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July 2026



Sahibzadah Mirza Maghfoor Ahmad, Amir Ahmadiyya Muslim Community USA, with dignitaries at the 2025 West Coast Annual Convention.



Masjid Bait-ul-Hameed during the 2025 West Coast Annual Convention.



Scenes from 2026
US Jalsa Salana

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Acronyms for salutations used in this publication

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



Is not Allah sufficient for His servant?

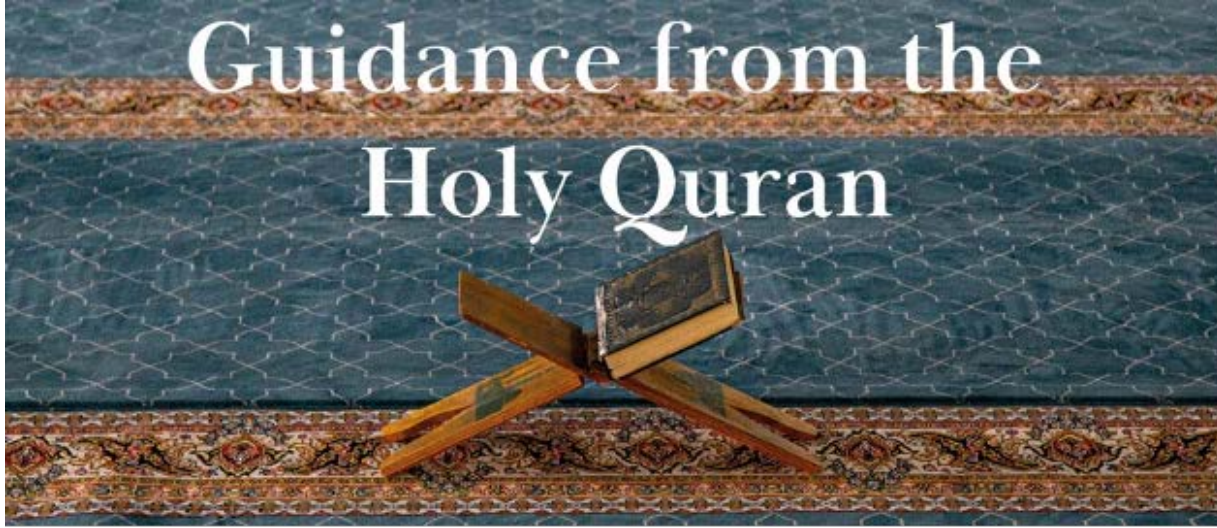
39 [Az-Zumar] : 37

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Darūd Sharif

(Ṣalāt ‘Alan-Nabi, praying for blessing for the Holy Prophet)

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

Translation: Allah and His angels send blessings on the Prophet. O ye who believe! you also should invoke blessings on him and salute him with the salutation of peace. (33[Qur’ān, Al-Ahzab]: 57) (English translation of the Holy Qur’ān by Hazrat Maulawi Sher Ali)

Commentary: The sending down of blessings by Allah and His angels upon the Holy Prophet signifies that those who seek to retard the progress of his cause by slandering him and bringing false accusations against him live in a fool’s paradise. By their nefarious activities, they can do him no harm. His cause will continue to progress and prosper because God and His angels bless it. [The Holy Qur’ān with English Translation and Commentary (a.k.a. Five-Volume Commentary), Commentary on (33[Qur’ān, Al-Ahzab]: 57)]



عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ صَلَّى عَلَيَّ وَاحِدَةً صَلَّى اللَّهُ عَلَيْهِ عَشْرًا

Abu Huraira reported that the Holy Prophet (may peace and blessings of Allah be on him) said that the one who sends Darūd (Ṣalāt ‘Alan-Nabi, praying for blessings for the Holy Prophet) on me once, Allah would bless him ten times. (Sahih Muslim, the book on Salāt, Chapter 17, Hadith No. 608. Source Readhadith.app)



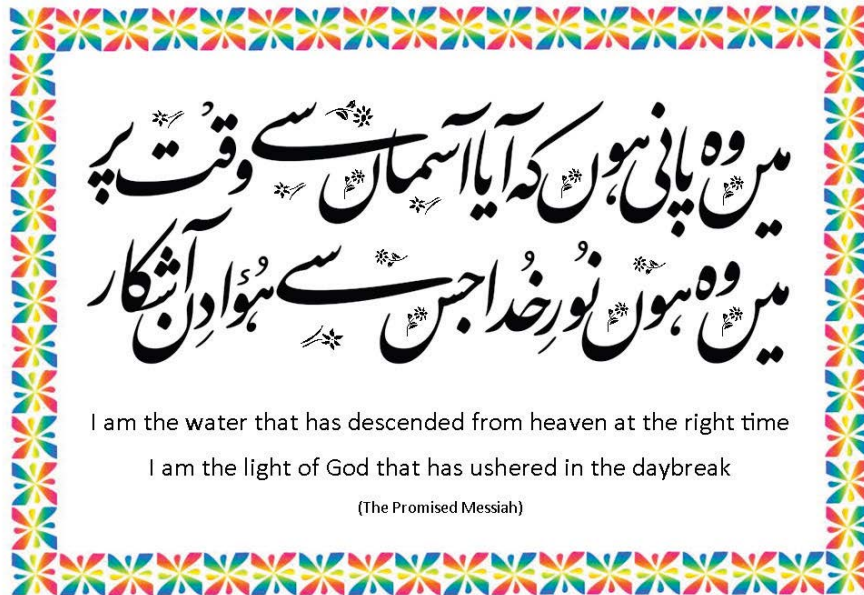
We invoke blessings on the Chief of Prophets, Hadrat Muhammad Mustafa [the Chosen One]

We invoke blessings on the Chief of Prophets, Hadrat Muhammad Mustafa (may peace and blessings of Allah be on him) [the Chosen One], on his progeny and on his Companions. Through him, God guided an entire world that had lost its way to the right path. He was the teacher and the benefactor who led misguided people back to the right path; the benevolent and compassionate one who delivered people from shirk [polytheism] and the curse of idols; the light and the disseminator of light who illumined

the world with the light of Tauhid [Oneness of God]; the healer and physician who enabled ailing hearts to tread the path of righteousness; the noble miracle-worker who revived the dead with the elixir of life; the merciful and compassionate one who suffered pain and sorrow for his ummah; the valiant and the brave one who rescued us from the jaws of death; the humble and selfless one who bowed his head before his Lord in total submission and completely annihilated his self; the perfect believer in the Oneness of

God and the ocean of knowledge who was overawed by nothing except the Majesty of God and saw everything beside Him as worthless; and the miracle of divine power who, despite being unlettered, surpassed all in respect of divine knowledge and brought home to all nations the errors and mistakes from which they suffered.

(Mirza Ghulam Ahmad, Barāhīn-c-Ahmadiyya, part I, pp. 25-26, Islam International Publications UK, Edition 2012)





5 June 2026

His Holiness, Hazrat Mirza Masroor Ahmad (may Allah be his Helper), said that he would continue narrating incidents from the life of Hazrat Mirza Ghulam Ahmad, the Promised Messiah (may peace be on him), that exhibit his great qualities of humility and meekness.

The Promised Messiah would meet his staunch enemies at his doorstep with great kindness and hospitality. If ever they needed monetary help, he would give them more than they asked for. A mentally ill man once called out to him in a very rude manner; however, he did not mind and responded to him immediately. He gave him some money, and he happily left.

His Holiness said that once, Hazrat Mufti Muhammad Sadiq (may Allah be pleased with him) went to visit the Promised Messiah. The Promised Messiah invited him to take a seat and went to arrange some food for him. Mufti Sadiq was under the impression that the Promised Messiah would instruct someone to bring the food. However, a short while later, the Promised Messiah emerged holding a tray of food in his own hands, which he presented to Mufti Muhammad Sadiq. He told Mufti Sadiq to eat while he went back and brought some water for him. Upon this, Mufti Sadiq burst into tears upon seeing the manner in which the Promised Messiah was tending to him. Mufti Sadiq relates that once he was carrying a water vessel while searching for water to perform ablution. He intended to give the water vessel to one of the workers and ask them to bring him some water. However, the Promised Messiah saw him and asked whether he needed water. Upon this, the Promised Messiah took the water vessel and brought water for Mufti Sadiq.

His Holiness said that once, various people were eating mangoes in the courtyard of the Promised Messiah's home. As they became engaged in conversations, they forgot to pick up the mango peels, which were attracting flies. Upon this, the Promised Messiah tended to the flies and discarded the mango peels himself.

His Holiness said that one of the Promised Messiah's

workers said that he would often accompany the Promised Messiah for the court cases he would attend. Along the way, he would ensure that his worker was the first one to ride the horse. The worker would express his discomfort at the fact that the Promised Messiah was walking while he rode the horse. The Promised Messiah would reply, saying that he did not mind walking, so he should not mind riding the horse.

His Holiness said that Hazrat Munshi Zafar (may Allah be pleased with him) invited the Promised Messiah to Kapurthala. One day, without warning, the Promised Messiah arrived in Kapurthala in a horse-drawn cart, as the train did not stop in Kapurthala. There, he went to a non-Ahmadi Muslim Mosque from where he sent the cleric of the mosque to inform Hazrat Munshi Zafar and Munshi Arora (may Allah be pleased with them) about his arrival. Upon hearing this, Munshi Arora was surprised and couldn't believe that the Promised Messiah would be there at a non-Ahmadi Mosque. Upon arriving at the mosque, Munshi Zafar and Munshi Arora found the Promised Messiah lying on the ground. When asked why he had not informed them of his arrival, he replied that there was no need to inform them, for he was only fulfilling a standing promise he had made to them about visiting Kapurthala.

His Holiness said that the Promised Messiah's own son attested that he did not live his life like a king or Mughal but lived like someone with meagre means. Once, he needed to travel to Batala, and so he asked for a carriage to be arranged. Once it was arranged, he boarded the carriage; however, he forgot something and so went home to retrieve it. In the meantime, the carriage driver found other passengers. As a result, when the Promised Messiah saw that the carriage was no longer there, he ended up walking to Batala himself.

His Holiness quoted the Promised Messiah, who writes: The righteous must live a life of humility and modesty. This is an aspect of piety by which we must combat undue anger.

(Adapted from summary prepared by the Review of

Religions)

12 June 2026

His Holiness, Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V (may Allah be his Helper), said that he would speak about the Holy Prophet's generosity. Narrations show how the Holy Prophet (may peace and blessings of Allah be on him) constantly drew the attention of believers towards being generous and how he established his own example in this regard, in fulfilment of the teachings of God Almighty as imparted in the Holy Qur'an. Indeed, every aspect of the Holy Prophet's life was an embodiment of the moral teachings found in the Holy Qur'an. It was thus that his wife, Hazrat 'A'isha (may Allah be pleased with her) said of the Holy Prophet, "His morals were the Holy Qur'an."

His Holiness said that the Holy Prophet advised believers never to keep their money pouch closed; rather, they should keep it open, otherwise wealth would be withheld from them. In other words, one should spend and help others. Similarly, he advised against counting every penny when giving in charity; otherwise, God would also be mindful of every penny when bestowing wealth upon them. Once he said that a generous person is close to Allah, close to heaven, close to people, and distant from the fire. A person who is miserly is distant from Allah, distant from heaven, distant from the people, and near the fire. An ignorant person who gives charity is dearer to Allah than a miserly person who worships.

His Holiness said that the Holy Prophet advised that one should certainly use their wealth to fulfil their needs and that which is in excess in charity. Similarly, the wealth one has for themselves is not the best wealth they own; rather, the wealth that they send forward for others is even better. Once, he saw a heap of dates before Bilal (may Allah be pleased with him) and asked him whether he did not fear that the heat of the hellfire would come and envelop this wealth? He then advised him to continue spending his wealth and never to fear poverty or hunger, for God is present to provide.

His Holiness said that the Holy Prophet described that a believer can never have two qualities: miserliness and immorality. He said that faith and miserliness

cannot coexist within a person. Thus, these are the standards that one must analyze themselves against if they wish to become a true believer. Once stated that every morning, two angels descend; one prays to Allah to grant a reward to those who spend in charity, while the other angel prays that the wealth of a miserly person be ruined. Thus, the wealth of those who do not spend in charity remains unblessed in this world, and that world brings them no benefit in the hereafter.

His Holiness said that the Holy Prophet once said that if he had a mountain of gold, he would distribute it all in charity. He said that he did not like to have a mountain of gold for himself and wished that, by the third day of possessing such an amount, to not have a single penny remaining that he hadn't spent in charity, save what he owed as loans to be repaid.

His Holiness said that once, someone requested the Holy Prophet to grant him all the sheep between two mountains. The Holy Prophet proceeded to grant this man the sheep. This man then went back to his people and encouraged them to accept Islam, saying that the Holy Prophet was so generous that one need not fear poverty.

His Holiness said that once, the Holy Prophet received wealth from Bahrain, which was the most wealth he ever received. He then distributed this wealth to whomever he saw. Hazrat Abbas (may Allah be pleased with him) approached him and asked him for some wealth as well, and he granted it to him. Hazrat Abbas started loading heaps of gold into his clothes, but was unable to carry it. So, he asked the Holy Prophet to get someone to help him carry the wealth. The Holy Prophet said that this would not be possible. Ultimately, Hazrat Abbas only took as much of the wealth as he was able to carry himself. Thus, he taught his companions to be reasonable and balanced.

(Adapted from summary prepared by the Review of Religions)

19 June 2026

His Holiness, Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V (may Allah be his Helper), said that he would continue presenting narrations regarding the Holy Prophet's generosity.

His Holiness said that once, some people asked the Holy Prophet (may peace and blessings of Allah be on him) for wealth, and he granted it to them. The people kept asking him for wealth again and again until the Holy Prophet had nothing left. The Holy Prophet said he would never hide his wealth from people and that one who refrains from begging will be saved by God. He said that one who seeks to become independent from the wealth of the world will be granted independence by God. He said that one who strives hard to be patient will be granted patience by God; and patience is the greatest

source of reward.

His Holiness said that once, someone went to the Holy Prophet and asked him for wealth. The Holy Prophet said that he did not have anything to give at that time; however, he advised that the man could go and buy whatever he wished using the Holy Prophet's name, and then whenever the Holy Prophet received wealth, he would pay for the things he bought. Hazrat 'Umar (may Allah be pleased with him) said to the Holy Prophet that he had already given wealth to this man and said that he was not responsible for giving him wealth that he did not yet even have. The Holy Prophet did not like this comment. A man from among the Ansar [natives of Madinah] said that the Holy Prophet should give wealth without fear of poverty, as God would provide. The Holy

Prophet smiled and said that this was exactly what he had been commanded by God.

His Holiness said that not only was the Holy Prophet (may peace and blessings of Allah be on him) generous, but he was also compassionate and tended to the people's moral training at the same time. Once, a Bedouin asked him to provide wealth for his needs, perhaps in the matter of blood money. The Holy Prophet granted him some wealth. He asked the Bedouin whether he had been kind to him, to which the Bedouin replied that he had not. Some Muslims became angry upon this and were about to seize him; however, the Holy Prophet stopped them. Then, he went home and invited the Bedouin to join him. There, he said that he had given him what he asked for, yet he still said he was not kind to him. Then the Holy Prophet gave him more wealth and asked him

whether he had now treated him well. The Bedouin said that he had, and then the Bedouin prayed for the Holy Prophet and his family.

His Holiness said that whenever there was a funeral of a person who had debts, the Holy Prophet would ask whether he had left any wealth to pay off those debts. If he had, he would have offered the funeral prayer. If he had not, the Holy Prophet would not have. Once God had granted victories to the Holy Prophet, he said that he was closer to Muslims than their own families [to them]. And so, he said that if anyone were to die who still owed debts, he would take responsibility for paying them. If that person had left wealth behind, then it would go to his heirs.

(Adapted from summary prepared by the Review of Religions)

26 June 2026

His Holiness, Hazrat Mirza Masroor Ahmad (may Allah be his Helper) said that in accordance with the guidance of Allah the Almighty and in following the example set by the Holy Prophet (may peace and blessings of Allah be on him), there are many examples from the life of the Promised Messiah (may peace be on him), exhibiting generosity. This is not something that began only when he was commissioned for his mission; rather, we find these examples in his life long before he was chosen as the Promised Messiah.

His Holiness said that indeed, the Promised Messiah was raised by a mother who exhibited great generosity. It is recorded that Hazrat Chiragh Bibi showed generosity of the highest order, to the degree that if she were informed that food was needed for four people, she would prepare and send food for eight people, in case any more people later needed it. She would arrange the funerals, even the shrouds, for the poor who passed away. She was truly for everyone, like a compassionate mother. God created the means for the Promised Messiah to be raised by someone who possessed such lofty characteristics as compassion for humanity, hospitality, and generosity.

His Holiness said that when the Promised Messiah used to work, he would distribute his income among the widows and the needy and would only keep enough for his sustenance. Thus, it shows how the Promised Messiah possessed the characteristic of generosity from the time of his youth. He did so in a manner that would often remain hidden from others, and no one would know the steps he was taking to tend to others as he lived a life of secrecy. However, when his life became public, people who had observed his daily activities began to witness his acts of generosity.

His Holiness said that there was a man who would

regularly come to the mosque, sit by a window, and call out, "Ghulam Ahmad, I need a rupee." The Promised Messiah would often be occupied in various important works, and all the while, this man would periodically call out in the same manner. It seemed unbecoming to many, and if ever they reproached him, he would respond by saying, "Was I requesting you? I have come to ask Ghulam Ahmad." If ever the Promised Messiah learned that anyone had scolded the beggar, he would not like this and would instead smile as he gave some money to him. It was the standard of the Promised Messiah never to leave a beggar asking for too long.

His Holiness said that once, someone told the Promised Messiah that he was approached by someone who said that he wished to build a well in the forest to afford ease to travelers. The Promised Messiah liked the idea and gave the man two hundred rupees for this project. Thus, not only did he teach and enjoin service to humanity, but he embodied and exemplified it himself as well.

His Holiness said that once, when the Promised Messiah had fallen extremely ill, to the extent that he was unable to attend the mosque for congregational prayer, he received a letter requesting a prescription of medicine as well as one of his coats. In this state of illness, the Promised Messiah responded to this letter with a prescription as requested and also sent one of his coats. This incident shows how the Promised Messiah, even in a state of severe illness, would fulfil the requests made by his servants, disregarding any physical discomfort.

(Adapted from summary prepared by the Review of Religions)



Accelerate the English translation of Jamā'at's Books:

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

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

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

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

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

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

Several young members were also present in the Mulaqat and introduced their work. One boy in Year 7 said that he helped with formatting. Huzoor asked him whether he knew Urdu, how he carried out formatting, and where he had learnt the technical skills. The boy

replied that his father had taught him.

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

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

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

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

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

After hearing the report and speaking with the members, Huzoor prayed that Allah may enable them to continue their work and drew attention to the need for greater speed in completing the remaining translations. He noted that 71 books from Ruhani Khazā'in had been completed and instructed that the remaining books should also be completed soon.

Huzoor then pointed out that the German team had completed the entire Ruhani Khazā'in in German, despite having begun only around ten years ago and despite having a smaller team. He added that the Arabic

team had also completed the translation. Huzoor said that English had remained behind and that this was now a challenge for the team.

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

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

Huzoor said that as a young boy, he may certainly give time to Tasnif, but his first preference must remain his studies. He advised him to prepare a timetable. Huzoor noted that in the West, schools are only in

session for part of the year, while many days remain free. During those free days, he can give time to Tasnif's work, but when school is in session, he should give priority to his studies.

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

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

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

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



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

During the meeting, each Ansar member had the opportunity to introduce himself, after which members sought guidance from Huzoor on matters relating to the Holy Quran, modern distractions, marriage, paradise, forgiveness, Quran classes, and ethical business.

Huzoor explained that in every age, there have been factors that distracted people according to their circumstances, environment, and mental capacities. People have always faced things that turned their attention away from faith or drew them towards worldliness. Huzoor said that what is called mental stress often arises when worldly desires increase and people's preferences change. When those desires are not fulfilled, frustration and anxiety follow.

Referring to artificial intelligence, Huzoor said that

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

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

أَلَا يَذْكُرُ اللَّهُ تَطْمَئِنُّ الْقُلُوبُ

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

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

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

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

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

Huzoor said that after 15, 20, or even 25 years of marriage, some women say that their rights were not fulfilled and that they remained patient until the children grew older, but can no longer continue. Huzoor said that once children are born, parents should not think only of their personal interests. They should be willing to make sacrifices for the sake of their children. Even when children are older, some are still at an age where the separation of their parents affects them.

Huzoor explained that if attention turns from worldliness towards faith, the divorce rate will decrease. If, after coming to Western or developed countries,

people begin to think only of earning in the world, they will face the same results as worldly people. Therefore, the Tarbiyat Department should repeatedly remind members to establish a relationship with Allah, to make Allah everything in their lives, and to worry about the next generation.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Huzoor said that verbal claims are not enough. People pledge that they will give precedence to faith over

the world, but claims alone do not achieve anything. The Promised Messiah taught that if one has truly entered into Bai'at, then one must become a true believer. (Malfūzāt, vol. 8, UK, 1985, pp. 297-298)

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

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

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

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

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

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

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

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

Huzoor said that whatever business is undertaken must be conducted with honesty and without deception. Referring to farming, he gave the example that one should not artificially inflate poultry or present unhealthy practices as though they were healthy. If meat is being sold as organic, then it must genuinely be organic. One should not use chemicals or other means

and then make misleading claims.

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

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



Ahmadiyya Muslim Community Republic of Kiribati Holds Sixth Annual Convention



Images: Republic of Kiribati Jamā’at

Ahmadiyya Muslim Community Republic of Kiribati held its sixth Annual Convention on 16-17 May 2026. The theme was “Pray for Peace, Act with Justice.”

A few days before the convention, members received guests from neighboring Pacific island nations – the Republic of the Marshall Islands (RMI) and the Federated States of Micronesia (FSM). For the first day

of the convention, Jamā’at members came together in Bairiki, Tarawa, to transform the Maneaba (a local traditional meeting hub) into the Jalsa Gah.

Esteemed guests such as the Mayor of Tarawa Town Council, government ministers, and the Australian High Commissioner to Kiribati also shared their remarks. I had the honor of delivering the concluding speech about

how Islam has the blueprint for achieving peace through our actions and prayers. About 115 people attended the first day.

The second day of Jalsa Salana was held in Bonriki, Tarawa, at the Bait-ul-Ahad Mosque. The focus of this day was the Ta'lim and Tarbiyat of the Jamā'at members. The total attendance was approximately 70 people. The day included separate Khuddām and Lajna sessions, hosted by the visiting missionaries and their spouses, respectively.

The interactive Lajna Workshop focused on lessons learnt from the three respected women represented on the Lajna Imā'illāh flag: Hazrat Amina, Hazrat Hajira and Hazrat Maryam (may Allah be pleased with them). The Khuddam Workshop focused on issues specific to Khuddām and Atfal.

A concluding session brought the Jamā'at together to

focus on Huzoor's guidance regarding upholding justice in our personal lives.

The guests at the annual convention were also taken through this year's exhibition, which was on the theme of "Pathway to Peace" and highlighted eight principles of attaining peace and justice in light of Islamic teachings. Due to a large number of misconceptions about Islam in Kiribati, showcasing fundamental Islamic teachings was another important part of the exhibition, along with Jamā'at literature. Several letters written by Hazrat Khalifatul Masih V (may Allah be his Helper) to various world leaders urging international peace were also displayed. Another highlight of the Jalsa Gah was a special kids' area for members and guests with activities centered around themes of love, kindness, peace, etc. (Waqas Khurshid, June 19, 2026)



The Ahmadiyya Muslim Community Lehigh Valley Participates in Juneteenth Rally



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

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



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

Among those who joined us were Northampton County Commissioner Nadeem Qayyum and his wife, Taiba Sultana, former Easton City Councilor. We were also honored to be joined by Missionary Frasad Ahmad, whose presence added depth to the day's spiritual and community spirit.

Members organized a BBQ accompanied by games for the children, creating a warm and

welcoming atmosphere for guests and families alike. Throughout the event, attendees engaged in thoughtful conversations in which we introduced our guests to the Jamā'at and shared insights into our community's values and mission. Discussions also turned to the importance of civic engagement and active participation in local politics—reflecting our commitment to being engaged, contributing members of the broader Lehigh Valley community. As part of the day, we were pleased to present our guests with Huzoor's book, "World Crisis and the Pathway to Peace," sharing His Holiness's message of peace and global harmony.

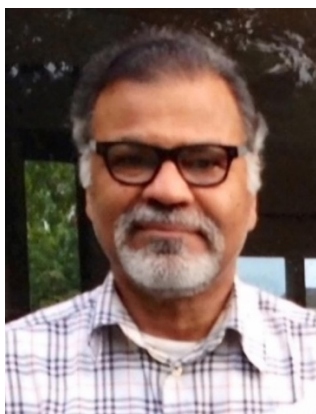
President Lehigh Valley presented Commissioner Nadeem Qayyum with a copy of World Crisis and the Pathway to Peace, beautifully conveying the vital message of peace championed by our beloved Imam, Hazrat Mirza Masroor Ahmad (may Allah be his Helper).

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

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



Mubashar Ahmad Khan of Maryland Jamā'at Passes Away



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

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

presently serving in the Chicago Jamā'at.

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

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

Master Ahmed Ali passes away in Rabwah, Pakistan

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

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

On June 17, 2026, Dr. Hafeez-

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

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

4. Ata-ur-Rehman, Brampton, Canada

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

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

Brother Ahmad Bashir of Baltimore Jamā'at passes away



It is with profound sadness that I am informing you all of the passing of one of the Baltimore Jamā'at's pioneering and iconic figures, Brother Ahmad Bashir. He passed away peacefully at his home on July 7, 2026, at the age of 79, following a valiant and courageous years-long battle with colon cancer. At the time of his passing, he was surrounded by his loving wife of 20 years, Sister

Jennifer, and his stepson, Trayvon. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allāh we belong and to Him shall we return. (The Holy Qur'ān, Surah Al-Baqarah, verse 157)]

Brother Ahmad Bashir was widely known and respected as a loyal, dedicated, and deeply devoted servant of the community. His unwavering love for Ahmadiyya Khilafat was the guiding light of his life. Whenever Hazrat Khalifatul-Masih V (may Allah be his Helper) visited the United States, Brother Ahmad would travel to every single location just to be in the company of the Khalifa and collect his blessings. Even in his final days, he remained glued to MTA on his phone, listening to the Friday sermons. He was a dedicated Musi who was

exceptionally regular and particular about his financial sacrifices. He not only cleared his obligatory Chandajat meticulously but also made an earnest effort to contribute to every single chanda head listed on the online portal.

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

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

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

He is survived by his five children—Nusrat, Amatul, Maida,

Wajid, and Majid—as well as several grandchildren from his first marriage to Sister Aisha.

An ever-present fixture of the Baltimore community, Brother Ahmad Bashir's life exemplified humility, true punctuality, and an unmatched dedication to service. He was known by all for his always smiling face and his warm, genuine greetings extended to young and old

alike. His radiant smile and profound loyalty to Khilafat will be sorely missed by the entire Jamā'at.

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

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Veiled in Grace: The Journey of Islamic Women's Clothing and the Heart of Modesty

Sami Fakhra Jadran-Ireland, Maryland

From the deserts of Arabia to today's diverse wardrobes, modest clothing in Islam reflects a sacred trust — to uphold dignity, protect virtue, and walk in obedience to God. Whether through flowing abayas, colorful shalwar kameez, or tailored jilbab, the veil and modest dress are not just cultural expressions but spiritual commitments. They represent devotion, self-respect, and a graceful way of living faith. The Holy Qur'an instructs:

“And say to the believing women that they restrain their eyes and guard their private parts, and that they disclose not their natural and artificial beauty except that which is apparent thereof, and that they draw their head-coverings over their bosoms...” [1]

This command is not a restriction but a liberation from the pressures of worldly display. His Holiness, Second Caliph of the Ahmadiyya Muslim Community (may Allah be pleased with him) said:

“The pardah (veil) according to the Shariah (Islamic jurisprudence), which is confirmed through the Holy Qur'an, is that a woman's hair, neck and face, including the ears, are covered. Pardah (veil) can be observed in compliance with this commandment, in accordance with local

situation and clothing in different countries.” [2]

The life of the Prophet Muhammad (may peace and blessings of Allah be on him) and his noble wives shows that modesty is woven into the fabric of faith. A narration from 'Aisha (may Allah be pleased with her) recounts:

“May Allah have mercy on the first emigrant women. When Allah gave the commandment: ‘and that they draw their head-coverings over their bosoms,’ they tore their cloths and used them as head coverings.” (Sahih al-Bukhari, Hadith no. 4758) [3]

This was not cultural conformity but spiritual readiness — a willingness to align outward life with inward belief.

His Holiness Mirza Tahir Ahmad (may Allah shower His mercy on him), Fourth Caliph of the Ahmadiyya Muslim Community, explained:

“The dress of Taqwa in itself does not have any ethnic, geographical or national identity. It is neither Arabic nor non-Arabic. It could be as much European or American... If you dress only to please people, the whole of your life will be governed by that dominating factor... But if you are attired in the dress of Taqwa, then whatever you

wear... will still have an air about it that will separate you and make you distinct from ordinary society.” [4]

This balance — engagement without compromise — remains vital for Muslim women today.

The Promised Messiah, Hazrat Mirza Ghulam Ahmad (peace be on him), Founder of the Ahmadiyya Muslim Community, affirmed:

“The Islamic system of the veil does not at all require women to be shut up as in a prison. What the Holy Qur'an directs is that women should avoid displaying their beauty and should not look at strange men. Those women who have to go out in order to fulfil their responsibilities may do so, but they must guard their glances.” (Malfūzāt, vol. 1, p. 430) [5]

Such guidance reminds us that modesty is not a retreat from life, but a reflection of faith lived with quiet strength.

His Holiness Mirza Masroor Ahmad (may Allah be his Helper), Fifth Caliph of the Ahmadiyya Muslim Community, has advised:

“All religions have the commandments about Purdah (modest dress). In ancient times, noble Christian families used to observe Purdah (wearing modest dress). The old dresses were like a long maxi with sleeves up to the

wrists and a scarf to cover the head.” [6]

On September 27, 2025, he said,

“Islam was the first to establish and safeguard the rights of women and to promote their education. Yet along with rights, Islam has placed certain obligations upon women. He gave the example of Prophet Moses (peace be on him) and the women who waited until the shepherds had departed before approaching the well. Their modesty required them to remain separate....Lajna Imā’illāh (women auxiliary) and all steadfast Ahmadi women must clarify that when the purdah (outer covering) is discarded, social and moral problems inevitably arise. Without embarrassment or hesitation, every Ahmadi woman must observe modesty at all times. The modesty and dignity of Ahmadi women are a means of distinction and honor from the rest of the world.” [7]

Across the Muslim world, women embrace modesty through garments shaped by climate, culture, and community — from flowing abayas in the Gulf to layered shalwar kameez with dupatta in South Asia, tailored jilbab in Europe, and vibrant headwraps in West Africa. In Western contexts, modesty may appear through long dresses, wide-

leg trousers, knee-length tunics, and elegant layering — all chosen with care and spiritual intent. Though styles vary, the spiritual intent remains constant: obedience to God and dignity in presence. Practical choices like breathable fabrics, seasonal colors and prints, and graceful cuts and accessories show that modesty is not about limitation but expression guided by faith.

As the Holy Qur’an reminds, “O children of Adam! We have indeed sent down to you raiment to cover your shame, and to be an elegant dress; but the raiment of righteousness — that is the best. That is one of the Signs of Allah, that they may remember.” (7:27) [1]

Qur’anic guidance on modesty applies to both men and women. Modest clothing, whether worn at home or in public, honors beauty with purpose. Fashion and faith need not compete — when guided by modesty, they walk hand in hand. In every fold and fiber, modesty whispers a timeless truth: faith and modesty are what you feel within and reflect outward, regardless of the cultural clothing one chooses as a way of life.

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Am/Wasiyyat and Jalsa Salana before the end of June



Why Don't Muslims Celebrate Easter?

Saniya Qureshi, Nāsirāt-ul-Ahmadiyya, Houston Chapter

Easter is a holiday that is considered one of the most important Christian festivals. It began as a celebration of the renewal of Jesus Christ, three days after his execution. Easter has religious significance for early Christians, connecting the resurrection to what is known as the Jewish passover.¹ Popular traditions include attending church, going for dyed egg hunts, stationing, and flowering the cross, exchanging chocolates, and eating special foods like hot cross buns, lamb, or a worldwide dish known as *Resurrection rolls*, which are marshmallows wrapped in dough.

Yet, over the decades, Easter has been increasingly commercialized. It started in the 1890s when the Goldsmith Company simply advertised “Easter Offerings,” but other companies also saw this holiday as a route to earn profit, leading to TV commercials and people wearing bunny suits. Though we normally associate egg hunts and rabbits with Easter, this holiday is still rooted in Christian beliefs.² So how does this all explain why Muslims don't celebrate Easter?

Muslims are followers of Islam and have a strong belief in the One and Only God who sent down the Holy Quran. They believe in and hold a deep respect for the Prophet Jesus; however, the Quran states: “but [Jesus] was made to appear to them like one crucified to death; and those who have differed in the

matter of his having been taken down alive from the cross are certainly in a state of doubt concerning it,” (4:158). This verse is why Muslims believe that Jesus in fact, did not ascend to Heaven, and why they don't partake in the festivities of Easter, which celebrates the triumph of life over death. Muslims refer to Jesus as a Messiah, rather than someone Divine. And since the origin of Easter was to celebrate Jesus's divine ascension to Heaven, Muslims don't celebrate this holiday, despite their fair terms with Christians and their beliefs.³

Muslims have their own special celebrations, such as ‘Id-ul-Fitr and ‘Id-ul-Adha. The Holy Quran states, “For you your religion, and for me my religion” (30:7), highlighting how Islam and Christianity are very different religions not to be mixed. As both are monotheistic, Abrahamic faiths, many of their beliefs do align, showing that they are not against each other, but just *separate*. And despite their differences, Muslims still carry a deep respect for Christians, who the Quran often groups together with Muslims by referring to them as “People of the Book.”

Although Muslims may not *accept* the Christian beliefs, they do not *disrespect* them or their faith, nor are they supposed to express any *hatred*.

The Prophet Muhammad (peace and blessings be upon him) taught

that all the Prophets of all religions were holy and respectable, so we should respect all other religions and have an atmosphere of love and care for each other as we adhere to our own beliefs.⁴

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Have you read all the books of the Promised Messiah?

May peace be upon him

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

RK1.1-2 Barah'in-e-Ahmadiyya 1-2	براین احمدیہ ۱، ۲
RK1.3 Barah'in-e-Ahmadiyya 3	براین احمدیہ ۳
RK 1.4 Barah'in-e-Ahmadiyya 4	براین احمدیہ ۴
RK2.1 Early Writings	پُرانی تحریریں
RK2.2 N/A	سُرمۂ چشمِ آریہ
RK2.3 N/A	شحنۂ حق
RK2.4 The Green Announcement	سبز اشتہار
RK2.5 The Victory of Islam	فتح اسلام
RK3.1 Elucidation of Objectives	توضیح مرام
RK3.2 N/A	ازالۂ اوہام حصہ اول و دوم
RK4.1 N/A	الحق مُحاطہ 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	مِثْنُ الرَّحْمَنِ
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	انجامِ آتھم
RK12.1 The Shining Lamp	سراجِ منیر
RK12.2 N/A	استفتاء
RK12.3 N/A	حُجۃ اللہ
RK12.4 A Gift for the Queen	تحفہ قیصریہ
RK12.5 N/A	جلسہ احباب
RK12.6 Mahmud's Aameen	محمود کی آمین
RK13.1 Answers to the Four Questions by Siraj-ud-Din, a Christian	سراج الدین عیسائی کے چار سوالوں کا جواب
RK13.2 N/A	کتابِ البریہ
RK13.3 The Message or A Cry of Anguish	البلاغ

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

National Calendar 2026

Date(s) Event Local/Region/National Venue

January

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

February

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

March

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

April

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

May

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

June

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

July

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

August

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

September

5-6 Sep, Sat-Sun	Local Jamā‘at/Auxiliary Activities	Local/Aux	Jamā‘at
5 Sep, Sat 7 P.M. EST ..	Quran Talks	Tarbiyat Dept	Webinar
6 Sep, Sun	Tahrik Jadid Day	Local	Jamā‘at
7-13 Sep, Mon-Sun	Tahrik Jadid Week – Collection Focus	Local	Jamā‘at
7 Sep, Sat-Mon	Labor Day Long Weekend		Federal Holiday
12 Sep, Sat	National Amila Meeting	National Jamā‘at	Milwaukee, WI
12 Sep, Sat	Tahrik Jadid (National Webinar)	National	Webinar
13 Sep, Sun, 7:30 P.M. ..	Know your History	Isha‘at Dept	Zoom
18-20 Sep, Fri-Sun	Lajna Majlis-e-Shura	Lajna Imā‘illāh	Queens, NY
20 Sep, Sun	Pathway to Paradise	Wasaya Dept	Webinar
25-27 Sep, Fri-Sun	Ansar National Ijtimā	Majlis Ansarullah	Bait ur Rahman, MD
21-30 Sep, Mon-Wed	Ashara Wasiyyat	Wasaya Dept	Jamā‘at

October

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

November

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

December

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

Essay Writing Competitions for 2026

مقابلة مضمون نویسی

Rules:

The essay can either be in English or in Urdu.

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

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

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

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

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

4. The publisher's name

5. Year and place of publication

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

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

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

Selecting just one topic is sufficient.

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

Prizes:

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

Topics:

Topic Area: Rejuvenation of Islam

(Submit by 15 December 2026)

Concept of God

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

Beauties of the Holy Quran

Salvation through Islam

Death of Jesus - Holy Quran

Death of Jesus - Hadith

Death of Jesus - global witness

Truth of the Promised Messiah, may peace be upon him

Topic Area: Heavenly Schemes Launched by the Ahmadi Khulafa

(Submit by 15 May 2027)

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



Holy Quran Translations

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- | | | | |
|--------------------|--------------|--------------|--------------|
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| ● Asanti Twi | ● Danish | ● Gujarati | ● Kashmiri |
| ● Assamese | ● Dogri | ● Hausa | ● Kikamba |
| ● Bengali | ● Dutch | ● Hebrew | ● Kikuyu |
| ● Bosnian | ● English | ● Hindi | ● Korean |
| ● Braille | ● Esperanto | ● Igbo | ● Kriol |
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| ● Mandinka | ● Oriya | ● Spanish | ● Urdu |
| ● Manipuri | ● Pashto | ● Sundanese | ● Uzbek |
| ● Maori | ● Persian | ● Swahili | ● Vietnamese |
| ● Marathi | ● Polish | ● Swedish | ● Wolof |
| ● Mauritian Creole | ● Portuguese | ● Tagalog | ● Yao |
| ● Meitei | ● Punjabi | ● Tamil | ● Yoruba |
| ● Mende | ● Russian | ● Telugu | |
| ● Moore | ● Saraiki | ● Thai | |
| ● Nepalese | ● Sindhi | ● Turkish | |



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Scenes from
2026 US
Jalsa Salana

