

Ahmadiyya Gazette Online

March - June 2026



And whose affairs are decided by mutual consultation

القرآن الحكيم 42:39



**AHMADIYYA
MUSLIM COMMUNITY**

United States of America

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



Celebrating 'Id-ul-Adha 2026 in Harrisburg, PA



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Acronyms for salutations used in this publication

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

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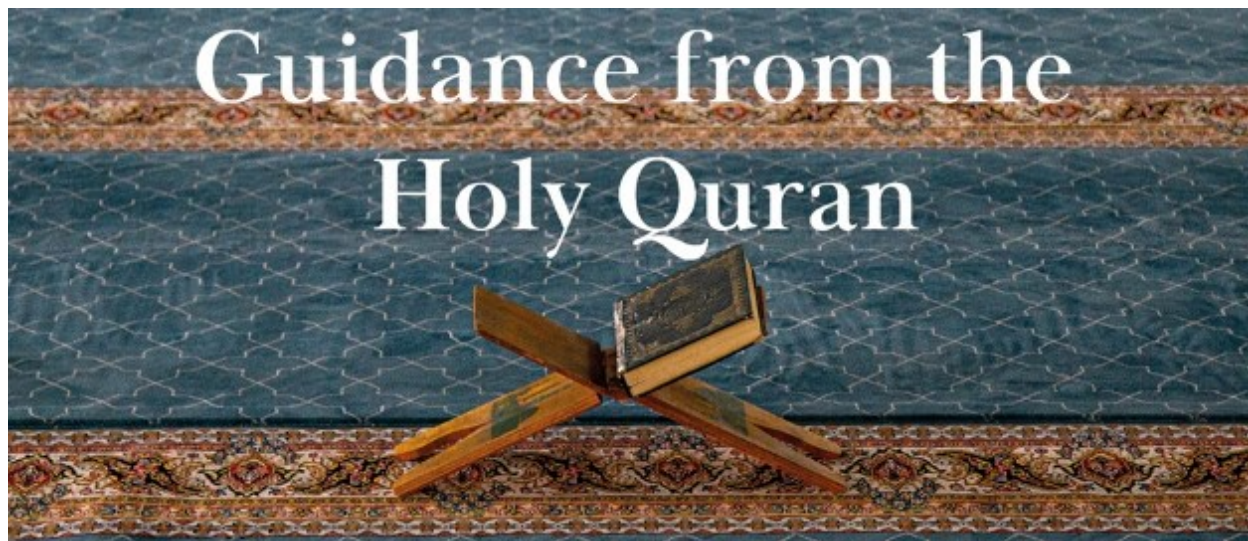
Verse numbers in the references from the Holy Quran count Tasmiya at the beginning of a chapter as the first verse.

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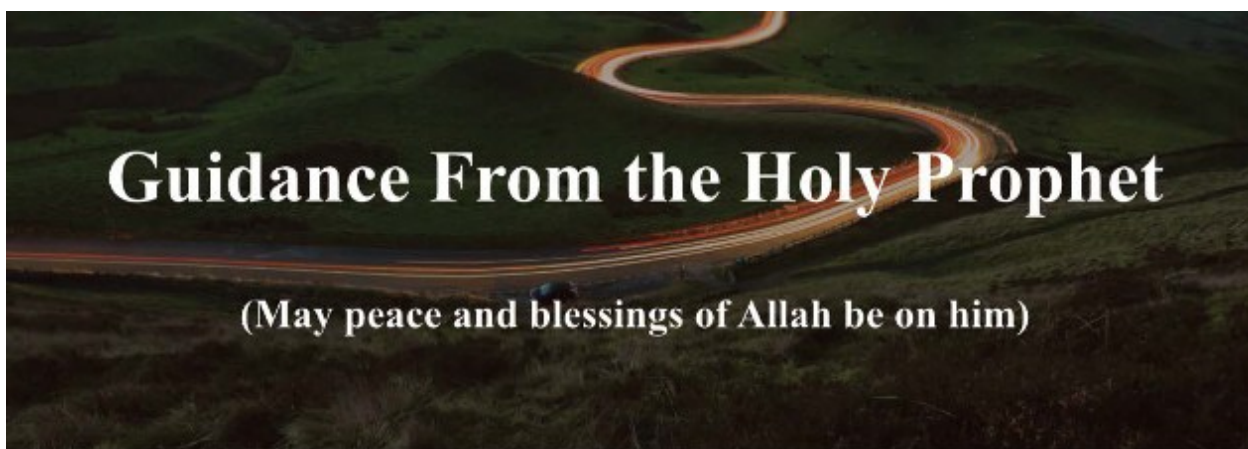


Heavenly Gathering

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنُكَ عَنْهُمْ ۖ

Translation: And keep thyself attached to those who call on their Lord, morning and evening, seeking His pleasure; and let not thy eyes pass beyond them. (18[Al-Kahf]: 29) (English translation of the Holy Qur'ān by Hazrat Maulawi Sher Ali)

Commentary: This verse lends further support to the fact that the preceding verses embody some very important prophecies. In fact, we are here told that at the time of the predominance and ascendancy of Christian nations, there will be living in the world a people who, as true representatives of Islam, will be engaged night and day in prayer and Divine worship. The so-called Muslims will, at that time—the time of Imām Mahdi—pin all their hopes about the future political glory and greatness of Islam on the employment of material means and will look down upon the poor and politically unimportant followers of the Imām Mahdi for concentrating on prayer and worship. The verse warns Muslims that on prayer and Divine worship alone will depend the eventual salvation and success of Islam. [The Holy Qur'ān with English Translation and Commentary (a.k.a. Five-Volume Commentary), Commentary on (18[Al-Kahf]: 29)]



عَنْ أَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا يَفْعُدُ قَوْمٌ يَذْكُرُونَ اللَّهَ عَزَّ وَجَلَّ إِلَّا حَفَّتْهُمُ الْمَلَائِكَةُ وَغَشِيَتْهُمُ الرَّحْمَةُ وَنَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ

Abu Huraira and Abu Said related that the Messenger of Allah (may peace and blessings of Allah be upon him) said,

“A group of people does not gather for the remembrance of Allah, but the angels cover them, mercy envelops them, peacefulness envelops them, and Allah makes a mention of them before those who are near Him. [Muslim, Riyad as-Salihin 1448, the Book on the Remembrance of Allah, Supplication, Repentance and Seeking Forgiveness]



Jalsa Salana, A Heavenly Gathering for Spiritual Insight and Promotion of Faith

All sincere souls who have entered the fold of this humble one should know that the purpose of pledging allegiance is to dampen the worldly ardor, so that the heart is engulfed in the love of the Bountiful God and of the Holy Prophet (may peace and blessings of Allah be on him), and to develop such a state of detachment that the Final Journey does not seem an unwelcome prospect. But in order to achieve this, it is necessary to stay in my company and to spend a portion of one's life in this cause, so that, if God Almighty so wills, through witnessing some definite signs, weakness, infirmity and tardiness may be overcome and perfect faith may be born, resulting in fervor and passionate ardor. One should always strive to achieve this goal and pray that God may grant this opportunity. Until this happens, it is essential to meet me now and then. Bai'at is devoid of all blessings and is a mere formality if one does not care to meet me. Since due to physical inability, lack of resources, and long distances-it is not possible for everyone to stay in my company or to visit me a few times every year, and most hearts are not yet endowed with such ardent desire that they should bear the greatest troubles and hardships for the meeting, it seems appropriate, therefore, that three days of every year should be fixed for

a gathering in which all my devoted followers should-God willing-be present, with the condition of health, time and absence of strong impediments. So, in my opinion, these dates should be from 27th to 29th December. Hence, from this day, 30th December 1891, if we live to see the 27th of December, all our friends should, to the best of their ability, come and listen to Divine words and to join us in supplication for the sake of Allah. This gathering will be devoted to the exposition of such truths and spiritual insight as are necessary for the promotion of faith and certainty and spiritual understanding, and there will be special prayers and attention for the participants. And to the best of our ability, we shall endeavor to supplicate at the threshold of the Most Merciful that He may draw them towards Him, may accept them and may bring about a pious change in them. An additional benefit of these gatherings will be that each year, new entrants to the Jamā'ats shall, by being present on the fixed dates, get to know their brethren who had joined earlier. And these meetings will lead to progressive strengthening of the bond of mutual love and affection. Prayers for absolution will be offered for brothers who will have passed away in the interim, and supplications shall be made at the threshold of the

Glorious God that He may unite all these brothers in spirit and banish all estrangement, dryness, and differences from amongst them.

This spiritual convention will have many other spiritual benefits which will become manifest from time to time. Those suffering from paucity of means would be well-advised to plan ahead for attending this Jalsa. If they lay by a small sum on a daily or monthly basis, through planning and saving, they will have enough provisions for the journey, and it will seem as if the journey was undertaken free of cost. Those who approve of the proposal should inform me now in writing so that a separate list can be made of those who are resolved, for the rest of their lives, to attend the gathering on the specified dates with all their heart and soul and with the greatest resolve-unless it is simply beyond their power and means to undertake the journey. May Allah grant a goodly reward to those who underwent the travails of travel to attend the convention which was held on 27th December 1891 for the purpose of religious consultations. May He reward every step they look upon this journey. Amen.

(Mirza Ghulam Ahmad, The Heavenly Decree, pp. 73-75, Islam International Publications UK, Edition 2006)

Summary of Friday Sermons of Hazrat Khalifatul-Masih V

May Allah support him with His mighty help

6 February 2026

Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V (may Allah be his Helper) said, "Allah the Almighty has told us that the Holy Prophet (may peace and blessings of Allah be on him) is the perfect example for us in every matter. Over the past few sermons, he has been relating incidents regarding the Holy Prophet's love for Allah and devotion to worship.

The Holy Prophet's standard of worship has been described in the Holy Qur'an as follows:

"Say, "My Prayer and my sacrifice and my life and my death are all for Allah, the Lord of the worlds." (The Holy Qur'an, 6:163)

God instructed the Holy Prophet to say, "If you love Allah, follow me, then will Allah love you," thus instructing us to strive to emulate the example of the Holy Prophet (may peace and blessings of Allah be on him).

The Holy Prophet taught that just as he set the example of fulfilling the purpose of life through worshipping God, so too should one follow his example and strive to fulfil the rights of worship as their ultimate purpose. It is only then that one will attain the love of God.

His Holiness said that God also states:

"O ye who believe! bow down and prostrate yourselves in Prayer, and worship your Lord, and do good deeds that you may prosper." (The Holy Qur'an, 22:78)

His Holiness said that not only did the Holy Prophet bring these teachings, but he practiced them in their

perfect form. His prayers for his people will only be fulfilled in our favor if we strive to practically emulate his examples of worship. There are various examples of this. The Holy Prophet never let any opportunity for worshipping God go to waste. In fact, according to the Holy Prophet himself, he would even worship whilst he was sleeping, as he said that although his eyes may be asleep, his heart remained awake in the remembrance of Allah.

The Holy Prophet was very meticulous about his prayers. Once, he offered prayers while wearing a sheet that had some images on it. After completing his prayer, he said that the sheet should be removed and replaced with a plain one, because for a brief moment during prayer, he had caught sight of an image and did not wish to be distracted while offering prayer.

The Holy Prophet would weep so profusely and fervently in prayer that the sound coming from his chest was like that of a grinder. Others have described the sound to be akin to the sound of a boiling pot.

His Holiness quoted the Promised Messiah (may peace be on him), who writes that upon receiving the commandment from God to offer prayers, the Holy Prophet (may peace and blessings of Allah be on him) practically established all facets and forms of prayer, thus establishing his own practice and showing all generations to come how to worship God. Thus, the practice of the Holy Prophet was not only to convey what he was commanded, but also to practice it to perfection and to teach his companions to follow his example. (Adapted from summary prepared by the Review of Religions)

13 February 2026

Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V (may Allah be his Helper) said that in this era, the greatest example we have of following the model of the Holy Prophet (may peace and blessings of Allah be on him) is found in his most ardent devotee, the Promised Messiah, Hazrat Mirza Ghulam Ahmad (may peace be on him).

The Promised Messiah (may peace be on him) described that his manner of worship was a grace bestowed by God, it is not in everyone's ability to worship with as much devotion as he did. He described that his manner of prayer and devotion was entirely in line with the example of the sunnah-practice of the Holy Prophet and he did not adopt new innovations or develop new ways of devotion like other aesthetics. He also did not adopt monasticism, rather he ensured to worship God in the same manner established through the example of the Holy Prophet.

His Holiness quoted the Promised Messiah who writes:

"I have never submitted myself to rigorous physical discipline, nor have I subjected myself to hard exercises like some contemporary Sufis, nor did I undertake retreat in complete mystic solitude. Nor, indeed, have I done anything by asceticism which is contrary to the practice of the Holy Prophet, or which may be objectionable according to the Word of God Almighty. Indeed, I have always felt abhorred by the fakirs and those who introduce all sorts of innovations in faith. However, during the lifetime of my father, when his death was approaching, it so happened that I saw in a dream a holy man who was elderly and had a pure countenance, and he pointed out to me that it is the tradition of the family of the Holy Prophet (may peace and blessings of Allah be on him) to observe some days of fasting in order to attract the heavenly lights; thus pointing out that I too should observe this tradition. Hence, I thought it appropriate to observe fasts for some time. But, at the same time, I felt that it

would be better not to disclose this to anyone. So, I would have my meals delivered to me in the men's quarters of the house and gave them away to some orphans with whom I had arranged that they should come at specified times. Thus, I would spend all day fasting. No one, except God, knew about these fasts. After a few weeks, I surmised that it was no difficult matter for me to fast when I was still having one full meal every day. I, therefore, decided to start cutting down on my food intake. I started reducing my food gradually, until I would subsist on one chapatti in the entire day and night. I continued reducing my food intake in the same manner until I reduced my food intake to a few ounces in 24 hours. I continued this for approximately eight or nine months. Although I was taking so little food that it could not suffice even for an infant two or three months old, God Almighty protected me from all ill effects and illness. Among the wonders of this kind of fasting that I experienced are the fine visions which were bestowed upon me during that time. I met some past Prophets and some of the exalted Muslim Auliya. Once (in a state of complete wakefulness) I met the Holy Prophet (may peace and blessings of Allah be on him) along with Hassan, Hussain, 'Ali, and Fatimah (may Allah be pleased with them). This was not a dream, but something that I experienced in a state of wakefulness. I met many holy people in this manner, but it would take long to describe all those meetings. Moreover, I was granted views of spiritual lights that were represented in columns of red and green, the beauty of which cannot possibly be described in words. These columns of light, some of them shining white and others green and red, rose straight towards heaven and their sight filled my heart with delight. Nothing can compare to the joy that my heart and soul experienced in beholding these columns. I believe that these columns were a representation of the love between God and man. It was a light that proceeded from the heart upwards and

another light descended from above and the two together took on the shape of a column. These are spiritual matters which are beyond the ken of the world. The world cannot recognize them as they are far removed from its eyes, but some in the world are made aware of them. In short, due to this prolonged fasting, wonders were revealed to me in the form of visions of various kinds and forms. In addition, one benefit that I derived from this prolonged practice of fasting was that after having subjected myself to this discipline, I found myself capable of enduring hunger and thirst over long periods, if the need should ever arise. I have often thought that if a corpulent person, who is also a wrestler, had to starve along with me, he would die before I could feel any acute need for food. This experience taught me that one can progress stage by stage in starving oneself and that until one's body becomes accustomed to such privations, a comfort-loving person is not fit to accomplish stages of spiritual progress. But I would not advise everyone to embark upon such a discipline, nor did I do so of my own accord. I have known many ignorant dervishes who adopted a course of hard physical discipline and in the end lost their sanity and spent the rest of their lives in madness or became afflicted with various diseases such as tuberculosis, etc. Not all humans possess similar mental faculties. Those whose faculties are naturally weak cannot bear any physical discipline. Very soon, they are afflicted with some dangerous disease. It is better that one should not subject oneself to a rigorous physical discipline on one's own. Rather, one should adopt the faith of simple people. Of course, if one receives a revelation from God and it is not opposed to the magnificent Shariah of Islam, it must be carried out. However, the foolish fakirs of today teach disciplines which do not result in any good. One should stay away from them." (Adapted from summary prepared by the Review of Religions)

20 February 2026

Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V (may Allah be his Helper) said that by the grace of Allah, the month of Ramadan has started. This month of fasting has been granted to us by God to strengthen our connection with Him and to help us pursue our spiritual reformation. He prayed that may Allah enable every Ahmadi to benefit from this month truly. However, everyone must bear in mind that one can only attain true benefit when they seek to uphold and excel in their standards of love for God and His worship even after the month of Ramadan. It is then that we will be able to fulfil the purpose of our creation.

His Holiness said that it is a blessing that this series of incidents about a master and his servant's love for God has led us into Ramadan, allowing us to analyze

ourselves in light of them so that we may improve our conditions. Thus, we should bear all of these incidents in mind and analyze ourselves against them and seek to improve our own conditions and standards in light of them. It should not be that we simply listen to and enjoy these incidents. Rather, they should be our guiding principle.

His Holiness said that once, Mian Abdullah Sinauri went to place food outside the Promised Messiah's door, and the Promised Messiah himself initiated a conversation, saying that in those days, God had opened immense bounties for him, and at times God would converse with him for lengthy periods of time. He said that writing these incidents would take up many pages. It was during the same retreat of solitude that the Promised Messiah received the prophecy regarding the

Promised Son, which would be fulfilled with great splendor in the person of Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, who went on to become the Second Caliph of the Ahmadiyya Muslim Community.

Huzoor said that today, 20 February, marks the day when this prophecy was announced. And it is the work of God that this incident came before His Holiness on this day, among the series of incidents he has been presenting and that he was able to present this incident and the background of the prophecy on the 20th of February, a day which is marked as the Day of the Prophecy of the Promised Reformer (Muslih Mau'ud).

Huzoor said that whilst offering the pre-dawn voluntary prayer (Tahajjud), at times the Promised

27 February 2026

Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V (may Allah be his Helper) said that all prophets came to the world to establish the concept of the Unity of God among their people. Unfortunately, however, many abandoned this concept. Similarly, the Holy Prophet (may peace and blessings of Allah be on him) also brought the message of One God and established this among his people. The Holy Prophet's standard in this regard is unmatched. Not only did the Holy Prophet teach others to accept the Unity of God, but he did so with argumentation. He not only forbid against associating partners with God, but he also evidenced and explained its pitfalls and developed an aversion for it within the people. He himself was a living example of the teachings of Islam and practically showed how to implement them.

His Holiness (may Allah be his Helper) said that it was in pursuit of this Oneness of God and His worship that the Holy Prophet would travel to the Cave of Hira. It

6 March 2026

Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V (may Allah be his Helper) said that the reality today is that, despite Muslims professing the Islamic creed, there is discord among Muslims and a lack of unity. The actions of Muslims do not conform to the teachings which they profess. If we look at the current state of the Muslim world, then there is great cause for concern. Although the Muslim world has means and wealth, the Muslim countries have neither a good standing on the world stage, nor do they have God standing in terms of the faith. They do not strive to act upon the teachings of Islam. The result is that non-Muslims take advantage. Therefore, the leaders of the Muslim world must realize that they need to unite as one and they must strive in this regard. It is only in doing so that they can save themselves from the onslaughts of the world, establish their dignity, and prevent anti-Islamic forces from striking discord among Muslims.

His Holiness said that in this regard, we must ponder over the divinely established provision by following which the Muslim world can become united as one. That provision is the manifestation of the Promised Messiah (may peace be on him) in this era, who was sent by God to unite the Muslim world. Thus, it is the responsibility

Messiah could be heard constantly repeating, "Guide us to the right path." Hence, we too should repeat this prayer so that we may remain on the right path.

Huzoor appealed for prayers, especially during the days of Ramadan, for those Ahmadis who are tied up in false cases lodged against them on account of their faith. May Allah create ease for them. He said to pray for the Muslim world and for the world at large to be saved from any sort of destruction. May Allah protect the innocent against this evil, and if a war is destined to occur, then may Allah always protect the innocent and bring the unjust to justice. (Adapted from summary prepared by the Review of Religions)

was three miles away from Makkah, and the Holy Prophet would take refuge there; and it was there, when he was forty years old, that he received the first Qur'anic revelation, which in its essence would bring the world to know the true Unity of God.

His Holiness quoted the Promised Messiah (may peace be on him), who describes the immense and revolutionary change which the Holy Prophet brought through the message of the Oneness of God. He took a society that was entirely steeped in godlessness and turned it into a society that abandoned other gods and completely turned to One God. Not only did they turn to God, but they offered such sacrifices and exhibited such devotion as has not been seen by the nation of any other prophet in history. In fact, the Holy Prophet took a nation of people who were like wild beasts and turned them into civilized people. (Adapted from summary prepared by the Review of Religions)

of Ahmadi Muslims to strive towards the end of uniting the Muslim world.

His Holiness said that the warnings he has been giving for quite some time are now manifesting exactly as he had said they would. One thing is clearly evident – the powers of the Antichrist will never let us live in peace. They thrive on constant discord in the world. Such nations will establish peace treaties under the guise of peace, but their motives are to obtain oil or other such motives.

His Holiness said that the current war in the Middle East clearly shows the United States has established military bases at various places. But why is this so? Is it to protect those countries? After all, what threat was posed to the Middle Eastern countries? The reality is that they themselves created the threat, and then said that in order to save themselves from the threat, they needed to establish military bases. Or, the Muslim countries were convinced to provide them with military bases with promises of helping them in trade and business. All the while, their actual purpose was not to actually help, but to bolster their own strength. Even if there was a threat to the Arab nations, they were the threats created by the US itself. And so, ultimately, their purpose was to

establish their superiority over these nations.

His Holiness said that the current threat to the world is great. Everyone is concerned more with their own personal interests and gains. When one becomes selfish, they can think of no one other than themselves. In

13 March 2026

Hazrat Mirza Masroor Ahmad, Khalīfatul-Masīh V (may Allah be his Helper) said that the Holy Prophet (may peace and blessings of Allah be on him) bore hardships for the sake of upholding the unity of God. Harith bin Harith Ghamdi saw the Quraish inflicting cruelties upon the Holy Prophet, and he asked his father who those people were. His father replied that they had gathered around 'Sabi,' a name which the Quraish had given the Holy Prophet to deride him. Harith says he went to take a closer look and found the Holy Prophet encouraging the people to believe in One God, even as they continued to cause him trouble.

In Shawwal of 10, the Holy Prophet traveled to Ta'if. Zaid bin Haritha (may Allah be pleased with him) also accompanied him. The Holy Prophet remained there for ten days, and one after another, he met with many chieftains, but like Makkah, it was not in the destiny of this city to accept Islam. They refused and mocked the Holy Prophet. At last, the Holy Prophet approached the grand chieftain of Ta'if named 'Abdu Yalail and invited him to Islam, but he also refused, rather, in a manner of mockery he said, "If you are truthful, then I have not the strength to speak to you, and if you are a liar, then to speak to you is useless." After that, this evil man had the miscreants of the city start off behind the Holy Prophet. When he left the city, this rabble chased the Holy Prophet and began to bombard him with rocks, due to which the entire body of the Holy Prophet became drenched in blood. These people pursued the Holy Prophet for three miles and threw stones at him continuously. He recounted that on the journey back from Ta'if, an angel came to him and said that if the Holy Prophet wished, he could crush the people of Ta'if between two mountains. However, the Holy Prophet refused, saying that he was hopeful that God would bring about such people from

20 March 2026

Hazrat Mirza Masroor Ahmad, Khalīfatul-Masīh V (may Allah be his Helper) quoted the Promised Messiah (may peace be on him) who states that a true believer's vast connections with the world are in fact a means for them achieving lofty ranks, because their ultimate goal is always the faith. In other words, they develop worldly connections solely for the sake of their faith. This is the hallmark of a believer. Therefore, attaining the world should not be the end goal, rather the goal should always be to employ worldly means in subservience to the faith. Therefore, there is no harm in earning worldly wealth, so long as it is ultimately for the sake of one's faith and setting oneself up for a good end. What a person earns in this world should not detract them from the faith, rather it should all be an aid and enhancement to serving the faith. When a person rides an animal or enters a vehicle

today's world, it is not only a matter of seeking one's own rights; rather, people must honor the rights of others. Thus, the Muslim world must be told to act with justice, for it is only then that peace can be established in the world. (Adapted from summary prepared by the Review of Religions)

among them who would worship One God.

His Holiness quoted the Promised Messiah, Hazrat Mirza Ghulam Ahmad (may peace be on him) who writes:

"I always wonder how high was the status of this Arabian Prophet, whose name was Muhammad (thousands of blessings and peace be upon him). One cannot reach the limit of his high status and it is not given to man to estimate his spiritual effectiveness correctly. It is a pity that his rank has not been recognized, as it should have been. He was the champion who restored to the world the unity of God which had disappeared from the world; he loved God in the extreme and his soul melted out of sympathy for mankind. Therefore, God, Who knew the secret of his heart, exalted him above all the Prophets and all the first ones and the last ones and bestowed upon him in his lifetime all that he desired. He is the fountainhead of every grace and a person who claims any superiority without acknowledging his grace is not a man but is the spawn of Satan, because the Holy Prophet (may peace and blessings of Allah be on him) has been bestowed the key to every exaltation, and he has been given the treasury of every understanding.

His Holiness said that, particularly during the remaining days of Ramadan, we should especially pray that we are at the forefront of establishing and upholding the unity of God. He prayed that may Allah enable everyone to do so.

He urged prayers for the Muslim world, that they too may truly understand the unity of God and act in accordance with it. It is only then that they will be saved, and only then that they will be protected against the onslaughts of the enemy and the Antichrist. (Adapted from summary prepared by the Review of Religions)

to travel from one place to another, their purpose is not that riding animal or vehicle, rather the ultimate purpose is the actual destination. So too should one consider the world and what they earn from it.

His Holiness continued quoting the Promised Messiah who further explained that when one earns in this world, it should not be for themselves alone, rather they should earn in a manner that benefits humanity, their family and the society around them. The wealth they earn should not result in harm or in humiliation for their family and those close to them. In today's world where self-interests are given precedence, where nations are concerned only with themselves rather than humanity at large, we must focus a great deal on praying to God for good both in this world and in the world to come, so that we may remain safeguarded from all sorts

of calamities.

His Holiness said that the world is hurtling towards destruction, and prayed that may Allah the Almighty protect us all from this. May Allah enable us to improve our deeds and also enable us to worship Him in the true

27 March 2026

Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V (may Allah be his Helper) said that the Holy Prophet (may peace and blessings of Allah be on him) ordered to destroy all the idols from the Ka'ba. The Holy Prophet's devotion to the Unity of God and the honor which he held for it did not allow for that idol to remain for another moment. The Holy Prophet (may peace and blessings of Allah be on him) taught and trained his companions, even the minutest of details. It became impossible to even the slightest hint of associating partners with God. This included teaching the companions not to exaggerate even in their praise of the Holy Prophet. It is recorded that the Holy Prophet instructed Muslims not to exaggerate in praising him, as the Christians had exaggerated in their praise of Jesus (may peace be on him). The Holy Prophet said that he was merely a servant of God, so when speaking of him, they should say that he was a servant of God and His Messenger.

His Holiness said that once, some companions presented a hypothetical scenario before the Holy Prophet, where they were face to face with a disbeliever in battle, and the disbeliever was to strike them with his sword and sever their arm. Then the disbeliever hides behind a tree and says that he accepts Islam for the sake of Allah. In this instance, should they still kill that man? The Holy Prophet said that in such an instance, the disbeliever should not be killed. One companion asked, even if he said this after having severed his hand? The Holy Prophet said that if a man uttered belief in One God, then he must not be killed. For if he were killed, then the Muslim who killed him would fall to the rank of that same disbelieving man before his declaration of faith, while he would ascend to the rank of a Muslim. This was the pristine teaching of the Holy Prophet, yet today, in Pakistan, Ahmadis are subjected to the cruelest of atrocities at the hands of so-called Muslim clerics. Those who follow these clerics should awaken and take heed. Once, during a battle, it so happened that in the course of combat, a companion struck a disbeliever with his spear and killed him, even after he had quickly uttered

3 April 2026

Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V (may Allah be his Helper) said that he had been speaking about the Holy Prophet's anguish, effort, and bravery in establishing the unity of God in the world and how he stood as a firm pillar against every form of association of partners with God.

His Holiness quoted the Promised Messiah, Hazrat Mirza Ghulam Ahmad (may peace be on him), who writes:

Such was his truthfulness and candor that he did not hesitate to proclaim Tauhid [oneness of God] even at the cost of antagonizing all the people and tribes – indeed

sense, such prayers that are granted acceptance and lead to good.

(Adapted from summary prepared by the Review of Religions)

his belief in One God. When the incident was brought to the attention of the Holy Prophet, he asked the companion if he had killed the man despite his declaration of faith in One God? The companion replied that he had, but also said that this man had only expressed his faith out of fear of the sword. The Holy Prophet said that he should have opened the man's chest and looked into his heart to see what his true intentions were or weren't. The Holy Prophet continued repeating this to the companion, to the extent that the companion said he wished he had only accepted Islam on that day and thus avoided the displeasure of the Holy Prophet.

His Holiness said that the Holy Prophet said that the thing he feared most for his people was the Subtle Shirk [association of partners with God]. The companions asked what the Subtle Shirk was. The Holy Prophet said that it was ostentation, to show off. On the Day of Judgement, God will say to those people who showed off that they should go to those people to whom they used to show off and see if they can find any reward with them instead. Thus, the Holy Prophet taught that showing off to others in hopes of earning their favor also amounts to associating partners with God.

His Holiness quoted the Promised Messiah:

‘It is the teaching of the Holy Prophet (peace and blessings of Allah be on him) that sins are removed by the affirmation that: “There is none worthy of worship except Allah, and Muhammad is the Messenger of Allah.”’

His Holiness said that the conditions of war in the world today are continuing to worsen. America and Israel are bent on establishing their power over the world, especially the Muslim world. The Prime Minister of Israel said when the war in Palestine started that they would completely alter the face of Arab countries on the world map. This is their end goal. The Muslim world must realize the direction in which this situation is headed, and they must unite. (Adapted from summary prepared by the Review of Religions)

the whole world of idolaters. His own kith and kin were the first to oppose him when he forbade them from worshipping idols. The Jewish community became his bitterest enemy and continuously plotted to assassinate him when he tried to wean them away from diverse forms of creature-worship, blind following of the saints, various forms of malpractices, and from blaspheming against the Messiah [Jesus]. The Christians were similarly antagonized when he declared that, contrary to their beliefs, Jesus was neither God nor the son of God, nor did he atone for their sins through Crucifixion. Fire-worshippers and star-worshippers were also enraged

when he forbade them from worshipping their deities and exhorted them instead to turn to the One God for their salvation.

The Promised Messiah further said:

A Book [The Holy Qur'ān] that excels in establishing the oneness of God can alone be judged higher in status. This is why a denier of Tauhid, even if he is a paragon of virtue, cannot attain salvation. Hence, these people should first ask themselves: which of these Books has done the most to promote the concept of God's oneness, upon which salvation depends? Can the Vedas boast of one country in which they have introduced the oneness of God?

His Holiness quoted the Promised Messiah:

"He should also abstain from Shirk [associating partners with God] and should worship neither the sun, nor the moon, nor the stars, nor air, nor fire, nor water, nor anything else. He should also not put his faith in the physical means as though they were God's partners. Nor should he depend upon his own prowess, for this also amounts to idolatry – Shirk."

10 April 2026

Hazrat Mirza Masroor Ahmad, Khalīfatul-Masīḥ V (may Allah be his Helper) said that he would present incidents of how, in complete subservience to his master, the Holy Prophet Muhammad (may peace and blessings of Allah be on him), the Promised Messiah, Hazrat Mirza Ghulam Ahmad (may peace be on him) strove to establish the unity of God, set his personal examples and impart guidance to his followers.

His Holiness said that Hazrat Mirza Bashir-ud-Din Mahmud Ahmad (may Allah be pleased with him) relates that the Promised Messiah used to say that once someone's child passed away. One of his friends went to offer his condolences, only to find the father of the child screaming and saying that God had been unjust to him. He said this as though there was a right which God owed him. However, Hazrat Mirza Bashiruddin Mahmud Ahmad, in relating this incident, quoted a poet who said that everything, even our lives and everything in them, has been given to us by God. Just by virtue of this, we should never be ungrateful to Him; rather should always remain prostrate before him and should avoid any and every form of shirk (association of partners with God), rather than saying that we are owed something by God.

His Holiness said that the Promised Messiah would uphold the honor of the unity of God. The Promised Messiah used to experience light-headedness. It was known that there was a physician who specialized in treating this condition. It was arranged for that physician to come and treat the Promised Messiah. When he examined the Promised Messiah, he said he would be able to cure him in two days. Hearing this, the Promised Messiah went back inside and said, "I will not be treated by this person. Does he claim to be God? Give him the

17 April 2026

Hazrat Mirza Masroor Ahmad, Khalīfatul-Masīḥ V (may Allah be his Helper) said that he would today

No concept of Tauhid is complete without the following three aspects:

(1) Tauhid in the context of God's Person: To consider everything beside Him to be as good as non-existent, mortal, and of no consequence.

(2) Tauhid in the context of God's Attributes: To believe that no one possesses the attributes of Lordship and Divinity except the Person of the Almighty, and that all those who appear to sustain and benefit creation are only a part of the Divine scheme of things.

(3) Tauhid in the context of love, sincerity and devotion: Not to associate anyone with God in terms of love and devotion, and to immerse oneself completely in Him. The Jews had lost the true concept of Tauhid, one that forms the basis of salvation and comprises these three aspects. Their misconduct clearly testified that their belief in God was merely verbal while, in their heart of hearts, they did not believe in Him.' (Four Questions by Mr. Sirajuddin, a Christian, and their Answers, pp. 26-27) (Adapted from summary prepared by the Review of Religions)

necessary funds to return and an extra twenty-five rupees on top of it and send him back."

Hazrat Mufti Muhammad Sadiq relates that the Promised Messiah would say that God loves those who are passionate about upholding His greatness and honor.

His Holiness quoted the Promised Messiah who said that God desires to bring together people throughout the entire world under the banner of the unity of God. And so, everyone should strive for this end, but with tenderness and expression of great morality. He said that his ultimate happiness and indeed the purpose of his very manifestation was for the establishment of the unity of God.

His Holiness said that the Promised Messiah highlighted that such things as pictures should have a virtuous purpose behind them. Not like the Hindus who create shrines of their deceased with images of them. Sometimes, when taking a family photo, a framed picture of a deceased elder will also be held up, as though to say that they are also present with them at the time of taking that picture. Such things are considered shirk.

His Holiness said that everyone is well aware of the circumstances transpiring in the world today. There is a great need for prayers. Although it is said that there is a ceasefire, it does not seem that it will last long. In fact, there have already been lapses in the ceasefire. The Israeli government is trying to inflame Iran by seeking to attack Lebanon. Some European leaders have condemned these actions. However, this is as far as they will go; they do not have the bravery or the strength to take action. In any case, we must pray that may Allah have mercy on the Muslim world (Adapted from summary prepared by the Review of Religions)

mention the Holy Prophet's moral character and truthfulness. His truthfulness was of the highest

standard, to the degree that even his enemies attested to his high degree of truthfulness.

His Holiness quoted Hazrat Mirza Bashir-ud-Din Mahmud Ahmad (may Allah be pleased with him), who wrote that once there was a planned gathering in Makkah. The Meccans thought to come together and devise a single response they would all give when people from outside Makkah arrived and asked about the Holy Prophet (may peace and blessings of Allah be on him). One of the Meccans suggested telling people that the Holy Prophet was a liar. However, another Meccan stood up and said that they could not say this, because no one would accept this. In fact, people would say that Muhammad grew up among them and was known as the most truthful and trustworthy, to whom they entrusted their trust.

His Holiness said that the Holy Prophet (may peace and blessings of Allah be on him) was not only truthful himself but enjoined the same to his followers.

His Holiness said that when the Holy Prophet made his claim to prophethood, Hazrat Abu Bakr was travelling to Syria. When Hazrat Abu Bakr was informed of the Holy Prophet's claim, he immediately said that if this was the claim which the Holy Prophet had made, then it would certainly have been true, because the Holy

24 April 2026

Hazrat Mirza Masroor Ahmad (may Allah be his Helper) said that he would continue speaking about the lofty standards of truthfulness established through the example of the Holy Prophet (may peace and blessings of Allah be on him). If the Holy Prophet came to learn that someone had lied, he would feel great pain until that person repented from their falsehood.

The Holy Prophet once described four qualities of a hypocrite and said that anyone who possessed even one of these qualities possessed a characteristic of hypocrisy, until they abandoned that characteristic:

They do not honor the trusts they are given.

When they speak, they lie.

When they make oaths, they break them.

When they quarrel, they use foul language.

Bearing this in mind, everyone must analyze themselves as to the degree to which these characteristics exist within them.

His Holiness said that the Holy Prophet warned against those who spread falsities. The Holy Prophet often asked his companions whether they'd seen any dreams. Once, the Holy Prophet narrated his own dream in which he saw a man's face being torn. In the dream, the Holy Prophet was told that the man whose face was being torn would leave his home and spread rumors in every direction. His Holiness said that sometimes people create rumors for their own enjoyment or to harm someone. Such people should always remember that they are answerable for these things and so must be very

1 May 2026

His Holiness, Hazrat Mirza Masroor Ahmad (may Allah be his Helper) said that he would present incidents

Prophet was always truthful. He immediately accepted this claim, and upon returning to Makkah, he became the first person to pledge allegiance to the Holy Prophet.

His Holiness quoted Hazrat Hakeem Maulawi Nooruddin (may Allah be pleased with him), the First Caliph of the Ahmadiyya Muslim Community who said that when the Holy Prophet went to his wife Hazrat Khadijah (may Allah be pleased with her) after receiving his first revelation and expressed to her his fear for his life, she supported him, and said that no matter what people might say, God would never disgrace him. This was because he was always kind to his relatives and truthful; he shared in the grief of others, gave to the poor, and was hospitable. This was the testimony of his wife of fifteen years. Had he not truly possessed these qualities, then she could not have consoled the Holy Prophet in this manner.

His Holiness said that once, a man came across Abu Jahl, the staunchest enemy of the Holy Prophet. This was at a time when, aside from the two men, there was no one else around. At that time, the man asked Abu Jahl what he truly thought about Muhammad and his claim. Abu Jahl responded that, certainly, he thought that he was truthful because he had never told a lie. (Adapted from summary prepared by the Review of Religions)

fearful.

His Holiness said that the Holy Prophet stated that when two people are making a business transaction, they can terminate it while they are still in each other's presence, but not after that, when the deal has been made. If they both act with truthfulness and speak truthfully, then their business will be blessed. However, if they hide things and lie, then their business will not be blessed. Many business transactions are based upon falsehood and deceit; such transactions are never blessed.

His Holiness said that the Holy Prophet once said that when a person tells a lie, angels move a mile away from them, because of the foul stench that emanates from the person who lies.

His Holiness quoted the Promised Messiah (may peace be on him), who said that our world is in a precarious state, where falsehood is common. Indeed, false witnesses, false cases, and even forged documents are common. People do not rely on speaking the truth but rely on saying what benefits them. Yet, this was not the teaching brought by the Holy Prophet (may peace and blessings of Allah be on him). In fact, the teaching brought by the Holy Prophet was that falsehood is akin to idol worship, as is stated in the Holy Qur'an:

"Shun therefore the abomination of idols, and shun all words of untruth." (The Holy Qur'an, 22:31)

(Adapted from summary prepared by the Review of Religions)

from the life of the Promised Messiah, Hazrat Mirza Ghulam Ahmad (peace be on him), regarding how he

firmly stood with truthfulness in every facet and how he used it to even challenge his opponents.

Maulawi Muhammad Hussain was one of the leading opponents of the Promised Messiah (may peace be on him), and had declared him a disbeliever and a liar. The Promised Messiah said,

“If you cast a glance upon my life with the mindset of a seeker after truth, you will find conclusive evidence that Almighty God has always safeguarded me from the filth of falsehood to the point that sometimes in the British courts, my life and honor were subjected to such perilous risk, no lawyer gave me any advice except lying. But Allah, glorified by His eminence, granted me the ability to disregard my life and honor for the sake of truth. I often suffered hefty losses in pecuniary suits merely for the sake of truth. And many a time, I deposed

against the interests of my father and brother, simply out of the fear of Almighty God, but I did not abandon the truth. I have lived a lifetime in this village and also in Batala, but who can prove that a lie was ever spoken out of my mouth? So, when I have refrained from lying about people since the very beginning merely for the sake of Allah, and I have repeatedly sacrificed my life and property for the sake of truth, then why would I lie about God Almighty?” (The Mirror of the Excellences of Islam, p. 332)

God has informed the Promised Messiah, “I shall humiliate him who designs to humiliate you.”

His Holiness said that the Promised Messiah always prioritized the truth and never went anywhere near falsehood. He enjoined the same principles on his followers. (Adapted from summary prepared by the Review of Religions)

8 May 2026

His Holiness, Hazrat Mirza Masroor Ahmad, Khalifatul-Masīḥ V (may Allah be his Helper) said that he would continue narrating incidents from the life of the Promised Messiah (may peace be on him) which exhibit the lofty standards of his truthfulness.

Once, a person named Dr. Henry Martyn Clark charged the Promised Messiah with attempted murder. The Promised Messiah stated that this was an extremely dangerous case in which he could have been sentenced to death. He said:

“Jesus Christ (may peace be on him), the righteous and chosen of God, was put behind bars out of fear of Jews. A similar case was filed against me, with the difference that while the case against Jesus was brought up by the Jews, in my case it was a reverend clergyman and doctor, that is, Dr Martyn Clark, who accused me of attempted murder.

When the case reached a stage when the prosecution and my opponents believed that the magistrate would commit the case to the Sessions, Captain Douglas told the Police Superintendent that he had a hunch that the case was a frame-up. He could not believe that such an attempt was ever made and that the defendant sent someone to murder Dr. Clark. In short, when the case

15 May 2026

His Holiness, Hazrat Mirza Masroor Ahmad, Khalifatul-Masīḥ V (may Allah be his Helper) said that Ahmadi Muslims believe that if ever there was a perfect person in the world, it was the Holy Prophet Muhammad (may peace and blessings of Allah be on him). There was no one before him, or after him, to reach such perfection. He exemplified the highest standards of fulfilling the rights of God, the rights of humanity, and possessed perfect morality.

His Holiness said that one can take any moral quality and find its perfection in the person of the Holy Prophet. One such moral quality is humility, which the Holy Prophet possessed to the perfect degree. The Holy

was entrusted to Capt. Le Marchand, for a renewed investigation, he summoned Abdul Hamid and told him to state the truth. He started crying. At this, he came out with the truth. He confessed that he had been coerced into making his earlier statement and deposed that Mirza Sahib had never sent him to murder anyone. At the time, it seemed as if the whole world was lined up against me and this is what usually happens that when people decide to hurt you, the whole world turns against you; it is God alone Who comes to the rescue of His true servants.’ (Lecture Ludhiana, pp. 28-31)

His Holiness related the impressions of a lawyer who represented the Promised Messiah in this case. The lawyer said that he had represented many people in various court cases and had observed for himself that even apparently pious people would change their testimonies in lieu of legal counsel. He said, however, he had only ever observed one person who remained steadfastly attached to the truth, and that was the Promised Messiah, Hazrat Mirza Ghulam Ahmad.

His Holiness quoted the Promised Messiah, who writes that when one adopts truthfulness, that truthfulness becomes a light, and that light protects them from all sorts of difficulties and hardships. (Adapted from summary prepared by the Review of Religions)

Prophet also taught his own followers to adopt the quality of humility. God Almighty told the Holy Prophet to announce regarding his own humility. Despite the fact that God granted him the status of being the final law-bearing prophet and the Seal of the Prophets, he had him announce that he was a humble human being.

His Holiness quoted the Promised Messiah (may peace be on him) who said that there has never been an example of humility like that shown by the Holy Prophet (may peace and blessings of Allah be on him). Despite the lofty ranks he received, he continued proclaiming that he was just a man like everyone else. He showed humility to such a degree that one cannot be considered a true

Muslim or follower of the Holy Prophet unless they too adopt the quality of humility.

His Holiness said that once, the Holy Prophet said that every person has two chains attached to them; one facing the heavens and one facing the earth. When a person adopts humility, the angel towards the heavens lifts the chain and lifts the person. However, when one shows arrogance and haughtiness, the chain towards the earth pulls them down.

The Promised Messiah writes:

“Hence, on various instances, wherever the humility and humbleness of the Holy Prophet, peace and blessings of Allah be upon him, may be seen to reach the heights of perfection, it appears that he was supported and illumined by the succor and light of the Holy Spirit in equal

22 May 2026

His Holiness, Hazrat Mirza Masroor Ahmad (may Allah be his Helper) said that he would continue speaking about the examples of humility and meekness established through the life of the Holy Prophet (may peace and blessings of Allah be on him).

His Holiness said that once, Hazrat ‘Umar (may Allah be pleased with him) asked the Holy Prophet (may peace and blessings of Allah be on him) permission to perform Umrah. Not only did the Holy Prophet permit him, but he also said, “O my brother, do not forget me in your prayers.” Hazrat ‘Umar said that this statement of the Holy Prophet was so invaluable to him that even if he had all the riches in the world, it would not compare. Such was the Holy Prophet that he would even ask his followers to remember him in their prayers.

His Holiness said that the Holy Prophet would very wisely enjoin humility. Once, people boasted about their wealth and how many goats or camels they had. The Holy Prophet (may peace and blessings of Allah be on him) went to those people and said that Moses (may peace be on him) was sent to the world as a prophet, and he was a shepherd. David (may peace be on him), too, was a shepherd. The Holy Prophet said that he, too, was a shepherd. In doing so, the Holy Prophet was mindful of the sentiments of the shepherds who were being told they

29 May 2026

His Holiness, Hazrat Mirza Masroor Ahmad (may Allah be his Helper) said that in following the teachings and practice of his master, the Holy Prophet (may peace and blessings of Allah be on him), the Promised Messiah (may peace be on him) exhibited amazing standards of humility and meekness which he not only practiced himself but enjoined to his community as well. His Holiness said that he would relate incidents about this aspect of the Promised Messiah’s life.

His Holiness said that God Almighty Himself attested to the humble nature of the Promised Messiah when God revealed to him on March 18, 1907, “He is pleased with your humble ways.” (Tadhkirah, p. 962, Islam International Publications (2019))

His Holiness quoted the Promised Messiah, who

degree. The state of the deeds and actions of our Noble Prophet, peace and blessings of Allah be upon him, clearly demonstrates this. In fact, the sphere of his light and blessings is so vast that his manifestation and reflection can be observed to extend into all eternity.”

His Holiness said that on the way to the Battle of Badr, there were three people assigned to one camel. When it was the Holy Prophet’s turn to walk, his two companions requested that he continue sitting on the camel while they walked. The Holy Prophet replied by saying that they did not have more endurance to walk than he did, nor was he any different from them, and insisted that they rode on the camel while he walked. (Adapted from summary prepared by the Review of Religions)

had less wealth than others.

His Holiness said that once the Holy Prophet slept on a cot that left marks on his back. Some companions requested that they be allowed to make a softer bed for him. The Holy Prophet said that he was not concerned with the comforts of this world. He said he was like a traveler who stops in the shade of a tree for a while, then leaves and moves on.

His Holiness said that on the occasion of the Conquest of Makkah, when the Holy Prophet (may peace and blessings of Allah be on him) entered the Sacred Mosque, Hazrat Abu Bakr (may Allah be pleased with him) brought his father to meet the Holy Prophet. Upon seeing him, the Holy Prophet said to Hazrat Abu Bakr that since his father was elderly, he should have let him remain at home, and he himself would have gone to meet him. However, Hazrat Abu Bakr said that it was more befitting for him to have been brought to meet the Holy Prophet. It was on this occasion that Hazrat Abu Bakr’s father accepted Islam.

His Holiness prayed that may Allah enable us to adopt humility by following the example established by the Holy Prophet (may peace and blessings of Allah be on him). (Adapted from summary prepared by the Review of Religions)

writes:

“It has been revealed to my humble self that on account of my meekness, humility, trust in God, sincerity and the Signs and [heavenly] light, I resemble the Masih in his previous life; and that the nature of this humble one and the nature of the Masih greatly resemble each other, as if they are two pieces of the same jewel or two fruits of the same tree. The harmony between us is of such a great extent that there is very little that the spiritual eye can distinguish between us. There also exists an overt resemblance which is that the Masih was the follower and servant of the faith of a perfect and high-standing Prophet, that is, Moses (may peace be on him) and his

Gospel is a branch of the Torah, and this humble one too, is one of the lowliest servants of that majestic Prophet who is the Chief of all Messengers (may peace and blessings of Allah be on him) and the Crown of all Messengers.” (Barahin-e-Ahmadiyya, Part IV, Sub Footnote 3, pp. 374-375)

His Holiness said that once, when someone visited the Promised Messiah, he explained that he preferred a simple life, devoid of the excesses that European culture had deemed a compulsory part of life. He said that he did not partake in unnecessary luxuries but preferred to live a simple life.

He quoted the Promised Messiah, who enjoined his community to adopt humility and learn to be humble. It is not difficult to learn humility, for humans themselves are humble beings. Arrogance is rooted in ostentation, and so, once a person removes the garment of ostentation from themselves, they can learn to adopt humility.

His Holiness said that at the Annual Convention and other similar events, some people wish to be seated at the very front of the hall on the chairs or in the green area. While it is a good thing to desire to sit near the Khalifa of the time to hear his words, some wish to sit in these areas out of their own arrogance. Advising such people, the Promised Messiah said that when a person goes somewhere, they should select for themselves the lowest place they can find. If they deserve to be seated elsewhere or somewhere with more prominence, then the hosts themselves will arrange for that to be the case.

His Holiness said humility is also necessary to

develop love for God. In this regard, the Promised Messiah writes:

“No one can attain the love and pleasure of Allah until they inculcate two qualities within themselves. Firstly, one must break one's own arrogance in the likeness of a tall standing mountain that crumbles and is razed to the ground. In the very same manner, one ought to dispel all their thoughts of arrogance and superiority. One must adopt humility and lowliness. Secondly, one must sever all of their worldly ties, just as a mountain fall to the ground and is rent asunder – broken into pieces. In the same manner, a person's earlier associations, which result in impurity and incur divine displeasure, must all be broken, and a person's interactions, friendships, love and enmity should be purely for the sake of Allah Almighty.” (Malfūzāt, English Translation, vol. 3, p. 189)

His Holiness quoted the Promised Messiah, who writes:

“Death is the destiny of everyone. This will happen to everyone, one day or another, but for those who passed away in poverty, being harmless, meek, and humble, it is as if Paradise comes forward to receive them, as described by Jesus about Lazarus.” (Malfūzāt, English Translation, vol. 8, p. 428)

(Adapted from summary prepared by the Review of Religions)

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Hazrat Khalīfatul-Masīḥ V Leads Funeral Prayers of Deceased Ahmadiis Related to the United States

Hazrat Khalīfatul-Masīḥ V Leads the Funeral Prayer in Absentia of Professor Dr. Inayatullah Mangla

Professor Dr. Inayatullah Mangla, son of Ghulam Muhammad Mangla of Virginia, USA, passed away on January 18, 2026, at the age of 81. *Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allāh we belong and to Him shall we return. (Al-Baqarah 2:157))]*

He was the brother of Missionary Aziz-ur-Rahman Mangla, through whom he and his family had the honor of pledging allegiance to the Promised Messiah (may peace be on him) in 1954.

The deceased received his early education in Rabwah and completed a Master's in Economics from Punjab University in 1965. Later, he earned a Ph.D. in Economics from an American University in 1978 and went to Michigan State University, USA, on a scholarship. Then returned to Pakistan. In 1972, he married Ayesha Naseer, the daughter of Professor Dr. Naseer Ahmad Khan. This marriage was suggested by Hazrat Khalīfatul-Masīḥ III (may Allah shower His mercy on him). In 1981, he moved to Canada, and in 1985, he relocated to the USA, where he taught as a

Professor of Finance at Western Michigan University for thirty-one years. After retirement, in 2018, he moved to Virginia to live with his daughter, where he remained until his passing away.

The late professor had a deep and loyal relationship with the Khilafat. He was very humble and gentle in nature and had a strong passion for serving humanity. Many Ahmadiis and non-Ahmadiis benefited from his knowledge and practical guidance. In Pakistan, he took great care of his family and villagers and assisted them whenever possible. He also had the opportunity to contribute financially to the construction of a mosque in Chak Mangla. He respected missionaries and Wāqifīn Zindgi and made every effort to keep children connected to the Khilafat. He regularly attended monthly community meetings at the mosque, and for many years, the Friday prayers were held in his home. He is survived by his wife, two sons, and two daughters. (Adapted from Afzal International of April 22, 2026)

Hazrat Khalīfatul-Masīḥ V Leads the Funeral Prayer in Absentia of Chaudhri Mushtaq Ahmad

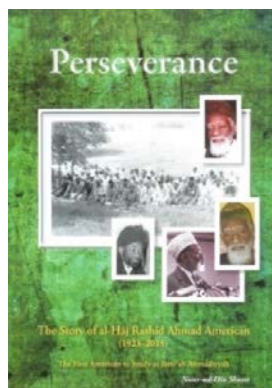
Chaudhri Mushtaq Ahmad, son of the late Chaudhri Muhammad Tufail of the US, passed away on February 16, 2026, at the age of 95. *Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allāh we belong and to Him shall we return. (The Holy Qur'ān, Surah Al-Baqarah, verse 157))]*

He moved to the United States in 1992, where he had the opportunity to serve as Qā'id Finance of Majlis Ansarullah USA, local Nazim Finance in Maryland, and was In-Charge of the Ahmadiyya bookstore at Baitur

Rahman Mosque. During this period, he also remained very active in Tabligh alongside Missionary Shamshad Ahmad Nasir of the US Jamā'at.

He had the habit of listening repeatedly to the Friday Sermons of Khalīfatul-Masīḥ throughout the week until the next sermon, and would say that each time he listened, he found some new point of guidance in it.

The deceased was a Musi. Among the survivors are his wife, two sons, grandsons, and granddaughters. (Adapted from Afzal International of May 18, 2026)



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Only Justice and Peace Can Protect Future Generations

**Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V,
Delivers a keynote address at the UK Peace Symposium 2026**



Hazrat Mirza Masroor Ahmad, Khalifatul Masih V, may Allah be his Helper, graced the Ahmadiyya Muslim Jamā'at UK's National Peace Symposium 2026 at Islamabad, Tilford, UK on May 26, 2026.

Amir Ahmadiyya Jamā'at UK, Rafiq Ahmad Hayat, gave the welcome speech and an introduction to the Peace Symposium. This event marks the 19th National Peace Symposium hosted by the Ahmadiyya Muslim Community UK. The theme was: "Absolute Global Justice – The Foundation for True Peace."

Following the welcome and introductory remarks, Gregory James Stafford MP, Sir Edward Jonathan Davey MP, and Seema Malhotra MP each spoke on the current state of the world, ongoing conflicts, and the challenges of achieving lasting peace and international stability. They acknowledged the efforts of the Ahmadiyya Muslim Jamā'at in establishing peace and justice across the globe.

Subsequently, the announcement of the Ahmadiyya Muslim Prize for the Advancement of Peace highlighted the contributions of the 2025 recipient: Grégoire Ahongbonon. A presentation video was then shown, after which he received the award from Hazrat Mirza Masroor Ahmad (may Allah be his Helper). Thereafter, he

expressed happiness and conveyed his gratitude to all present.

Hazrat Khalifatul Masih V (may Allah be his Helper) then delivered the keynote address.

Huzoor extended his heartfelt gratitude to all the distinguished guests who had joined the gathering.

His Holiness remarked that such symposiums have been organized continuously for decades. This year, when the organizers proposed holding this Peace Symposium once again, some people questioned what practical benefit had emerged from these efforts.

Many politicians and religious leaders across the world have expressed concern regarding the prevailing state of injustice and instability. At this critical juncture, peace and security must be prioritized above all else. The question is indeed legitimate: what benefit has resulted from more than two decades of Peace Symposiums?

However, Islam teaches us that we must continue striving tirelessly for positive transformation in the world. What endeavor could be nobler than striving for the survival and preservation of humanity itself?

If war, disorder, hatred, injustice and unrest are not addressed, then civilization, culture and human progress

will gradually deteriorate. Humanity will witness catastrophic destruction whose consequences will extend far beyond the present generation and continue to affect generations yet to come.

Recently, various commentators, analysts and intellectuals have voiced concerns. Last year, Ireland's then-President, Michael D Higgins, affirmed that humanity has entered an era in which threats of war are rapidly increasing. Rather than diplomatic initiatives being pursued, such efforts are being sidelined, while a mentality encouraging bloodshed is becoming increasingly widespread.

Similarly, the Prime Minister of Slovakia has openly stated that discussions surrounding war and military preparedness have become alarmingly normalized. Regarding Ukraine, he observed that one standard is applied, whereas entirely different standards are employed concerning Gaza and Iran. He further remarked that he could not comprehend why the contemporary world appears so eager for war, despite the immense anxiety and instability such attitudes create.

The fundamental teaching of Islam is that a person should desire for others what he desires for himself. His Holiness stated that if humanity were truly to uphold this golden principle, the world would become a paradise of peace, mutual understanding and harmony.

Concerning the conflict involving Iran, even Germany's Vice Chancellor has publicly spoken against war. His Holiness remarked that while he appreciates all those who speak against warfare, practical measures remain almost non-existent. Mere rhetoric, regardless of how appealing it may sound, cannot establish peace and security.

As Muslims, we recognize that there are individuals who commit violence and disorder in the name of Islam. The media often amplifies their actions, leading to false portrayals of Islam itself.

However, it is fundamentally incorrect to blame Islam – or any religion – for the misconduct of individuals acting contrary to its teachings.

The promotion of peace, harmony and mutual understanding remains among the foremost objectives of the Ahmadiyya Muslim Jamā'at. We shall continue organizing such events, even if the message reaches only a small number of people.

His Holiness stated that he has personally written to numerous world leaders, urging them to work for the betterment of humanity. He mentioned writing to the Prime Minister of Israel. He also highlighted writing to the President of Iran and various Muslim leaders, inviting them, in light of the teachings of the Holy Qur'an, towards justice, fairness and mutual understanding.

He further stated that he continues to convey the same message to the President of the United States and the President of China, urging them to reflect upon the increasing global tensions and the growing threat facing humanity itself.

Regrettably, the escalating chaos, unrest and instability in the world demonstrate that these warnings are not being adequately heeded.

Nations are increasingly consumed by conflict, while minorities are frequently targeted within states. Racism and prejudice are becoming more widespread. Rather than recognizing the virtues and strengths of other nations, societies increasingly focus upon perceived faults and hostilities. Misconceptions regarding Islam are similarly spread through sections of the media.

Yet Islam's teachings transcend time and place. The Holy Quran commands believers to uphold justice firmly, even if doing so requires bearing witness against one's own parents, relatives or nation.

The Holy Quran further teaches that neither wealth nor poverty should influence justice and that personal desires must never lead one away from fairness. In other words, social status holds no value before Allah. True worth lies in sincerity, truthfulness and steadfastness in bearing honest witness.

His Holiness stated that, in light of everything presented, he firmly believes that certain individuals and nations driven by greed for the wealth and resources of others fail to recognize that the overwhelming majority of humanity still desires peace. Therefore, every individual must play his or her role, and the need for such efforts grows more urgent with each passing day.

He expressed deep fear that if these wars continue, the scale of destruction and loss of life will surpass anything previously witnessed in human history. The devastation will not remain confined to a single generation – future generations will also bear its consequences.

Hence, it is our collective responsibility to leave behind a world in which our children and future generations may live in peace. Our actions today must ensure that future generations are not forced to suffer because of our failures. Otherwise, they will rightly hold us responsible for leaving behind a world consumed by flames and conflict.

He emphasized that peace cannot be achieved merely through holding symposiums; meaningful and practical action is essential. Nevertheless, he expressed his sincere hope and prayer that this Peace Symposium may become a first ray of light leading humanity towards positive transformation.

May humanity come to understand the urgency of this moment, rising above differences of belief, ideology and religion, and striving collectively for justice and compassion.

May the dark clouds of war that hover above humanity disperse, revealing once again a bright and peaceful sky founded upon love, tolerance, brotherhood and sacrifice.

At the end, His Holiness thanked all those who attended the symposium and expressed his deep appreciation for their participation. He then led everyone in silent prayer to conclude the event. (Summary prepared by Al-Hakam Weekly, May 16, 2026)

Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V (may Allah be his Helper), Guides Ahmadiyya Missionaries to Achieve Success

His Holiness Addresses Recent Graduates at Jami'a Ahmadiyya UK Convocation (2026)



Hazrat Mirza Masroor Ahmad, Khalifatul Masih V, may Allah be his Helper, graced the Jāmi'a Ahmadiyya convocation ceremony, which included graduates from the UK, Canada, Germany, Ghana, and Indonesia – held on the Jāmi'a Ahmadiyya UK campus in Haslemere on May 2, 2026. UK, Canada, and Germany graduates were present in person; others joined virtually.

Eighteen graduates from Jāmi'a Ahmadiyya Canada, eighteen from Jāmi'a Ahmadiyya Germany, and sixteen from Jāmi'a Ahmadiyya UK received Shahid's degree from Hazrat Khalifatul-Masih V (may Allah be his Helper). Eight graduates of Jāmi'a Ahmadiyya Indonesia and forty-five graduates of Jāmi'a Ahmadiyya Ghana, who joined the session via video link, were presented their degrees with the permission of Hazrat Khalifatul Masih V by the Amir of Indonesia and the acting Amir of Ghana, respectively.

Hazrat Khalifatul Masih V then delivered his address to the graduates. Huzoor said, "All praise belongs to Allah that today, having completed seven years at Jāmi'a Ahmadiyya, you now stand prepared to enter the field as missionaries. You embark upon this responsibility with the conviction that you are entrusted not only with the task of Tarbiyat, but also with the duty of Tabligh. You enter this field with the understanding that you have dedicated your lives, and that you remain available, twenty-four hours a day, for the service of the Jamā'at. You must consistently evaluate yourselves: have you utilized all your abilities to achieve the noble purpose for which you have dedicated your lives? If so, this is commendable; if not, then strive to bring those latent capacities into full use."

His Holiness guided the missionaries on the following:

1. Prioritizing faith over worldly matters

2. Strengthening spiritual foundations
3. Examine yourselves in detail: What is the standard of your worship? What is the quality of your obligatory prayers? What is the state of your voluntary prayers (Nawāfil) and remembrance of Allah?
4. Humility and avoidance of arrogance
5. Observance of the five daily prayers
6. The importance of Tahajjud and voluntary prayers
7. Consistency in sending Darūd Sharif (Ṣalāt 'Alan-Nabi, praying for blessing for the Holy Prophet)
8. Leading by personal example
9. Devotion to the study of the Holy Quran
10. Study of the writings of the Promised Messiah (may peace be on him)
11. Promoting love and brotherhood within the Jamā'at
12. Evaluate the extent of your taqwa (righteousness) and purity
13. Guarding against doubts and strengthening conviction
14. Evaluating the extent of your taqwa
15. The role of knowledge and moral excellence
16. The power of practical example
17. Cultivating passion for faith
18. Always remember the following essentials:
 - Devotion to the worship of Allah
 - Acquisition and recitation of the Holy Quran with reflection

- Regular study of the writings of the Promised Messiah
 - Maintaining a strong bond with the Khilafat
 - Listening attentively to sermons and conveying their message to others
19. Establishing justice and harmony
 20. Intellectual and practical preparedness
 21. Strategic approach to Tabligh
 22. You must carefully consider the diverse

audiences you will encounter:

- How to convey the message to Muslims
- How to address atheists
- How to engage with Christians
- How to respond to staunch opponents
- How to communicate with Jewish audiences

(Al-Hakam Weekly, May 2, 2026)

Humility opens the door to Allah's nearness

Ansar from the USA's Gulf States meet Hazrat Khalifatul-Masih V (may Allah be his Helper)



Members of Majlis Ansarullah from the Gulf States Region of the United States were blessed with a Mulaqat with Hazrat Mirza Masroor Ahmad, Khalifatul Masih V (may Allah be his Helper) on April 21, 2026.

A member asked a question:

Q: How could one develop deep love for Allah, the Holy Prophet (may peace and blessings of Allah be on him), the Promised Messiah (may peace be on him), and the Khulafā, in the way one feels love for parents and sometimes sees them in dreams after their passing?

Answer: Huzoor explained that the bond with parents develops naturally over many years, from childhood onwards, and that this personal attachment brings comfort. However, he said that seeing someone in a dream is not the real objective. Referring to the guidance of the Promised Messiah (may peace be on him), Huzoor explained that even seeing the Holy Prophet (may peace and blessings of Allah be on him) in a dream is not, in itself, the highest virtue; the real virtue is to act upon his commandments, teachings, and blessed example. Huzoor advised that if a person wishes to increase in love for the Holy Prophet, they should abundantly invoke durood, give attention to salat, and strive to act upon the Sharia that Allah revealed through him. This practical obedience is what brings a person close to Allah and His Messenger (may peace and blessings of Allah be on him). If Allah so wills, He may also grant good dreams, but such experiences are a matter of His grace and belong to a high spiritual rank. Huzoor said that if a person is acting upon the teachings and finds peace in the heart, then that itself is a sign of

success. Any good dream should be considered a blessing from Allah, linked to one's love, prayers, durood, and desire for nearness.

Q: A question was asked about cases where one is unable to attend Jumuah due to unavoidable circumstances or an emergency, and feels deprived of both the prayer and the special time of acceptance of prayers on Friday.

Answer: Huzoor said that Allah is not unjust and He knows a person's constraints. If, at the time of Jumuah, someone becomes ill or is genuinely unable to attend despite having the intention to do so, Allah knows that person's state. Huzoor referred to the fundamental Islamic principle taught by the Holy Prophet (may peace and blessings of Allah be on him), that actions are judged according to intentions. (Sahih al-Bukhari, Hadith 1) If a person's intention is pure, the matter is different; accountability arises when the intention itself is faulty.

Huzoor clarified that the hadith warning about the heart being darkened does not apply to missing a single Jumuah due to compulsion. (Sunan Abi Dawud, Kitab as-salat, Bab at-tashdid fi tarki l-Jumu'ah, Hadith 1052) The warning is for one who knowingly and repeatedly misses Jumuah without excuse. If a person is prevented due to genuine circumstances, then even during that time, they can remember Allah, pray, and seek forgiveness.

Q: A member asked about discussions in some circles regarding a possible military draft in the United States and how Jamā'at members between the ages of 20 and 25 should respond if such a situation arises.

Answer: Huzoor said that as long as one lives in a country, one must follow its laws. Either one migrates from that country, or one takes part in the service required by law. He explained that this is the principle: wherever one lives, one must abide by the law and fulfil the obligations of citizenship.

Huzoor referred to the example of the Holy Prophet (may peace and blessings of Allah be on him), who did not take up arms during the thirteen years in Mecca, because the Muslims were living under another authority. Later, when they had their own government and were attacked, they took up arms in self-defense. Thus, the law of the land must be obeyed, whether the

government is Christian, secular or otherwise, so long as one chooses to live there.

Q: A member asked about protests in America against the current political situation and mentioned that he had been invited to attend.

Answer: Huzoor said that if a protest is peaceful, then one may attend it. However, there must be no violence, no destruction of government property, and no physical assault. If one participates peacefully, then protest is permissible.

When the member mentioned that he had prepared a banner bearing the Jamā'at's message of love for all and

hatred for none, Huzoor (aa) approved of this approach. He said that peaceful participation of this nature takes place in the UK and Germany as well.

Huzoor also referred to the time when the Maharaja of Kashmir committed injustices, and Hazrat Muslih Mau'ūd (may Allah be pleased with him) instructed Ahmadi Muslims to organize and participate in a peaceful protest against that oppression.

At the conclusion of the Mulaqat, the attendees had the honor of a group photograph with Huzoor. Huzoor also gave pens as gifts to the members. (Al-Hakam Weekly, May 8, 2026)

Raise Spiritual and Moral Standards Through Righteousness

Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V, delivers 'Id-ul-Adha 2026 Sermon



His Holiness, Hazrat Mirza Masroor Ahmad, Khalifatul Masih V (may Allah be his Helper) delivered the 'Id-ul-Adha 2026 sermon on April 27, 2026, at the Mubarak Mosque in Islamabad, UK. Huzoor recited verse 38 of Surah Al-Hajj:

لَنْ يَنَالَ اللَّهَ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَنَالُهُ التَّقْوَىٰ مِنْكُمْ
كَذَٰلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَبَشِّرِ
الْمُحْسِنِينَ

Translation: Their flesh reaches not Allah, nor does their blood, but it is your righteousness that reaches Him. Thus, has He subjected them to you, that you may glorify Allah for His guiding you. And give glad tidings to those who do good.

The Promised Messiah (may peace be on him) stated that all these spiritual excellences are attained only after acquiring perfect recognition of Allah the Almighty. In other words, the highest standard of righteousness is granted only after a person attains true and complete recognition of God. Whoever is granted the fear and love of Allah the Almighty is also delivered from every sin that arises from recklessness and irreverence.

There are many seemingly minor mistakes and sins

which, if a person becomes careless and persists in them, gradually increase and ultimately incur the punishment of Allah the Almighty. Therefore, for salvation, we are neither dependent upon any blood sacrifice, nor in need of any cross, nor do we require any form of atonement. Rather, we need only one sacrifice: the sacrifice of the inner self. Human nature itself recognizes the necessity of such a sacrifice. In other words, the very name of this sacrifice is Islam.

Islam means to place one's neck forward willingly to be sacrificed – that is, to lay down one's soul completely at the threshold of Allah the Almighty with perfect submission and contentment. All of this requires perfect love and complete devotion. Such love is attained only when one acquires true recognition of Allah the Almighty.

The Promised Messiah stated that no one holds a monopoly over Allah the Almighty. Allah desires righteousness and whoever adopts Taqwa will attain nearness to Him. Taqwa means acting in accordance with the commandments of Allah the Almighty.

Some people assume that because their forefathers were righteous, they too will automatically receive the reward of their ancestors' virtues. The Promised Messiah

explained that no one will be rewarded on account of the deeds of their forefathers. In fact, the one who claims greater closeness to Allah will also be held to greater account by Him. Therefore, we must pledge that since we have accepted the Promised Messiah, acknowledged the truth of the prophecies of the Holy Prophet Muhammad (may peace and blessings of Allah be on him) and firmly believe that he was indeed the Promised Messiah sent for the reformation of the world, we must also strive to reform ourselves.

The Promised Messiah (may peace be on him) stated that if one desires lasting reformation, seeks the pleasure of Allah the Almighty, wishes for progress, and desires true guidance, then one must read the Holy Quran, act upon it and follow its commandments. Merely sacrificing an animal on the 'Id days will not, by itself, bring the desired results of one's deeds.

If we wish to spread the message of faith, then we must develop righteous actions within ourselves. There are many who merely speak and even make sacrifices, but the question remains whether their sacrifices are accepted. Thus, if purity does not exist within hearts, then there is no benefit in such a life or in merely celebrating 'Id.

If good morals become established among us, then a beautiful and virtuous society can emerge. The Promised Messiah explained that when it is said that taqwa reaches Allah the Almighty, it means that taqwa reaches Him when a person's conduct towards his neighbors is righteous and upright. Such conduct not only elevates a person's standard of righteousness, but also enables him to fulfil the pledge of his Bai'at.

The Promised Messiah stated that merely claiming an outward relationship with him is not sufficient. A person must bring about a clear and visible transformation within himself so that the world may witness that his standards of worship and morality are elevated. Only then can one become a true Ahmadi.

Many Companions (may Allah be pleased with them) who were highly righteous, yet the Promised Messiah still expressed concern that true taqwa should be developed within the Jamā'at. Huzoor said that if, despite the presence of such righteous individuals, the Promised Messiah still felt concern, then how much greater should our own concern be today.

When people sacrifice goats and cows, they should also reflect upon whether they are prepared to sacrifice their own selfish desires for the sake of Allah. For this, it is essential to cast worldly attachments behind one's back and make the pleasure of Allah one's true objective. A person should always remain prepared for great

sacrifices in pursuit of His pleasure.

True moral excellence is demonstrated precisely at the time of sacrifice and trial. An example was given from the life of the Holy Prophet Muhammad (may peace and blessings of Allah be on him), who, during the Battle of Uhud, stood almost alone. The wisdom behind this was that the bravery of the Holy Prophet might become manifest. He stood alone before thousands and no other prophet was granted the opportunity to demonstrate such extraordinary courage.

These are a few principles that we should always keep before us. This is the very lesson taught by 'Id-ul-Adha. If we fail to develop these qualities within ourselves, then the sacrifices of cows, goats and camels will bring no real benefit.

May Allah the Almighty enables us to celebrate 'Id in its true spirit and grant us the understanding of the real essence of sacrifice. May Allah the Almighty enables us to become the kind of people whom the Promised Messiah desired us to become in the light of Islam.

Remember the Ahmadi Muslims of Pakistan in your special prayers, who, due to oppressive laws, continue to face restrictions despite sacrificing their lives and wealth. Restrictions have been imposed upon their worship, their offering of sacrifice and even their prayers within the confines of their own walls. Even those who possess the means to offer sacrifice are deprived of this opportunity. The authorities become active in suppressing them and initiate arrests, while the true perpetrators who spread disorder within the country remain untouched and continue acting freely. May Allah the Almighty improves the conditions of the Ahmadi Muslims in Pakistan, deliver them from these oppressions and accept their sacrifices. Similarly, prayers should also be offered for those imprisoned in the way of God, that Allah the Almighty may soon create the means for their release and enable them to honor the sacrifices of their forefathers. Prayers should also be offered for Ahmadi Muslims throughout the world, that Allah the Almighty may strengthen their faith and elevate their standards of righteousness.

At the end, Huzoor extended 'Id Mubarak to everyone. There are many places in the world facing difficult circumstances. Therefore, since we celebrate 'Id-ul-Adha in the spirit of sacrifice for the sake of Allah the Almighty, we too should be prepared to make sacrifices in these conditions. Even if some people have been compelled to offer 'Id prayers in secrecy, may Allah the Almighty accept these sacrifices. (Al-Hakam Weekly, May 27, 2026)



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Ahmadiyya Muslim Community of Federated States of Micronesia Holds Third Annual Convention in Pohnpei



Ahmadiyya Muslim Community of Federated States of Micronesia held its 3rd Jalsa Salama on January 18, 2026, under the theme “One Humanity, One Purpose – Striving for Global Peace.” It was attended by guests from across the island. The convention was further enriched by the presence of a delegation from the Republic of Kiribati and the Marshall Islands.

The first session focused on the Islamic way of life. A speech was delivered by Qasim Chaudhry, a missionary serving in the Marshall Islands, who explained how Islamic teachings provide comprehensive guidance for moral conduct, social responsibility, and peaceful coexistence.

The convention was attended by several distinguished guests and representatives from a wide range of institutions. They shared reflections on fostering mutual understanding and cooperation in today’s world. Some prominent guests included the Australian Ambassador, the Deputy Chief of Mission of the United States, the Legislative Council for the Federated States of Micronesia Congress, the United Nations Human Rights

Office Representative and leaders from the Seventh-day Adventist Church and The Church of Jesus Christ of Latter-day Saints.

Faheem Arshad, President of the Federated States of Micronesia, delivered the concluding speech and highlighted Islam’s universal message of peace. He emphasized the guidance of Hazrat Khalifatul Masih V (may Allah be his Helper) on establishing lasting world peace through justice, moral reform, and sincere dialogue. A video presentation featuring excerpts from Khalifatul-Masih’s addresses at various peace conferences was also shared with attendees.

A special feature of the convention was a guided exhibition on the Holy Quran, where guests were introduced to its teachings on peace, justice, and compassion. Following the formal sessions, dinner was served and guests were invited to participate in the Unity Wall and visit the Peace Café. These areas encouraged thoughtful discussion and reflection on how individuals and communities can contribute toward establishing peace. (Aansa Naseer Mirza, Al-Hakam, March 6, 2026)

Ahmadiyya Muslim Community Australia Holds Thirty-Seventh Annual Convention



The Ahmadiyya Muslim Community of Australia held its thirty-seventh Annual Convention on October 3-5, 2025, at Baitul-Huda, Sydney. The total attendance was recorded as 4190 with 136 guests from fifteen countries. In the concluding session, educational awards

were distributed and Amir Australia delivered the last speech and led all the participants in a silent prayer to conclude the convention. (Saqib Mahmood Atif, Representative Al-Fazl International, Australia)

Ahmadiyya Muslim Community Benin Holds Thirty-Fourth Annual Convention

The Ahmadiyya Muslim Community of Benin held its thirty-fourth Annual Convention on December 19-20, 2025. Hazrat Khalifatul-Masih V (may Allah be his Helper) sent a special message for the Annual Convention.



(Mirza Farhan Ahmad Baig, representative of Al-Fazl International, December 21, 2025)

Ahmadiyya Muslim Community Burkina Faso Holds Thirty-Fourth Annual Convention



The Ahmadiyya Muslim Community of Burkina Faso held its thirty-fourth Annual Convention at Bustan Mahdi on December 26-28, 2025.

In the Qadian Jalsa Salana 2025, a large screen was arranged on both sides of the men's and ladies' places of Burkina Faso to join the meeting directly through communication and listen to the address of Hazrat Khalifatul-Masih V (may Allah be his Helper). The

members of the congregation sat in an orderly manner and listened to the address. After the address, the 34th annual meeting of Burkina Faso came to an end with the closing prayer.

All the participants of the convention expressed their devotion by raising their hands. (Chaudhri Naeem Ahmad Bajwa, representative of Al-Fazl International, Burkina Faso)

Ahmadiyya Muslim Community, Sri Lanka, Holds Annual Convention 2026 and Inaugurates a New Mosque, Baitul Khabeer, in Puttalam



The Ahmadiyya Muslim Community of Sri Lanka held its Annual Convention on 14 January 2026 at the Baitul Basit Mosque in Pasyala, presided over by the Markaz representative, Mirza Naseer Ahmad. He spoke on the purpose behind the Promised Messiah's (may peace be on him) advent and the blessings of Khilafat. A leading website of Sri Lanka published the news about

the Jalsa Salana on the same day.

A new mosque in Puttalam, named Baitul Khabeer Mosque, was inaugurated on 10 January 2025, by Mirza Naseer Ahmad. This mosque can accommodate 200 people. After the inauguration, the Jumu'ah prayer was offered. (A. Abdul Aziz, Sri Lanka Correspondent dated 31st January 2025)

Ahmadiyya Muslim Community, Bangladesh, Holds Annual Convention 2026



Ahmadiyya Muslim Community Bangladesh held its 101st Jalsa Salana from 16 to 18 January 2026 at Dar-ul-Tabligh, Dhaka Bakhshi Bazar. The proceedings of the convention were streamed to seventeen locations in Bangladesh.

During his Friday sermon, delivered on 16 January 2026, Hazrat Khalifatul-Masih V (may Allah be his Helper) emphasized that the success of our missionary efforts is fundamentally rooted in one's love for Allah and the quality of worship. He also urged the Jamā'at to pray for the safety and success of Jalsa Salana Bangladesh. He said:

“Our jihad of the pen and our jihad of preaching will be blessed only when we also raise the standard of

our worship and increase our love for Allah the Exalted.

“If we wish to take part in this jihad, then we must also give due attention to the love of Allah the Exalted and to prayer; we must also give due attention to our acts of worship.

“And if, while following the sunnah of the Holy Prophet (may peace and blessings of Allah be on him), we do this, then blessings will also be placed in our endeavors. May Allah the Exalted grant us the ability to do so. [Amin]

“Today, the Bangladesh Jamā'at's Jalsa [annual

convention] is also taking place. There is considerable opposition there as well. Pray for them too. May Allah the Exalted keep them all under His protection and may their Jalsa reach its conclusion in peace. [Amin]”

The total attendance recorded for this year's Jalsa was 11585. This is the highest attendance. The closing session was watched by thousands of people on YouTube. (Al-Hakam, 23 January 2026, p. 3), (Al-Fazl International, 18 January 2026)

‘International Law on Trial’: Justice in a Divided World



[The International Ahmadiyya Muslim Lawyers Association (IAMLA) is a global body of more than 900 Ahmadi

Muslim lawyers, jurists, law students and former members of the judiciary. They have members in over 28 countries worldwide. The IAMLA are dedicated to serving humanity and securing human rights for all, particularly the marginalized and vulnerable. (ahmadi-lawyers.org)]

On February 7, 2026, the IAMLA held its inaugural international symposium. It was titled International Law on Trial: Justice in a Divided World and held at the Brunei Gallery Lecture Theatre, SOAS University of London. The event brought together Ahmadi Muslim lawyers from across the world and invited legal professionals to reflect on the state of international law amid growing global division.

The symposium took place at a time when we are witnessing growing concerns that international law is being undermined. Treaties and international organizations are facing pressure as nations withdraw from them or fail to fulfil their obligations. The wars in Gaza and Ukraine, as well as recent developments in Venezuela and Greenland, serve as clear examples. Issues such as climate justice, international criminal law, arms control and free trade are all being affected by this situation.

The event marked a significant milestone for IAMLA, with over 100 Ahmadi lawyers flying in from nine countries. Total attendance was close to 250, with the hall at near full capacity, indicating both the relevance of the topic and strong interest among legal professionals.

The event was hosted by Amjad Mahmood Khan, who began by reading Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V's special message. This was followed by a series of panel discussions on various topics. A brief break was held at noon, followed by a panel on climate justice, lunch and prayer.

A special message from Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V (may Allah be his Helper), was presented. Huzoor began by highlighting the growing disregard for international laws by major powers and the resulting injustice it creates. He pointed out that many lawyers prioritize money over justice and truth. However, Ahmadi lawyers should stand apart from such practices by upholding truth and remaining dedicated to justice.

"Without doubt, it is necessary for lawyers to strive to right every wrong, to tirelessly advocate against injustice and to work towards ending the conflicts that afflict the world. Indeed, this is a foremost duty for all Ahmadi Muslims and is the reason that I, for over twenty years, have been urging all nations and all peoples to adopt true justice and to strive for peace and security in the world."

Huzoor cited Hazrat Chaudhri Sir Zafrulla Khan as a role model for all Ahmadi lawyers. He highlighted Islamic principles of justice and the Holy Quran's teachings on international law. Huzoor emphasized the increasing injustices in today's world and how they contribute to its decline. He expressed concern that the world is heading toward destruction.

"Today, you have chosen 'International Law on Trial: Justice in a Divided World' as your theme and while this

topic is commendable, the reality is that law and order at all levels of society, not just internationally, are on trial today. This, as I have already made clear, is because the fundamental principle of justice is under a sustained attack. Thus, let it be clear that, until true and absolute justice is established there can be no lasting peace in the world."

The message concluded with a call for a pledge from all Ahmadi lawyers, along with a prayer for the world to rectify itself and uphold justice.

The symposium concluded at 4:45 pm with an address by Jonathan Butterworth, Chairman of IAMLA. He emphasized the points raised by Hazrat Khalifatul-Masih V in his message. Following the formal close of the symposium, attendees later gathered for a dinner at Baitul Futuh Mosque hosted by AMA UK.



Dinner at the Baitul Futuh Mosque

Mr. Butterworth highlighted the significant injustices occurring globally and how Huzoor has been drawing attention to Ahmadi Muslims, urging them to raise their voices.

Huzoor (may Allah be his Helper) has approved for the established national lawyers' associations in each country to hold their own events where they convey this message. Our main focus is to share this message of Huzoor, because, as many of the non-Ahmadi speakers recognized, this type of address is very rare. Many of them who are non-Ahmadi Muslims have not heard anything like this. They are used to addresses by politicians and religious leaders, some of them mention this, but they have not heard something like this. They gave their various reasons, but for most, it was so clear, honest, frank and impartial that it resonated deeply with them. So, what we now want to do is continue to share this message of Huzoor beyond the symposium.

(Tahmeed Ahmad, Al-Hakam Weekly, February 15, 2026)

Ahmadiyya Muslim Community Paraguay Holds Sixth Annual Convention and Lays the foundation ceremony of the first Ahmadiyya mosque



The sixth Annual Convention of Paraguay and the foundation stone-laying ceremony for the Fazl-e-'Umar Mosque took place on April 12, 2026, in Encarnación.

The convention began with members and guests arriving at the venue, despite heavy rainfall. The convention was held on the land purchased by the Jamā'at for the first Ahmadiyya mosque in Paraguay and all of Spanish-speaking South America. The property was a full-blown construction site, right across from the majestic Paraná River, which was prepared with tents to host the guests of the Promised Messiah (may peace be

on him).

The flag-hoisting ceremony by Lal Khan Malik, Amir Jamā'at Canada, was followed by a silent prayer.

The highlight of the convention was a special message sent by Hazrat Khalifatul Masih V (may Allah be his Helper) for the Jamā'at Paraguay, which was read out by Amir Jamā'at Canada, and the translation was read in Spanish by Abdun Nur Baten, National President of Paraguay Jamā'at.

A few dignitaries spoke at the Jalsa, including city councilor Carlos Marino, ex-Director General of the Governor's office Ricardo Lohse, and a journalist, Richard Moreira.

The Jalsa concluded with the laying of the special foundation stone, which was sent and prayed on by Huzoor for the mosque. The foundation stone was placed by Amir Jamā'at Canada, who had been appointed by Huzoor for this historic task, after which some other members of the Jamā'at, missionaries and representatives of different auxiliaries were also allowed to lay a stone. (Aishnah Mishaal Baten, May 8, 2026)

The Ahmadiyya Muslim Community Australia Procures a Property For Baitus Samee Mosque



A property has been procured in Melbourne, Australia on December 29, 2025. It shall be converted to Baitus-Samee. (Al-Fazl International, 26 January 2026)

Ahmadiyya Muslim Community, Ivory Coast, Builds Two Mosques, and a Library



On January 24, 2026, the inauguration ceremony of the Ikraam Mosque was held, attended by over 50 people.

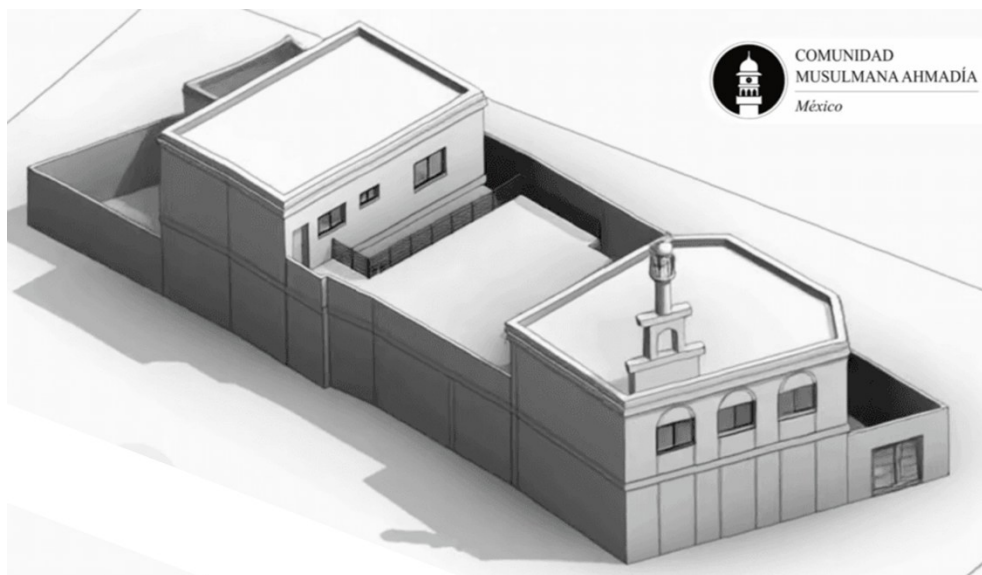
On January 25, 2026, the inauguration ceremony of the Baitul-Hayye Mosque was held, with over 400 attendees, including the Governor's representative, the Deputy Governor, the Chief Cabinet of the Governor, a representative of the Grand Imam of Nassian, a journalist from the Ivorian Press Agency (AIP) and local community leaders.

The Deputy Governor praised the Jamā'at's humanitarian work and expressed personal admiration for the Jamā'at. The event concluded with a silent prayer.

The Regional Library of Bondoukou, in Ivory Coast, was officially inaugurated on January 25 2026.

The program began with a recitation from the Holy Quran, followed by an introduction to Ahmadiyyat and an address by Amir Jamā'at Ivory Coast. The ceremony concluded with a silent prayer. The guests visited the library and appreciated the efforts of Ahmadiyya Jamā'at in Bondoukou. The ceremony was attended by 90 people and was covered by a correspondent from a national newspaper, AIP, among other local media. (Shahid Ahmad Masud, Regional Missionary, Ivory Coast, February 13, 2026)

Ahmadiyya Muslim Community in Mexico Holds Foundation Ceremony of "Bait-ul-'Ata" Mosque



On 11 April 2026, Ahmadiyya Jamā'at Mexico held the foundation-laying ceremony of the Bait-ul-'Ata Mosque in San Cristóbal de las Casas, Chiapas. This will, In-'Sha-Allah, be the first purpose-built mosque in Mexico.

Mexican members from different parts of the country travelled to attend this historic event. Faiz Nosheerwan travelled from the Markaz, bringing a brick which Hazrat Khalifatul Masih (may Allah be his Helper) had blessed.

National President of Jamā'at Mexico, Noman Rana, explained the importance of this historic event and the details of the ceremony. (Amen Aqeel Haider, May 8, 2026)



Activities and News of the US Ahmadiyya Muslim Community

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



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



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

The Chicago Chapter of Ahmadiyya Muslim Community Holds an Event at Al-Sadiq Mosque, Chicago



We had a very successful event on April 27, 2026, in conjunction with the city of Chicago, the Chicago History Museum, and a local tour company. We had about seventy guests in two buses come by Al-Sadiq Mosque, where Missionary Sarmad from the Review of Religions answered many questions from the guests. We were able to give away about two hundred books and leaflets upon request to the guests. (Report by Kashif Ahmed)

Ahmadiyya Muslim Community Brooklyn Chapter Distributes Flyers

Ahmadiyya Muslim Community, Brooklyn chapter, distributed two hundred flyers on April 27, 2026



(Report by Abrar Hossain)

The Ahmadiyya Muslim Community, Harrisburg, Displays Ahmadiyya Literature in a Local Library

We have been given the opportunity to use the main lobby entrance showcase of the local library for the whole month of May to display our Ahmadiyya literature. (Report by Momin Bhatti, Secretary Publications, Harrisburg, on April 28, 2026)

The Ahmadiyya Muslim Community of Connecticut, CT, Projects Ahmadiyya View Point on Billboard

From April 20 - May 17th, our 4-panel billboard display received a total of 1.655 million views, 1 million more or 150% over projection! They upgraded their digital panels, which projects clearer. This is also the last week of our two-year campaign. We may be able to display another 'Id greeting on 'Id al-Adha. Customer and advertiser: Ahmadiyya Muslim Community, Report Dates: April 20 to May 17, 2026. (Publications Secretary CT Jamā'at)

Report Summary			PERFORMANCE	PLAYS	IMPRESSIONS	
			Guaranteed	34,944	656,080.30	
			Delivered	88,159	1,655,202.13	
			Variance	53,215	999,121.83	
Display (Panel #): 272 - 008130			PERFORMANCE	PLAYS	IMPRESSIONS	
			Anticipated	34,944	656,080.30	
			Delivered	88,159	1,655,202.13	
Plant:	Hartford		Facing/Read:	South		
Location Description:	I-91 1500' S/O Wilbur Cross Pkwy, Meriden, CT		Dwell Time:	8 seconds		
Size:	14' 0 x 48' 0		Audited Impressions/Week:	177,319		
# Slots:	8		Audited Impressions/Day:	25,331		
Anticipated Impressions/Day:	23,431		** Impressions Per Play:	18.7751917		
* Anticipated Plays/Day:	1,248					
* anticipated plays per day calculated based on 92.5% contracted uptime			** impressions per play is calculated based on 100% up time			
Slot E on Panel: 272 - 008130	Contract Dates: 4/20/2026 - 5/17/2026		PERFORMANCE	PLAYS	IMPRESSIONS	
Contract - Seq: 5062302 - 1	Slot Dates: 4/20/2026 - 5/17/2026		Anticipated	34,944	656,080.30	
Customer Number: 855386 - 0	Contracted Days: 28		Delivered	88,159	1,655,202.13	
Design Name		Uploaded On	Days Played	Avg. Plays/Day	Total Plays Delivered	Image
335316001b.jpg		9/20/2024 2:37:53 PM	4/20/2026 - 5/17/2026	787	22,056	
Design Name		Uploaded On	Days Played	Avg. Plays/Day	Total Plays Delivered	Image
335316003c.jpg		9/20/2024 2:38:02 PM	4/20/2026 - 5/17/2026	787	22,047	
Design Name		Uploaded On	Days Played	Avg. Plays/Day	Total Plays Delivered	Image
335316004b.jpg		9/20/2024 2:37:57 PM	4/20/2026 - 5/17/2026	786	22,033	
Design Name		Uploaded On	Days Played	Avg. Plays/Day	Total Plays Delivered	Image
335316002b.jpg		9/20/2024 2:38:13 PM	4/20/2026 - 5/17/2026	786	22,023	

Mirza Maghfoor Ahmad, Amir Jamā'at USA, Visits Harrisburg, PA, and Meets Members of the Chapter





After the conclusion of Majlis-e-Shura, Mirza Maghfoor Ahmad, Amir Jamā'at USA traveled from Bait-ur-Rahman Mosque in Silver Spring to visit the Harrisburg chapter of the Jama'at. He met with the local Amila and led the office bearers in a pledge. A general session was then held during which he led a discussion regarding the mosque property and future considerations, inviting members to share their views. (Momin Bhatti, publication secretary, Harrisburg chapter)

The Ahmadiyya Muslim Community, Harrisburg, PA, Displays Ahmadiyya Literature in a Local Library

We have been given the opportunity to use the main lobby entrance showcase of the local library for the whole month of May to display our Ahmadiyya literature.



(Report by Momin Bhatti, Secretary Publications, Harrisburg, on May 9, 2026)

The Ahmadiyya Muslim Community of Brooklyn, NY, Distributes Flyers



The Ahmadiyya Muslim Community of Brooklyn (Ansar, Khuddam, and Atfāl) came together to distribute two hundred and fifty flyers on May 16, 2026. (Report by Abrar Hossain)

Muktadhara Foundation Holds 35th Edition of the New York International Bangla Book Fair



The 35th edition of the New York International Bangla Book Fair, organized by the Muktadhara Foundation, was held from May 22nd to 25th, 2026, at the Jamaica Performing Arts Center (JPAC) in New York. Since its inception in a modest Brooklyn auditorium in 1991, the fair has evolved into one of the most significant cultural events for Bangla literature enthusiasts across North America. Under the visionary leadership of Bishwajit Saha, an acclaimed journalist and writer, the fair has steadily grown from a one-day gathering into a vibrant four-day celebration of Bangla language, literature, and heritage.

This year's event once again brought together a remarkable array of authors, poets, journalists,

publishers, and readers from Bangladesh, West Bengal, and the wider diaspora. The fair also served as a cultural bridge, welcoming participants and visitors from diverse ethnic, linguistic, and religious backgrounds.

The New York Jamā'at has proudly participated in the fair every year since 2014, with this year marking a significant expansion through the establishment of two adjoining bookstalls—an increase from the single stall setup of previous years. Al-Hamdu Lillah, around 10 volunteers, including members of Khuddam and Ansar, diligently contributed their time and efforts to the preparation and operation of the stalls. (Report by Shoeb Abulkalam)

The Ahmadiyya Muslim Community, Harrisburg, PA, Celebrates 'Id-ul-Adha



The Price of Faith: From the Shadow of Lahore to Lehigh Valley, PA



Remembering terrorists attack on two Ahmadi Mosques in Lahore on May 28, 2010, in which 94 Ahmadi Muslims were martyred and about one hundred and twenty were injured.

Lajna Imā'illāh South Virginia Organizes Meet and Greet Event with Muslim Neighbors



**OPEN DOORS
PLEASE COME IN**
A MEET AND GREET WITH
YOUR MUSLIM NEIGHBORS
AT POTOMAC LIBRARY COMMUNITY ROOM
2201 OPITZ BLVD WOODBRIDGE, VA 22191
SATURDAY 3 JANUARY
3:00PM-4:15PM
HOSTED BY AHMADIYYA MUSLIM WOMEN ASSOCIATION
Come join us for an open and friendly gathering
to meet your Muslim neighbors. An opportunity
to connect, learn, ask questions, and share
refreshments in a warm atmosphere of friendship.
<https://trueislam.com>
<https://www.muslimsforpeace.org>
MASROOR MOSQUE
5640 Hoadly Rd, Manassas, VA 20112
<https://masroormosque.us>
<https://www.instagram.com/masroormosqueva>



A Meet and Greet with Your Muslim Neighbors event was organized at the Potomac Library in Woodbridge by the Lajna Imā'illāh South Virginia on January 3, 2026. The event provided a respectful setting for dialogue, understanding, and community connection. Guests viewed a display of the Holy Qur'an in various translations, along with faith-based literature, including books and flyers. Attendees asked questions to learn more and showed interest in the exhibition of books, magazines and flyers on display. Twelve guests attended the event and received fifteen books and flyers, including the Holy Quran, World Crisis and Pathway to Peace, Life of Muhammad (peace be upon him), and Ayesha Magazine.

Light refreshments contributed to a warm and welcoming atmosphere. The program served as a positive step toward fostering mutual understanding and harmony within the community.

Lajna Imā'illāh South Virginia Organizes a World Hijab Day Program



Lajna Imā'illāh South Virginia organized a World Hijab Day program titled “Hijab & Harmony” at Porter Library in Stafford on February 14, 2026, offering guests an engaging and welcoming opportunity to learn about the purpose, dignity, and lived experience of the hijab. The event aimed to promote understanding and address common misconceptions through interactive learning and open conversation.

Guests explored the meaning and significance of the hijab through informational slides related to the hijab and concept of modesty. A hands on scarf try on station allowed attendees to experience the hijab, with free scarves gifted to participants as a gesture of appreciation. A lively “Myth vs. Fact” game helped bust common misunderstandings about the hijab, sparking thoughtful discussion and encouraging respectful dialogue.

Free books and magazines, including Life of Muhammad (peace be upon him), Pathway to Peace, Review of Religions, and Ayesha magazines, were available for guests to take home. The “Hijab & Harmony” event successfully fostered understanding, confidence, and community connection. A total of thirteen guests attended, and thirty-five copies of Ahmadiyya literature were distributed.

Lajna Imā'illāh South Virginia Hosts Meet and Greet Event with Muslim Neighbors



Lajna Imā'illāh South Virginia hosted a “Meet and Greet with Your Muslim Neighbors” event at Potomac Library in Woodbridge on April 11, 2026.

The gathering was designed to create space for understanding, friendship, and open conversation.

Guests explored a beautiful display featuring the Holy Qur'an in multiple translations, along with books and flyers about Islam and the Ahmadiyya Muslim Community. A Hijab try-on station was set up as well.

Guests took the opportunity to learn about Islam

Ahmadiyyat and about our local mosque. Throughout the event, visitors engaged in friendly conversations, tried on Hijabs, asked thoughtful questions, and shared meaningful dialogue.

Light snacks added to the warm and welcoming atmosphere, making it easy for everyone to connect. This simple gathering became a small but heartfelt step toward peace, understanding, and community.

A total of seven guests attended. Twenty-seven books and flyers were handed out, which included books “The Philosophy of Teachings of Islam,” “World Crisis and Pathway to Peace,” “Life of Muhammad,” “An Elementary Study of Islam,” “Forty Gems of Beauty,” “Muhammad the Liberator of Women,” “Noah's Ark,” and Ayesha Magazines.

Majlis Ansarullah Great Lakes Region Organizes Regional Ijtima



Majlis Ansarullah Great Lakes Region Organized its Regional Ijtima on May 2, 2026, at Baitun-Nasir Mosque, Columbus, Ohio. The region included five Majālis Ansarullah, namely, (1) Columbus, (2) Dayton, (3) Kentucky (4) Cleveland, (5) Detroit. Sadr Majlis Ansarullah, Mansoor Qureshi, presided over the Ijtima. He also delivered a speech on “The perfect role model” as a welcome opening address. He also answered questions at the end of his address. Dr. Mobusher Mahmud gave an interesting presentation on “Prostate Cancer Screening.”



There were competitions to recite the Holy Qur’ān correctly, the Urdu poem and impromptu speeches in English and Urdu. Among the ten topics, the competitors were to choose one. Then, there was an interactive workshop on the topic “The perfect role model.” There was also a bike ride sports competition. In the last session, a prize distribution ceremony was held. Missionary Adnan Ahmad delivered a closing lecture.

The organizers served the participants with breakfast, lunch, and the take-home dinner. Eighty-five (Columbus 33, Cleveland 19, Detroit 23, and Dayton 10) attended. (Report by Dr. Mahmud Ahmad Nagi, Columbus, Ohio)

Majlis Khuddāmul-Ahmadiyya Harrisburg Chapter Holds Ijtima

Majlis Khuddāmul-Ahmadiyya Harrisburg Chapter held a local Ijtima featuring Ta’lim competitions, sports, and team-building activities. Total attendance: 94 members [57 Khuddam, 22 Atfāl, and 15 Ansar]



(Harrisburg Jamā'at Newsletter, April 2026)

My brother Mian Bashir Ahmad Nagi passed away on June 20, 2026, at the age of 77 years. Inna Lillāhi Wa Innā Ilaīhi Raji'oon. [(Surely, to Allāh we belong and to Him shall we return. (Al-Baqarah 2:157)]

Dr Mahmud Nagi's brother, Bashir Ahmad Nagi, passes away in London

He migrated to the Farnham North Jamā'at of UK from Lahore, Pakistan, about five years ago. He was a grandson of Hazrat Haji Muhammad Musa of Nila Gumbad, Lahore, the companion of the Promised Messiah (may peace be on him) and son of our father Mian Muhammad Yahya, a devoted servant of the Jamā'at and served Jamā'at Ahmadiyya Lahore for over sixty years in different capacities, mainly in Shu'ba Maal (finance). Bashir Ahmad Nagi Sahib served as National Ameen of Jamā'at Ahmadiyya Lahore for over two decades. He was a Musi. He was deeply committed to the Ahmadiyya Khilafat.

He did business in bicycles and their parts at Nila Gumbad Cycle Market. He left behind his wife, Bushra Bashir, two sons, Muhammad Luqman Nagi of Farnham North Jamā'at UK and Ahmad Adnan Nagi of Hounslow North Jamā'at, UK, two daughters, Saba Zafar and Huma Yasir.

Please remember him in your prayers. May God have mercy upon him and grant him the loftiest station in Jannah. Amen. (Dr. Mahmud Nagi)



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

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

Abdul Hadi Nasir of the Philadelphia Chapter



1980s. From right to left, Mirza Masroor Ahmad, Hazrat Khalifatul Masih III (may Allah's blessing be on him), and Muhammad Sadiq of New Jersey in the foreground.



Abdul Hadi Nasir (Author)

This is the inspiring story of Brother Muhammad Sadiq, who was born in such a spiritually barren

society and who, upon embracing the true faith of Islam, not only transformed his own life but also guided hundreds of others towards spirituality.

Brother Sadiq had not yet completed high school when his father passed away, leaving his mother to raise them alone. During this time, he developed a passion for music, dedicating himself to practice day and night. Although he enrolled in an engineering college, he was unable to continue due to

circumstances. Instead, he pursued music as his livelihood. As his passion grew, he began performing in nightclubs with various bands in New Jersey. Eventually, he had the opportunity to play with major jazz bands, immersing himself fully in the world of music.

One day, a senior musician from their band, Art Blakey, called him and asked him to bring his wife, Mrs. Blakey, to the club. When he arrived to pick her up, she said she needed a little more time to get ready and

suggested that in the meantime, he could read a book. Handing him a copy of "The Life of Muhammad by Sufi Mutiur Rahman Bengalee, she mentioned that someone had given it to her husband just a day before.



As he began reading, an indescribable feeling overcame him. Tears streamed down his face. When Mrs. Blakey returned, she asked why he was crying. He told her that the book had deeply moved him, making him feel as though he had fallen in love with the person. He was profoundly touched by the account of Prophet Muhammad's early life. When he asked if he could borrow the book, she told him that if he really liked the book, he could keep it.

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

As they read about the dietary prohibitions in Islam, he immediately stood up and threw the pork sandwich he had bought into the garbage. When they came across

the prohibition of alcohol, he discarded the beer and wine as well. They continued taking turns reading until morning, and with the dawn of a new day, a new chapter in their lives had begun. They made a firm decision to follow the teachings of the man they had come to admire so deeply.

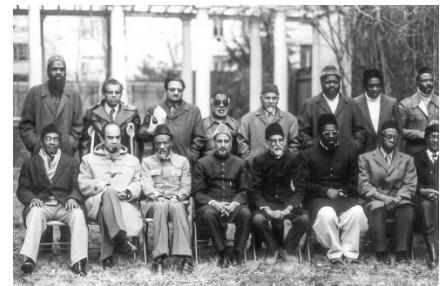
Determined to learn more, they contacted the Ahmadiyya missionary whose phone number and address was listed at the end of the book. Upon meeting him, they expressed their heartfelt desire to follow Prophet Muhammad (may peace and blessings of Allah be on him) and asked how they could formally embrace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

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

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

Brother Muhammad Sadiq told

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



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

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

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

leaving it for His sake."

After leaving music, he took a job at a supermarket. Though it was humble work, he found great contentment. However, the wages were not enough to sustain him, so he sought another profession. Seeing that painters earned a better income, he took up painting. "Though it was difficult work, I had peace of mind knowing that I was not displeasing my Lord. For the love of God and His Messenger, I dedicated my entire life to this profession and eventually retired with a pension. I thank God that I have remained true to the promise I made fifty-five years ago while reading 'The Life of Muhammad'—that I would follow the teachings of this noble person."

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

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

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

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

After reading "The Life of Muhammad," both Maryam and I accepted the true religion. We learned how to pray from the missionary of the Ahmadiyya community. As we understood the meanings of the prayers, we began performing the five daily prayers with regularity. Our missionary then advised us to wake up in the last part of the night to pray Tahajjud if possible. From that day onward, we never missed Tahajjud. For fifty-five years—since 1946—Maryam and I have consistently woken up to perform this special prayer. Afterward, I recite the Quran. By the grace of God, I have had the opportunity to pray regularly, and this has brought me immense peace. A true transformation took place in our lives.

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

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

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

Brother Yusuf Latif replied, "It is

not music, nor any unique talent. The source of this peace is the worship of God, which brings true tranquility to the heart. Especially the night prayers, where we connect with our Creator." He explained that after concerts, while his bandmates attended parties, he would return to his hotel room to pray. He then encouraged the woman to visit the Ahmadiyya mission house in Denmark, where she could meet the Imām and learn more about the faith. She later had the opportunity to accept the true religion.

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



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

Holy Quran the entire way—it is such an enjoyable experience that I don't even notice how long the journey is."

He then shared an unforgettable incident. One Friday, after prayers, he was driving back to New Jersey when he reached the Holland Tunnel and noticed that his gas gauge was on empty. A wave of fear struck him—if the car stalled inside the tunnel, it would bring traffic to a standstill. To make matters worse, he realized that he had left his wallet at home, meaning he had no cash or credit cards. Anxiety gripped him, and he silently prayed, "O Lord, everything is in Your control. Protect me and help me and have mercy on me." As he reached the middle of the tunnel, something astonishing happened—a \$20 bill suddenly flew in through his car window and landed in his lap. He had no idea where it came from or how it had found its way to him. His heart immediately testified that it was the answer to his prayer. As soon as he exited the tunnel, he stopped at the nearest gas station and filled his tank. Overcome with gratitude, he wept, praising God for His mercy. "Whenever I recall this incident," he told me, "My love for God deepens. He has helped me countless times in ways I could never have imagined. These moments have shaped my entire life."

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

admiration for Brother Muhammad Sadiq was evident. That day, his sincerity and wisdom touched many hearts, and his message resonated deeply with all who heard him.

When Brother Sadiq spoke about the Prophet Muhammad, his voice carried such deep emotion that it moved those listening. Some students remarked that they had never heard a speaker whose words seemed to come directly from the heart—especially when speaking about someone he loved so profoundly. It was remarkable to see white students expressing admiration for an African-American speaker in an era when such interactions were rare. Yet, after hearing Brother Sadiq, they were captivated.

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

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

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

"Have you forgotten your home?" and then make us promise to visit the following weekend.

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

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

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

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

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

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

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

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

When he stepped up to speak, he paused for a moment and smiled. "Before I begin my lecture, I want to

say something. Today, I was introduced in a way that pleased me more than any title I have ever received. Around the world, I have been introduced with grand titles, but today, Sister Maryam called me 'Brother.' This simple word carries so much sincerity and sanctity that it means more to me than any honorific title ever could."

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

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



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

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

I was puzzled. "But we haven't

told anyone we're here. How could Brother Nasir possibly know?"

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

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

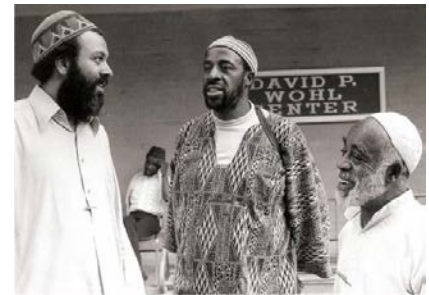
That meeting was the last time we saw Sister Maryam, as she passed away that same evening. Looking back, it felt as if God had placed the thought in our hearts to visit her that day, just as she had longed to see us. Some might call it telepathy—an unexplainable connection between hearts without a physical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

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

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

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

Hazrat Khalifatul-Masih, the Third Hazrat Mirza Nasir Ahmad (may Allah shower His mercy on him) invited all the American guests for lunch at his farmhouse.



Credit Aisha Latif

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

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

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

Dr. Zirvi carefully carried the brick over. Brother Sadiq took it in his hands and prayed and then passed it back. That very brick was laid in the mosque's foundation—a symbolic testament to his lifelong service and devotion. This incident

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

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

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

Similarly, in Qadian, he experienced the same deep sense of brotherhood. Though he was surrounded by Ahmadi Muslims

from all over the world, he felt no sense of unfamiliarity. Every face, though new, seemed like family. He reflected on the prayers of the Promised Messiah (peace be upon him) for those who attended Jalsa, realizing how the gathering was not just about speeches—it was about strengthening the bonds of the Ahmadiyya family.

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



His Final Years

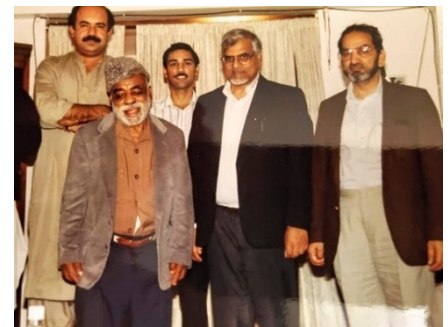
In his final years, Brother Muhammad Sadiq was beloved by the members of the New Jersey Jamā'at, who cared for him with immense sincerity. The devotion they showed in serving him is truly commendable. Among them, Brother Jalal Abdul Latif, along with his wife and children, stood out in their dedication.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

dear.

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

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

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



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

The Middle East conflict and Gaza Is A World Possible Without Borders?

Dr. Waqar Pirzada, Columbus, Ohio



A World Without Borders

Imagine a world where people can travel from one country to another freely without any restrictions. Imagine a world where there is free trade, and people can go and sell products or buy products anywhere in the world. Imagine a world where people of one culture visit other cultures and know more about different cultures. Imagine a world where countries that have advanced in technology share their technology for the mutual benefit of every country. This technology can also help patients in areas that are not so technologically advanced. Expert medical staff and doctors are ready to travel from one country to another to treat patients. Imagine there is a World Bank functioning that has money that relatively poor countries can borrow without interest. This bank can be funded by voluntary deposits from wealthier nations. Imagine a world

organization having judges who can take impartial judgments if there happens to be a discord, a rift, or discontentment.

Well, it is possible

Much of today's world has become interconnected due to rapidly developing technology and faster means of travel from one place to another. That's why mankind should learn how to live in a peaceful and brotherly manner and adjust. A faith, if it is to fulfill man's needs today, must therefore, transcend tribal, national, racial and cultural limits, and must speak to men at a universal level. Islam can fulfill all this if practiced sincerely; Prophet Muhammad (may peace and blessings of Allah be on him) was sent to all mankind.

The Middle East Conflict and Gaza

O! The Saudis remember you are living on the land of our beloved prophet (Muhammad, may peace and blessings of Allah be on him). Where is the Muslim ummah, and especially the rich Arabs who buy gold-plated cars, luxury yachts, build mansions, and enjoy whatever they like? Palestinian Muslims are dying of starvation. Is this what Prophet Muhammad taught you? You are not worthy of being called a Muslim.

O! The Muslim world and especially the Arab nations, and in particular Saudi Arabia, have you all forgotten that your Prophet Muhammad (may peace and blessings of Allah be on him) was sent as a mercy towards all mankind? O! The Saudis remember

you are living on the land of our beloved Prophet Muhammad (may peace and blessings of Allah be on him), who fought for the rights of every human being and, in particular, the rights that a Muslim has on his fellow Muslim brother. Do not forget what has just happened to your fellow Arab and Muslim Palestinians who have been butchered and incinerated by 2,000-pound American bombs supplied by the champions of human rights, the very United States of America. Have you not witnessed how many (over 60,000) innocent lives of Palestinians have been lost, and children who have been orphaned and maimed by Israeli bombs and shrapnel? Do not forget the Mighty and All-seeing Allah is watching over you.

Saudi Arabia and the rulers who are building castles and villas and buildings the likes of 'Burj Khalifa' (Dubai). Are you not witnessing that the land of Gaza has been destroyed and its people displaced, with no shelter? O! Saudi Arabia and other wealthy Muslim countries, you still have a chance to beseech Allah's Mercy and show how much love and regard you have for Prophet Muhammad (may peace and blessings of Allah be on him). The American president is floating a malicious idea of taking over and rebuilding the land of Gaza. Wake up, Saudi Arabia, and tell the Americans, We Will Rebuild Gaza. So that the Palestinians do not have to be displaced again, and rebuilding of Gaza can be achieved step by step, while keeping the Palestinians in

their own land.

The Middle East crisis has been going on for over a year now. More than 60000 innocent Palestinians have been killed mercilessly. The Prophet of Islam, Hazrat Muhammad (may peace and blessings of Allah be on him), has said that all Muslims are brothers to each other. How shameful it is that not even a single Arab nation has said anything, not even a word to express that enough is enough. And that this madness of killing Palestinians should end now. These Arab nations have sold their conscience to the materialistic Western World.

The United States of America spent \$997 billion on defense in 2024. The US military spending represents 37% of global military expenditure. The US military plays a crucial role in keeping Israel armed and as a deterrent to Iran and other countries in the region. After the October seventh attack on Israel by Hamas, the United States has sent in 2024 \$8.7 billion aid package to Israel, including \$3.5 billion for wartime procurement of weapons. The US has also expedited military aid to Israel. In April of 2024, Congress approved over \$14 billion for the purchase of arms for Israel.

Why is the Present Middle East Conflict Not Ending?

1. The United States continuously supports Israel militarily and diplomatically.
2. Continuous support and veto power in favor of Israel by the United States.
3. Unjust and unilateral policy of the United States in supporting Israel.
4. Israel does not want the war to be over.

5. Israel wants to occupy the whole or most of Gaza.
6. Total betrayal of the Arab nations, particularly and Muslim nations in general.
7. The United States policy of keeping the Middle Eastern Arab nations on their side by providing them with weapons and favorable economic policies.
8. The helplessness of the Palestinians since they do not constitute a sovereign nation, no military capabilities and poverty with no economic strength.
9. The inability of the United Nations resolutions to pass to end the Israel-Gaza conflict. Rather, the United Nations is part of the problem since it cannot support the Palestinians openly, and being a world body comprising all nations, the image of haplessness emboldens Israel. The United Nations only solves and supports the problems where the Superpowers dictate them.
10. The whole world is showing a blind eye or is incapable of standing against the US influence.
11. Totally ignoring the rules of warfare, which do not allow the killing of civilians, children, women, and the elderly. And not to destroy the infrastructure of the country.
12. The Israeli military and government had been subjecting Palestinians living in Gaza to an unprecedented way of torture, destroying/bulldozing their homes, preventing food supply to the Palestinian people, and there had been three times Israeli forces had bombed Gaza and take a big chunk of the land.

13. At present, Palestinians are starved by not allowing food, water, and medicines to help them.

My question is, Palestinians are peace-loving people, they don't have a country, and they do not have a proper military. So why are you bombing them? What are your intentions? What are you going to get from that piece of land, which has now been turned to rubble?

This is the beautiful teaching of the Holy Quran

The Quran and Ahadith teach us that when war breaks out, it should be waged in such a way as to cause the least possible amount of damage to life and property, and that hostilities should end as quickly as possible.

Today, no one practices true Christianity. No one practices or honors the Jewish law. No Muslim is practicing Islam and has forgotten the beautiful teachings of Islam.

The only solution that will enable peace in the world is to follow the motto of the Ahmadi Muslims: LOVE FOR ALL, HATRED FOR NONE.

The recent conflict between Iran and Israel is ongoing, and the future events will be consequential for the entire Middle East or the world at large. Now the United States has also joined the conflict. Instead of solving the issue, the superpower has become a part of the war. Is this how superpowers should behave? Are they not supposed to bring about peace and justice? They only talk about peace but don't pursue or maybe they don't want peace. I can't write much as the events are still ongoing.

I shall give you a large party of Islam

**Revelation of Hazrat Mirza Ghulam Ahmad
Promised Messiah and Mahdi
May peace be upon him**



Honoring Mothers of Faith: Women Revered Across Traditions

Sami Fakhra Jadran-Ireland, Maryland

In a time of rising division and spiritual searching, we turn to the mothers of faith—women whose quiet devotion shaped the moral compass of entire civilizations. Their legacy as mothers, wives, sisters, and daughters across Judaism, Christianity, Islam, and the Ahmadiyya Muslim Community reminds us that true leadership begins not in power, but in prayer, compassion, and unwavering trust in God.

In the Ahmadiyya Muslim Community, the Ten Conditions of Bai‘at (1), introduced by the Promised Messiah, Mirza Ghulam Ahmad (peace be on him), offer a covenant of moral reform rooted in the Holy Qur’an and the Prophet Muhammad’s example. These principles call us to unity of God, truthfulness, humility, and service. The Qur’anic commandments—speak kindly, honor parents, protect orphans, judge justly, uphold truth, care for travelers, and give zakat (almsgiving)—reinforce this path. From the Judeo-Christian tradition, the Ten Commandments revealed to Prophet Moses (peace be on him) continue to inspire reverence, moral discipline, and devotion to God.

These divine ethics guided the noble women of Judaism, Christianity, and Islam, each a living embodiment of moral courage and maternal strength.

Judaism: Matriarch Sarah and Sister Miriam

Sarah (may Allah be pleased with her) exemplified patience and unwavering trust in God’s promise. As the wife of Prophet Abraham

(peace be on him), her legacy endures as a symbol of resilience, faith, and sacred motherhood—quietly shaping generations through devotion and grace. Miriam, the courageous sibling of Moses (peace be on him), led with praise and protest during the Exodus. Though not always named directly, the Holy Qur’an honors the quiet strength of women like Sarah and Miriam. Sarah’s trust is reflected in the glad tidings of a son granted in old age, while Miriam’s watchful care over Moses affirms women’s leadership in times of trial [2].

“And his wife was standing by, and she too was frightened, whereupon We gave her glad tidings of the birth of Isaac and, after Isaac, of Jacob.” Holy Qur’an 11:72 (2)

“And she said to his sister, ‘Follow him up.’ So, she observed him from afar; and they knew not of her relationship. And We had already ordained that he shall refuse the wet nurses; so she said, ‘Shall I tell you of a household who will bring him up for you and will be his sincere well-wishers?’” Holy Qur’an 28:12-13 (2)

Their legacy lives in quiet strength and divine promise.

Christianity: Blessed Mary

Just as Sarah and Miriam shaped the spiritual memory of Judaism, this legacy was passed through Mary (may Allah be pleased with her) and her son, Prophet Jesus (peace be on him). Mary, whose quiet surrender and steadfast love shaped the moral heart of the Gospel, is revered in Islam as one of

the most virtuous women of her era, honored for her purity, devotion, and spiritual insight.

“O Mary, Allah has chosen thee and purified thee and chosen thee above the women of all peoples.” Holy Qur’an 3:43 (2)

Her son, Jesus (peace be on him), is honored in Islam as a messenger of God, born miraculously to guide the Children of Israel. Their lives—marked by divine mercy and moral courage—remind us that devotion transcends boundaries and calls us to serve.

Islam: Honoring All Prophets and Noble Women

Islam honors all prophets and the women who supported their missions. Noble Hagar (may peace be on her), mother of Prophet Ishmael (peace be on him), is remembered for her sacrifice and trust in God, her legacy preserved in pilgrimage (Hajj) and spiritual lineage. Khadija (may Allah be pleased with her), the Prophet Muhammad’s first wife, was the first to embrace Islam. A devoted partner and successful businesswoman, she supported him with unwavering love and strength. ‘Aisha (may Allah be pleased with her), renowned for her intellect and Hadith narration, shaped Islamic thought and remains an unmatched guide to generations. Fatimah (may Allah be pleased with her), the Prophet Muhammad’s daughter, is revered for her piety, strength, and maternal leadership. His other wives upheld his teachings with courage and grace, serving as timeless examples of faith and dignity.

“The Prophet is nearer to the believers than their own selves, and his wives are as mothers to them...” Qur’an 33:6 (2)

Ahmadiyya Muslim Community: Respected Amman Jan

In the Ahmadiyya Muslim Community, we lovingly remember Nusrat Jehan Begum (may Allah be pleased with her), known as Amma Jaan, second wife of the Promised Messiah (peace be on him), the Founder of the Ahmadiyya Muslim Community. Her name—“Helper of the World”—reflects her strength and maternal leadership. As “a role model of piety,” her life of worship, service, and resilience continues to inspire Ahmadi women today (3)(4).

Noble Women Whose Faith Still Leads Us

These noble women—Sarah, Miriam, Mary, Hagar (may Allah be pleased with her), and others honored in the Holy Scriptures;

Khadija, Aisha, Fatimah (may Allah be pleased with her), and other revered women of Islam; and Amma Jaan (may Allah be pleased with her), whose maternal wisdom continues to guide hearts-walked paths of devotion, sacrifice, and grace. Though separated by centuries, their lives echo with shared values: trust in God, service to others, and quiet strength in the face of hardship.

Their footsteps guide us—not only through scripture, but through the choices that shape our character. As mothers, daughters, wives, advocates, or seekers, we honor their legacy by choosing mercy, integrity, and devotion. The Ten Commandments, the Holy Qur’an’s commandments, and the Ten Conditions of Bai’at offer a sacred framework that reflects their example: upholding the unity of God, embodying maternal strength,

living with spiritual discipline, and acting with moral courage. In following their lead, we renew our commitment to build communities rooted in spirituality, compassion, and service.

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Annual Conventions Held in Qadian After Indo-Pak Partition

A complete listing was published in the Ahmadiyya Gazette, USA, May-June 2025. Here is the description for 2025.

Convention No.	Date, month, year	Venue of Convention	City	Total Attendance	Remarks
133.	26-28 December 2025	Ahmadiyya Jalsa Gah	Qadian	13,815	Khalifatul-Masih V delivered concluding address from London. Attendance at Islamabad, UK 3365.

Annual Conventions of Ahmadiyya Muslim Community, USA

Compiled by Dr. Mahmud Ahmad Nagi

A brief descriptions of US annual conventions from 1948-2024 was published in the Ahmadiyya Gazette, USA, May-June 2025. Here is the description for 2025.

2025: The 75th Annual Convention of the Ahmadiyya Muslim Community, USA, was held at the Greater Richmond Convention Center (GRCC) in the city of Richmond, Virginia, from 4 to 6 July 2025. The proceedings of the convention were televised by MTA8, USA, which was viewed by more than thirty thousand four hundred people from the US, Canada, the UK, Belgium, and Germany. (The Ahmadiyya Gazette Online, USA, vol. 4, No. 9, September, pp. 24-26)

National Calendar 2026

Date(s) Event Local/Region/National Venue

January

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

February

31 Jan-1 Feb, Sat-Sun Local Jamā'at/Auxiliary Activities Local/Aux Jamā'at
 1-10 Feb, Sun-Tue Salat Ashara Tarbiyat Dept Jamā'at
 7 Feb, Sat Quarterly Flyer Distribution (Tabligh, Aux, Waqf-e-Nau) Local Jamā'at
 7 Feb, Sat 7 P.M. EST Quran Talks Tarbiyat Dept Webinar
 7 Feb, Sat Lajna Mentoring Conference National Lajna Imā'illāh Virtual
 14 Feb, Sat National Amila Meeting National Jamā'at Zoom Meeting
 14-15 Feb, Sat-Sun Muslih Mau'ūd Volleyball Tournament USA Majlis-e-Sihhat South Virginia, VA
 15 Feb, Sun Beekeeping and Home Gardening Zirā'at (Agriculture Dept) Webinar
 16 Feb, Mon Presidents' Day Long Weekend Federal Holiday
 19 Feb-19 Mar, Thu-Thu Ramadan Local Jamā'at
 21 Feb, Sat National Education-Webinar Ta'lim Dept Webinar
 22 Feb, Sun Muslih Mau'ūd Day Local Jamā'at
 28 Feb, Sat Iftar for Guests – Open House Umūr Khārijiyya Dept Jamā'at

March

28 Feb – 1 Mar, Sat-Sun Local Jamā'at/Auxiliary Activities Local/Aux Jamā'at
 20 Mar, Fri 'Id-ul-Fitr Local Jamā'at
 21-30 Mar, Sat-Mon Ashara Wasiyyat Wasaya Dept Jamā'at
 22 Mar, Sun Pathway to Paradise Wasaya Dept Webinar
 27-29 Mar, Fri-Sun ACE 2026 Sanat-o-Tijārat Dept Dallas, TX
 28 Mar, Sat National Amila Meeting National Jamā'at Bait ur Rahman Mosque, MD
 29 Mar, Sun Masih Mau'ūd Day Local Jamā'at

April

1-10 Apr, Wed-Fri.....	Salat Ashara.....	Tarbiyat Dept	Jamā'at
3-5 Apr, Fri-Sun	Local Ijtimā (Khuddam and Aṭfāl).....	MKA.....	Jamā'at
4-5 Apr, Sat-Sun	Local Jamā'at/Auxiliary Activities	Local/Aux	Jamā'at
4 Apr, Sat 7 P.M. EST ..	Quran Talks	Tarbiyat Dept	Webinar
5 Apr, Sun, 7:30 P.M. ET	Know Your History, Isha'at Dept.....	Zoom	
10-12 Apr, Fri-Sun.....	Lajna Mentoring Conference – National.....	Lajna Imā'illāh	Columbus, OH
18 Apr, Sat	National Education – Webinar	Ta'lim Dept.....	Webinar
18-19 Apr, Sat-Sun	Ansar Regional Ijtimā'āt	Majlis Ansarullah	Regional
19 Apr, Sun	Organic Home Gardening	Zirā'at (Agriculture Dept)	Webinar
24-26 Apr, Fri-Sun.....	Majlis Shura – USA Jamā'at.....	General Secretary Office	Bait ur Rahman, MD

May

1-3 May, Fri-Sun.....	Masroor International Sports Tournament (MIST) ..	MKA.....	DMV
2-3 May, Sat-Sun.....	Local Jamā'at/Auxiliary Activities	Local/Aux	Jamā'at
2 May, Sat 7 P.M. EST ..	Quran Talks	Tarbiyat Dept	Webinar
2-3 May, Sat-Sun.....	Ansar Regional Ijtimā'āt	Majlis Ansarullah	Regional
3-4 May, Sun-Mon	National Seminar and Day on the Hill.....	Umūr Khārijīyya Dept.....	Bait ur Rahman, MD
9 May, Sat & PM (EST) .	Garments for Each Other	Rishta Nata Dept.....	Webinar
9-10 May, Sat-Sun	National Waqf-e-Nau Career EXPO Jamā'at USA	Waqf-e-Nau Dept	Online/SVA & NVA
9-10 May, Sat-Sun	Local Qur'an Conference.....	TaQWA Dept	Jamā'at
16-17 May, Sat-Sun.....	2nd Khuddam Refresher Course	MKA.....	Majālis
21-30 May, Thu-Sat.....	Ashara Wasiyyat	Wasaya Dept.....	Jamā'at
22-24 May, Fri-Sun	Masroor Cricket Tournament USA.....	Majlis-e-Sihhat.....	Albany, NY
23 May, Sat	National Amila Meeting	National Jamā'at.....	Zoom
24 May, Sun	Khilafat Day.....	Local	Jamā'at
25 May, Mon.....	Memorial Day Long Weekend		Federal Holiday
27 May, Wed	'Id-ul-Adha	Local	Jamā'at
30 May, Sat	Quarterly Flyer Distribution (Tabligh, Aux, Waqf-e-Nau)	Local	Jamā'at

June

1-10 Jun, Mon-Wed.....	Salat Ashara.....	Tarbiyat Dept	Jamā'at
5-7 June, Fri-Sun	13th Annual Holy Qur'ān and Science Sym./MSLM26....	National	Bethesda Marriott, MD
6 Jun, Sat, 7 P.M. EST...	Quran Talks	Tarbiyat Dept	Webinar
6-7 Jun, Sat-Sun.....	Local Jamā'at/Auxiliary Activities	Local/Aux	Jamā'at
6-7 Jun, Sat-Sun.....	National Education Excellence Day.....	Ta'lim Dept.....	Jamā'at
13 Jun, Sat	National Amila Meeting	National Jamā'at.....	Zoom Meeting
15-19 Jun, Mon-Fri.....	National Youth Camp.....	Ta'lim Dept	Bait ur Rahman, MD
20-24 Jun, Sat-Wed.....	National Waqf-e-Nau Summer Camps (Boys)	Waqf-e-Nau Dept	Los Angeles, CA
20-24 Jun, Sat-Wed.....	National Waqf-e-Nau Summer Camps (Girls)	Waqf-e-Nau Dept	Bait ur Rahman, MD
21 Jun, Sat	Pathway to Paradise	Wasaya Dept.....	Webinar
27-28 Jun, Sat-Sun	Spiritual Fitness Camps	Tarbiyat Dept	Jamā'at
27 Jun, Sat	National Education – Webinar	Ta'lim Dept.....	Webinar
28 Jun, Sun, 7:30 P.M. ET	Know Your History.....	Isha'at Dept	Zoom

July

4 Jul, Sat.....	Independence Day.....		Federal Holiday (Closed July 3 rd)
3-5 Jul, Fri-Sun	Jalsa Salana USA.....	National	Richmond, VA
10-12 Jul, Fri-Sun.....	Jalsa Salana Canada		
11-12 Jul, Sat-Sun	Local Jamā'at/Auxiliary Activities	Local/Aux	Jamā'at
13-19 Jul, Mon-Sun	National Hifz-ul-Quran Camp	TaQWA Dept	Virtual
21-30 Jul, Tue-Thu	Ashara Wasiyyat.....	Wasaya Dept.....	Jamā'at
24-26 Jul, Fri-Sun.....	Jalsa Salana UK.....		

August

1-2 Aug, Sat-Sun	Local Jamā‘at/Auxiliary Activities	Local/Aux	Jamā‘at
1-10 Aug, Sat-Mon	Salat Ashara	Tarbiyat Dept	Jamā‘at
1 Aug, Sat 7 P.M. EST ..	Quran Talks	Tarbiyat Dept	Webinar
15 Aug, Sat	National Amila Meeting	National Jamā‘at	Zoom Meeting
15 Aug, Sat	Quarterly Flyer Distribution (Tabligh, Aux., Waqf-e-Nau) ..	Local	Jamā‘at
15-16 Aug, Sat-Sun	Spiritual Fitness Camp	Tarbiyat Dept	Jamā‘at
21-23 Aug, Fri-Sun	Khuddam Majlis-e-Shura	MKA	Bait ur Rahman, MD
29 Aug, Sat	National Education – Webinar	Ta‘lim 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 Ijtimā	Majlis Ansarullah	Bait ur Rahman, MD
21-30 Sep, Mon-Wed	Ashara Wasiyyat	Wasaya Dept	Jamā‘at

October

1-10 Oct, Thu-Sat	Salat Ashara	Tarbiyat Dept	Jamā‘at
3-4 Oct, Sat-Sun	Local Jamā‘at/Auxiliary Activities	Local/Aux	Jamā‘at
3 Oct, Sat, 7 P.M. EST ..	Quran Talks	Tarbiyat Dept	Webinar
3 Oct, Sat	Waqf-e-Nau Regional Ijtimā‘at (16 Regions)	Waqf-e-Nau Dept	Regional
9-11, Oct, Fri-Sun	MKA National Ijtimā - Khuddam and Atfāl	MKA	Bagh-e-Ahmad, NJ
9-11 Oct, Fri-Sun	Lajna USA 4 th National Ijtimā	Lajna Imā‘illāh	Bait ur Rahman, MD
10 Oct, Sat	National Amila Meeting	National Jamā‘at	Zoom Meeting
17 Oct, Sat, 7 P M (EST)	Garments for Each Other	Rishta Nata Dept	Webinar
24 Oct, Sat	National Education – Webinar	Ta‘lim Dept	Webinar
24-25 Oct, Sat-Sun	Ansar Majlis-e-Shura	Majlis Ansarullah	Bait ur Rahman, MD
24-25 Oct, Sat-Sun	National Qur’ān Conference	TaQWA Dept	Virtual

November

Oct 31-1 Nov, Sat-Sun ..	Local Jamā‘at/Auxiliary Activities	Local/Aux	Jamā‘at
6 Nov, Fri	Majlis Ansarullah Walk-a-Thon (HQ/VA and SW Regions)	Majlis Ansarullah	Regional
7 Nov, Sat 7 P.M. EST ..	Quran Talks	Tarbiyat Dept	Webinar
7 Nov, Sat	Quarterly Flyer Distribution (Tabligh, Aux, Waqf-e-Nau) ..	Local	Jamā‘at
8 Nov, Sat	National Qur’ān Conference for Children	TaQWA Dept	Virtual
13-15 Nov, Fri-Sun	Fazl-e-‘Umar Qaideen Conference/Atfāl Refresher Course MKA		Bait ur Rahman, MD
14 Nov, Sat	National Amila Meeting	National Jamā‘at	Zoom Meeting
21-30 Nov, Sat-Mon	Ashara Wasiyyat	Wasaya Dept	Jamā‘at
26-29 Nov, Thu-Sun	Thanksgiving Long Weekend		Federal Holiday

December

1-10 Dec, Tue-Thu	Salat Ashara	Tarbiyat Dept	Jamā‘at
5-6 Dec, Sat-Sun	1 st Khuddam Refresher Course	MKA	Majlis
5-6, Dec, Sat-Sun	Local Jamā‘at/Auxiliary Activities	Local/Aux	Jamā‘at
5 Dec, Sat 7 P.M. EST ..	Quran Talks	Tarbiyat Dept	Webinar
12 Dec, Sat	National Amila Meeting	National Jamā‘at	Bait ur Rahman, MD
13 Dec, Sun	Jāmi‘a Inspiration Camp and Open House	Waqf-e-Nau Dept	Webinar
13 Dec, Sun	Pathway to Paradise	Wasaya Dept	Webinar
13 Dec, Sun	National AEA Webinar	AEA	Webinar
19 Dec, Sat	National Education – Webinar	Ta‘lim Dept	Webinar
20 Dec, Sun, 7:30 P.M. ET	Know Your History	Isha‘at Dept	Zoom
25 Dec, Thu	Christmas Day		Federal Holiday
25-27 Dec Fri-Sun	West Coast Jalsa Salana	National Jamā‘at	Chino, CA

Essay Writing Competitions for 2026

مقابلة مضمون نویسی

Rules:

The essay can either be in English or in Urdu.

The scope and extent of coverage of a topic depends on the age of the participants.

The text of the essay must be typed in Word or an equivalent application. Essay should be provided in the original text file and not in a PDF. Pictures and graphics should be attached as graphic files and should not be inserted in the text file.

An essay of more than 1,000 words must have subheadings.

References should be properly mentioned at the end of the essay. Reference to a website is not acceptable if the source is available in print. References to Internet are generally discouraged. References to books should include the following:

1. The author(s), or editor(s)
2. The title (in italics)
3. The edition

4. The publisher's name

5. Year and place of publication

Translation of a quote should list the source of the translation. If the translation is by the author, it should mention that the translation is by the author.

Must be submitted online via email at publications@ahmadiyya.us. Please mention your phone number to call, your chapter and your auxiliary affiliation.

Please choose a topic that corresponds to its specific due date.

Selecting just one topic is sufficient.

Essays will be evaluated on the basis of relevance to the topic, completeness (various aspects related to the topic are covered comprehensively), style (grammar, flow, readability, arrangement of the contents) and scholarship (original historical and contemporary references).

Prizes:

Essays will be judged by the auxiliary groups. The top three positions in each group will be awarded prizes. Select submissions will be considered for publication.

Topics:

Topic Area: Rejuvenation of Islam

(Submit by 15 December 2026)

Concept of God

Status of the Holy Prophet, may peace and blessings of Allah be upon him

Beauties of the Holy Quran

Salvation through Islam

Death of Jesus - Holy Quran

Death of Jesus - Hadith

Death of Jesus - global witness

Truth of the Promised Messiah, may peace be upon him

Topic Area: Heavenly Schemes Launched by the Ahmadi Khulafa

(Submit by 15 May 2027)

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

Have you read all the books of the Promised Messiah?

May peace be upon him

The Promised Messiah and the Imam Mahdi, Ḥaḍrat Mirza Ghulam Ahmad, may peace be upon him, says, “Our books are compiled after due research and after a full analysis of facts. They are designed to draw seekers after truth to the path of truth. They must reach people who happen to have been infected by hostile writings, some of them on the brink of spiritual ruin. Especially must those countries receive our books and receive them soon which happen to have been infected most dangerously by the poison of misguidance, so that all those interested in a search of truth have the books soon enough in their hands. This purpose cannot be served if we decide to push the publication and circulation of books only through sales. A business outlook in such a matter in any case seems unworthy and objectionable.” (Victory of Islam, Page 45, Published in 1891). The books of the Promised Messiah, may peace be upon him, have been collected under the title Ruhani Khaza'in. List below refers to the place of every book in the collection, e.g., RK3.2 refers to the second book in the third volume of the Ruhani Khaza'in.

RK1.1-2 Barahīn-e-Ahmadiyya 1-2	براین احمدیہ ۱، ۲
RK1.3 Barahīn-e-Ahmadiyya 3	براین احمدیہ ۳
RK 1.4 Barahīn-e-Ahmadiyya 4	براین احمدیہ ۴
RK2.1 Early Writings	پُرانی تحریریں
RK2.2 N/A	سُرمۂ چشمِ آریہ
RK2.3 N/A	شحنۂ حق
RK2.4 The Green Announcement	سبز اشتہار
RK2.5 The Victory of Islam	فتح اسلام
RK3.1 Elucidation of Objectives	توضیح مرام
RK3.2 N/A	ازالۂ اوہام حصہ اول و دوم
RK4.1 N/A	الحق مُحاطہ لدھیانہ،
RK4.2 N/A	الحق مباحثہ دہلی
RK4.3 The Heavenly Decree	آسمانی فیصلہ
RK4.5 The Heavenly Sign	نشان آسمانی
RK4.6 Three Questions by a Christian and their Answers	ایک عیسائی کے تین سوال اور ان کے جوابات
RK5 The Mirror of the Excellences of Islam	آئینہ کمالات اسلام
RK6.1 The Blessings of Prayer	برکاتِ دعا
RK6.2 The Conclusive Argument in Favour of Islam	حُجۃ الاسلام
RK6.3 N/A	سچائی کا اظہار
RK6.4 The Holy War	جنگِ مقدس
RK6.5 Testimony of the Holy Quran	شہادۃ القرآن
RK7.1A Gift of Baghdad	تحفۂ بغداد
RK7.2 N/A	کراماتِ الصادقین
RK7.3 N/A	حمائۃ البُشری
RK8.1 The Light of Truth 1-2	نُورِ الحق اول و دوم
RK8.2 The Conclusive Argument	اتمام الحُجۃ
RK8.3 The Reality of Khilāfah	سِرُّ الخِلافۃ
RK9.1 N/A	انوارِ اسلام
RK9.2 Favours of the Gracious God	مِثْلِ الرِّحْمٰن
RK9.3 N/A	ضیاء الحق
RK9.4 The Light of the Holy Quran 1-2	نُورِ القرآن اول و دوم
RK9.5 The Criterion for Religions	معیارِ المذاهب
RK10.1 N/A	آریہ دھرم
RK10.2 N/A	سنتِ بچن
RK10.3 The Philosophy of the Teachings of Islam ..	اسلامی اصول کی فلاسفی
RK11 N/A	انجام آتھم
RK12.1 The Shining Lamp	سراجِ منیر
RK12.2 N/A	استفتاء
RK12.3 N/A	حُجۃ اللہ
RK12.4 A Gift for the Queen	تحفہ قیصریہ
RK12.5 N/A	جلسہ احباب
RK12.6 Mahmud's Aameen	محمود کی آمین
RK13.1 Answers to the Four Questions by Siraj-ud-Din, a Christian	سراج الدین عیسائی کے چار سوالوں کا جواب
RK13.2 N/A	کتابِ البریہ
RK13.3 The Message or A Cry of Anguish	البلاغ

RK13.4 The Need of the Imam	ضرورۃ الامام
RK14.1 N/A	نجمِ الہدای
RK14.2 A Hidden Truth	رازِ حقیقت
RK14.3 The Truth Unveiled	کشف الغطاء
RK14.4 N/A	ایامُ الصُّلح
RK14.5 The True Nature of Mahdi	حقیقتُ المہدی
RK15.1 Jesus in India	مسیح ہندوستان میں
RK15.2 Star of the Empress	ستارہ قیصرہ
RK15.3 N/A	تربیاتی القلوب
RK15.4 N/A	تحفہ غزنویہ
PRK15.5 Proceedings of the Prayer Meeting	روئداد جلسہ دعا
RK16.1 The Revealed Sermon	خطبۃ الہامیہ
RK16.2 The Ocean of Light	لُجۃ النور
RK17.1 The British Government and Jihad	گورنمنٹ انگریزی اور جہاد
RK17.2 N/A	تحفہ گولڑویہ
RK17.3 N/A	اربعین
RK17.4 N/A	مجموعہ آمین
RK18.1 N/A	اعجازِ المسیح
RK18.2 A Misconception Removed	ایک غلطی کا ازالہ
RK18.3 Defence Against the Plague and a Criterion for the Elect of God	دافع البلاء
RK18.4 Guidance for Perceiving Minds	الہدی
RK18.5 The Descent of the Messiah	نزولُ المسیح
RK18.6 How to be Free from Sin	گناہ سے نجات کیونکر مل سکتی ہے
RK18.7 The Honour of Prophets	عصمتِ انبیاء علیہم السلام
RK19.1 Noah's Ark - An Invitation to Faith	کشتیِ نوح
RK19.2 A Gift for An-Nadwah	تحفۃ الندوہ
RK19.3 The Miracle of Ahmad	اعجازِ احمدی
RK19.4 A Review of the Debate Between Batalavi and Chakrhalavi	ریویو برمباحثہ بٹالوی و چکڑالوی
RK19.5 Bounties of the Gracious God	مواہبُ الرحمن
RK19.6 N/A	نسیم دعوت
RK19.7 The Sanatan Faith	سناتن دھرم
RK20.1 N/A	تذکرۃ الشہادتین
RK20.2 Hallmarks of the Saints	سیرۃ الابدال
RK20.3 Lecture Lahore	لیکچر لاہور
RK20.4 Lecture Sialkot	اسلام (لیکچر سیالکوٹ)
RK20.5 Lecture Ludhiana	لیکچر لدھیانہ
RK20.6 The Will	رسالہ الوصیت
RK20.7 Fountain of Christianity	چشمۂ مسیحی
RK20.8 Divine Manifestation	تجلیاتِ الہیہ
RK20.9 Ahmadi and the Aryas of Qadian	قادیان کے آریہ اور ہم
RK20.10 The Advent of the Promised Messiah	احمدی اور غیر احمدی
میں فرق	
RK21 Barahīn-e-Ahmadiyya 5	براین احمدیہ جلد پنجم
RK22 The Philosophy of Divine Revelation	حقیقۃ الوحی
RK23.1 N/A	چشمۂ معرفت
RK23.2 A Message of Peace	پیغامِ صلح



Hazrat Mirza Masroor Ahmad Khalifatul Masih V
(May Allah be his Helper) delivered 'Id-ul-Adha on May 27, 2026.

There are many seemingly minor mistakes and sins which, if a person becomes careless and persists in them, gradually increase and ultimately incur the punishment of Allah the Almighty. Therefore, for salvation we are neither dependent upon any blood sacrifice, nor in need of any cross, nor do we require any form of atonement. Rather, we are in need of only one sacrifice: the sacrifice of the inner self (nafs). Human nature itself recognises the necessity of such a sacrifice. In other words, the very name of this sacrifice is Islam.

Al Hakam Weekly, May 27, 2026

Ahmadiyya Gazette Online

United States of America

Hazrat Khalifatul-Masih V, may Allah be his Helper, reminds:

Thus, office bearers (Amila members) have great responsibility, especially Amirs, presidents, training departments ... and the institutions that judge that they think of ways to make things easier for people. It also should be kept in mind that these ways are to be adopted while staying within the limits of the directives of Allah, and not like worldly people that we forget the directives of Allah to create ease for people. Keeping within the limits of Shariah, keeping the pleasure of Allah supreme, we must give rights to people and must guard our pledges and trusts. (Friday Sermon, 15 July, 2016)



**AHMADIYYA
MUSLIM COMMUNITY**

United States of America

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