they contacted the Ahmadiyya

missionary whose phone number and address was listed at the end of the book. Upon meeting him, they expressed their heartfelt desire to follow Prophet Muhammad (may peace and blessings of Allah be on him) and asked how they could formally embrace Islam. The missionary then guided them in reciting the declaration of faith (Kalima Shahada): "I bear witness that there is no deity but God, and Muhammad is the Messenger of God."

By declaring the Shahada, we abandoned the three gods—the Father, the Son, and the Holy Ghost—that we had been taught to believe in since childhood as Christians. I chose the name Muhammad Sadiq for myself and embraced monotheism wholeheartedly.

I once asked Brother Muhammad Sadiq, "When you became tearful while reading 'The Life of Muhammad' at Mrs. Blakey's house, what were you feeling at that moment?" He replied, "As I read, I felt that Prophet Muhammad was incredibly compassionate. The section of the book I had opened described God's mercy and love for His creation. I had spent my entire life yearning for love and affection—something I had never received due to my father's strictness and cruelty. But in that moment, I experienced a profound love for humanity emanating from the Prophet Muhammad, and my soul recognized it. When Mrs. Blakey asked me why I was crying, I told her that this book had moved me to tears and had made me a lover of the person whose life it described. The strange thing is, we American men rarely cry—I had never felt such emotion before."



Brother Muhammad Sadiq told me that from the moment he accepted Islam, he immediately

distanced himself from everything it declared forbidden. "It was only by God's grace that He granted me the willpower to abandon habits that others struggle to give up, even with the help of doctors. Since embracing the testimony of faith, its truth has been ingrained in my soul. From that day until today, I have not even touched anything prohibited."

He then learned that the Prophet Muhammad (may peace and blessings of Allah be on him) disapproved of music, and since his profession was in the music industry, he faced a great inner conflict. "Music is a controversial profession, even in America. My conscience questioned me, reminding me of the promise I had made to follow the teachings of the Prophet Muhammad. It was time to permanently leave behind the profession I had built my life upon—for the love of the Prophet and to earn God's pleasure. Without hesitation, I called my band members and informed them that I was quitting music immediately."

His decision shocked them. Many of the prominent musicians came to his house to convince him to reconsider his decision. "Have you lost your mind?" they exclaimed. "We've just started playing at bigger venues and concerts. Your name is gaining recognition as a great jazz musician, and you're earning four hundred dollars a night! If you quit, what else will you do? Think this through and reconsider!"

But Brother Sadiq stood firm. "I have accepted a new religion—Islam. I no longer believe in three gods. Now, I believe in one God, and I consider Muhammad (may peace and blessings of Allah be on him) His Messenger. He does not approve of this profession, and that is why I am leaving it for His sake."

After leaving music, he took a job at a supermarket. Though it was humble work, he found great contentment. However, the wages were not enough to sustain him, so he sought another profession. Seeing that painters earned a better income, he took up painting. "Though it was difficult work, I had peace of mind knowing that I was not displeasing

my Lord. For the love of God and His Messenger, I dedicated my entire life to this profession and eventually retired with a pension. I thank God that I have remained true to the promise I made fifty-five years ago while reading 'The Life of Muhammad'—that I would follow the teachings of this noble person."

When he first bought a copy of the Holy Quran and opened it, his eyes fell upon a verse from Surah Aal-e-Imran (3:104): "You were on the brink of a pit of fire, and He saved you from it." Reflecting on this, he felt assured that he had found the true religion and that God had sent him a message.

As he recounted this, Brother Sadiq became very emotional and said, "Brother Nasir, you cannot imagine what I have gained by following the Holy Prophet. **God has granted me a peace of heart that I never found, even in my once-prosperous life. I never imagined that God Almighty would guide someone like me.**" Then, he paused, as if overcome with emotion, and said, "Until you truly experience it, you cannot fully comprehend it."

He then began to recount his life story in a choked voice, and as he spoke, tears streamed down his face. "The same vices you see in many Americans were once within me," he admitted. "Music was my profession. My wife, Maryam, was a virtuous woman whom I deeply respected. One day, I looked at my wife and told her, 'You are so good that I am not worthy of you. I want to divorce you so that you can marry a decent man and live a peaceful life.'"

Upon hearing this, Maryam broke down in tears and said just one sentence: "When I married you, I saw a sparkle in your eyes. I will wait to see that same sparkle again."

After reading "The Life of Muhammad," both Maryam and I accepted the true religion. We learned how to pray from the missionary of the Ahmadiyya community. As we understood the meanings of the prayers, we began performing the five daily prayers with regularity. Our missionary then advised us to wake up in the last part of the night to pray Tahajjud if

possible. From that day onward, we never missed Tahajjud. For fifty-five years—since 1946—Maryam and I have consistently woken up to perform this special prayer. Afterward, I recite the Quran. By the grace of God, I have had the opportunity to pray regularly, and this has brought me immense peace. A true transformation took place in our lives.

One day, Maryam said to me, "Sadiq, do you remember when, years ago, I told you I saw a sparkle in your eyes when I decided to marry you? I said I would wait for that sparkle to return. Today, I see that sparkle in your eyes again—only now, it shines even brighter than before."

Brother Sadiq emphasized that **the teachings of true faith are so complete that anyone who embraces them undergoes a profound transformation.** He then narrated an incident about Yusuf Lateef, a renowned jazz musician in America, who also experienced a remarkable change in his personality after committing to the true religion. Despite having moved away from his career in music, Brother Yusuf Lateef, who had earned a doctorate in music and taught at a university, found a new and deeper purpose in life after embracing faith.

He was a professor and was frequently invited to major concerts across Europe. Brother Sadiq once shared that Yusuf Latif traveled to Denmark for a concert that lasted late into the night. After the performance, a young European woman approached him and said, "I observed all the musicians tonight, but the peace and contentment on your face stood out. I did not see that in the others. Has music given you this peace?"

Brother Yusuf Latif replied, "It is not music, nor any unique talent. The source of this peace is the worship of God, which brings true tranquility to the heart. Especially the night prayers, where we connect with our Creator." He explained that after concerts, while his bandmates attended parties, he would return to his hotel room to pray. He then encouraged the woman to visit the

Ahmadiyya mission house in Denmark, where she could meet the Imām and learn more about the faith. She later had the opportunity to accept the true religion.

Chaudhri Muhammad Zafrulla Khan, who represented the Government of Pakistan at the United Nations in 1948, used to lead Friday prayers at our Harlem mission and deliver the sermon. One day, he mentioned that his chauffeur had advised him against visiting that area due to its crime rate. Chaudhri Sahib, however, simply replied, "These are my buddies."



By the time I arrived in New York, the Mission House had relocated to Archer Avenue in Jamaica, Queens, and Brother Muhammad Sadiq was living in New Jersey. His home was about twenty-five miles from the New York Mission House. One day, I asked him how he managed to make the journey every Friday and again on Sunday, week after week, for so many years. Didn't he get tired? Brother Muhammad Sadiq smiled and said, **"How can one feel fatigued when going to meet God? I recite the Holy Quran the entire way—it is such an enjoyable experience that I don't even notice how long the journey is."**

He then shared an unforgettable incident. One Friday, after prayers, he was driving back to New Jersey when he reached the Holland Tunnel and noticed that his gas gauge was on empty. A wave of fear struck him—if the car stalled inside the tunnel, it would bring traffic to a standstill. To make matters worse, he realized that he had left his wallet at home, meaning he had no cash or

credit cards. Anxiety gripped him, and he silently prayed, "O Lord, everything is in Your control. Protect me and help me and have mercy on me." As he reached the middle of the tunnel, something astonishing happened—a \$20 bill suddenly flew in through his car window and landed in his lap. He had no idea where it came from or how it had found its way to him. His heart immediately testified that it was the answer to his prayer. As soon as he exited the tunnel, he stopped at the nearest gas station and filled his tank. Overcome with gratitude, he wept, praising God for His mercy. "Whenever I recall this incident," he told me, "My love for God deepens. He has helped me countless times in ways I could never have imagined. These moments have shaped my entire life."

Brother Muhammad Sadiq was deeply passionate about spreading the message of Islam. He had built strong connections with colleges throughout New York and was frequently invited to speak at various institutions. On one occasion, York College invited him to deliver a lecture on the life of Prophet Muhammad (may peace and blessings of Allah be on him). I had the privilege of accompanying him that day. He spoke for 25 minutes, and his words left a profound impact on the students. After the lecture, a large group of students gathered around him, eager to shake his hand and express their appreciation. Many embraced him warmly, saying they had never heard such a compelling and beautiful account of the Prophet's life before. The majority of the students in attendance were white, and their admiration for Brother Muhammad Sadiq was evident. That day, his sincerity and wisdom touched many hearts, and his message resonated deeply with all who heard him.

When Brother Sadiq spoke about the Prophet Muhammad, his voice carried such deep emotion that it moved those listening. Some students remarked that they had never heard a speaker whose words seemed to come directly from the heart—especially when speaking about someone he loved so

profoundly. It was remarkable to see white students expressing admiration for an African-American speaker in an era when such interactions were rare. Yet, after hearing Brother Sadiq, they were captivated.

Before the lecture, I was asked to bring fifteen copies of "The Philosophy of the Teachings of Islam," a profound book by the Promised Messiah (peace be upon him). As the students came forward to meet Brother Sadiq with great respect, he handed each of them a copy, saying, "This is a gift from me to you." He had given countless such lectures across New York and New Jersey, and his sincerity left a lasting impact on many.

No account of Brother Muhammad Sadiq's life would be complete without mentioning his wife. I always called her sister Maryam. When we first met her, she welcomed us with warmth, saying, "You two brothers have come to this country far from your mother. But don't ever feel alone—think of my home as your home and me as your mother." These were not just polite words; she proved her love through her actions.

Every weekend, she insisted we visit their home in New Jersey. The day before, she would call to ask what time we would be arriving. She knew we loved Pakistani food, so she would carefully prepare meals according to our tastes. At the same time, she would also include a bit of American cuisine, smiling as she said, "You have to live in this country, so you should practice eating a little American food too." If we ever missed a weekend, she would call, pretending to scold us: "Have you forgotten your home?" and then make us promise to visit the following weekend.

One weekend, when we arrived, Sister Maryam greeted us with a knowing smile and asked, "Can you guess what I've made for you today?" We tried to guess a few dishes, but she shook her head. "I made *parathas* for you."

Surprised, I asked, "You know how to make *parathas*?"

She laughed and explained, "I

learned because I heard that Chaudhri Zafrulla Khan likes them. Since he often visits us, I wanted to be able to serve him his favorite dish."

She then reminisced about those visits. "This was back when Chaudhri Sahib used to attend U.N.O. meetings in 1948. Even after that, whenever he came to represent Pakistan at the U.N., he would visit our home."

I looked around at the modest house and asked in surprise, "He used to come here?"

Maryam smiled gently. "Yes, even though my house was not grand, and the carpet in the living room was old and worn in places, he would come here for peace. After eating, he would spread a simple sheet upstairs, place a pillow, and lie down for a while. You cannot imagine how humble he was. He preferred to spend time with ordinary people like us, sitting and talking about life, faith, and the world."

During those days, I was the President of Lajna in New York. We were organizing a session on the life of the Prophet Muhammad and had invited many non-Muslim women. I requested Chaudhri Zafrulla Khan to be our keynote speaker, and he graciously accepted.

As I presided over the session, I introduced him, saying, "Now, I request Brother Chaudhri Zafrulla Khan to come forward and share his thoughts on the blessed life of the Prophet Muhammad (may peace and blessings of Allah be on him)."

When he stepped up to speak, he paused for a moment and smiled. "Before I begin my lecture, I want to say something. Today, I was introduced in a way that pleased me more than any title I have ever received. Around the world, I have been introduced with grand titles, but today, Sister Maryam called me 'Brother.' This simple word carries so much sincerity and sanctity that it means more to me than any honorific title ever could."

His words reflected the beauty of the faith we shared—a faith that bound hearts together beyond race, status, or background.

A few days after my wife's arrival, we decided to visit Sister Maryam ourselves. Wanting to surprise her, I didn't call ahead. When we arrived at her home in New Jersey, we were surprised to find she wasn't there. Her neighbor noticed us and, sensing that we had come to meet Sister Maryam, they informed us that Maryam was in the hospital. Concerned, we immediately got the hospital's address and set out, despite it being quite far from her home.



At the hospital, we found Brother Muhammad Sadiq waiting in the lobby. He looked surprised to see us and said, "Brother Nasir, you've come?!, I didn't inform anyone," he said. "Maryam didn't want people to know about her illness." It was then that we learned she had been battling cancer—something she had kept private even from those closest to her. She was on the sixth floor.

Brother Sadiq looked thoughtful for a moment before saying, "You know, she was just anxious a few minutes ago." Then, he hesitated before adding, "Can you go downstairs? Brother Nasir is on his way, and I don't want him to worry."

I was puzzled. "But we haven't told anyone we're here. How could Brother Nasir possibly know?"

Before I could get an answer, Maryam's voice came from her room. "Sadiq, why don't you go downstairs?"

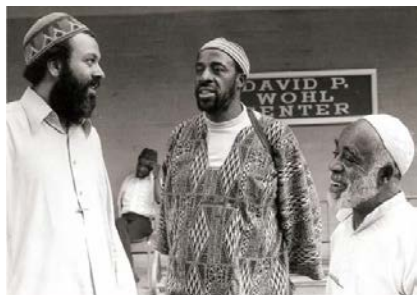
At first, I thought the illness might be affecting her mind, but to reassure her, I stepped out. When we entered her room, Maryam's eyes lit up with joy. She reached out, holding my wife's hands warmly. "I so badly wanted to meet you," she said, her voice full of emotion. "I had planned

to receive you at the airport myself.”

That meeting was the last time we saw Sister Maryam, as she passed away that same evening. Looking back, it felt as if God had placed the thought in our hearts to visit her that day, just as she had longed to see us. Some might call it telepathy—an unexplainable connection between hearts without a physical medium.

Brother Muhammad Sadiq and Sister Maryam had no biological children, but their hearts were vast enough to embrace others as their own. They took in two boys and a girl as infants, raising them with deep maternal love. So, complete was their devotion that the children never realized they were not biologically related—until the moment Maryam was leaving this world. They were just 14, 12, and 9 years old when she passed.

Brother Muhammad Sadiq had a deep and personal relationship with the Khulafā of the Ahmadiyya Muslim Community. His bond with Hazrat Mirza Bashir-ud-Din Mahmud Ahmad (may Allah be pleased with him) began after he took the pledge of allegiance, and they corresponded regularly. He once told me that in 1946, he had the opportunity to read Hazrat Khalifa’s books in English for the first time. As he studied them, his admiration and love only grew.



Credit Aisha Latif

Brother Jalal Abdul Latif, an Ahmadi Muslim who accepted the faith in 1969, was greatly influenced by Brother Sadiq. He recalled a significant moment during the 1973 Annual Convention in Rabwah when many American Ahmadi Muslims, including himself and Brother Sadiq, traveled there. During the event, Hazrat Khalifatul-Masih, the Third Hazrat Mirza Nasir Ahmad (may

Allah shower His mercy on him) invited all the American guests for lunch at his farmhouse.



caption: From right to left, Mirza Masar Ahmad, Hazrat Khalifatul Masih III (may Allah's blessing be on him), and Muhammad Sadiq of New Jersey in the foreground.

As they sat in the courtyard, they noticed a few local laborers digging a well nearby. They were not Ahmadi Muslims, but they watched the foreign guests with curiosity. Huzoor, wanting to share the global reach of Ahmadiyyat, explained to them who they were and where they had come from. Then, he turned to Brother Sadiq and asked him to recite the Holy Qur’an.

Brother Sadiq had memorized many long chapters of the Qur’an. As he recited, his voice was filled with devotion and emotion. Huzoor was deeply moved. That moment left a lasting impression on all who witnessed it.

Brother Muhammad Sadiq also had a personal connection with Hazrat Khalifatul-Masih IV (may Allah have mercy on him). Whenever Huzoor visited America, Brother Sadiq would make sure to meet him. Dr. Karimullah Zirvi, a longtime friend, often brought him to the mosque. He narrated one particularly memorable moment when Hazrat Khalifatul-Masih IV came to lay the foundation stone of the mosque in Willingboro, New Jersey. As the event took place, Huzoor called Dr. Zirvi and said, “Take a brick to Brother Muhammad Sadiq.” He pointed towards Brother Sadiq, who was sitting some distance away.

Dr. Zirvi carefully carried the brick over. Brother Sadiq took it in his hands and prayed and then passed it back. That very brick was laid in the mosque’s foundation—a

symbolic testament to his lifelong service and devotion. This incident illustrates the deep affection Hazrat Khalifatul-Masih IV had for Brother Muhammad Sadiq. On one occasion, during the Jalsa Salana in the U.K., Hazrat Khalifatul-Masih IV delivered an impassioned speech. As he spoke, the audience erupted in chants of Takbeer in their devotion and enthusiasm. Among them, Brother Muhammad Sadiq’s voice rang out. His Takbeer was so distinct, so full of sincerity, that Huzoor immediately recognized it. He paused and said, “The voice I just heard is like that of an angel—it has come from the depths of the heart. That is the voice of Brother Muhammad Sadiq.”

At that moment, Sheikh Mubarak Ahmad, the Amir and Missionary-in-Charge of America, was seated beside Brother Muhammad Sadiq. He was asked to stand, and the MTA cameras focused on him. In that instant, thousands of attendees at the Jalsa and countless Ahmadi Muslims worldwide who were watching the broadcast saw the man whose heartfelt Takbeer had moved Huzoor. I was among those who witnessed this extraordinary moment. Seeing Brother Muhammad Sadiq being acknowledged in such a way was a testament to his sincerity and the depth of his faith.

Brother Muhammad Sadiq first traveled to Rabwah in 1975 for Jalsa Salana. From there, he also visited Qadian. Upon his return, I asked about his experience. He struggled to put it into words, saying the love and warmth he received from his Ahmadi Brothers in Rabwah were beyond description. Despite the language barrier, their eyes spoke volumes. Their radiant smiles and warm embraces conveyed the immense love they carried in their hearts. As he walked, people would stop to shake his hand, eager to express their affection.

Similarly, in Qadian, he experienced the same deep sense of brotherhood. Though he was surrounded by Ahmadi Muslims from all over the world, he felt no sense of unfamiliarity. Every face, though new, seemed like family. He

reflected on the prayers of the Promised Messiah (peace be upon him) for those who attended Jalsa, realizing how the gathering was not just about speeches—it was about strengthening the bonds of the Ahmadiyya family.



During Jalsa, he had the honor of meeting Chaudhri Muhammad Zafrulla Khan, who warmly invited him as his guest for the event. "I have known you since 1948," Brother Sadiq told him, "and you have often visited my humble abode." Despite his high stature, Chaudhri Zafrulla Khan treated Brother Muhammad Sadiq with remarkable hospitality, personally ensuring his comfort, even though he had many attendants at his service. His kindness left an indelible mark on Brother Sadiq's heart. "I will never forget his sincerity for the rest of my life," he said. "May Allah reward him for his devotion."

His Final Years

In his final years, Brother Muhammad Sadiq was beloved by the members of the New Jersey

Jamā'at, who cared for him with immense sincerity. The devotion they showed in serving him is truly commendable. Among them, Brother Jalal Abdul Latif, along with his wife and children, stood out in their dedication. Even after he lost his eyesight, Brother Sadiq remained eager to absorb the writings of the Promised Messiah (peace be upon him). Brother Jalal Abdul Latif and his son would sit with him and read aloud, allowing him to continue engaging with the words he held so dear.



Dr. Chaudhri Imtiaz, who regardless of the hour, was always by his side whenever his health declined. Beyond New Jersey, his friends from New York frequently visited him as well. Among them, the name of Mubarak Ahmad Jamil shines prominently. It is impossible to list everyone, but one thing is certain: from the President of the New Jersey Jamā'at to its members, all were aware of his condition and supported him in his final days.

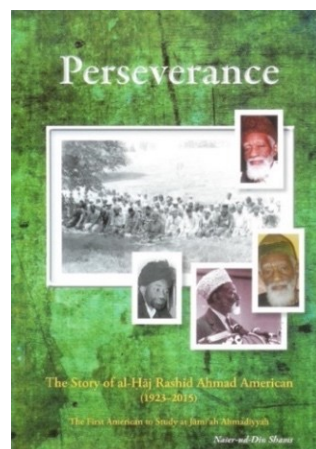
Then came the moment destined

for every soul—Brother Muhammad Sadiq returned to his Creator. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allāh we belong and to Him shall we return. (Al-Baqarah 2:157)]

As a Musi (one who had pledged to the blessed scheme of Wasiyyat), arrangements were made to bury him in the Jamā'at cemetery. The New Jersey community purchased some land for burial, and the very first grave in that cemetery was prepared for Brother Muhammad Sadiq. His funeral was attended by many dear friends, and with heavy hearts, we laid this precious gem to rest, carrying his memories with us forever.



Years have passed since his departure, yet his presence remains alive in our hearts. His name is often mentioned in our gatherings, and his legacy of faith, sincerity, and service continues to inspire us. May Allah grant him an elevated station in the highest ranks of paradise. Āmīn



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

Memoirs of Chaudhry Abdul Rehman—Abba Jee (My Father)

Dr. Sami Janjua



Chaudhry Abdul Rehman, Hazrat Mirza Tahir Ahmad, Khalifatul-Masih IV, rahimahullah, Chaudhri Muhammad Zafrulla Khan



Br Rashid American, Chaudhry Abdul Rehman and Maulana AU Kaleem



Dr. Sami Janjua

Chaudhry Abdul Rehman, lovingly remembered as Abba Ji, was born in 1909 in a small village near Banga, Jalandhar, India. He was the first grandson of Hakim Meeran Bakhsh, a respected figure who had once served as a courtier in the court of the Maharaja of Junagadh.

Owing to his deep affection and care for his grandson, Hakim Meeran Bakhsh personally arranged for Abdul Rehman's early education through private tutors, ensuring he received instruction in the Holy Quran, Urdu, and Bangla. Later, he also took him under his personal supervision to teach him the principles and practices of business.

Although Abba Jee's formal schooling was limited, his intellectual curiosity and determination enabled him to become a remarkable linguist over time. He mastered several languages, including Punjabi, Urdu, Bengali, Malay, and Indonesian, achieving fluency in each. His linguistic talent often left others impressed. On one memorable occasion, during a visit to Lahore while I was studying there, I introduced him to a Malaysian classmate. To my surprise, the two quickly engaged in a long and animated conversation in Malay, leaving my classmate astonished by Abba Jee's effortless command of his native language.

Ahmadiyyat in the Family:

Abba Jee's mother, Raheem Bibi, was the first member of the family to accept Ahmadiyyat, demonstrating remarkable conviction and spiritual insight. She was deeply inspired by her elders, particularly Haji Rehmatullah and his cousin Mian Khuda Baksh, who

had heard about the claim of the Promised Messiah (peace be on him) and the Imam and Mehdi of the time. They traveled to Qadian and had the opportunity to spend some time in the company of Mirza Ghulam Ahmad (peace be on him). Their influence strengthened Raheem Bibi's faith and inspired her to embrace Ahmadiyyat with sincerity and devotion. She remained steadfast in her commitment throughout her life and later had the honor of doing Wasiyyat, further reflecting her dedication and loyalty to the Jama'at. After her passing, she was laid to rest in Bahishti Maqbarah, a distinction that reflects a life devoted to faith, service, and steadfastness.

When the two cousins, Haji Rehmatullah and Mian Khuda Baksh, went to meet Mirza Ghulam Ahmad (peace be on him), Mian Khuda Baksh, who was a learned man with considerable influence in his area, confidently remarked that upon his return, most of the people in his region would accept the Promised Messiah (peace be on him). In response, the Promised Messiah (peace be on him) said, "Mian! apni fikar karain," meaning "worry about yourself."

This statement later proved to be prophetic. When Mian Khuda Baksh returned and spoke about the Promised Messiah (peace be on him), many who had previously respected him turned against him and began to oppose and even abuse him. Distressed by this reaction, he laid low and later formally accepted Ahmadiyyat during the time of Hazrat Khalifatul-Masih I (may Allah be pleased with him).

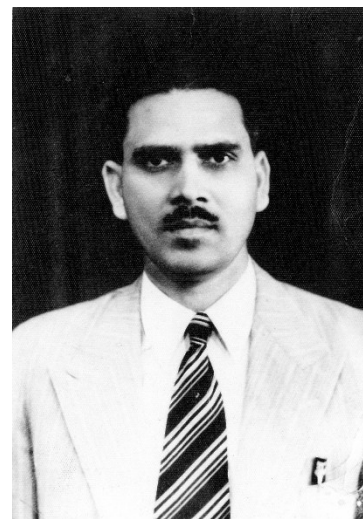
Meanwhile, Haji Rehmatullah sent a postcard to the Promised Messiah (peace be on him) declaring his bai'at, thereby becoming a companion (Sahabi). It is interesting to know that before accepting Ahmadiyyat, Haji Rehmatullah traveled to Americas and his arrival was recorded in Ellis Island immigration records.

In 1939, Abba Jee attended the historic Jubilee Jalsa Salana in Qadian along with his entire family. During this important gathering, he

and his younger brother, Chaudhry Abdul Razaq, had the honor of carrying the Jama'at banner while leading the Khuddam. This event marked a significant chapter in their connection with Jama'at-e-Ahmadiyya.

Shortly after the Jalsa, both brothers embarked on a business journey to the Far East. Within only a few months of their departure, the outbreak of the Second World War severed all communication between them and their family in India. For years, their loved ones remained unaware of their fate, uncertain whether the brothers were alive or had perished during the chaos of war.

At that time, Indonesia was under Dutch colonial rule, and while there, the brothers remained in close contact with the two Ahmadi missionaries stationed in Bandung, Indonesia. Their association with the missionaries helped them maintain their spiritual and communal ties even while living far from home during a period of global uncertainty.



Chaudhry Abdul Rehman in the 1940s before leaving for a business trip to the far east.

Business in Indonesia:

Following their arrival in the Far East, Abba Jee and his brother became acquainted with a Sindhi businessman who played an instrumental role in helping them establish ventures in gemstones, textiles, and the wholesale trade of coffee and tea. Through hard work

and sound business acumen, their enterprises prospered, allowing them to enjoy modern conveniences of the time, including a telephone and refrigerator—luxuries that were uncommon in that era.

Their success, however, was interrupted by the Japanese occupation during the Second World War. This period brought immense hardship, as Dutch officials and many civilians were arrested, imprisoned, and subjected to harsh treatment and torture.

During this time, two Ahmadi missionaries, Syed Shah Muhammad Al-Gilani and Malik Aziz Ahmad, were arrested by Japanese occupation forces and imprisoned under accusations related to the teachings of their Imam. They were questioned regarding statements perceived as praise for the British Government, to which it was clarified that the reference was to the freedom of speech and religion available under British rule. Despite this explanation, both missionaries were confined in dark and isolated prison cells under extremely difficult conditions.

By the grace of Allah Almighty, their prayers were ultimately answered, and Allied Forces regained control of the region, bringing an end to Japanese occupation. This victory, however, came at an enormous cost, with many lives lost and significant wartime casualties across the region.

The Japanese occupation was marked by an atmosphere of fear and oppression, and both Allied personnel and local civilians who resisted or refused to submit were treated with great severity. After several years of imprisonment, the two Ahmadi missionaries were finally released. My father, Chaudhry Abdul Rehman, and my uncle, Chaudhry Abdul Razaq, personally went to receive them upon their release. The missionaries had become so physically weakened by their imprisonment that they appeared skeletal, and their clothing was worn and torn. My father and uncle brought them home, cared for them, helped them regain their

dignity, and even provided them with their own suits to wear.

I have also included with this article a copy of a letter written by Shah Sahib following the demise of my father, which reflects both his gratitude and my father's lifelong dedication to the service of Jama'at-e-Ahmadiyya.

With the conclusion of the Second World War, my father and uncle boarded a ship to return to India. They first arrived in Calcutta, from where they traveled by train to Jalandhar and eventually made their way back to their village. Their family and community were overjoyed to see them alive and safely returned after years of uncertainty.

Soon after their return, they learned that several family members had been falsely implicated in legal accusations, including attempted murder and assault, by non-Ahmadi neighbors. This presented yet another difficult trial for the family. During this challenging period, my father frequently traveled to the District Court in Jalandhar to manage and defend the family's legal matters until the case was finally resolved.

Migration to Pakistan:

The next challenging phase in my father's life was the migration to Pakistan during the partition of India. In 1946–47, one of my father's Hindu acquaintances, an attorney by profession, told him that the creation of Pakistan was inevitable. He remarked, "You know we are Banias, and you are Muslims," implying that the Hindu community largely held the financial means and influence to negotiate with the British. This statement reflected remarkable foresight in light of the events that soon unfolded.

As communal tensions escalated and conditions deteriorated, my father utilized his connections within the Muslim League office and Muslim military authorities to request the safe evacuation of the Muslim residents of his village. In response, a military jeep and truck were arranged to transport villagers to a refugee camp at Bahram, which had become a temporary sanctuary

for Muslims seeking protection.

After a few days, the family began their difficult journey on foot toward the newly established Pakistan. Along the way, they witnessed the horrifying aftermath of violence, including the bodies of massacred Muslims lying by the roadside. Eventually, they reached Walton Camp Airfield in Lahore, where tents had been erected to shelter refugees enduring the intense August heat and seasonal rains. Though physically exhausted and emotionally traumatized, the family remained determined to persevere through what was perhaps their greatest challenge yet.

From Walton Camp, they relocated to Anarkali's Bano Bazaar, settling in modest apartments above local shops. It was here that they began rebuilding their lives in a new homeland with little more than resilience, faith, and hope for the future.

During this period, my father had the opportunity to meet Hazrat Khalifatul-Masih II, who had also migrated to Pakistan and was residing at Ratan Bagh, a large mansion in Lahore. During this mulaqat, Hazoor (may Allah be pleased with him) kindly inquired about my father's financial condition. Hazoor advised Abba Jee to withdraw his funds from Jama'at's financial department (Jama'at Khazana used as a private bank) which was holding Abba Jee's funds for safe delivery to Pakistan from Qadian. This proved to be a great blessing from Allah, allowing the family to sustain themselves with dignity during an otherwise uncertain period.

Having witnessed the devastation of war in the Far East, my father felt Lahore was too close to the India-Pakistan border to provide long-term security. He and his brother therefore traveled to Multan and decided to settle their families there. While exploring business opportunities, they learned of a well-established clothing store whose owner had relocated to Jalandhar and wished to sell both the shop and its full inventory for thirty-five thousand rupees. Payment was

made through a cheque issued at Punjab National Bank, Jalandhar, with confirmation received via radio communication. This transaction marked the beginning of the brothers' renewed business ventures in Pakistan.

In Multan, local Ahmadis would gather for prayers at a small mosque located in the inner city in Soap Gali (Sabun Wali Gali). During the anti-Ahmadi disturbances of 1952–53, this mosque was sealed and later occupied by non-Ahmadis.

Between 1947 and 1950, the Jama'at president in Multan was Chaudhry Muhammad Husain, father of Dr. Abdul Salam. In 1950, my father was elected Ameer of Multan city as well as the surrounding district. Feeling humbled by the responsibility, he traveled from Multan to Lahore to meet Hazrat Khalifatul-Masih II and expressed his concern that he lacked formal worldly education for such an important office. He respectfully suggested that many more educated individuals were available to serve the Jama'at.

In response, Hazoor reassured him by saying: "Chaudhry Sahib, Allah is not looking for worldly educated people, but for Muttaqi (pious) people. Therefore, serve the Jama'at, and I will pray for you." These words deeply encouraged my father and strengthened his resolve to dedicate himself fully to service.

In 1948, my elder brother, Abdul Karim, was born. Two years later, in 1950, I, Abdul Sami, was born. My name was personally chosen by Hazoor, who sent it in a letter through his private secretary from Ratan Bagh—a treasured letter that remains in my possession to this day.

When it came to raising his family, Abba Jee placed immense value on education, discipline, and strong moral character. These principles became the foundation upon which he nurtured and guided his children.

Service to Multan Jama'at:

In 1952, the anti-Ahmadiyya riots erupted across Punjab, starting from Multan, as documented in the report of Justice Munir and Justice

Kayani. During these disturbances, my father's business was attacked, looted, and ultimately set on fire. The severity of the unrest forced the entire city into curfew.

At the time, I was only two years old. I still recall climbing onto the balcony of our house and seeing an angry mob attempting to break into our home. My elder sister courageously crawled toward me and brought me back inside to safety.

In the aftermath of these events, my father traveled to Rabwah to seek guidance from Hazoor. Abba Jee later told us that when he arrived early in the morning at Qasr-e-Khilafat, he saw Hazrat Khalifatul-Masih II pacing thoughtfully in the courtyard. As soon as Hazoor saw him, he immediately inquired about the condition of the Multan Jama'at and the destruction of my father's business, having already been informed of the situation.

Hazoor then asked my father what he intended to do next. My father humbly replied that he possessed no skill other than conducting business. Upon hearing this, Hazoor gently placed his hand on my father's shoulder and reassured him that the rioters could not possibly have taken everything. He advised him to gather whatever remained, rebuild, and begin again, sending him back with his prayers and blessings.

At that time, anti-Ahmadi sentiment had engulfed much of Punjab. The Chief Minister of Punjab was Nawwab Mumtaz Daultana, who happened to be visiting Multan and staying at the Commissioner House. Concerned for the safety and future of the Ahmadi community, my father sought an audience with him. His initial request was denied on the grounds that the Chief Minister was too occupied.

Undeterred, Abba Jee drew aside the curtain and entered the room himself. He found Nawwab Daultana seated on a sofa smoking a cigarette. Seeing my father—dressed in his customary white shalwar kameez, black sherwani, and white turban—the Chief Minister sat

upright and addressed him respectfully, saying, "Maulana Sahib, what is the issue?"

My father replied firmly, "I am no Maulana. I am a servant and the Ameer of Jama'at-e-Ahmadiyya Multan, and I am here to ask what is happening to us Ahmadis throughout Punjab."

The Chief Minister responded that he was not personally responsible and claimed that these events were part of a larger federal effort to destabilize the provincial government. To this, Abba Jee replied that he should fear Allah, for Allah is the ultimate Judge, and then left.

Not long after this encounter, Nawwab Mumtaz Daultana was removed from his position as Chief Minister and was never again able to regain the same political standing. My father regarded this as a powerful sign of divine justice.

Following Hazoor's guidance, Abba Jee returned to Multan, gathered what remained of his business, and began once again from the ground up. By the grace of Allah and with the prayers of his Imam, his business recovered and flourished to such an extent that he eventually required assistance merely to count the day's earnings.

My father also witnessed another remarkable incident which he considered a sign of Allah's blessings upon the Jama'at and his business. One evening, there was a knock at our door. When asked to identify himself, the visitor reassured those inside not to be afraid and introduced himself as Qazi Ehsan Ahmad Shujabadi, Senior Naib Ameer of Majlis-e-Ahrar and a close associate of Maulana Ataullah Shah Bukhari.

Qazi Ehsan was invited inside while his followers remained waiting outside. During the meeting, he privately acknowledged to my father that he believed in the truthfulness of the Promised Messiah (peace be on him). My father then asked whether he would be willing to make a public statement in the newspapers declaring this belief.

Qazi Ehsan candidly replied that he did not possess the courage of the

Ahmadis, explaining that opposing Ahmadis was effectively his profession and livelihood. However, he requested that Hazoor pray for his wife, who was seriously ill.

For many years thereafter, I personally observed Qazi Ehsan visiting my father's shop to convey his greetings and well wishes. His followers, often waiting outside, would question why he maintained such an interest in Ahmadis, to which he would simply respond that it was a personal matter.

At one stage, opponents even used loudspeakers outside my father's business to announce that it was a "Qadiani shop" and urged people not to purchase clothing there. Yet, by Allah's grace, customers continued to flock to the shop in large numbers, and eventually the opponents abandoned this tactic altogether.



With Maulana Shaikh Mubarak Ahmad

Building of Mosques:

As mentioned earlier, following the anti-Ahmadi riots, the old mosque was sealed by the government, leaving the local Jama'at without a place of worship. This created an urgent need for a new masjid for the Ahmadi community in Multan.

By the grace of Allah, a parcel of land was acquired at the base of the historic Multan Fort (Qila). Plans were then initiated to construct a purpose-built mosque that would serve not only as a place of worship but also as a center for community development. The proposed structure included a library, two prayer halls, and a guest house to accommodate visitors and traveling

members of the Jama'at.

After obtaining the necessary zoning approvals, the foundation stone for the mosque was laid on October 5, 1955, at 9:00 a.m. (A copy of the original announcement is included in the picture gallery).

In the late 1950s, additional land was acquired in Gulgash Colony, then a developing suburb of Multan, for the establishment of a second place of worship to serve the growing Ahmadi population in the area.

During his time in Indonesia, Shah sahib encouraged the Jama'at members to build a mosque. Both brothers also contributed financially toward the construction of the mosque.

Respect of the Family of Promised Messiah (peace be on him) and National Executives:

At every Jalsa and Jama'at gathering, Abba Jee made it a point to take us to visit members of the family of the Promised Messiah (peace be on him), instilling in us a deep sense of love and respect for them.

One particular incident remains vividly etched in my memory. On one occasion, Abba Jee took me and my brother to visit Hazrat Mirza Bashir Ahmad Sahib. When we arrived and knocked on the door, a household helper came out and informed us that Mian Sahib was unwell and resting.

Respecting this, Abba Jee quietly turned back with us and began walking away. We had hardly gone a few yards when the same helper came running after us and informed us that Mian Sahib had asked us to return.

To this day, I still carry the image of that saintly figure in my mind—resembling the dignified simplicity of the prophets described in scripture—sitting beside his bed, dressed in a white shirt and shalwar, welcoming us with warmth and a radiant smile.

Mirza Sahib explained to us that the Promised Messiah (peace be on him) had instructed his family to always receive and greet anyone who

came to their door. He acknowledged that although he was not feeling well, he felt obliged to honor the instruction of his Imam.

This incident left a lasting impression on me, demonstrating the humility, discipline, and obedience that characterized the household of the Promised Messiah (peace be on him).

Abba Jee also maintained deep respect for all Nazireen and office-bearers of the Jama'at. He regularly visited Jama'at executives and paid his respects to each one, regardless of their rank or position, reflecting his humility and his lifelong devotion to the institution of Khilafat and Jama'at service.

1956 Jalsa Salana and Audience with Hazoor:

We traveled by train for nearly eight hours from Multan to Rabwah. By the time we arrived, we were fortunate to find accommodation behind the railway station in the Ghalla Mandi (grain market) area.

It was the time of mulaqaat (audience) with Hazoor, and members of the community—young and old alike—had gathered in a long line within the courtyard of Hazoor's residence. Abba Jee was called forward to enter, and as we proceeded inside, he introduced each family member in turn.

I was only six years old at the time. When my turn came to greet Hazoor with a handshake, I impulsively stepped forward and sat beside him instead. A security member immediately moved to guide me away, but Hazoor gently held my hand and instructed him to allow me to remain seated beside him.

1956 Jalsa Salana Hazoor's Speech:

I had the privilege of being present on stage and listening to Hazoor's address. It was part of a series of lectures that has since been published under the title Sair-e-Roohani (Spiritual Journey). Even today, I recall the delivery with clarity, as well as the profound sense of awe it inspired among those in attendance.



Chaudhry Abdul Majeed, Br. Abid Haneef, Chaudhry Abdul Rehman, Maulana AU Kaleem



Dr. Mubarak Shah, Chaudhry Abdul Majeed, Chaudhry Abdul Rehman, Dr. Sami Janjua

Hazoor's Travel to Sindh and Karachi:

The Multan Jama'at was honored to arrange lunch for Hazoor and his entourage. The meals were prepared under the close supervision of Abba Jee and the local Jama'at members, with a non-Ahmadi cook entrusted with the preparation. I still recall the moment the food was delivered to Hazoor's secretary at Multan Cantt Railway Station, where the entire Multan Jama'at had gathered for the

audience with Hazoor .

We also accompanied the train to its next stop at Khanewal, the main junction where it halted for about an hour. There, Hazoor granted an audience to the Jama'at members and partook of the meal.

During this time, Hazoor asked for Abba Jee and expressed his appreciation for the food, particularly the roasted chicken and egg pudding. Providing lunch in this manner became an annual tradition, health permitting.

Final Years of Khalifatul-Masih II:

In the early 1960s, Hazoor instructed that special care be taken of Ataullah Shah Bukhari, a non-Ahmadi scholar who had become gravely ill following a stroke and was left with severely impaired speech. In response, Abba Jee appointed my elder brother, Chaudhary Abdul Rahim Sahib, to carry out these instructions with dedication.

During Shah Sahib's illness,

Hazrat Maulana Abul Ata Jallandhari sahib also visited Multan. He was a respected Ahmadi scholar who had, in earlier years, engaged in debates with Ataullah Shah Bukhari. "Abul Ata," meaning "father of Ata," was his pen name, which he used in his writings defending the truth of Ahmadiyyat in those exchanges.

On one occasion, my brother-in-law, Chaudhary Abdul Hafeez Advocate, accompanied Maulana Abul Ata Sahib to meet Ataullah Shah Bukhari. Due to his critical condition, Shah Ataullah did not recognize him and asked who he was. Maulana Abul Ata replied by giving his real name, Allah Ditta. Later, when he was asked why he had done so, he explained that he did not wish to hurt Shah Ataullah's feelings at such a difficult stage of his life. This incident is also recorded in Jama'at literature.

I would also like to acknowledge my brother's lifelong dedication to Jama'at service until his passing in 2000. He remained consistently ready to assist those facing hardship, particularly the prisoners of conscience from the Sahiwal case, a consequence of the era of General Zia-ul-Haq. He would personally drive families to meet their loved ones in prison, without fear for his own safety. May Allah grant him a high station in Jannah. Ameen.

Value of Education:

Though Abba Jee was not formally well educated in the worldly sense, he had a clear appreciation for the value of education and learning. In the mid-1950s, both of us younger brothers were enrolled at St. Mary's Covenant School, which at the time was a co-educational institution.

Later, in 1960, a boys-only school, La Salle High School, was established by the Franciscan Missionaries.

Abba Jee remained actively involved in our education. He would visit the school regularly and speak with the missionaries to receive progress updates, always ensuring he was informed about our academic development. He was a deeply engaged father, consistently attentive to the best interests of his

children.

From 1960 onward, he also arranged for annual subscriptions to Reader's Digest and Life Magazine. These publications significantly broadened our general knowledge and helped shape our understanding of the wider world. I still recall, in particular, an article titled "Kiss of Life" published in Reader's Digest in the mid-1960s, which explained the technique of mouth-to-mouth resuscitation, an early form of what later became CPR. I found the method fascinating and revisited it several times.

A few years later, in 1966, Abba Jee suffered a massive heart attack and stopped breathing. In that critical moment, the information I had retained from that article came to mind. After quickly checking for vital signs, I began mouth-to-mouth resuscitation. The family called for an ambulance, and I continued the procedure. Approximately 20 minutes later, when the doctor and EMT personnel arrived, Abba Jee resumed breathing.

It was a profound blessing from Allah that I was present and able to act in that moment. Abba Jee went on to live another 16 years of healthy life, Ma-Sha-Allah. At the time of the incident, I was only 16 years old and still a high school student.

Prepared for Every Situation:

In 1956, Abba Jee took both me and my brother—then 6 and 8 years old—to Karachi. He had established a residence there and also maintained a business office on the second floor of the New Cloth Market building.

One evening, after closing his business, we went for dinner at a restaurant called Café D. Khan. When we finished, it was already dark and we were looking for transportation back. A rickshaw stopped, and we asked the driver to take us to Bahadurabad Housing Society. The area was largely deserted at the time, with only a few scattered and partially constructed houses along the route.

However, the driver seemed to have other intentions and turned

into an isolated and unfamiliar stretch of road. Abba Jee immediately instructed him to stop, but he continued driving. At that moment, Abba Jee pulled out his firearm from his vest, placed it against the driver, and firmly told him to stop the rickshaw or he would shoot. The driver stopped at once.

We got out, and Abba Jee paid him the fare. From there, we walked back to the house through the dark night. The following morning, the security guard mentioned that he had heard a rickshaw moving around the neighborhood for much of the night.

From this incident, Abba Jee emphasized to us the importance of being alert and always prepared for unforeseen situations.

As we grew older, we were also given proper instruction in the safe handling, cleaning, and securing of firearms, along with clear training on their responsible and safe use.

Training for Salat and Recitation of Holy Quran:

From a very young age, Abba Jee established a disciplined routine for us, waking us for Fajr prayer and taking us to the masjid. After the salat and dars, he would often go for a long walk, moving uphill toward the Multan Fort and descending from the other side. He maintained a similar routine for Salat-e-Maghrib as well, emphasizing consistency in worship and reflection.

I learned the basics of reading the Holy Qur'an from a Hafiz within the Multan Jama'at and later completed my first full recitation under the guidance of the wife of Maulana Abdul Basit. May Allah reward them both abundantly for their guidance and patience.

Within the family, the women played an equally important role in nurturing religious education. They helped teach salat and the Holy Qur'an to the younger girls. My sister-in-law, despite having ten children of her own, made time to recite the Qur'an daily, as did my mother. My elder sister also contributed by helping me memorize salat before I went to sleep.

Participation in Chanda Tehreek-e-Jadid:

Abba Jee's name is listed among the Five Thousand Mujahideen of Tehreek-e-Jadid in recognition of his contributions. He also encouraged his children to participate in this blessed initiative.

On one occasion, he advised me to send my Eid gift of 15 rupees to the Markaz so that I could receive a signed copy of the newly published Tafseer-e-Sagheer, along with a one-rupee note bearing the signature of Hazrat Khalifatul-Masih III.

Final Years of Hazrat Khalifatul-Masih II:

From the 1960s onward, Hazoor's health began to decline, and a caretaker body (the Nigran Board) was established to manage the affairs of the Jama'at, headed by Hazrat Mirza Bashir Ahmad. At home, Abba Jee never permitted anyone to open his personal closet, which we later came to understand contained confidential Jama'at documents.

In 1964, upon receiving the news of Hazoor's passing, our entire family was deeply distressed. Abba Jee opened his closet with the key he personally kept and retrieved a file clearly marked "Confidential" in bold lettering. After reviewing its contents, he informed us that he had been appointed as a member of the Khilafat Electoral College and was required to proceed to Rabwah immediately.

Abba Jee then left for the railway station along with several other Jama'at members. While waiting for the train, he was approached by a close non-Ahmadi friend—a Western-educated individual and well-wisher of the Jama'at—who suggested that Chaudhary Zafarullah Khan should be elected as the next Khalifa and advised against following what he described as "old traditions" (lakeer ka faqeer).

In response, Abba Jee stated that Hazoor's eldest son was the principal of the TI College, a Hafiz-e-Qur'an, and held a master's degree from Oxford. Upon hearing this, his friend had no further comment.

Abba Jee later reflected that he did not know how those words came to him at the time and felt they were guided by divine decree.

Subsequently, through prayers and deliberation, Mirza Nasir Ahmad was elected as Khalifatul-Masih III.

Hazrat Khalifatul-Masih III:

Dedication to Khilafat was such that every matter of importance was discussed with Hazoor. After completing my graduation from dental school, I applied for an immigration visa to the United States, which I received in 1975. Abba Jee took me to Hazoor to seek permission and blessings. Hazoor responded, "Do I have to tell him to go?"—indicating that permission was not required and that I should proceed to the United States. This marked my departure from my birthplace, a country I deeply loved.

After completing my board examinations, I settled in Philadelphia, Pennsylvania. Abba Jee insisted that I return to Pakistan for marriage, and both my brother and I complied, getting married in 1979. From childhood, I had always wished to serve my parents, being the youngest child and aware of their advancing age. I therefore brought my parents to live with me in Philadelphia and endeavored to care for them to the best of my ability.

Abba Jee often expressed concern over the absence of a mosque of our own in Philadelphia. By the grace of Allah, we were eventually able to acquire Nasir Mosque with the limited resources available at the time. Prior to its establishment, a lengthy meeting was held at the residence of then President Munir Ahmad, continuing past midnight, with Maulana Inam-ul-Haq Kausar also in attendance. By Allah's grace, what had seemed impossible became a reality. Abba Jee was deeply pleased to witness this achievement and was present at the first Waqar-e-Amal held at the new mosque.

In 1982, Maulana Sheikh Mubarak Ahmad, then Missionary-in-Charge of London, accompanied

by Maulana Masood Jehlmi, visited our home for lunch and to meet my father. Their tour was part of a fundraising effort for mosques in Italy and Brazil. Photographs were later taken outside the residence.

Around that time, news arrived that Khalifatul-Masih III was gravely ill, which caused great concern among us regarding the future of the Jama'at. Shortly thereafter, news of his passing was received. Abba Jee was deeply distressed and contacted Mirza Muzaffar Ahmad, who was also a member of the Electoral Board. It was advised that, given the long travel time, they would not be able to reach Rabwah before the election and funeral proceedings were completed. They therefore decided to remain in place and devote themselves to prayers for the best outcome.

Hazrat Khalifatul-Masih IV:

Mirza Tahir Ahmad was elected as the new Khalifa, and bai'at was subsequently sent to the Markaz. A few months later, news came that Hazoor would be traveling to London and then proceeding to Spain for the inauguration of the Basharat Mosque in Pedroabad.

Abba ji, along with myself and my father-in-law, Chaudhary Abdul Majid, joined the American delegation, together with our local president, Munir Hamid, and Brother Rashid Ahmad from Milwaukee. We were fortunate to have the opportunity to meet Khalifatul-Masih IV and witness the inauguration ceremony. Chaudhary Zafarullah Khan and Dr.

Abdus Salam was also in attendance.

During this trip, Abba Jee also met members of the Indonesian Jama'at and conversed with them in their native language.

I have preserved several photographs of my father from our time together in the United States as well as from the Spain trip, which are shared here.

Last Few Months:

After returning from the trip to Spain, my parents planned to travel

to Multan to visit family. I was scheduled to join them later for Jalsa Salana 1982 in Rabwah.

At that time, Abba Jee was concerned about completing his final Wasiyyat payment. Noticing his worry, I offered to make the payment on his behalf. He had also been waiting for rental income that had not been deposited for the past two years. Despite my offer, Abba Jee firmly stated that Wasiyyat was his personal covenant with Allah and that he did not wish to accept assistance from his son in fulfilling it.

I later saw him perform wudu and turn to Allah in supplication. Within a few days, the pending funds were deposited into his account, after which he promptly sent his cheque to Majlis-e- Kardardaz (Wasiyyat) in Rabwah.

A few months later, his clearance certificate arrived from Washington, accompanied by a note from Maulana Inam-ul-Haq Kausar. It was a moment of great joy and gratitude for Abba Jee.

Final Journey:

As my father-in-law was from Karachi, where their flight was scheduled to land, my mother requested that he accompany her and Abba ji, since both were traveling onward to Multan. I still remember waving goodbye to them at JFK Airport in New York before driving back to Philadelphia.

Less than twenty hours later, the phone rang. I assumed it was Abba Jee calling to inform me of their safe arrival in Multan. Instead, on the other end was my uncle, Mohammad Shareef Janjua, who informed me of my father's passing at Karachi Airport while he was waiting in line to board the connecting flight to Multan. My father-in-law was with him in his final moments. He helped lay Abba Jee down and then went to inform my mother, who was seated at a distance.

Upon hearing the news, she only said: "To Allah we belong and to Him

we shall return."

Funeral and Burial Preparation:

My father-in-law checked Abba Jee's sherwani pockets to secure his passport and other belongings. To his surprise, he found my father's Wasiyyat Clearance Certificate in the upper pocket.

The Karachi Jama'at arranged for the preparation of the body, and the coffin was then sent to Multan so that the family could see him one last time. From there, the funeral proceeded onward to Rabwah.

At that very time, Hazrat Khalifatul-Masih IV had just returned from his European tour. Hazoor was informed of Abba Jee's passing and graciously consented to lead the Namaz-e-Janaza after the Asr prayer. Despite the fatigue of a long journey, Hazoor personally led the funeral prayer. The burial then took place shortly afterward in Bahishti Maqbarah.

Do not stand by my grave and weep, I am not there, I do not sleep.

I am the thousand winds that blow,

I am the diamond glints in snow,

I am the sunlight on ripened grain,

I am gentle autumn rain

As you awake with morning's hush,

I am the swift uplifting rush

Of quiet birds in circling flight

I am the day transcending night

Do not stand by my grave and cry

I am not there; I did not die

(Clare Harve)

Hundreds of people in Multan and Philadelphia attended the gatherings of condolence. I will also share here a letter from Syed Shah Muhammad Al Jelani, former Missionary-in-Charge of Indonesia, who paid a heartfelt tribute to Abba Jee.

Just a few years ago, I attended an APPNA (Association of Physicians of Pakistani-descent of North America) meeting, where I noticed at the head table a Pakistani Ambassador to the United States along with a former Governor of Punjab, both originally from Multan. I approached them and introduced myself. When I mentioned my father and our residence in Multan, the Governor asked who the saintly person had been who once lived in that house.

When I told him it was my late father, he immediately stood up, embraced me, and said, "I have to rise to pay respect to such a great personality."

Abba Jee's life reflected resilience, adaptability, and devotion—qualities that enabled him to navigate immense personal and historical challenges while remaining deeply rooted in his faith, family, and community.

Inspiration:

My dear friend Mike Michaels, by profession a physician, retired in the 1980s at the age of 62. He went on to write several books in both English and Farsi, and also composed poetry. A gifted violinist and painter, he was a constant source of encouragement and often urged me to begin writing. He recently passed away on January 8, 2026, at the age of 94. Miss you, Mike.

Respected Abdul Hadi, a retired professor of Arabic at TI College, Rabwah, authored multiple books and articles. I have always been inspired by his dedication, discipline, and scholarly commitment.

My niece, Ateya Qureshi, an engineer by profession, has also embarked on writing children's books that carry meaningful and inspiring moral lessons. She has also assisted me in preparing this article. May Allah bless her and her family abundantly.

Death and Destruction in the World: Ultimate Victory of Islam

**Dr. Abdul Mannan Khan, Former Director, Pakistan Atomic Energy Commission
Presently, Houston Chapter, Texas**



Abdul Mannan (1978) as Head of Nuclear Fuels, GSU, Beaumont, TX.

The ink on the Gaza Peace Agreement was hardly dry when the USA & Israel launched a devastating attack on Iran - the attack was sudden and unprovoked, resulting in the death of the Iranian Supreme Leader and thousands more in Israel, Iran, and Gulf States. According to the Pentagon estimates, the USA suffered a loss of about \$25 billion, Israel about \$40 billion, and Iran about the same. It is noteworthy that, on several occasions, Trump has talked about the onset of World War III.

From the prophecies of the holy Quran and those of the promised Messiah (PBH), it is clear that Islam would ultimately triumph over all other religions, but these prophecies are contingent upon horrible destruction, resulting from world wars and various other natural phenomena like earthquakes and pestilences.

The Holy Quran states: He it is who has sent his messenger with guidance and true religion so that He may prevail it over all other religions (48:29). When this verse was revealed, the religion of Islam had hardly spread to the boundaries of Arabia; so, this prophecy obviously relates to a later period of time. The commentators of the whole Quran have unanimously agreed that this prophecy relates to the period of the promised Mahdi and Messiah.

When God Almighty revealed to the Holy Prophet Muhammad (may peace and blessings of Allah be on him) that Islam would prevail once again over all other faiths of the world, a companion enquired when that would be. The Holy Prophet responded: This will happen when the Messiah descends. He will break the Cross, kill the swine, and come as the Judge and Arbitrator (to decide between nations, religions, and sects). (Sunan Abu Daud: P. 594 and Masnad Ahmad ibn Hanbal: 12.437)

At another place, the Holy Quran says:

“They ask thee concerning the mountains. Say, My Lord will break them into pieces and scatter them to dust. And He will leave them as a barren, level plain wherein thou wilt see no depression or elevation. On that day, they will follow the caller (in whose teaching) there will be no deviation; and (all) voices shall be hushed before the (voice of the) Gracious God and thou shalt not hear but a subdued murmur.” [20.106/109]

The words, ‘On that day they will follow the Caller’ have made it clear that the mountains which were going to be broken into pieces are not any physical mountains but those hindrances and obstacles in the path of Islam in the form of great superpowers which stand like mountains blocking the march of Islam. In other verses of the Holy Quran, references to the mountains are used as a metaphor.

It may not be out of place to mention that Jesus also foretold several signs related to his second coming, such as wars, pestilences, and earthquakes. He said: “Nations will rise against nations, kingdom against kingdom; there will be earthquakes and pestilences” (Mathew 24:6-7).

The Promised Messiah (may peace be on him) has drawn a vivid picture of the death and destruction that was to come in the form of wars, revolutions, and earthquakes. In particular, he mentioned the miserable state of the Czar of Russia, which would inspire terrible fear in the minds of nations. Czar had the biggest empire in the world at that time, but it tumbled in a short period of time, 1917-18. Over 60 million Christians and Muslims were slaughtered by the Bolsheviks in this revolution – his family, including four daughters and a son, were lined up in the basement of the palace and shot in front of him. The Promised Messiah has lumped his Death and Destruction-related prophecies in a poem which runs like this:

A Sign is about to appear a few days from today, that will
Cause havoc in the hamlets, towns and meadows;
An upheaval shall visit the people through God’s wrath—
An unclothed one will not be able to put on the clothes—
All at once, through quakes, they will shake vigorously—
The people, the trees, the stones, and the seas.
In a single instant, this earth shall toss and turn—
The streams of blood will flow like water in a gulf.
Those who possessed white garments in the evening,

The morn will turn them like as the trees of sycamore—
The people and the birds will lose all their senses—
All doves and nightingales will forget their songs.
That time and hour shall be very hard on every traveler—
They shall lose their way—befuddled and out of control.
With the blood of the dead, the waterways in the mountains
Will turn to red as if they were scarlet wine.
All men and Jinn will be distressed with this fear—if Tsar
Were around, even he would be in a sorry state that moment.
That Sign of God will be like a catastrophe—
The heavens will assail, drawing their daggers.
Pray deny not in haste, O ignorant imbecile—
For the basis of my entire truthfulness rests upon it.
It's a revelation from God; it shall come to pass without fail;
You be patient for a few days, being righteous and stoic.
Do not think that all this distrust will be forgiven—
This is a debt that will be paid back to you in full.
(Duree-e-Sameen by Hazrat Mirza Ghulam Ahmad,
translated to English by Waheed Ahmad, pp. 109-110)

Footnote by the Promised Messiah (may peace be on him):

“The word “earthquake” occurs repeatedly in God’s revelation. And He states that it would be a quak that would be a likeness of Doomsday. In fact, it should be called the Doomsday Quake to which the Surah al-Zilzal points. But, until now, I cannot apply this word of quake to its apparent meaning with certainty. It is possible that it is not a usual quake but another severe calamity that displays a Doomsday scenario whose likeness has not been seen during these times, and it brings a severe destruction upon the living and the buildings.

“However, if such an unusual Sign does not appear and the people do not clearly mend their ways, then under these conditions I will stand false. However, I have written it time and again that this severe calamity that God has likened to an earthquake has nothing to do with religious differences nor can this calamity visit someone for being a Hindu or a Christian. Nor by the fact that someone has not given his allegiance unto me. All these people are safe from this anxiety. However, one who may otherwise belong to any Faith, if he practises the committing of crimes and is seeped in sin and error and is an adulterer, murderer, thief, oppressor, unnecessarily evil-wisher, foul of tongue, and follows evil ways, he should fear it. And if he repents, then even he has no fear. And this calamity can pass away by the people being righteous and following the way of piety. It is not certain.”

(Duree-e-Sameen by Hazrat Mirza Ghulam Ahmad,
translated to English by Waheed Ahmad, pp. 127-128)

During his European tour of 1967, Hazrat Mirza Nasir Ahmad, the 3rd Caliph of the Promised Messiah, declared: “The Promised Messiah also prophesied that a

third world war of even bigger dimensions would follow the second. The two opposing Camps will clash with such suddenness that everyone will be caught unaware. Death and destruction will rain from the sky, and fierce flames shall engulf the earth. The colossus of modern civilization will tumble to the ground. Both the communist and the opposing blocks will perish in the process. Russia and its satellites on the one hand and the U.S and its allies on the other shall be destroyed, their might broken, their civilization ruined, and their system shattered. The survivors shall stand aghast and amazed at the tragedy... The end of the third world war will be the beginning of the triumph of Islam. People will accept its truth in large numbers and will realize that Islam alone is the true religion and that the emancipation of Man is to be won through the message of Muhammad alone (may peace and blessings of Allah be on him). But gentlemen, let us not forget that this prophecy, like all prophecies, is a warning and its fulfilment can be delayed or even averted provided man turns to his Lord, repents and mends his ways. He can yet avert divine wrath if he stops worshipping the false deities of wealth, power, and prestige, establishes a genuine relationship with his Lord, refrains from all transgression, does his duty to God and man, and learns to work for the true human welfare.”

Finale

Having suffered severe persecution for over 300 years, a miracle happened -Nero the emperor of Rome, became Christian. This triggered a mass conversion to Christianity, not only in Europe but also in the Middle East – Palestine, Lebanon, Syria, Iraq, Turkey, and Egypt, etc.

Hazrat Mirza Ghulam Ahmad (may peace be on him) published his epoch-making book, “Haqiqatul-Wahi”, in 1907 and declared that 300 years would not have passed before Islam-Ahmadiyya would become the predominant faith in the world. According to Hazrat Mirza Tahir Ahmad’s visions, Russia will overpower the USA in the next war - which will trigger the ultimate triumph of Islam.

The big question, however, is: Are we as Ahmadi Muslims ready to take up the cudgels? Less than 182 years are left-may be much less than that-for the Divine prophecies to be fulfilled.

The data below, taken from Google Search, shows the casualties in the wars, revolutions, earthquakes and plague.

Table 1: World War I Casualties

Country	Casualties	Country	Casualties
Germany	274,000	Italy	1,160,000
Turkey	233,000	Serbia	580,000
Russia	231,000	Romania	550,000
France	193,000	Bulgaria	390,000
Austo-Hungary	186,000	Brit Col	180,000

Britain+ Ireland	135,000	USA	120,000
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Table 2: World War II Casualties

Country	Casualties	Country	Casualties
USSR	24,000,000	Yugoslavia	1,000,000
China	19,500,000	Romania	830,00
Germany	7,700,000	Greece	830,000
Poland	5,600,000	Philippines	810,000
Indonesia	3,500,000	Hungary	580,000
Japan	2,850,000	France	580,000
India	2,100,000	USA	300,000
Indochina	1,250,000	British Empire+UK	460,000

Table 3: Korea, Vietnam & Ukraine War Casualties

Country	Military Casualties	Civilian Casualties
Korea	1,100,000 both sides 36,000 Americans	1.5-3,000,000
Vietnam	1,353,000 both sides 58,000 Americans	2,000,000 both sides
Ukraine	1,200,000 Russians 600,000 Ukrainians	Unknown

Table 4: Arab & Israel War Casualties

State	Entry	Losses
Egypt	1948	2,000
Israel	1948	6,373
Jordan	1948	1,000
Syria	1948	1,000

Sinai Campaign (1956)

State	Entry	Losses
Britain	1956	20
Egypt	1956	3,000
France	1956	10
Israel	1956	231

Six-Day War (1967)

State	Entry	Losses
Egypt	1967	10,000
Israel	1967	2,000

Jordan	1967	5,000
Syria	1967	1,000

Yom Kippur War (1973)

State	Entry	Losses
Egypt	1973	5,000
Iraq	1973	5,000
Israel	1973	2,688
Jordan	1973	1,000
Syria	1973	8,000

Gaza War (2024-25)

State	Entry	Losses
Palestine	2024	75,000
Israel	2024	5,000

Table 5: Iran-USA 2026 War Casualties

Country	Killed	Injured
Iran	3,468-6000	15,000-26,000
Lebanon	1,000-1,700	10,395
Iraq	119	370
Israel	56	543
USA	15	8959
UAE	13	227
Kuwait	10	118
Bahrain	3	42

Table 6: Earthquake, Plague & Bolshevik Revolution Casualties

Event	Year	Casualties	Other Losses
Bolshevik Revolution	1917-18	20 million to 60 million	7,000 mosques and churches demolished Czar & his family lined up and shot
San Francisco Earthquake	1906	Over 3,000 to 25,000	Four sq. miles of city center demolished
Kangra Earthquake	1905	35,000	Wide range of property losses
Quetta Earthquake	1935	35,000	Tremors felt for hundreds of miles

A Promise Fulfilled: Truth of the Promised Messiah and Mahdi

(may peace be on him)

Aneelah Kauser, Houston

The Ahmadiyya Muslim community believes that Hazrat Mirza Ghulam Ahmad (may peace be on him) came in the late 19th century as the Promised Reformer, as mentioned by both the Holy Quran and Ahadith, but the rest of the world does not know why we believe his claim.

To understand why we accept his declaration, one must realize that God has always sent reformers to nations to rekindle the original teachings of previous faiths after they had been forgotten. God sent prophets to lead people to the right path, but after they passed away, their tribes reverted to their old, sinful ways. God sent Hazrat Moses (may peace be on him) to the tribe of Bani Israel, but his tribe soon began to worship a golden calf, forgetting their prophet's teachings of the oneness of God (2:52). So, after the advent of various other prophets, God sent Hazrat 'Isa [Jesus Christ] (may peace be on him) as a reformer to bring back the original teachings of the Torah. Yet still, his people began to believe he was raised into Heaven and said he was the son of God. So finally, six hundred years later, God sent down the Holy Prophet Muhammad (may peace and blessings of Allah be on him) to lead Arabia on the right path (21:108), but after he passed away, the Muslims started fighting one another and created various sects with their concocted beliefs. This is why Allah sent the Promised Reformer, Hazrat Mirza Ghulam Ahmad (may peace be on him), to revive the True Islam through the system of Khilafat.

The Holy Quran says:

هُوَ الَّذِي بَعَثَ فِي الْأُمَمِينَ رَسُولًا مِنْهُمْ يَتْلُوا
عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ
وَالْحِكْمَةَ * وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ
مُبِينٍ

“He it is Who has raised among the Unlettered people a Messenger from among themselves who recites unto them His Signs, and purifies them, and teaches them the Book and wisdom, although they were before, in manifest misguidance” (62[Al-Jumu'ah]: 3).

This verse highlights how God has always sent prophets to help humans become righteous. But throughout history, we can see how, after the prophets pass away, people forget their teachings, creating the need for a Promised Reformer to revive the right path. Allah has sent down many non-law-bearing prophets to restore the original teachings of previous faiths. For example, 'Isa (may peace be on him) was actually not a law-bearing prophet (3:51 or 61:7). The Gospel that we see today was not given to him by Allah; in fact, most of it was written after his death by his disciples. Allah gave him something mentioned in the Holy Qur'an as the Injeel (Gospel of Jesus), but it was not a Holy Book like the Torah or the Qur'an; instead, the Injeel was a compilation of glad tidings that Hazrat 'Isa was meant to inform people of. Similarly, Hazrat Nuh (may peace be on him) was not given a holy book either, nor was the Promised Messiah (may peace be on him). Just like how Hazrat 'Isa (may peace be on him) came to restore the teachings of the Torah, the Promised Messiah (may peace be on him) came to restore the original teachings of Islam. This is why, in some ahādīth, it's mentioned that the Promised Messiah will be the “son of Mary.” This does not mean that Hazrat 'Isa will come back to live to reform Islam, but it means that in his similitude, the Promised Messiah (may peace be on him) will be a reformer just like Hazrat 'Isa (may peace be on him) was.

The Promised Messiah (may

peace be on him) himself said he was not here to bring a new religion and reiterated the importance of the Holy Quran, Sunnah, and Ahadith. He said, “An essential teaching for you is that you should not abandon the Holy Quran,” and “to cultivate true love for this Prophet of glory and majesty, [do] not give precedence to anyone over him.”¹ The Promised Messiah wrote this in his book, “Our Teaching,” proving how he did not come to bring a new faith, but to revive the Holy Prophet Muhammad's teachings of Islam. This is very similar to how Hazrat 'Isa (may peace be on him) came to revive the teachings of the Torah.

Once we have accepted that the Promised Messiah (may peace be on him) did not come to teach a new religion, nor did he claim to be a prophet equal to that Holy Prophet Muhammad (may peace and blessings of Allah be on him), we still must understand the exact conditions and signs that allow us to undeniably confirm that he is truly the Promised Reformer that the Prophet (may peace and blessings of Allah be on him) spoke of.

The first type of sign is about the general state of religion at the time of the Messiah's advent. Hazrat Mirza Bashir-ud-Din Mahmud Ahmad (may Allah be pleased with him) writes in his book “Invitation to Ahmadiyyat” that the Holy Prophet (may peace and blessings of Allah be on him) said, “The earth will be under the Romans,” and “Romans” in Islamic vocabulary means Christians. During the era of Hazrat Mirza Ghulam Ahmad (may peace be on him), it is clear that Christian nations were at the top of the world and were actively colonizing undeveloped nations. Even India was a British colony at that time, emphasizing the power of the Christian nations and proving that Hazrat Mirza Ghulam Ahmad (may

peace be on him) fulfilled this condition.²

Another condition that the Holy Prophet Muhammad (may peace and blessings of Allah be on him) mentioned hinted at the state of Islam:

“If faith were to ascend to the Pleiades,” meaning that when religion went astray, “a man from Persia would surely retrieve it.” Sahih al-Bukhari By Abū ‘Abdullāh Muḥammad bin Ismā‘īl alBukhārī, vol 2, p. 723, Printed at Lahore)

Hazrat Mirza Ghulam Ahmad (may peace be on him) fulfilled this hadith since he was of Persian descent and claimed to be the Reformer at a time when true Islam had “ascended,” or disappeared.

Another hadith states,

“A time will come upon my Ummah when nothing will remain of Islam except its name, and nothing will remain of the Qur’an except its script.” (Shuab ul-Iman by Abū Bakr Aḥmad bin al-Ḥussain al-Bayhaqī, vol 2, p. 311, printed at Beirut, Lebanon)

And in the past, we have seen that whenever these conditions have arisen (of a nation being lost from the true path of God), a prophet or messiah has always come to reform the people.

Another condition of the reformer was stated in a hadith:

“When you see the black banners coming from the East, then go to them, even if you have to crawl over snow, for indeed among them is the Khalīfatullāh, the Mahdi.” (Sunan Ibn-e-Majah by Abū ‘Abdullāh Muḥammad bin Yazīd Ibn Mājah al-Qazwīnī, vol 3, p. 452, Printed at Lahore)

The Holy Prophet (may peace and blessings of Allah be on him) clearly said that the Promised Reformer would not be from Arabia, but from the East. And Hazrat Mirza Ghulam Ahmad (may peace be on him) was from India, a country approximately 2,200 miles to the east of Arabia.

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

“By Him in Whose hand is my

soul, the son of Mary will surely descend among you; he will break the cross, kill the swine, and abolish the Jizya.” Sahih al-Bukhari by Abū ‘Abdullāh Muḥammad bin Ismā‘īl alBukhārī, vol 2, p. 508, Printed at Lahore)

Hazrat Mirza Ghulam Ahmad (may peace be on him) did just that: he symbolically broke the cross by proving that Hazrat ‘Isa (may peace be on him) died in Kashmir and not on the cross; he killed the swine, which was a figure of speech to mean the spiritual killing of a “greedy, dirty and annoying person-- an abomination;”³ and he ended religious wars by promoting the jihad of the pen instead of physical fighting.⁴ The Promised Messiah (may peace be on him) was the only one who broke the cross and proved that Hazrat ‘Isa (may peace be on him) did not die while being crucified in his book “Jesus in India.” For centuries, the entire world thought that Hazrat ‘Isa (may peace be on him) would be resurrected, and even some Muslims began to believe this until the Promised Messiah (may peace be on him) came to set the truth straight.

The Holy Prophet said, “How will you be when the son of Mary descends amongst you and is your imam among you,” [Sahih al-Bukhari 3449].

The Prophet (may peace and blessings of Allah be on him) explained that the Imam would be from among the Muslims, meaning he could not be Hazrat ‘Isa (may peace be on him) resurrected. So, when the Prophet referred to the future Messiah as the “son of Mary,” he meant that the Imam would be fulfilling a role similar to Hazrat ‘Isa in that they both sought to revive the teachings of the previous faiths.

The Holy Quran affirms,

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ

“Verily, Allah has conferred a favor on the believers by raising among them a Messenger from among themselves,” (3[Aal-e-‘Imran]: 165).

This verse illustrates that God has always sent messengers from

among the people rather than outsiders, so that others would be more likely to listen to them. This is what happened for the Promised Reformer, since he was born in India as a Muslim and started preaching to the Muslim people there.

The Promised Messiah (on whom be peace) said that Sheikh Ibn-e-Arabi had written that the Promised Messiah would be born a twin, the other twin being a girl ... Divine will be fulfilled all of this as the Promised Messiah (on whom be peace) was born a twin with a girl.”⁵ The Promised Messiah’s twin’s name was Jannat, but she passed away shortly after her birth.⁵

It was foretold that Islam would have “three centuries of greatness, then it would ascend back to heaven for a thousand years. (Sahih al-Bukhari by Abū ‘Abdullāh Muḥammad bin Ismā‘īl alBukhārī, vol 4, p. 311, Printed in India in conjunction with the Holy Quran, 86:2)

This brings the start of its revival to the 14th century of the Hijrah.”⁶ 14th century Hijra is from the year 1883 to 1979, and the Promised Messiah (may peace be on him) founded Ahmadiyyat in 1889, proving this statement correct.

And it was said that when the Messiah and Mahdi will come, a new means of transport would have come into use, and camels would be made redundant (Quran 81:5). The Holy Prophet (may peace and blessings of Allah be on him) himself also said, “The camel as a means of transport will be abandoned and people will not look to the camel with this intent.” This came true when camels were no longer utilized, and the railway was invented in 1853⁷ during the Promised Messiah’s lifetime, since he was born in 1835.^{2, 6}

An economic condition of the world mentioned was that at the time of the Promised Messiah (may peace be on him), “gold and silver would become abundant.” And we can see that this is true as a result of new, more efficient methods of mining these precious metals.²

The Holy Prophet (may peace and blessings of Allah be on him) also described the political

conditions of the time when the Messiah would come. He said,

“Iraq will refuse to share its produce and its prosperity. So will Syria, so will Egypt. And you [meaning Arab peoples] will become as divided and disunited as you were once.”

This has come true because these Muslim nations are “refusing to share their produce and wealth with the leading Muslim power. Arabs have been divided.”²

Another sign for proof of the truth of the Promised Messiah (may peace be on him) is the eclipse of the sun and moon. A very famous hadith states that,

“For our Mahdi, there are appointed two signs which have never manifested for any other claimant since the creation of the Heavens and the earth. They are that at his advent there shall occur an eclipse of the moon on the first of (It’s appointed nights), and an eclipse of the sun on the middle one of (It’s appointed days) and both will occur in the same month of Ramaḍān.” (Sunan Dar Qutni vol. 2, p. 65, Bab Safatus - Salatulkhusuf).⁸

This hadith contains a few conditions: first, that a lunar eclipse will occur on the 13th, 14th, or 15th day of the lunar calendar and secondly, that a solar eclipse will occur on the 27th, 28th, or 29th day of the lunar calendar. So, the first of the moon’s appointed nights would be the 13th, and the middle of the sun’s appointed day would be the 28th.⁸

When saying that the lunar and solar eclipses are signs that “have never manifested for any other claimant since the creation of the Heavens and the earth,” the Holy Prophet (may peace and blessings of Allah be on him) did not mean to say this literally, since astrology can prove that eclipses have occurred countless times during Ramadan ever since the Holy Prophet’s era. What the Holy Prophet Muhammad meant by this was that when the true Promised Reformer would come, he would be the first in that exact situation to claim that he was the

Mahdi. Before Hazrat Mirza Ghulam Ahmad, no one had ever claimed that he was the Promised Reformer during the signs of the lunar and solar eclipses.⁸

It doesn’t matter how often the lunar and solar eclipses have occurred during Ramadan, “Our aim is only to mention that from the time man has appeared in this world, solar and lunar eclipses have occurred as Signs only in my age for me [Mirza Ghulam Ahmad]. Prior to me, no one had these circumstances that on one hand he claimed to be Mahdi Mau’ūd (Promised Reformer).”⁹

Al-Hamdu Lillah, the prophecy of the eclipses came true in the month of Ramadan in 1894. The lunar eclipse occurred on the 13th of Ramadan and the solar eclipse occurred on the 28th of the same month of Ramadan.⁸

The Holy Prophet (may peace and blessings of Allah be on him) also explained the physical condition of the world when the Messiah would come. He said there would be many epidemics and on occasion, he described the diseases as Daba, which literally means a worm. Science proved this true because the plague is, in fact, the result of being bitten by a flea¹⁰. But by Daba, as the Prophet Muhammad prophesied, he did not only mean the plague, but he hinted at the appearance of many epidemics. Only in the twentieth century can we see the coming of Influenza (Spanish Flu), the Asian Flu, the Hong Kong Flu, the Swine Flu, the Russian Flu, and the Avian Flu¹¹. And most of these occurred during the Promised Messiah’s time.²

The Promised Messiah’s truth can be shown through these various prophesied conditions of the world and natural events, and it is clear that to understand his claim, we must look at the bigger picture of all these signs. These events (like the plague, the power of Christian nations, eclipses, and political disorder) have been common throughout history, but rarely have they all occurred together with someone claiming at that exact time

to be the Promised Messiah. When all these signs occur together, it must be of great importance.² However, some people won’t accept the Promised Messiah’s truth, even after hearing every sign. We should continuously pray to God to let the truth be shown to the disbelievers, and for their hearts to open up to the path of God.

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A Brief Overview of Islam: Insights from the Holy Qur'ān

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What Does the Quran Say? A Starting Point for Seekers

Many seekers—Muslim and non-Muslim alike—begin their journey into Islam by asking about Allah, the Prophet Muhammad (may peace and blessings of Allah be upon him), and the Holy Quran. Years ago, as a college student, I encountered such questions. With Allah's help and the guidance of my late father, Mohammad Abdul Sami Jadran, I was able to answer them—but I also realized how much more I needed to learn. Today, many Ahmadi Muslim youth and young adults may find themselves in a similar position: gently guiding others through these foundational questions.

This article offers a brief overview of Islam through selected verses of the Holy Quran—touching on the purpose of religion, the role of prophets, the Six Articles of Faith, and the Five Pillars of Islam. Each verse is presented in a simple, heartfelt way to encourage reflection and conversation. The goal is to inspire Ahmadi Muslim youth, young adults, and newcomers to use this guide as a gentle tool for teaching, sharing, and deepening understanding. May it serve as a starting point—a spark that encourages hearts to open the Holy Quran, read with wonder, and continue the journey of discovery with love, humility, and faith.

As the Holy Quran declares:

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is a perfect Book; there is no doubt in it; it is a guidance for the righteous. (2[Al-Baqarah]: 3)

Revealed over twenty-three years through Angel Gabriel ('Alaih-is-Salām), the Quran was sent to Prophet Muhammad (may peace and blessings of Allah be on him) beginning in the Cave of Hira and concluding in Dhul-Hijjah, the year of his passing.

Allah Ta'ala - The Living God

Our Lord shared His name and attributes in many verses of the Holy Quran. Here are a few verses, with many more to be found in the Holy Quran.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ - الرَّحْمَنُ

الرَّحِيمِ - مُلِكِ يَوْمِ الدِّينِ -

In the name of Allah, the Gracious, the Merciful. All praise belongs to Allah, Lord of all the worlds. The Gracious, the Merciful. Master of the Day of Judgment. (1[Al-Fatihah]: 1-4)(1)

The Purpose of Religion

وَأَنزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيِّمًا عَلَيْهِ فَاحْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ. لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا. وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِّيَبْلُوَكُمْ فِي مَا آتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ. إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ.

And We have revealed unto thee the Book comprising the truth and fulfilling that which was revealed before it in the Book, and as a guardian over it. Judge, therefore, between them by what Allah has revealed, and follow not their evil inclinations, turning away from the truth which has come to thee. For each of you We prescribed a clear spiritual Law and a manifest way in secular matters. And if Allah had enforced His will, He would have made you all one people, but He wishes to try you by that which He has given you. Vie, then, with one another in good works. To Allah shall you all return; then will He inform you of that wherein you differed. (5[Al-Ma'idah]: 49)

Islam: The Religion of Peace

“Islam is the name given by God Almighty to the true religion – revealed by Him. Islam is an Arabic word. Literally, the word Islam means ... submission; surrender of one's Will; and to be in amity and concord with the Will of Allah. The significance of the name Islam is the attainment of a life of perfect peace and eternal happiness through complete surrender to the Will of God.” (Welcome to Ahmadiyyat, The True Islam, p. 32).

The Role of Prophets and the Holy Prophet Muhammad (Ṣallallahu 'Alaihi Wa Sallam)

Prophet Muhammad (may peace and blessings of Allah be upon him) is the final law-bearing prophet,

tasked with conveying Allah's message and serving as a model for righteous living. Before him, many prophets were sent to deliver the word of God to their respective peoples.

Verses from the Holy Quran:

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ - وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا.

Muhammad is not the father of any of your men, but he is the Messenger of Allah and the Seal of the Prophets; and Allah has full knowledge of all things. (33[Al-Ahzab]: 41)

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَآمَنُوا بِمَا نُزِّلَ عَلَى مُحَمَّدٍ وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ

But as for those who believe and do good works and believe in that which has been revealed to Muhammad — and it is the truth from their Lord — He removes from them their sins and improves their condition. (47[Muhammad]: 3)

The Six Articles of Faith in Islam

The articles of the faith in Islam are Unity of God, His Angels, His Books, His Prophets, The Last Day, and Divine Decree. Here are a few verses that share about it.

1. Unity of God:

قُلْ هُوَ اللَّهُ أَحَدٌ - اللَّهُ الصَّمَدُ - لَمْ يَلِدْ وَلَمْ يُولَدْ - وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ.

Say, He is Allah, the One and only; Allah, the Independent and Besought of all. He begets not, nor is He begotten; And there is none like unto Him. (112[Al-Ikhlās]: 2-5)

2. His Angels:

الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَكِئَةِ رُسُلًا أُولَىٰ أَجْنَحَةٍ مَّتَنَّى وَثَلَّثَ وَرَبَعَ - يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ - إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ.

All praise belongs to Allah, the Maker of the heavens and the earth, Who employs the angels as messengers, having wings, two, three, and four. He adds to His creation whatever He pleases; for Allah has power over all things. (35[Fāṭir]: 2)

His Books:

قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِن رَّبِّهِمْ - لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ - وَنَحْنُ لَهُ مُسْلِمُونَ.

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

3. His Prophets:

إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَىٰ نُوحٍ وَالنَّبِيِّينَ مِن بَعْدِهِ - وَأَوْحَيْنَا إِلَىٰ

إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَعِيسَىٰ وَأَيُّوبَ وَيُوسُفَ وَهَارُونَ وَسُلَيْمَانَ - وَآتَيْنَا دَاوُدَ زَبُورًا.

Surely, We have sent revelation to thee, as We sent revelation to Noah and the Prophets after him; and We sent revelation to Abraham and Ishmael and Isaac and Jacob and his children and to Jesus and Job and Jonah and Aaron and Solomon, and We gave David a Book. (4[An-Nisa]: 164)

4. The Last Day:

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ آمَوَاتًا فَأَحْيَاكُمْ - ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ.

How can you disbelieve in Allah? When you were without life, He gave you life, and then He will cause you to die, then restore you to life, and then to Him shall you be made to return. (2[Al-Baqarah]: 29)

5. Divine Decree:

مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ - سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِن قَبْلُ - وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَّقْدُورًا.

There can be no hindrance for the Prophet with regard to that which Allah has made incumbent upon him. Such indeed was the way of Allah with those who have passed away before — and the command of Allah is a decree ordained — (33[Al-Ahzab]: 39)

Insights From a Friday Sermon

On March 25, 2011, during a Friday Sermon, Hazrat Khalifatul-Masīḥ V (may Allah support him with His mighty help) discussed the "Compelling Beauty of the Holy Qur'an." His Holiness shared: "The Qur'an discloses that the Unity of God does not mean merely that we should not worship idols, or human beings, or animals, or the elements, or heavenly bodies or Satans, but that the Unity of God has three stages. The first stage of the Unity of God is for the common people who desire to be delivered from the wrath of God Almighty. The second stage is for those who desire to be closer to God than the common people. The third stage is for those special ones who desire to achieve closeness to perfection" (Friday Sermon of Hazrat Khalifatul-Masīḥ V (may Allah be his Helper): Compelling Beauty of the Holy Qur'an, 2011).

The Five Pillars of Islam

The Five Pillars of Islam are Kalima, Prayer, Fasting, Zakāt, and Hajj. Here are a few verses from the Holy Quran regarding them.

a. Declaration of Faith (Kalima Shahada):

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

I bear witness that there is none worthy of worship except Allah. He is One and has no partner. And I bear witness that Muhammad is His Servant and Messenger.

b. Prayers (Salat):

اقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُسْرِكِينَ.

[...] observe Prayer, and be not of those who

associate partners with God. (30[Ar-Rum]: 32)

c. Charity (Zakat):

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ.

And observe Prayer and give the Zakāt and obey the Messenger, that you may be shown mercy.’ (24[An-Nur]: 57)

d. Fasting (Ṣaum):

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ.

O ye who believe! Fasting is prescribed for you, as it was prescribed for those before you, so that you may become righteous. (2[Al-Baqarah]: 184)

e. Pilgrimage (Hajj):

وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكْ بِي شَيْئًا وَظَهِّرْ بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ

And remember the time when We assigned to Abraham the site of the House and said, ‘Associate not anything with Me, and keep My House clean for those who perform the circuits, and those who stand up and those who bow down and fall prostrate in Prayers. (22[Al-Hajj]: 27)

High Status of Prophet Muhammad (Ṣallallahu ‘Alaihi Wa Sallam)

Explaining the high status of the Holy Prophet (may peace and blessings of Allah be upon him), the Promised Messiah (‘Alaih-is-Salām) writes: “The Holy Prophet (peace and blessings of Allah be upon him) surpassed all other Prophets in all noble traits—purity of heart, clear conviction, chastity, modesty, veracity, fairness, trust, and love and devotion to God—and he was the best, most complete, the most exalted, most distinct, and purest of all the Prophets. That is why, of all the Prophets, the Holy Prophet (may peace and blessings of Allah be upon him) was blessed the most by God with the perfume of special perfections. His heart was more magnanimous, more pure, more innocent, more enlightened, and more loving than anyone before or after him. That is why it [his heart] was deemed fit to receive the divine revelation that is more powerful, more complete, more exalted, and more perfect than all the past or future revelations, and is the biggest and widest mirror to manifest the divine attributes” [Surma-e-Chashm-e-Aryah (Guidance for the Aryas), Ruhani Khazā’in, vol. 2, p. 71-footnote]. Retrieved from “The Finality of Prophethood” at Alislam.org.

The Holy Qur’ān says in Surah Al-Ahzab:

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

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

Khilafat and Successorship

The Holy Qur’ān promised successors in the earth:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا - يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا - وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الْفَاسِقُونَ -

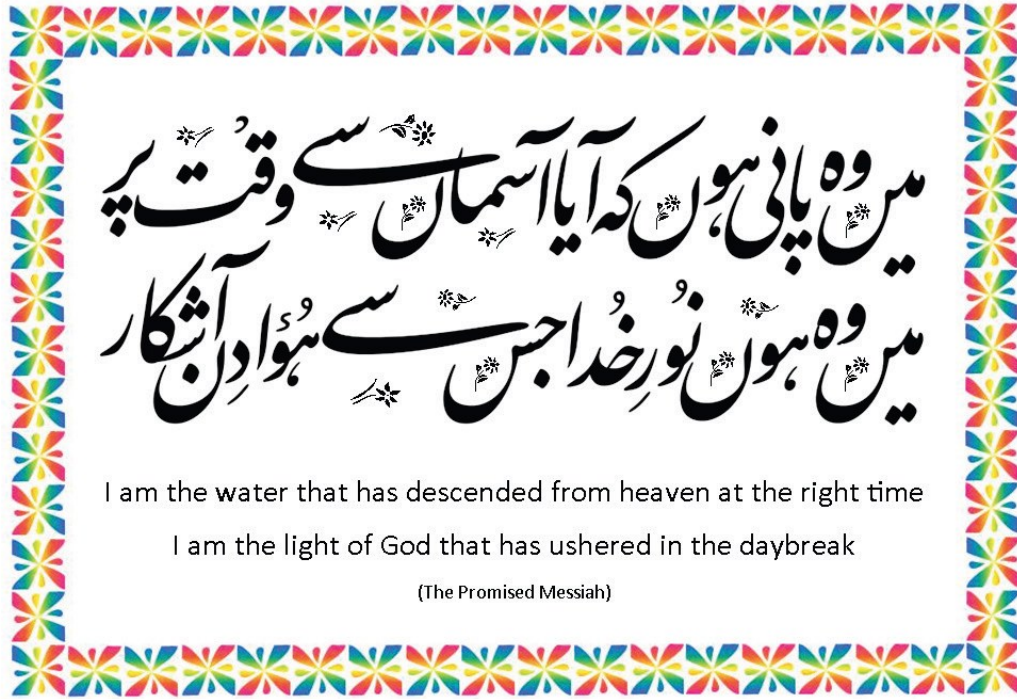
Allah has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors from among those who were before them; and that He will, surely establish for them their religion which He has chosen for them; and that He will, surely give 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 rebellious. (24[An-Nur]: 56)

Name of the Guided Khulafā

The four righteous successors (Caliphs) of Islam after the Holy Prophet Muhammad (may peace and blessings of Allah be upon him) are: Hazrat Abu Bakr al-Ṣiddiq, Hazrat ‘Umar ibn al-Khaṭṭāb, Hazrat ‘Uthmān ibn ‘Affān, and Hazrat ‘Alī ibn Abī Ṭālib (may Allah be pleased with them). In-depth accounts of their lives and legacies are available on the official website of the Ahmadiyya Muslim Community: alislam.org.

A Note of Hope

This humble contributor also submitted an article titled “A Brief Overview: Hazrat Mirza Ghulam Ahmad (‘Alaih-is-Salām) and the Ahmadiyya Movement in Islam,” published in the March–April 2025 issue of The Ahmadiyya Gazette USA Online. May it serve the cause of Tabligh, and may Allah grant acceptance and success in our shared mission to spread the message of peace and Islam Ahmadiyyat. May He keep our hearts forever attached to Ahmadiyya Khilafat. It is my prayer that this brief guide may serve as a steppingstone for reflection, conversation, and deeper understanding, especially among youth, newcomers, and those seeking clarity. May it gently encourage hearts toward truth, and minds toward the light of divine wisdom. Āmīn.



The Miraculous Spread of Ahmadiyyat During the Life of the Promised Messiah (may peace be upon him) In the words of the Promised Messiah

Syed Sajid Ahmad

More than a century and quarter of a century ago, forty blessed souls pledged allegiance to Hazrat Mirza Ghulam Ahmad of Qadian, the Promised Messiah and Mahdi (may peace be upon him) laying the foundation of the Ahmadiyya Muslim Community. During the life of the Promised Messiah, may peace be upon him, this Community observed a phenomenal growth. The Promised Messiah (my peace be upon him) occasionally mentioned the number of his beloved Community in his writings and speeches, showing how the Community grew from the meagre number of forty to more than four hundred thousand members, in nineteen years, in the face of the storms of opposition, during the life of the Promised Messiah (peace be upon him).

The Ahmadiyya Muslim

Community was founded on March 23, 1889, in Ludhiana with the oath of allegiance of forty people. Its numbers had increased to the extent in 1891 that seventy-five people attended the first annual gathering of the Community, and the attendance at the following year's gathering was estimated at five hundred. By the end of 1902, a hundred thousand people had joined the Community. In 1902, the Promised Messiah (may peace be upon him) said,

Our community, which has reached 100,000 by now, all are brothers to each other. (Malfuzat (Urdu), October 4, 1902, Vol. 3, p. 396)

On another occasion in the same year, the Promised Messiah (may peace be upon him) said:

In the western and northern countries, where we do not know even three men, there are more than nine hundred members according to the census, and the community has now grown to more than a hundred thousand. (Malfuzat (Urdu), November 7, 1902, vol. 4, p. 185)

In another gathering in the same year, the Promised Messiah (may peace be upon him) said,

Prior to these three years, our community numbered only a few hundred and now, in these three years, it has grown to more than a hundred thousand. (Malfuzat (Urdu), 28 November 1902, vol. 4, p. 237)

Calculations show that these three years were such that the number of members increased more than twice every year. It is as if there were some years during the time of the Promised Messiah (may peace be upon him) when the community increased more than twice every year. It seems that this period extended from the years 1900 to 1903, as is evident from the following two references. In 1903, the Promised Messiah, may peace be upon him, said,

The numbers have increased here beyond a hundred and fifty thousand. (Malfuzat (Urdu), January 3, 1903, vol. 4, p. 358)

Several months later in the same year, the Promised Messiah (may peace be upon him) said:

At present, the population of our community is about three hundred thousand. (Malfuzat (Urdu), July 5, 1903, vol. 6, p. 40)

The continuing growth following this period is evident from the following references.

In 1904, the Promised Messiah (may peace be upon him) said,

I was a lonely man lying in a state of obscurity in Qadian, which is a deserted village, but after that, ten years had not yet passed that people turned to me in accordance with the revelation from the Almighty God. And people started helping me with their wealth, so much so that now there are more than two hundred thousand such people who have pledged allegiance to me. (Lecture, Lahore (Urdu), September 3, 1904, p. 46)

In the same year, the Promised Messiah (may peace be upon him) reiterated:

When the sign of doom appeared and thousands of lives were lost in the Punjab and a terrible shaking struck

the country, then people came to their senses and within a short period of time about two hundred thousand people pledged allegiance and continue to pledge allegiance in force because the plague has not yet stopped its attack. (Lecture Sialkot (Urdu), November 2, 1904, p. 49)

In 1905, the Promised Messiah (may peace be upon him) said,

There will be two parties who will enter this community; the existing Muslim, who has been named the first ones, about three hundred thousand of them have entered this community by now. And, the other, new Muslims, who will enter Islam from other nations, that is, from Hindus and Sikhs, and from Christians from Europe and America, and many from them too have entered this Community and many continue to join this Community. (Baraheen-e-Ahmadiyya, Part V, p. 82. The Promised Messiah (may peace be upon him) started writing this book at the end of 1905.)

In the same year, the Promised Messiah (may peace be upon him) said,

I thank God Almighty today that either there was a time when I came to this city and left here, only a few people were with me and the number of my community was very small, or the time now, that you see that there is a large Community with me and their number has reached three hundred thousand and is progressing day by day and will surely reach millions. (Lecture Ludhiana (Urdu), 4 November 1905, p. 2)

Today, 137 years later, by the grace of Allah, we have seen with our own eyes, and continue to see, how

grandiosely and gloriously this prophecy has come true. Now, it is not a hearsay as in earlier times, but the ease of travel, the abundance of means of communication and the convenience of Muslim Television Ahmadiyya (MTA) have made it a sight to behold.

In the same speech, the Promised Messiah (may peace be upon him) further said,

I thank God who has sent me, that in spite of the evil and storm that rose against me, and whose root and origin arose from this city and then reached Delhi, He has brought me safe and whole out of all the storms and tribulations, and He brought me into this city in such a state that more than three hundred thousand men and women are among my followers, and not a month goes by that two thousand, four thousand, and sometimes five thousand do not join this Community. (Lecture Ludhiana (Urdu), November 4, 1905, p. 10)

The Promised Messiah (may peace be upon him) said in 1906:

It is a matter of gratitude to me that at my hands about four hundred thousand people repented of their sins and polytheism, and a group of Hindus and the British also embraced Islam. (Tajalliyat-i-Ilahiyyah (Urdu), March 1906, p. 5)

In 1907, the Promised Messiah (may peace be upon him) said,

Now there are more than three hundred thousand people in my community. (Qadian ke Arya or Ham (Urdu), 20 February 1907, p. 6)

Thus, the Promised Messiah (may peace be upon him) saw with his own eyes during his life that his community had grown from forty to four hundred thousand, which is a thousand-fold increase.

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 Barah'in-e-Ahmadiyya 1-2	براین احمدیہ ۱، ۲
RK1.3 Barah'in-e-Ahmadiyya 3	براین احمدیہ ۳
RK 1.4 Barah'in-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	نُور الحق اول و دوم
RK8.2 The Conclusive Argument	اتمام الحُجۃ
RK8.3 The Reality of Khilāfah	سِرُّ الخلافۃ
RK9.1 N/A	انوار اسلام
RK9.2 Favours of the Gracious God	مِثْنُ الرَّحْمَنِ
RK9.3 N/A	ضیاء الحق
RK9.4 The Light of the Holy Quran 1-2	نُور القرآن اول و دوم
RK9.5 The Criterion for Religions	معیار المذاهب
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	انجام آتھم
RK12.1 The Shining Lamp	سراج 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	کتاب البریہ
RK13.3 The Message or A Cry of Anguish	البلاغ

RK13.4 The Need of the Imam	ضرورۃ الامام
RK14.1 N/A	نجمِ الہدای
RK14.2 A Hidden Truth	راہِ حقیقت
RK14.3 The Truth Unveiled	کشف الغطاء
RK14.4 N/A	ایام الصُّلح
RK14.5 The True Nature of Mahdi	حقیقتِ المہدی
RK15.1 Jesus in India	مسیح ہندوستان میں
RK15.2 Star of the Empress	ستارہ قیصرہ
RK15.3 N/A	تربیاتی 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	اعجاز 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	نزول 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	اعجاز احمدی
RK19.4 A Review of the Debate Between Batalavi and Chakrhalavi	ریویو برمباحثہ بٹالوی و چکڑالوی
RK19.5 Bounties of the Gracious God	موابہبُ 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 Ahmadis 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 Barah'in-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	پیغام صلح

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-Sihhat.....	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 rd)	
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 th 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 st 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

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. 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.