

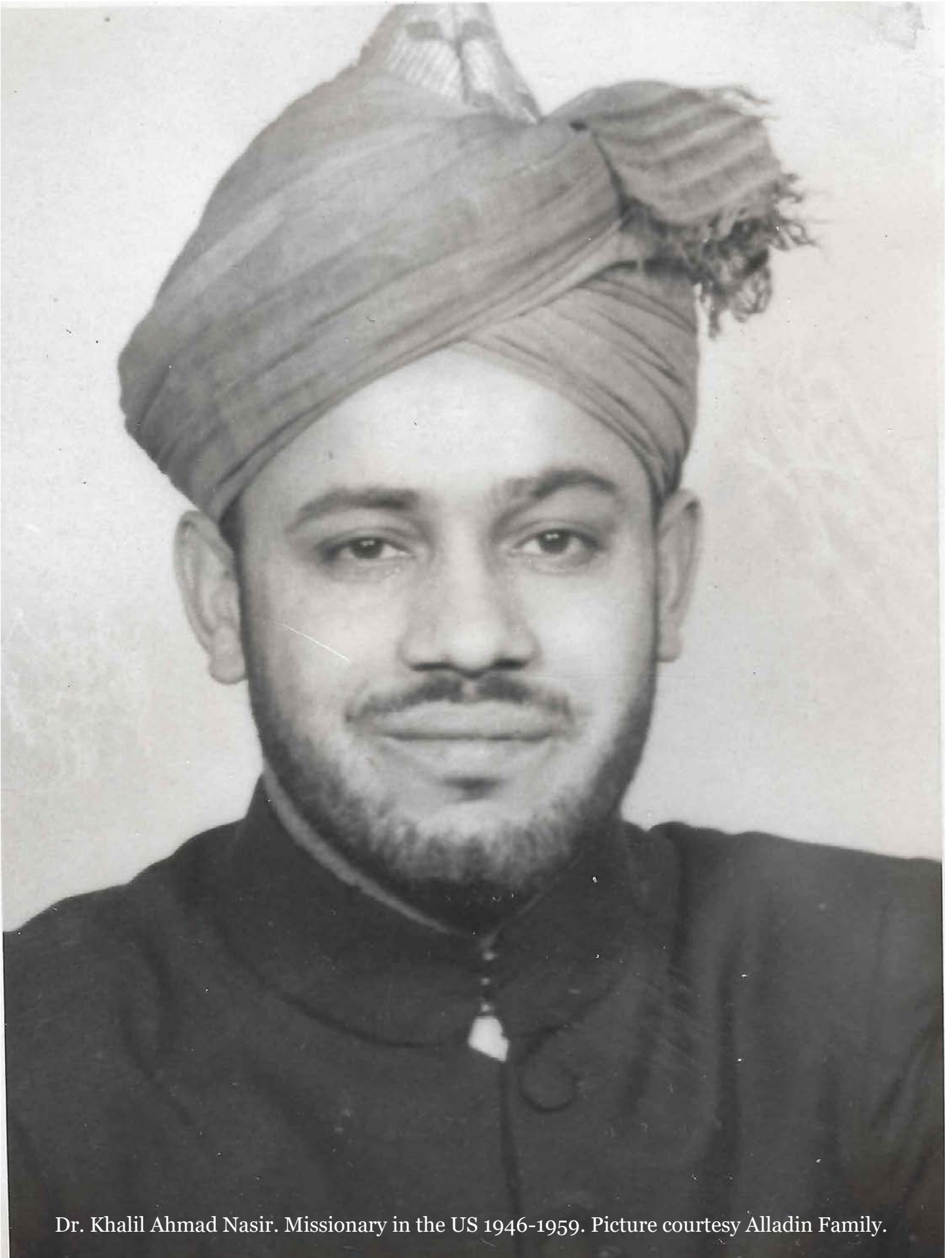
An international literary, educational and training magazine of the Ahmadiyya Muslim Community

The Ahmadiyya GAZETTE ONLINE USA

August 2026



Seated: Abdul Qadir Zaighum, Missionary in the US 1949-1955, 1958-1965. Standing: Dr. Khalil Ahmad Nasir. Missionary in the US 1946-1959. Picture courtesy Alladin Family.



Dr. Khalil Ahmad Nasir. Missionary in the US 1946-1959. Picture courtesy Alladin Family.

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Acronyms for salutations used in this publication

- S.a./s: Şallallahu 'Alaihi Wa Sallam
(may peace and blessings of Allah be upon him)
- A.s./a: 'Alaihi-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-Naşrihil-'Azīz
(may Allah support him with His mighty help)

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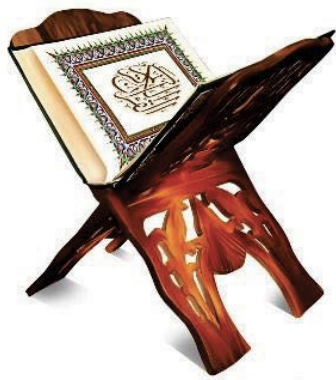
Verse numbers in the references from the Holy Quran count Tasmiya at the beginning of a chapter as the first verse.

Contents

Importance of Patience	2
Summary of Friday Sermons of Hazrat Khalifatul-Masih V	4
Khilafat News	8
Tread Upon the Path of Taqwa (Righteousness)	8
As Usual God Blesses the Jamā'at in Abundance This Year	10
Fulfill the Pledge of Bai'at and Establish Tauhīd (Unity of God)	14
Strengthen the Faith in the Modern Age	18
International News of Ahmadiyya Muslim Community	21
Activities and News of the US Ahmadiyya Muslim Community	22
Remembering Hazrat Munshi Abdur Rahman of Kapurthala	28



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Importance of Patience

Guidance From the Holy Qur'an

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

Translation:

O ye who believe! Seek help with patience and Prayer; surely, Allah is with the steadfast. (2[Qur'an, Al-Baqarah]: 154) (English translation of the Holy Qur'an by Hazrat Maulawi Sher Ali)

Commentary:

The verse contains a golden principle of success. Firstly, a man should be constant in his endeavors, never relaxing his efforts and never losing heart, at the same time avoiding what is harmful and sticking fast to all that is good. Secondly, he should pray to God for success; for He alone is the source of all good.

The word صبر (patience) precedes the word صلاة (prayer) in the verse to emphasize the importance of observing the laws of God, which are sometimes flouted in ignorance. Ordinarily, a prayer can be effective only when it is accompanied by the use of all the necessary means created by God for the attainment of an object. This fact, however, does not minimize the importance of prayer, nor does it impose any limit on the omnipotence of God. If God so wills it, prayer can work wonders even where all earthly means fail.

Islam does not teach utter and blind dependence on material means. Prayer indeed is the essence of Islam. Man is neither omniscient nor omnipotent, and if he does not seek divine guidance and assistance, he can neither see all good nor can he secure it for himself.

As explained under Important Words, the word صبر also signifies enduring afflictions with fortitude and without complaint and murmur. In this sense, the verse would mean that, the present being the time of war and bloodshed, Muslims should bear these hardships with perfect patience and fortitude and that if they did so, God would succor them in their trials.

The concluding portion of the verse, that is, *Allah is with the steadfast*, seems to confine itself to صبر only, excluding the element of صلاة. But it is not so really, for صبر in its wider sense includes prayer also. What is meant is that Allah is with those who are steadfast in their endeavors and are steadfast in their prayers. The principle provides a wonderful key to success.

[The Holy Qur'an with English Translation and Commentary (a.k.a. Five-Volume Commentary), Commentary on (2[Al-Baqarah]: 154)]

Guidance From the Holy Prophet

(may peace and blessings of Allah be on him)

عَنْ صُهَيْبٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَجَبًا لِأَمْرِ الْمُؤْمِنِ إِنَّ أَمْرَهُ كُلَّهُ خَيْرٌ وَلَيْسَ ذَلِكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ إِنْ أَصَابَتْهُ سَرَاءٌ شَكَرَ فَكَانَ خَيْرًا لَهُ وَإِنْ أَصَابَتْهُ ضَرَاءٌ صَبَرَ فَكَانَ خَيْرًا لَهُ

(Muslim, 5304, Book on Piety, Chapter: All matters of a believer carry goodness)

Suhaib ibn Sinan relates that the Holy Prophet said: Wondrous is the case of a believer; there is good for him in everything, and it is so for him alone. If he experiences something agreeable, he is grateful to God and that is good for him; and if he experiences adversity, he is steadfast and that is good for him (Muslim).

(Translation from Gardens of the Righteous, Muhammad Zafrulla Khan, Hadith 27)



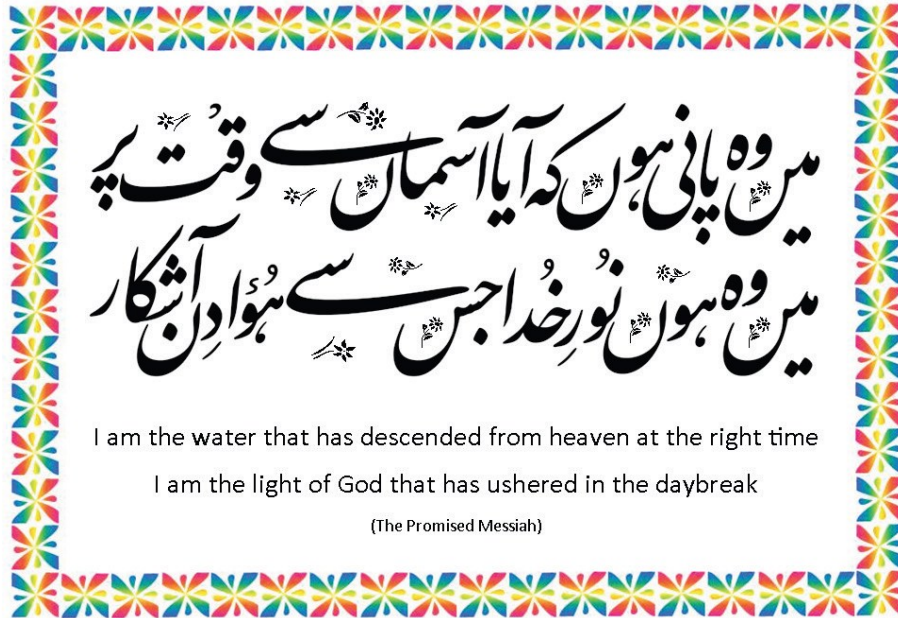
Guidance From the Promised Messiah

(may peace be on him)



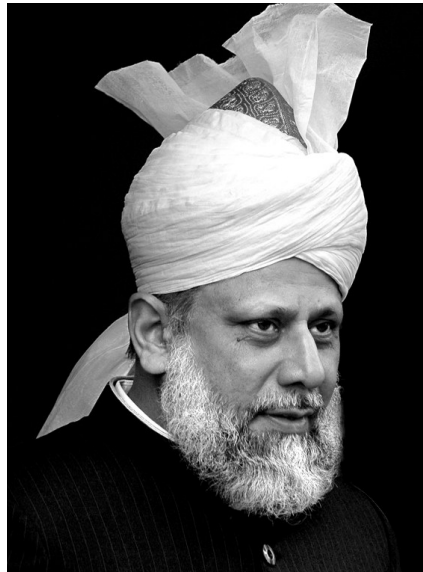
The Jamā'at should work with patience and not adopt harshness due to the harshness of the opponents and not reply to abuse with abuse. It is not incumbent upon one who opposes me that he speaks politely. Such examples are also found in the life of the Holy Prophet. There is nothing like patience, but exercising patience is very difficult. Allah the Exalted supports the one who employs patience. The people of Delhi are rigid, yet not everyone is the same. There may be many who are not visible, but when the time comes, they will understand.

(Mirza Ghulam Ahmad, Malfūzāt-English Translation of Urdu Volume 8, p. 68, Islam International Publications UK, Edition 2024)



Summary of Friday Sermons of Hazrat Khalifatul-Masih V

(may Allah Support him with His Mighty Help)



3 July 2026

His Holiness, Hazrat Mirza Masroor Ahmad (may Allah be his Helper), said that he would present incidents from the life of the Promised Messiah (may peace be on him) that demonstrate his kindness and generosity.

The Promised Messiah would give like the raining of clouds, and his generosity increased during the month of Ramadan. He would give to the needy in secret, and he never hesitated in giving to others, no matter how valuable something was. The Promised Messiah, when he was completely unknown, helped Abdul Ghaffar Kashmiri as he was getting married by giving him two pieces of expensive jewelry.

His Holiness said that at the time of Hazrat Mirza Bashiruddin Mahmud Ahmad's wedding, a traditional musician came to the front door and began playing a drum, as was customary in the area at the time of weddings. She was doing this to earn some money. When the Promised Messiah heard the drum being played, he sent someone to tell her to stop playing and instructed that, regardless, she should be given some money. The musician also expressed that the winter months were approaching and she would feel cold. Thus, the Promised Messiah instructed that she be given a blanket as well.

The Promised Messiah would often wear something and, soon after, give it away to someone upon their request for an article of his clothing as a form of blessing.

His Holiness said that the Promised Messiah often had bottles of musk. Once, someone said they needed musk, and the Promised Messiah placed what he had before him and said they could take as much as they needed. He took only a little, to which the Promised Messiah said that this was nothing and that he should

take more. Musk was very expensive at the time and remains so today, yet the Promised Messiah did not hesitate one bit in giving him more.

His Holiness said that the Promised Messiah was extremely kind and generous to his friends. Once, someone told the Promised Messiah that his wife had fallen ill with meningitis. He prescribed some medicine and told him to come back after an hour to give him an update. The Promised Messiah said that no matter how late at night it was, he should not worry about waking him up. So that man would periodically return to inform him of his wife's condition, which was not initially improving, and the Promised Messiah would continue prescribing medicine. There came a stage when the final stages of the disease began to manifest, upon which the Promised Messiah said that they had employed all worldly means and that now all that was left was to pray. The Promised Messiah—out of his immense kindness—said that he would fall into supplication and would not get up until the condition of the man's wife improved. The man went home and informed his wife that the Promised Messiah was praying for her. Taking comfort in the Promised Messiah's prayers, the man himself fell asleep. When he woke up the next morning, he found his wife arranging some dishes. When he asked her how she was feeling, she said that two hours after he had fallen asleep, she felt much better and by the grace of Allah, was cured. Such was the immense kindness and affection which the Promised Messiah showed to his friends. (Adapted from summary prepared by the Review of Religions)

10 July 2026

His Holiness, Hazrat Mirza Masroor Ahmad, Khalīfatul-Masīḥ V (may Allah be his Helper), said that he shall continue presenting incidents from the life of the Promised Messiah, demonstrating his kindness and generosity.

His Holiness said that the Promised Messiah would show kindness even to those who opposed him. For example, Mirza Imamuddin was a staunch opponent of Ahmadiyyat, and he opposed the family of the Promised Messiah. While the Promised Messiah could not bear opposition in religious matters, he would overlook opposition in worldly matters. At various times, Mirza Imamuddin would require financial assistance, and the Promised Messiah would not hesitate to help him. In fact, despite receiving this help from the Promised Messiah, Mirza Imamuddin would continue in his opposition. For example, once when Mirza Imamuddin was having trouble selling his horse, the Promised Messiah helped him by sending him to Hazrat Hakeem Maulawi Nooruddin (may Allah be pleased with him), along with his own recommendation, to help him sell the horse.

His Holiness said that Mirza Muhammad Baig was another opponent of Ahmadiyyat and the family of the Promised Messiah. Yet, despite this opposition, when Mirza Muhammad Baig sought employment in Jammu, he approached the Promised Messiah to request a letter of recommendation to Hazrat Hakeem Maulvi Nooruddin. The Promised Messiah wrote a letter of

recommendation, as a result of which Mirza Muhammad Baig secured a job.

His Holiness said that the wife of Hazrat Hamid Ali (may Allah be pleased with him) relates that the Promised Messiah bore the expenses of her family. When the Promised Messiah had a waistcoat made for himself, he had the same one made for Hazrat Hamid Ali. Once, when the wife of Hazrat Hamid Ali was feeling cold, he told her she could wear the waistcoat the Promised Messiah had given him, as it was made of warm fabric, and she did. The Promised Messiah happened to come across her, and seeing that he had the same waistcoat, the Promised Messiah asked in a lighthearted manner if she had taken his waistcoat. She replied that all the clothes and food they had were indeed the result of the kindness and generosity of the Promised Messiah.

His Holiness said that the Promised Messiah's generosity extended to children as well. Once, while the Promised Messiah was eating breakfast, he heard a little girl crying and asked her mother what she wanted. The mother replied that she was asking for something to eat, and so the Promised Messiah gave her something to eat; however, the small girl continued crying. The Promised Messiah asked why she was still crying, to which the mother replied that the little girl was asking for the same food that the Promised Messiah was eating. Upon this, the Promised Messiah gave the little girl some of the same food he was eating. (Adapted from summary prepared by the Review of Religions)

17 July 2026

His Holiness, Hazrat Mirza Masroor Ahmad, Khalīfatul-Masīḥ V (may Allah be his Helper), said that when the Holy Prophet (may peace and blessings of Allah be on him) was asked why he prayed so fervently to God when God had already promised him every sort of success and victory, he replied, 'Should I not be a grateful servant to my Lord?' Not only did the Holy Prophet himself practice gratitude to God, but he also enjoined it on his followers.

His Holiness said that once, the Holy Prophet said that faith is divided into two parts: patience and gratitude. Indeed, patience gives rise to gratitude, and so in essence faith wholly comprises gratitude. Once, the Holy Prophet said that a believer has nothing but good fortune: if a believer experiences something positive, they are grateful, and this is good for them. And if they experience some sort of difficulty, then a believer exhibits patience, and this too is good for them, for God says, 'Surely, Allah is with the steadfast', and He says, 'Give glad tidings to the patient'. Thus, what greater good can there be than to be given glad tidings by God? All of this can be achieved when one is a grateful servant of God.

His Holiness said that there was a person whom the Holy Prophet would meet and ask how he was doing, to which the man would reply, saying that he was very well and that he praised God, upon which the Holy Prophet

would pray for him. One day, when the Holy Prophet asked him the same question, the man gave a different reply, saying that he was well as long as he remained grateful. Upon hearing this, the Holy Prophet remained silent. When asked why he remained silent, the Holy Prophet said that it was because the man had expressed doubt in God by saying that he was only doing well if he had something to be grateful about, as if to say that there may be times when there is nothing for him to be grateful about. The Holy Prophet could not bear to hear anything that expressed even inadvertent ingratitude to God.

His Holiness said that the Holy Prophet once said to his wife Hazrat 'A'ishah (may Allah be pleased with her) that he had been informed by the Angel Gabriel that on the Day of Judgement, God would ask His servant whether he had shown gratitude to a person who had done a favor for him. Upon this, the servant would say that he knew that, in reality, the favor had originated from God, so he thanked God instead. In reply, God would say that if one did not show gratitude to His servant, then he had not shown gratitude to God. This is the profound teaching of Islam, which brings about a beautiful society.

His Holiness said that the Holy Prophet would show gratitude in every aspect of his life, even in the most minuscule of matters. For example, after having answered the call of nature, the Holy Prophet would

pray, "All praise belongs to Allah, Who removed from me that which was harmful and granted me health." Similarly, if ever the Holy Prophet saw his reflection, he would pray, "All praise belongs to Allah Who created me a good appearance and good morals and made beautiful in me that which is perceived to be faults in others." Similarly, the Holy Prophet would pray prayers of gratitude before eating and after eating, before sleeping and upon waking up.

24 July 2026

Hazrat Mirza Masroor Ahmad (may Allah be his Helper) directed his address towards both the Jalsa duty workers and the guests in attendance. He said that our volunteers know that guests must be treated with respect according to the teachings of Islam, which command giving the traveler his due right. (Surah an-Nisa, Ch.4:V.37)

In a hadith, the Holy Prophet (may peace and blessings of Allah be on him) also said that believers must fulfil the due rights of guests, which means to be hospitable to them during their stay. Since many guests are coming from around the world, even if they stay for three to four weeks, the Jamā'at shall make arrangements for their stay.

No duty worker who helps host the guests is paid. Everyone works as a volunteer. Every volunteer must keep in mind that since they have presented themselves to serve the guests of the Promised Messiah, they should seek help from Allah and strive to fulfil their responsibilities in the best manner, as their goal is to attain the pleasure of Allah the Almighty.

The UK Jamā'at's hospitality runs throughout the year. This is also because Khilafat is stationed in this country. All the volunteers who set aside time to serve guests do so. Non-Muslim guests are always amazed at how all the volunteers are working seamlessly to serve food, manage parking, security, etc.

In one narration, the Promised Messiah reminded Hafiz Hamid Ali (may Allah be pleased with him), who was put in charge of the Langar Khana (communal kitchen), to always serve his guests in an excellent manner. A Companion narrates that around 1902, he travelled to Qadian with a friend. Per the instruction of the Promised Messiah (may peace be on him), they were given a scrumptious meal. Throughout their stay, the Promised Messiah would often enquire if everything was to their satisfaction.

A Companion narrates that he was to go to a meeting at Masjid Mubarak after the Maghrib and Isha prayers. Since time was short, he decided to skip supper to attend the meeting, even though he hadn't eaten since morning. The meeting ended late, and he went to the Langar Khana to see if he could get something to eat. Although

His Holiness said that next week, the Jalsa Salana (Annual Convention) of the Ahmadiyya Muslim Community UK is commencing. He prayed that the event may prove successful in every respect. May Allah protect everyone, especially from the impacts of the extreme heat. Many volunteers have to perform their duties in the heat as well; may Allah enable them to perform their duties in the best possible manner. (Adapted from summary prepared by the Review of Religions)

there was nothing to eat, some leftover bread was available, which he had barely begun eating when someone called out and said that if anyone had not eaten, he should come and eat at the Langar.

The next morning, the Promised Messiah stated that he had received an Arabic revelation that Allah the Almighty said:

"O Prophet, feed the hungry and the distressed." (Tadhkirah [English], p. 1018)

The Companion understood that Allah had informed the Promised Messiah of his condition.

Advising the guests of Jalsa, Huzoor directed that they should also eat whatever is served in the Langar Khana without objections. More attention should be given to the spiritual objectives of Jalsa Salana rather than the food.

Huzoor also cautioned guests against wasting food and emphasized that since our reason for attending Jalsa is to rejuvenate our spiritual conditions, we must not pay much attention to the food.

Women should also ensure that they do not speak amongst themselves. Addressing the mothers, Huzoor stated that sitting in the children's area is not an automatic permission to converse freely. Instead, they should only speak if necessary to quieten their children, and they should try to speak as little as possible.

Huzoor also entreated all the guests to be present for all five daily prayers. Those sleeping in tents or accommodation areas should also ensure that they wake up for Tahajjud, as this is essential to nurture faith.

Huzoor also directed guests arriving with cars to cooperate with those on duty in parking and be patient if there is traffic.

Both the guests and duty workers should also be cautious, and if they see something odd or suspicious, they must report it to the authorities.

Cleanliness must be ensured, Huzoor instructed. Although duty workers are appointed to clean up after the guests, guests must also take care to clean up after themselves. (Summary prepared by Al-Hakam, 24 July 2026)

31 July 2026

His Holiness, Hazrat Mirza Masroor Ahmad (may Allah be his Helper), said that by the grace of Allah, the

Ahmadiyya Muslim Community UK held its Jalsa Salana (Annual Convention), which concluded on July 26, 2026.

During the Jalsa, thousands of volunteers and workers, men, women, children, and the elderly, all continuously strive to serve not only Ahmadiis but also non-Ahmadi guests from around the world who are attending the Jalsa. As a result of this service, they are silently conveying the true message of Islam Ahmadiyyat. These volunteers are certainly deserving of thanks, and His Holiness prayed that Allah may accept all their work and efforts.

His Holiness said that the volunteers also include those working in MTA (Muslim Television Ahmadiyya) who worked diligently to broadcast the Jalsa around the world. They too are deserving of thanks. The Press and Media team also worked tirelessly to convey the proceedings of the Jalsa and the message of Islam and Ahmadiyyat to various news outlets around the world.

His Holiness said that this year again, many youth volunteers from the Ahmadiyya Youth Association Canada came and assisted with the wind-up after Jalsa. Youth from Australia have also started coming for this purpose. His Holiness prayed that Allah reward them for their efforts.

His Holiness said that these efforts and this work leave a positive impact on the non-Ahmadi guests who attend the Jalsa. He said that he would present some views and feedback that were received from guests. But first, His Holiness personally expressed his thanks and gratitude to all the volunteers of the Jalsa for their selfless service. At the same time, they must remember to remain thankful to God for granting them the opportunity to serve the guests of the Promised Messiah (may peace be on him). Others' expressions of thanks should move them to become more humble and work harder.

Guests from The Gambia, Senegal, Luxembourg, Czech Republic, Philippines, El Salvador, Bulgaria, Kosovo, Bolivia, Lithuania, Canada and Belgium

expressed that they got amazing experiences at this convention.

His Holiness said that a professor of law from the United States said that he has attended various conventions around the world, but the Jalsa Salana UK stands in a category of its own. He met people from over a hundred countries. He said that the peaceful and loving atmosphere was truly unique. He appreciated the various exhibitions and was moved to see high-level professionals in various fields rendering volunteer service for the Jalsa.

His Holiness said that the Editor-in-Chief of the most prominent national newspaper said that when he initially proposed the idea to his newspaper of attending this event, he was told to reconsider his decision. However, upon attending the Jalsa, he came to learn that it was an image of peace and harmony. Although he is Catholic himself, he said that he truly appreciated the address delivered by His Holiness, which spoke about the essence of righteousness, and that this address increased his knowledge on the subject.

His Holiness said the Jalsa received a great deal of press coverage through the efforts of the Press and Media team. The Times in the UK also covered the event. There were 16 print articles about the Jalsa with a readership of ten million. There were 35 radio programs and 6 TV programs with an estimated viewership of 7.2 million. There were 530,000 views on social media, and another report mentions millions of views. The Press and Media teams themselves reached 528,000 people.

His Holiness said that there were 157 news reports prepared in Africa reaching 6.3 million households. More than 18 African TV channels broadcast the Jalsa, reaching an estimated 3.5 million people in Africa. (Adapted from summary prepared by the Review of Religions, July 31, 2026)

اپنے علم اور معرفت کی ترقی کے لئے
روزنامہ الفضل انٹرنیشنل لندن خریدیں اور پڑھیں
زیر سالانہ ایک سو ڈالر میں روزانہ الفضل سے مستفید ہوں

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Khilafat News

Tread Upon the Path of Taqwa (Righteousness)

Hazrat Khalifatul-Masih V Delivers the Inaugural Address of 60th Jalsa Salana UK



Explaining the objectives of Jalsa Salana, the Promised Messiah (peace be on him) said that we hold this gathering so that the fear of Allah may be instilled within us and so that we may become examples for one another in righteousness, piety, tenderness of heart, mutual love and brotherhood.

It is for this very purpose that these gatherings are held, and it is for this purpose that people assemble here. We must always remember that unless we strive with our utmost effort to attain this objective, our acceptance of the Promised Messiah's Bai'at is devoid of purpose.

It should always be remembered that the foundation of Islamic teaching is taqwa (righteousness). Regarding taqwa, which is the fundamental objective, the Promised Messiah (peace be on him) expressed in one of his couplets:

ہر اک نیکی کی جڑ یہ اِتقا ہے
اگر یہ جڑ رہی سب کچھ رہا ہے

“The root of every good is righteousness. If this root is preserved, everything will survive.” The second line of this couplet was revealed to the Promised Messiah

(peace be on him) by Allah the Almighty as a divine revelation.

Allah the Almighty has, in various ways and through different means, repeatedly directed our attention towards Taqwa.

Taqwa is essential for complete adherence to the Shariah and to the Holy Quran. It is essential for the proper observance of worship. It is essential for treating one's wife with kindness in domestic life. Indeed, it is the fundamental prerequisite.

Allah the Almighty further states that the most honorable person in Islam is the one who possesses taqwa. Allah the Almighty is the Friend and Helper of the righteous; indeed, He loves those who are righteous. Allah the Almighty has declared that the best outcome belongs to the righteous. He has also made taqwa a necessary condition for perfect obedience to the Holy Prophet (may peace and blessings of Allah be on him), and it is taqwa that completes such perfect obedience.

No matter how many slogans we raise or how often we proclaim that we belong to the Jamā'at, have taken the Bai'at of the Promised Messiah, have perfect faith in the Holy Prophet Muhammad (may peace

and blessings of Allah be on him) and possess complete faith and certainty in Allah, if taqwa is absent within us, then these slogans remain nothing more than slogans.

Allah the Almighty has also declared taqwa to be essential for prosperity and success. He has promised those believers who adopt taqwa that He will open for them the doors of progress, deliver them from hardships, provide them with sustenance and bring ease into their affairs.

Allah the Almighty has repeatedly advised that if you have believed, then become perfect in taqwa. If you become righteous, you will also succeed in attaining nearness to Allah the Almighty.

If we wish to reform ourselves, if we wish to attain the nearness of Allah the Almighty and if we wish to become true Ahmadi Muslims in the real sense, then it is of utmost importance that we strive with all our strength to walk upon the paths of taqwa. Without taqwa, a person's claim to faith is entirely hollow.

The reality is that when taqwa is present, we can avoid even the slightest sins. The fear of Allah is established in our hearts, and we

become those who truly attain the station and objective of walking in the ways prescribed by Allah the Almighty. Our attention is drawn towards those matters that Allah has forbidden, and likewise towards those matters that He has commanded us to fulfil. A person may claim as much as they wish that they are a Muslim and a believer, but if taqwa is absent, then such claims to Islam and faith are entirely hollow.

Allah the Almighty mentions in the Holy Quran that He has placed healing and mercy in the Quran for the believers, whereas for the wrongdoers it increases nothing but loss. Those who do not possess taqwa cannot receive guidance from the Holy Quran.

Regarding the subtle paths of taqwa, the Promised Messiah (peace be on him) states that our Shariah and the Holy Quran command us to lower our gaze. If people were to act upon this command and develop such a state of taqwa, they would be protected from many major sins.

The Promised Messiah (peace be on him) states that the utmost a person can achieve through personal effort is to purify themselves, perform prayer in a state of cleanliness, and strive to ensure that their prayer does not remain lifeless.

One should praise and glorify Allah to the best of one's ability and fulfil all the outward requirements of prayer. However, it is not within human power to produce extraordinary love for Allah, profound humility, deep yearning, or a heart completely free from worldly impurities during prayer. A person can perform the outward actions of prayer, but exceptional love, humility, submission, and the experience of beholding Allah cannot be created by human effort alone.

For this, it is essential to seek the grace of Allah and to ask for His help. Until this inner state is granted, a person cannot attain the spiritual condition that represents the highest state of a true believer.

For this reason, Allah the Almighty states that the righteous are those who establish prayer.

Something is established only when there exists the possibility of it falling. Yet human efforts alone are futile without the grace of Allah.

Allah the Almighty further commands that we should strive to act upon the teachings of the Holy Quran. A temporary prayer, a brief moment of weeping, or offering one or two prostrations with humility is not sufficient.

To receive the guidance of the Holy Quran, it is necessary to recite it, understand it and reflect upon it. Only then will taqwa develop within a person. When taqwa develops, one attains the nearness of Allah. Through that nearness, good deeds erase one's faults, a person undergoes a complete transformation and becomes one who is close to Allah.

The Promised Messiah (peace be on him) further states that financial sacrifice is also an act of worship. A person should spend, according to their capacity, from the wealth they love in the way of Allah in order to attain His nearness and seek His grace. This is why Allah the Almighty says that these are the people who spend out of what God has provided them. Merely giving some of one's beloved wealth in the way of Allah is not the true excellence.

Spending wealth and offering other sacrifices are themselves acts of worship; worship is not confined to prayer alone.

If we wish to attain the standard of taqwa, draw near to Allah and witness the acceptance of our prayers, then we must understand an important reality. Many people ask why their prayers are not accepted. The answer is this: can we expect to attain the nearness of Allah merely by seeking worldly objectives, fulfilling worldly desires and offering only a few prostrations?

This can never be sufficient. Rather, we must develop within ourselves the intense longing for the worship of Allah that characterizes a truly righteous person. When this longing is created, it becomes the means of receiving divine guidance and attaining the nearness of Allah. Only then will we begin to witness the signs of the acceptance of our

prayers.

Advising his Jamā'at, the Promised Messiah (peace be on him) said that Allah the Almighty loves the righteous.

Therefore, always yearn for the love of Allah and remember that all people are the servants of Allah. Do not oppress anyone, nor look down upon anyone with contempt. If even one person within the Community is morally corrupt, it affects the whole Community. Whenever the heart inclines towards anger, a person should examine themselves and ask from what source that anger has arisen and where feelings of resentment and hatred have come from.

Every individual should consider the extent to which their words and actions correspond. If they find that the two are not in harmony, they should realize that they are exposing themselves to the displeasure of Allah. If the heart is not pure, then no matter how much a person verbally justifies his actions, those words have no value in the sight of Allah. The real matter is the heart; the heart must be pure, not merely one's verbal claims.

Some people outwardly appear very righteous and deliver excellent speeches, yet within their homes they do not treat their wives and children well, and their wives are distressed because of them. Likewise, some women or men conduct themselves in ways that are contrary to Islamic teachings. Such people are not regarded as true believers in the sight of Allah. If they are not true believers, then taqwa cannot develop within them. Only when taqwa is established does the state of faith continue to grow.

The Promised Messiah (peace be on him) states that members of the Jamā'at should understand that they have come to him so that the seed may be sown from which they become fruitful trees. Every individual should examine their inner self and reflect upon their spiritual condition. If our Jamā'at is one whose tongues speak one thing while their hearts conceal another, then its end will not be good.

Attending Jalsa can benefit us

only if we gather here to seek the pleasure of Allah and to renew the pledge of Bai'at. We must resolve that we will leave this gathering determined to practice righteousness. The Promised Messiah (peace be on him) stated that his Jamā'at has a particular need for taqwa, especially because they belong to and have entered into the Bai'at of one who claims to have been appointed by Allah.

Whatever forms of hatred, malice, shirk or excessive attachment to the world they may have possessed, they should free themselves from all such spiritual ailments.

The Promised Messiah (peace be on him) further stated that if you have entered into Bai'at with him, then you must strive to fulfil its true purpose. Only after attaining this

objective can you become a truly beneficial person – not only for yourself, but also for your children, your future generations and your wider society.

Only then can you fulfil the very purpose for which Jalsa has been established.

We must resolve that, In-Sha-Allah, we shall strive with all our strength to reform our lives by advancing upon the path of righteousness. When this happens, then, In-Sha-Allah, we shall attain the objective for which we became members of the Jamā'at. Otherwise, there is no benefit in merely spending three days here, meeting friends, and returning home.

Certainly, one purpose of Jalsa is to meet one another and strengthen the bonds of brotherhood and friendship. However, the principal

objective is that we become people who walk upon the path of taqwa, remain steadfast upon it, and seek the pleasure of Allah.

Our prayers should also become a means of attaining the pleasure of Allah, and we should reach that spiritual station which Allah the Almighty grants to those who adopt taqwa.

Every action and every deed of ours should become a means of attaining the nearness of Allah and walking upon true taqwa. May Allah grant us the ability to do so.

During these days of Jalsa, we should greatly increase our remembrance of Allah. We should pray abundantly for ourselves, for the Jamā'at, for the Muslim world and indeed for the whole world. (Al-Hakam Weekly, 24th July 2026)

Mention of the Blessings of Allah

Hazrat Khalifatul-Masih V Delivers Second Day Address of 60th Jalsa Salana UK

267,596 Blessed Souls enter Ahmadiyya Islam



Hazrat Khalifatul-Masih V (may Allah be his Helper) delivered the second day's address. He described the blessings bestowed on the Jamā'at this year. He said:

New Chapters and Mosques

This year, worldwide excluding Pakistan, the number of new chapters established is 398. In addition to these new chapters, the seed of Ahmadiyyat was planted for the first time in 811 new locations. This year, 86 new chapters were established in Benin; Congo-Brazzaville is in second place, and Liberia is in third place.

During the year, 133 mosques were constructed, and 39 already-built mosques were acquired by the Jamā'at, bringing the total number of new mosques to 172. Additionally, 127 mission houses have also been established in 41 countries during the year.

Waqar-e-Amal

According to reports from 135 countries, a total of 64,644 Waqar-e-Amal activities were carried out during the year, contributing 274,873 volunteer hours and resulting in significant financial savings for the Jamā'at of \$3 million.

Wakalat-e-Isha'at

According to reports received from 113 countries, a total of 353 different books, pamphlets, folders and similar publications were published this year in 37 languages with a combined print run of 1,679,600 copies. The complete Arabic translation of the tafsir of the Promised Messiah (may peace be on him), which had previously been published in eight volumes in Urdu, has been published for the first time.

A total of 45 books of the Promised Messiah (may peace be on him) were translated into 18 languages. In addition, 11 books by Hazrat Muslih Mau'ūd (may Allah be pleased with him) were published in six languages. The Arabic translation of a book by Hazrat Khalifatul Masih II was also published for the first time.

The Bulgarian translation of "Christianity: Journey from Facts to Fiction" and the Danish translation of "An Elementary Study of Islam," both by Hazrat Khalifatul Masih IV (may Allah shower His mercy on him), were published for the first time. Similarly, the answers to various questions given by Hazrat Khalifatul Masih V (may Allah be his Helper) have also been compiled and published in book form in English as well.

Nazarat Nashr-o-Isha'at Qadian

Translations of the Holy Quran have now been published in 14 regional languages of India, and twenty books of the Promised Messiah were also translated into India's regional languages.

By the grace of Allah, the first Urdu Nastalik font developed by the Ahmadiyya Muslim Jamā'at, named "Tawhid Nastalik," has also been completed in Qadian for use in Quranic translations. The Arabic text of Tafsir-e-Saghir has been prepared in the "Khat-e-Manzoor" font, while the Urdu translation has been prepared in the "Tawhid Nastalik" font.

Wakalat-e-Tasnif UK

By the grace of Allah, a translation of the Holy Quran was published this year in a new language: Lithuanian. This brings the total number of translations of the Holy Quran published by the Ahmadiyya Muslim Community to 79.

English translations of the following books by the Promised Messiah (may peace be on him) were published this year: "Najm-ul-Hudā," "Khutba-e-Ilāhiyyah," "Karamat-us-Sādiqin" and volume 5 of "Malfūzāt."

Likewise, the English translation of the first volume of Ruhani Khaza'in titled "Ruhani Treasures" was published in a single volume. English translations of the following books by Hazrat Muslih Mau'ūd were also published: "Inqilab-e-Haqiqi," "Mutalibat-e-Tahrik Jadid," "Irfan-e-Ilahi" and "Waqi'at-e-Khilafat Hazrat Abu Bakr^{ra}."

Distribution of free literature

In this past year, 2,587 different titles of books and folders were distributed free of charge, with a total of 4,462,648 copies. Through this effort, the message of Islam Ahmadiyyat reached 5,524,575 people worldwide.

To date, libraries have been established in 108 countries, with more than 732 regional and central libraries now in operation. In addition, 116 Jamā'at magazines and periodicals are being published by the various auxiliary organizations in 22 languages.

Exhibitions, bookstalls & book fairs

The message of Islam Ahmadiyyat reached more than 1,007,000 people through 3,688 exhibitions. During this year, 7,014 book stalls and book fairs were organized, through which more than 1.37 million people were reached.

Raqeem Press and other printing presses

The total number of books printed at Raqee Press in Farnham is 157,240. In addition, the press has also produced large quantities of pamphlets, leaflets, tracts, magazines, stationery and other printed materials.

Seven printing presses are established in African countries where a total of 760,000 books were printed, along with more than 8.2 million magazines, newspapers and other literature. This year, a new printing press was also established in Uganda.

Wakalat Ta'mil-o-Tanfidih

An exhibition on the theme of "The Existence of God Almighty" has been prepared in the premises of the residence of Hazrat Khalifatul Masih I (may Allah be pleased with him).

Arabic Desk

The total number of books published under its supervision has now reached 200. These include the complete set of the Urdu books of Ruhani Khaza'in, the complete set of Malfūzāt, Tafsir-e-Kabir, Tafsir of the Holy Quran by the Promised Messiah (may peace be on him) as well as translations of another 34 books.

Bengali Desk

Bengali translations of six books of the Promised Messiah (may peace be on him) have been published, including "Barahin-e-Ahmadiyya Part V," "Sitāra-e-Qaisarah," "Sachchā'i Kā Izhār," "Shahādat-ul-Qur'ān," "Mi'yar-ul-Madhāhib" and "Qādiān kei Āryah aur Ham."

French Desk

The French translation of Lecture Lahore has been published while work on other translations is continuing.

Spanish Desk

Translations of six books into Spanish were completed during the year. These include "The Life of the Promised Messiah^{as}," "Noah's Ark" (Kashti-e-Nuh), "Forty Gems of Beauty" (Chalis Jawahir Pare) and other literature.

Chinese Desk

The lecture delivered by Hazrat Muslih Mau'ūd at the 1924 Conference of Living Religions has been published in Chinese.

International Translation and Research Office

The second revised English edition of Volume I of the annotated Sahih al-Bukhari, authored by Hazrat Syed Zain-ul-Abidin Waliullah Shah Sahib, has been published. Likewise, Volume II has also been published.

The Arabic translation of At-Tafsir al-Muyassar (the Five-Volume Commentary) is also underway, and volumes one and two have already been published. The English translation of Fiqh-ul-Masih has also been published. The English translations of Volume I of Majmu'ah Ishtiharat and Al-Qaul al-Sahih have been completed and are in their final stages.

Leaflet campaign

During the year, more than 7,866,000 leaflets were distributed across 120 countries, reaching more than 39.2 million people.

Waqf-e-Nau

The Waqf-e-Nau scheme now has a total of 87,667 members, including 50,981 boys and 36,686 girls. During the year, 3,116 parents from 74 countries dedicated their unborn children to the Waqf-e-Nau scheme.

The Review of Religions

By the grace of Allah, the magazine has now entered its 124th year of publication, reaching millions of people in English, German, Spanish, and French. This year, a digital edition was launched. A special issue entitled “Mecca: Journey to the Centre of Islam” was published, and exhibitions based on its content were also displayed at the Jalsa Salana UK and Jalsa Salana Canada.

MTA International

MTA International has 16 departments, in which 308 male volunteers and 179 female volunteers work day and night. MTA operates eight main channels and three regional channels in Indonesia, The Gambia and Suriname, with continuous broadcasts reaching all parts of the world through 11 satellites.

MTA currently provides live translation in 28 different languages. This year, Albanian, Swedish, Portuguese and Italian were added to the list of broadcast languages.

During the year, MTA produced 807 programs, while 1,938 programs were produced by international studios around the world.

MTA Africa

This year marked the 10th anniversary of MTA Africa. Over the past ten years, more than 7,000 programs have been produced, and thousands of people have accepted Ahmadiyyat through these channels. MTA Africa is now established in 15 African countries, and this year a new branch was opened in South Africa.

Radio stations

Across Africa, the Jamā‘at currently owns 26 radio stations which broadcast 220,097 programs comprising 153,050 hours. More than 19,000 people contacted Jamā‘at mission houses after hearing about the Jamā‘at through these radio broadcasts.

Voice of Islam Radio (UK)

They have also completed 10 years of broadcasting. It is currently broadcast live in 13 cities across the United Kingdom, while its online broadcasts can be heard worldwide. According to estimates, its potential reach exceeds 12 million people.

Last year, Voice of Islam was honored with an award [by London Dangoor Awards] for interfaith relations in recognition of its efforts in this regard.

Other global TV and radio broadcasts

In addition to MTA International’s 24-hour broadcasts, the Jamā‘at was also able to convey Islam’s peaceful message through television and radio channels in 70 countries, broadcasting 17,138 television programs and receiving a total of 89,802 hours of airtime.

In addition to the Jamā‘at’s own radio stations, more than 16,000 programs comprising 26,314 hours of broadcasting were aired on radio stations in various countries. Through these television and radio programs, it is conservatively estimated that the message reached more than 230 million people.

Newspaper coverage

A total of 4,160 newspapers and magazines published articles, features and news about the Jamā‘at. The combined readership of these publications is estimated to be more than 180 million people.

Alislam.org

The Alislam website launched the Read Hadith app, through which more than 16,000 Ahadith have been linked with the Holy Quran according to subject matter.

The Quran search engine has also been enhanced. More than 10,000 cross-references have been linked to the Holy Quran and with the addition of the Persian translation, the number of translations available in the Qur’an App has increased to 13.

Two new apps, “Al-Wasiyyat” and “Ten Conditions of Bai‘at,” were also launched. With the addition of 36 new English e-books, the total number of English e-books has reached 260.

IAAAE (International Association of Ahmadiyya Architects and Engineers)

They organized 65 exhibitions during the year, benefiting 200,000 people. Eight new model villages were constructed in five countries, while 17 new solar systems were installed in four countries.

Majlis Nusrat Jahan

At present, 41 clinics and hospitals are operating across 14 African countries. These include 35 central facilities and 54 local facilities, while 74 visiting doctors also provide medical services. During the past year, more than 500,000 patients received medical treatment.

In 13 African countries, the Jamā‘at operates 620 primary and middle schools and 80 secondary schools, providing educational services.

Humanity First

The Jamā‘at had the opportunity to serve more than 2.5 million people in 26 countries and assistance was provided to more than 200,000 people affected by 30 natural disasters and armed conflicts, including 125,000 people affected in Gaza.

Medical treatment was also provided, including free eye care and cataract surgeries.

Prison outreach and care

Contact was made with a total of 20,709 prisoners across 49 countries. Their basic needs, however small, were attended to. As a result, 210 prisoners reformed their lives, resolved to improve their future conduct, and decided to join the Jamā‘at by taking Bai‘at.

Reconnecting with new Ahmadi

Contact was re-established during the year with 54,485 new Ahmadi across 95 countries, including Cameroon, Niger, Mali, Benin, Guinea-Bissau and others.

Training classes for new converts are ongoing with a total attendance of 182,000 participants. In addition,

1,264 imams received training through various educational programs to learn the true teachings of Islam.

Bai'ats

By the grace of Allah, the total number of Bai'ats during the year was 267,596. During the year, people representing more than 670 ethnic groups and nationalities in 132 countries accepted Ahmadiyyat.

Huzoor also mentioned some incidents of acceptance of Ahmadiyyat, some of which are briefly mentioned below.

Chad: Seeing the Promised Messiah in a dream

The missionary in charge of Chad says that one of our teachers, who belongs to an Arab tribe, had been preaching to his sister for quite some time. Whenever the message of the Jamā'at was conveyed to her, she would always pray to Allah to guide her to the right path.

She relates that a few days ago, during the daytime, I was engaged in the remembrance of Allah when I saw a venerable elder in a vision. At the same time, I heard the words:

الإِمَامُ الْحُجَّةُ

[This roughly translates to "The Imam, the conclusive proof."]

Later, she saw a picture on her brother's mobile phone and asked, "Who is this?" Her brother replied that this is the Promised Messiah (may peace be on him) – the same venerable elder she had seen in her dream. She subsequently joined the Jamā'at.

Cameroon: "Obey Masroor Ahmad and join him"

In Cameroon, the local missionary relates that in the children's class held at the Jamā'at mosque, he teaches the Holy Quran and religious knowledge. The children are also taught the names of the Khulafā of the Promised Messiah.

A non-Ahmadi child had also memorized these names, including the name of Hazrat Mirza Masroor Ahmad, the present Khalifa of the Jamā'at. One day, he was loudly reciting them at home when his father asked him, "What are you reciting?" The child told his father about where he had learnt the names and also said that they tell the children, "We are Ahmadis, and our present imam is Hazrat Mirza Masroor Ahmad."

Upon hearing this, his father said, "I was once shown the name 'Masroor Ahmad' in a dream. I heard a voice saying, 'Obey Masroor Ahmad and join him.'" Upon this, the father got in touch with the local missionary. After several question-and-answer sessions, studying the Jamā'at's literature, and after becoming fully satisfied, he took the Bai'at and joined the Ahmadiyya Muslim Jamā'at.

Congo Kinshasa: Preaching through Ahmadiyya radio

A local missionary from Congo Kinshasa writes that he presents the Jamā'at's program on a local radio station where a Sunni imam sent him a telephone

message saying:

"I listened to your radio program about the advent of the Messiah, in which you presented Hazrat Mirza Ghulam Ahmad as the Promised Messiah of this age. What I heard has left my heart in a state of deep unease. I am currently ill, so please come and visit me. I fear that I may pass away while still burdened by doubts and uncertainties."

The local missionary visited him and after a detailed discussion, the imam accepted the message of the Ahmadiyya Muslim Jamā'at. He further said:

"I seek Allah's forgiveness for the opposition I have shown in the past towards Hazrat Mirza Ghulam Ahmad (may peace be on him). If Allah grants me life, I will now stand with you in all your preaching efforts, and I will remain steadfast in this faith until my last breath."

He then added: "Please convey my greetings to the Khalifa of the time as well."

Huzoor remarked that one could only wish that there were such good-hearted imams in Pakistan as well.

Niger: A miraculous transformation

There is a chapter in the Niger region where a new mosque has been built. At the inauguration of this mosque, an elder local Ahmadi recalled the early days of the village and narrated a deeply moving and faith-inspiring account in which he described how there was a time when the atmosphere of the village was extremely corrupt and devoid of spirituality. Immorality was widespread in the village. People openly brewed and consumed alcohol.

Then, when the message of the Promised Messiah (may peace be on him) reached the village nine years ago, a number of sincere souls accepted the Bai'at and with that began an extraordinary spiritual transformation. People abandoned sin and wrongdoing and turned towards prayer and worship. They repented from drinking alcohol and other immoral practices and began living pure and righteous lives. Now, old and young alike contribute in the way of Allah.

The elder declared that this mosque is not merely a building – it is a miracle for us. This mosque bears witness to the fact that the message of the Muhammadan Messiah is not only reaching every corner of the world, but is also bringing about profound spiritual transformations in people's lives. As a result, our faith has become stronger and more firmly established than ever before.

Conclusion

Huzoor (may Allah be his Helper) concluded his address with the following words of the Promised Messiah (may peace be on him):

"Desist! Fear His wrath, and understand that you have set a seal over your evil deeds. If God were with you, you would not need to resort to such deceptions. Indeed, the prayer of just a single one of you would have been enough to destroy me; but none of your prayers reached heaven."

“On the contrary, the effect of your prayers is that you are the ones being vanquished day by day. [...] Do you not observe that your numbers are decreasing while ours are increasing? If you were indeed upon the [side of] truth, should this have been the outcome of our contest?” (The Descent of the Messiah, p. 33)

He further read:

“O, ignorant people! This Community has been established by Heaven. Do not contend with God. You cannot destroy it. It shall always prevail. [...] Do not wrong your own souls. And do not look upon this Jamā‘at with contempt, which has been raised by God for your reformation.

“Understand with certainty that if this undertaking

had been the work of man and no hidden Hand had been with it, this Jamā‘at would long ago have been destroyed and such an impostor would have perished so swiftly that by now not even a trace of his bones would have remained.

“Therefore, reconsider the course of your opposition. At the very least, reflect on this much: perhaps you have made a mistake, and perhaps this struggle of yours is against God.” (Majmu‘ah-e-Ishtiharat, Vol. 3, p. 159)

Huzoor prayed for the guidance of the world, for Ahmadiis to also fulfil their responsibilities, and after conveying salaam to everyone, concluded the session. (Summary prepared by Al-Hakam Weekly, July 25, 2026)

Fulfill the Pledge of Bai‘at and Establish Tauhīd (Unity of God)

Hazrat Khalifatul-Masih V Delivers the Concluding Address of 60th Jalsa Salana UK

His Majesty the King congratulates the Jamā‘at on the occasion of the Jalsa

Over 51,000 attended the Jalsa Salana UK



Rafiq Ahmad Hayat, Amir Jamā‘at UK, read out a message from His Majesty the King, congratulating the Jamā‘at on the occasion of the Jalsa.

Thereafter, Nadimur Rahman, Secretary Ta‘lim UK, announced the names of Ahmadi students who had achieved academic distinction during the year.

Amir UK announced that the 2026 Ahmadiyya Muslim Prize for the Advancement of Peace would be awarded to Mr. Sompop Jantraka of Thailand.

Hazrat Mirza Masroor Ahmad,

Khalifatul Masih V (may Allah be his Helper), delivered the concluding address of Jalsa Salana UK 2026 at Hadeeqatul-Mahdi, Alton on July 26, 2026.

Huzoor began by drawing attention to the immense grace of Allah the Almighty in enabling members of the Jamā‘at to be born in the era of the true servant of the Holy Prophet (may peace and blessings of Allah be on him).

The Promised Messiah (may peace be on him) had been raised to convey the true teachings of Islam to the world and bring about its revival

and rejuvenation. One of the principal purposes of his advent was to establish the absolute Unity of Allah and eradicate every form of shirk – the association of partners with Him.

Huzoor explained that the Promised Messiah (may peace be on him) came to remove the spiritual decline and moral corruption that had spread throughout the world and to cultivate true spirituality, sincerity and complete devotion to Allah. He sought to establish a community of believers who would themselves remain free from every form of polytheism and strive to

bring the rest of the world towards the worship of the One God.

The eradication of immorality was also among the purposes of his advent. The members of the Jamā'at were therefore required to reform themselves and help save humanity from spiritual and moral ruin.

Huzoor said that, in accordance with the command of Allah the Almighty, the Promised Messiah (may peace be on him) established a Jamā'at and prescribed conditions upon which its members would enter his Bai'at, or pledge of allegiance. These conditions were not ceremonial statements. Every person entering the Jamā'at pledged sincerely that, until the end of their life, they would abstain from shirk, falsehood, fornication, adultery, improper glances, transgression and every other form of sin. They also pledged not to allow themselves to be overcome by their carnal desires.

Spiritual reformation further required the observance of the five daily prayers according to the commandments of Allah and the example of the Holy Prophet (may peace and blessings of Allah be on him). Members of the Jamā'at were expected to strive to offer Tahajjud, invoke salutations and blessings upon the Holy Prophet, seek forgiveness for their sins, remember the favors of Allah and constantly praise and glorify Him.

Huzoor reminded the Jamā'at that a person who had entered Bai'at must not cause harm to the creation of Allah, whether through their tongue, their hands or by any other means. This obligation applied to the creation of Allah generally and to Muslims in particular.

A believer was required to remain faithful to God in every condition: in sorrow and happiness, adversity and prosperity. One must submit willingly to His commandments, remain steadfast when faced with hardship or humiliation in His cause and continue advancing rather than turning away when tested.

Huzoor added that members of the Jamā'at must abandon arrogance and cultivate humility, cheerfulness, forbearance and

meekness. The faith and the cause of Islam were to be held dearer than one's life, wealth, honor, children and other loved ones. Believers were also required to devote themselves to serving the creation of Allah solely for His sake and to work for the benefit of humanity according to the abilities He had granted them.

Explaining the condition relating to obedience, Huzoor said that after entering Bai'at, a person must accept the teachings and commandments of Islam wholeheartedly. This commitment also required obedience to Khilafat, as the institution of Khilafat continued the mission of the Promised Messiah in fulfilment of the promises of Allah the Almighty. Merely identifying oneself as an Ahmadi was not sufficient. One could fulfil the right of Bai'at only by acting upon its conditions and bringing about a genuine moral and spiritual transformation.

Turning to the first condition of Bai'at, Huzoor said that the Promised Messiah (may peace be on him) required every member of the Jamā'at to abstain from shirk until death. This condition, when properly understood and observed, protected a person from numerous other sins. The Promised Messiah had explained that the purpose of the advent of every Prophet was to deliver people from sin, create an aversion to wrongdoing and guide humanity back towards God so that human beings could fulfil the purpose for which they had been created.

Sin had many forms and branches. Even negligence towards one's spiritual responsibilities could lead a person away from Allah. As an unfortunate person continued to descend into sin, they became increasingly distant from God until their life became filled with spiritual anguish, hardship and darkness – a condition resembling hell. The true objective of human life was therefore to become wholly devoted to Allah and completely averse to sin. Huzoor emphasized that shirk was among the gravest of all sins and that believers must guard themselves against it throughout their lives.

Huzoor referred to the pledge taken by the Holy Prophet (may peace and blessings of Allah be on him) from his Companions at Aqaba. Hazrat Ubadah bin Samit (may Allah be pleased with him), who had participated in the Battle of Badr and was present at Aqaba, related that the Holy Prophet instructed the Companions to pledge that they would not associate anything with Allah, steal, commit adultery, make false accusations or disobey him in anything that was ma'ruf.

Explaining the meaning of ma'ruf, Huzoor said that it referred to whatever accorded with the Holy Quran and the teachings of the Holy Prophet. The same understanding had been presented by the Promised Messiah and his Khulafā. Thus, obedience in what was ma'ruf did not imply that some commands of a Prophet or Khalifa could be contrary to Islam; rather, their guidance was rooted in the Holy Quran and the practice of the Holy Prophet. The Holy Prophet had stated that whoever fulfilled the pledge would receive their reward from Allah. If a person committed one of the prohibited acts and was punished for it in this world, that punishment could serve as an expiation. If the wrongdoing remained concealed, the person's matter rested with Allah, Who could punish or forgive according to His wisdom.

Huzoor said that the conditions prescribed by the Promised Messiah reflected the same fundamental moral and spiritual requirements upon which the Holy Prophet had taken Bai'at. Members of the Jamā'at must therefore make every possible effort to avoid any action that violated their pledge and could attract the displeasure of Allah.

Huzoor cited a hadith narrated by Hazrat Zaid bin Khalid (may Allah be pleased with him) concerning an incident at Hudaibiyah. After rainfall during the night, the Holy Prophet (may peace and blessings of Allah be on him) led the morning prayer and asked his Companions whether they knew what their Lord had said.

The Holy Prophet explained that some of Allah's servants had entered

the morning as believers in Him, while others had rejected Him. Those who attributed the rain to the grace and mercy of Allah were believers in Him and rejected the supposed independent influence of the stars. Those who attributed it to a particular star had, in effect, believed in that star and rejected Allah.

Huzoor explained that this hadith illustrated how shirk could arise when a person regarded worldly causes as independent of Allah. Material means could be used, but a believer must recognize that their effectiveness and every resulting blessing ultimately came from God.

A person was not always aware of all their weaknesses and errors. Huzoor therefore urged the members of the Jamā'at to engage frequently in Istighfar and seek the protection and forgiveness of Allah.

Huzoor reminded the Jamā'at that Allah had promised the Promised Messiah (may peace be on him) victory. That victory would certainly come; however, anyone wishing to share in it had to purify themselves, proclaim the Unity of Allah and embody it through their conduct.

Referring to the guidance of Hazrat Muslih Mau'ūd (may Allah be pleased with him), Huzoor explained that no one could expect preferential treatment from Allah merely because they called themselves an Ahmadi. Relationship, lineage, or religious designation alone could not save anyone.

The son of Prophet Noah (may peace be on him) was not saved despite being the son of a Prophet. Likewise, the wife of Prophet Lot (may peace be on him) was not protected by her relationship with him when she aligned herself with the disbelievers. A person therefore became worthy of being called an Ahmadi only through faith, obedience and righteous action.

Huzoor also referred to the advice of Hazrat Luqman to his son: that he must never associate partners with Allah, for shirk constituted a grave injustice. Allah continually bestowed favors and

blessings upon human beings; to treat anyone else as equal to Him was therefore an immense act of ingratitude.

Huzoor explained that freedom from shirk did not consist merely of reciting La illaha illallah while remaining neglectful of its demands. Believers had to protect themselves from obvious, hidden, subtle and even subconscious forms of shirk.

He lamented that some Muslims professed the Unity of Allah but nevertheless bowed or prostrated at shrines and believed that the occupants of graves could independently fulfil their needs. Some clerics described the powers and miracles of saints in a manner that elevated them beyond their true station.

The Promised Messiah (may peace be on him) had been commissioned in this age to wage a spiritual Jihad against every form of shirk and establish a community dedicated to the worship of the One God.

Although Ahmadis did not engage in overt idol worship, Huzoor cautioned that they must still examine themselves for hidden forms of shirk. Excessive reliance upon one's wealth, intelligence, influence, employment, relationships or worldly resources could weaken one's dependence upon Allah.

Only by cleansing themselves of such hidden tendencies could Ahmadis fulfil the right of their Bai'at and become true helpers in the mission of the Promised Messiah.

Huzoor then addressed the requirement to abstain from disorder, lying and falsehood.

He referred to an incident from the life of the Promised Messiah (may peace be on him) involving legal proceedings connected with postal regulations. Although people commonly believed that they could not protect themselves in court without resorting to falsehood, the Promised Messiah spoke truthfully. He acknowledged what had occurred but made clear that he had neither intended to harm the postal service nor knowingly violated the law. Allah the Almighty protected his

honor, and he was acquitted.

Huzoor contrasted this example with the condition of the contemporary world, where individuals and institutions frequently regarded lying as essential to success. Falsehood could be found in international affairs, national politics, social relations and legal disputes. Lawyers and litigants sometimes participated in fabricated cases and misleading statements.

As a result, trust had deteriorated to such an extent that when someone spoke the truth, others still assumed that some element of deception must be hidden within their words.

Members of the Jamā'at were required to stand apart from this culture and establish the highest standards of honesty. Reliance upon falsehood revealed a failure to trust Allah, whereas a believer had confidence that truthfulness would ultimately attract His help and protection.

Continuing his guidance on spiritual reform, Huzoor cited the saying of the Holy Prophet (may peace and blessings of Allah be on him) concerning two phrases that were light upon the tongue, heavy in the divine balance and beloved to Allah. He drew attention to the importance of glorifying and praising Allah and urged the members of the Jamā'at to make His remembrance an enduring part of their lives.

Huzoor also instructed Ahmadis to give particular attention to invoking Darūd Sharif (Ṣalāt 'Alan-Nabi), salutations and blessings upon the Holy Prophet (may peace and blessings of Allah be on him). The increased remembrance of the Holy Prophet during the days of Jalsa should not end with the conclusion of the gathering; rather, it should become a permanent habit.

Referring to a hadith, Huzoor said that when a believer hears the muezzin calling the Adhan, they should repeat the words of the call and then invoke blessings upon the Holy Prophet. Whoever sent blessings upon him once would receive mercy from Allah tenfold.

Believers should also pray that

the Holy Prophet be granted the exalted station of wasilah in Paradise. The Holy Prophet had stated that whoever prayed for this would become deserving of his intercession.

Huzoor explained that by making Darūd a regular part of their lives, Ahmadis would strengthen their relationship with the Holy Prophet (may peace and blessings of Allah be on him) and fulfil an important aspect of their pledge.

Huzoor then emphasized the importance of Taubah, repentance and Istighfar, seeking the forgiveness and protection of Allah.

He referred to the saying of the Holy Prophet that whoever remained constant in seeking forgiveness would be granted a way out of every difficulty, relief from every hardship and provision from sources they could not have imagined.

When people requested prayers for relief from affliction, Huzoor said that he repeatedly advised them to recite Istighfar. The Promised Messiah had also prescribed Istighfar to those burdened by debt and to those praying for children.

Huzoor explained that Istighfar did not merely mean asking for past sins to be forgiven. It also involved seeking Allah's protection from the harmful consequences of previous sins and praying for the strength to remain safe from sin in the future. A person should pray not only for themselves but also for the spiritual protection of their progeny.

However, simply repeating the words of Istighfar without reflection was insufficient. It had to arise sincerely from the heart and be accompanied by a genuine determination to reform. Allah accepted the repentance of a person until the final stage of life approached, but no one knew when death would come. Repentance and reformation could therefore not be postponed.

Huzoor said that genuine attention towards Tahajjud could develop only when a person first became regular and conscientious in observing the five daily prayers.

He cited the saying of the Holy Prophet (may peace and blessings of Allah be on him) that abandoning prayer stood between a person and disbelief and shirk. A person who called themselves a Muslim but habitually neglected prayer placed themselves dangerously close to spiritual ruin.

Having pledged to struggle against shirk, members of the Jamā'at had to safeguard their prayers. Huzoor instructed men to establish congregational prayer in mosques and prayer centers so that the houses of Allah remained populated.

Parents were also responsible for developing within their children a love and appreciation for prayer. Children should not merely be instructed to pray; they should be helped to understand why prayer was necessary and how it established a living connection with Allah.

Referring to the teachings of the Promised Messiah, Huzoor explained that a person should not remain satisfied with the outward movements of prayer. Some people completed the formal prayer hurriedly, as though discharging an unwanted burden and then made lengthy supplications afterwards. The formal salat itself, however, was the highest form of prayer and had to be filled with heartfelt supplication.

Prayer should become a source of delight – more desirable to a believer than the finest food or drink. It was a right owed to Allah and had to be offered beautifully, attentively and with its proper etiquette. When a believer did justice to prayer, Allah beautified their entire life.

Turning to the rights of creation, Huzoor presented the teachings of the Promised Messiah (may peace be on him) concerning kindness, compassion and mutual love.

A true Jamā'at could not be composed of people who harmed one another, spoke ill of others, searched for their faults or treated the poor and weak with contempt. Gatherings of believers should instead strengthen unity and cultivate love, sympathy, mercy and mutual respect.

The Promised Messiah had observed that quarrels and grudges sometimes arose over the smallest matters. Opponents then seized upon these weaknesses, exaggerated them and used them to turn others against the Jamā'at. If Ahmadis removed their own internal weaknesses and raised their moral standards, opponents would be deprived of such opportunities.

Huzoor said that strengthening the Jamā'at required its members to increase in mutual love and compassion, overlook the faults of others and avoid harboring grudges.

A person could not be regarded as a true Muslim until they loved and sympathized with others as they did with themselves. The Promised Messiah (may peace be on him) had advised his followers to purify their hearts, show compassion to all humanity and wish no evil even for those who opposed them.

Instead of seeking revenge, believers should forgive. By showing mercy to those on earth, they became recipients of mercy from heaven.

Huzoor referred to the false allegation of attempted murder brought against the Promised Messiah (may peace be on him) in connection with Dr. Henry Martyn Clark.

When the allegation was proved false, the court permitted the Promised Messiah to pursue legal action against those responsible. Despite having opportunities to seek retribution, he declined to do so and demonstrated forgiveness and compassion towards his opponents.

Huzoor said that anyone who wished to establish peace in the world had to develop the same spirit of love, sympathy and forbearance. Ahmadis were required to live harmoniously not only among themselves but also with all humanity.

In his concluding remarks, Huzoor explained that if members of the Jamā'at fulfilled the conditions of Bai'at and brought about righteous changes within themselves, they would transform not only their own lives but also the wider society.

Through their conduct, they would spread the true message of Islam. Non-Ahmadis, non-Muslims and atheists would be compelled to recognize that Ahmadis sought both to establish the Unity of Allah and to uphold the highest moral values, thereby preventing humanity from falling into the depths of immorality and helping turn the world into an abode of peace.

In contrast, the forces of the Antichrist, or Dajjal, were striving to efface the name of Allah from the earth and spread disorder in every

direction. In such circumstances, the Jamā'at bore an immense responsibility to fulfil its pledge, resist these forces through faith, prayer and righteous conduct, and pray that Allah cause their schemes to fail.

Huzoor prayed that Allah the Almighty enable all Ahmadis to do justice to their Bai'at. He urged everyone to pray for the peace and security of Ahmadis throughout the world and for the peace and security of all Muslims.

He further prayed that every

Ahmadi might be enabled to establish the Unity of Allah and play a prominent role in spreading peace and security throughout the world.

Huzoor then called upon everyone to join him in silent prayer.

Following the prayer, Huzoor announced that the attendance at Jalsa Salana UK 2026 had reached over 51,000. In addition, over 16,000 people had participated virtually from 117 Jamā'at centers in 62 countries. (Al-Hakam Weekly, July 26, 2026)

Strengthen the Faith in the Modern Age

Hazrat Khalifatul-Masih V Addresses Lajna Imā'illāh at 60th Jalsa Salana UK

Huzoor (may Allah be his Helper) invited Secretary Umur-e-Ṭālibāt to announce the names of the Lajna students who achieved academic excellence over the year.

Huzoor said:

By the grace of Allah, a large number of women are attending the Jalsa, and this is evidence that Ahmadi women have a sincere inclination towards their faith. They desire to increase their religious knowledge, strive to attain the nearness of Allah, become those who seek His pleasure and fulfil their pledge of giving precedence to faith over worldly matters.

The Promised Messiah (may peace be on him) established the Jalsa to foster Zuhd and Taqwa (righteousness) and to raise moral standards to the highest level. We should fulfil our pledge of allegiance (Bai'at) by seeking the nearness of Allah the Almighty. These objectives are not to be pursued only during these few days; rather, they require continuous and lifelong effort.

Allah the Almighty sent the Promised Messiah in this age for the revival of the faith. This objective can only be fulfilled when we act upon the guidance he has given.

The Promised Messiah said that we should listen carefully to his words and that the words of those appointed by Allah should be listened to attentively. Only by

listening carefully to his words can the true purpose of Bai'at be attained. Failing to pay attention leads to very harmful consequences.

Only when both men and women increase their understanding of the faith can they reform their practical lives. If we merely take Bai'at and make no effort to increase our religious knowledge, we cannot achieve success and will gradually fall behind.

Those who raise objections against Islam present many arguments, and women also encounter such questions. If the Holy Quran is studied carefully, the answers to all these questions can be found within it.

Today, detailed explanations are also available and by studying them, many difficulties can be resolved. The Promised Messiah said that Allah the Almighty has bestowed upon the Holy Quran a unique intellectual character that is replete with every kind of proof. Allah the Almighty declares that the Quran is neither weak nor devoid of benefit. Its teachings are so comprehensive that no rival teaching can stand in comparison with them.

It is not sufficient merely to recite the Holy Quran; attention should also be given to studying its commentaries (Tafsir). Today, audio recordings of the Holy Quran and its commentaries are also available. Those who are unable to read should

listen to them.

Living in Western societies today, young girls often raise questions after hearing objections made against the Holy Quran. Although answers to such objections are given from time to time, you yourselves should also try to study the Holy Quran so that you can answer these objections independently. The Promised Messiah repeatedly advised those who were connected with him that Allah had established this Jamā'at to make divine truths manifest.

In this age, women should strive in the field of preaching just as men should, for this is the jihad of our time. Nowhere has the Holy Quran, Allah the Almighty, the Holy Prophet (may peace and blessings of Allah be on him) or the Promised Messiah (may peace be on him) stated that women should not participate in the work of preaching (Tabligh).

Women do take part in this field and should continue to acquire knowledge. The example of Hazrat 'Aisha (may Allah be pleased with her) is frequently cited. She explained and clarified the meanings of many Quranic verses and numerous Ahadith. Many matters became clear to us through her explanations.

Women should advance so greatly in knowledge and spirituality that they surpass even men. When this standard is achieved, they will

be able to provide the best possible moral and spiritual training for future generations.

The Promised Messiah said that *La illaha illallah* is such an exalted declaration that had the Jews and Christians been given and adhered to this very declaration, they would never have gone astray in matters of faith. If you wish to remain steadfast upon your religion, then reflect deeply upon it and strive to understand its true meaning.

Today, the attacks of Satan have become intense, continuous and relentless. Whether through the media, social media, print media or television, countless influences are diverting people's attention away from religion and drawing them towards Satan. Many new avenues have emerged that were previously unimaginable, all designed to divert people's attention away from faith.

In such circumstances, we should strive even more than before to attain the nearness of Allah, to walk upon His path, to study His Book – the Holy Quran and to accept the one whom He has sent.

Allah the Almighty has sent the Promised Messiah in this age for our training and guidance. We should study his teachings and pay careful attention to them.

The Promised Messiah (may peace be on him) said that your fundamental objective should be to establish the Unity of Allah (Tawhid). Develop the love of Allah within yourselves. Let it not remain a mere verbal claim; rather, remain constantly at the threshold of Allah and raise the standards of your worship. When you do so, love for Allah will naturally develop.

What does it mean to raise the standard of worship and to love Allah?

It means that the love of Allah should become dearer to you than every worldly relationship. Love Allah more than even your parents. When you attain this state, Allah the Almighty will guide you, deliver you from trials, accept your prayers, resolve your domestic difficulties and remove the worries you have regarding the upbringing of your children, because even under

ordinary circumstances you remain humble before Him out of love for Allah.

To fulfil the practical requirements of loving Allah means to act upon His commandments. In the Holy Quran, Allah the Almighty has given countless commandments, including instructions for women, guidance regarding modesty, directions concerning dress, the importance of increasing religious knowledge and the upbringing of children. Only when a person becomes a practical embodiment of all these teachings can it truly be said that they love Allah.

The Promised Messiah said that it is essential for a person to become righteous (*muttaqi*), for only the righteous are honored and esteemed in the sight of Allah the Almighty. This is an instruction that every member of the *Jamā'at* – both men and women – should always remember.

In worldly society, marriages are often based upon beauty, family background, wealth or social status. These are usually the factors that are considered when arranging marriages. Many people ask what qualities should be sought in a marriage proposal. The Holy Prophet (may peace and blessings of Allah be on him) and the Promised Messiah (may peace be on him) have clearly explained this. If successful marriages are desired, then both men and women must raise their standards of *taqwa*. We must fulfil our pledge of giving precedence to faith over worldly matters; only then will marriages be truly successful.

Everyone who has entered the *Ahmadiyya Muslim Jamā'at* must bring about a genuine transformation within themselves. Otherwise, merely claiming to have accepted the Promised Messiah is of no benefit.

If we fail to bring about spiritual, intellectual and moral reformation; if we do not treat others with kindness; if our morals are not such that people become distressed or fearful because of our behavior, then such *Bai'at* serves no purpose.

Each of us should examine ourselves and ask whether our

condition is such that, purely for the sake of Allah the Almighty, we strive to distance ourselves from every satanic whisper, every evil thought that displeases Allah and every action from which He has forbidden us. If this is not our condition, then true reformation cannot be achieved.

In that case, whether we belong to *Ahmadiyyat* or not becomes of no consequence. Nor should we complain that our prayers are not accepted or that we prayed for a particular purpose, but our supplication was not answered. Allah indeed accepts prayers, but before that, He requires us to reform our own condition and fulfil the pledge of *Bai'at* that we have made. Our very being should become entirely transformed, and we should no longer remain what we once were.

Those who are born *Ahmadis* but may have gone astray should, once they come to their senses and begin to use the intellect that Allah the Almighty has granted them, seek guidance from the Holy Quran and strive to act upon its teachings.

Allah the Almighty has not prohibited the acquisition of knowledge. The list of *Lajna* members that was read out also reflected the worldly education they have attained. However, we should not pursue knowledge that distances us from Allah, nor should we follow it.

Likewise, we must not adopt practices that lead us away from Allah, nor should we associate with environments that distance us from Him. This should be our mindset.

You should never think that by avoiding excessive association with worldly people, you will be deprived of certain opportunities. If you hold firmly to Allah, you will never see dark days; you will never become dependent upon anyone and even if the entire world becomes your enemy, it shall not concern you.

The Promised Messiah (may peace be on him) said that no one who holds firmly to Allah can ultimately suffer loss. Allah protects His true servants during times of hardship in such extraordinary ways that the world is left astonished. The example of Prophet Abraham (may

peace be on him) is that although his enemies cast him into the fire, Allah saved him. Likewise, Prophet Noah (may peace be on him) was saved from the flood.

These are not merely stories of the past. Allah is living today as well and, even today, He can manifest His signs of power. If today you establish a true relationship with Him and fulfil His rights, He will still show you manifestations of His power.

Many people write to Huzoor saying that they have prayed repeatedly, yet their prayers are not accepted. Prayers offered during times of hardship are, to a certain extent, appropriate. The anguish they contain is valuable, but whether Allah chooses to accept them rests with His wisdom.

However, one should pray before difficulties arise and establish a true relationship with Allah beforehand. It is then that Allah the Almighty accepts prayers. During times of hardship, it will be the prayers you offered in times of ease that will protect you. It should not be that you remember Allah only when you fall into difficulty.

Many of today's questions are of this nature. Such people should examine themselves and ask whether, during times of comfort, they prayed with the same sincerity and anguish that they now display in hardship. If they did not, then they have failed to fulfil their duty. Do not merely remember to seek your rights from Allah; rather, fulfil His rights as well.

Huzoor said that he had previously explained the rights of women, but women should also remember that they have many responsibilities to fulfil. Only when these responsibilities are discharged will their rights also be properly established.

The Promised Messiah said that you should reform your morals, control your tongue, treat everyone with gentleness and kindness, and even respond with gentleness to those who speak harshly. Avoid quarrels and disputes and avoid arrogance. When you act in this manner, Allah the Almighty will reward you by granting you, His

nearness.

Today, even within some homes, disagreements often arise between daughters-in-law and mothers-in-law. A minor grievance can quickly lead to the harshest words being spoken or to attempts to cause one another distress and suffering.

If this is our condition, it is not the conduct of a true believer. Such behavior neither leads to the nearness of Allah nor fulfils the pledge of Bai'at.

If one wishes to become a true Ahmadi and attain the nearness of Allah, then the standards of worship must be raised, moral conduct must be improved and practical conduct must be reformed. We should not become influenced merely because worldly people behave in a particular way. Rather, we are meant to reform them, guide them and bring them onto the right path. We are to help them attain the nearness of Allah and draw them towards faith.

Today, the world is increasingly distancing itself from religion, while atheism continues to spread. Through our actions, we must call the world towards Allah and make people realize that their survival lies in turning to Him. Otherwise, the world is moving towards immense destruction, although people fail to realize it. Gradually, it will either perish or face severe destruction beyond human imagination.

We have the responsibility of striving to save the world and we should make every possible effort to fulfil this duty.

The Promised Messiah said that it is not enough to profess faith with the tongue while failing to act upon it. The Jamā'at that Allah wishes to establish cannot remain alive without righteous deeds. This is a magnificent Jamā'at whose preparation began from the time of Prophet Adam (may peace be on him). There has been no prophet who did not foretell the coming of this Jamā'at. Therefore, value it and its true value lies in proving through your actions that you are the people of truth, whether you are a man or a woman, a child, a young person, or an elder.

You are the ones who must

nurture the coming generations, keep them attached to the Jamā'at and make them aware of the importance of fulfilling the pledge of Bai'at to the Promised Messiah (may peace be on him). They must understand what it means to give precedence to faith over worldly matters.

Therefore, do not become absorbed in worldly splendor and luxury. Instead, turn to Allah more than ever before. As we move further away from the time when the Promised Messiah (may peace be on him) was alive, our weaknesses continue to increase.

Today, the only way to remain close to Allah is to raise the standards of our worship and increase our religious knowledge, so that we can answer the questions of our children and future generations and also fulfil our responsibilities in the field of preaching.

Many children ask questions and parents should be able to answer them. This will only be possible when they increase their religious knowledge and act upon the commandments of Allah.

Do not become trapped in the deceptive schemes of the dajjal that seek to raise doubts about the rights of women in Islam. The rights that Islam has granted women have been given by no other religion and by no government. In this age, the True Servant of the Holy Prophet (may peace and blessings of Allah be on him), that is, the Promised Messiah (may peace be on him), has explained with complete clarity the rights of women, the status that Islam has granted them and the honorable position they occupy.

An Ahmadi Muslim woman should always remember that she is a follower of Islam, one who seeks a living relationship with Allah and a true servant of Islam. Therefore, she should strive earnestly to strengthen her relationship with Allah, increase her knowledge and reasoning so that she can silence the objections of critics, advance in the field of preaching and not only continue her own progress but also help future generations to advance.

Only then will we be able to play

our proper role in spreading the teachings of Islam to every corner of the world.

If you remain faithful to your pledge of Bai'at and act upon the advice of the Promised Messiah (may peace be on him), you will

secure your own future and also safeguard the religious and worldly well-being of your future generations. May Allah grant all of you the ability to do so.

Hazrat Khalifatul Masih V (may Allah be his Helper) then led

everyone in silent prayer, after which some choral poems were presented. Thereafter, Huzoor announced that the attendance of Lajna was 19,695. (Summary prepared by Al-Hakam, July 25, 2026)

International News of Ahmadiyya Muslim Community

Voice of Islam Radio UK Holds a Conference with External Guests



Voice of Islam Radio UK held its 10th anniversary external guests conference on June 7, 2026, at the Baitul Futuh Mosque Complex, under the theme “World Crisis and the Pathway to Peace.”

The event was attended by academics, media professionals, faith representatives, civic figures, and other external guests who have contributed to or participated in Voice of Islam Radio programs over the past decade. The conference also provided guests with an opportunity to visit the Baitul Futuh Mosque Complex and Voice of Islam studios.

Exhibitions were also arranged in Nasir Hall, including a Holy Quran exhibition by the True Islam team and a history exhibition by the UK History Department.

Raza Ahmed then delivered an introductory presentation on the Jamā'at and Voice of Islam Radio. He spoke about the beliefs of the Jamā'at, the claims of the Promised Messiah (may peace be on him) and the purpose behind the establishment of Voice of Islam Radio. A video presentation was also shown, featuring extracts from addresses of Hazrat Khalifatul Masih

V (may Allah be his Helper) on the subject of peace, justice and the responsibilities of nations in the modern age.

Two panel discussions were held during the evening. The first was titled “How are current global conflicts causing shifts in the world order?” and was hosted by Danayal Zia. The panelists were Dr. Francesco Rigoli, Reader and Associate Professor at City St. George's, University of London; Dr. Afzal Ashraf, Assistant Professor at Loughborough University; and Dr. Martin Farr, Senior Lecturer at Newcastle University. The discussion focused on current conflicts, changing global alliances, public anxiety, and the need for justice as a foundation for lasting peace.

The second panel discussion was titled “How does the media shape public opinion?” and was hosted by Dr. Hammad Khan. The panelists included Dr. Colin Alexander, Senior Lecturer in Political Communications at Nottingham Trent University; Mohammed Amin MBE, Co-Chair of the Muslim Jewish Forum of Greater

Manchester; Atif Rashid, Editor-in-Chief of the Analyst News; and Munir Odeh, Director of Production at MTA and Board Member of Voice of Islam Radio. The discussion addressed media responsibility, misinformation, public perception and the importance of balanced reporting.

Thereafter, an address was delivered by Rafiq Ahmad Hayat, Amir Ahmadiyya Jamā'at, UK. He spoke about the original purpose of Voice of Islam Radio and its role in promoting dialogue, understanding and the peaceful teachings of Islam. He also referred to the moral and social challenges facing the world and emphasized that true peace can only be achieved through justice, sincerity, and concern for the welfare of humanity.

The formal session concluded with silent prayer, followed by dinner and further informal discussions between guests, organizers, and members of the Jamā'at. The total attendance was 342, including 113 external guests. (Mujeeb Mirza, July 3, 2026)

Activities and News of the US Ahmadiyya Muslim Community

Majlis Ansarullah USA Announces “Al-Haj Rashid American Scholarship” to Support Students

The Al-Haj Rashid Ahmad American Scholarship Program is an initiative of Majlis Ansarullah USA designed to support students in their educational journey. Our mission is to help promising students achieve their academic goals and increase their connection with Jamā'at. This scholarship program is now live.

The application information is here: <https://ansarusa.org/services/al-haj-rashid-ahmad-american-scholarship> or <https://amanat.ansarusa.org/scholar/> (Mukhtar Ahmad Malhi, General Secretary USA Jamā'at)

God Blesses Kamran and Hira Gull with a Son

God blessed Kamran Kamran and Hira Gull of the Houston Chapter with a son, Mikhaal Ahmed Kamran, on July 10, 2026. May God make the child Qur'at-ul-Ain of their parents and may he grow up to be a healthy, happy, and righteous servant of God Almighty. (Aneelah Kauser, Houston Chapter)

The Ahmadiyya Muslim Community Lehigh Valley Celebrates 250th Anniversary of the US



The Billboard of the Ahmadiyya Muslim Community Connecticut Surpasses Seventeen Million Views from June 16, 2025 to June 14, 2026

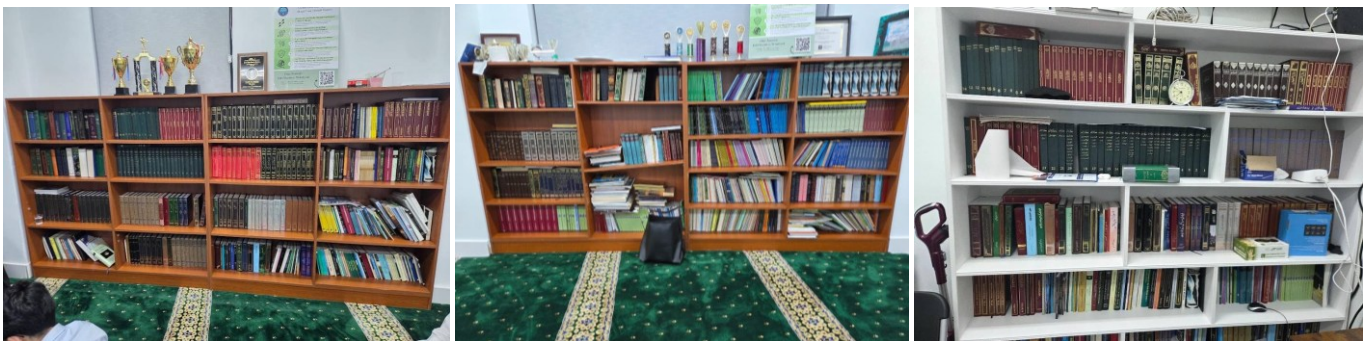
By the grace of Almighty Allah, our Connecticut Route 91 South billboard campaign surpassed 17 million views, delivering over 8.6 million additional impressions, more than double the contracted reach. Jazak Allah to all who supported this effort through your prayers, generosity, and dedication. May Allah accept this humble service, continue to multiply its blessings, and guide hearts toward Him, His Messenger, Prophet Muhammad (may of Allah be on him), the Promised Messiah (may peace be on him), and Khilafat. Ameen. (Report Saeed Mustafa Connecticut-CT)

The Ahmadiyya Muslim Community, New York, NY, Organizes a Get-Together



The Ahmadiyya Muslim Community, New York, NY, organized a nice breakfast on July 19, 2026. Mr. Naseem and Mr. Basharat prepared the breakfast. Ansar of the chapter participated in adopt a highway clean up part of Khidmat-e-Khalq activities in two locations where our Jamā'at is sponsoring. We also performed Waqar-e-Amal activities outside the house of the missionary in New York. Garbage outside our mosque was cleaned. Ansar New York participated in bike ride. (Shoeb Abulkalam New York, NY)

Libraries of the Ahmadiyya Muslim Community Brooklyn, New York



From left: (1) Main Library, (2) Lajna Library and (3) Library of Missionary

Main library has thirty-five different title-volume series, making up a total of about 177 books. Lajna Imā'illāh library has 460 books (different titles: 290). Besides, in the basement, there is a storage which has approximately sixty-five distinct multi-volume titles and 500 to 570 total books, leaflets, and stacked publications on shelves.

In the missionary's library, there are forty-one titles and a total of 142 books. (Abrar Hossain, Secretary, Publication)

Ahmadiyya Muslim Community Connecticut Holds Tabligh Events



Ahmadiyya Muslim Community Connecticut participated in two major community events during the first week of August 2026: the Puerto Rican Festival and National Night Out. More than 300 community members were directly engaged, with each receiving two to three Tabligh flyers. Members also wore Spanish-language T-shirts, providing additional visibility for our outreach efforts.



Governor Ned Lemont at our stall

Our missionary and the National Spanish Desk Head of the Tabligh Department were given the opportunity to address an audience of more than 2,000 people from the stage. We were also honored by visits to our Tabligh tent from Governor Ned Lamont, the Mayor, and several clergy members. As a result of these efforts, four Spanish-language Holy Qur'ans were sold, and several dozen books were distributed, including "The Life of Muhammad," "The Philosophy of the Teachings of Islam," and "World Crises and the Pathway to Peace."

These activities provided valuable opportunities to strengthen the brotherhood and spiritual well-being of members, and share the peaceful message of Islam with the wider community. (Saeed Mustafa, Publication Secretary)

Ahmadiyya Muslim Community North Jersey Holds the Holy Qur'ān Exhibition



Ahmadiyya Muslim Community North Jersey held the Holy Qur'an Exhibition. The theme was "Honoring men and women serving communities " on July 16, 2026, at Bait ul Wahid, Hawthorne, NJ. (Ahmad Waseem, Publication Secretary)

Ahmadiyya Muslim Community of Maryland Chapter Library

Ahmadiyya Muslim Community of Maryland chapter has a library at Bait-ur-Rahman mosque where there are around 1,600 books. (Mansoor Ahmad Nazir, Secretary Publication)



Mirza Muhammad Luqman of Portland, Oregon, USA passes away



It is with great sorrow that I am sharing the sad news of the passing of our dear and loving long-standing Jamā'at member Mirza Muhammad Luqman (PhD) of Portland, Oregon, USA, on August 4, 2026, after a brief illness at the age of 79. 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)]

Mirza Muhammad Luqman was the father of Missionary Yahya Luqman. He was born on November 19, 1946, in Tehal, Pakistan. He was the son of Mirza Muhammad Usman and Sakeena Usman, and the grandson of two Companions of the Promised Messiah (may peace be on him), Hazrat Haji Muhammad Din (Tehalvi and Darwesh Qadian) and Hazrat Hafiz Mohammad Ishaq (may Allah be pleased with them).

He was a dedicated servant of Allah Almighty and Jamā'at Ahmadiyya from his youth in Rabwah, Pakistan, where he served as the first Nazim Sui Gas Jalsa Salana and was instrumental in the creation of the roti plant, installation of the first audio speaker system in Masjid Aqsa Rabwah and the initial design of the first translation system for Jalsa Salana.

Upon migrating to the USA, he became a founding member of the Portland Jamā'at and served as Sadr on multiple occasions, along with many other responsibilities. He was punctual in his prayers, performing all five daily prayers at the Portland Rizwan Mosque, and was regular in Tahajjud.

Mirza Muhammad Luqman earned his Bachelor of Science from Ta'lim-ul-Islam College, Rabwah in 1969. He was enrolled with role number 1 in the first MSc Physics Class of TI College, Rabwah - graduating first class with a Master of Science in Physics in 1971. From 1973-1979, he was a Lecturer of Physics at TI College Rabwah, during which time he earned a scholarship to attend an Autumn Course on Physics of Oceans and Atmosphere in 1975 at the International Centre of Theoretical Physics in Trieste, Italy. He earned

another Master of Science followed by a PhD in Electrical Engineering from the University of Arkansas, before moving to Portland, Oregon, USA in 1986. He served as an Associate Professor of Electrical Engineering at the University of Portland from 1986-1992, before moving into the private sector as an expert in VLSI (Microchip) Design.

Mirza Muhammad Luqman had the privilege to work closely with and be mentored by many Jamā'at eminent elders and leaders in various Jamā'at responsibilities, including Hazrat Mirza Tahir Ahmad Khalifatul-Masih IV (may Allah shower His mercy on him), late Mir Daud Ahmad, late Dr. Naseer Khan, and late Chaudhry Hamidullah. He would often recount the lessons he learned from them and the importance of upholding Islamic values and Jamaat traditions and work ethic.

Dr Mirza Muhammad Luqman was a Musi. May Allah grant him the company of the righteous in Janat-ul-Firdaus. Ameen

He is survived by his wife of 56 years, Ameena Luqman, who has served as Sadr Lajna Portland, 6 children, and 12 grandchildren.

(Mukhtar Ahmad Malhi, General Secretary USA Jamā'at)

Ahmadiyya Muslim Community of South Virginia Chapter Organizes Book Stall



By the Grace of Allah, SVA had a successful Isha'at /Tabligh stall at the local Prince William County Fair on

August 7 (4 + hours) and August 8 (7+ hours). Jamā'at youth participated with enthusiasm.



Messiah has Come Message / Stall poster seen: 2,500

Flyers distributed: 1,000

Books distributed: Holy Quran: 11 (2 Spanish)

Philosophy of the Teachings of Islam: 30

World Crises and Pathway to Peace: 150

(Dr Naeem Ahmad, Secretary Publication SVA)

I shall give you a large party of Islam

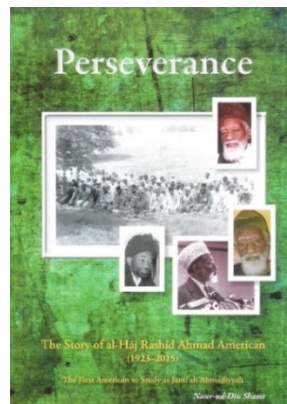
Revelation of *Hazrat* Mirza Ghulam Ahmad

Promised Messiah and Mahdi

May peace be upon him



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Remembering Hazrat Munshi Abdur Rahman of Kapurthala

One of the 313 Companions of Promised Messiah (Alaih-is-Salām)

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

Introduction:

The founder of the Ahmadiyya Muslim Community, Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi (may peace be on him), mentioned 313 of his companions of truth and loyalty in his books *Ā'ina-e-Kamālāt-e-Islām* (The Mirror of the Excellences of Islām) and *Supplement Anjām-e-Ātham* (The Death of Atham). He mentioned his companions in the following words of gratitude:

“At this juncture, I cannot proceed without mentioning and expressing gratitude for the fact that the grace and bounty of God Almighty has not left me alone. Those who build the bond of brotherhood with me and enter this movement, which God Almighty has established with His own hand, are adorned with the hues of love and loyalty in a wonderful manner. It was not through any effort of mine, but out of His own special favor that God Almighty gifted me these souls brimming with sincerity.” [Victory of Islam (English translation of Fath-e-Islam), p. 30, Islam International Publications, UK, Edition 2022]

Hazrat Munshi Abdur Rahman (may Allah be pleased with him) of Kapurthala was an early companion of the Promised Messiah and Mahdi, Hazrat Mirza Ghulam Ahmad (Alaih-is-Salām). According to Waseem Syed of California, Hazrat Munshi Abdur Rahman was the father of Hazrat Amtullah Begum (may Allah be pleased with her), who was my mother's grandmother. She was the mother of Syed Saeed Khalid of Sadar, Karachi, Pakistan.

Therefore, he was the great-grandfather of my deceased mother,

Syeda Bilquis Sadaqat Sami Jadran, wife of the deceased Mohammad Abdul Sami Jadran of Virginia. He is listed as number 52 in “*Ā'ina-e-Kamālāt-e-Islām*” and as number 10 in “*Supplement Anjām-e-Ātham*,” *Ruhani Khazā'in*, vol. 11, p. 325.

Early Life:

Hazrat Munshi Abdur Rahman of Kapurthala was born in 1839 AD. Initiation: March 23, 1889. Death: January 26, 1937. He was a resident of the town of Sarawah, District Meerut. His father's name was Sheikh Habib Ali, who was a police officer in District Buland Shahr. At a young age, he moved with his father to the State of Kapurthala and took up employment in the Revenue Department. He belonged to the Ahl-e-Hadith sect of Islam. According to the Bai'at initiation register, his initiation number is 59. At that time, he was in Kapurthala.

Taking Oath of Allegiance to the Promised Messiah:

The Promised Messiah (Alaih-is-Salām) published four volumes of *Barahin-e-Ahmadiyya* from 1880 to 1884. Anyone who read these books with a sincere and pure intention found the beauty of the true religion and the status of the Quran manifest, and became enamored with its author, Mirza Ghulam Ahmad of Qadian. Among those who were influenced was a venerable elder, Hazrat Munshi Abdur Rahman of Kapurthala. He was a resident of the town of Sarawah in the Meerut district of Uttar Pradesh and had moved to the state of Kapurthala with his father at a young age, where he took up employment. Upon studying *Barahin-e-Ahmadiyya*, he became a believer in the Promised Messiah. It stated that anyone who wishes to take Bai'at should do so after performing the prayer of Istikhara, as long as they are aware of it; if they know they should come. I, the humble one, performed the Sunnah prayer of Istikhara that

night and prayed, then went to sleep. In my dream, I heard a voice saying, “Abdur Rahman, come.”

I set out for Ludhiana early in the morning. When the announcement for initiation was made, I proceeded to Ludhiana to take the oath of allegiance, and I became part of the first initiation on March 23, 1889, in Ludhiana. (Adapted from *Al-Fazl*, October 6, 2001, p. 3)

Devotion and Prayers:

I am sharing about Hazrat Munshi Abdur Rahman's amazing personality based on what is written in *Ashab-e-Ahmad*, vol. 4, about him.

“Munshi Abdur Rahman (may Allah be pleased with him) was always committed to fasting and prayer, including the Tahajjud prayer. This practice continued even in his old age. He would perform the five daily prayers in congregation at the mosque, and he never saw him miss a congregational prayer. The remembrance of God was evident on his face. Simplicity and humility were his natural traits. He also published a *Risala* (pamphlet) in response to the objections of a local scholar. The title of the *Risala* was “Abdur Rahman in Response to the Objections of the Qadiani Messiah.” The objections were thoroughly addressed, and it contained many intriguing points and insights. Ultimately, Mr. Munshi migrated to Qadian and passed away around the age of one hundred years. He is buried in the *Bahishti Maqbarah*.” (Retrieved from *Ashab-e-Ahmad*, vol. 4, p. 21-22.)

Honesty and Integrity During Military Service:

Munshi Abdur Rahman served for fifty-five years. During that time, it depended on the discretion of the senior officer whether to continue the employment of a suitable and capable person even after the

pension entitlement. He was the supervisor of the Military Department for a long time. There were accounts worth millions of rupees. Many commanders-in-chief came and went, and all appreciated his integrity and service. After fifty-five years, when he retired, there was no balance remaining in his accounts. Although the position of supervisor is a very difficult and complex matter in terms of accounts, few individuals emerge unscathed from the intricacies of accounting, but his demeanor was such that his integrity is also evident from the following two incidents, as well as how meticulously he walked the paths of piety.

First: After receiving his pension, he reassessed his service and realized that he had occasionally given some paper, pen, ink, or pencil from the government stationery to poor students or certain friends. The matter was that the students, children, or friends from the neighborhood would come to him.

They would ask for something, and out of consideration, he would give it. This was a very insignificant matter, and over several years, it would not have been worth more than five to seven rupees. However, he realized that he did not actually have the right to do so. Therefore, he wrote to the Prime Minister of Kapurthala that he had occasionally used stationery in this manner and requested forgiveness from him as the President of the State so that he could avoid accountability before God Almighty. The President of the State overlooked this.

Secondly, he grew old. He had a habit of writing a daily journal. He wanted to check whether he owed anyone any debts. While reviewing the journal, he found an entry from

about forty years ago, indicating that Hazrat Munshi Abdur Rahman (may Allah be pleased with him) had engaged in a minor business with a non-Ahmadi. According to the accounts, approximately 40 rupees were owed to the clerk from the profits. He sent this amount to the rightful owner via money order to also obtain a receipt. This person lived in Kapurthala and was named Ajab Khan. After receiving the money order, he went to his mosque and told the people that while they speak ill of Ahmadi, they should show some examples; this was an incident from forty years ago, and he himself did not even remember that he owed him any amount. In short, his action is an embodiment of the saying, “Hold yourselves accountable before you are held accountable.”

Settling in Qadian and Death:

Abdur Rahman received a pension in 1919 and settled in Qadian. During this period, Hazrat Munshi Fayyaz Ali (may Allah be pleased with him) of Kapurthala retired from the department of engineering and went to the Meerut district. Both had studied together in childhood. There was no familial relationship, but due to living in the same place, we were friendly. Hazrat Munshi Abdur Rahman had called him from Sarawah and arranged for his employment. He gave half of his house to Hazrat Munshi Fayyaz Ali. As far as religious friendship is concerned, in 1919, when I was retired and came to Qadian, both of their desires to live together (or nearby) became a divine arrangement. Both joined in the system of Wasiyyat. Hazrat Munshi Fayyaz Ali passed away in Delhi and was buried in the Bahishtī Maqbarah.

Hazrat Munshi Abdur Rahman passed away on 26 January 1937, in Qadian at the age of nearly one hundred years and was buried in the Bahishtī Maqbarah. Thus, both friends, residents of Sarawah, worked together in one place. They took Bai'at around the same year and, according to Nizam-e-Wasiyyat, were buried in the same place in the Bahishtī Maqbarah.

Hazrat Munshi Abdur Rahman Mentioned in Jamā'at Books:

1. *Izāla-e-Auhām, Ruhani Khazā'in, vol. 3*
2. *Āsmānī Faiṣlah, Ruhani Khazā'in, vol. 2*
3. *Ā'ina-e-Kamālāt-e-Islām, Ruhani Khazā'in, vol. 5*
4. *Toḥfa-e-Qaisariyyah, Ruhani Khazā'in, vol. 12*
5. *Sirāj-e-Munīr, Ruhani Khazā'in, vol. 12*
6. *Kitāb-ul-Bariyyah, Ruhani Khazā'in, vol. 13*
7. *Various volumes of Malfūzāt*
8. *Register of Bai'at, vol. 1, p. 246 (New Edition)*
9. *Tarikh-e-Ahmadiyyat, vol. 8, p. 434*
10. *Article by Hazrat Munshi Fayyaz Ali of Kapurthala, published in Daily Al-Fazl Rabwah, October 6, 2001*
11. *Article in Monthly Ansarullah, 1978*
12. *Ashab-e-Ahmad, vol. 4*
13. *Register of Narrations of Sahaba, vol. 1, Narrations of Munshi Abdur Rahman of Kapurthala."*
14. *Retrieved from 'Teen Sau Taira Ashab Sidq-o-Safa, by Nasrullah Khan Nasir and Asim Jamali, pp. 36-37)."*

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.

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 Khārijīyya 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-Sihat	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‘āt (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

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 الخلافۃ
RK9.1 N/A	انوارِ اسلام
RK9.2 Favours of the Gracious God	مِثْلِ الرَّحْمٰن
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	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	موابہٴ 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