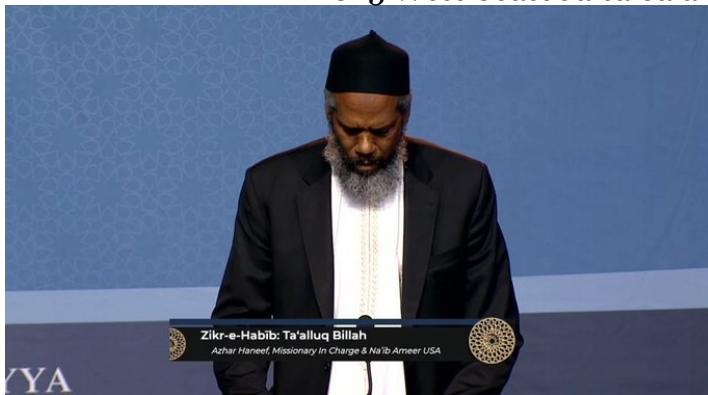


The Ahmadiyya GAZETTE ONLINE USA

February 2026



Sahibzadah Mirza Maghfoor Ahmad, Amir Ahmadiyya Muslim Community USA, presiding at the 2025 West Coast Jalsa Salana (Annual Convention).



Azhar Haneef, Missionary In-Charge USA, speaking at the 2025 West Coast Annual Convention.



Dr Nasim Rehmatullah and Dr. Hamidur Rahman presiding at the 2025 West Coast Annual Convention.

Ahmadi Muslims all over the country gathered in their mosques for Tahajjud to welcome the new year.
Below: Views from two chapters.



Harrisburg PA



South Virginia Chapter, Virginia.



AHMADIYYA
MUSLIM COMMUNITY
United States of America

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

Ahmadiyya Gazette Online

United States of America

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Naveed Malik, Silver Spring.

Online Gazette: Hammad Malik. Jaleel Akbar.

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Lajna Contact: Syeda Bushra Sultana Ahmad

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The Ahmadiyya Gazette USA

Bait-ur-Rahman, 15000 Good Hope Road,

Silver Spring, MD 20905

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

E-mails: gazette@Ahmadiyya.us

Publications@Ahmadiyya.us

Acronyms for salutations used in this publication

S.a./s: Ṣallallahu 'Alaihi Wa Sallam
(may peace and blessings of Allah be upon him)

A.s./a: 'Alaih-is-Salām

R.a.: Rađiyallāhū 'Anhu/'Anha
(may Allah be pleased with him/her)

R.h.: Raḥimahullāhū Ta'ālā
(may Allah shower His mercy on him)

A.b.a.: Ayyadahullāhū Ta'ālā Bi-Naṣrihil-'Azīz
(may Allah support him with His mighty help)

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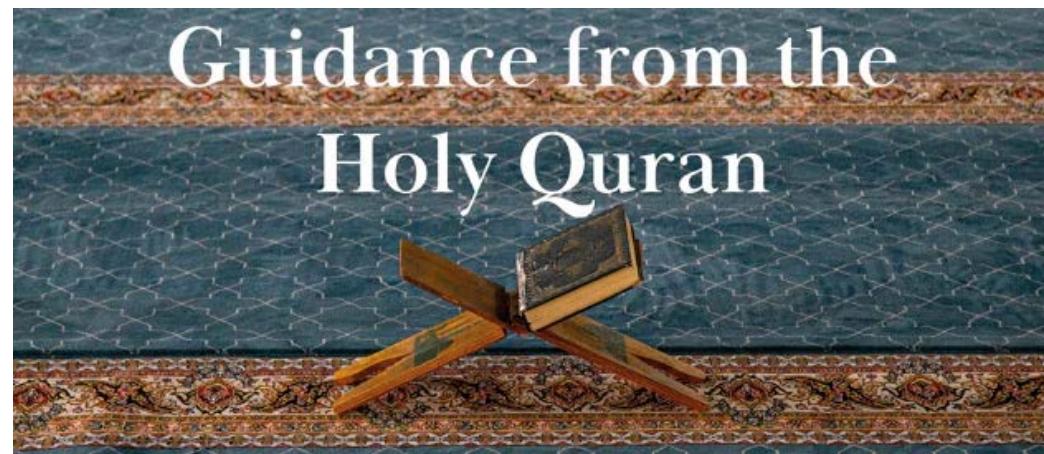
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Verse numbers in the references from the Holy Qur'ān count Tasmiya at the beginning of a chapter as the first verse.

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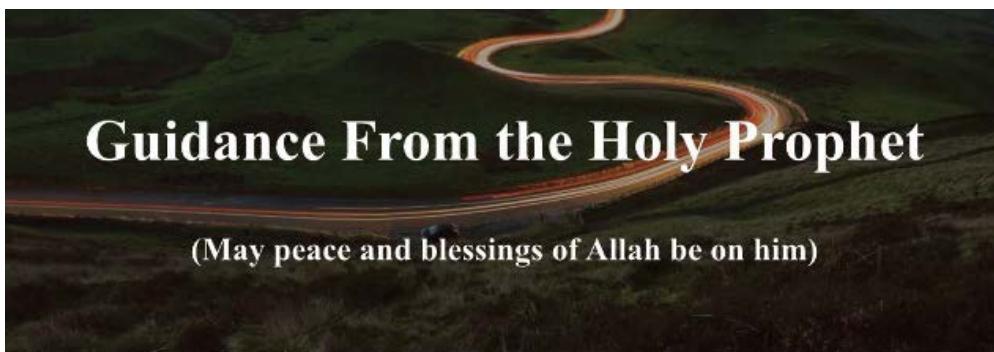
O Messenger! Convey to the people what has been revealed to thee from thy Lord

يَا أَيُّهَا الرَّسُولُ بَلْغُ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْكُفَّارَ

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

وَلَئِنْ كُنْتُمْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَا عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

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



عُقْبَةُ بْنُ عَمْرُو الْأَنْصَارِي قَالَ: قَالَ رَسُولُ اللَّهِ: مَنْ ذَلَّ عَلَى خَيْرٍ فَلَهُ مِثْلُ أَجْرِ فَاعِلِهِ.

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

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ قَالَ: مَنْ دَعَا إِلَى هُدَىٰ، كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أَجْوَرِ مَنْ تَبَعَهُ، لَا يَنْفَعُ ذَلِكَ مِنْ أَجْوَرِهِمْ شَيْئاً، وَمَنْ دَعَا إِلَى صَلَالَةٍ، كَانَ عَلَيْهِ مِنَ الْإِنْثِمِ مِثْلُ آثَامِ مَنْ تَبَعَهُ، لَا يَنْفَعُ ذَلِكَ مِنْ آثَامِهِمْ شَيْئاً.

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

عَنْ سَهْلِ بْنِ سَعْدٍ: أَنَّ رَسُولَ اللَّهِ قَالَ: فَوَاللَّهِ لَأَنْ يَهْدِي اللَّهُ بِكَ رَجُلًا وَاحِدًا خَيْرٌ لَكَ مِنْ حُمْرِ النَّعْمَ.

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



Guidance from the Promised Messiah

(May peace be on him)

Branches of the Work of Promoting Truth and Propagation of Islam

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

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

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

THE THIRD BRANCH of this operation consists of visitors, travelers, and those who journey in search of truth, and those who come for other various reasons, [all of] whom—having obtained tidings of this heavenly undertaking—regularly come to visit, inspired by their

respective motives. This branch, too, is in equal growth and expansion. Although it is somewhat less on certain days, there are other days wherein this activity picks up with the utmost zeal. Accordingly, during the past seven years, a little over 60,000 guests must have come. Only God Almighty has knowledge of the extent to which those among them who were ready and willing obtained spiritual benefit, resolution of their challenges, and removal of their weaknesses through the means of discourse. Nevertheless, there is absolutely no doubt that this approach, consisting of these verbal explanations that were given—or are being given—in reply to the questions of inquirers, or whatever is expounded on my part as is appropriate for the time and occasion, is proven in some cases to be far more beneficial and effective and quicker to permeate the hearts in comparison with literature. This is the very reason that all Prophets viewed this method with respect, and with the exception of the Word of God Almighty—which was propagated in a specific manner, indeed being committed to writing—all remaining sayings of the Prophets were disseminated as verbal discourses upon their respective occasions.

This indeed was the general rule of the Prophets that, much like judicious orators during times of need, they would strengthen by the Spirit-deliver addresses in various assemblies and gatherings suitable to the occasion. However, they spoke not like the orators of this age, who merely showcase their wealth of knowledge through their lectures, or whose intent is to ensnare some simpleton to follow them through their spurious logic and sophistic arguments, thereby making him even more worthy of hell than they are. On the contrary, Prophets spoke with the utmost simplicity and poured into the hearts of others that would spring forth from their own heart. Their sacred words would flow at the exact point and precise time of need, and they would not recite to their audience in the manner of amusement or fiction. Rather, seeing them sick and suffering from diverse spiritual afflictions, they would

admonish them as a type of cure or would dispel their doubts with irrefutable arguments. The words in their discourse were few, but plentiful in meaning. Hence, this is precisely the rule observed by this humble one, and the door to dialogue always remains open in conformity with the aptitude of the visitors and travelers, tailored to their needs and with regard to their spiritual maladies. To ward off evil by marking it as a target and shooting it with the necessary arrows of admonition, and to restore deteriorated morality to its true shape and position by treating it like a limb dislocated from its joint, is a cure that requires being face-to-face in the presence of the sick and is not possible in any other setting.

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

Who can point out the existence anywhere else of this large a community, which had grown beyond even 10,000 in number—and with perfect conviction, humility, self-sacrifice, and absolute effacement—that would lay prostrate at the threshold of the Prophet Day and night in order to attain truth and seek righteousness? No doubt, Moses also had a community, but as to how and to what extent it was rebellious, disobedient, and distant and detached from spiritual fellowship and the right path, is a well-known matter to

scholars of the Bible and students of Jewish history. However, the community of the Holy Prophet, peace and blessings of Allah be upon him, had developed such unity and spiritual solidarity in the path of their Chosen Messenger that it actually became like one limb [of the same body] from the perspective of Islamic brotherhood.

The light of Prophethood had so permeated their daily routines and lives—inside and out—that it was as if they were all mirror images of the Holy Prophet, peace and blessings of Allah be upon him. Accordingly, this tremendous miracle of inner transformation, through which vulgar idol worshippers progressed to the point of perfect worship of God—and through which those constantly submerged in worldly affairs forged such a bond with the True Beloved that they shed their blood without hesitation in His way as though it were water—was actually the result of sincerely living their lives in the company of a true and perfect Prophet. Hence, it is upon this very basis that this humble one has been appointed to uphold this movement, and desires that the *Silsila* [spiritual chain] of those who keep companionship be expanded even wider—such people staying day and night in fellowship as those who carry the passion to strengthen their faith, love, and conviction—and that the kinds of light that have been manifested upon this humble one be manifested upon them, and that the *dhaaq* [spiritual perception] that has been conferred upon this humble one be conferred upon them, so that the light of Islam may spread all over the world and the dark stain of disgrace and humiliation be wiped off the forehead of Muslims. Giving this very glad tiding, the Lord God sent me and said:

جزام کے وقت تو زدیک رسید و پائے مہمیاں بر منار بلند تر حکم افتاد

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

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

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

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

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

He also said:

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

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

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

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



Hazrat Khalifatul-Masih IV gave these special instructions during his Friday Sermon delivered at Zurich on September 27, 1985:

“Jamā‘at should give special attention to the task of Tabligh. If we miss this opportunity, we may not be able to make up because such opportunities are given once in a while.”

“Time and again I bring the attention of the Jamā‘at to the fact that God is removing the obstacles in our progress. So, avail this opportunity and give Tabligh its due. It needs aspiration and prayer. Make Tabligh the mission of your life; only then you can be successful.”

“Every Ahmadi Muslim should take part in Tabligh with prayers and should feel like a woman who is childless and feels impatient to have children. Then look how she receives the blessings of God.”

“The divine plan is working to increase and spread this Jamā‘at. As such, it is the duty of the Jamā‘at to join hands with this divine plan. Those who hesitate to take any step would be condemned as opponents. Take some steps in this direction and the blessings of God will overtake you.” (The Ahmadiyya Gazette, USA, November 1985, p. 5)

“Do not forget that preaching is the foremost duty of each and every member, old or young, man or woman. My message to you all is to leave no stone unturned in discharging this obligation... To the best of your ability, continue marching ahead in all sincerity, prayers, courage, and perseverance and having perfect confidence in the assistance of Allah.”

“Every evening before going to bed, make it a point of duty to do self-reckoning to assess the amount of effort made that day in conveying the Message of Allah.” (Message to 1985 Annual Convention of Sweden Jama‘at)

“It is a must for every Ahmadi Muslim to become Dā‘ī ilallāh and embark on the task of preaching Islam with full determination, trust in Allah and earnest prayers. I am not prepared to tolerate any slackness in this respect. Such opportunities are not presented again and again in the lives of the nations. This is the time for treading in the footsteps of the Companions of the Holy Prophet, peace be on them all.”
(Message to 1985 Annual Convention of Surinam Jama‘at)

“The point towards which I have drawn your attention over and over again, and will continue doing so, is your duty of calling people back to Allah. Every Ahmadi, whether young or old, man or woman, should exert fully in casting away all sorts of hesitations in making people join the fold of Islam.”

“It is prayer and prayer alone which is all the more necessary for success in preaching than knowledge. In all phases of our lives, in difficulties and needs, prayer proves to be our main support. Impossibilities turn into possibilities and it is through prayers that our actions are blessed and the helpless and the weak become powerful and achieve successes.” (Message to 1985 Annual Convention of Malaysia Jama‘at) (The Ahmadiyya Gazette, USA, January/February 1989, p. 6)



After reciting the Tashahhud, Ta'awuz and Surah al-Fatihah, Hazrat Khalifatul-Masih V (may Allah be his Helper) recited verse 126 of Surah an-Nahl:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمُوعِظَةِ الْحَسَنَةِ وَجَادِلُهُمْ بِالْقَيْرَى هِيَ أَحْسَنُ إِنَّ رَبِّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

The translation of this verse is: "Call unto the way of thy Lord with wisdom and goodly exhortation and argue with them in a way that is best. Surely, thy Lord knows best who has strayed from His way; and He knows those who are rightly guided." (The Holy Quran, 16:126)

In this verse and in various other verses of the Holy Quran, wherever Allah the Almighty has instructed us to do Tabligh [propagating the true message of Islam], He

has guided us to preach in the best manner, and He has instructed us to advise people so that it may impact and benefit them. The efforts of those who propagate the message in accordance with this always bear fruit and yield results. By the grace of Allah, the Almighty, they achieve success to a great extent. Thus, you should always remain mindful of this principle.

The Principles, Conditions, and Etiquette of Tabligh

Nowadays, due to social media, people assume that propagation has become very easy. Those who are passionate about preaching try to engage in it with great enthusiasm. There are others who even go to public

places in countries where this is permitted – it is not permitted in Pakistan, etc., where we are not allowed to engage in any Tabligh activity. These individuals, who are passionate about propagating the message, go to these places and fulfil their desire. This is a good thing; however, Tabligh also has certain conditions and etiquette that you should always bear in mind. Otherwise, it can be counterproductive, just as Allah the Almighty has also outlined in this verse.

Therefore, you must understand this before preaching, because some individuals leave a negative impact through their preaching. Instead of having a positive impact, it has a negative impact, and at times, non-Ahmadi are given the opportunity to raise objections against the Jamā‘at and its teachings – objections that are completely baseless.

The Ahmadiyya Muslim Jamā‘at Speaks With Wisdom and Reason

Then there are some who are new to the field of preaching and believe that they possess strong arguments. But when they are unable to present any strong arguments and are unable to convince the opponents, they fall into despair. However, there is no need for despair. By the grace of Allah, the Almighty, we have all the arguments. It is another matter whether a person himself does not understand them or is unable to articulate them.

By the grace of Allah the Almighty, the Ahmadiyya Muslim Jamā‘at speaks with wisdom and reason, and it does so in accordance with the teachings of Allah the Almighty, which He bestowed upon the Holy Prophet (may peace and blessings of Allah be on him) in the Holy Quran and upon which the Holy Prophet acted himself.

Thus, you should always remain mindful of the fact that if we are going to engage in preaching, we must do so in the best manner. On one occasion, the Promised Messiah gave very important guidance regarding Tabligh. He states:

“I was asked: What should be done to spread the teachings of Islam in America and Europe? Is it appropriate for some English-speaking Muslims to go to Europe and America and, through preaching and public speaking, make the objectives of Islam known to the people there?”

If a person knows the language, should they go out and preach? The Promised Messiah (may peace be on him) continues, “Generally, I will never answer this question with a simple ‘yes.’”

This is an especially important point. The Promised Messiah (may peace be on him) explained that merely knowing English – or any other language – does not in itself give one religious knowledge. There are many other essential requirements. One must increase their knowledge, as I have already stated.

Complete, Knowledgeable, and Detailed Answers Should be Given

Even in various places here, people do engage in preaching, but they are not always able to give complete, knowledgeable, and detailed answers to the objections raised by opponents. The same issue appears on social media, as I have already mentioned.

Thus, before any caller unto Allah or anyone who has a passion for propagating the message sets out in this endeavor, they must increase their own knowledge. Gather the common objections that are raised, the answers to which can generally be found in the Jamā‘at’s literature. If an answer is not there, then contact the Tabligh team operating in that country and learn from them. Among them are people who possess knowledge, from whom assistance can be sought.

As the Promised Messiah said: “I will never answer this with a simple ‘yes.’” Then he further states:

“I do not consider it appropriate at all that such people who are not fully acquainted with the teachings of Islam, who are completely unaware of its highest excellences, who are not thoroughly equipped to answer the critiques and objections of this era, and who are not taught by the Holy Spirit [...].”

This, too, is a very essential requirement: that a person who preaches should be taught by the Holy Spirit and should have a living connection with Allah.

The Promised Messiah states: “How can such people go as our representative?” This is not acceptable.

Why Preachers Must Maintain a Special Relationship With Allah

The Promised Messiah states that his preachers must have a special relationship with Allah the Almighty so that Allah may support them. He states:

“In my opinion, the harm of such an endeavor is nearer and more likely than its benefit, except that which Allah desires.” (Izāla-e-Auham, Ruhani Khazā’īn, vol. 3, pp. 516-517)

This means that if we proceed in this way, the benefits will be limited while the harms will be greater, except for what is willed by Allah. Certainly, there might be occasions of one or two isolated examples of benefit, but overall, the negative impact is more likely.

Thus, a preacher and a caller unto Allah must always keep in mind that when we engage in propagating the message, there are many requirements that must be fulfilled. Only when these are met can we preach effectively and correctly.

Regarding Tabligh, the very first thing we must remember is that Islam is the only religion and the Holy Prophet (may peace and blessings of Allah be on him) is the only Prophet who brought that message from Allah, which is intended for the entire world. Allah sent the Holy Prophet as a bearer of glad tidings and a warner, as a prophet for all people, all nations, and the whole world.

Delivering the Message of Islam With Wisdom

Yet, even today, if you look at history up to this day, the total Muslim population of the world is still less than a quarter of the world's population. Why is this?

The reason is that the message of Islam has not been delivered with wisdom and has not been conveyed properly.

Muslims assume that they will spread the message of Islam through jihad, whereas jihad [with the sword] is permitted only in the case of the enemy attacking first. When Muslims were permitted to fight and raise the sword, it was only at a time when the disbelievers and non-Muslims attacked Islam and sought to destroy it.

At that time, Allah stated in Surah al-Hajj of the Holy Qur'an (22:40):

أُذِنَ لِلَّذِينَ يُقْتَلُونَ بِأَنَّهُمْ ظُلْمُوا وَإِنَّ اللَّهَ عَلَى نَصْرِهِمْ لَقَدِيرٌ

"Permission to fight is given to those against whom war is made, because they have been wronged – and Allah indeed has power to help them."

This is the most significant point. Then, history bears witness that Allah the Almighty helped the Muslims and showed His power and might. Thus, when Allah the Almighty granted permission for war, He granted it because injustices were taking place. However, the present age is not one which calls for this type of jihad; there is no war taking place for the sake of religion. Though various excuses are made under which Muslims are oppressed, it is not done in the name of religion.

Allah the Almighty and the Holy Prophet (may peace and blessings of Allah be on him) have declared the jihad of the Quran to be the greater jihad. (The Holy Quran, 25:53)

Thus, this is the general condition of Muslims, because of which even today, Muslims are less than a quarter of the world's population. We should always keep this in mind and understand our responsibilities: that we, who have pledged allegiance to the Promised Messiah must act upon this and develop a relationship with Allah the Almighty, learn His teachings, and, while acting upon them, convey this message to the world.

As I said in the beginning, some people work with good intentions, but they do not have adequate knowledge, or their relationship with Allah is not to the standard of a true caller unto Allah. As a result, they become disappointed.

The Holy Prophet's Guidance on Preaching

It should always be remembered that the Holy Prophet also gave commandments and instructions regarding preaching. Many narrations are found in this regard. One narration is from Hazrat Ibn Abbas (may Allah be pleased with him) that, "We were commanded to speak to people according to their intellect." (Kanz al-'Ummāl, vol. 5, Hadith 29268, Dar al-Kutub al-Ilmiyyah, Beirut, p. 105)

The foremost point in this narration is that people

should speak to others according to their knowledge, intellect, temperament and religion. For example, if you wish to tell Muslims about the advent of the Promised Messiah, then they should be informed through the Quran, sayings of the Holy Prophet and the books of their scholars.

Another point which the Holy Prophet (may peace and blessings of Allah be on him) has advised to those who preach – this is part of a longer narration – is that one should save oneself from the curse of the oppressed. This is another necessary point for those who engage in Tabligh. Their own morals should always be righteous and exemplary, and the standard of the rights given to humanity should be such that they should never incur the curse of someone who is oppressed. Instead, they should always be the recipients of the prayers of the oppressed. When they become those who receive such prayers, then Allah the Almighty will place blessings in their efforts.

The Holy Prophet further stated, "One should save himself from this, because there is no barrier between the oppressed and Allah." (Sahih al-Bukhari, Translated, vol. 4, Kitab al-Mazalim wa al-Ghasab, Bab al-Ittiqa' wa al-Hazar min Da'wah al-Mazlum, Hadith 2448, Noor Foundation, p. 449)

Dispelling False Accusations with Wisdom and Truth

This point should always be kept in mind. While explaining the meaning of "goodly exhortation" mentioned in the verse that I recited, the Promised Messiah (may peace be on him) states:

"God has made it incumbent upon us to remove false accusations with wisdom and goodly exhortation. God knows I never cease from civility and politeness in response to the opponents." The Promised Messiah always employed gentle speech. Describing his own condition, the Promised Messiah states that he would respond gently and politely. That was always his principle, and Allah the Almighty is witness to it. The Promised Messiah states, "I have always used soft and polite words."

Thus, this is the method of preaching that we should adopt. Therefore, those who, while preaching, begin to use language similar to that of the opponents out of anger should remember that our preaching must remain within the limits of morality. The opponents have no arguments, which is why they use foul language. However, if we also use foul language, then this would mean that we also have no argument.

The Strategic Use of Harshness

Some people say that the Promised Messiah also spoke in a stern manner. Firstly, as I have mentioned, the Promised Messiah did not act with harshness. With regard to any occasion where he spoke in a stern manner, the Promised Messiah explains:

"Only in instances of extremely harsh and seditious words from the opponents am I forced to recourse to a

هي أحسن

“This means that one should converse with Christians in a manner that is marked by piety and proves beneficial; adopting a method that is marked by wisdom and sincere counsel in a way that actually benefits them.”

This is also the same method that should be reflected in our approach to speaking to people from all kinds of religious backgrounds – whether Jewish, Christian, Hindu, or those Muslims today who have rejected the Promised Messiah. One should use an approach which is both wise and invites them in a graceful manner.

The Promised Messiah further states:

“But this route – that we should use the backing of the government or God forbid express rage and provocation – is (wrong and) counterproductive to our true objective. These are merely tactics of worldly conflicts and feuds; true Muslims and those acquainted deeply with Islamic teachings do not like them at all, for the conditions which are truly conducive to the guidance of humanity can never be brought about through them.” (Kitabul Bariyyah, Ruhani Khazā'in, vol. 13, pp. 317-318)

In Tafsir-e-Kabir, Hazrat Muslih Mau'ud (may Allah be pleased with him) has also elaborated the verse.

أدع إلى سبيل ربك بالحكمة

He has explained the meaning of “wisdom” from various dictionaries.

Hazrat Muslih Mau'ud states that one meaning of hikmah [wisdom] is forbearance, or to speak to someone rationally and in a soft manner. Allah the Almighty has said this because a person who does not act in this manner will quickly become enraged and emotional. They will never be able to convey anything to another person. Similarly, another meaning for hikmah is prophethood. In light of this, the meaning of the verse would be “to call towards faith using the Divine Word.”

Presenting Arguments From the Holy Quran

Thus, one should present arguments from the Holy Quran – the Word bestowed by Allah the Almighty. One should not present futile arguments which they create themselves. Hazrat Muslih Mau'ud states with a profound sense of longing that if Muslims were to understand this principle, they would overcome Judaism and Christianity. Our sole weapon is the Holy Quran, regarding which God Almighty states:

وجاههم به

[“And fight against them by means of it (the Quran).】

Take up the sword in the form of this Quran and go forth in the world for jihad. But it is a matter of regret that today, Muslims or the wealthy Muslim nations possess every worldly means; yet the only thing missing is this very “sword,” which Allah the Almighty has

small measure of judicious harshness so that my fellow Muslims might find their solace in it and suppress their ferocious anger (the Promised Messiah had pure intentions in doing so). This harshness was not due to any selfish passion or provocation, but was used as a strategy purely in compliance with the verse:

وَجَادُهُمْ بِالْتَّيْهِ هِيَ أَحْسَنُ

“[‘And respond to them by a means that is most suitable for them.’.]”

The Promised Messiah states that any harshness from him was not as a result of personal malice. It was only to convey a lesson and to help simmer the frustrations of those Muslims who were quick to anger. Furthermore, the Promised Messiah did so to suppress the emotions of those Muslims who were prone to becoming quickly impassioned. If the Promised Messiah responded to the detractors, then the Muslims would not be susceptible to having any missteps or causing mayhem.

The Promised Messiah continues, “And that too when blasphemy, insult and abuse by the opponents reached its limits.”

Any instance where the Promised Messiah responded in a harsh manner was at a time when blasphemy, insult and abuse towards Islam and the Holy Prophet had exceeded all bounds.

The Promised Messiah states:

“They used such foul and malicious words against our Lord and Master – the Chief of Creation, the Crown of Creation (may peace and blessings of Allah be on him) – as were likely to lead to a law and order situation. In such circumstances, I made use of this strategy.” (Al-Balāgh, Ruhani Khazā'in, vol. 13, p. 385)

Thus, the Promised Messiah, in his various writings, has actually forbidden the members of his Jamā'at from using harsh language and has explained that wherever he has used certain words, it was out of absolute necessity. However, he has warned that we, the members of the Jamā'at, must always remain kind in speech and never use harsh language. In fact, rather than using foul and abusive language like the opponents, the Promised Messiah's firmness denoted that he exposed certain aspects of their own history.

Methods of Wisdom and Sincere Guidance

Then, presenting the commentary for this same verse, the Promised Messiah states:

“The Holy Quran has given us the following commandment:

وَ لَا تُجَادِلُوا أَهْلَ الْكِتَبِ إِلَّا بِالْتَّيْهِ هِيَ أَحْسَنُ

This is a verse from Surah al-Ankabut, and it means:

“And argue not with the People of the Book except with what is best.”

The Promised Messiah continues, “At another instance, God commands:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَ الْمَوْعِظَةِ الْحَسَنَةِ وَ جَادِلُهُمْ بِالْتَّيْهِ

commanded to take up. That is to go forth with the arguments of the Holy Quran for the purpose of propagating the message.

There are many Muslim countries that possess oil wealth and operate countless businesses. There are 54 Muslim countries, but the jihad that ought to have been waged with the teachings of Islam has not been carried out in the manner it should have been.

Then Hazrat Muslih Mau'ud further states that another meaning of hikmah is that which restrains one from ignorance. In light of this, the meaning of the verse would be, "You should speak in such a manner that the other person can understand, and through which their misunderstanding may be removed." In other words, the discourse should be such that it eradicates ignorance and is something that the addressee can comprehend. Thus, it is recorded in a Hadith:

امْرَأْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ إِنْ تَكِلُّ النَّاسَ عَلَى
قَدْرِ عِقْلِهِمْ

"The Messenger (may peace and blessings of Allah be on him) of Allah commanded us to speak to people according to the level of their understanding and intellect."

Speak With Clarity, Not Complexity

I have mentioned this narration earlier as well. When delivering a lecture, some people use complex words and terminology in order to impress others. Such speeches may well overawe the ignorant, but no one benefits from such speeches.

This is what happens here as well. When we speak with non-Ahmadias, or at times with certain scholars, they too adopt this style; but if we were to speak in this manner, it is unclear whether they would benefit, but the general public will certainly fail to grasp the essence of what is being said. They become engrossed in using complex words. When matters are explained in simple language, it may be that among the listeners, there are many who, through plain speech, understand the point, and instead of listening to those who are engrossed in using such terminologies, they may prefer to listen to you and pay greater attention.

Hazrat Muslih Mau'ud further states that speech in accordance with truth is also termed hikmah; this too is recorded in the lexicon. According to this meaning, the verse would imply that one should speak in a manner that is truthful and in accordance with reality. Whilst believing that they are calling people to the true religion, some also state things which are incorrect. At times, people use exaggeration in their preaching, whereas there is no need for exaggeration in Tabligh. One should keep the teachings of the Holy Quran before them, keep in mind the sayings of the Holy Prophet (may peace and blessings of Allah be on him) and the writings of the Promised Messiah, and then go to preach. Thereafter, they should leave the matter to Allah.

Do Not Present Incorrect Information

Hazrat Muslih Mau'ud (may Allah be pleased with him) states that it is wrong to present incorrect things. When facing an opponent, say only that which is true. Whilst giving guidance to others, do not fall into error yourselves. As Allah the Almighty states (The Holy Qur'an, 5: 106):

لَا يُضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ

That is, if you remain firm upon guidance, then do not concern yourselves whether another goes astray or not; another's misguidance will not harm you in any way. Safeguard yourselves. That is, do not commit any such act that is sinful or wrong under the impression that through it you will guide another. When your own guidance and the guidance of another come into conflict, then at such a time give precedence to safeguarding your own guidance, and leave the guidance of the other to God, for Allah the Almighty does not desire that a believer become a disbeliever and a disbeliever become a believer. He Himself desires to grant guidance to others.

Then, while further expounding upon the word hikmah based on the lexicons, Hazrat Muslih Mau'ud says that hikmah also refers to speech that is appropriate according to the time and occasion. According to this meaning, the verse would imply that whilst preaching, one should speak in a manner suited to the moment. If, through certain arguments, there is a risk of the opponent becoming provoked and angered, and there is a danger that in such a state he will not listen to your words, then it is not appropriate that you needlessly incite him. Present other arguments before him which he can listen to calmly.

In other words, before speaking, first assess the temperament of the other person. If you provoke them unnecessarily, there will be no benefit in such preaching. Merely to proclaim one's own greatness and to assert without presenting any argument that "we are truthful, the Promised Messiah is true, Islam is true, and the Holy Prophet is indeed a Prophet for all mankind" will only cause agitation. Speak with wisdom so that people may also grasp the meaning of these matters.

Thus, this is a great excellence that Allah the Almighty has, in a few words, set forth all the fundamental principles of preaching. Indeed, this is the very method which, if we as preachers adopt and act upon, will – In-Sha-Allah – lead us to success.

"Goodly exhortation" refers to such discourse as softens hearts and leaves a deep impression upon them. Through this injunction, Muslims have been directed that mere dry argumentation is not sufficient.

Conveying the Message of Islam: A Responsibility of the Ahmadiyya Muslim Jamā'at

Today, it is the responsibility of the Ahmadiyya Muslim Jamā'at to convey this message of Islam to the

world. Whosoever is engaged in discussion, whether with an opponent or a counterpart, should be made to understand that religion does not consist solely of dry argumentation, but that there are various aspects of exhortation which ought to be practiced.

Furthermore, it has been commanded that speech which appeals to the sentiments should also be employed, while wisdom and “goodly exhortation” should always remain integral. By the use of the word *hasanah* [good], it has been clarified that false zeal should not be incited, as ignorant clerics in our time unjustifiably provoke people against righteousness.

Then Allah the Almighty says:

وَجَادِلُهُمْ بِالْأَيْنِ هِيَ أَحْسَنُ

[“And argue with them in a way that is best.”]

This teaches that even while engaging in debate, one must remain mindful of the fact that among the various arguments available, the strongest argument should be established as the foundation and central point, and all other arguments should be kept subordinate to it. For if a supporting argument collapses, it does not weaken the principal argument; whereas if the central argument itself is weak, even the strongest supporting arguments prove of no use.

Thereafter, Allah the Almighty declares:

إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

“Surely, thy Lord knows best who has strayed from His way; and He knows those who are rightly guided.”

Through this, it has been made clear that you should continue to preach in an excellent manner; yet if people do not accept, you should not fall into despair by concluding that you do not know how to preach. It is possible that there is no deficiency in your preaching, but rather that the heart of the addressee has become so rusted due to his sins that Allah the Almighty does not open the door of guidance for him.

In short, one must remain fully engaged in preaching; this is the essential matter. Our duty is to continue conveying the message, whereas drawing results and creating acceptance in hearts is the work of Allah the Almighty. (*Tafsir-e-Kabir*, vol. 4, pp. 271-274)

The Promised Messiah states:

“Many so-called Muslim clerics and scholars stand on pulpits and preach to others, declaring themselves to be representatives of the Holy Prophet and the heirs of the Prophets. They exhort people to refrain from arrogance and safeguard themselves from evil deeds, but one can gauge the quality of their own actions and behavior by the degree to which their words have an influence on you.”

Those who are pious in nature would never be affected by such people. If the preaching of those clerics has no impact on your heart, then you should also assess your own condition. If you speak in a like manner, what impact will your speech carry? You can use this to assess yourself: If you are preaching, you should first reform your own actions and form a

relationship with God. Only when you achieve this will your preaching become correct, successful, and fruitful. The Promised Messiah continues:

“If these people also possessed the power of action and first acted upon the things that they preach to others, what need was there for the Quran to say:

لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ

[“Why do you say what you do not do?”] (The Holy Qur'an, 61:3)

“This verse itself demonstrates that there have always been such people in the world who do not act in accordance with the counsel they give others. Such people exist even today and shall exist in the future.”

Thus, this is proof that there will be people who will—at times—convince with their arguments whilst preaching, but when observing their practical examples, the same people will turn away. If, however, you desire to preach, then ensure that your words and actions align. Only then will your preaching bear fruit and become blessed. The Promised Messiah continues:

“Take heed of my words and remember well that a person's speech can never influence others if it does not spring from a sincere heart and if it is bereft of the power of action. This is a great proof in favor of the truthfulness of our Noble Prophet, peace and blessings of Allah be upon him. The success and influence that he commanded over the hearts is unparalleled in the history of the children of Adam. All of this was achieved because there was perfect harmony between the words and actions of the Holy Prophet.” (*Malfuzat* [English], vol. 1, pp. 65-66)

Thus, if we are to undertake the task of preaching and conveying the message, we must adopt this very method. We must act upon the teachings of the Holy Prophet (may peace and blessings of Allah be on him) and establish a special bond with Allah the Almighty.

Elaborating further upon the verse:

لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ

[“Why do you say what you do not do?”], the Promised Messiah states elsewhere that “A believer must not act duplicitously. Always keep your words and actions in order and exhibit harmony in both. Just as the companions manifested in their own lives, you too must follow in their footsteps and demonstrate examples of truth and loyalty.” (*Malfuzat* [English], vol. 2, p. 88)

Only then will your preaching endeavors be blessed. Merely assuming that the availability of modern media alone will enable effective preaching cannot produce true results.

Explaining the verse:

وَجَادِلُهُمْ بِالْأَيْنِ هِيَ أَحْسَنُ

[“And argue with them in a way that is best,”] the Promised Messiah once stated:

“One who is to be admonished should be advised through speech. (It is important to advise with words.)

The same message, when expressed in one manner, can turn a person into an enemy, and when conveyed in another manner, can turn him into a friend. (The words may be the same and the message identical, yet if delivered in a certain manner, they can create hostility, whereas when expressed with gentleness, it fosters friendship.) Therefore, conduct yourselves in accordance with 'and argue with them in a way that is best.' It is precisely this style of discourse that God has named 'wisdom'. Hence, He says:

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ

(Malfūzāt, 1984, vol. 5, p. 127)

That is, "He grants wisdom to whomsoever He pleases." (The Holy Quran, 2:270)

The Promised Messiah further states:

"To protect Islam and manifest its truth, the foremost aspect is that you become exemplary true Muslims." (Malfūzāt [English], vol. 8, p. 237)

This is the first and most essential point.

Transform Yourself

There is no merit in merely saying that we have preached or conveyed the message. Alongside delivering the message, we must also see what transformation we have brought about within ourselves. Simply conveying the message is not enough, nor should one feel pride merely in the fact that we are Ahmadis, or that we have conveyed the message, or that our names are listed among those who invite toward Allah – no.

The Promised Messiah said that the first and most important aspect is that you must become living examples of true Muslims. The second aspect is that you spread its beauty and excellence worldwide.

Indeed, when you become such examples, then spread the message. Thereafter, you will witness revolutionary changes; such revolutionary changes, which even the wealthy could never bring about, will come about through you.

Regarding those who preach for a few days and then complain that no results are visible, the Promised Messiah said:

"Think before you speak and say useful things concisely. Lengthy arguments are of no benefit. Say something brief sometimes that should go straight into a person's ear, and then if the chance arises again, do so again (this is the way of preaching with perseverance)."

"In short, slow and steady delivery of the Message should continue, and you should not tire of it."

Our task is never to tire. It should not be that we put up a camp or a stall for a day, preach a little and then consider the work finished.

The Promised Messiah states, "These days, the love of Allah and a connection with Him is considered by people to be a sign of insanity. If the Companions (may Allah be pleased with them) of the Holy Prophet (may peace and blessings of Allah be on him), were to be present these days, people would call them insane, and

they would consider these people to be infidels. Spending day and night engrossed in vain discourses and all manners of helplessness, preoccupied with worldly affairs, makes one hard-hearted. The spoken word takes time to have an effect."

Effective Ways to Convey the Message of Truth

The world today is even more deeply drowned in materialism than it was in the Promised Messiah's time. Such people, immersed in worldly concerns, are hard to impact.

Therefore, do not think that our purpose is only to argue with this cleric or that scholar and convince him through debate. Nor is our purpose to preach Islam to those who raise allegations or argue. Our aim is that the true message of Islam reaches the world and that the world becomes convinced that in this age, the Promised Messiah who was to come, has indeed come.

We must strive for this, not by engaging in endless arguments or lengthy question-and-answer sessions, but through preaching by finding effective ways to convey the message of truth to as many as possible and to reform them.

This was also the method of the Noble Companions. They preached, but with wisdom. Since people today are so absorbed in worldly concerns that getting through to them has become difficult, it requires great wisdom to reach their hearts.

When our practical examples reflect the same message we proclaim, then attention will naturally be drawn towards us.

The Promised Messiah gave an example from his own life of a government revenue officer who used to argue with him. The Promised Messiah gave him some advice. He says: "He began making fun of me, but I said in my heart that I too will not leave you."

He remained persistent in counselling him. Perhaps the Promised Messiah saw in him some trace of a receptive nature. In any case, the Promised Messiah said, "I persisted and at last, after ongoing talk, the time came when the same person who was laughing at my expense began to weep and wail."

The Promised Messiah says, "Sometimes a righteous person appears to be callous."

Such an inwardly blessed person may seem unfortunate, yet he is inwardly blessed. If you persist with him, addressing him according to his understanding and with wisdom, he will eventually comprehend."

The Promised Messiah continues:

"Remember that every lock has a key. And there is a key to speech as well, and that is to speak appropriately. Just as I said concerning medicines, that some medicine is of benefit to someone and another is of benefit to someone else, similarly, every statement can be of benefit to a specific person when said in a particular way. It should not be the case that one should talk in the same way with everyone. The speaker should not mind someone calling him bad but rather keep discharging

his duty without getting tired. The rich have very delicate dispositions, and they are also apathetic to the world and cannot bear to listen to too many things. They should be admonished on some occasion in some way with great care and gentleness." (Malfūzāt [English], Vol. 10, pp. 152-153)

Preach to All: Rich or Poor

For the rich, the approach to preaching mentioned by the Promised Messiah is this: when the occasion is suitable, speak a word of counsel softly and wisely.

The Promised Messiah then gave the example of Ibn Arabi, saying that he wrote:

"God Almighty admonished Moses (may peace be on him) to be gentle in dealing with Pharaoh. The reason for this, indeed, was that Allah the Exalted knew that he would ultimately come to believe. Accordingly, the word آمنت [‘I believe’] issued forth from his own mouth." (Malfūzāt [English], vol. 10, pp. 290-291)

When he was drowning, he uttered that very word, saying آمنت [‘I believe’]."

Hazrat Muslih Mau’ūd also explained the wisdom of preaching through the example of the Prophet Joseph (may peace be on him).

He writes that when the Prophet Joseph was imprisoned, two other men were also confined with him. He displayed remarkable wisdom in turning their attention towards himself. Fearing that they might become restless if he preached to them, he first reassured them, saying that he would not take much of their time and would finish before their food arrived. He did this so that they would not grow uneasy and would listen attentively. It seems that the Prophet Joseph rarely got the chance to preach, so when those two prisoners asked him for the interpretation of their dreams, he saw it as a precious opportunity. He thought, "If I deliver my message before fulfilling their request, they will be compelled to listen."

Hazrat Muslih Mau’ūd then mentions another example, which is of the Holy Prophet (may peace and blessings of Allah be on him). The first example was of the Prophet Joseph, and the second example was of the Holy Prophet.

In the early days of his claim, when the Holy Prophet wished to convey the message of Islam to the people of Mecca, they would avoid him and refuse to listen. So, he arranged a meal and invited them, intending to preach during the gathering. However, they got up and left without hearing him. The next time, the Holy Prophet devised another plan. He invited them again, but this time, before the food was served, he announced his claim and conveyed his message. Since they were waiting for the meal, they were compelled to remain seated, so he was able to convey his message.

From this verse, we also learn about the method of admonition employed by the Prophets. Thus, in following them, one must always bear in mind that when delivering exhortation and counsel, the point should indeed be conveyed, yet it should not be

burdensome upon others. In other words, a principle has been established whereby one should speak the truth but express it in such a way that it does not become a burden for others. Therefore, one should speak with wisdom and always keep this principle in mind. (Tafsir-e-Kabir, vol. 3, pp. 312-313)

At a time when the very notion of Europe accepting Islam could not even be imagined, the Promised Messiah had his writings translated into English and distributed throughout Europe. And when Allah the Almighty granted him a Jamā‘at, the Promised Messiah instructed its members that jihad is an essential part of Islam and can never be abandoned. Just as prayers, fasting, Hajj and Zakat are commandments of Islam that must be acted upon in every age, so too is jihad among those deeds that are necessary in every era, and which must always be implemented. Thus, this is the true manner of jihad. What does that look like in this era?

The Method of Jihad Has Changed

Ahmadis are accused of neglecting jihad. Indeed, we do undertake jihad, but the manner in which it is carried out has changed. There are many debates in this regard. Non-Ahmadi Muslims accuse us of abandoning jihad, alleging that we deny it, whereas in reality, the work we are carrying out is in fact jihad. We are doing so by preaching and conveying the message, by propagating Islam and Ahmadiyyat throughout the world, and by informing people of the true teachings of Islam through Ahmadiyyat. We have missions in Africa, Europe, South America, [North] America, Australia, and the islands. What is the purpose of all of this? This is, in fact, the jihad that we are undertaking. Therefore, it is incorrect to say that we do not believe in jihad. Indeed, as I have said, the manner in which jihad is conducted has changed.

The Promised Messiah stated that now your jihad is through the pen. The tips and nibs of your pens are the tips of the swords which you must use to undertake jihad. This is the era of spreading the faith, and this is the form of jihad that is necessary for it. Thus, engage in jihad through the pen in this manner. This principle must always be kept in mind, and we must explain to the world that their arguments against us, that the person who claimed to be the Promised Messiah is not true, or that the Promised Messiah was not meant to come in this way, are all false arguments.

We must properly explain to them what has been stated in the Holy Quran and the Hadith. On the one hand, they accept that the Messiah and Mahdi is destined to come, yet on the other hand, they reject him. If we allow ourselves to be drawn into their lexical debates and disputes, there will be no benefit. We should tell them that our true objective is to establish the supremacy of Islam throughout the world, because the Holy Prophet came as a Prophet and Messenger for the entire world. Today, we make up less than a quarter of the world's population. Until we bring the world under the banner of Islam, how can we claim to have accomplished anything significant? Today, it is our task

to undertake this form of jihad and only then will our jihad be successful. Otherwise, what benefit can come from the type of jihad desired by other Muslims? Has it yielded any results? Certainly not.

Thus, every Ahmadi Muslim must undertake the jihad which has been explained by the Promised Messiah, not the jihad of the sword from which the Muslims of today are deriving no benefit and on account of which they are suffering humiliation at every turn. Instead, one must proceed with wisdom, intelligence, and with the various other aspects which I have mentioned. One must employ wise methods of preaching and establish a living relationship with Allah.

Missionaries must also tend to the moral training of the members of the Jamā'at and thus prepare an army that will undertake this jihad. And I say to the missionaries that a great responsibility rests upon them. Their duty is not only to tend to the moral training of the Jamā'at, but along with that training, they must connect the members of the Jamā'at with Allah the Almighty. Where they instill this connection, they must also increase their knowledge and prepare them for this jihad. Only when missionaries do so will they fulfil their pledge.

Guidance For Missionaries

Once, whilst advising missionaries, Hazrat Muslih Mau'ūd explained how one should go about preaching and what the qualities of a missionary ought to be. In fact, Hazrat Muslih Mau'ūd imparted such guidance to missionaries on two or three occasions; those discourses are quite lengthy, and I will mention them if an opportunity arises. For now, I will present a brief summary of the essential points.

The first point is that a missionary must purify himself. He should strive for his own purification and then strive to bring about the same in the Jamā'at. He should make it a habit to offer the pre-dawn voluntary prayer (Tahajjud), and he should direct the Jamā'at toward worship. He should study the Holy Quran deeply and engage the members of the Jamā'at in its study as well. If one wishes to prepare those who call unto Allah, then one's own conduct should be such that he engages in the remembrance of Allah and urges members of the Jamā'at towards it as well.

Hazrat Muslih Mau'ūd also drew attention to the fact that having a personal library is very important, because it instils a passion for reading. Today, although the trend of reading physical books has decreased, there are many books and a vast amount of Jamā'at literature available on the Alislam website. Those who are not able to purchase books or who do not naturally develop such an interest in this regard should at least take advantage of this resource and allocate specific time for reading.

Likewise, a missionary should have complete and utter trust in Allah. One should not be overly confident in their own self. One must regard Allah the Almighty as

the source of all things, for indeed it is through Him alone that we attain everything.

A missionary's relationship with people should also be improved. Our public relations are often weak, and because of this, our scope for propagating the message narrows. We must give attention to this as well. Very few people pay attention to building relationships with others. When we grow in this regard and encourage our teams to grow as well, our avenues for preaching will continue to expand.

Then, one must also possess the courage to boldly refute falsehood. This, too, is a great quality that a missionary should have and one which he must then instill within the Jamā'at as well. One must develop consistency. It should not be the case that a person performs virtuous deeds and displays enthusiasm for preaching or worship only for a few days and then forgets about these things. No. Instead, not only should a missionary remain steadfast upon these matters, but he should also develop the same spirit within the Jamā'at. When missionaries act upon these things themselves, this spirit will surely take root among members of the Jamā'at as well.

Only then will such callers unto Allah be prepared who can respond to people in the correct manner, and those who will not incur humiliation. (Nasa'ih Muballighin by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifatul-Masih II, pp. 1-13 and 20)

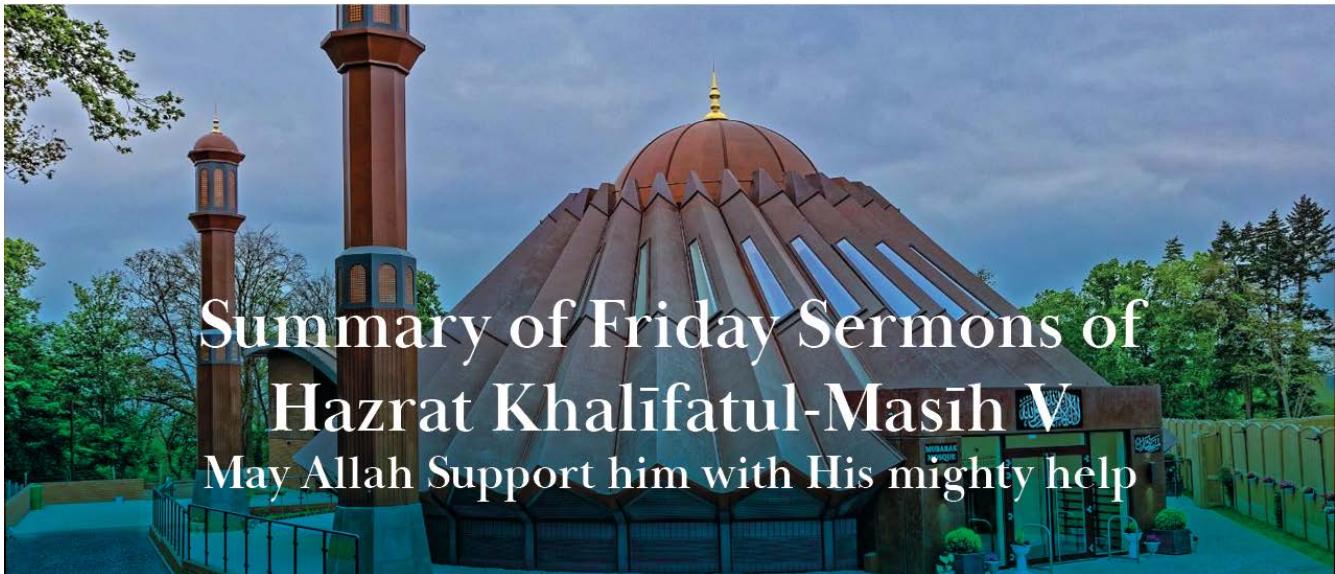
As the Promised Messiah has stated, having learned a language is not enough to know how to properly propagate the message; the true essence is knowledge.

Furthermore, a missionary must develop the habit of deep reflection. A missionary must also have a living relationship with Allah the Almighty. These are the various qualities that a missionary should not only possess himself, but he should also strive to teach the same qualities to the Jamā'at as well. If this is achieved, then we can bring about a great revolutionary change. It is then that we will be able to raise the flag of the Holy Prophet throughout the world; and only then can we acquaint the Muslims with the reality of the Promised Messiah and Mahdi's advent and invite them to pledge allegiance to him.

Thus, there are many responsibilities which we must focus on fulfilling, and there is a great need for this. Our missionaries have a very important role to play in this regard.

May Allah the Almighty grant everyone the ability to fulfil this responsibility, and may He enable the callers unto Allah to acquire true knowledge, establish a relationship with Allah the Almighty and convey the message of Islam and Ahmadiyyat to every corner of the world.

(Official Urdu transcript published in the Daily Al-Fazl International, 2 January 2026, pp. 1-8. Translated by The Review of Religions.)



2 January 2026

Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V (may Allah be his Helper) said, "In this era, through complete obedience to the Holy Prophet (may peace and blessings of Allah be on him), we find a glimpse of that love through his ardent devotee, the Promised Messiah (may peace be on him). The Promised Messiah highlighted the fact that anything he attained was as a result of his complete obedience to the Holy Prophet."

Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V, summarized what opened the doors of God's love and bounties being showered upon him. He highlighted the following rewards on the Promised Messiah:

9 January 2026

Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V (may Allah be his Helper) recited verse 3:93 from the Holy Qur'an:

Never shall you attain righteousness unless you spend out of that which you love; and whatever you spend, Allah surely knows it well.

Huzoor said that financial sacrifice is a means of protection. Ahmadi Muslims around the world is sacrificing extra ordinary.

Hazrat Khalifatul-Masih (may Allah be his Helper)

16 January 2026

Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V (may Allah be his Helper), continued narrating the Holy Prophet's (may peace and blessings of Allah be on him) love for God. Huzoor mentioned some incidents on these topics. He described the Holy Prophet's love of God in solitude, likening it to spending many nights in the cave of Hira, where God Almighty began revealing the Holy Qur'an.

His Holiness quoted the Promised Messiah (may peace be on him) who said that God has stated that

- a. Allah's Support in Times of Difficulty
- b. Allah's Protection for His Loved Ones
- c. Developing One's Love for God from Childhood
- d. The Promised Messiah's Sense of Honor for God
- e. His Desire to Please God

His Holiness (may Allah be his Helper) said that may Allah enable us all to love God in this manner. (Adapted from summary prepared by the Review of Religions)

announced the 69th year of Waqf-e-Jadid. By the grace of Allah, the collection of the previous year was close to £15 million, an increase of £1.3 million from the previous year. The standing of countries in terms of collection is as follows: [in Chronological order]

UK, Canada, Germany, USA, India, Australia, A Middle Eastern Country, Indonesia, A Middle Eastern Country, and Belgium.

(Adapted from summary prepared by the Review of Religions)

finding Him and establishing a connection with Him is predicated upon making an effort, as God says, "And that man will have nothing but what he strives for" (The Holy Qur'an, 53:40) and "And as for those who strive in Our path – We will surely guide them in Our ways." (The Holy Qur'an, 29:70).

His Holiness said that we should analyze ourselves to see whether we do remember Allah in the manner that the Holy Prophet desired us to. Do we observe prayers regularly as the Holy Prophet taught us to, or do

we become indolent from doing so over the slightest of matters?

However, when it came to the holy month of Ramadan, it is recorded that the Holy Prophet's worship would increase even further.

His Holiness said that today, the Annual Convention of the Ahmadiyya Muslim Community in

Bangladesh is commencing. There is a great deal of opposition there. He urged everyone to remember the Ahmadi Muslims there in their prayers; may Allah keep them all under His protection and may their convention be held successfully. (Adapted from summary prepared by the Review of Religions)

23 January 2026

Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V (may Allah be his Helper), continued mentioning the Holy Prophet's (may peace and blessings of Allah be on him) love for God. He shall also describe some texts on this topic that his ardent devotee, the Promised Messiah (may peace be on him), has written.

Huzoor narrated examples of supplications by the Holy Prophet. One companion relates that one night he stood alongside the Holy Prophet in prayer. The Holy Prophet began reciting the second chapter of the Holy Qur'an, Surah al-Baqarah. The companion thought the Holy Prophet would bow down after reciting a hundred verses, but he continued reciting. Then the companion thought that he would bow down after completely reciting the entire chapter; however, the Holy Prophet continued reciting even after completing it. The companion then thought that he would stop at some point; however, he completed the third chapter of the Holy Qur'an and moved on to the fourth. The Holy Prophet was not reciting at a fast pace; rather, he was reciting very carefully and deliberately. It would only be upon completing his recitation of the fourth chapter that he bowed down, and his bowing was as long as the time he had been standing. Then he stood back for a long time before going down into supplication, which was also similar in length to his standing.

His Holiness quoted the Promised Messiah: "That

high degree of light which was granted to man – that is to say, upon the perfect man – was not within the angels, the stars, the moon, or the sun; neither was it in the oceans and the rivers of the earth, nor was it in rubies, emeralds, sapphires, diamonds, or pearls. In short, it was not in any earthly or heavenly object. It was only in man; that is, the perfect man, whose most complete, highest, and loftiest, and most perfect example was our Lord and Master, the Chief of the Prophets, the Chief of all living ones, Muhammad, the Chosen One, may peace and blessings of Allah be upon him. So that light was bestowed upon this [perfect] man and, according to their ranks, upon all those who bear some degree of the same nature and disposition.

Hazrat Khalifatul-Masih also quoted the Promised Messiah: "Thus, I always wonder what a sublime Prophet this Arabian Prophet is, whose name is Muhammad (thousands upon thousands of blessings and peace be upon him). One cannot fathom the limit of his sublime status and it is not given to man to estimate the extent of his spiritual effectiveness. It is a pity that his rank has not been recognized as it should have been. He is the champion who restored to the world the Tauhid which had disappeared from the world; he loved God to the extreme, and his soul melted to the extreme out of sympathy for mankind." (Adapted from summary prepared by the Review of Religions)

30 January 2026

Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V (may Allah be his Helper), said that there are countless incidents about the Holy Prophet's love for God. In fact, his entire life was like an ocean of love for God. It is recorded that on the day of Uhud, the Holy Prophet (may peace and blessings of Allah be on him) appointed a battalion of archers and urged them not to move from their posts, whether the Muslims seemed to be winning or losing. However, ultimately, when the Muslims overcame the disbelievers in battle, the battalion of archers became enticed by the idea of the spoils of war, and so they left their posts to gather them. At that time, God proverbially turned away from the Muslims, and what seemed like victory took a turn for the worse as the disbelieving army circled back and waged an attack, resulting in the martyrdom of seventy Muslims.

At this time, Abu Sufyan called out, asking about the Holy Prophet. The Holy Prophet instructed his

companions to remain silent. Similarly, Abu Sufyan called out, asking about Hazrat Abu Bakr and Hazrat Umar (may Allah be pleased with them); however, the Holy Prophet (may peace and blessings of Allah be on him) again instructed them not to say anything. Upon this, Abu Sufyan said that this certainly meant that they had all died. Hazrat Umar could not bear to remain silent and replied, saying that the Holy Prophet was indeed alive. In response, Abu Sufyan raised a slogan glorifying the idol Hubal. The Holy Prophet could not bear this and, upon this, instructed the companions to respond by saying, "Allah is the Most High, Most Exalted." Abu Sufyan replied, saying, "We have Uzza, and you have no Uzza." The Holy Prophet (may peace and blessings of Allah be on him) instructed the companions to respond by saying, "Allah is our Helper, and you have no helper." (Adapted from summary prepared by the Review of Religions)

Hazrat Khalifatul-Masih V Honors Deceased Ahmadi Muslims of the United States

Hazrat Khalīfatul-Masīḥ V Leads the Funeral Prayer in Absentia of the Following Deceased Ahmadi Muslims of the US

Rehana Basma wife of Syed Ahmad Nasir

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

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

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

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

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

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

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

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

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

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

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

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



Khilafat News

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

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

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

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

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

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

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

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

Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V (may Allah be his Helper) broke down the 24 hours of a day to illustrate that time management is entirely possible. He calculated that if one allocates six hours for sleep, two hours for meals and two hours for offering

the five daily prayers with due attention, this amounts to 10 hours. Also, even with a one-hour commute and six hours spent at university, followed by two to three hours of study at home, a person is still left with approximately four hours of free time. Is it not possible to set aside even one hour from this remaining time for religious knowledge?

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

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

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

Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V (may Allah be his Helper) appreciated the subject, noting that a good grasp of history allows one to serve the Jamā'at effectively. He advised the Khādim to study

Islamic history and conduct research in archaeology. History is an interesting subject that connects one to the past, the advent of Islam, Muslim periods, kings, conquerors, and the history of Khilafat. He was advised to learn the history of the Ahmadiyya Muslim Jamā'at (Tarikh-e-Ahmadiyyat), reading whatever is available in English.

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

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

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

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

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

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

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

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

Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V (may Allah be his Helper) stated that there are many Ahmadi Muslim doctors who are exemplary in their prayers and Tahajjud while also serving the faith. He gave the example of Hazrat Dr. Syed Abdus Sattar Shah

(may Allah be pleased with him), the maternal grandfather of Hazrat Khalifatul-Masih IV (may Allah shower His mercy on him), who was a Companion of the Promised Messiah. He would preach the message of Islam Ahmadiyyat while working at the hospital. Huzoor (may Allah be his Helper) narrated an incident where Dr. Sahib was preaching in his area when a man, in a fit of rage, threw a heavy clay pot at him, breaking his head. Dr. Sahib went to the hospital, had his wound dressed and returned. He found the man waiting, apologizing profusely, and fearing police action. Dr. Sahib forgave him immediately and invited him to listen to the message. The man was so moved by this high moral character that he accepted Ahmadiyyat, saying that the display of character had proved the truth of the Jamā'at to him.

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

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

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

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

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

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

Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V

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

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

listen.

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

Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V (may Allah be his Helper) began with a humorous anecdote about a man who listened to the entire story of Yusuf (may peace be on him) and Zulaikha all night, only to ask in the morning if Zulaikha was a man or a woman. He has been answering this very question in his sermons for years: the way to become a role model is to act upon the Conditions of Bai'at. Many people write to him saying they accepted Ahmadiyyat not by reading literature initially, but by observing the high moral conduct of Ahmadi Muslims. The Promised Messiah emphasized that mere words are of no value without action. For an example of a cleric who delivered a fiery sermon on sacrifice. When his wife, moved by the speech, offered her gold bangles, the cleric refused to give them, admitting his speech was for others, not for himself. Such hypocrisy has no effect. To inspire the world, Ahmadi Muslims must ensure their actions match their words and show practical examples of sacrifice and high morals.

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



According to the spokesperson of Jamā'at Ahmadiyya, in a Press Release issued on 31 December 2025 at Chenab Nagar (Rabwah) suspects in the attempted murder of a well-known Ahmadi Muslim Mubashir Ahmad Virk in Khushab, Pakistan is still at large. Extremist elements inciting violence against Ahmadi must be brought to justice. Incidents based on hatred and intolerance due to differences of belief are bringing disrepute to the country.

On 29 December 2025, Mr. Mubashir Virk was returning home on his motorbike from his farmhouse at around 5:45 P.M. when an unknown person opened fire at him. The bullet passed through his abdomen. He was immediately moved to the District Headquarters Hospital, where he underwent surgery and was placed on a ventilator. He is 55 years old. Mr. Mubashir Virk

has no personal enmity or disputes with anyone.

A boycott campaign had also been going on against their family business for quite some time. Also, in May 2025, the graves of ninety Ahmadi Muslims were desecrated in Roudah, district Khushab. The spokesperson demanded an immediate enquiry and action be taken against those running hate-based boycott campaigns against Ahmadi Muslims. He further demanded that the perpetrators of the life-threatening attack on Mubashir Virk be arrested without delay, and that fair and transparent investigations be conducted to bring not only the attackers but also the instigators and facilitators of this incident to justice and to award them appropriate punishment. (Al-Fazl International, 5 January 2026)



International News of Ahmadiyya Muslim Community

Tri-border Peace Conference Unites Brazil, Paraguay, and Argentina



On 25 October 2025, a historic event took place in the city of Foz do Iguaçu, a Brazilian town situated at the meeting point of Argentina and Paraguay. A delegation of 22 people travelled by bus from Asunción, Paraguay, to attend the conference.

The Peace Conference received widespread

coverage, including by Paraguayan journalist Richard Moreira, who attended the event.

Missionaries from Brazil, Paraguay and Argentina participated in the conference. Missionary Wasim Zafar of Brazil spoke on "Introduction to Islam Ahmadiyyat." Missionary Abdun Nur Baten of Paraguay delivered a speech on "The Life and Example of the Holy Prophet (may peace and blessings of Allah be on him)" and missionary Marwan Gill of Argentina spoke on "The World Crisis and Pathway to Peace."

This event was the first of its kind in South America. A Quran exhibition and a bookstall were set up, and refreshments were served to all attendees. (Report Mishaal Baten, Paraguay Correspondent, Al-Hakam 5 December 2026)

The Ahmadiyya Muslim Community Nigeria Holds 71st Annual Convention



The Ahmadiyya Muslim Community, Nigeria, held its 71st Annual Convention on 19-21 December 2025, at the Conference Ground, Jami'a Ahmadiyya Ilaro, Ogun State, Nigeria.

The special message from Hazrat Khalifatul-Masih V (may Allah be his Helper) was read out by Amir Jamā'at Nigeria, followed by his inaugural speech, which was then translated into the Yoruba and Hausa languages for the benefit of attendees.

On Saturday, the second session commenced with Amir Jamā'at Nigeria presiding. The session had a number of dignitaries in attendance, including government officials, traditional rulers, educators, and representatives from other communities, both within Nigeria and from neighboring countries, who were all introduced.

This was followed by a speech on the theme "Unity is Strength: Lessons from Islamic History as a Guide to Current Global Challenges to the Muslim Ummah," by Professor Saeed Olurotimi Timehin, Member of the National Qaḍa Board. Subsequently, the annual academic merit awards were distributed under the coordination of the National Ta'lim Secretary, Tajudeen Oladoja. Some of the guests were invited to give short speeches from the podium.

The third session commenced with the Missionary In-Charge of Nigeria, Adnan Tahir, presiding. It began with a recitation from the Holy Quran, followed by an

Arabic Qasida. This was followed by a speech on "Sacrifices in the way of Allah: Pious Examples of Hazrat Sir Zafrulla Khan (may Allah be pleased with him) and Hazrat Syeda Nawwab Mubaraka Begum (May Allah be pleased with her)," by the missionary-In-Charge. A special announcement was made regarding the commencement of Year 1 at Minaret University Ikorun (MUI) by Professor Abdullah Abdur Rahman, Vice Chancellor.

The fourth and closing session commenced on Sunday immediately after the Fajr prayer. This was followed by a speech on "Modern Day Evidence for the Existence of Allah," by Professor Mashud Adenrele Fashola, former Amir of Jamā'at Nigeria and Member of the Board of Trustees, Minaret University, Ikorun (MUI).

The Jalsa was ended by the closing remarks by Amir Ahmadiyya Jamā'at Nigeria, Alhaji Barr Alatoye Folorunso Azeez.

Throughout the three-day event, Jalsa Radio continued to provide live translations of the proceedings in the Yoruba and Hausa languages, ensuring accessibility for all attendees. Annual Convention Nigeria 2025 recorded a total checked-in attendance of 35,771 individuals.

(Report by Muhammad Al-Fareed Ajimoti, Nigeria, Al-Hakam, 2 January 2026)

The Ahmadiyya Muslim Community Kosovo Holds First Qur'ān Seminar



The Ahmadiyya Muslim Community Kosovo held its first Quran Seminar at the Jamā'at Centre in Pristina, on 21 December 2025. Members and guests from different regions of Kosovo participated in this spiritually enriching gathering, which focused on the importance of reciting, understanding, and practically applying the teachings of the Holy Quran.

The final address was delivered by Jinahuddin Saif,

National President, Jamā'at Kosovo, on the theme, "Let us Read the Quran, Understand it and Put it into Practice." In his address, he emphasized that a believer's relationship with the Holy Quran must go beyond mere recitation. Citing Ahadith, he explained that true benefit from the Quran lies in reciting it thoughtfully, reflecting upon its meanings and acting upon its guidance.

The formal program concluded with a silent prayer. A meal was then served, followed by an interactive question-and-answer session, during which participants engaged thoughtfully with the speakers and reflected on the themes discussed. Approximately 30 participants, including men, women, children, and guests, attended the seminar. Participants travelled from Mitrovica, Pristina, Peja and Fushë Kosova, reflecting a growing interest in gaining a deeper and more meaningful understanding of the Holy Quran. (Report Jinahuddin Saif, National President, Jamā'at Kosovo)



Activities and News of the US Ahmadiyya Muslim Community

The Ahmadiyya Muslim Community, West Coast USA Holds 38th Annual Convention



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

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

After the flag-hoisting ceremony, the Annual Convention formally commenced. Dr Sahibzada Mirza

Maghfoor Ahmad, Amir Jamā'at USA, delivered the opening address and emphasized the recognition of the Oneness of Allah as the foundation of Islamic belief. This was followed by a speech on "The Holy Prophet Muhammad (may peace and blessings of Allah be on him): A Life Devoted to Tawhid," by Faran Rabbani. Anwer Mahmood Khan, Nai'b Amir Jamā'at USA, then spoke on "The Strength of the Nizam (system) of the Jamā'at."

The Saturday morning sessions covered a wide range of topics, including "Allah as the One True Friend in the Age of Digital Illusions" by Qasid Sadiq; "The Importance of Congregational Salat" by Zakaria Sayed;

“The Sacrifices of the Youth in Upholding God’s Unity” by Intisar Malhi and a biographical address on Hazrat Maulawi Ghulam Rasul Rajeki (may Allah be pleased with him), delivered by Anas Chaudry.

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

The evening guest session welcomed nearly 100 non-Ahmadi guests, including local and state government officials, members of law enforcement, professors, university students and representatives of interfaith congregations. A presentation, “Teachings from the Holy Quran on Peace and Unity,” was delivered by Abdul Lateef Balanta, National Secretary Nau-Muba’īn. Several dignitaries also gave brief remarks, with the session moderated by Amjad Mahmood Khan, National Public Affairs Secretary. This session also featured a special presentation of the “Jalsa Cares” service initiative in partnership with the local food donation non-profit God’s Pantry, recognizing the organizers for their service. Volunteers from the Jamā‘at assisted with food packaging the day prior to the start of the convention. Guests later enjoyed dinner at Zahir Basketball Court, toured the Voices for Peace exhibition and participated in interviews conducted by MTA USA.

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

The closing session on Sunday included an Urdu address by Musa Chaudhry on “Practicing One’s Faith as a Means of Tabligh.” Nai’b Amir Jamā‘at USA, Bilal

Rana, followed with a speech on “Khilafat – The Living Reflection of Divine Unity.” Missionary-In-Charge, Azhar Haneef, then delivered an address entitled “Zikr-e-Habib, Ta’alluq Billah – The Promised Messiah’s Relationship with Allah.”

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

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

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

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

Nikah (Marriage) Announcement

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

Tabligh Report of the Japanese Desk for December 2025

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

1. December 1

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



2. December 2-4

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

3. December 5

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



4. December 6

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



5. December 7

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

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



6. December 10

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

7. December 11–15

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



8. December 16

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

9. December 17



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

10. December 19

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



11. December 20

I visited the East San Gabriel Japanese Cultural Center, met two Japanese individuals, introduced the Ahmadiyya Community, and invited them to the West Coast Jalsa Salana.

12. December 21

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

Mr. Zafar Ahmad (Secretary)
Mr. Habibullah (Member)

Ziaullah Mubashir (In-charge, Desk)

I also visited the Hai Sai Taiwan Buddhist Temple in LA, met 8 individuals, introduced the

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

13. December 22

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

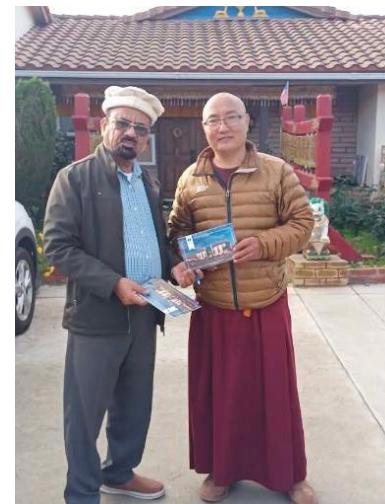
14. December 25

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

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

Later that night, I visited Little Arabia in LA, met 7 Arab individuals, introduced the Ahmadiyya Community, and invited them to the West Coast Jalsa

Salana.



15. December 26–28

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

16. December 31

My visit to California concluded, and I returned to Maryland. Alhamdulillah, during this visit, I was able to reach

approximately two hundred Japanese individuals and other non-Muslims. In addition to in-person contacts, I reached out to

various Japanese groups on social media and conveyed introductory messages about Ahmadiyyat and invitations to Jalsa Salana to more

than 2,000 people. I also sent invitations to the Japan Consulate and the Japan Foundation.

May Allah bless our efforts with fruitful results. (Report submitted by Ziaullah Mubashir In-charge,

Japanese Desk, USA, National Tabligh Department, USA on 25 January 2026)

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



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

The chapter successfully held its New Year's Sleepover program, beginning with congregational Maghrib prayer at the mosque. The event was attended by approximately 38 Khuddam and 18 Atfal. Following Maghrib, Khuddam and Atfal participated in organized sports activities. Khuddam engaged in indoor sports such as badminton and ping pong, while Atfal took part in competitive soccer games. The

program continued with congregational 'Ishā prayer, after which participants were joined by our missionary Salman Tariq for an informal bonfire Tarbiyat session. The session engaged Atfal, Khuddam, and Ansar in meaningful discussion, fostering spiritual reflection and brotherhood. Participants were served dinner and s'mores throughout the evening.



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

Following the Fajr prayer, the missionary delivered a Dars, elaborating on the meaning and commentary of verse 149 of Surah

Al-Baqarah. He noted that while many set personal goals at the start of each year, for believers, the objective is encapsulated in this

verse. He recounted how, during the time of the Holy Prophet Muhammad (may peace and blessings of Allah be upon him), his companions were so eager to excel in goodness that they would draw lots to determine who would sit in the front row of the mosque or call the Adhan. Additionally, the companions would assign specific individuals to attend different prayers to ensure those companions could hear the words of advice of the Holy Prophet Muhammad and share it with those who were not present at that specific prayer in the Mosque and they are not left behind in terms of hearing the guidance of the Holy Prophet. He encouraged the congregation to emulate these companions in their efforts to excel

in goodness. Missionary Salman Tariq also shared a Hadith in which, after one Fajr prayer, the Holy Prophet Muhammad inquired among his companions who had observed a voluntary fast, visited the sick, or provided food to a hungry. Only Hazrat Abu Bakr (may Allah be pleased with him) responded affirmatively to all these questions, prompting the Prophet to give him the glad tidings of Paradise. He told a quote from Hazrat Mirza Tahir Ahmad, Khalifatul-Masih IV (may Allah shower His mercy on him) stating that true excellence in goodness is unattainable without fulfilling the rights of Allah and His creation. He cautioned that any worldly progress that obstructs these rights is, in fact,

ignorance rather than advancement. He urged members to strive for excellence in offering prayers, reading the Holy Quran, making financial sacrifices, and assisting those in need. Following the Dars, Kareemullah Kaleem, President of the South Virginia Chapter, read the New Year Message from the respected Amir USA, Mirza Maghfoor Ahmad. The event concluded with breakfast where members enjoyed a meal while socializing with one another. (Report by Dr. Naeem Ahmad, Secretary, Publication South Virginia)

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



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



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

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

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

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

He mentioned that People on death bed give last



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

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

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

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



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



A Front-Page testimony to service

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



The President's vision

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

Insights from the front lines

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

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

to approach nearly 200 kits.



Direct distribution and compassion

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

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

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

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

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





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

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

- World Crisis and the Pathway to Peace
- Muslims for Peace flyers
- The Messiah has come and Stop World War III signboards were also displayed.

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



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

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

The Ahmadiyya Muslim Community of Puerto Rico Attends the Book Fair



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

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

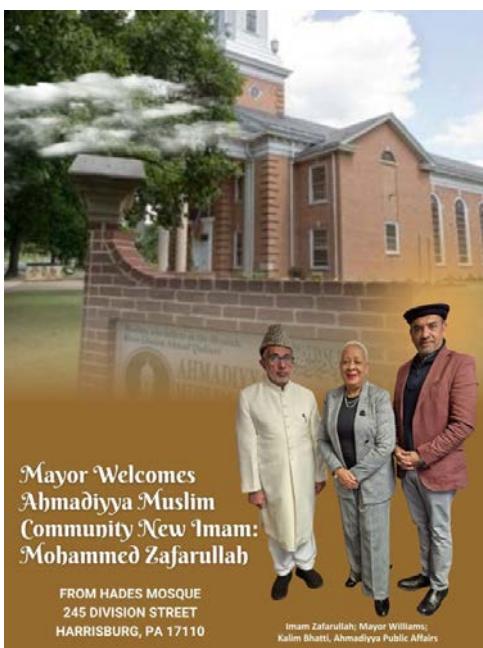


Three hundred and thirteen free Arabic Name Art were made. One hundred and twenty-five people bought literature or took free pamphlets. Three hundred and fifty people in total visited the booth. (Report by Tariq Naseem, Missionary Serving Puerto Rico on 22 January 2026)

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



L to R: (Picture 1) Kalim Bhatti, Pennsylvania State Senator Patty Kim and Missionary Mohammad Zafarullah Hanjra
 L to R: (Picture 2) Harrisburg City Mayor Wanda Williams, Missionary Mohammad Zafarullah Hanjra and Kalim Bhatti



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

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

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

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

Harrisburg Chapter of the Ahmadiyya Muslim Community USA held an engaging New Year's Eve event at Hadee Mosque. It was attended by over 200 members (including one hundred Lajna and Nāsirat)

Missionary Mohammad Zafarullah Hanjra conducted an interactive session with Khuddam and Young boys. Atfāl-ul-Ahmadiyya and Nāsirat were encouraged to write letters to Hazrat Aqdas, Khalifatul-Masih V (may Allah be his Helper). There were fun activities for the children. The following morning, members started the New Year 2026 with Tahajjud and Fajr at Hadee Mosque.





(Report Kalim Bhatti, Public Affairs Secretary)

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

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

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

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

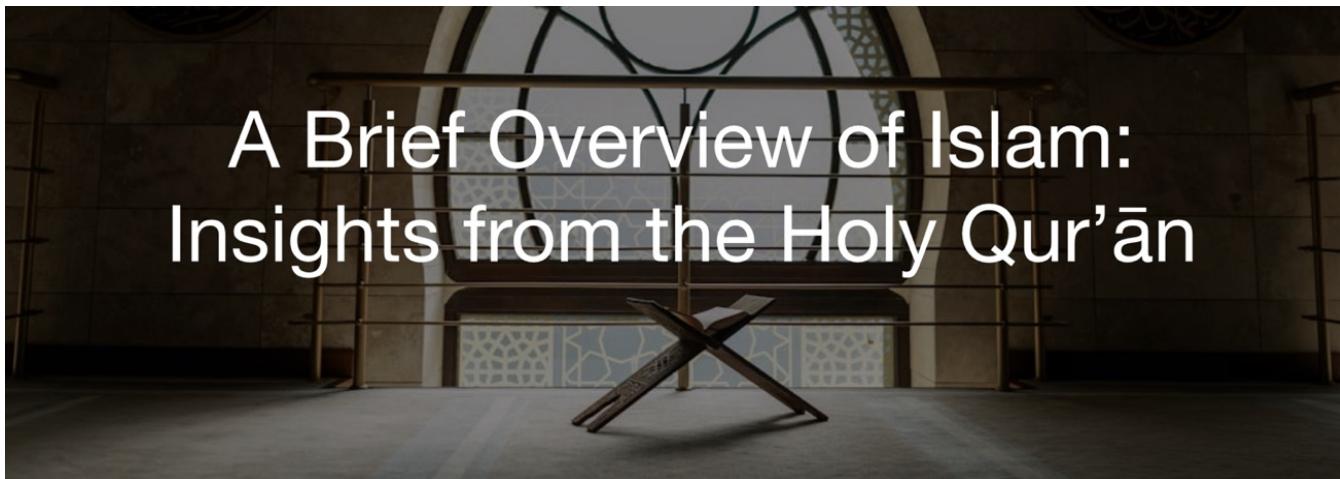
devoted Ahmadi Muslim. His family accepted Ahmadiyyat in 1954. He was a pioneering member of the Canada Jama'at in the early 1980s.

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

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

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

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



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

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

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.

The Holy Quran declares at the very outset:

ذِلِكَ الْكِتَبُ لَا رَبَّ لَهُ هُدَىٰ لِلْمُتَّقِينَ

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
الرَّحِيمُ -مَلِكِ 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)

The Purpose of Religion

وَأَنْزَلْنَا إِلَيْكَ الْكِتَبَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَبِ وَمُهَمِّمًا
عَلَيْهِ فَاحْكُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ
الْحَقِّ - لِكُلِّ جَعْلَتَا مِنْكُمْ شِرْعَةً وَمِنْهَا جَاءَ - وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ مَمَّا
وَاحِدَةٌ وَلَكُنْ لَيْبَلُوْكُمْ فِي مَا أَنْكُمْ فَاسْتَقِفُوا الْخَيْرِ -إِلَى اللَّهِ
مَرْجِعُكُمْ جَمِيعًا فَيُبَيَّنُكُمْ بِمَا كُنْتُمْ فِيهِ تَحْتَلُّونَ -

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-Mā'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, Peace and 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 (ﷺ)

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.

Veres from the Holy Quran:

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّنْ رِجَالِكُمْ وَلِكُنْ رَسُولُ اللَّهِ وَخَاتَمُ النَّبِيِّنَ -
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 الصَّلِحَاتِ وَآمَنُوا بِمَا نُرِّلَ عَلَى مُحَمَّدٍ وَهُوَ
الْحَقُّ مِنْ رَبِّهِمْ وَكَفَرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَّهُمْ

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:

فُلْ هُوَ اللَّهُ أَحَدٌ - اللَّهُ الصَّمَدُ - لَمْ يَلِدْ وَلَمْ يُوَلَّدْ - وَلَمْ يَكُنْ لَّهُ كُفُوا
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-Ikhlas]: 2-5)

2. His Angels:

الْحَمْدُ لِلَّهِ قَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسْلًا أُولَئِنَّ
أَجْنِحَةً مَّئْنَى وَتُلْكَ وَرْبِيعَ - يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ - إِنَّ اللَّهَ عَلَى 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[Fatir]: 2)

3. His Books:

فُوْلُوا أَمَنَّا بِاللَّهِ وَمَا أَنْزَلَ إِلَيْنَا وَمَا أَنْزَلَ إِلَيْ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ
وَيَعْقُوبَ وَالْأَسْبَاطَ وَمَا أَوْتَنَا مُوسَى وَعِيسَى وَمَا أَوْتَنَا الْبَيْتُونَ مِنْ
رَّبِّهِمْ - لَا نَفَرَقُ 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)

4. His Prophets:

إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحَ وَالنَّبِيِّنَ مِنْ بَعْدِهِ - وَأَوْحَيْنَا إِلَى
إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ وَعِيسَى وَأَيُّوبَ
وَيُوْسُسَ وَهُرُونَ وَسُلَيْمَنَ - وَأَنْتَنَا ذَاوَدَ رَبُّوْرَا -

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)

5. The Last Day:

كَيْفَ تَكُفُّرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَيْنَاهُمْ - ثُمَّ يُمْيِتُنَّاهُمْ ثُمَّ يُحْيِيْنَاهُمْ
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)

6. Divine Decree:

مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرْجٍ فِيمَا فَرَضَ اللَّهُ لَهُ - سُلْطَانُ اللَّهِ فِي الَّذِينَ
خَلَوْا مِنْ قَبْلٍ - وَكَانَ أَمْرُ اللَّهِ قَدْرًا مَقْدُورًا -

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)

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):

أَشْهُدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهُدُ 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):

أَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ -

[...] observe Prayer, and be not of those who associate partners with God. (30[Ar-Rum]: 32)

c. Charity (Zakat):

وَأَقِيمُوا الصَّلَاةَ وَاتُّوِّلُوا الزَّكُوْنَةَ وَأَطْبِعُوا الرَّسُولَ لَعَلَّكُمْ تُرَحْمَوْنَ -

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

d. Fasting (Saum):

يَأَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ
قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُوْنَ -

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 أَنَّ لَا تُشْرِكَ بِنِ شَيْئًا وَظَاهِرُ بَيْتِي
لِلْطَّافِيْنَ وَالْقَائِمِيْنَ وَالرُّكُعَ السُّجُودَ

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 (Sallallahu '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’īn, 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 وَمَلِئَتْهُ يُصَلِّوْنَ عَلَى النَّبِيِّ - يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُوْا عَلَيْهِ وَسَلِّمُوا تَسْلِيْمًا -

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 مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفُهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ - وَلَيَمْكَثَنَ لَهُمْ دِيَنُهُمُ الَّذِي أَرْتَضَنَ لَهُمْ وَلَيَبَدِّلَنَّهُمْ مِنْ بَعْدِ حَوْفِهِمْ أَمَّا - يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا - وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الْفَسَقُونَ -

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-Šiddīq, 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.

Al  Hilal



Charity towards mankind is the cornerstone of Islamic teachings and a constant theme in the Holy Qur’ān. The Holy Prophet^{sa} was the kindest and most generous of all people. The Promised Messiah^{as} showed us how to serve humanity with love.

We want to hear your thoughts!

Why is giving Sadakah (charity) so important?
Why do you think Allah wants us to give in His Way?

As always, we welcome original artwork, poetry, puzzles, photography, and adult submission with a young audience in mind. We ask parents to encourage young people to submit their original work. If parents have helped with the article, include “helped by [parent’s name].” Additionally, please reference any material that is not your own.

Please submit your entries at the following link or send them to:
al-hilal@ahmadiyya.us by, February 22, 2026
<https://forms.gle/MVyXsgKwMTETYUR6>

What is Ramadan?

Aneelah Kauser, The Ahmadiyya Muslim Community, Houston, USA

Many people hear about Ramadan and believe it is a holiday Muslims celebrate by fasting, but that is not all it entails. Really, Ramadan is not a holiday, but it is a month in the Islamic calendar when God has commanded Muslims to fast every day from sunrise to sunset (2:184). Fasting differs from faith to faith, as seen by how Hindus usually avoid specific types of foods on special days¹, and Christians fast for twenty-four hours, only drinking water during that time². However, in Islam, Muslims are commanded to abstain from consuming any kind of food or drink while they fast and cannot even be injected with any sort of foreign substance, or else their fast will be broken.

Fasting during Ramadan is obligatory for those who are healthy enough to do so, but a temporary exemption is permitted to those traveling, the sick, pregnant, and nursing women, and menstruating women. Though they are expected to make up the fasts at a later time.³ God says that He “desires ease for you and desires not hardship for you” (2:186), highlighting that someone who is not physically able to fast should not harm themselves by trying to do so.

“The Holy Quran [also] allows exemption from fasting to the elderly, the chronically sick and children. They may make up for fasting by feeding the poor.”³ While fasting, Muslims are not just required to abstain from food and drink, but to use their extra time to remember and worship God. Muslims wake up hours before dawn and spend “a greater part of the night ... in spiritual exercises which make up the very essence of fasting.”⁴ Some Muslims try to win God’s favor by attempting to fast at other times besides the holy month of Ramadan as well. However, Islam prohibits Muslims from fasting continuously since it can be bad for one’s health.

Fasting is the third of the five pillars of Islam, illustrating that it is a significant part of faith, and not just a cultural tradition. In the Holy Quran, God says that fasting is not a new concept specific to Islam or Muslims (2:184). In fact, six faiths besides Islam observe some kind of fasting.⁵ Studies have shown that fasting from sunrise to sunset for thirty consecutive days can be beneficial and “a preventive and adjunct therapy in cancer, metabolic syndrome and Alzheimer’s disease and several neuropsychiatric diseases.”⁶ Besides not consuming food or drink, people who fast also try their best to abstain from sins, some of which can include swearing, getting revenge, hating on others, or gossiping.

While the body does not get food or water, the soul is soaking in every moment in order to improve spiritually and become closer to God. Fasting teaches discipline and restraint, reminding people to be grateful for everything they have. Oftentimes, we reach for a snack, not even realizing how many others in the world

don’t have the luxury to eat whenever they are hungry. This helps develop empathy for the less fortunate, and those who are not able to fast provide aid to the poor by funding meals for them. In my family, for each fast that we miss, we send money to Pakistan to distribute food to the poor. In this way, Ramadan allows us to increase charity and generosity as well.

Many people are misinformed and believe that Muslims force their kids to fast. If they do, that is un-Islamic because the Holy Qur'an itself says, “There shall be no compulsion in religion” (2:257). If children are still growing, they need nutrition, and keeping a full fast is not good for them, so they do not have to do this until they are able to without harming themselves.

But still, some may ask, why do Muslims choose to spend 1/12 of every year without food? Some people may do it simply because God commands it, but others do it for self-betterment. Even though a person has many good things to eat and drink, by God’s command, they exercise control and don’t touch these lawful things from sunrise to sunset for one whole month. And when someone avoids things that are allowed for them to eat during the fasting times, it automatically becomes easier for them to avoid the things that are *not* allowed, leading to increased piety.⁷ Fasting allows people to be saved from both physical and spiritual ills, for example, fasting can be a great way to give our stomachs a break and can be beneficial for gut bacteria.⁸

The purpose of fasting is not to stay hungry, but to serve as a reminder to avoid evils. The Holy Prophet Muhammad (peace and blessings be upon him) said, “If you don’t abstain from evil words and evil deeds, God has no need of your abstaining from food and drink,” (Id.). Fasting is deeper than simply not eating, and I hope we can all strive to improve our spiritual health during this sacred month.

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Mazhar Mansoor, Columbia, MD



Some places don't just sit on the map; they tilt the scales of your inner world. Patagonia, Argentina, was that kind of place—a landscape so unfiltered and immense that it rearranged the way we understood distance, time, and even ourselves. Seven days in the Southern Andes felt less like travel and more like stepping into a wider version of reality—one where the wind had a voice, the mountains held their own sovereignty, and the horizon invited us to think in longer lines.

We moved through this land not as tourists counting miles, but as a caravan of minds testing their

limits. Each day carried its own lesson. The trails taught humility, the glaciers taught perspective, and the fierce Patagonian wind taught something almost strategic: that resistance is not always an obstacle; sometimes it is a sculptor. It shapes how you walk, how you breathe, and how you show up when the path demands more than comfort.

But the landscape, for all its drama, was only half the story.

The real alchemy happened in the space between people.



A group of distinct personalities—Mazhar Mansoor, Daoud Chattha, Tabish Syed, Lalit Behera, Mohsin Choudhry, Munawar Saqib, Naeem Lughmani, Zeeshan Ahmad, Haroon Akhtar, Amjad Qureshi, Tariq Bhatti, Waseem Haider, Saleem Akhtar, Zia Unas, and Mir Maqbool—walked side by side, each carrying his own intentions, histories, and quiet reasons for being here.

And yet, within a day, these members of Noor Hiking Club moved with the cohesion of an old expedition. People paced themselves with each other's breath. Conversations rose and dissolved like weather. Laughter arrived at the exact moments when fatigue threatened to claim the evening.



There were morning walks that felt like rituals, evenings that felt like debriefings, and long stretches of trail that felt like meditations you didn't plan but desperately needed. Somewhere between El Chaltén's quiet streets and the vast blue mirror of Lago Argentino, the trip shifted from itinerary to inner work. Patagonia has a way of doing that. It asks you who you are when there are no deadlines, no roles, no noise—only the next step and the honest self that takes it.

Travel has a way of revealing character without forcing confession. You notice who notices others. Who offers help before being asked? Who stays curious? Who remains calm? Who turns silence into companionship rather than distance? On the mountain, the masks fall

off simply because there is no reason to wear them. The wind handles that work for you.

By the seventh day, something subtle had changed. It wasn't dramatic or loud. More like a reset, a clearing, a renewed clarity in how we looked at the world. As if the mountains lent us their vision, and the wind insisted that we carry it home.

We came for adventure. We left with perspective. And between those two points, a brotherhood quietly took shape—not declared, not organized, simply lived.

Seven days. Fifteen travelers. One Patagonia.

A journey that doesn't end when you leave the land; it only ends when the lessons stop unfolding.



Life Story of Falahud-Din Shams



I have been privileged to serve in the following capacities of the Jama'at, the details and pictures of which are documented on the pages that follow:

- General Secretary of the Chicago Jama'at
- President of the Streamwood, IL Jama'at
- National Finance Committee
- President of the Chicago, IL Jama'at
- Establishment of the Ahmadiyya Cemetery
- Chairman of the Mosque Committee:
 - Glen Ellyn Mosque
 - Sadiq Mosque in Chicago, IL
 - Fath-e-Azeem Mosque in Zion, IL
- National Secretary of Tahrik Jadid
- National Internal Auditor
- Chief Editor of the Muslim Sunrise and later the Chairman of the Muslim Sunrise Committee
- Planning Committee for the Khilafat Century Celebration
- Amīr Jama'at of Marshall Islands
 - Founding Committee of the first Jalsa Salana
 - Construction of the first mosque in the Marshall Islands
 - Founding Committee of Voice of Islam in

Micronesia

- Amīr Jama'at of FSM (Federated States of Micronesia)
 - Construction of the mission house in Kosrae
- Construction of the mission house and Manyaba in Kiribati
- Nai'b Amīr USA Jama'at
- Member of USA Qaḍa Board
- Construction of Brazil Mosque
- Construction of the Guatemala Mosque extension
- Chairman of the National Mosque Committee
- Chairman of the Book Review Committee
- President of Humanity First in the Marshall Islands

1967-69: General Secretary of Chicago Jama'at

1970: Became the first Ahmadi Muslim member to purchase a residence in Zion, IL in August 1970. Missionary Shukr Ilahi Husain was already residing there and one year later, my elder brother, Dr. Salahud-Din Shams, also purchased a home in Zion and moved his family from Chicago.

1975-83: President Streamwood, IL (Chicago Suburbs) Jamā'at

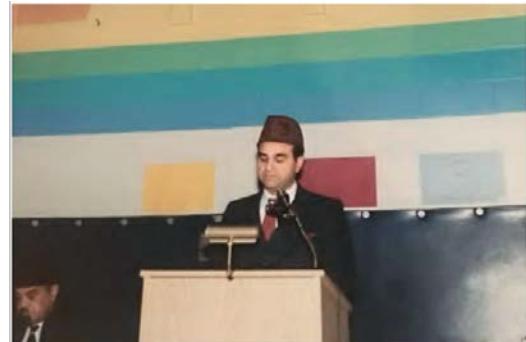
1976-83: Member National Finance Committee, Chaired by Maulana Attaullah Kaleem, Missionary In-Charge.

1985-87: President Streamwood, IL (Chicago Suburbs) Jamā'at

In October 1987, managed the visit and reception of Hazrat Khalifatul-Masih IV (may Allah shower His mercy on him) to Chicago.



Hazrat Khalifatul-Masih IV (may Allah shower His mercy on him) Glen Ellyn, IL



Ahmadiyya Jamā'at centennial Streamwood Jamā'at with MM Ahmad

1988-2004: President of Chicago Jamā'at, Streamwood, IL and Chicago city Jamā'ats were combined in 1987, effective January 1988.

During my tenure, I worked with the following missionaries:

Zafar Sarwar, Mirza Afzal, Yahya Rashid, Maulana Azhar Haneef and Mobashir Ahmed.



In 1989, we celebrated the Jamā'at Centennial starting with *Tahajjud* Prayers, I gave a *Dars* (lecture) of Surah Al-Mominun.



We rented space at the College of DuPage and at Inland Meeting Center for major events such as Religious Founders Day, Promised Messiah Day, etc. These halls were filled with members and guests.

When Sadiq Mosque construction started, we set up

the Van Buren Community Center. We would hold our monthly general meetings there since there was not enough room at the Glen Ellyn site. In Glen Ellyn, there was a house which was mainly used for the missionary's residence, but we would also hold Jumu'ah services there. Van Buren used to fill with our members, but all the members enjoyed our get-togethers there. Now it is still used for Jumu'ah services which is convenient for the members working in the downtown Chicago area.



In the month of Ramadan, I would give Dars of the Holy Quran in both places, Glen Ellyn and Sadiq Mosque. I would alternate with our missionary, so we both were able to do it at both places. We used to have Iftar on the weekends and the families took turns in providing the food. It was a good training ground for children.



Falah speaking at the Inauguration of Mosque Bait-ul-Jami' - 2004

We used to have weekly classes for the children on Sundays. We would hold annual picnics with all the members joining us.

Sports and a barbecue were prepared at the site of the picnic, usually at a forest preserve site.

During my presidency, I delivered many Eid sermons when the missionary was out of town.

1990: Ahmadiyya Cemetery: Established the first Chicago area Ahmadiyya Cemetery, Maqbarah-ul-Amaan, a short distance from the Glen Ellyn Mosque site. It started with 150 grave sites, which have been increasing since then. My elder brother Dr. Salah-ud-Din Shams was the first one buried there in 1991. My mother (wife of Hazrat Maulana Jalal-ud-Din Shams (may Allah be pleased with him)) is also buried there in

the mūṣīān Section in 2007.

Planning of Glen Ellyn Mosque: Initiated the plan with the approval of Amir Jamā'at USA (M. M. Ahmad), the construction of 20,000 sq ft mosque at the Glen Ellyn 5-acre property. With the help of the mosque committee, raised half the funds (total cost \$3.2 Million) from the local Jamā'at members and it was inaugurated in April 2004 by Dr. Ahsanullah Zafar, Amir Jamā'at USA. The mosque was named Al-Masjid Bait-ul-Jami' by Hazrat Khalifatul-Masih IV (may Allah shower His mercy on him).



Inauguration chaired by Amir Jamā'at USA, Ahsanullah Zafar with the pastor of the neighboring church and missionary Mubashir Ahmed



'Id at Bait-ul-Jami' Mosque



Original Sadiq Mosque 4448 S Wabash Ave, Chicago, IL

1994:Sadiq Mosque Construction: With the approval of Hazrat Khalifatul-Masih IV (may Allah shower His mercy on him), the old Sadiq Mosque

established by Hazrat Mufti Muhammad Sadiq (may Allah be pleased with him) was demolished, and a new Sadiq Mosque was constructed. Hazrat Khalifatul-Masih IV inaugurated it in October 1994. Did the fundraising and supervision of the construction with the help of Ashfaq Ahmad, the property secretary of Chicago Jamā'at.



Sadiq Mosque 1994

1990-98: National Secretary Tahrik Jadid, Increased participation resulting in an increase of contributions from \$155,000 in 1989 to \$650,000 in 1998.

1994: Bait-ur-Rahman Inauguration, Participated in the Bait-ur-Rahman Inauguration ceremony. The Washington Post reporter interviewed me on that occasion.



2004-2016: National Internal Auditor. In addition to setting up auditing procedures for local Jamā'ats and national headquarters, implemented accounting procedures, and revised reporting so that financial statements could be issued.

9 / 11 Lectures: When the attacks on the World Trade Center took place in 2001, I sent letters to the churches in my area offering myself to speak to their congregations about Islam. I spoke at various churches in Schaumburg, Barrington, and South Barrington. I was invited to speak at a synagogue also. They were referred to me by a pastor in Barrington.



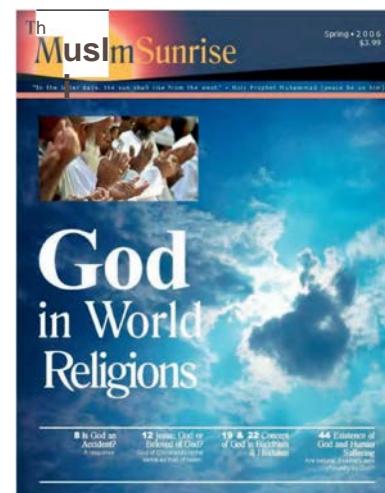
In Bait-ur-Rahman



Falah speaking at the Catholic Church near our residence.

The first presentation was in a Catholic church and turned out to be highly successful. Their congregation liked it so much that they invited me again within a couple of weeks. After that Missionary Mubashir Ahmed was in contact with them and spoke there.

In Barrington, the biggest Catholic church planned a program inviting other church pastors to participate. I was the only Muslim speaker there and it turned out to be a successful event.



First Issue of 2006 under my editorship with a new format.

2006-2016 (Chief Editor of the Muslim Sunrise magazine): The magazine was founded in July 1921 by Hazrat Mufti Muhammad Sadiq (may Allah be pleased with him). Increased the size of the magazine, made it a full color, American-style magazine, with original contents articles and on current issues in the country. Also arranged with the help of Naveed Malik started the Muslimsunrise.com website with PDF files of all available Muslim Sunrise issues starting from the very first one in July 1921.



With Hasan Hakeem working on Sunrise issue in Zion



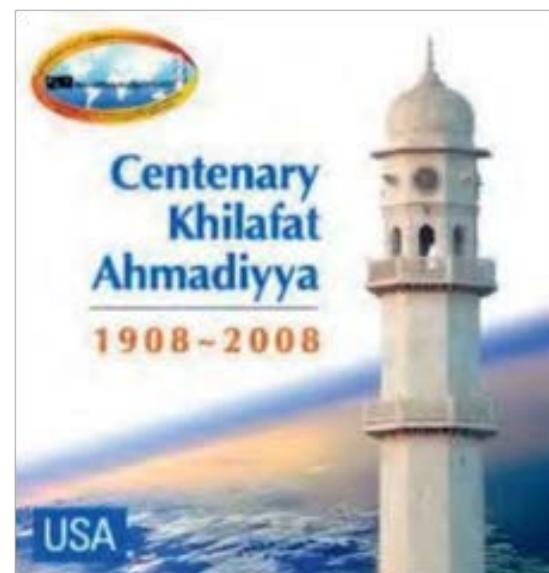
First issue of Muslim Sunrise, July 1921 Issued by Hazrat Mufti Muhammad Sadiq.

2008: Khilafat Century Celebration: I was assigned to arrange the function for the reception event during the visit of Hazrat Khalifatul-Masih V (may Allah be his Helper). With the help of Zahir Ahmad, the event took place at the Hilton Hotel in Virginia. I was the master of ceremony at the event and invited various participants to recite or speak. It was chaired by Huzoor and at the main table were the Amir Jamā'at USA, Dr. Ahsanullah

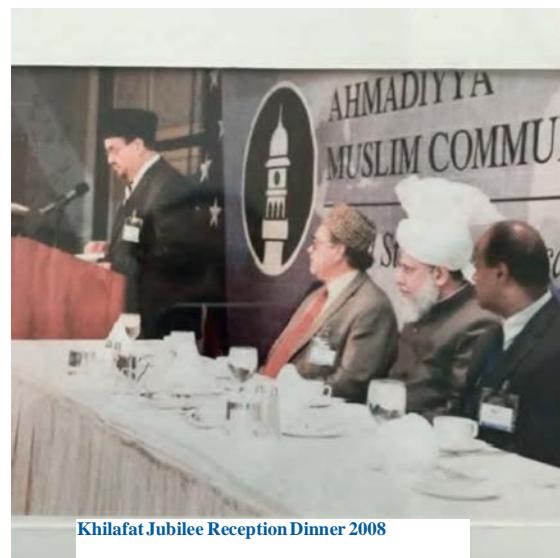
Zafar and the Montgomery County executive.

We also issued postage stamps for the 100 years of Ahmadiyya Khilafat.

During the year 2008, I issued a monthly newsletter about the Khilafat Jubilee celebrations. In the first issue, I wrote an article titled "Paradise through Khilafat."



The postage stamp was issued at the Khilafat centennial



Khilafat Jubilee Reception Dinner 2008

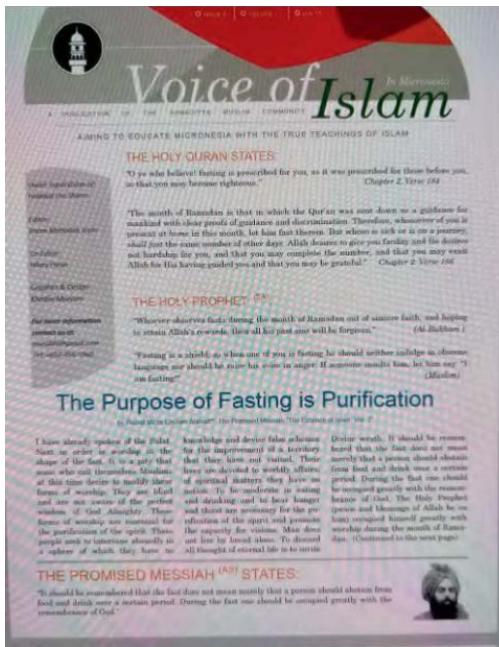
2011-2016: Appointed by Huzoor's approval as the National President (Amir) of Marshall Islands Jamā'at. In 2011, the Jamā'at in the Marshall Islands had not renewed since 2001.

Selected the site for the mosque to be built in Majuro (capital of the Marshall Islands) and signed a land lease for 90 years. The Ahmadi Muslim owner changed it to a donation after one payment in 2013.

Built the Majuro Mosque, Bait-ul-Ahad, in 2012 with a prayer capacity of 75 men and 75 women, and with a missionary residence on the second floor of the mosque. Inaugurated in May 2012.

2013-16: Started the first newsletter, "Voice of

Islam in Micronesia," on a bi-monthly basis as inserts in the Marshall Islands Journal and was also sent to Kosrae for distribution.



2015: First Jalsa of Marshall Islands was held in Majuro in the convention center.



Dr Ahsanullah Zafar
National Amir
Jama'at Ahmadiyya
USA

T-23264/1/25.04.2015

My Dear Amir Sahib,
بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I am very pleased to receive your letter dated 4 April 2015 informing that the Jalsa Salena Majuro, Marshall Islands began the day before and it seemed to be a gathering in the traditions of the Jamā'at. You have received pictures by email and a request for prayers from Falah Shams sahib which you attached.

I am pleased to learn that about 200 persons attended the event with people from Kiribati and Kosrae attending. The arrangements for Jalsa Gah, book exhibition and food arrangements are reported to be excellent. I am pleased that my message was read out in the Marshallese language as well. *Alhamdulillah.*

It is highly pleasing to see that traditional arrangements can be made in a new place and that successes can be achieved so far away from us. *Jazakumullah Ahsanjaljal.*

May Allah bless you

Wasalam
Yours Sincerely,

Mirza Masroor Ahmad
Mirza Masroor Ahmad
KHALIFATUL MASIH V

27/7/15
29/4/15



Bait-ul-Ahad RMI office with RMI Journal Reporter Hillary Hosia

2013-16: Registered the Jamā'at in **Kosrae**, Federated States of Micronesia (FSM) in September 2013. Registered the Jamā'at constitution and by-laws which had been approved by Hazrat Khalifatul-Masih IV (may Allah shower His mercy on him) in 2001 with his signature on every page. With the Fifth Khalifah's approval was assigned as the National President (Amir) of FSM.

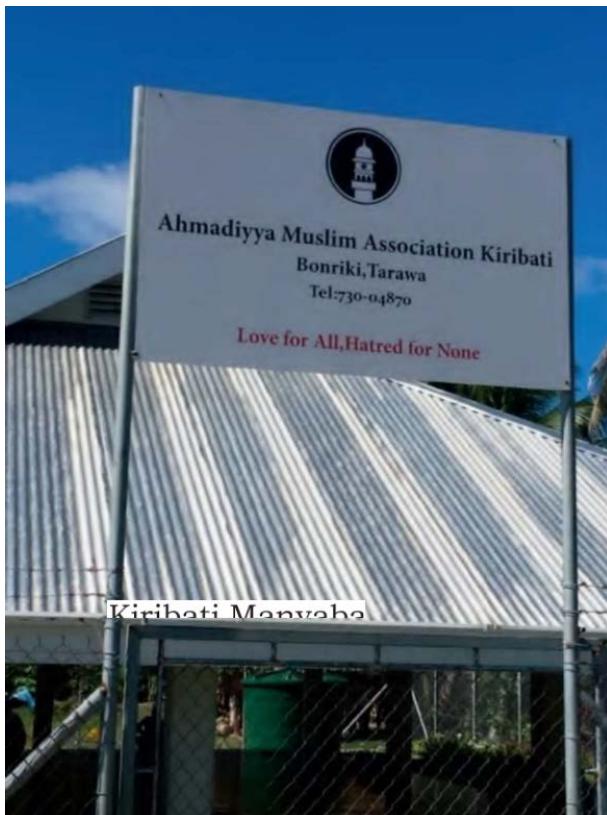
Selected the site, signed a 90-year land lease, and built the mission house in 2015. It has two bedrooms, a missionary residence and two guest rooms. It is being used as a Prayer center as well.

Established the Kosrae mission with the help of Missionary Matiullah Joviya and Sam Ali Nena from Majuro.

In 2015, I was sent to Kiribati (Gilbert's Islands) to evaluate and build a mosque. Selected a land to build a "Manyaba" for Prayers and social meetings in Tarawa (Capital of Kiribati) and signed a 90-year lease. The Manyaba was built in the year 2016.

In Tarawa, also purchased a property including an office/library on the main road, a missionary residence and a mission house for Prayers and meetings. These three buildings were renovated and upgraded for Jamā'at use.

Started a school for pre-kindergarten children with three teachers under Humanity First.



2013-Current: Nai'b Amir USA Jamā'at

2013-2022: Member USA Qāda Board

2013-2015: Brazil Mosque: Assigned to build the very first Ahmadiyya Mosque in South America at Petropolis, Brazil.

The groundbreaking ceremony took place on June 7, 2014, and construction was completed in 2017. It is a 500 sq meters building which includes a three-bedroom guest house. Also, renovated an existing 4-bedroom building to be used as the missionary residence.



Falah laying a brick-Brazil Mosque



Bait-ul-Ahad in Petropolis, Brazil (45 miles from Rio de Janeiro)

2014: Guatemala: Markaz assigned the project to renovate the Guatemala mosque by extending the Prayer area to twice its size. On the lower level, built a hall for meetings and renovated the Prayer area with new carpeting, painting etc. Also renovated the upstairs residence areas with new furnishings for the planned visit of Hazrat Khalifatul-Masih V (may Allah be his Helper).

2017-Current: **Chairman, National Mosque Committee:** When the committee was formed in 2017, it produced a standard architectural drawing for the small and medium mosques. Small mosque is 5,000 sq ft structure in two floors. It includes the prayer halls for 80 persons each for women and men, a library, 2 offices, Tahir Academy classroom and a serving kitchen. In addition, it has a residence of 2 bedrooms and 2 bathrooms. This size was recommended for small Jamā'ats.

The medium size consisted of 10,000 sq ft and the large size of 20,000 sq ft.

The committee reviews the plans of any mosques to be built in the USA and makes recommendations to the National Amila.

2018-Current: **Chairman of the National Zion Mosque Committee:** The groundbreaking ceremony took place at the construction site in May 2021.

The Zion Mosque was named Fath-e-Azeem Mosque and was constructed and inaugurated by Hazrat Khalifatul-Masih V (may Allah be his Helper) in October 2022. It measures 13,000 sq ft with an exhibition hall displaying the prophecy of the Promised Messiah about Dr. Alexander Dowie, the founder of the City of Zion.

I travelled in Huzoor's entourage from Chicago, IL to Dallas, TX on a chartered flight.



Zion Mosque Ground Breaking Event



Falah describing the Zion Mosque project to Huzoor (may Allah be his Helper) in October 2022



Laying the brick at Zion Mosque site



On the way to hand over the keys of the Zion Mosque to the local Jamā'at.



Chartered flight with Huzoor (may Allah be his Helper) Zion to Dallas



2018-Current: Chairman, Book Review Committee:
So far, more than 50 books have been reviewed and sent to Markaz for approval.

2020-Current: Chairman, Muslim Sunrise Committee: According to the instructions of Hazrat Khalifatul-Masih V (may Allah be his Helper) as of January 2022, the Muslim Sunrise magazine is to be issued monthly instead of quarterly. Also, an emphasis

is to be made on propagation with social media coverage.

Humanity First Services in Marshall Islands: In 2013, I registered HF as an NGO under the laws of the Marshall Islands as "Humanity First of Marshall Islands." Its directors included a local mayor. With the approval of Hazrat Khalifatul-Masih V (may Allah be his Helper), I acted as the President of Humanity First of the Marshall Islands.

In 2012, after the construction of the mosque, a computer training center was established to teach the local youth computer training techniques at the facilities provided by a local Mayor.



Bait-ul-Ahad Majuro, Marshall Islands

In 2014, with the help of Dr. Agha Shahid Khan, I initiated the tour of specialty physicians to work at the Majuro Hospital for one week. It included four physicians and a dentist. In 2015, HF again arranged for another tour of the physicians.



USA Ambassador to RMI Tom Armbruster's Lunch

During the physician's tour in 2015, Dr. Khan performed the first brain surgery at the Majuro Hospital which made headlines in the Marshall Islands Journal (the only local newspaper).

In 2014, presided over the first Jalsa of Marshall Islands.

Big turnout for second convention

From page 1

AGCCPUJU conducted the first brain surgery at Majuro hospital after a man suffered a stroke. The surgery was performed by Dr. Shahid Khan. The President of the Ahmadiyya Community in Majuro, Dr. Shahid Khan, congratulated the team that Majuro Island deserves fulfillment of a century old prophecy, one that comes in great. Today there are approximately 400 registered Ahmadi Muslims, of those, 120 are AGCCPUJU members, according to Imam Muftiullah Joya.

Photo: Khuraja Faizal Ahmed and Hillary Thosia

2016 RMI Jalsa



With President RMI Chris Loebak in 2016

In 2015, Nasir Malik served as an agriculture specialist to visit Majuro and Kosrae and provide planning techniques for growing various plants and vegetables. His reports were posted on the USA Embassy website in Majuro as well as the US State Department's official website.

Under HF of RMI, I also initiated blood drives in Majuro with the cooperation and assistance of the Hospital administration. This work ended up establishing the blood bank at the hospital which did not exist before.

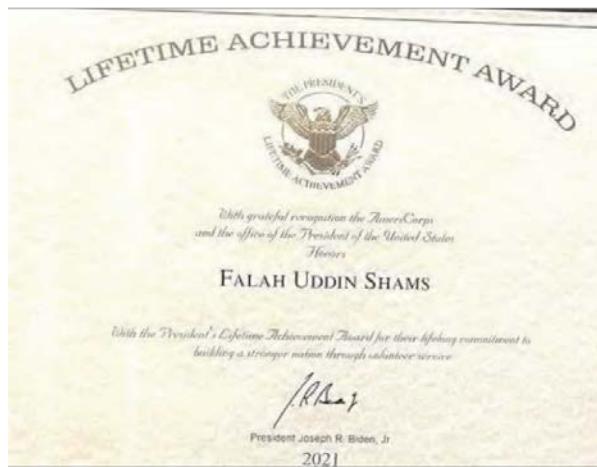
Solar Electricity Program: Initiated the installation of solar electricity units at the homes of Majuro residents which included training for installation. So far, more than 700 units have been installed with preference given to residents who were affected by the US atomic bomb testing in the 1950s, senior citizens and other needy households suggested by the local mayors. This program has been 95% funded by the New Zealand Government and the local mayors of different Atolls.

During the year 2020 Covid, there was a shortage of rice. HF arranged for two containers of rice (6,000 bags) funded by the local Mayor and private donations of two American members.

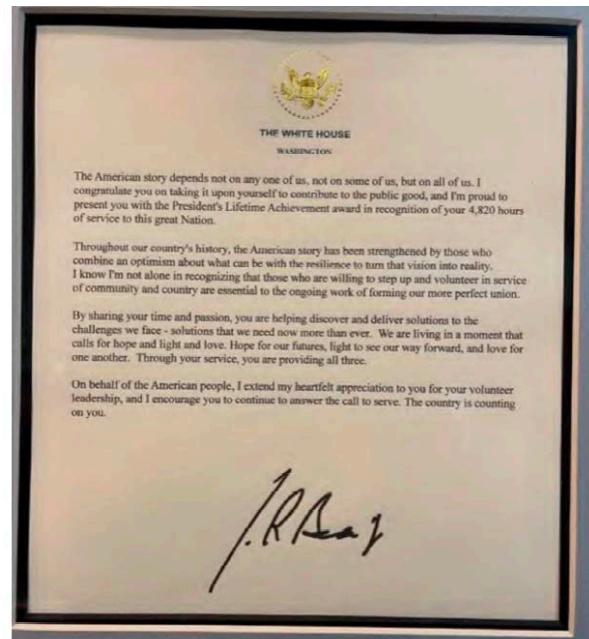


MD Governor Citation 2012

During the 2020 COVID year, there was a surge in COVID-19 cases in the Marshall Islands. Through donations from three individuals, we supplied sixteen boxes of medicine and medical supplies to the Majuro Atoll.



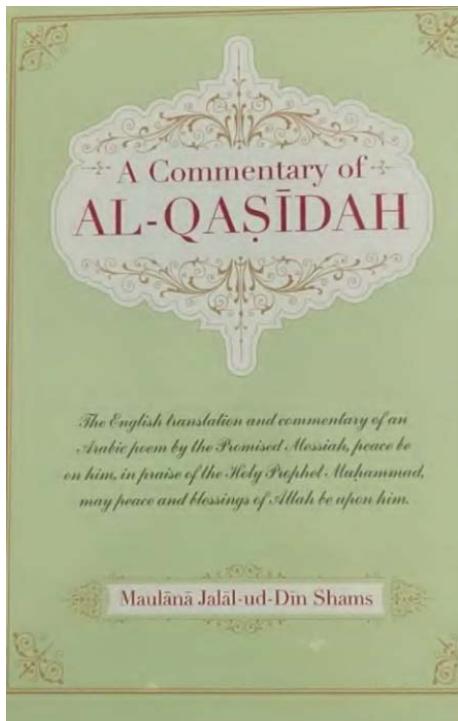
Lifetime Achievement Award by President Biden 2021



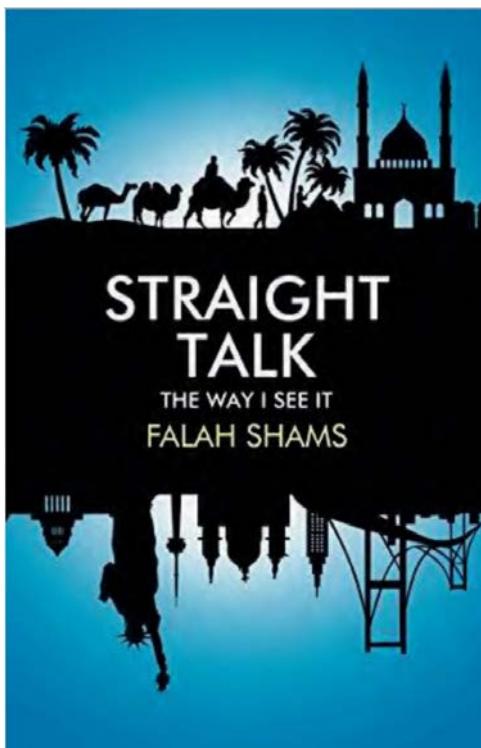
Publications: I wrote many articles for the Jamā‘at magazines over the years. For the Muslim Sunrise Magazine, for ten years, while I was the Chief Editor, I wrote The Perspective in each issue.

Books: Sharah-*u*-Qaseedah:

Translated the Urdu book of my father, Hazrat Maulana Jalal-ud-Din Shams (may Allah be pleased with him), named Sharah-ul-Qaseedah into English. It is the commentary of the poem written by the Promised Messiah (may peace be on him) in Arabic in praise of the Holy Prophet Muhammad (may peace and blessings of Allah be on him). The English one has been published by Markaz and is available on Alislam.org. My wife and my nephew Naser-ud-Din Shams helped with this project.



Book Straight Talk: Published in 2016.



Reviews on Book "Straight Talk": Professor Sawsan Zahara, Ed. D. Massasoit College, Mass.

Date: September 4, 2017

"It is in both his own anecdotes and those drawn from religious tradition that Shams finds inspiration, from driving along the highway to the Prophet Jonah. Shams live up to the title - trimming the fat and heavy parable from most of the sources, digging for the lessons and the truths within. Shams is able to interpret and defend complex and weighty arguments against

parts of Islam as well, examining the natural justification for multiple marriages and the all-encompassing nature of prayer gestures, among others. It is a valuable resource for skeptics and believers alike in this regard.

Young people, Muslim or otherwise, find themselves as the natural audience for this work. The plain and direct nature of Straight Talk trims much of the nuance and subtlety many of these topics truly require; the young brain needs the foundations texts like this lay, however.

Shams tries to dig into contemporary society, sifting quickly through the sediment to unearth a path back to this righteousness. A valiant task to take on, and a successful endeavor at that - but while the young brain appreciates the lesson buried in the dirt, the older one longs for more examination of what was cast aside in getting there."

Professor Jacqueline Vieceli Ph. D. Minnesota State University, Mankato, MN—Date: September 22, 2017

"This book is composed of short reflections on a number of timely and important issues. It is aimed at helping young Muslims to understand these issues in light of their faith and to practice as good Muslim Americans. Although it is intended primarily for the guidance of young Muslims, I believe this book should be read by any person of good will who wishes to gain a closer understanding of his/ her Muslim brothers and sisters.

Mr. Shams raises important issues about how to practice humane Muslim values in a world too much seduced by consumerism and misunderstood notions of freedom. He calls his readers to practice moral integrity but does so without sanctimony and with humility and charm. Some of his most a propose and delightful reflections involve retelling instructive incidents from his own life with a mixture of humor and wisdom which brings his points home in a manner that is both arresting and charming. I believe this book can provide much useful guidance to young people and could also make any non-Muslim who takes the time to read it more aware of the values shared by people of good will and the recognition of and respect for integrity which all people of faith ought to share."

From: jumhoori@yahoo.com - Date: 7 December 2016 at 15:40:44 GMT+S

"The Straight Talk, As I See It" by Falah Shams is a book about Islamic teachings written in such a way that is simple, precise, and easily understandable to the young people. While writing, the author has kept the needs of the newer generation in his mind. It covers the limitations of the opportunities in getting religious knowledge in the West. There are several issues regarding Islam, which are not covered in the Muslim majority countries' religious education as they're faced by western Muslim youth only. The Muslim youth there is embarrassed by the allegations and discussions about Islam in the news media. This book will help them in

understanding the issues in a righteous manner and serves in giving the answers. Writer has given references from Quran and Bible, putting emphasis on the points that are common in all Abrahamic religions.

The Urdu translation of the book will serve the same purpose.

Jumhoori Publications

2-Aiwan-e-Tijarat Road, Lahore-Pakistan
T +92-42-36314140
www.jumhooripublications.com

Rafiq A. Tschannen, Associate Chief Editor, The Muslim Times - Date: December 7, 2016

"I am reading it. Great style!!! I like your approach and I am confident that the young US (European) generation will like it too! Congratulations! (Sent on August 28, 2016)

Read it. passed it to my daughter. She is studying at Amsterdam University. Hope she reads it again and again."

Peter Barmus, California

Very thought-provoking. That is of course what a good book should be...

This is the perfect book for "The Daily Show" with Trevor Noah (formerly with John Stewart), but Trevor is more liberal. They often bring on authors, but this subject matter is precisely relevant at this time. Would not be difficult...just try it, preferably through a publicist or agent. Best wishes for great success!

Mubasher Ahmad, Maryland

The insights and lessons described in this highly informative book are breathtakingly simple but totally necessary for one's spiritual well-being and living by an example which is highly pleasing to God Almighty. "Straight Talk" has easy erudition written in easily understandable passages which provides a reader to absorb its poignant messages without having to read it several times. It is highly recommended for the entire family.

A. Ahmed

"Excellent and easy reading to understand the real true Islam. His personal stories and own experiences, which you would never correlate with Islam, intertwined with Islam and showed the reader how faith in God is in everything we do. Even by looking at yourself in your car mirror! Also not just loved how the book is not "textbook" like, but more relatable to anyone and used humor as well. Perfect book for older children and teens to read too. With all the issues today with the bigotry against Muslims, I encourage Muslims to read and share with neighbors, friends and co-workers. Even enlightens and teaches Muslims themselves more about Islam. Great read!!!"

Kamal Abid

"Simple, interesting, intriguing, fascinating."

Dr. Goodness (Kindle) - November 21, 2016

[A simple to read yet powerful book for generations](#)

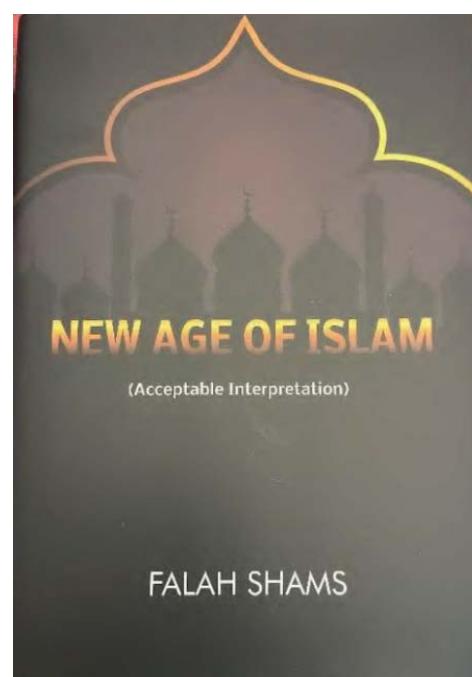
to come!

This book is very easy to read with a powerful message. In this busy world where everyone is distracted from using their thoughts, someone has done that very beautifully in many concepts and shared very beautiful and powerful wisdom with us and our generations to come."

Syed Sajid Ahmad

"Your book is sitting on the table in the living room and from time to time I get to read it a bit. Today I read the story on the wayfarer. I had [given] a talk before elections about Islamic concept of government and one thing I pointed out was the mention of [the rights of the] wayfarer in the Holy Quran and related verses. Thank you for making your observations available to the rest of the world. Quran is the proof of its truth itself."

New Age of Islam: - Published in 2019



This book is mostly a collection of my USA Jalsa speeches. It has been organized based on the understanding that in the last millennium, it is the interpretations of the Promised Messiah (may peace be on him) that would be the only ones acceptable to people. It starts with the concept of God, status of the Holy Prophet Muhammad (may peace and blessings of Allah be on him), Jesus (may peace be on him) and the Promised Messiah as well as Khilafat. The last section of the book covers the moral and spiritual obligations of the ones looking to follow the Right Path (Sirat-ul-Mustaqeem). The last subject covers why the Imām of the age should be accepted.

I provided 300 copies of this book to Jamā'at for free distribution as well as giving away copies of it to friends, relatives and foreign missions.

Journey of a Century (2 Volumes) in 2025:

My autobiography includes my ancestors and a detailed life sketch of Hazrat Maulana Shams (may

Allah be pleased with him), my father. I have related not only my Jamā'at responsibilities and contributions but my professional and business experiences as well. It is my sincere wish that future generations might find some benefit from this living testimony of what God can do to those of humble origins so long as they are rich in spirit and devotion.

Jalsa Speeches:

Delivered numerous speeches at the USA Jalsa Salana as well at the West Coast Jalsa. During the 50th USA Jalsa spoke on the topic "Jalsa-A Legacy of the Promised Messiah," the only Ahmadi Muslim USA member to deliver a speech at that historical Jalsa.

At the 50th Jalsa Salana, speakers from all over the world were invited as speakers, most of the Amir Jamā'ats of various countries. I was one of many USA members who were assigned as backups in case any of the assigned speakers were unable to make the trip to USA. The Amir Jamā'at of Indonesia was the only speaker who could not attend due to the visa processing delays. I was the back up speaker for him. Missionary Mobashir Ahmed was the Afsar Jalsa Gahat that time and he did feel it was his call to allow me to speak or assign someone else senior to me. He brought the matter to M. M. Ahmad, Amir Jamā'at USA and he decided that since I was the assigned backup for the main speaker, I should deliver the speech. This is how I became the only USA member to speak at that historic Jalsa.



Presiding at Jalsa 2018

Starting in 1977, I delivered speeches at the USA Annual Jalsa Salana. It includes the following topics:

- Jesus in the Holy Quran
- Crucifixion of Jesus
- Concept of God
- Prophet Muhammad as a Worshipper of God
- Introduction to Ahmadiyyat
- Zikr-e-Habib
- Domestic Harmony
- Jalsa-A Legacy of the Promised Messiah

- "I am with you, O Masroor!"
- Financial Sacrifice
- Abrogation of Holy Quran Verses
- Sīrat-ul-Mustaqeem-the Straight Path

Speeches delivered at the West Coast Jalsa:

- Holy Quran-An Unparalleled Divine Sign
- Role of Mosques in Islam
- Accepting the Imām of the Age

Lecture at the University of Alabama:

I was invited to speak at the University of Alabama at Mobile, AL. It was arranged by a couple of Ahmadi Muslim students attending the university. The topic was "Islam a religion of peace." I prepared the speech and only used the Holy Quran and Hadith references. The physics professor chaired the meeting.

There were four Palestinian students who came there to make trouble. The audience was impressed by the speech, but they started asking questions and making statements about how the religion of Islam professes Jihad. It was obvious that they came prepared with the questions not knowing what I was going to say. They referred to my speech and made a comment about the Promised Messiah (may peace be on him). The chairman spoke up and said, "I have listened to his speech carefully and did not get at any point discussing or quoting the person you are referring to." It was a shameful behavior, and they had the audacity to come to the stage and ask me why I did not present the case of the Palestine conflict.



West Coast Jalsa speech 2016

Dr. Waseem A. Sayed

National Secretary Waqf-e-Jadid (1995-8, 2001-16), National Secretary Tabligh (2016-Present).



Dr. Sayed is blessed to have served the Ahmadiyya Muslim Community in various capacities for many years. One of the earliest blessings was granted in 1973, when

he was tasked with taking dictation from Hazrat Ch Muhammad Zafrulla Khan (may Allah be pleased with him) while he was translating the books of the Promised Messiah (may peace be on him) and Ahadith. In 1987, Dr. Sayed was sent on a Jama'at assignment to Bolivia for six months. While in Bolivia, he learned Spanish. Thereafter, he was tasked with building the first Ahmadiyya mosque in Guatemala in 1989 and a medical clinic in 1991. He served as the National Waqf-e-Jadid Secretary USA from 1994/5 to 2016. From 2014 to 2016, he joined

Murabbi Noman Rana to establish the Ahmadiyya Muslim Community in Mexico. Since 2016, Dr. Sayed has served as the National Tabligh Secretary for the USA. He is a member of the Wakalat-ut-Tasnif Team working to translate books of the Promised Messiah (may peace be on him). Dr. Sayed is a theoretical physicist by training and earned his PhD from Imperial College under the supervision of Professor Abdus Salam. He lives in Southern California with his wife. He is blessed with four children and seven grandchildren.

Amjad Mahmood Khan

National Secretary Umūr Khārijiyah (Public Affairs)



National Secretary 'Umūr Khārijiyah (Public Affairs) (2011-Present), President of the Ahmadiyya Muslim Lawyers Association (AMLA) (2010-Present).

The Boston Chapter has had five Harvard graduate students. He was the first Ahmadi Muslim at Harvard Law School. Amjad Mahmood Khan currently serves as National 'Umūr Khārijiyah (Public Affairs) Secretary.

2010-Present: Public Affairs Department institutes an annual "Day on the Hill" event, bringing local Public Affairs secretaries from all Chapters to meet hundreds of Congressional offices at U.S. Capitol Hill.

2014: First-ever bi-partisan "The Ahmadiyya Muslim Caucus" launched in the U.S. Congress.

Abdullatif Balanta

National Secretary Nau Mu Ba'een

Islam in 1996 in Philadelphia.

After completing his legal education and practicing law for eight years, he moved to Johannesburg, South Africa, where he joined the Johannesburg Jamā'at. During his time there, he served in several capacities and played an active role in the expansion and establishment of the Botswana and Lesotho Jamā'ats.

While in South Africa, he married and welcomed the birth of his daughter before returning to the United States in 2010. After a brief

period with the Jacksonville, Florida Jamā'at, he settled in Baltimore, where he happily became an active member of the community.

In Baltimore, he served as Tabligh Secretary. He currently serves as the National Nau Mu Ba'een Secretary. He has resumed the practice of law and works with Non-Profits, serving Africa. He is a dual citizen of Ghana.



Abdullatif Balanta is a dedicated member of the Baltimore community and a long-standing servant of the Jamā'at. He accepted

Mirza Nabeel Ahmed

National Secretary Zirā'at (Agriculture)



Mirza Nabeel Ahmed is a member of the Oshkosh Jamā'at and previously served as the Local General Secretary for six years. He has now been approved to serve as the National Secretary Zirā'at (Agriculture) for the 2025–2028 term.

Nasir Mahmood Ahmad

National Additional Secretary Finance USA



Nasir Mahmood Ahmad was born in Multan, Pakistan. His father, Dr. Arshad Mahmood Ahmad was a Dental surgeon in Pakistan Railways and served as Rishta Nata secretary of Multan city Jama'at for many years and his grandfather, Qazi Mohammad Ishaq Bismal served as Zaim Majlis

Ansarullah Multan district for many years. After doing his F.Sc. in Multan, Nasir Ahmad went to King Edward Medical College in Lahore, Pakistan to complete his MBBS degree. Then he immigrated to the USA in 1998. He completed an Internal Medicine residency in New York and then completed his fellowship in Infectious Diseases in New Jersey. He has been a member of Central Jersey Jama'at since 2001 where he resides with his wife and three children. He has been practicing as an Infectious Disease specialist in the central New Jersey area for the last 22 years.

He has had the blessing to serve Majlis Khuddāmul Ahmadiyya USA in various capacities including National Mu'tamad under the Sadarat of Naseem Wasim and Dr. Faheem Younus Qureshi and then as

Nai'b Sadr under the Sadarat of Rizwan Alladin. He also had the opportunity to serve as Nai'b Afsar Khidmat-e-Khalq during multiple visits of Hazrat Khalīfatul-Masīḥ (may Allah be his Helper) to the USA. He was an active member of Majlis Ansar Sultan-ul-Qalam in the past and his letters to editors on the topics of Religious freedom, Patriotism, Human rights, etc., have been widely published in National and Regional Newspapers, including Wall Street Journal, New York Times, USA Today, Boston Globe, Philadelphia Inquirer, etc.

He is currently serving as National Additional Secretary Finance USA Jama'at for more than 6 years now.

Send us the Stories of Our Elders

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

We published three souvenirs to commemorate the hundred years of Ahmadiyyat in the US. One souvenir was on American icons of Ahmadiyyat. Many inspired souls could not be part of the souvenir. We invite all those who want to contribute to the US icons of Ahmadiyyat to send your articles to gazette@ahmadiyya.us, any article that can be of general interest to audiences. (Editor, the Ahmadiyya Gazette, USA)



Essay Writing Competitions for 2026

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.

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: Signs of Latter Days (Submit by 15 February 2026)

Signs of the latter days in the Holy Quran and their fulfillment
Signs of the latter days in Hadith and their fulfillment
Signs of the latter days in Islamic literature and their fulfillment
Signs of the latter days in world religions and their fulfillment
Signs of the latter days (comprehensive view, an overview or an aspect)

Topic Area: Rejuvenation of Islam (Submit by 15 June 2026)

Concept of God	Death of Jesus - Holy Quran
Status of the Holy Prophet, may peace and blessings of Allah be upon him	Death of Jesus - Hadith
Beauties of the Holy Quran	Death of Jesus - global witness
Salvation through Islam	Truth of the Promised Messiah, may peace be upon him

Topic Area: Heavenly Schemes Launched by the Ahmadi Khulafā (Submit by 15 December 2026)

Comprehensive view, an overview or an aspect of the fruits of a scheme or schemes launched by an Ahmadi Khalifah or by Ahmadi Khulafā.

[\(publications@ahmadiyya.us\)](mailto:publications@ahmadiyya.us)



History Quiz Competition

Know Your History Challenge

All competitions will be held by four auxiliary groups: 1. Atfāl. 2. Nāsirat. 3. Lajna. 4. Khuddam and Ansar.

Chapter Level Competitions to be held in January/February 2026 will advance three members from each group to the regional level.

Regional Level Competition to be held in March/April 2026 will advance three members from each group to the national level.

The National Level Competition to be held in May 2026 will advance the winners and the runners-up in each group.

Questions will be posed from the following publications in the order they are listed:

Ahmadiyyat in America (1992)	Annual Report of the Central Lajna Imā'illāh 1981-1982 (English, 1982)
Ahmadiyya Gazette April-September 2020 (Hundred Years of Ahmadiyyat in the US).	Statistical Charts on the Progress of Ahmadiyyat (English, 1987)
Fath-e-Azeem (the Great Victory) (2023)	Bait-ur-Rahman Inauguration 1994
Ahmadiyya Gazette USA Centennial Souvenir Edition Oct 2020 – Sep 2021	US 50th Jalsa Souvenir (1998)
Ahmadiyya Gazette USA Oct 2021 – Sep 2022 (Special Issue on Inspired Souls)	Fulfillment of a Grand Prophecy (2000)
Ahmadiyya Gazette March-June 2024 on Ahmadiyya Mosques in the US	Khuddam 25th Ijtima Anniversary Souvenir (2003)
African American Journey to Islam (2020)	Bait-ul-Jami Inauguration (2004)
The US Souvenir 1889-1989 (1989)	Why Islam is My Choice (2007)
Khuddam Souvenir (1989)	Faith Affirmed – A Journey to Ahmadiyyat Islam (2008)
Jalsa, A Historical Review (75th Jalsa Souvenir)	By the Dawn's Early Light: Short Stories by American Converts to Islam (2009)
The Ahmadiyya Gazette May-June 2025 - Jalsa Salana Issue	Perseverance (2016)
Ahmadiyya Gazette USA Oct 2022 – Apr 2023 100-Year Timeline of Ahmadiyya Islam in the US	USA Khilafat Centenary Souvenir (2008)
NY Souvenir 1989 (1989)	Ahmadiyya Mosques Around the World (2008)
	Al-Nur April-September 2020

General Resources:

Writings of the Promised Messiah, may peace be upon him (Ruhani Khaza'in), Discourses of the Promised Messiah, may peace be upon him (Malfūzāt), Correspondence of the Promised Messiah, may peace be upon him (Maktoobat-i-Ahmad), Review of Religions, Al-Hakam, Badr/Al-Badr, Al-Fazl, Tarikh-i-Ahmadiyyat, Moslem/Muslim Sunrise (English, since 1921), Ahmadiyya Gazette USA (English, since 1950), Al-Nur USA (Urdu, since 1979) and (publications@ahmadiyya.us)



National Calendar 2026

Date(s) Event Local/Region/National Venue

January

1 Jan, Thu	New Year's Day	Federal Holiday
3-4 Jan, Sat-Sun	Local Jamā'at/Auxiliary Activities Review of 2025 and Plan 2026 activities	Local/Aux/Jamā'at
3 Jan, Sat, 7 PM	Qur'ān Talks	Tarbiyat Dept Webinar
4 Jan, Sun	Tahrik Jadid Day	Local Jamā'at
5-11 Jan, Mon-Sun	Tahrik Jadid Week – Pledge Focus	Local Jamā'at
10 Jan, Sat	National Amila Meeting	National Jamā'at Zoom Meeting
18 Jan, Sun	Siratun-Nabi Day	Regional Jamā'at
19 Jan, Mon	Martin Luther King Jr. Day Long Weekend	Federal Holiday
23-25 Jan, Fri-Sun	Ansar Leadership Conference	Majlis Ansarullah Bait ur Rahman Mosque, MD
21-30 Jan, Wed-Fri	Ashara Wasiyyat	Wasaya Dept Jamā'at

February

31 Jan-1 Feb, Sat-Sun	Local Jamā'at/Auxiliary Activities	Local/Aux Jamā'at
1-10 Feb, Sun-Tue	Salat Ashara	Tarbiyat Dept Jamā'at
7 Feb, Sat	Quarterly Flyer Distribution (Tabligh, Aux, Waqf-e-Nau)	Local Jamā'at
7 Feb, Sat 7 P.M. EST	Quran Talks	Tarbiyat Dept Webinar
7 Feb, Sat	Lajna Mentoring Conference National	Lajna Imā'illāh Virtual
14 Feb, Sat	National Amila Meeting	National Jamā'at Zoom Meeting
14-15 Feb, Sat-Sun	Muslih Mau'ūd Volleyball Tournament USA	Majlis-e-Sihhat South Virginia, VA
15 Feb, Sun	Beekeeping and Home Gardening	Zirā'at (Agriculture Dept) Webinar
16 Feb, Mon	Presidents' Day Long Weekend	Federal Holiday
19 Feb-19 Mar, Thu-Thu	Ramadan	Local Jamā'at
21 Feb, Sat	National Education-Webinar	Ta'lim Dept Webinar
22 Feb, Sun	Muslih Mau'ūd Day	Local Jamā'at
28 Feb, Sat	Iftar for Guests – Open House	Umūr Khārijiyah 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 Atfāl).....	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'at	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'at	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 May, Sat	National Amila Meeting.....	National Jamā'at.....	Austin, TX
16-17 May, Sat-Sun.....	2 nd 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
24 May, Sun	Khilafat Day.....	Local	Jamā'at
25 May, Mon.....	Memorial Day Long Weekend	Federal Holiday
27 May, Mon.....	'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 Sept.....	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 Ijtima	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 Ijtima'at (16 Regions)	Waqf-e-Nau Dept	Regional
9-11 Oct, Fri-Sun	MKA National Ijtima - Khuddam and Atfāl	MKA	Bagh-e-Ahmad, NJ
9-11 Oct, Fri-Sun	Lajna USA 4 th National Ijtima	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'aan 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'aan 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 (Tentative)....	West Coast Jalsa Salana	National Jamā'at	Chino, CA