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On Financial Sacrifice

United States of America

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

a.s./a: 'Alaih-is-Salām

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

r.h.: Rahimahullāhu Ta'ālā  
(may Allah shower His mercy on him)

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

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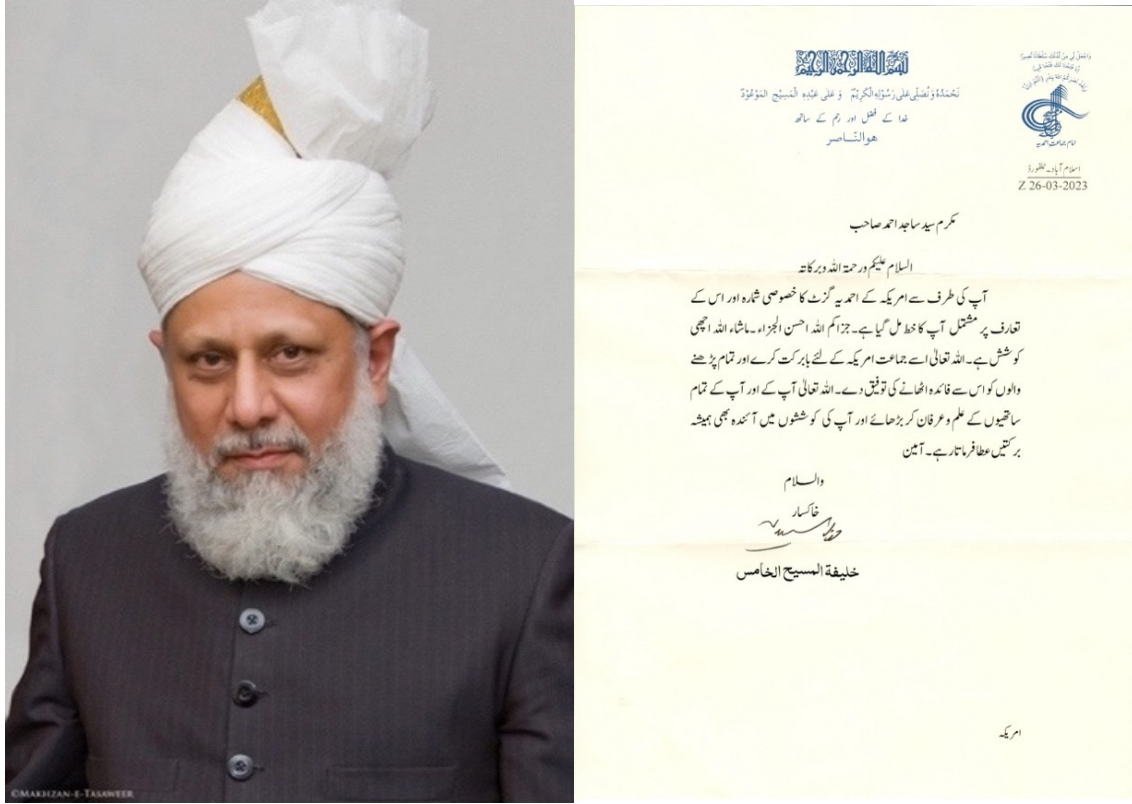
Verse numbers in the references from the Holy Quran count Tasmia at the beginning of a chapter as the first verse.

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# The letter of Hazrat Khalifatul-Masih V, may Allah be his Helper, on the special edition of the Ahmadiyya Gazette, USA



Islamabad-Tilford  
Z 26-03-2023

Respected Syed Sajid Ahmad Sahib  
As-Salāmu 'Alaikum Wa Rahmatullāh Wa Barakātuhū

I received your letter comprising a special edition of the Ahmadiyya Gazette, USA, and its introduction. Jazākumullāh Ahsanuljaza. It is a good attempt. Mā-Shā'-Allāh. God may bless it for the Jamā'at Ahmadiyya America and enable all the readers to benefit from it. May Allah increase the knowledge and wisdom of your colleagues and always bless your efforts in the future. Amen.

Was-Salām

Humble  
Signature Mirza Masroor Ahmad  
Khalifatul-Masih V

Note: The English translation of the above letter of Hazrat Khalifatul-Masih V in Urdu was done by the editor of Ahmadiyya Gazette, USA.

Guidance from the Holy Quran

# Spending in the way of Allah



# لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ ۚ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٩٣﴾

Never shall you attain to righteousness unless you spend out of that which you love; and whatever you spend, Allah surely knows it well. (3[Aal-e-`Imran]: 93) [English translation of the Holy Qur`ān by Maulawi Sher Ali]

## Commentary on (3[Aal-e-`Imran]: 93)

Since the word الْبِرَّ means, goodness or righteousness of high order or excellence of morals, the verse purports to say that though God is cognizant of, and suitably rewards, each and everything that one spends in the cause of Allah, yet the goodness of a high order, most acceptable in His sight, can be achieved only by spending out of things, be they material or otherwise, which one loves most for the obvious reason that such spending involves the greatest sacrifice.

In the preceding verse it is said, there shall not be accepted from anyone of them even an earth full of gold, though he offers it in ransom. From this, some people might conclude that spending on the cause of God was of no use. To remove this possible misunderstanding, it is pointed out here that spending in the cause of God is a highly meritorious act, and spending what is best naturally brings the highest good. The preceding verse refers only to such disbelievers as die in their disbelief.

The verse may be interpreted in three ways:

- (1) If الْبِرَّ is taken to mean true faith, the verse would mean that as disbelievers think more of their worldly interests than of God, they are unable to recognize the truth of Islam. Thus, the verse signifies that in order to attain true faith, which is the essence of all righteousness and the highest form of good, one must be prepared to sacrifice everything that one holds dear.
- (2) If البر is taken in the sense of the goodness of a high order, the verse would mean that though whatever is spent in the cause of God is an act of righteousness, yet the highest stage of righteousness can be attained only by spending in the way of God that which one loves best.
- (3) If, however, the word الْبِرَّ is taken to mean high morals, the verse would signify that high morals cannot be attained without inculcating a true spirit of sacrifice.

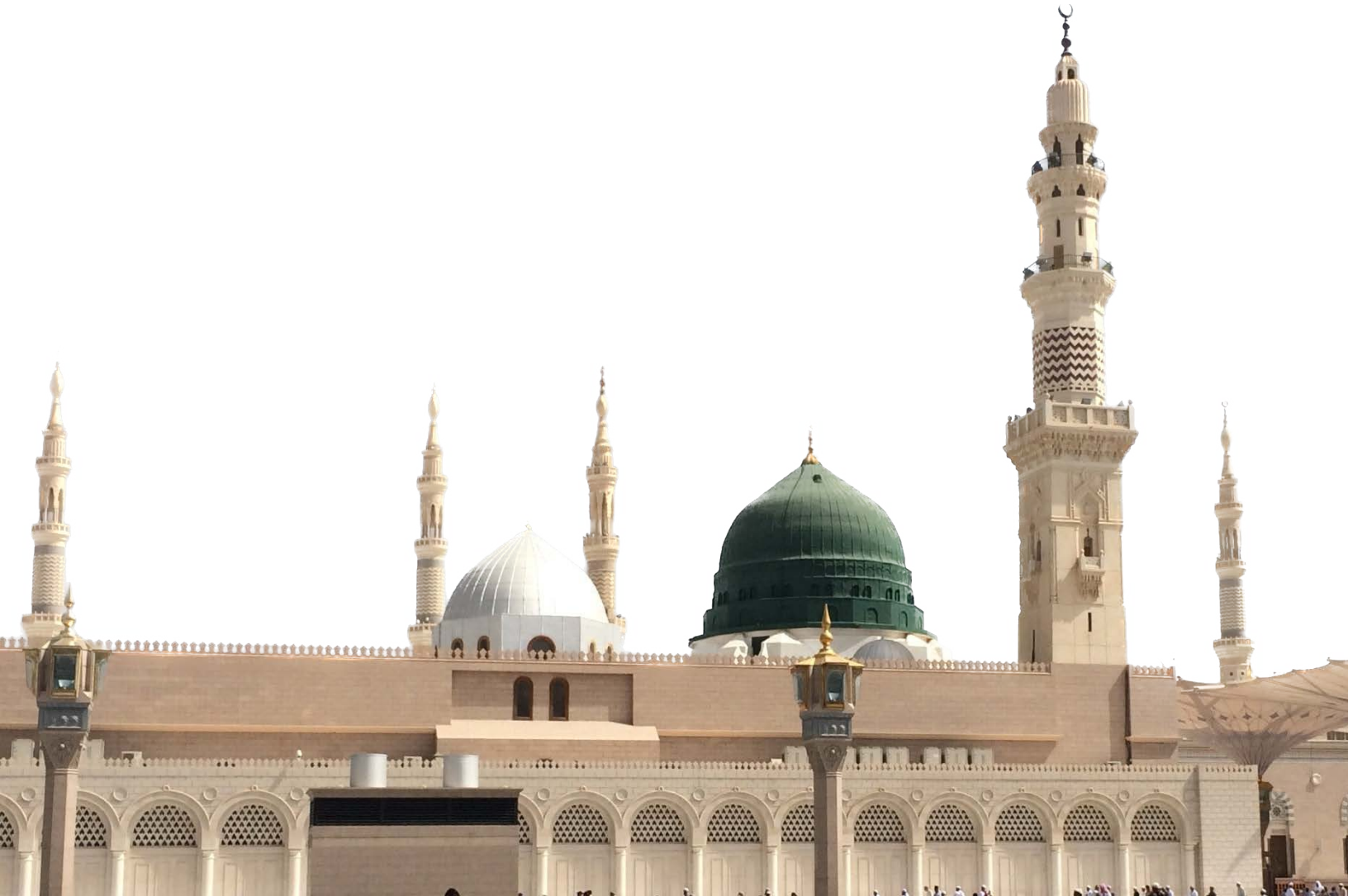
It is on record in the Hadith that when this verse was revealed, Abu Talhah, a Companion of the Holy Prophet, stood up and addressing him said, “O Messenger of God, my garden known as Bi`r Rauha` (this garden was situated opposite to the Mosque at Medina) is to me the dearest of my property and I hereby give it in charity” (Bukhari, Chapter. on Tafsir). This illustrates how the early converts to Islam strove to practice the highest good as the Quran enjoined upon them. [The Holy Qur`ān with English Translation and Commentary (a.k.a. Five-Volume Commentary), Commentary on (3[Aal-e-`Imran]: 93)]

Guidance from the Holy Prophet

# On spending in the way of Allah

عَنْ ابْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ رَجُلٍ آتَاهُ اللَّهُ مَالًا فَاسْلَطَهُ عَلَى هَلَكْتِهِ فِي الْحَقِّ وَرَجُلٍ آتَاهُ اللَّهُ الْحِكْمَةَ فَهُوَ يَقْضِي بِهَا وَيَعْلَمُهَا

Ibn Mau'ud relates that the Holy Prophet said: Only two persons are worthy of being envied; a person upon whom Allah bestows riches and gives him the power to spend in a righteous cause; and a person upon whom Allah bestows wisdom by which he judges and which he teaches. (Bukhari and Muslim) [Gardens of the Righteous (Riyadh as-Salihin of Imam Nawawi), translated from Arabic by Muhammad Zafrulla Khan, p. 116]



Guidance from the Promised Messiah, peace be on him

# Call for financial sacrifice



O ye Islam's people of means—behold! I deliver this message to you that you should support this reform initiative that has proceeded forth from God Almighty with all your heart, full attention, and complete sincerity; and you should promptly discharge your duty to serve, acknowledging all of its aspects with reverence. The individual who desires to donate a certain amount monthly according to his means should submit his monthly contribution on his own with due concern, considering it to be akin to an obligatory duty and mandatory debt. Deeming this obligation as an offering purely for the sake of Allah, he should not allow any delay or dereliction in its discharge. The individual who desires to render assistance by contributing a lump sum may do so in this very manner, but keep in mind that the true objective—upon the basis of which it is hoped that this movement will continue to function without interruption—is this very arrangement in which the true well-wishers of the Faith make it incumbent upon themselves to make regular monthly contributions of such sums which they can easily afford according to their means and capabilities, barring any unforeseen obstacle. Certainly, he who has been granted the means and an open heart by Allah, the Lord of Glory, can help beyond his monthly contributions by donating a lump sum commensurate to the extent of his magnanimity and the measure of his means.

My dear friends! My beloved ones! The flourishing branches of the tree of my existence! [You] who are entered into the Bai'at of my movement through the mercy of God Almighty which is upon you, and are sacrificing your life, your comfort, and your wealth in this cause! Although I know that you will consider it your blessing to comply with whatever I say—not hesitating up to your fullest capacity—I cannot verbally impose any fixed obligation upon you for this service, such that your services proceed not out of the compulsion of my directive, but out of your own free will. (The victory of Islam (Fath-e-Islam), third edition 2022, Islam International Publications, UK, pp. 28-29)





# Summary of Friday Sermons of Hazrat Khalīfatul-Masīh V August 2023

May Allah support him with His mighty help

**4 August 2023**

Hazrat Khalīfatul-Masīh V (may Allah be his Helper) said that all praise belongs to Allah, that last weekend, by the grace of Allah the Almighty, the Annual Convention UK was held successfully. The attendance was much greater than in previous years. No matter how much we thank Allah, it is not enough, for He greatly blessed this Convention, and this was felt by all, by Ahmadis and non-Ahmadi guests alike. We are weak; it is only through the blessings of Allah that we are able to do anything, and this Community is showered by the blessings of Allah the Almighty in a manner that is best described as: “And if you try to count the favors of Allah, you will not be able to number them. Surely Allah is Most Forgiving, Merciful.” (The Holy Qur’an 16:19)

**11 August 2023**

Hazrat Khalīfatul-Masīh V (may Allah be his Helper) continued describing the blessings of Allah on the Jamā‘at during the Annual Convention UK this year. He gave a few examples of pious souls being drawn toward true Islam. The true Islamic teachings are changing the minds of non-Muslims. The Ahmadis in Pakistan are banned from reading or even listening to the Holy Qur’an, yet it is by conveying this very Book that the Community is spreading the message of Islam throughout the world. In the Philippines, 139 people accepted Ahmadiyyat, including a school principal and four Imams of a mosque. One of the Imams said that now his mosque belonged to the Ahmadiyya Muslim Community

18 August 2023

Hazrat Khalifatul-Masih V (may Allah be his Helper) reminded the responsibilities of the office holders of the Ahmadiyya Muslims in Islam. He recited from the Holy Quran: “Verily, Allah commands you to make over the trusts to those entitled to them.” (4: 59) It is narrated in a Hadith that any position in which one is entrusted to see matters pertaining to others is a trust. Thus, in this way, within the system of the Jama’at, any position or service to which a person is appointed is a trust. Office bearers are appointed at every level, whether locally, regionally, nationally, at the local Centre, or the auxiliaries. Generally, these officeholders are selected based on an election. Hence, it is commanded to select those who, in the people’s view, are worthy of holding that office or position. Only those should be selected who are worthy of that position. We should strive to select the best among us. Every person should have the passion and zeal to serve the Jamā‘at of the Promised Messiah. The auxiliary organizations will have to become active at every level. Sometimes complaints are received about the conduct of the Presidents of Lajna, especially with new converts. Rather than drawing them nearer, they are causing them to move further away. Leaders are those who serve others.

25 August 2023

Hazrat Khalifatul-Masih V (may Allah be his Helper) said that Allah the Almighty accepts the repentance of His servants, on the condition that it is true repentance and not just the mere utterance of words. Allah the Almighty states in the Holy Qur’ān: ‘They would have surely found Allah Oft-Returning with compassion and Merciful.’ (The Holy Qur’an, 4:65) The condition of this is that one truly seeks forgiveness and repents. It is recorded that the Holy Prophet (may peace and blessings of Allah be on him) once said that for one who truly repents, it is as if they never erred in the first place. One becomes safe from the ill effects of wrongdoing. Then the Holy Prophet (may peace and blessings of Allah be on him) cited the following verse: ‘Allah loves those who turn to Him and loves those who keep themselves clean’ (The Holy Qur’an, 2:223)

Hazrat Khalifatul-Masih V (may Allah be his Helper) mentioned two Ahmadis of the Ahmadiyya Muslim Community USA and he shall lead the funeral prayers for them. First is Ansa Begum daughter of Mir Muhammad Ishaq and second is Nasir Ahmad Qureshi of Detroit.

The full original text of Friday Sermons by the Caliphs of Ahmadiyya Islam is available in print in Al-Fazl International, Al-Fazl Rabwah, and Badr. These publications are also available online at [alislam.org](http://alislam.org) under periodicals. Translations and summaries of Friday Sermons are available in various languages on [alislam.org](http://alislam.org) under Friday Sermons. Weekly Al-Fazl International (Urdu) can be subscribed to at [amibookstore.us](http://amibookstore.us).

# Khilafat News



# Leaving Allah leads to Satan's grasp

Hazrat Khalifatul-Masih V stressed to adopt Taqwa at the inaugural address of Jalsa Salana, UK



Hazrat Khalifatul Masih V (may Allah be his Helper) hoisted the Liwa-e-Ahmadiyyat on Friday afternoon of 28 July 2023 and then formally opened the first session of the Jalsa Salana, UK.

In his inaugural address, Hazrat Khalifatul-Masih V explained that a grand purpose of Jalsa Salana is that the attendees can attain Taqwa and righteousness, after which they will attain closeness to Allah, traverse His path, and ultimately be diligent in His worship. The Promised Messiah (may peace be on him) did not merely tell his community members to attain Taqwa; with great fervor and pain, he showed them the paths of attaining Taqwa in accordance with the Holy Qur'an and the Holy Prophet (may peace and blessings of Allah be on him). The Promised Messiah (may peace be on him) would always say that if the root of Taqwa was present in someone, they had everything.

In one instance, the Promised Messiah (peace be on him) said that for the betterment of the Jamā'at, it is essential that they are informed and explained about taqwa, as every intelligent person understands that without Taqwa, Allah cannot be pleased. Allah states:

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ

Verily, Allah is with those who are righteous and those who do good. (16[an-Nahl]: 129)

A righteous person fears Allah, always wants His pleasure, and hopes that Allah becomes his Shield and Protector. This is the definition of a Muttaqi (righteous person) that we should keep in mind. The next stage is that of a Mohsin, who brings others to Allah's path as well. Therefore, a believer should be a Muttaqi as well as a Mohsin. By possessing both of these qualities, one can help humanity at large.

True believers should therefore not be content with one stage; rather, they should ponder over how they can enter these ranks.



The Promised Messiah (may peace be on him) also said that Taqwa is to stay away from minute evils. One is not a Muttaqi if they merely stay away from the very basics, such as stealing or looting. Staying away from these ills is not a great feat; rather, true goodness is that one helps Allah’s creation and is ready to give his life for the cause of Allah.

The Promised Messiah (may peace be on him) said that merely staying away from the ill is not goodness in itself unless one also helps and serves Allah’s creation. There are many who stay away from sin, but they do not attain any significant spiritual status. An example of true Taqwa is like cleaning a dish and putting high-quality food inside it. In this way, Taqwa is like cleaning the dish of Nafs–e–Ammarah but cleaning is not enough; the dish then needs to be filled with spiritual nourishment.

The Promised Messiah (may peace be on him) spoke of three stages of the soul: Nafs-e-Ammarah (where the soul is under the control of Satan and is at the lowest stage of a spiritual condition), the second stage is Nafs-e-Lawwamah, and the third is Nafs-e-Mutmainnah. The Promised Messiah said everyone should escape Nafs-e-Ammarah and then strive in the path of Allah, after which Nafs-e-Lawwamah starts. In this condition, the soul strives to escape the shackles of Satan and is in constant battle. At times, the soul slips, and Satan influences it, and at other times, the soul overcomes Satan. The Promised Messiah said such a person is in a state of battle and requires the help of Allah. They should always seek Allah’s forgiveness and continue to strive for betterment. In the end, Allah enables them to escape Nafs–e–Lawwamah and enter the ultimate stage of Nafs-e-Mutamaina. In this, they now truly believe in Allah and are sure that “Allah does indeed exist.” They have complete belief in Allah and can carry out deeds that are of the highest standard.

The Promised Messiah (may peace be on him) states: “True fear of Allah demands that a person examine the degree to which his words and actions accord with one another. A person whose words and actions are at odds with one another should know that they shall incur the wrath of Allah. If one’s heart is impure, it will never find favor in the sight of God no matter how pure one’s words may be; in fact, this arouses the wrath of God. My community ought to realize that they have come to me so that I may sow the seed which transforms them into a fruitful tree. So, everyone ought to examine themselves to become cognizant of their inner and outward state. If God forbid, the hearts of my followers are not in harmony with their words, they shall not be met with a blessed end. Allah the Exalted does not care for a community with hollow hearts who make empty claims, for He is Self-Sufficient. The victory at Badr had already been prophesied and there was every reason to believe that the

Muslims would triumph. But the Holy Prophet, peace and blessings of Allah be upon him, continued to weep and pray to his Lord. Hazrat Abu Bakr Siddiq (Allah be pleased with him) inquired as to the need for such fervent supplication when victory had already been promised. The Holy Prophet, peace and blessings of Allah be upon him, said, “God is Self-Sufficient.” That is to say, perhaps hidden conditions lay beneath the surface of this divine promise.” (Malfūzāt, vol. 1, p. 10)

Hazrat Khalifatul-Masih said we should all introspect and see how much we are striving to attain these levels of Taqwa.

Another trait of a belief is that they live a simple life, remain humble and remain away from anger which then gives birth to arrogance. The Promised Messiah (may peace be on him) exhorted that he did not wish for any of his Jamā‘at members to look down upon others. Allah truly knows who was high in rank. (Adapted from Al-Hakam. It is advised to listen to the complete address)

# How Islam empowers the poor and needy?

## Hazrat Khalifatul-Masih V addresses the concluding session of Jalsa Salana, UK

After the recitation from the Holy Qur’ān, a group from Kababir Jamā‘at presented an Arabic Qaseedah and Urdu poem of the Promised Messiah (may peace be on him).

Then, Secretary Ta’lim UK was called to read out the names of Ahmadi students who had achieved academic excellence over the year. Rafiq Ahmad Hayat, Amir Jamā‘at UK, introduced the recipient of the 2023 Ahmadiyya Muslim Prize for the Advancement of Peace, Mr. David Spurdle. Joel Turenne, Advocate and Director, of Judiciary Affairs at the Religious Ministry in Haiti, presented a plaque to Hazrat Khalifatul-Masih. A special message from King Charles to the attendees of Jalsa Salana UK 2023 was then read out by Amir UK. Afterward, Hazrat Khalifatul-Masih V (may Allah be his Helper) delivered the concluding address of Jalsa Salana UK 2023.

Hazrat Khalifatul-Masih V (may Allah be his Helper) said that Islam is a religion that lays out in great detail the rights of everyone in society. The explanation of this is found in the Holy Quran and Aḥādīth, and in this age, the Promised Messiah (may peace be on him) further explained these rights. Islam’s teachings are so beautiful that if followed, they can bring solutions to all the problems in the world. Khalifatul-Masih V said that in 2022, he laid out some of the rights that Islam gave to women. After this, he received many letters, including those from non-Muslims, expressing their astonishment upon learning of these facts and the extent of rights Islam grants to women. Khalifatul-Masih V said that all Ahmadi Muslims should present Islam’s teaching in front of non-Muslims without hesitation or insecurity. Islam’s teachings are for all ages and do not change with each era. Worldly governments establish laws, however, with the passage of time, people realize those laws are not perfect and have many flaws. Thus, they begin to raise their voices against those laws. This is not the case with the laws of Islam. Khalifatul-Masih V said these rights can only be truly established when mankind realizes that there is a Higher Power Who is watching over every act of ours and that we are answerable to Him. The rights of Islam can only be established when humanity also believes in Allah and that if they opposed him, then they could be punished. Khalifatul-Masih V read the following verse of the Holy Quran in this regard: “The alms are only for the poor and the needy, and for those employed in connection therewith, and for those whose hearts are to be reconciled, and

for the [freeing of slaves], and those in debt, and for the cause of Allah, and the wayfarer — an ordinance from Allah. And Allah is All-Knowing, Wise.” (9[at-Taubah]: 60]

In this verse, Allah has spoken about all those who are in need within society. The verse makes it clear that the government must ensure the needs of these people are met, without them asking; even prisoners should be spent on. Hazrat Khalifatul-Masih V (may Allah be his Helper) said that the Jamā‘at was paying attention to this matter and was helping prisoners, who, in turn, are beginning to turn towards Islam Ahmadiyyat.

Another verse read out by Khalifatul-Masih V was: “These spoils are for the poor Refugees who have been driven out from their homes and their possessions while seeking grace from Allah and [His] pleasure, and helping Allah and His Messenger. These it is who are true [in their faith].” (59[al-Hashr]: 59)

Khalifatul-Masih V narrated some incidents from the time of the Holy Prophet (may peace and blessings of Allah be on him), to show how he laid out and established the rights of the needy and destitute.

Hazrat Muslih-e-Mau‘ud also said: “When the Islamic government obtained wealth, it created the infrastructure for the food and clothing of every person. It was in the era of Hazrat ‘Umar (Allah be pleased with him) when the system was complete, at which time, according to the teachings of Islam, the food and clothing of every person was the responsibility of the government, and it carried out this duty with great care. This was the reason why Hazrat ‘Umar initiated the practice of taking a census and opening registries wherein everyone’s names would be entered.

Hazrat Muslih Mau‘ud (Allah be pleased with him) said: “It is Islam alone that has established the rights of every person. According to Islam, every person’s sustenance, lodging and clothing is the responsibility of the government, and Islam was the very first to establish this principle.

Now, other governments are also following suit, but not to the full extent. Insurance is still bought and family pensions are given out, but the principle of the government being responsible for the sustenance and clothing of young and old was not presented by any religion before Islam. Worldly governments take censuses to collect taxes or for military conscription; so that if the need arises, they may know how many youths will be available to them.

“However, the very first census taken by Islam during the era of Hazrat Umar was to provide food and clothing, not to impose taxes or to find out how many youths could be available for the army when needed. That census was solely conducted so that every person could be provided food and clothing.

“There is no doubt that a census was also conducted during the time of the Holy Prophet (may peace and blessings of Allah be on him), but at the time, the Muslims did not hold governance, thus the purpose of that census was only to determine the number of Muslims. The first census taken by an Islamic government was during the era of Hazrat ‘Umar and was conducted so that every person could be provided food and clothing.

This is a matter of vital importance, which can establish peace in the entire world. It is said that one ought to submit a request [for rations etc.] and it will be evaluated [by the government]; however, not everyone’s sense of honor will permit them to submit such a request that would then be evaluated. Thus, Islam established the principle that the responsibility of providing food and clothing lies upon the government which will be provided to the rich and poor alike; even if they are millionaires and even if they decide to pass it on to someone else. This is so that nobody is made to feel as if they are inferior.

Hazrat Khalifatul-Masih said many world governments today were following this way of Islam, however, today, it is unfortunate that Muslim states themselves (save a few) are not giving these rights Islam teaches to

give. If they give these rights, the problems Muslim countries face will drastically change for the better.

Hazrat Khalifatul Masih V (may Allah be his Helper) quoted the Promised Messiah (may peace be on him) who said: “Virtue is a ladder that lifts one towards Islam and God. But remember, what is virtue? On every route, Satan raids the people and leads them away from the path of truth. For example, let us presume that one night more bread is cooked than necessary, and the following morning there are some leftovers. Just before the first morsel, as one is about to begin their meal and many delicious foods are placed before them, a beggar comes to the door and calls out, asking for bread. If the person says: “Give the leftover bread to the beggar,” would this be deemed a good deed? The leftover bread was going to remain unused anyway. Why would an indulgent person eat such bread?”



In the end, Khalifatul-Masih V prayed that the Jamā‘at may create an atmosphere where all the poor and needy are awarded their rights and helped and that such a society be created in which true Islamic principles are established. The session concluded with silent prayers.



# International News of Ahmadiyya Muslim Community



# A special message from King Charles on Jalsa Salana UK 2023



BUCKINGHAM PALACE.

Please convey my warmest thanks to the Members of Ahmadiyya Muslim Community U.K. for their loyal greetings sent on the occasion of this year's Annual Convention, which is being held today, 28th July until 30th July, at Hadeeqatul Mahdi, Oaklands Farm, Hampshire.

I much appreciate your message and value your continued support.

The forthcoming conference is an event of considerable significance, being the first of its kind in some time. I was interested to learn that His Holiness Hazrat Mirza Masroor Ahmad is scheduled to attend and address the convention each day during this three-day event.

In return, I send my warmest good wishes to you all for a memorable and enjoyable event"

Charles R.

28th July 2023.

# Humanity First Germany builds a classroom in Dosso, Niger



Unfortunately, the world's most underdeveloped country, Niger, has an education system that suffers from inadequate reception capacities, poor infrastructure, and very low enrollment. The explosive growth of the population has led to a large flow of school-age children, causing an extremely high demand for investment in education services, so much so that Niger has found itself unable to cope with this strong demand for schooling in the context of a scarcity of resources.

Classes in straw huts are found throughout the country due to the increasingly high number of children to be educated and the need for proper infrastructure. The children are educated in straw hut classes, sitting on the floor with four other students and sharing a bench table designed for two students in extremely harsh weather.

Humanity First is working on several humanitarian projects, including providing necessities of life and education around the world.

Humanity First Germany decided to build a proper classroom in Dosso City for the children of Niger who were getting an education in the straw hut classes. On 16 November 2022, the mayor of Dosso City and Amir Jamā'at Ahmadiyya Niger, and the vice chairman of Humanity First Germany laid the foundation stone. The regional missionary oversaw the construction of the classroom. The construction work was completed in a short span of three months.

The inauguration of this classroom took place on 28 April 2023. Asad Majeed, Amir and missionary in-charge Jamā'at Ahmadiyya Niger, alongside the Minister of Education for Niger, Mr. Ibrahim Natatu, commenced the formal reception and inaugurated the classroom. The classroom was built in a government school in Niger and replaced a classroom made with straw huts. Humanity First Germany has constructed and gifted this classroom to the government of Niger. The classroom is sixty-three square meters and can accommodate approximately forty-five students.

One could feel the emotions of those innocent children who were happy and heaping praise on Humanity First and Jamā'at Ahmadiyya by chanting poems with cheerful faces.

The local media was highly impressed with this initiative of Humanity First Germany. Media outlets gave coverage, and similarly, newspapers also covered the event. (Muhammad Jamal, Niger Correspondent)

# Canadian Prime Minister Justin Trudeau visits Bait-un-Nur Mosque in Calgary



On 8 July 2023, the Bait-un-Nur Mosque in Calgary, Canada, welcomed the Prime Minister of Canada, Justin Trudeau. The event was a traditional breakfast gathering as a part of the largest outdoor show on earth, called the “Calgary Stampede.” This “Stampede Breakfast” was co-hosted by Jamā‘at Ahmadiyya and local Member of Parliament George Chahal.

After entering the mosque, the Prime Minister was greeted by a group of Lajna Imā’illāh members, who introduced him to the centenary of Lajna Imā’illāh. He then had a tour of the mosque and visited an exhibition displaying translations of the Holy Quran in over seventy languages. He appreciated the efforts of Jamā‘at in spreading the peaceful message of Islam around the world. Inside the main prayer hall, the Prime Minister appreciated the beautiful interior and posed for a group photo. Subsequently, an informal meeting of the Prime Minister with the local Jamā‘at office bearers was held. He was given the message of Hazrat Khalifatul Masih V (may Allah be his Helper) about the dangerous trajectory of the war in Ukraine and explained how he is urging world leaders to strive to find mutually acceptable terms of agreement and make urgent efforts to find peace, lest the cycle of incessant violence rotate with ever greater fury. The Prime Minister remembered fondly his earlier meetings with Mirza Masroor Ahmad. He was also briefed about the progress of the Jamā‘at and its contributions to Canadian society.

Afterward, the Prime Minister addressed the public, who had gathered outside the mosque to see him. Addressing a large crowd of several thousand, including Federal Ministers, Members of Parliament, Mayors, Members of the Provincial Legislature, and a large number of mainstream media, he praised the efforts of Jamā‘at Ahmadiyya to promote peace and harmony in society. He expressed his gratitude to the Jamā‘at for hosting the event and said that it was an honor for him to speak to the larger local community. He said that your message of “Love for All, Hatred for None” is the message the world is in dire need of, and your efforts to reach across communities to spread hope and positivity were incredibly touching.

The co-host of the event, MP George Chahal, said in his address, “It is important that we bring everybody together and make sure we all stand up against hatred and discrimination in all forms.”

Among other high-profile guests who attended the event were Minister of Defense Anita Anand, Minister of Industry François-Philippe Champagne, Minister of Tourism Randy Boissonnault, NASA administrator Bill Nelson, and Mayor of Edmonton Amarjeet Sohi,

The Prime Minister's visit to the mosque was covered by the mainstream media and got widespread publicity. Some TV channels televised the event live. The event garnered significant coverage in the print media. The breakfast attracted individuals from diverse walks of life and cultural backgrounds.

(Kalim Ahmed, Naib Local Amir, Jamā'at Calgary, Canada)

## Jamā'at Ahmadiyya conveys the message of Islam to the bishops in Malaysia



A delegation of Jamā'at Ahmadiyya Penang, Malaysia, met with the bishops from Penang churches in June 2023 and presented them with Ahmadiyya literature, including the book *World Crisis and the Pathway to Peace*, and a leaflet about the Promised Messiah (peace be on him).

(Report by Abdul Aziz Bin Mohd Ibrahim, Secretary Tabligh, Penang, Malaysia)

## The Human Rights Commission of Pakistan (HRCP) finds an upsurge in rights violations against religious minorities in Gujranwala, Pakistan

Report Hina Jilani, HRCP

Lahore, 15 February 2023: A fact-finding mission led by the Human Rights Commission of Pakistan (HRCP) has underscored an alarming uptick in the persecution of members of the Ahmadiyya community in Gujranwala and surrounding areas—specifically, the desecration of their graves, the destruction of minarets at Ahmadi sites of worship and first information reports (FIRs) filed against community members for carrying out ritual animal sacrifice on Eid.

The mission's report, released earlier today, finds evidence to suggest that the civil administration in Gujranwala and Wazirabad were directly involved in destroying the minarets on Ahmadi sites of worship in December 2022 and January 2023, following objections raised by members of a local political-religious outfit. While the administration claims to have done so to circumvent the threat of mob violence, the way it has handled the matter has only fostered growing hostility towards the Ahmadiyya community and increased the vulnerability of Ahmadi residents in the area.

Of particular concern is the district administration's perception that some legal and constitutional provisions provide room for persecution of this kind, although the report notes that, under Article 20(b) of the Constitution, this is not the case. "While the mission understands that the local bureaucracy, police, and judiciary were successfully intimidated by a religious group, their response displays a pitiful inability to manage law and order while respecting the fundamental rights of the Ahmadiyya community," the report adds.

The mission recommends that the judgments of Supreme Court Justices Tasadduq Hussain Jilani and Syed Mansoor Ali Shah from 2014 and 2021 be implemented in letter and spirit, including the establishment of a special police force to guard religious minorities' places of worship. Additionally, the police's capacity to deal with the threat of mob violence in such situations must be augmented through proper infrastructure and training.

## **A violent and enraged mob of Muslims of Pakistan set on fire 86 Christian houses and 19 churches in Jaranwala, Pakistan**

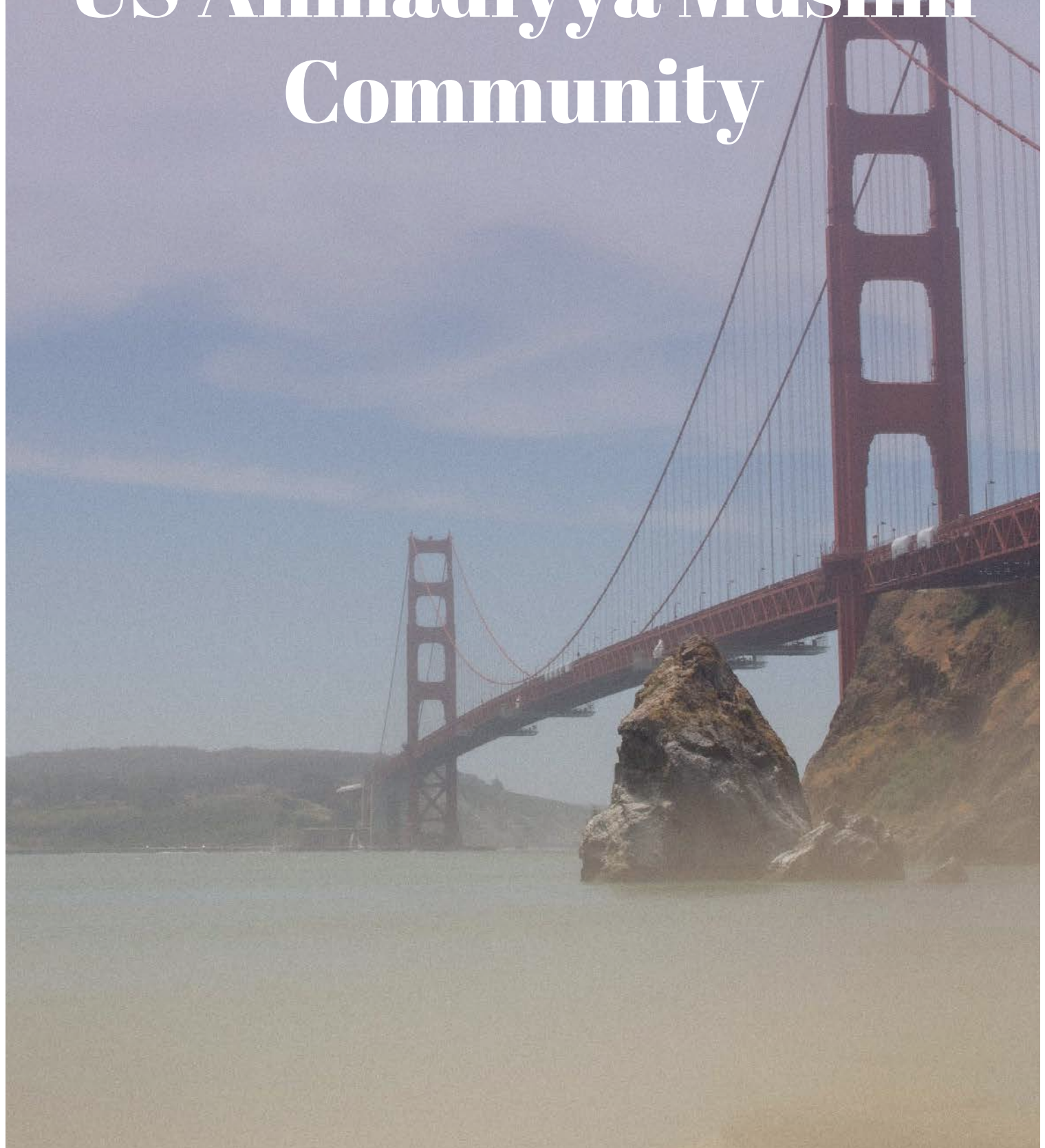
Pakistan's blasphemy law needs overhauling



A violent and enraged mob of about five to six thousand Muslims set on fire 86 Christian houses and 19 churches in the Jaranwala tehsil of Faisalabad, Pakistan on 16 August 2023 over blasphemy allegations. The clerics of the town made multiple announcements in the mosques and incited the mob to burn Christian houses and churches. The provincial government of Punjab said that the Holy Qur'an was desecrated hurting the sentiments of Muslims.

The police arrested two Christians accused of blasphemy for desecrating the Holy Qur'an. Even, unproven allegations of insulting Islam and its Prophet Muhammad can lead to murder at the hands of an enraged mob of Muslims. Since the independence of Pakistan in 1947, nearly 100 people were killed over blasphemy allegations. (News adapted from Al-Jazeera and Dawn News Pakistan)

# Activities and News of US Ahmadiyya Muslim Community



# Hazrat Khalifatul-Masih V (Allah be his Helper) appoints Dr. Bilal Rana as Naib Amir, Jamā'at Ahmadiyya USA



Sahibzada Mirza Maghfoor Ahmad, Amir Jamā'at USA has informed that Hazrat Khalifatul-Masih (may Allah be his Helper) has graciously appointed Dr. Bilal Ahmad Rana, Secretary General Affairs (2019-Present) to the office of Naib Amir, Jamā'at Ahmadiyya USA. May Allah help him and guide him to serve the Jamā'at of the Promised Messiah (may peace be on him) and Khilafat to the best of his abilities. May Allah enable him to fulfill his obligations to this esteemed office. He was elected as Sadr Majlis Khuddāmul-Ahmadiyya, USA for the term 2012 to 2018.

## Ahmadiyya Muslim Medical Association (AMMA), Ahmadi Women Scientists Association (AWSA), and Association of Ahmadi Muslim Scientists (AAMS) hold Medicine, Science, Learning, Innovation and Mentorship Conference 2023 in Orlando, Florida

The Medicine, Science, Learning, Innovation and Mentorship Conference was held between 1-3 July 2023, at the JW Marriott Bonnet Creek in Orlando, Florida, USA. This was probably the first-of-its-kind meeting, hosted by the Ahmadiyya Muslim Medical Association (AMMA), Ahmadi Women Scientists Association (AWSA), and Association of Ahmadi Muslim Scientists (AAMS). With over 50 sessions and 27 poster presentations attended by more than 250 people, this conference offered a broad range of topics from cutting-edge research to career paths, to connect rising and experienced professionals in the field of science and medicine across the country to perform their work in light of the teachings of the Holy Quran.

Dr. Nadia Malik, Nazima A'lā of this conference, said: "Al-Hamdu-Lillah, the event exceeded all expectations, and we have received very positive feedback. It has been humbling to see, in particular, the 13-35 age group so engaged, comfortable, and excited to learn together. Overall, it has been very encouraging and a step in the right direction as we set the pace for future events and conferences."

Dr. Shanaz Tejani Butt, Nazima Program, MSLM23, said: "Three professional organizations had to collaborate ultimately to come up with an integrated conference. The goal was to generate interest and create content for heterogeneous audiences. [...] The first day of the event was all about passion for service. As I walked around the venue and engaged in the sessions, I could feel the electricity and the energy. The second day was about connecting our scientific knowledge with the teachings of the Holy Quran. Our speakers shared their personal career journeys and highlighted the direct impact their work has on the overall betterment of humanity. We also created time and opportunities for attendees to be able to interact and seek mentorship on Day 2. [...] The third day was focused on broader, high-level topics to highlight the diverse industries and the scope of impact our fellow Ahmadi are driving and contributing to. Overall, from a programmatic point of view, I believe the audience learned a lot, and the quality of presentations and sessions exceeded expectations each day."

Dr. Nusrat Sharif from AWSA USA said: "As far as I know, this was the first-ever meeting between our three Ahmadi professional associations: AWSA, AMMA, and AAMS, and it truly was a unique event in terms of organization, agenda, and venue."

Azhar Haneef, missionary-in-charge USA, said: "The conference was excellently organized, and there was a truly great collaboration between seasoned medical professionals, students, and diverse scientists. We created great synergy between our youth and elders, and In-sha-Allah together we can continue to build a prosperous future."

Sister Dhiya Bakr, Sadr Lajna Imā'illāh USA, expressed that this event was exhilarating, enlightening, and inspirational. "Al-Hamdu-Lillah and Ma-Sha-Allah, this event has got me energized and thinking ahead about all the wonderful things we can accomplish together. This is just a stepping stone; this was just the beginning." (Report Shazia Sohail, Secretary Isha'at, Lajna Imā'illāh USA)



# Ansa Begum daughter of Mir Muhammad Ishaq passes away in New York

Hazrat Khalifatul-Masih V (may Allah be his Helper) led the funeral prayer in absentia of Ansa Begum daughter of Mir Muhammad Ishaq on Friday, 25 August 2023. Hazrat Khalifatul-Masih V (may Allah be his Helper) said: Ansa Begum who was the daughter of Mir Muhammad Ishaq. She was born in Qadian. Her mother's name was Saliha Begum. She is survived by two sons and a daughter. She would always serve her family in great ways. She was a sincere Ahmadi with a simple and loving disposition. She was well acquainted with the history of the Community. She often advised people to live an honorable life. She possessed great compassion for humanity. She had a passion for serving the faith. She would often clean the mosque in New York. Hazrat Khalifatul-Masih V (may Allah be his Helper) prayed that may Allah enable her children to carry on the legacy of her virtues and grant her forgiveness and mercy.

# Nasir Ahmed Qureshi of Detroit Jamā'at passes away

Nasir Ahmed Qureshi of Detroit Jamā'at passed away on 4 August 2023. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allah we belong, and to Him shall we return. (Al-Baqarah 2:157)]

Nasir Ahmed Qureshi was born in Qādiān, India in 1935. His father Mr. Shamsuddin Baghalpuri accepted Ahmadiyyat in 1913 and migrated to Qādiān, India.

Nasir Ahmed Qureshi was an electrical engineer and performed government service up until his retirement. He was a Musi and served Jamā'at Ahmadiyya in various capacities. He is survived by his wife Amtul Bari and five children; Dr. Amtul Musawir Ottawa, Canada, Dr. Mansoor Qureshi Michigan, USA, Amtul Saboor London, England, Mahmood Qureshi Michigan, USA, and Amtul Shafi Toronto, Canada.



May Allah have mercy on his soul and grant him high status in paradise, Ameen. (Mukhtar Ahmad Malhi, General Secretary Ahmadiyya Muslim Community, USA)

Hazrat Khalifatul-Masih V (may Allah be his Helper) led the funeral prayer in absentia of Nasir Ahmad Qureshi on Friday, 25 August 2023. Hazrat Khalifatul-Masih V (may Allah be his Helper) said the following words about him:

“Nasir Ahmad Qureshi of USA. He is survived by her wife, two sons, and three daughters. One of his grandsons, Waqas Khurshid is a missionary, while another one of his grandsons is studying at Jami'a Ahmadiyya Canada. He served the Community in various capacities. Hazrat Khalifatul-Masih V (may Allah be his Helper) prayed that may Allah grant him forgiveness and mercy. He was attached to the mosque and always tended to the moral training of his children. He was straightforward and upstanding. Hazrat Khalifatul-Masih V (may Allah be his Helper) prayed that may Allah enable his children to carry on the legacy of his virtues.”

# Shakila Fida Nomani of California Jamā‘at passes away

Shakila Fida Nomani (Chumki) of California Jamā‘at passed away on 19 July 2023. Inna Lillāhi Wa Innā Ilaihi Raji’oon. [(Surely, to Allah we belong, and to Him shall we return. (Al-Baqarah 2:157)]

She was the daughter of the late Fida Ul Haq. She left behind her mother Nusrat Jahan Haq and children Gazala Sirajee, Ahsan Haq, Shaila Naseem, Samir Nomani, and Amir Nomani.

She was a loving, cheerful, and wonderful lady. She had the skill of lighting up the mood of anyone she came in contact with. She was a devoted mother, daughter, and sister, but most importantly she was a devoted Ahmadi Muslim. She would wake up every morning to offer Fajr prayer, read the Holy Qur’ān daily, and listen to and attend the various online webinars and local chapter meetings. May Allah elevate her status in Paradise, Ameen. (Report by Naser Noor)

# Shahida Sultana Asia of Los Angeles Jamā‘at passes away

Shahida Sultana Asia wife of Mazhar Ul Haque of the Riverside chapter passed away on 31 July 2023. Inna Lillāhi Wa Innā Ilaihi Raji’oon. [(Surely, to Allah we belong and to Him shall we return. (Al-Baqarah 2:157)]

She was the daughter of Younus Farooq. The cause of her death was non-Hodgkin’s lymphoma that had metastasized to her lungs.

Shahida Sultana Asia was mūshīyya. Her husband is serving Los Angeles Jamā‘at as Secretary Waqf-e-Jadid. She left behind her husband, a son Rizwan, a daughter Sana and eight brothers and a sister.

She was a dedicated, sincere, and selfless servant of Ahmadiyyat. For many years, she hosted several guests of the Promised Messiah (peace be on him) during West Coast Jalsa Salana in her home. She would even accept guests during other Jamā‘at events. Furthermore, she would perform security duty during WCJS where she had to stand for long hours in spite of a hip replacement procedure. She took care of the terminally ill Jamā‘at members for several months. She provided financial support to several orphan children in Pakistan. She held “Book Clubs” for the educational training of Lajna. She had a desire to have a mosque near her home, so she converted her home garage into a salat center where she would gather all her family members to offer congregational prayers. By the grace and mercy of Allah, she had the opportunity to perform six Hajj and several Umrahs.

May Allah elevate her ranks in paradise; and grant fortitude to the bereaving family, Ameen. (Report Naser Noor)

# Tashfeen Haq of California passes away

Tashfeen Haq Sahib of Riverside Halqa, CA passed away on 20 August 2023 in a car accident. He was 44 years old. Inna Lillāhi Wa Innā Ilaihi Raji’oon. [(Surely, to Allah we belong, and to Him shall we return. (Al-Baqarah 2:157)]

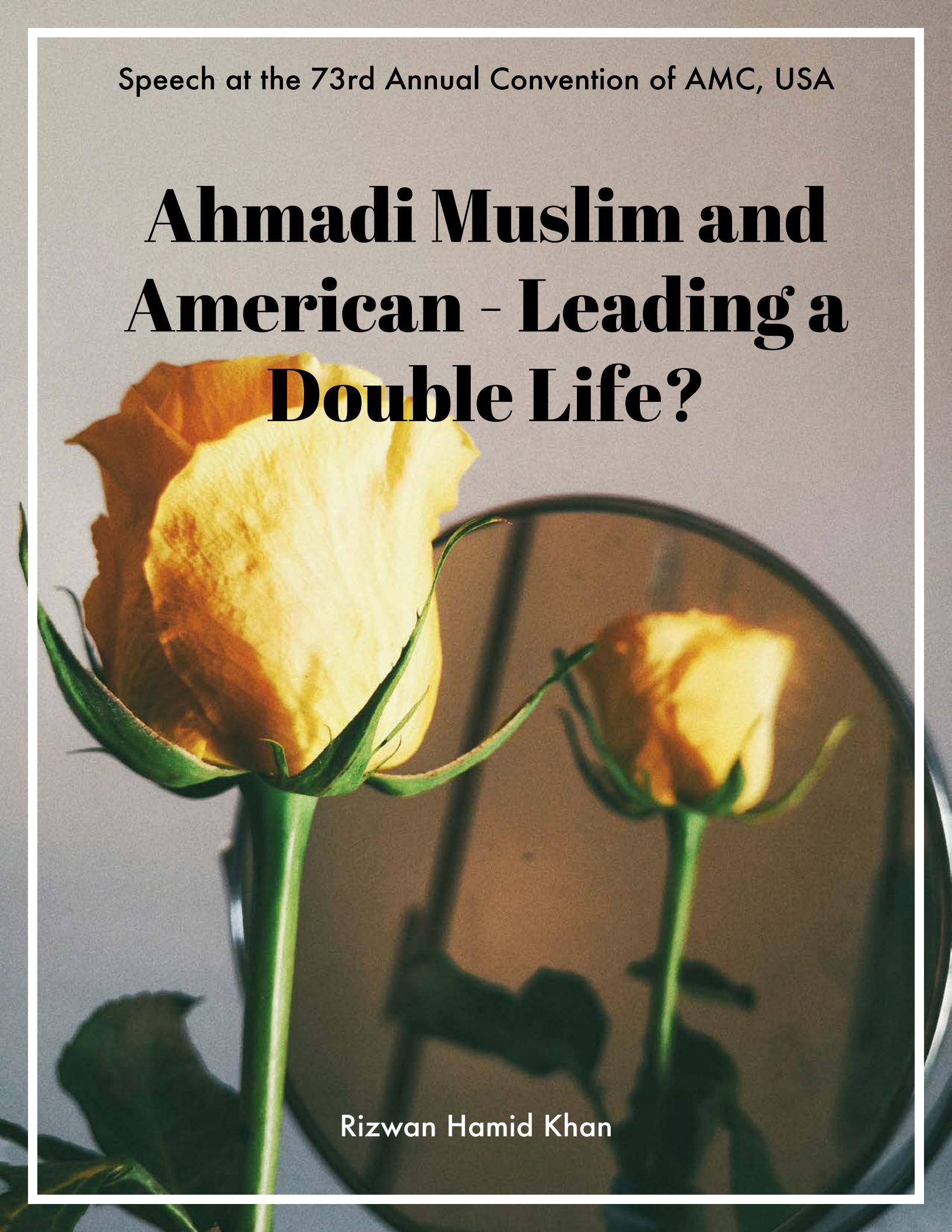
He left behind his mother Shamima Nusrat Haq wife of the Late Sanaul Haq and younger brother Faheem Haq. May Allah shower His mercy on him and raise his status in Paradise. May Allah grant patience and forbearance to Shamima Nusrat Haq and Faheem Haq to bear the loss. Ameen.

The attached picture of Tashfeen Haq was taken with Mirza Maghfoor Ahmad, Ameer AMC, the USA during the West Coast Jalsa 2022. (Naser Noor, President)



Speech at the 73rd Annual Convention of AMC, USA

# **Ahmadi Muslim and American - Leading a Double Life?**

A photograph of two yellow roses. The rose on the left is in sharp focus, showing its petals and green sepals. The rose on the right is reflected in a circular mirror, appearing slightly out of focus. The background is a plain, light-colored wall.

Rizwan Hamid Khan

## Why would someone live a double life?

Hazrat Khalifatul-Masih V (Allah be his Helper) gave a few reasons why some Ahmadis have an inferiority complex about their religion. This point is important for understanding why someone would live a double life in the first place, because the underlying reason why someone who believes Ahmadiyyat is true but still lives a double life is because he is suffering from an inferiority complex about his religious identity. He wants to fit in. Otherwise, there would be no reason to live a double life, he would simply live his life by one set of ideals.

Two of the reasons Hazrat Khalifatul-Masih V (Allah be his Helper) gave for why a person has a complex about their religion are:

1. Embarrassment
  - a. Since society thinks religion is somehow backward or out of touch with the modern world,
  - b. He fears that others might taunt him or consider him to be a laughingstock.
  - c. He may fear feeling humiliated and rejected by such ridicule.
2. Lack of knowledge
  - a. He may be afraid he lacks the knowledge to respond to people who criticize Islam and answer questions if he gets asked about things like terrorism or honor killings or other things some people attribute to Islam.
  - b. His lack of knowledge may lead him to believe there is some truth to those criticisms.

These are two main reasons. These are some fears that could lead someone to not want to tell their friends, coworkers, or classmates that they are Muslim. As a result, among his Ahmadi friends, he would be one person, but among his non-Ahmadi friends, he would end up being another person with different ideals.

## How do complexes exist outside of religion?

When someone has an inferiority complex, it is because he is accepted someone else's superiority complex over them. These two complexes are two sides of the same coin, they are inseparably linked. People don't develop an inferiority complex in a vacuum. It is inherently a reaction. It is a response to an environment. This is not an exclusively religious topic. It is a secular topic and a sociological reality. Whether it is a superiority complex or an inferiority complex, these are not religious problems, they are emotional problems caused by unreasonable fears and worries. These are psychological issues that manifest in many ways, religion is just one of them.

For example, these complexes have manifested in significant ways in history. A part of the history of colonization was cultural imperialism. Colonizers with a superiority complex tried to dominate those they colonized. One effective way of dominating them was by forming a feeling of inferiority in them about their culture and race. Historically, people could more easily be subjugated and ruled if they could be made to accept an inferiority complex about their culture and identity. This applies in many ways.

For example, throughout American history, many white people had a racial superiority complex. Now, there is no reality to that complex, it is just a belief and a false belief. But those non-whites who unfortunately accepted this false belief of others formed an inferiority complex about their race. As a result, some black people straightened their hair to look more like white people. There were Korean and Chinese people who got plastic surgery to change their eyes to look more like white people, and many other examples. There was never anything objectively wrong with their appearance. It was only when they accepted the superiority complex of other people that they developed an inferiority complex about themselves. They felt embarrassed of their race, their unique appearance. An inferiority complex doesn't come from nowhere. It is a reaction and a response to an environment. It happens when someone accepts someone else's superiority complex over them. It is not based on any reality.

Another method of colonizing and suppressing people was to take away their language. In the history of the United States and Canada, Native Americans were forbidden from speaking their native languages to take away their identity. It was a tool for imposing a culture and identity onto them. They were made to feel that their culture and identity were inferior.

Today, many people anglicize their names or change them to entirely Western names out of an inferiority complex. One study among Chinese students found that the “adoption of Anglo names was negatively associated with self-esteem” (Psychological Correlates of Adopting Anglo Names, Journal of Cross-Cultural Psychology) Adopting Anglo names is also found among people of South Asia. When people start to believe that their language and their culture are inferior, they feel embarrassed to be identified by their language. This is a result of low self-esteem and a feeling of inferiority.

These types of complexes manifest in different ways among South Asians. Hazrat Khalifatul Masih Rabi (may Allah shower His mercy on him) said here in America, “For example, immigrants from Pakistan, Bangladesh, or any Arab country may feel that they are financially better off as compared to the blacks, and further may feel that their color is lighter. Thus, unconsciously, they tend to become a part of the social setup of the whites. By making closer relationships with the whites, they may feel a kind of superiority over others.” (The Detroit Address) This is one example Hazrat Khalifatul-Masih IV (may Allah shower His mercy on him) gave, many of us can think of examples we have seen of people suffering from an inferiority complex about their culture or identity. These are all points unrelated to religion, they are just points of race or culture that are not as important as moral and religious principles. There is no absolute superiority in any race or culture. This is why Islam embraces all cultures, and why it does not allow anyone to impose their culture on others in the name of Islam. However, when someone suffers from an inferiority complex about being an Ahmadi Muslim and lives a double life, it is even more unfortunate than someone who suffers from a racial or cultural inferiority complex.

## How disbelievers have always had a superiority complex?

Why would an Ahmadi Muslim develop an inferiority complex? As mentioned before, one reason for this is not having the strength to stand up against a largely non-Muslim society. In the society we live in, Islam and its beliefs and practices are looked down on and even mocked. Whether among liberals or conservatives, different Islamic ideals are seen as going against their values, as backward, or incompatible with the modern world, or inferior. Islamic teachings are looked down on. This is not new; it is a story that has repeated itself throughout the history of prophets of God. For example, the people of Hazrat Nuh (may peace be on him) said to him, “And we see that none have followed thee but those who, to all outward appearance, are the meanest of us. And we do not see in you any superiority over us;” (Holy Quran, 11:28)

“Shall we believe thee, when it is the meanest that follow thee?” (Holy Quran, 26:112)

The communities of prophets of God have always been belittled and looked down on by the opponents who outnumbered them. The reason disbelievers did this was the same reason why countries practiced cultural imperialism that was described earlier. They would look down on and belittle the believers hoping that they would develop a feeling of inferiority because then they could more easily subjugate them.

The reason Ahmadi lives a double life is that he has accepted that feeling of inferiority. He feels overwhelmed by how outnumbered he is because he wants to fit in. He would not have felt that way if he were part of the majority. The United States is a society that has largely rejected Islam. The prevalent ideologies here are the ideologies described as Dajjal by the Holy Prophet (may peace and blessings of Allah be on him). When we leave the Mosque or when we leave Jalsa, we go into a society that does look down on the ideals Islam teaches, a society that believes its ideals are superior. Facing these kinds of odds, in the past some Muslims who were weak developed complexes. There were many people in the past who unfortunately compromised on their principles

out of a need to fit in.

For example, the Promised Messiah (may peace be on him) said about Sir Syed Ahmad Khan, “Coming into the awe of another nation and being a yes-man, he reached the point that in his final days, he considered Trinitarians to have achieved salvation. The ultimate result of compromising (principles) is that one must become one with those people. That is why the Holy Quran says: “And the Jews will by no means be pleased with thee, nor the Christians unless thou follow their creed” (Holy Quran, 2:121). To please others, one must call their religion good as well, that is why a believer should refrain from compromising [principles].” (Malfūzāt, Vol. 6, p. 44)

## Why there is no need for an inferiority complex?

The second reason why an Ahmadi Muslim develops an inferiority complex is not having enough knowledge of what Islam and Ahmadiyyat are. Out of ignorance, he has accepted the superiority complex of those who mock Islam, even though Islam is superior in every comparison. Unlike race or culture, moral and ethical ideals can be proven to be superior to the ideals that oppose them. An Ahmadi Muslim is established on truth and reality, on that which is objectively superior. If there was any room for complexes in Islam, then an Ahmadi Muslim would have a superiority complex if anything. When we look at each point where the ideals of our American culture differ from Islam, where there is a conflict between an Ahmadi Muslim identity and an American identity, the principles of Islam are objectively superior on each point. The Islamic lifestyle is superior. For example, some people feel ashamed to tell people they don't:

- Drink alcohol, even though it is objectively better to not do so. They never told their classmates or co-workers that they are Muslim. Then, when someone offers them a drink at a get-together, they feel hesitant to say no because then they would have to explain that they are Muslim and that they don't drink. They feel pulled towards living a double life. This is despite the fact that Islam has taught us that the harms of alcohol outweigh any benefits, and experts today have recently accepted this reality. This is not a subjective point like race or culture. There was a time only a decade ago when scientists were saying that some amounts of wine were good for health, and these findings were presented as evidence against Islam's teachings. However, recently, the World Health Organization said that “...when it comes to alcohol consumption, there is no safe amount that does not affect health.” (World Health Organization)
- Another example is that some people feel ashamed to tell their non-Ahmadi friends that they do not date. They are embarrassed that their friends would think arranged marriages are backward and out of touch with the modern world. However, the reality is that the Islamic concept of arranged marriage is demonstrably superior. In every society, dating is inseparably linked with the normalization of premarital sex, which causes the plague-like spread of sexually transmitted infectious diseases. The CDC recently said that “The U.S. STI epidemic shows no signs of slowing,” (Director of the CDC's Division of STD Prevention). 1 in 5 people here in the US have an STI, and almost half of new STIs were among youth aged 15-24. (CDC) This is the ground reality. This is the filth that our people are hiding under a veneer of advanced culture. This plague-like epidemic of sexually transmitted infectious diseases is unheard of where Islamic arranged marriages are practiced. The Holy Prophet (may peace and blessings of Allah be on him) said, “Dajjal will appear, and with him will be water and fire. That which people consider to be water will in fact be a burning fire, and that which people will consider to be fire will be cool and sweet water.” (Bukhari & Muslim) This is what we see happening today. What they have is inferior, but they present it as if it is superior.

This same situation is even worse among those involved in homosexual sex. The CDC says that while anyone who exposes themselves to premarital sex can get an STI, sexually active gay and bisexual men are at greater risk. (CDC) So this is also a result of their behavior.

How can an Ahmadi have a complex about these issues? It would be one thing if our American ideals lead to actual stable homes. It would at least be understandable why someone would think those ideals might be superior and why they could feel inferior. But we live in a society where the divorce rate has been above 50% for so long now that the majority of children are in a house where they are not being raised by both of their biological parents. That is how fundamentally broken our homes are. This is a result of the American dream of freedom and what this permissiveness has done to our homes. The state of the American family shows that this culture is in no position to advise anybody on ideal relationships, let alone contend with Islamic teachings. If there was any room for complexes in Islam, then an Ahmadi Muslim could have a superiority complex if anything.

Then there is transgenderism. This is a raging debate in our society. Some Ahmadis feel embarrassed to go against the grain. But Islam is a straightforward religion that is in line with nature. By deviating from those simple Islamic ideals, our society is now struggling with defining basic realities. Hazrat Khalifatul-Masih V (Allah be his Helper) was recently asked about what young children were being taught in schools related to transgenderism, and he explained, “Now these people themselves have started to speak out against these kinds of things, and calling out the absurd things people are saying.” “So, these people are becoming the laughingstock of their absurdities.” (This Week with Huzoor, 16 June 2023) Their state of confusion is unfortunate and pitiable. How can an Ahmadi Muslim have an inferiority complex despite having Islamic ideals that are based on reality and absolute truth? When we look at each point that the ideals of our American culture differ from Islam, the principles of Islam are objectively superior.

We should zoom out for a moment and think of how history will look back at the absurdities of the unique times we are living through. These passing ideals in our present American culture are not made to last. It is not just the family unit that’s deteriorating. Now it’s not just warnings from Hazrat Khalifatul-Masih V (Allah be his Helper), everyone is starting to see that our country is, unfortunately, heading toward a civil war, and the world is headed towards a world war. This world will soon change, and history will look back on the ideals people believed in during these times. These ideals came as fashions and they will go out of fashion. They will go away as quickly as they come because they are not sustainable. Islam stands the test of time because it is based on unchanging realities, on truth, and human nature. Prophets of God and their communities faced being outnumbered before as well, but they didn’t capitulate to pressure. When history looks back on us, it will look back on us in the same way history looks back on all communities of prophets of God, as those who stood by their principles against the passing ideals of their time.

Hazrat Khalifatul-Masih V (Allah be his Helper) said, “No Ahmadi Muslim ever needs to become victim to any form of inferiority complex – because we have a reason, logic, evidence, and above all the truth on our side.” (43rd National Ijtimā UK)

Hazrat Khalifatul-Masih V (Allah be his Helper) said that rather than falling into any complex, “Instead, you should feel pride in your religious beliefs and be confident in the expression of your faith. Certainly, there is no Islamic injunction or restriction that is without reason or logic. Each Islamic teaching is based upon human nature and the means for ensuring societal peace and harmony.” “Be ever willing to go against the grain by giving precedence to your religious convictions.” (Wāqifāt-e-Nau Ijtima)

Here in the United States, it is a part of our culture to be proud of our beliefs. Even people who have wrong beliefs and have no business being proud, take pride in their beliefs, and it is considered a quality to take pride in. So even by the standards of our culture, if someone is ashamed of their beliefs, it is a sign of weakness that our society would not respect.

Hazrat Khalifatul-Masih V (Allah be his Helper) said, “So we Ahmadis are fortunate to have accepted [the Promised Messiah (may peace be on him)]. After accepting the Promised Messiah (may peace be on him), if we still have an inferiority complex or show weakness in giving precedence to our faith over this world, then it is a

cause of great concern and a point of embarrassment. Always remember that the word of God will prevail and is without any flaw.” (Jalsa Salana UK, 2017)

Hazrat Khalifatul-Masih V (Allah be his Helper) said, “Accordingly, no matter what allegations or criticisms are leveled against Islam, you must never feel any embarrassment or complexity over your faith. There is no allegation and no criticism that cannot be refuted.”

“[...]you should never hold any form of inferiority complex about your religion. Never entertain the thought that your religion is somehow backward or out of touch with the modern world. Conversely, the more you take pride in your religion and the more you live your lives according to the teachings of Islam, the more others will respect you and this is how your honor and dignity will be established in the world. Surely, there is no Islamic teaching that should cause any complexity or apprehension to emerge in your mind.

Never worry for a second that others might taunt you or consider you to be a laughingstock because of your religious beliefs. If they mock, let them!

Some people criticize or deride purdah and hijab, whilst others disparage our way of offering Namaz. Unfortunately, some young Ahmadis, particularly teenagers, develop an inferiority complex or feel humiliated and rejected by such ridicule. However, if you are ever mocked for acting upon your religion, you should never take it as a personal humiliation; rather, you should consider it to be a badge of honor and feel pride in the knowledge that you have stayed strong in your faith in the face of adversity. Showing patience and keeping your head held high in such circumstances is the true means of establishing your honor and self-respect in the world. We are the fortunate ones, as we have not forgotten our values. (Wāqifāt-e-Nau Ijtima, 2019)

## How to stop living a double life?

If someone is living a double life, what are practical steps they can take to overcome this? We have to develop pride in our Islamic identity when we’re away from the Mosque. For example, we can start by making sure to observe prayers on time even if we’re not at home or the Mosque. Hazrat Khalifatul-Masih V (Allah be his Helper) said here in the United States that families should offer prayers in the congregation on their outdoor trips and should not feel any inferiority complex about it. They also become a source of Tabligh by offering a good example to those who are around them. When people see elders and youth who are dressed like them concentrating in Salat, they are moved. Explaining further, Hazrat Khalifatul-Masih V (Allah be his Helper) then said, “Ahmadīs should not fall prey to any kind of inferiority complex. We claim that we will create a spiritual revolution in the world. Only those who can create that revolution who are free of every type of inferiority complex and who first create a spiritual revolution within themselves.” (Friday Sermon, 22 June 2012)

Another way of overcoming complexes is doing Tabligh and flier distribution. This can also help an Ahmadi who is struggling to take pride in his identity. Hazrat Khalifatul-Masih V (Allah be his Helper) said that at a USA Ijtima, some Khuddam were hesitating to go out and do flier distribution, but after they went out and experienced it, they gained confidence. Hazrat Khalifatul-Masih V (may Allah be his Helper) explained one reason for their initial hesitation,

“When people hear wrong things attributed to Islam, there are some among the youth who do not have knowledge about Islam so they develop an inferiority complex.” (Friday Sermon, 15 Oct 2010) As Hazrat Khalifatul-Masih V (Allah be his Helper) explained, one can overcome this complex by increasing their knowledge. Hazrat Khalifatul-Masih V (Allah be his Helper) said elsewhere,

“[...]so, it is essential that you read the Holy Qur’an and its commentaries, and you study the Aḥādīth and the books of the Promised Messiah (may peace be on him). By doing so, you will gain knowledge of your faith



and it will remove any lingering traces of an inferiority complex[...]" (Wāqifāt-e-Nau Ijtima, 2018)

Another example is boundaries related to personal space. Islam has taught us that we should not shake hands with the opposite sex. This is a good example of how our lives should be consistent at the Mosque and away from the Mosque. We should politely communicate through our body language that we don't shake hands, and we should inform those women we meet regularly that we're not comfortable shaking hands. Islam does not allow us to be rude about it. Hazrat Khalifatul-Masih V (may Allah be his Helper) explained how at our functions with external guests, we inform guests that we do not shake hands with the opposite sex.

Hazrat Khalifatul-Masih V (Allah be his Helper) mentioned how at one function, a guest said to an Ahmadi, He said that your Khalifa is an elderly person, and he is the Khalifa, so he might be following his teachings in this regard, but in reality, we will know when you will follow these teachings of Islam. We will know when young men and young women act upon these teachings and refrain from shaking hands. Only then will it become clear and only then I will know that you are following your teachings. Hazrat Khalifatul-Masih V (Allah be his Helper) said that this person has given a big challenge to those Ahmadi men and women who are living here. Now it is your responsibility to act upon even the smallest injunction of your teachings without any sense of inferiority complex and show Europeans that we don't have the slightest doubt about the superiority of any Islamic teaching. (Friday Sermon, 9 Sept 2016)

People who believe in their principles don't compromise on their boundaries for anyone. Remove religion from the equation and look at it from a secular perspective. Some cultures have a norm of kissing on cheeks as opposed to shaking hands. Now, people who are comfortable with that culture are not OK with kissing someone of the opposite sex on the cheeks, they won't bend to cultural customs no matter how much social pressure they face. They have boundaries in their personal space, and they politely stand by them. So, when Islam has taught boundaries on shaking hands, we have to also develop the strength and character to stand by them.

## The ideal we should try to be

These are just a few examples of how to overcome complexes. But what is the higher ideal for which we should strive? What is the Islamic ideal that exists above this? The ideals of Islam have no room for any complexes, whether superiority or inferiority because they are a sign of weakness. Although we have ideals that are superior to all the ideals that oppose Islam, Islam teaches humility. When we are established on the truth, we set an example in our character and explain to people why they are wrong with sympathy. It leaves no room for us to have a superiority complex. We don't explain the superiority of Islamic ideals out of arrogance, but out of sympathy for people who are living their lives deprived of these ideals, and they are suffering the consequences and their lives are evidence of this. We try to convey the truth to people for their benefit, to save them from their suffering. When we are established on truth, who we are is not a reaction to anybody. It is others who react to the truth. Who we are is based on unchanging truths and realities. There is no possibility of a double life.

The prophets of God and their companions all faced societies that had a superiority complex about their beliefs and ideals, and they mocked the prophets and their teachings. The Companions (may Allah be pleased with them) never developed any complex. They didn't react with their superiority complex because that would also be a weakness. They didn't accept any inferiority complex. Hazrat Khalifatul Masih Rabi (may Allah shower His mercy on him), in an address here in the United States, explained the ideal we should strive for. He said, "Try to attain grandeur of character through practicing real Islam. Learn to be self-confident. Islam teaches a very special mode of life. Islam tells you that you are free—free from all complexes including the inferiority complex. When you find God with full conviction, there is no room left for feeling inadequate. Why do you become so oversensitive if someone views you either in a peculiar way or neglects you? Why was Hadrat Nuh (may peace be on him) not oversensitive, and why did his poor followers not take offense in a similar situation? These very verses of the Holy Quran are also giving you a clear message: being God's glorious servant, Hadrat Nuh (may peace be

on him) was extremely close to Him, and his handful of followers were so dear to Him that, for their sake, He annihilated all others in that land. The eminent personage of Nuh (may peace be on him) and his followers were severely ridiculed and looked down upon by others. The Holy Quran records their plight. When they were building the Ark, the chiefs, as well as the vulgar people of that ill-fated nation, contemptuously made bitter remarks and constantly mocked them. They called them dense-headed, insane, and paupers who, despite being constantly ridiculed, claimed that they would be saved, and the rest of the nation would be destroyed. Nevertheless, these persecuted few never suffered from any inferiority complex because their faith was firm and true .”

“You should have a strong feeling that God has become yours, and you should not be concerned about what others think of you. When you inculcate this grandeur of character, then you will become dominant in this country. Leaving aside religious values, I can say on psychological grounds that it is imperative, for a nation to prosper, that it should get rid of its inferiority complex, and it should advance on a straight path. It should be disinterested in others’ attitudes toward it. It should not concern itself whether someone honors it or not. Such nations are born through Prophets of God who bring them up and train them in such a way that not only do they survive, but flourish while other contemporary, dominant nations meet destruction. You are a fortunate nation, and therefore you should feel above the need for someone else to embrace you. As God has chosen you for His Favors and Blessings, you are the one who should embrace others and show benevolence and graciousness by embracing others. Therefore, each and every Ahmadi must get rid of all sorts of inferiority complexes.” (The Detroit Address)

An aerial photograph showing a large flock of birds, likely terns, flying over a body of water. The birds are seen from above, with their wings spread, creating a pattern of white and grey against the blue water. The water's surface is textured with ripples and small waves. The entire scene is framed by a white border.

Speech at the 73rd Annual Convention of AMC, USA

# **Recognizing God: The Key to Unlocking Peace**

Waseem Ahmad Sayed

I bear witness that there is no one worthy of worship except Allah. He is One. He has no partner. And I bear witness that Muhammad is indeed His servant and Messenger. I seek refuge with Allah from Satan the accursed. I begin in the name of Allah, the Gracious, the Merciful. All praise belongs to Allah, Lord of all the worlds.

Working in harmony with nature, man has learned to harness nuclear energy that powers the stars, and abuse of that same power may soon lead to the annihilation of humanity. My purpose in this short speech is to show that humanity can attain peace and save itself from this impending disaster but only through recognizing, acknowledging, and seeking the help of the One Who created nature.

The tradition of holding this Jalsa Salana—Annual Gathering—was started in 1891 in Qādiān, India, 132 years by the Holy Founder of the Ahmadiyya Muslim Community, Hazrat Mirza Ghulam Ahmad, peace be on him.

He had claimed to be the Promised Messiah and Imam Mahdi whose advent had been prophesied by Muhammad, the Holy Prophet of Islam, peace and blessings of Allah be upon him.

His mission, according to the Holy Prophet, was to end wars and usher in an age of peace at a time when humanity would have forsaken God and become entirely consumed by worldly pursuits that invariably lead man into a state of extreme greed, injustice and, ultimately, self-destruction.

One hundred and sixteen years ago, in 1907, Hazrat Mirza Ghulam Ahmad, peace be on him, alerted the world to the fact that the heedlessness of God was propelling it toward a catastrophe. I quote: “O Europe, you are not safe, and O Asia, you, too, are not immune. And O dwellers of Islands, no false gods shall come to your rescue. I see cities fall and settlements laid waste. The One and the Only God kept silent for long. Heinous deeds were done before His eyes, and He said nothing. But now He shall reveal His face in majesty and awe. Let him who has ears hear that the time is not far. I have done my best to bring all under the protection of God, but it was destined that what was written should come to pass. Truly, the turn of this land, too, is approaching fast. The times of Noah shall reappear before your eyes, and your own eyes will witness the calamity that overtook the cities of Lot. But God is slow in His wrath. Repent that you may be shown mercy! He who does not fear Him is dead, not alive.” [Haqueqatul Wahy, Ruhani Khazā’in, vol. 22, pp. 268, 269]

He worked relentlessly throughout his life to fulfil the mission that God had assigned to him, and as he came near the end of his life, he penned a book that deals squarely with the topic I have been assigned.

He stated therein clearly that the key to unlocking peace had to do with recognizing God, the True God, whose grace, and mercy are indiscriminate and universal.

In this message, he articulates the inseparable and fundamental connection between establishing peace and the universal nature of God that is manifest in the functioning of nature and the material universe.

Here he supplies the rationale for why it is that recognizing God will lead humanity to peace. The essence of the argument lies in the observation that when something fulfills its intended purpose, a state of tranquility prevails - and man’s purpose is to come to recognize God.

He says: “My countrymen, a religion that does not inculcate universal compassion, is no religion at all. Similarly, a human being without the faculty of compassion is no human at all.”

“Our God has never discriminated between one people and another. This is illustrated by the fact that all the potentials and capabilities granted to the Aryas [he was addressing at that time the Aryas and the Muslims of India] have also been given to the races inhabiting Arabia, Persia, Syria, China, Japan, Europe, and America.”

“The earth created by God provides a common floor for all people alike, and His sun, moon, and many stars are a source of radiance and provide many other benefits to all alike.”

“Likewise, all peoples benefit from the elements created by Him, such as air, water, fire and earth, and similarly from other products created by Him like grain, fruit, healing agents, etc. These attributes of God teach us that we, too, should behave magnanimously and kindly towards our fellow human beings and should not be petty of heart and illiberal.”

So, the first essential point that the Promised Messiah, peace be on him, makes is that everyone must embrace the profound truth that we are all one. This “alike for all” or “oneness” of nature is something that science has confirmed to prevail throughout space and time. The laws of nature that we observe and validate in laboratories across the globe are found to be the same throughout the universe and as far back in time as we can see. The light from stars arriving here after millions of years of travel show spectra that match the spectra of elements, we observe here in our devices only shifted to the red or the blue end of the spectrum due to the Doppler effect of their being in a state of motion moving towards or away from us.

The Holy Quran points to this truth magnificently: No incongruity canst thou see in the creation of the Gracious God. Then look again: Seest thou any flaw? Aye, look again, and yet again, thy sight will only return unto thee confused and fatigued. [Surah Al-Mulk, 67:4-5]

Amazingly this oneness aspect of nature was brought to perfect focus in 1967 when Professor Abdus Salam, a distinguished member of the Ahmadiyya Muslim Community, established a unified understanding of three of nature's fundamental forces, namely the weak nuclear force along with the electric and magnetic forces. This won him and two other scientists from the U.S., for their contributions towards this understanding, the Nobel Prize for Physics in 1979.

It is to this oneness evident in nature that the Promised Messiah, peace be on him, points to remind us of our own oneness.

The second critical point that connects beautifully to the subject of peace is the need for everyone to become like God - to adopt His attributes of universal and indiscriminate beneficence.

Thus, the Promised Messiah (peace be on him) says: “Friends! Take it as certain that if either of our two nations would not treat God’s attributes with respect and will not shape its conduct in accordance with the conduct of God, then that nation will soon be wiped out from the face of the earth. Not only will it destroy itself, but it will also jeopardize the future of its generations to come.”

“The righteous of all ages have testified that following God’s ways works like an elixir for the people. Moreover, the survival, both physical and spiritual, of human beings depends on the same eternal truth that man should follow the virtuous attributes of God, Who is the Fountainhead of all that is essential for survival.”

“God commences the Holy Qur’an with the following verse, which is contained in [Surah al-Fatihah:2] - That is, all perfect and holy attributes belong exclusively to Allah, Who is the Lord of all the worlds.”

“The word ‘alam’ comprises all different peoples, all different ages, and all the different countries.”

“The commencement of the Holy Qur’an with this verse was designed to counter the views of such people as attempted to monopolize God’s unlimited providence for their own nation and imagined that the other nations did not belong to God or that having created these other people, God discarded them as being of no consequence,

or else perhaps they were shelved to oblivion by Him, or (God forbid) they were not even created by Him.” So here, the truth laid bare is the reality we see operating in the world also. Namely, to benefit from God’s creation, we have to come into harmony with nature.

This is what science is all about—understanding nature and learning to benefit from it by working in sync with it.

The Promised Messiah, peace be on him, is telling us that if science has understood that man can gain immense benefits by working in harmony with nature, then why is it hard for a man to recognize that he would be able to attain immense progress in the realm of human relations if he adopts the colors of God.

The rule that we see working in nature, he says, applies also to the truths of the spiritual world.

The Holy Prophet Muhammad, may peace and blessings of Allah be upon him, was a mercy for the whole of creation, as the Holy Quran itself testifies:

And We have sent thee not but as a mercy for all peoples. (21[Al-Anbiya']: 108)

He and his followers were persecuted mercilessly for years. Yet, he bore all such suffering with patience and total resignation to the will of God.

He illustrated to the greatest extent what it means to achieve peace, to embody, personify, spread and further the cause of peace. Many great historians familiar with his life history have testified to the truth of what I have just stated.

And when, with the Help of Allah, he became victorious, he forgave all except a few who had been guilty of absolutely heinous crimes — and from among even such people, when they came under the garment of his pardon, even if by trickery — he did not seek to punish them.

He won them over with his kindness and advanced peace and the cause of peace as never before in the history of humankind.

What a perfect example he was of the teaching of the Holy Quran: Let not a people’s enmity incite you to act otherwise than with justice. Be always just, that is nearer to righteousness. (5[Al-Ma'idah]: 9)

This is a crucial principle set forth by the Holy Quran that everyone must heed to bring about peace.

The immense effort begun by the Promised Messiah, peace be on him, to bring about universal peace has continued with ever greater intensity under the guidance of his spiritual successors — under the system of Khilafat.

So, in our own time, Hazrat Mirza Masroor Ahmad, the fifth successor of the Promised Messiah, may Allah be his Helper, has been at the forefront of the efforts to reduce the risks of war and increase the chances of peace.

He wrote to all the world’s great leaders over the last two decades and gave them the sagacious advice of the Holy Quran.

I invite all of you to study these discourses compiled in the book given to each of you as a gift: “World Crisis and the Pathway to Peace.”

Writing to President Obama on March 8, 2012, he stated: "... I believe that now, rather than focusing on the progress of the world, it is more important and indeed essential, that we urgently increase our efforts to save the world from this destruction."

"There is an urgent need for mankind to recognize its One God, Who is our Creator, as this is the only guarantor for the survival of humanity; otherwise, the world will continue to rapidly head towards self-destruction."

The world stands today at the very edge of annihilation. It is essential for humanity to realize the oneness of humanity, and this is impossible without recognizing the One who created us all and seeking His help.

People often say that we can act on all these principles you are talking about without believing in a creator or God etc.

The truth, however, is that God exists!

And it is to the recognition of this truth and submission to it that God has guided humanity throughout the ages by sending His prophets into the world and establishing the truth of His existence through them.

It has always been the case, if one looks at the history of the prophets, that they were powerless, weak people who were always opposed by the most powerful people of their times.

Yet, it was always the case that they, the prophets prevailed and those who did not listen to them and heed their advice perished.

The examples of Moses and Jesus, peace be on them, can be cited.

I could give a detailed presentation on the life of that weak, unlettered orphan God raised in Arabia whose name was Muhammad, peace and blessings of Allah be upon him.

And in this age, the life and circumstances of the Holy Founder of the Ahmadiyya Muslim Community also attest to this same truth.

The lives of all of them prove the truth of the statement made by the Holy Quran: Allah has decreed: "Most surely I will prevail, I and My Messengers." Verily, Allah is Powerful, Mighty. (58[Al-Mujadalah]: 22]

They all established the truth of their claims with manifest signs and prophecies against all worldly odds.

Just as man cannot survive in the material world without working in consonance with nature, human beings cannot live together in peace without recognizing and developing a genuine relationship with God and thus attaining certainty about His existence.

I feel it necessary to clarify here what I mean by the recognition of God that I keep talking about.

There are millions of people in the world who readily declare that they believe in God. And yet they are unable to resist the temptation to commit sin, fail to discharge the rights of fellow man, cheat and defraud and all this while professing belief in God. How can this be?

When man attains true recognition of God, he comes to realize that Divine wrath is an all-consuming fire;

and when God manifests His beauty to him, he realizes that in Him lies perfect bliss.

All the veils between him and Divine majesty and beauty are thus lifted, and this alone can check egoistical passions and bring about true reformation.

Our everyday experience shows that we are at once drawn towards things that are useful and shun those, we are afraid of.

For instance, if you do not know that the thing you are holding in your hand is arsenic, and imagine that it is some other useful thing, you will not hesitate to consume ten or even twenty grams of it; but if you know it to be a deadly poison which will kill you instantly, you will never dare to take even an iota of it.

It is only when a man truly realizes that God exists and that every sin is punishable in His eyes that he refrains from every sin.

Thus, how welcoming it is to hear the Holy Quran declare that whosoever tries to strive on this path, Allah will surely make him successful.

Thus, Allah states: And as for those who strive in Our path — We will surely guide them in Our ways. And verily Allah is with those who do good. (29[Al-'Ankabut]: 70)

There is another fundamental teaching of the Holy Quran that I want to mention briefly.

We need to realize that to establish peace, there is a need for everyone to give up something, to have compassion for others, and indeed to start to think of humanity as a mother does of her child.

It is this need to go well beyond merely behaving equitably to which Islam calls humanity: Verily, Allah enjoins justice, and the doing of good to others; and giving like kindred. (16[An-Nahl]: 91)

The pursuit of justice represents merely the initial step toward establishing peace. To effectively bring about peace, additional measures are often required.

Given the heightened emotions often present among parties engaged in disputes, it becomes imperative to advocate for benevolence, kindness, and compassion.

However, there are instances when these actions may not suffice, and the Holy Quran encourages us to take yet another stride forward.

It urges treating others with the same care and tenderness as one would treat their kith and kin, like a mother's unwavering love for her child.

In this profound concept, no trace of ulterior motives or seeking personal gain exists. Acts of goodness are carried out without any expectation or desire for reciprocation.

Given the current situation of the conflict in Europe and the growing threats of it spreading to other areas of the world, all parties must look at the teachings of Islam I have mentioned in brief and that are detailed in the book I have just mentioned as the potential path to lasting peace.

Lest anyone think of all these things as mere philosophy, let me quickly summarize the practicalities of these teachings and outline how they move humanity towards peace.



Irrespective of religion, the teachings attributed to God are generally the same. Love for God and His creation — if truly manifested by practical care and concern for fellow human beings — validates the truth of a believer's claim of love for God.

If all human beings align their paths and move towards recognizing God and adopting His attributes of universal and indiscriminate beneficence, we could bring peace to the world. In such a situation, everyone would be trying to please God and not please their egos.

This principle is the root of the Quranic prescription for establishing peace among all religions: Say, 'We believe in Allah and in that which has been revealed to us, and that which was revealed to Abraham and Ishmael and Isaac and Jacob and the Tribes, and that which was given to Moses and Jesus and other Prophets from their Lord. We make no distinction between any of them, and to Him, we submit.' (3[Aal-e-'Imran]: 85)

This also leads to internal peace, as the Holy Quran states: Aye! It is in the remembrance of Allah that hearts can find comfort. (13[Ar-Ra'd]: 29)

This internal peace expands into the peace of our neighborhoods, cities, and the world.

Focusing on pleasing only God will keep us away from evil and harming fellow human beings. God encourages justice irrespective of personal interests.

Focusing on pleasing God will also prevent us from engaging in hate speech, avoid hurting the feelings of fellow human beings and destroy social harmony.

The Holy Quran directs believers to wage peace relentlessly, to never let any opportunity to restore peace escape. Even if there is a danger that it may be an attempt by the enemy at deception or to gain time to regroup or whatever may be the case. To trust in Allah and proceed to attempt to make peace whenever afforded an opportunity to do so. Thus, Allah says to the believers in the Holy Quran: And if they incline towards peace, incline thou also towards it, and put thy trust in Allah. Surely, it is He Who is All-Hearing, All-Knowing. And if they intend to deceive thee, then surely Allah is sufficient for thee. (8[Al-Anfal]: 62-63)

Punitive sanctions or other unjust measures that prevent a nation from moving forward post-war and limit its freedom and prosperity should be avoided at all costs.

Talking specifically about Russia for a moment, what incentive will Russia and its leaders have to cease hostilities if they know that their withdrawal will lead to their certain ruin?

Keeping communication channels open and striving to find mutually acceptable agreement terms is essential.

China, Turkey, Indonesia, several African states, and others are making attempts at peace. The Holy Quran guides the intervening parties by saying that their objective must always remain the establishment of peace instead of seeking revenge or humiliating the aggressor, nor should their underlying intention ever be to line their own pockets or exploit the conflict to advance vested interests: And if two parties of believers fight against each other, make peace between them; then if after that one of them transgresses against the other, fight the party that transgresses until it returns to the command of Allah. Then if it returns, make peace between them with equity, and act justly. Verily, Allah loves the just. (49[Al-Hujurat]: 10)

This guidance is concrete and comprehensive and has as its goal bringing about lasting peace.

Rather than acting wisely, certain leaders and officials are making statements or pledges that serve only to pour fuel on the fire. The world is well-versed in supporting victims and those suffering injustice, as is the case with the Ukrainian nation at this time, yet it may surprise you to hear that Islam teaches Muslims to help not only the victims of persecution but also the perpetrator and the oppressor.

Of course, this does not mean you provide the aggressor with the means of freedom to inflict further cruelties. Rather, to help an aggressor means to stop him from committing further brutalities and injustice. Whatever wrongs are being committed by the Russian state, we must keep in mind the broader picture that if the war is not brought to an end, it will lead to a deepening global crisis with potentially catastrophic results.

Ladies and gentlemen, it is only through the recognition and with the help of the One True God, whose Grace and Mercy are universal and indiscriminate, without Whose help nothing can be achieved, that we can usher in peace the world over.

So, it was the most ardent desire of the Holy Founder of the Ahmadiyya Muslim Community for all of his followers to always adopt righteousness and draw themselves close to God and pray to Him for the achievement of all their wishes and desires.

It is to these endeavors that our beloved Imam, the current head of the Ahmadiyya Muslim Community, continues to draw our attention again and again, and it is to this that I ask us all to turn in the end.

I also invite our friends to join us in this most ambitious and worthiest of all endeavors.

This is the marvelous duty we see our Khalifa discharging tirelessly all over the globe.

We must share these teachings with the whole of humanity, starting with all our friends and neighbors and fellow workers and colleagues and everyone we come in touch with.

The Holy Founder of the Ahmadiyya Muslim Community writes: “You should strive to the utmost of your power to spread the idea of His Singleness and Unity all over the earth.”

“Be kind and merciful to humanity, for all are His creatures; do not oppress them with your tongue, or hands, or in any other way. Always work for the good of mankind.” [Kashti-e-Nuh” (Noah’s Ark-An Invitation to Faith)]

In another of his books, *Al-Waṣiyyat*, he writes: “God Almighty desires to draw all those who live in various habitations of the world, be it Europe or Asia, and who have a virtuous nature, to the Unity of God and unite His servants under one faith. This, indeed, is the purpose of God for which I have been sent to the world. You, too, therefore, should pursue this end but with kindness, moral probity, and fervent prayers.”

If we pay attention to this work, this responsibility, In-Sha-Allah, God willing, we will see peace spread and the whole world become a veritable Garden of Eden - a Paradise - which really is what the ultimate goal of all Divine guidance is.

May Allah enable us to do so. Ameen!

Speech at the 73rd Annual Convention of AMC, USA

# Ten Years After Marriage - Staying Best Friends



Ahsan M. Khan

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً  
ط إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُتَفَكَّرُونَ

The concept of love has captured human imagination, contemplation and wonder since time immemorial. Love is a complex emotion. It has been the subject of poetry and prose, psychology and science, of philosophy and film, and love is mentioned in faith and scriptures.

There are many forms of love mentioned in religious scripture, like the love God has for His Creation, the love of a mother for a child, or the love between man and woman. But it is only in the Holy Qur'an that the love between husband and wife is specifically mentioned as a sign from God Himself.

In Chapter 30 Verse 22, which I just recited, Allah says: "And among His signs is this, that He created for you mates from among yourselves, that you may dwell in peace and tranquility with them, and He has put love and mercy between your (hearts): Verily in that are signs for those who reflect."

The love which develops between husband and wife in matrimony is, indeed, a miracle of God.

The topic I have been asked to speak on today is "Ten Years After Marriage - Staying Best Friends."

I will present this topic in light of three core aspects of a harmonious marriage Allah describes in this verse: Sukoon, Mawaddah, and Rahma; Peace, Love, and Mercy. This is the miracle of Allah and the template for us to adopt if we want our marriages to be Paradise on earth.

Before beginning, I would be remiss if I didn't mention that I have been married for twenty-two years Al-Hamdu-Lillah, but I am standing before you here today discussing this topic of marital harmony with the utmost awareness of my shortcomings and weaknesses. I don't intend to share anything with you today which is of my wisdom, but rather it is from the teachings of our faith and the guidance of our Khalifa. This subject has been a learning opportunity for me as much as I hope for it to be for this esteemed audience. And I seek refuge with Allah from Satan the Accursed.

So let us analyze the words in Surah Rum, one by one, that describe the true relationship between husband and wife as manifested by Allah Himself.

The first is Sukoon. لَتَسْكُنُوا إِلَيْهَا That you dwell in tranquility with one another. Sukoon translates into peaceful happiness.

A peaceful home is a Paradise on earth, but one that is devoid of peace is Hell in this world. And the sad reality is that some of our Ahmadi homes have lost this Sukoon or peaceful happiness.

Hazrat Khalifatul-Masih V (may Allah be his Helper) has time and again addressed causes of marital disharmony and even an entire book of his sermons has been compiled on this subject. Marital topics have been addressed from this very stage at Jalsa Salana a half dozen times in the last decade. And most of our monthly auxiliary meetings touch on this topic in some form or another. In other words, we don't need to be convinced that we have a problem. But how bad is it?

A surrogate marker for unhappiness in marriage is, of course, divorce.

In the United States as a nation (not talking Jamā'at here), the divorce rate is at 50% according to Forbes.

Half of all marriages fail, and on average it happens at the eight-year mark according to the most recent Census data. But that should not be surprising to us. Most researchers have concluded that societies in which dating and cohabitation before marriage are the norm have much higher divorce rates throughout the world. Dating trains, you for divorce, not for marriage.

But what about within our own Jamā‘at? We looked at our data and it reveals a divorce rate of about 20-22%. One in five marriages ends in divorce. Yes, this is far less than that of the society around us, but it is not an insignificant number. And there are many additional marriages that, while not ending in divorce, are mired in disharmony and abuse. So, there is a lack of Sukoon within households.

And it doesn't happen often right away. After the so-called "honeymoon" phase is over, and the newness and shine, and luster of the marriage starts to fade, a transition takes place. Couples must negotiate chores and responsibilities, balance work with life and children, and face bumps on the road. There are even terms for this, like the "seven-year itch." So, what are the main reasons for this?

One overarching cause of the lack of peace in marriage is selfishness. Focusing too much inwardly than outwardly. Are my rights being honored? Did my spouse do this for me or that for me?

Yes, the Holy Qur'an grants husbands and wives a set of rights, but also a set of responsibilities. We must focus on our responsibilities, not whether or not we are being granted our rights, because it is our responsibility to our spouse that we will be asked about on the Day of Judgement.

Marriage is not a noun, it's a verb. It's not something you get, it's something you do. It requires work. And if both sides focus on what they are responsible for in a marriage, then both sides will get their rights honored automatically.

And we should also remember that the center of a marriage, the focal point, should not be ourselves, or our spouses, but Allah. On the first day of our marriages in Islam, we are reminded in the Nikah prayer of adopting Taqwa five separate times. God's consciousness is the root of Islamic marriage. Hazrat Muslih Mau'ud (Allah be pleased with him), in a Khutbah Nikah on one occasion, that marriage is a school where we learn the love for God. (Khutbah Nikah, January 11, 1936)

Another frequent cause of lack of Sukoon, or peaceful happiness, in marriages is disputes over fiscal matters. And this too points to a larger problem of a misunderstanding of our roles and responsibilities as outlined in the Holy Qur'an.

In Chapter 4, verse 35, Allah says:

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ

Men are guardians over women.

Qawwam does not mean that men are rulers. We are not kings of our own homes, we are guardians. It is a responsibility we have as husbands and fathers, to provide for our families. And Allah further defines our role with:

اتَّقُوا مِنْ أَمْوَالِهِمْ

We must spend our wealth on them.

This is our obligation as husbands. And we must spend specifically on our wives and children.

The Holy Prophet (may peace and blessings of Allah be on him) said: Of the dinar (the currency) you spend in the cause of Allah; what you spend in procuring the freedom of a slave; what you give away in charity to the poor and what you spend on your wife and children, the highest in respect of reward is the Dinar you spend on your wife and children. (Sahih Muslim)

When households are confronted with financial hardship, mutual consultation is necessary during stressful times. There is nothing wrong with getting advice from our spouses.

During the time of the Holy Prophet (may peace and blessings of Allah be on him), Arabs could not tolerate a woman advising them. Once the Holy Prophets' (may peace and blessings of Allah be on him) companion Hazrat Umar's (Allah be pleased with him) wife advised him on something and he replied, who are you to interfere in these matters? She replied that if the wives of the Holy Prophet (may peace and blessings of Allah be on him) could give him their advice and the Prophet allowed this, then how could Umar put a stop to her counsel? Such was the courage that the Holy Prophet (may peace and blessings of Allah be on him) inculcated in women.

If the husband is a Qawaam or guardian, the wife, as Saliha or virtuous, is the caretaker of the home. She is the glue that binds the family. And prudence in household spending is a responsibility that the wives are expected to be mindful of in this role.

In his address to Lajna in Germany in 2013, Hazrat Khalifatul Masih V (may Allah be his Helper) said: "Some women possess the habit of creating mayhem, fighting with husbands, uttering bad things and making demands when financial conditions become tight due to their husband's job or business loss, and when there is a lack of affluence. Such actions do not yield good results...when such difficult situations arise, it is the duty of the wife to fully support her husband and be content with less." (Address to ladies, Jalsa Sālāna Germany, August 23, 2003, Al-Fazl International, November 18, 2005)

The verse also instructs women to guard the secrets of their husbands:

حَفِظْتُ لِّلْعَيْبِ

Wives here are specifically admonished not to speak ill of their husbands in gatherings with friends. Whether it is revealing secrets of your spouse, or keeping secrets from your spouse, it's all just as toxic as lying. Because these behaviors destroy the very foundation of marriage, which is trust.

The blessed wife of the Promised Messiah (may peace be on him), Hazrat Amman Jan (Allah be pleased with her) advised her daughter Hazrat Nawab Mubārakah Begum (Allah be pleased with him) before her marriage, "a wife should not hide things from her husband nor do anything that she felt she may have to cover up from him. She explained; "The husband may not see what goes on but Allah Almighty does. Ultimately, when the matter is exposed, it diminishes the dignity of a woman." (Hazrat Amman Jan - An Inspiration for Us All, p 187)

Another reason for a lack of Sukoon or peace and happiness in our homes is using harsh words in an argument.

Arguments are going to happen. But words matter in a relationship. According to scientists, the brain handles positive and negative information in different hemispheres. Negative emotions generally involve more thinking, and the information is processed more thoroughly than positive ones. In other words, when you say

something nice to your spouse, it registers as a positive experience or memory. But if you say something negative, it cuts deep and resides in the memory banks longer. We should choose our words carefully.

And if you are the recipient of harsh words from your spouse, exhibit forgiveness. Have selective memory for the good, and selective amnesia for the bad.

We see that when the kids are all grown and have moved into their own homes, couples later in their marriage are back to just being with each other. But these golden years are sometimes not so golden. They are spent in petty bickering and back-and-forth arguing, and Sukoon vanishes. But the Holy Prophet (may peace and blessings of Allah be on him) once said, "I guarantee a house in Jannah for one who gives up arguing, even if he is in the right." (Abu Dawud)

This reminds me of a joke shared by Hazrat Khalifatul-Masih V (may Allah be his Helper) recently. A man who was married for 30 years was asked by someone, what is your secret to being married for this long? He said, my wife and I decided when we first got married that if we ever got into an argument, one of us would leave the room. So, if I got angry, my wife would go to the kitchen. And if she got angry, I would go out onto the terrace. This was our agreement. And I have been living on this terrace for 30 years.

The point Hazrat Khalifatul-Masih V (may Allah be his Helper) beautifully makes, of course, is to find ways to diffuse or avoid arguments. Whatever works.

And it is, for this reason, Hazrat Khalifatul-Masih V (may Allah be his Helper) (may Allah be his Helper) has advised us time and again that "no one is perfect, not us, not our spouses. So, when your spouse says something or does something that displeases you, close your eyes, close your ears, and close your mouth. But when your spouse does something that pleases you, open all three."

We should take the good with the not-so-good. When we appreciate a rose's fragrance, we also accept the thorns which it bears.

There is also a need for husband and wife to adopt Husn-e-Sulook (or politeness and courtesy) with the relatives of each other. Many times, the major disputes stem from the fact that either husband or wife threatened or said bad words about one's relatives. (Friday Sermon, July 2, 2004). Hazrat Khalifatul-Masih V (may Allah be his Helper) has mentioned that one of the main causes of divorce in our households is in-law interference.

And our children are the first-row audience in our marriages. And when husband and wife are not on the same page with parenting a child, rifts are created, wedges are formed, and alliances are broken. This is when compromise is not only critical but best done behind the scenes.

If we are constantly fighting with our spouses in front of our children, they will do the same in their marriages one day. Children may or may not be good at listening, but they never fail to imitate.

The Promised Messiah (may peace be on him) said anyone who mistreats his wife is not from my community. And it is the Promised Messiah's example that is there for us as men to follow.

On one occasion some companions were with the Promised Messiah (may peace be on him) at a gathering and observed that he had a headache and advised him that he should be stricter and harsher with his wife to ensure he gets a nutritious meal at home. The Promised Messiah replied, "Our friends should refrain from such behavior." He then went on to describe how on only one occasion it so happened that he raised his voice to his wife. He said: "I felt that maybe my voice caused some pain even though I had not used any strong language. After this happened, I continued to do Istighfār, and very humbly offered Nawāfil and also gave some Sadqa, fearing that

this harshness was due to some unknown offense.” (Seerat Hazrat Masīh Mau`ūd).

This is the Sukoon or peaceful happiness mentioned in the Holy Qur’an.

But we can't discuss Sukoon or peace in a marriage without talking about its ultimate disruptor, which is anger. Small disagreements turn into arguments that fester and become fights, and now, before you know it, untamed anger has replaced all wisdom and rational thought. Those are the distress calls that come to Jamā‘at in the middle of the night when rage turns into violence.

Anger is an acid that can do more harm to the vessel in which it is stored than to anything on which it is poured. And anger is not a sign of strength over your spouse, but rather a sign of weakness and insecurity. The Holy Prophet (may peace and blessings of Allah be on him) said, “The strong man is not he who defeats others in wrestling. The strong man has full control over himself during his anger.” (Bukhari) And the Promised Messiah (may peace be on him) described those who go so far as to physically abuse their wives as cowards (Malfūzāt, vol. 4, p. 44) And to my dear brothers please know this. Your level of devotion to Jamā‘at does not give you free license to speak harshly to your wives inside your homes when no one is watching. Your regularity in visiting the mosque or what office you hold in Jamā‘at, or whether it is local or national; doesn't matter. Conduct with our spouses must be of the highest standard.

Maulawi Abdul Karim of Sialkot (Allah be pleased with him) was one of the most devoted companions of the Promised Messiah (may peace be on him). But he was known to speak harshly to his wife.

On one occasion, the Promised Messiah (may peace be on him) received the Divine revelation:

ایک رائی برابر غم نہیں ہوتا۔ یہ طریق اچھا نہیں اس سے روک دیا جائے مسلمانوں کے لیڈر عبد الکریم کو خُذُوا الرِّفْقَ فَإِنَّ الرِّفْقَ رَأْسُ الْيُسْرَةِ نَمِ كَرُوا نَمِ كَرُوا كَمَا تَمَام نِیکیوں کا سر نرمی ہے۔۔۔

(This is not a good way. “Abdul-Karim, the leader of the Muslims, should be told not to pursue it. [Arabic] [Be compassionate, be compassionate, for compassion is the principal virtue]. [Urdu] Be compassionate, be compassionate, for compassion is the principal virtue....” ([Tadhkirah, English Translation, pp535-537 -])

Regarding this Divine revelation, the Promised Messiah (may peace be on him) said:...Maulawi ‘Abdul-Karim had spoken somewhat harshly to his wife. This caused the commandment that such harsh language should not be used. Normally a believer should be gentle and courteous towards everyone though on occasion a harsh expression might be employed like a bitter medicine, but only in case of need and to the degree needed. Harshness should not become a habit. [Arba‘in, No. 3, p. 38, Ruhani Khazā’in, vol. 17, p. 429 and Appendix Toḥfa-e-Golarhviyyah, p. 25]

He further said: This revelation contains guidance for the whole Jamā‘at, that they should treat their wives with kindness and courtesy. Your wives are not your slaves. Marriage is a covenant between man and woman. Therefore, strive not to be false to your covenant. God Almighty says in the Holy Qur’an: ‘Lead a life of kindness and equity with your wives.’ And it is mentioned in a hadith: ‘The best among you is he who is best towards his wife.’ Therefore, be good to your wives both spiritually and physically. Keep praying for them and avoid divorce. [Arba‘in, No. 3, p. 38, footnote, Ruhani Khazā’in, vol. 17, pp. 428–429]

And what should wives do when husbands lose control? Follow the advice of Hazrat Amman Jan (Allah be pleased with her) which she shared with her daughter at the time of her marriage. She said, “Never argue with your husband while he is angry. If your opinions or actions are justified, a dignified wife will express this after her husband’s rage has subsided. This leads to a more harmonious household and wins the pleasure of Allah Almighty.” (Hazrat Amman Jan - An Inspiration for Us All, pp. 186-187)



Another reason for a lack of Sukoon in our homes is the ever-lurking presence of Satan. And when does he manifest? Precisely at the time when couples start disagreeing or arguing. Studies show that divorced couples were most likely to get advice from other divorcees before terminating their marriage.

And in another tradition, the Holy Prophet Muhammad (may peace and blessings of Allah be on him) said, “Verily, Satan places his throne over the water, and he sends out his troops. The closest to him in rank are the greatest at causing tribulations. One of them says: I have done this and this. Satan says: You have done nothing. Another one says: I did not leave this man alone until I separated him from his wife. Satan embraces him and he says: You have done well. (Ṣaḥīḥ Muslim 2813)

My dear brothers and sisters...think about it...among Satan’s proudest acts of mischief is destroying marriages.

And Satan comes in all forms, hidden and apparent. While infidelity is a leading cause of divorce in our society, do not think it does not happen in our marriages. It is happening. And adultery can also be virtual: looking at inappropriate material online is just as toxic. We are reminded in the Qur’an of Fa’sha or indecent behavior not known to others, which can manifest into Munkar (evil deeds) which become apparent. And the Promised Messiah (may peace be on him) has talked about the adultery of the mind. It is another technique of Satan to destroy marriages, so spouses should protect not only themselves but one another against this shaytan.

Remember Allah describes husband and wife as Libaas, garments for one another. A garment adorns, covers up, it protects. We should protect our spouses.

Satan can also just be someone with bad intentions trying to get between a couple when it's least suspected.

In an address to Lajna on July 23, 2011, Hazrat Khalifatul-Masih V (may Allah be his Helper) said, “Satan does not only signify a person whose way of entry may be detected. Each bad company, each bad friend who will try to destroy your home, who will try and incite you against your husband, against mother-in-law, against sister-in-law, or will try to incite a husband against his wife, or one who will say something trivial that will create anxiety in one’s heart, is a Satan. Thus, it is the obligation of each male believer and each female believer to be heedful of such Satans. The foundation of the union of marriage is strengthened once mutual trust is established. If trust is lost, then the very same palace that was erected with the promise of love and affection is razed to the ground; in fact, it turns to ruins.”

Hazrat Amman Jan (Allah be pleased with her) once advised women to not turn immediately to family or relatives to solve minor problems within the marriage but to instead turn to their own husbands. This helps ensure that the dignity and honor of their husbands are protected and guards the privacy of the relationship on matters that can easily be resolved within the marriage.

This is not to say that wives should not seek help if they are in an abusive relationship. Islam protects the rights of the wife and the Jamā‘at allows a channel for help to be provided. And abuse can happen in the other direction as well. Husbands can be victims of verbal abuse, emotional blackmail, and sometimes even physical abuse.

Yes, divorce is permitted for both husband and wife. It is an unpleasant act in the sight of God. But if a relationship is based on Taqwa and all the efforts to salvage the relationship fail, then Allah knows what is in the heart and Allah is Merciful and allows for this separation.

But decisions about divorce should never be based on fleeting emotions. The Promised Messiah (may peace be on him) said, “A person who is hasty in divorce is sinful in the eyes of God. Do not hasten to break like

a dirty vessel that which God has brought together.” [Arba‘in, No. 3, p. 38, footnote, Ruhani Khazā’in, vol. 17, pp. 428–429]

So, after Sukoon, Allah reminds us that the next characteristic of the marriage He has forged is Mawaddah, or the love between husband and wife.

Islamic marriage is often viewed as sterile and devoid of love, but it should not be. In fact, Allah has created this love, but it is we who relinquish it.

Unlike in the society, we live in, where Hollywood paints fairy tales of love at first sight and leads you to believe you fall in love and then get married and live happily ever after, Islam teaches that you get married and love between you and your spouse is then manifested. But that is not to say this form of love cannot grow and foster between two people who do not have companionship before marriage.

Social scientists often talk about love languages and have identified core gestures and acts which strengthen a marriage. Actions such as using words of affirmation with one another, doing acts of service for your spouse, devoting time, and giving gifts.

When we analyze these, it should come as no surprise that the love languages talked about today in self-help books and TED talks, and podcasts were first exemplified 1400 years ago in the life of the Holy Prophet (may peace and blessings of Allah be on him) and then again in the life of the Promised Messiah (may peace be on him) and his Khulafā.

The Holy Prophet (may peace and blessings of Allah be on him) would always compliment Hazrat Khadija (Allah be pleased with her) and even would convey words of appreciation about her long after her demise. Similarly, he would express appreciation to his wives for the simplest acts.

In the same way, the Promised Messiah (may peace be on him) and Hazrat Amman Jan (Allah be pleased with her) embodied the act of using words of affirmation. On one occasion Hazrat Amman Jan once said to the Promised Messiah that she always prayed that: “I never see the grief of your death and that Allah Almighty takes me first.”

The Promised Messiah (may peace be on him) replied: “I always pray that you remain alive after me and that I leave you in a peaceful state.” (Hazrat Amman Jan - An Inspiration for Us, p. 51)

Another aspect of the love language paradigm is devotion to time. The Promised Messiah (may peace be on him) achieved this by regularly taking his family and his wife for outings. He provided his family with presence and attention, despite spending literally thousands upon thousands of hours in the service of Allah.

Our beloved Hazrat Khalifatul-Masih V (may Allah be his Helper) (may Allah be his Helper) is a living example of an exemplary husband. Khalifatul-Masih’s wife has shared personal reflections on Khalifatul-Masih. How he has helped her with household chores and cooking when she ever fell ill, and this while living in very difficult conditions in Africa before his Khilafat. And we witness this when Hazrat Khalifatul-Masih V (may Allah be his Helper) visits America. He is always very particular in making sure his wife's welfare and comfort are first and foremost. Hazrat Khalifatul-Masih V (may Allah be his Helper) will not even sit in the car without first waiting for his wife to arrive.

Another love language is giving and receiving gifts. These loving gestures enhance a relationship. The Holy Prophet (may peace and blessings of Allah be on him) advised, “Give gifts and you will love one another.” (Al-Adab Al-Mufrad, Kitab Tasaruf Alaam, Bab Qabulil Hadiya)

And it is not just gift-giving for specific occasions or grand favors. Expression of gratitude as an appreciation for daily gestures like cooking a meal, getting groceries, or dropping children at school, things we often take for granted, takes little effort but go a long way.

Remember, it is not joy which brings one gratitude, it is gratitude which brings one joy. We should think of our relationship with our spouse as an emotional bank account where you make deposits and withdrawals to maintain a balance. We should make more deposits and fewer withdrawals. Give your spouse a gift, give your spouse a thank you, and compliment your spouse, especially in front of your children. Dress nicely for your spouse and look presentable at home as much as you do outside.

And for those in the audience who are newly married or about to get married, the best way to start off your marriage is by waking one another up in the solitude and darkness of the early morning for prayer. Nothing strengthens the bond of marriage in Islam like praying together.

And this brings us to the last trait of marriage mentioned in the opening verse, and that is Rahma. It is commonly meant to mean mercy, but Allah in His infinite wisdom chooses this word, because Rahma has a much deeper meaning. In the Arabic lexicon, it means tenderness, to favor another, to benefit someone, to pardon, to forgive. In other words, the pinnacle of marital harmony is Rahma. And when Rahma is practiced in its purest form, Mawaddah or love comes naturally.

And for this too, we look at a beautiful example from the life of the Promised Messiah (may peace be on him).

When the Promised Messiah got married to Hazrat Amman Jan, she had the habit of sleeping with the lights on. But he had the habit of sleeping in the dark. So, every night, he would keep the lights on for his wife until she fell asleep, then would turn out the lamp. If she awoke in the middle of the night, he would light the lamp. Eventually, the Promised Messiah became accustomed to sleeping in the light and lights were installed in all the rooms and above the stairs, and he even employed someone to be responsible for keeping the lights on. Decades later, after a beautiful and successful and long-lasting marriage, Hazrat Amman Jan said: “Do you remember that time when you could not sleep in the light, and now unless every corner of the house is filled with the light you cannot sleep!” (“Hazrat Amman Janra – An Inspiration for Us All,” by Munawara Ghauri, page 30)

My dear brothers and sisters, this is the template for affection, adaptation, compromise, and love that we should all follow. Hazrat Mirza Bashir Ahmad (Allah be pleased with him) described the love his parents had for one another as “one heart beating in two chests.”

One heart beating in two chests. This is the Sukoon, the Mawaddah, the Rahma or love we should aspire to.

In the end, I will say this. Marriage is not meant to be hard. The challenges life throws at us are hard, and how we respond to them as husband and wife is the key. In fact, if anything marriage should make life easier. Yes, we go into an Islamic marriage without a full understanding of our spouse’s personality, habits, tendencies, and vices. But we also discover qualities in our spouse that make us a better person, that equip us to move forward in life.

A great marriage is not when the perfect couple comes together. No. It is when an imperfect couple learns to appreciate and benefit from their differences.

The Promised Messiah (may peace be on him) said: “The relationship between husband and wife should be as between two true and sincere friends. The primary witness of a person’s high moral qualities and his relationship with God is his wife. If his relationship with his wife is not good, it is not possible that he should be at

peace with God. (Malfūzāt, vol. 5, pp. 417-418).

How profound of a statement. Our Sukoon with God is contingent upon Sukoon in our marriage.

Just like two passengers on a boat heading into uncertain waters. Allah has equipped us with an instruction manual to navigate through turbulent times. And that is the Nikah prayer recited on day one.

Allah has commanded us on the very first day of our marriage, in the Nikah prayer, to adopt Taqwa, fear of God.

Allah has commanded us on the very first day to say the right word, قَوْلٌ سَدِيدٌ—be truthful and plain in speech.

Allah has commanded us on the very first day not to lose sight of what we leave forth for tomorrow, and what type of progeny we want to leave as a legacy for us.

In other words, before starting our journey, on the very first day, in the Nikah prayer, Allah has given us oars, a sail, a life jacket, and a compass. He gave us a map and a destination. That destination is to establish nearness to Allah as husband and wife.

Are we, the two passengers on this vessel, ready to use what Allah has provided us to take us to Him? Can we work together to get there?

Those of you in the audience who are not married may wonder why even do it? Why even get married if there are so many challenges? I can just do this alone.

Well, maybe you can.

But remember, the Prophet (may peace and blessings of Allah be on him) said marriage completes the faith.

And many sitting here today can testify to this. Marriage makes you whole, fills in the voids in your spirituality, and enables you to fill in the voids in your spouse. It is very difficult to steer a boat with one oar, but with two you move forward, provided you are in sync, provided both sides are exerting the same strength.

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

إِنَّمَا الدُّنْيَا مَتَاعٌ وَوَلَيْسَ مِنْ مَتَاعِ الدُّنْيَا شَيْءٌ أَفْضَلُ مِنَ الْمَرْأَةِ الصَّالِحَةِ

“This world is a provision for us, and of all the bounties in this world, the best provision is a pious woman.” (Sahih Muslim, Book 17, Hadith 76)

Why would you not want this bounty?

Marriage is not about the short game. It is about the long game. Beauty is fleeting, age only goes in one direction, wealth and possession have no certainty, but companionship is irreplaceable. The Promised Messiah (may peace be on him) said one of the reasons to get married is to remove the pains of loneliness.

On a long journey, a perilous and uncertain journey, it is your spouse who gets you through it. To be stranded in the middle of the ocean with treacherous waters around you, and to be alone is a whole lot different than to have your best friend beside you.

“لَتَسْكُنُوا إِلَيْهَا” -Seek comfort in your spouses”

My dear brothers and sisters, I get asked all the time by those who are now entering the age of marriage,

does an arranged marriage work? The way we do things... a Rishta is suggested and accepted and two people who have never been together now will live in love and harmony... does it work? While others marry the one, they love, can we love the one we marry?

I will humbly respond with a story.

There once lived a woman in a city called Sarif on the outskirts of Mecca. Her name was Barraah. She was 36 years old and widowed. When the Holy Prophet (may peace and blessings of Allah be on him) was making his first pilgrimage to Mecca after seven years, on the way a companion suggested his marriage to Barraah as she was a very pious woman, and she was a widow and alone. So, in Sarif, the Prophet (may peace and blessings of Allah be on him) married Barraah and would later give her the name Mamoonah, which means "Glad tidings" because it was during his blessed return home to Mecca that he married her.

Hazrat Mamoonah (Allah be pleased with her) was the Prophet's (may peace and blessings of Allah be on him)'s wife until his final breath. During this marriage of just three years, she treated him with love and compassion, educated the followers in the Prophet's (may peace and blessings of Allah be on him) teachings, and treated his in-laws with respect. Hazrat Ayesha (Allah be pleased with her) reportedly said Hazrat Mamoonah was the most righteous of the wives. After the Prophet (may peace and blessings of Allah be on him) passed away, Hazrat Mamoonah (Allah be pleased with her) went on to live another 50 years. And at the old age of eighty-one, as she was nearing her death, she conveyed one single dying wish. That she be buried in the place where she first met the Holy Prophet (may peace and blessings of Allah be on him), on that night in Sarif 50 years earlier. ("Hazrat Mamoonah" Umm-ul-Momineen (Urdu), by Amtul Rashid Arsala, printed by Lajna, page 15)

My dear brothers and sisters, Hazrat Mamoonah (Allah be pleased with her) had lived a full life. Of those, only three were spent in the companionship of the Holy Prophet (may peace and blessings of Allah be on him) as his wife. But the love and peace she experienced in those few years were what she coveted above anything else. Hazrat Mamoonah (Allah be pleased with her) was the last to join the ranks of the Umm-ul-Momineen. And her grave in Sarif, to this very day, serves as a monument to the love she found in the righteous model of our beloved master, Hazrat Muhammad Mustafa (may peace and blessings of Allah be on him).

Does it work, you ask? Yes, it does work because it has always worked.

Some of you may be thinking, that was then, this is now. Well, the numbers speak for themselves. You can date and marry with a 50/50 chance of making it past ten years, or you can trust Allah's miracle, put your faith in your faith, and love the one you marry, and find Sukoon.

Like "One heart, beating in two chests."

I close by praying that may Allah enable me first, and all of us to be righteous in our lives, with our spouses, and with our children.

May He accept the sacrifices of my wife, who is my best friend, and all of our spouses, who overlook our faults and withstand our flaws and complete our faith.

May He enable us to get closer to Him, by living with our spouses in peace, love, and mercy. Ameen

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

O my Lord, grant us of our wives and children the delight of our eyes, and make us a model for the righteous." [25:75]

Speech at the 73rd Annual Convention of AMC, USA



**Modesty—An  
embarrassment or  
distinction?**

Madeel Abdullah

## Introduction

You might not see what I'm holding up, but a few centuries ago, this little thing destroyed people's lives. In the 16th century, tulips were introduced in Holland, which at the time was Europe's most advanced society. Because tulips were foreign and exotic, the wealthy took to them.<sup>1</sup> Pretty soon, tulips and tulip bulbs - like the one I'm holding - became a status symbol.<sup>2</sup> And it wasn't long before the middle and lower class also started getting into the tulip game.

But after a while, something strange happened. Because everyone loved tulips so much, people started buying tulips not to keep them, but to sell them for huge profits.<sup>3</sup> This practice of buying just to sell became so intense that eventually, one person even traded his house for 3 rare tulips.<sup>4</sup>

Despite this mania, for a while, everything was fine. One day, in 1637, the tulip auction opened, just like it always had. A few tulip bulbs were offered up at a crazy price ... but, unlike every other day, no one bid. People thought it was weird, but no one said anything. The price was lowered a bit, but again, no one bid. Everyone was looking at everyone else to figure out why no one was buying the bulbs. No one knew what was going on. As time passed, the bid got lower and lower, until, finally, the tulips sold for 5% of their original price. And that's when people panicked - across Holland, the price of tulips crashed, and some people lost everything. What took nearly a century to build, vanished in 4 days.<sup>5</sup>

The irrational excitement and attachment towards tulips ended abruptly. This pursuit of wealth and status came to an end when the Dutch realized they were simply trying to fit in and were recklessly following a trend even when it came at a loss of total material wealth.

## Parallel Today

Like this tulip bulb centuries ago, many of us think that ignoring حيا - modesty - is a little thing ... but we're too dumb to see that it is going to destroy us.

Today, in the name of modernity, many fashion trends promote immodesty. The clothing is often revealing. Movies, songs, and TV shows regularly have inappropriate dialogue and graphic scenes which are indecent and vulgar. To follow these trends, and abandon one's values, is a recipe for disaster. Unfortunately, many fall victim to the idea that participating in these trends and activities is of no real consequence. Many are not only complicit in adopting these fashion trends, watching, and listening to indecency and vulgarity themselves but also encouraging others to do so in the name of fitting in. Feeling that by not doing so, their material progress or societal acceptance is compromised.

One example is when some of us encourage our wives to discard the hijab or when we ignore "Ghadde Basr" by not lowering our gaze, watching pornography, lewd dancing, or listening to vulgar lyrics. By doing so, we lack the conviction of faith and are unable to withstand the perceived pressure and think that it hampers our acceptance and progress in society. In reality, we lose our moral compass resulting not in a loss of material wealth but in a destruction of our religious and moral values.

Homes have been wrecked because of this ignorance.

Hazrat Khalifatul Masih V (may Allah be his Helper) even had to address it during the final khutbah of his 2018 USA tour.<sup>6</sup>

So, it is crucial we understand why it is happening, and what we can do about it.

## Temporal Discounting

Part of the reason tulip mania happened is because of a phenomenon called “temporal discounting,” which means people value immediate happiness rather than waiting, even if that means we’re worse off in the long run. Satan thrives on “temporal discounting.”<sup>7</sup>

Because a lot of times, we don’t realize how sin can hurt us until it is too late. But look at the data. Studies suggest that the more you watch pornography, the more likely you are to engage in risky<sup>8</sup>, violent<sup>9</sup>, even deviant sexual behavior<sup>10</sup>; to be vulnerable to depression<sup>11</sup>, to experience physical changes to your brain<sup>12</sup>, and to experience erectile dysfunction<sup>13</sup>. Hazrat Khalifatul Masih V (may Allah be his Helper) himself said such people, “suffer because when they then try to perform naturally, they are unable to do so.”<sup>14</sup>

Right now, everything may seem good. But that’s because the world, like the Quran says, is غُرُور, it is an illusion.<sup>15</sup> The root of the Arabic word “Dunya,” or “world,” means, “that which is near”<sup>16</sup> while the root of the Arabic word “aakhir,” or “afterlife” means, “that which is distant or delayed.”<sup>17</sup> So it makes sense that if you are indulging in these vices, you may not immediately see the harm. Temporal discounting is built into the system.

But if things get bad - and, if you continue this path, they probably will - don’t be so naive to think that those who follow Islam will bail you out. That day the tulip market crashed; everything was OK for that person trying to sell his bulb ... until it wasn’t. When the market crashed, the courts refused to take on cases, forcing people to figure things out for themselves<sup>18</sup>, and some were destroyed.<sup>19</sup>

So, if you are indulging in vices or encouraging your spouse to discard her hijab, really ask yourself how much hope you have that when the time for your Rishtā or your kids’ Rishtā comes, you won’t get a partner just like you. That such a marriage will last? That one day, you or your kids won’t come home to a broken home? That your kids won’t copy you, making your legacy one of بے حیائی - of immodesty? Who here would risk bidding on that?

And just to be clear, the Khalifa’s views on this subject are even more sobering.<sup>20</sup> Hazrat Khalifatul Masih IVrh said the prayer of a woman who discards her purdah has no value; and he added, “Worry consumes their every moment.”<sup>21</sup> Similarly, Hazrat Khalifatul Masih V (may Allah be his Helper) warned that people who ignore Ghadde Basr don’t reach God.<sup>22</sup> And if none of this shakes you, then just know that Hazrat Masih Mau’ud (peace be on him) likens those who can’t control their libido to كَلْبَ<sup>23</sup>, to “dogs.”<sup>24</sup>

## Inferiority Complex

Hearing this, some of us may say “Look, you’ve got it all wrong - we know the risks, but we still do it because it is too hard because of the optics, because we’re afraid of how others will look at us.”

Tulip mania happened and other similar trends keep happening because of this type of thinking - because we care too much about what others think. Remember, with tulip mania, people wanted to be accepted by high society - a society that would never accept them. That inferiority complex eventually caused their financial ruin, all because of something that only existed in their minds.

We’re also suffering from an inferiority complex. We conflate the modern world with what’s refined, and حیا with what’s backwards. Some of us so badly crave the approval of our peers that we tell our wives to not wear the hijab, because people will stare because it’ll hurt our chances of a promotion at work.<sup>25</sup> And these fantasies are so powerful that we ignore how this is compromising our wives’ honor. We ignore the very real disease in this society that the more uncovered a woman is, the more likely it is that she is inviting lewd comments from men.



As far as worrying what other people think, I wonder if that crowd has ever questioned if the people, they are putting on a pedestal deserve to be there. Just as one example, there's an American woman whose books have sold more than 13 million copies and about whose life Hollywood has made two movies, grossing over \$300 million.<sup>26</sup> TIME Magazine named her one of its 100 Most Influential People.<sup>27</sup> Most would look at her and say she is high society.

This high society lady said that there was a time in her life when she was divorced, depressed, and lost. So, she starts traveling the world and ends up in a remote fishing village. One day, she becomes violently sick with food poisoning. Now you have to appreciate her frame of mind at this point - she is halfway around the world, she is got no one, she doesn't speak the language, she is all alone. Suddenly, there's a knock at the door. When she opens the door, she sees a Hijabi standing in front of her. The backstory is this Hijabi, and the American woman would see each other on morning walks. The Hijabi would put her hand on her heart, smile, the American woman would do the same, and they'd both go on their way.

But that day the American woman didn't show up for her morning walk, so the Hijabi got worried. The Hijabi knocked on every cabin in the village looking for her. Eventually, she got to the American woman's cabin, and seeing how pathetic she looked, made a gesture to wait. This Hijabi - herself poor, uneducated, and a widow with three young children - came back in 1 hour, with fresh water and fresh food. The American, the "high society" figure, says, "I just started crying, and she held me in her arms like I was her child ... that was the most grace I have experienced in my entire life ... I didn't know her name, I still don't ... [but] she is my face of Islam."<sup>28</sup>

This is the reality of the lives of the people we put on a pedestal, and the power of حيا. But somehow, we just can't see that the status we afford them exists only in our minds.

## Misread the Signs

And just like this supposed "high society," we also fall victim to these trends because we misread the signs. Tulip mania happened to a society that, unlike much of Europe, had a thriving merchant class, where the rich weren't just people who sat on land their families owned for centuries. Some mistook this exceptionalism for invincibility, thinking this next venture into tulips was also a sure shot. One way to underscore this is to note that the Dutch liked striped tulips the most because the stripes made the tulips look beautiful. But what they didn't know is that those stripes were the result of a virus that made the tulips sick and less likely to reproduce.<sup>29</sup>

Sadly, we're also afflicted with this disease of misreading the signs and, just like the Quran says, Satan has made it فَرِيْنٌ لَهُمْ - i.e., "appear beautiful"<sup>30</sup> to us. We tell ourselves, "We pay our chanda, we love Hazrat Khalifat-ul-Masih V, we even do Nafl ... it is OK if we don't do Ghadde Basr or our wives don't wear hijab." But we ignore or probably don't know, that the verses of the Quran about Ghadde Basr and purdah - 24:31-32 - are from Surah An-Nur. Surah An-Nur is unique in the sense that it is the only Surah in the entire Quran that says every verse of the Surah is farz, is obligatory. The Quran, at the beginning of Surah An-Nur, says we have made this Surah فَرَضْنَاهَا - "obligatory."<sup>31</sup> Don't be a fool, Ghadde Basr or purdah aren't optional.

Or we reason, "Well, if watching something I shouldn't be really that bad or telling my wife to not wear hijab was bad, why am I living a good life?" By that logic, every billionaire is way more pious than you, even those at the top whose sins have become known to the world. Again, the Quran warns us not to misread signs like this: "As to those who believe not in the Hereafter, we have made their deeds appear beautiful to them, so they are wandering blindly."<sup>32</sup> So you don't have to experience that crash in this life. Everything can look fine, but on Qayamat you'll be asked about these Farz that you rejected.

And, in a way, it makes sense that even though it is the biggest sign, we don't see what will happen on Qayamat. It is understandable if we can't see that far. That's exactly how Iman Bil Ghaib works ... you don't see the effects of accepting or rejecting belief in the unseen for a while.

Regardless, if you are in doubt about the second life, the Quran, in 22:6,<sup>33</sup> says to look at your present life, the one you can see. The basic idea is that there was a time when you were just a fetus, with no idea of your existence, or even that anything existed. And even though your parents were conscious, a barrier between the two of you made it impossible to communicate. Why can't you see that this can happen again?

## Closing

In closing, the biggest lesson of tulip mania is that many people just don't learn their lesson. People today discredit tulip mania as something marginal and something that happened centuries ago, even though they lived through other failed trends like cryptocurrency or Metaverse. Experts once projected Facebook's virtual reality project Metaverse would generate as much as \$13 trillion - but it is lost \$25 billion in just 2 years, and those same experts now consider it a failure.<sup>34</sup>

Just like those people swept up in these trends, we try to find excuses, some loopholes, to indulge in what we know we can't. We tell ourselves whatever the case may be, it is too hard now to start over. What will people think if my wife starts wearing a hijab all of a sudden? It'll be too awkward. The fact is that even if it's hard, it'll only be hard for a short while; or you may learn that the people you've been shaping your lives around never cared whether your wife was wearing a hijab or not. It is like a joke that says: When you are 20 you care what everyone thinks, when you are 40 you stop caring about what everyone thinks, and when you are sixty you realize no one ever cared enough to think about you in the first place.

Or we make the excuse that we're not guilty of anything serious because we're faithful to our spouse. About such thinking, Hazrat Masih Mau'ud (peace be on him) says you would have a point if you could prove that a lack of Ghadde Basr or purdah fostered chastity in society - but the fact is that the opposite is true.<sup>35</sup> And you should know that Islam considers watching dirty movies<sup>36</sup> or masturbation as adultery.<sup>37</sup> Hazrat Khalifatul Masih V (may Allah be his Helper) said that the Promised Messiah (peace be on him) would call this behavior an "adultery of the mind."<sup>38</sup>

بَلِ الْإِنْسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ  
وَلَوْ أَلْقَىٰ مَعَاذِيرَهُ

Nay, man is a witness against himself;

Even though he puts forward his excuses.<sup>39</sup>

Other times, even if we realize it's bad, we make the excuse that we're so far gone that there's no point in trying to repent and fix ourselves; there's no way God will forgive us. The good news - by the way, I know what we've discussed so far has a harsh tone, but that's because the nature of the conversation demands it - but the good news is that the door for forgiveness and a new life is almost always open.

It reminds me of a story about a group of people that prayed to end the drought. After praying, Allah revealed to one of them that their prayer was rejected because a man in that group had sinned for more than 40 years; until he left, their prayer would not be accepted. So, an announcement was made that so-and-so sinner must leave. Naturally, the sinner starts to worry. He looks left and right, hoping someone else would leave because if he gets up, everyone is going to know he is the sinner. But no one gets up.

Eventually, he realizes there's no way out, so he quietly prays, bitterly weeping, for Allah to forgive him. He then covers himself and leaves quietly. Soon after that, it began to rain. This surprises the group's leader, so he asks Allah how this could happen when the sinner didn't come forward. Allah says He accepted the group's prayer precisely because of the sinner's repentance. That reply fascinates the leader, so he asks Allah to identify that person. But Allah doesn't do that. Instead, He says, "I did not expose him when he was disobeying Me, and had covered him when he was a sinner; how then do you expect Me to expose him when he has returned to Me as a sincere repentant?"<sup>40</sup>

Notice that every time today we discussed an action involving *بے حیائی* - immodesty - the end result was more anxiety. And that's because, aside from "modesty," one of the meanings of the Arabic word *حیا* is literally "freedom from worry."<sup>41</sup> There's a reason Prophet Muhammad<sup>sa</sup> said, "Every religion has an innate character. The character of Islam is modesty."<sup>42</sup> It is through observing *حیا* that you get the peace Islam promises; and it is by rejecting *حیا* that your life becomes a mess.

So, if you are not married and want to be worthy of having a pious spouse, make *حیا* your source of distinction ... and until you get married, do voluntary fasts, as Prophet Muhammad<sup>sa</sup> instructed.<sup>43</sup>

And whether you're married or unmarried, if you've slipped, turn to God, beg him for help, beg him for forgiveness, beg him to grant you *حیا* before it is too late.

Or don't learn the lesson so many others also refuse to, and face what Hazrat Masih Mau'ud (peace be on him) said specifically about those who discard *حیا* - a life that is *حرام اور تلخ* - "grievous and bitter."<sup>44</sup>

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Speech at the 73rd Annual Convention of AMC, USA

# **The Holy Prophet's kindness to kin by marriage**



## Mansoor Ahmad Qureshi

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

O ye people! fear your Lord, Who created you from a single soul and created therefrom its mate, and from them twain spread many men and women; and fear Allah, in Whose name you appeal to one another, and fear Him particularly respecting ties of relationship. Verily, Allah watches over you. (4:2)

### Civil hospital story:

It has been about 35 years, but I still remember that patient as it was yesterday. She was a young lady who was in labor and had lost a lot of blood. Her family had brought her to Civil Hospital in Karachi Pakistan where I was a medical student. She was accompanied by many family members. Her husband and mother-in-law were next to her. Our team sprang into action to save her life. She needed a blood transfusion immediately. At that time, blood banks were not very functional, and supply was scarce. Family members had to donate blood. We asked her husband to donate a unit of blood right away. His mother was with him. She immediately stepped forward and said he will not donate. He will not give blood. We told them that the lady was bleeding, and her life was in danger. We really need him to donate. He is otherwise healthy and will do fine. Despite our requests and clearly stating that she could die, the lady was not willing for him to give blood to save her daughter-in-law's life.

Why was the mother-in-law willing to sacrifice her daughter-in-law's life despite the assurance that her son would be fine? Would she have behaved this way if it were her daughters? This is despite belonging to the Holy Prophet (may peace and blessings of Allah be on him). He told us that believers are like one body. If any one part of the body is in pain, the entire body suffers the agony in pain. (Sahih Muslim). Why did she not see the pain and suffering of her daughter-in-law?

By the way, for that lady, all the doctors got together to make donations and help save her life.

### Our society and cultural challenges:

This is rather an extreme example. By the way, what do we see in our community? We do see double standards in the matter of relationships with in-laws. Various comments are prevalent. Your parents didn't teach you properly, they didn't give proper dowry, your relatives do not respect us, and you are not supposed to contact your family anymore. You either live with me or your mother and so on.

### World Statistics:

Does anyone know how prevalent difficulties in relationships with in-laws are?

According to a BBC article, 75% of couples report difficulties with an in-law. (bbc.com, 21st November 2022) According to various analyses, it is a matter of control, ego, unnecessary criticism, unrealistic expectations, and interference in the households.

## The Holy Prophet as a guide:

We are so fortunate to have our beloved Holy Prophet (may peace and blessings of Allah be on him) as a mercy for the entire mankind and a teacher for all of us. He guided every sphere of life. He guided both his words and personal example. He left a tremendous treasure of guidance for us.

## The Holy Prophets message for our Nikah:

What an honor it would be if the Holy Prophet (may peace and blessings of Allah be on him) sent a message for us on our Nikah. In fact, he did. As a loving father, he left us all a message for our marriage. It is in the form of the sermon of Nikah. The selection of verses is his message and guidance for us in all matters related to marriage and relationships.

## The verse of Nikah and the message:

The intent is to ponder over these and adopt the lessons in our lives.

The verse I recited at the beginning of my speech is one of the verses included in the sermon of Nikah. Now listen to the translation as if the Holy Prophet (may peace and blessings of Allah be on him) is addressing you directly.

“O ye people! fear your Lord, Who created you from a single soul and created therefrom its mate, and from them twain spread many men and women; and fear Allah, in Whose name you appeal to one another, and fear Him particularly respecting ties of relationship. Verily, Allah watches over you.”

In this verse, Allah the Almighty is teaching us a lesson of unity. We all come from a single soul. No one is superior to the other. There is no reason for distinction in worldly matters. Our background, our family, our financial status, the language we speak, the college we went to, the neighborhood we live in, the number of rooms in our houses, which brand names we use, and which expensive cars we drive. None of this is a sign of superiority. It is Allah who is above all. We need to keep His supremacy in our minds. After declaring this, Allah brings the concept of the rahmi relationship, the ties of kinship. These include our immediate family relationships as well as with our in-laws, or our relationships due to marriage. In this guidance not only is the concept of Taqwa or fear of Allah has been mentioned but the verse continues into إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا. “Verily, Allah watches over you.” We must always keep this in mind. We could think that nobody can hear or see how we are treating our next of kin, but remember He is watching, and he will bring us to account.

## His practical example:

Not only did the Holy Prophet (may peace and blessings of Allah be on him) leave us this message at the time of Nikah, but he also practiced it in his life. His first wife who knew him very well from a young age gave the strongest testimony in his favor. When the Holy Prophet (may peace and blessings of Allah be on him) received the first revelation and angel Gabriel appeared to him. He came home and was very concerned. He told the whole incident to Hazrat Khadija (Allah be pleased with him). Her response has been recorded in history.

“By Allah,” Khadijah said, “Allah shall never subject you to any indignity..., for you always maintain your ties with those of your kin.”

It is obvious that for a wife to say that “you always maintain ties with those of your kin” must surely prove that he was kind to her relatives as well.

## Paradise in the home of the Holy Prophet (may peace and blessings of Allah be on him):

When we think of paradise (Jannat), what comes to mind? What mental state comes to mind? We think of a peaceful life after our death. We think of peace, comfort, and closeness to Allah the Almighty. In the time of the Holy Prophet, this paradise descended and was established in his homes first. It slowly moved around and infiltrated the homes of his beloved companions. It is this paradise which continues into the paradise of the hereafter.

We worry about one set of in-laws. He had several and we don't find a single instance of difficulties with his kin in marriage.

## Bringing families together (He brought kin by marriage together):

The Holy Prophet (may peace and blessings of Allah be on him) took all types of families as his in-laws. Young and old, noble, and ordinary, rich and poor, Arabs and non-Arabs reiterating this point that we are all equal. Despite the difference, with his conduct, he was able to bring them all together.

Marriage with Hazrat Umme Habiba (Allah be pleased with him), daughter of Abu Sufyan, is an example. Abu Sufyan was a staunch enemy. However, once he became a relative of the Holy Prophet, his animosity ended. Hazrat Juvairiya's (Allah be pleased with him) father Haris bin Abi Dirar was also a bitter opponent. He belonged to the Bani Mustaliq tribe. This tribe fought the Muslims. After the marriage, the relationship improved, and Muslims freed over hundred families of this tribe. Many of them accepted Islam. When her father heard that she had been captured, he came to the Holy Prophet with a ransom for her release. He did not get upset, didn't tell them to get out. The Prophet treated them with kindness. He did not pressurize his wife but offered Hazrat Juvairiya to decide. She stayed with the Prophet. Both the father and brother accepted Islam. (Usd-ul-Ghabah). Hazrat Safiyyah (Allah be pleased with him) was the daughter of a Jewish leader. Once the Holy Prophet married her and developed a kinship with this tribe, all the animosity between the Jews of Medina and Khyber ended.

## Respect for In-Laws

After the fall of Mecca, Hazrat Abu Bakr (Allah be pleased with him), father-in-law of the Holy Prophet brought his elderly father to meet the Holy Prophet. What was his response? Abu Bakr you could have asked me, I could have come to meet him. No pride in status, no supremacy of the situation. Is our status greater than the prophets?

Hazrat Umme Habiba (Allah be pleased with her) who was the wife of Prophet Muhammad (may peace and blessings of Allah be on him) was home and her brother visited her. He was lying down, and she was combing his hair. The Holy Prophet came in and saw that. Did he get upset as to why he was at home or what was he doing there? He asked, do you love Mu'aviyah? She said, yes. The Holy Prophet said he is dear to me as well. (Al-Azharu Li-Dhawati-il-Khimar, pp. 319-20)

One companion Amr bin Al'as (Allah be pleased with him) asked the Holy Prophet as to who was most beloved of him. He responded Ayesha. He asked how about men. The Holy Prophet (may peace and blessings of Allah be on him) responded, her father. In other words, his father-in-law was his most beloved.

He respected the family of the in-laws even after the demise of his wife. On one occasion Hala the sister of Hazrat Khadija came to meet the Holy Prophet. Upon hearing her the Holy Prophet got very pleased as she sounded like Khadija. He immediately said this must be Hala. He would get up and put his shawl for her to sit on.

## Not only did he respect them, but he went out of his way to help them.

Hazrat Maimoona (Allah be pleased with her) once released a slave girl. When the Holy Prophet found out, he commented it would have been better if you had passed her on to your maternal uncle [Mamoo] (who was deserving) (Tajreed Bukhari vol. 1)



Hazrat Asma, sister-in-law of the Holy Prophet was in financial difficulty. She and her husband used to live in very difficult conditions. The Holy Prophet arranged for a small piece of land for Hazrat Zubair, her husband so he could cultivate the land and earn a living. Later the Holy Prophet arranged a servant for them, so Hazrat Asma's workload decreased.

## Respecting parent-in-law:

Another dynamic is the boundary or limits of relationships. This also goes both ways. The elders are expected to not interfere in the lives of their married children. But on the other hand, the children must show patience in dealing with the elders. The Holy Prophet (may peace and blessings of Allah be on him) used to wake up his daughter and son-in-law, Hazrat Ali, for Fajr prayers for many months after their marriage. He did not hesitate in doing so even after their marriage. He had trained Ali and Fatima in such a way that they did not get upset with Dad. Why did you interfere in our personal matters?

## Respecting sons-in-law:

Holy Prophet (may peace and blessings of Allah be on him) married her daughter Fatima (Allah be pleased with her) to Hazrat Ali (Allah be pleased with him). He was poor by worldly standards. The Holy Prophet (may peace and blessings of Allah be on him) had the utmost respect for him. He did not get upset at Hazrat Ali but in fact, He guided Fatima (Allah be pleased with her) to live within means and not ask too much of Ali (Allah be pleased with him) which was beyond what he could afford.

## Help at home:

The Holy Prophet (may peace and blessings of Allah be on him) used to participate in household chores. Someone asked Hazrat Ayesha about the Holy Prophet's (may peace and blessings of Allah be on him) conduct at home. She responded that he was like any other man at home. He would perform his chores with his own hands. He would mend his clothes, repair his shoes, and small home improvement items, milking the goats with his own hands. If he would come back late at night. He would fix his meal rather than wake up his wife.

If the Holy Prophet did all that, why can't our sons do that? Why should we get upset with our daughters-in-law about them expecting their husbands to perform household chores? Was the status of our sons more than that of the Holy Prophet (may peace and blessings of Allah be on him)

## There may be discord or misunderstanding:

We should not be upset if our spouses and us may have a difference of opinion. Once Hazrat Ayesha argued with the Holy Prophet (may peace and blessings of Allah be on him). He offered Hazrat Ayesha to make an arbiter. They decided on Hazrat Abu Bakr. The Holy Prophet started to explain, on which Hazrat Ayesha interrupted and said, please tell the truth. Hazrat Abu Bakr got upset and was about to hit her daughter, but the Holy Prophet came in between and protected her. Later he smiled and said, Ayesha, I saved you from your father.

He fulfilled the testimony given by his beloved wife Hazrat Khadija (may Allah be pleased with her) that he was kind to his relatives.

All his actions were worth noting and learning from.

Hazrat Ibne 'Umar (Allah be pleased with him) asked Ayesha (Allah be pleased with her) if you could quote one incident, one quality of the Holy Prophet she liked the most. Ayesha (Allah be pleased with her) could not respond. She started crying for a while. Finally, she composed herself and said that everything about him was unique and unusual, how could she name one quality?

## Paradise of the household, of the community, and all relationships:

The Holy Prophet established a paradise in this world. His homes were glimpses of paradise. His family members had the utmost love and regard for him and were always willing to lay their lives for him.

Dear brother and sister, we invite people to Islam Ahmadiyyat. We go out and do Tabligh, which is a noble task. We try to prove that Islam is the ultimate religion and ultimate way of life. We invite them towards a social system and community which is heavenly. Do we have that heaven in our homes and our communities? We must have that paradise in our homes to attract others. Paradise, which is free from ego, pride, and jealousy. Where there is no difference between the family of the groom [Susral] and the family of the bride [Meika] in terms of respect and brotherhood. No difference between her parents and family and his parents and family.

By his commandment of marriage, Allah the Almighty has helped create a Mo'akhat due to marriage. Not only do the two individuals are being linked into a relationship but two families are also being linked together into close family ties. This is just like the Mo'akhat (brotherhood) created in the time of the Holy Prophet (may peace and blessings of Allah be on him).

When Ahmadis spend a few minutes, they can trace a relationship somehow. A lot of us can relate to each other. We are one big family. Why can't we live like one big family and have respect for all relations? We are the followers of mercy for mankind, followers of the Messiah who expected us to treat the entire mankind like a mother treats her children, let alone our relatives.

The story of the lady I shared with you, we all felt for that young lady. As we were trying to convince her mother-in-law to allow her son to donate blood, someone whispered in my ear "I will donate blood" (Hum daen gay khoon.)

Let me tell you who it was. It was her mother who was walking behind at a short distance. She could not see what was going on. Despite her age, she came forward and wanted to give her blood to save her daughter. This is the quality of the raham or the womb. Allah has created this relationship based on his attribute of Rahmaniyyat. One who cuts ties with rahmi relations, cuts ties with the Rahman God. This is how we must feel for our rahmi relatives. There is no difference between mother-in-law [Sas], daughter-in-law [Bahoo], sister-in-law [Nand], brother's wife [Bhabhi], father-in-law or mother-in-law, brother-in-law, sister-in-law, etc. We are all brothers and sisters. We are related and feel for each other. This creates a healthy environment where our children thrive.

### Large study:

Among 37000 adolescents from 26 countries, greater family connection was associated with a higher prevalence of flourishing. Autonomy, self-confidence, personal growth, and purpose in life. The family connection may contribute to flourishing, not just the avoidance of negative outcomes (Pediatrics June 2022)

“إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا”

As opposed to this what sort of ego is satisfied if a 50 – 60-year-old can annoy, irritate, and taunt a 20 – 25-year girl? What kind of victory is it if one disrespects the parents or family of their daughter-in-law? What kind of satisfaction it is to taunt a young girl or boy or their families due to any physical weakness? What long-term benefit it is to yell at an elderly mother or a father? Always keep in mind, in this regard, Allah the Almighty has said “إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا” (Verily, Allah watches over you). He Watches those who cause pain and those who suffer at their hands.

### Men are Qawwam and are more responsible:

I would request all my brothers, including myself, if Allah has given us the responsibility of being Qaw-wam, the guardian, in our households. It is our prime responsibility to bring this paradise into our homes. We

must ensure a culture of respect from both sets of in-laws. Along with that, we must make sure that the respect of our wives is maintained as well from our relatives but from her relatives. Once the Promised Messiah said something to his wife. Later, he offered Istighfar in abundance. He was so concerned about the feelings of his wife, how can we let our wives be abused by our family members? How can we claim to love our spouses but not love and respect their loved ones? Is it fair for us to expect that she will respect and love our family, but we will not do the same towards her family?

## Now here are the action items:

Everyone to reflect on the relationship they have with their in-laws and extended family.

Keeping the requirements of taqwa in mind, please ask your wife to give an honest opinion if you have been kind to her relatives. You can also tell your wife the same. Both can pledge and try to improve.

If you are not married, which group do you want to be in? The 75% have difficulties with their in-laws or those true followers of the Holy Prophet and the PM who bring paradise into their homes. Homes are filled with joy, happiness, and peace. Where, everyone can progress in their lives, goals, and spirituality.

As we go back from Jalsa Salana, we will make a change and show love and respect towards our relatives, particularly the relatives of our spouses. We will forgive the misgivings even if we were on the right. Let us be respectful, kind, and compassionate. I am not naïve; it will not be easy times. One may have to show patience and restraint, but we can do it. But here is the challenge given by the Holy Prophet (may peace and blessings of Allah be on him) “The person who perfectly maintains ties of kinship does not do so because he gets compensated by his relatives, but the one who maintains the bond is the one who persists in doing so even though the latter has severed ties of kinship” (Bukhari) We are the followers of the Holy Prophet; We can't ignore his direct message to us. Let us be like a single soul [Nafs Wahida] and relive the Mo'akhat established by the Holy Prophet (may peace and blessings of Allah be on him). A Mo'akhat of kins by marriage. Our homes should be such that our children will love to stay in them and not go out to look for comfort. Let our marriages create new islands of paradise where there will be streams of happiness and joy and trees of spiritual development and excellence. When there is peace in our households, we can spend more time on useful activities. Our education, our jobs, our health, the upbringing of our children, our service of Jamā'at, and above all our spirituality. We will be able to attract others to this paradise. Please make sure that not only are our homes a paradise for us but also for our in-laws. The parents of our wives also see a paradise where their daughter is living in comfort. Similarly, we can say that our son is living in a paradise created by the love between him and his wife.

In so doing, let us make our homes like the homes of the Holy Prophet (may peace and blessings of Allah be on him). This Jannat will not be one from which Adam was expelled but one from which we will expel Satan for good.

End with a quote from a Nikah sermon delivered by Hazrat Khalifatul Masih V (may Allah be his Helper) “Every Ahmadi, who is a real Muslim, should always keep in view that marriage is a bond and is something that becomes a religious obligation in a way, and it is very important to pay the dues of wives and close familial (رحمی rehmi) ties by both the man and his family and the woman and her family. If the newly wedded couples and both sets of in-laws realize all these matters, family life can be a cradle of love, affection, and peace.” (Al-Fazl International, 8/05/2011)

“ہر احمدی کو جو حقیقی مسلمان ہے ہمیشہ سامنے رکھنا چاہئے کہ شادی بیاہ ایک ایسا معاہدہ ہے ایک ایسا کام ہے جو ایک لحاظ سے دینی فریضہ بن جاتا ہے اور بیویوں اور اس کے رحمی رشتے کے حقوق ادا کرنے بہت ضروری ہیں۔ مردوں کی طرف سے بھی اور لڑکی والوں اور لڑکی کی طرف سے بھی۔ پس اگر یہ احساس شادی کرنے والے جوڑوں میں پیدا ہو جائے اور دونوں طرف کے سسرالیوں میں بھی تو گھریلو زندگیاں محبت اور پیار اور امن کے گہوارے بن جاتی ہیں”

(Anecdotes taken from Seerat Khatam-un-Nabiyyin by Hadi Ali, Mutahhar 'A'ili Zindagi, Lajna Imā'illāh Lahore, books on Ummahat-ul-Mo'mineen by Lajna Imā'illāh Karachi)

# Impact of the Holy Qur'ān on the believer, society, and culture

Zohaib Zafar

Living in Western society, we are taught that human reason is our best teacher. Yet, our country is on the verge of a civil war and our world is on the brink of a nuclear war. Members of our society fail to understand that if they study the Holy Quran with sincere intentions, they will find it to have the greatest positive impact on them. This is because the Holy Quran is the perfect foundation for a successful life and a peaceful and harmonious society. While our society's so-called thought leaders - scientists and social media influencers are constantly changing their minds on their principles, the Holy Quran provides timeless guidance that only allows for the betterment of humanity. The Holy Quran is its own best defender. In Surah Al Baqarah Verse 2, it is stated, "This is a perfect book; there is no doubt in it; it is a guidance for the righteous." Therefore, the Holy Quran categorically states that it is a timeless guidance provided for the righteous irrespective of their nationality or race. No other book, not even another book of Allah makes such a clear and powerful declaration about its importance.

Furthermore, the Holy Prophet (may peace and blessings of Allah be on him) lived by the Holy Quran and made it clear with his unparalleled life that one can only achieve greatness in life by following the Holy Quran and the Holy Prophet's example. Hazrat Khalifatul-Masih V (may Allah be his Helper), in his Friday Sermon delivered on 7 April 2023 said on the Holy Quran, "Today, we see that in the education system, young children are being taught such things which are beyond their scope concerning human relations and things that they should only know after the age of maturity. Parents and even education systems are now taking notice that some teachers are going too far, and this is detrimental to the children. Hence, this is the difference between divine teaching and worldly teaching. The Holy Qur'an presents teachings for all, and also prescribes the time when those teachings apply." Hazrat Khalifatul-Masih V (Allah be his Helper) continued quoting the Promised Messiah (may peace be on him) who said that the "The Holy Qur'an was revealed at a time when it was direly needed as every type of societal degradation that could possibly manifest had come into fruition. That is why the Holy Qur'an was so encompassing in its teaching that it could address all of these matters. These evils had not fully manifested in previous times, which is why previous scriptures were not complete or perfect in their teachings. When society reached the pinnacle of its degradation, the Holy Qur'an was revealed, presenting a solution to every problem. That is why there is no need now for any new law or teaching because every required matter has already been covered in the Holy Qur'an." [Friday Sermon of Khalifatul Masih V (may Allah be his Helper) - April 7, 2023]

If American school systems had adhered to the Holy Quran's teachings on modesty (Haya), this could have greatly benefited children in the United States who were being exposed to things that were beyond their scope. However, it is our job as believers to instill the Holy Quran into our daily practices. If non-Muslims notice the positive impact the Holy Quran's teachings have on us, then they are more likely to study it themselves.

Many teachings of the Holy Quran are not controversial in the West. For example, hardly anyone in the West would disagree that speaking softly and kindly to people, an instruction of the Holy Quran is a superior practice. However, some of the teachings of the Holy Quran are considered by Westerners, God forbid as wrong or even harsh. For example, dating and relationships outside marriage are prohibited in the Quran but considered normal in Western culture. Yet, such teachings of the Holy Quran are not only beneficial but will save humanity in its current deplored state. Hazrat Khalifatul-Masih V (may Allah be his Helper) stated in an interview with The Review of Religions covered in the article, True Love' and the "Perfect Life Partner, "65% of marriage breakups are from among the love marriages, whereas arranged marriages have a lower rate of breakups." Hazrat Khalifatul-Masih V (may Allah be his Helper) also stated, "In the USA, on average, nearly 20 people per minute are physically abused by an intimate partner." (The Review of Religions, April 2020)

When there is a Quranic teaching, we have doubt about or if it goes against our society's norms or culture, it is a reflection of their weaknesses, not of the Holy Quran. The vices members of our society participate in, greed, lust, alcohol, drugs, and the list goes on have all been prohibited by the Holy Quran. This is why even non-Muslims have taken notice of the Holy Quran since it was first revealed. The non-Muslim philosopher, Leo Tolstoy said, "After I have read the Quran, I realized that all that humanity needs is this heavenly law. The legislation of the Quran will spread all over the world because it agrees with the mind, logic, and wisdom. (Corpus Juris of Islamic International Criminal Justice, Farhad Malekian, p. 26)

The Promised Messiah (may peace be on him) eloquently captured what the impact of the Holy Quran was in the past and will be in the future. He stated, "The Holy Quran is the Perfect Book which undertook the entire project of human reform and is not addressed only to one people. It seeks the reform of all and has set forth all grades of human development. It teaches savages the manners and ways of humanity and thereafter instructs them in high moral qualities. Thus, there is no need for any other book besides the Holy Quran." (The Philosophy of the Teachings of Islam, Mirza Ghulam Ahmad (peace on him), p. 85, Translated into English by Sir Muhammad Zafrulla Khan, Islam International Publications Ltd).

# Notes on chapters and verses of the Holy Qur'ān by Hadrat Khalifatul-Masih IV<sup>rh</sup>

– Surahs Al-Waqi'ah to Al-Mumtahinah –  
English Translation by Missionary Shahid Ahmad of Ghana  
(Continued from August 2023 issue)

## 56. Al-Waqi'ah: Introduction

This Surah was revealed in the early Meccan period, and including Basmallah it consists of ninety-seven verses.

It is stated at the beginning of the current Surah that the magnificent prophecies of the preceding Surah are definitely going to be fulfilled. Especially the news of the resurrection, cited in the preceding Surah, will definitely come to pass.

Next, a comparison has been drawn between those who made sacrifices in the first stage of Islam with those who will make sacrifices in the latter stage; which shows that those who will make sacrifices in the first stage and in the latter stage will in large number resemble in making sacrifices; and they will be granted similar ranks. But many of those who make sacrifices in the first stage will excel those in numbers and ranks who make sacrifices in the latter stage. But there are some of those belonging to the latter stage who will attain the same excellence of ranks as were granted to the people of the first stage.

Further, a description is given of the unfortunate ones of both periods, and they have been described as belonging to the left hand. And people belonging to the left hand signify the wicked people, and a description of those of their attributes is given which will make them enter Hell.

Further, a metaphorical description of the people of Hell, as well as the people of Paradise, is given in this Surah. And it has been made very clear that you will never be resurrected with this physical body of yours. Rather, you will be resurrected with such a transformed body that is beyond your imagination.

Verses 61 and 62 prophesy that at the time of your resurrection the form in which Allah Almighty will resurrect you, you have no knowledge thereof. The point to note is that superficially its knowledge is being given. In fact, this is a warning not to take these words in their literal sense. These are just similitudes, and you have no knowledge of the reality.

Then there are four things described in that if they are reflected upon every unbiased mind will definitely accept that none possesses the power to create them except Allah the Almighty. Foremost is the material by which human creation was started. This material was endowed with very complicated characteristics which were to take manifestation later. For instance, the eye, ear, nose, mouth, throat, vocal cord, etc. were directed in so detail as to up to what size an organ will grow; and when that growth will stop. Take teeth for example. Deciduous teeth appear after a certain period and fall after a certain period. And the children who fail to look after the health of their teeth in childhood are saved from the evil effects of that. Then, in adult teeth, a person is responsible for looking after them. Why do they stop developing after a certain size? What stops them from developing any further? There is a computerized program in human DNA that is followed by them according to the decree of Allah Almighty. Scientists say that teeth grow at almost the same speed as they wear out. If they had continued developing and

there was no program of stopping them in that case human lower teeth, piercing the brain, would have grown much further. And the upper teeth could have rendered the chest useless by piercing lower jaws. Allah says, did you produce these genetic characteristics yourself? Obviously, the reply is negative.

Similarly, man believes that it is he who sows the seeds in the soil. But the mechanism of their germination and development into trees, vegetables, and fruits is a very complicated system, which cannot develop on its own.

Similarly, man has no control over the mechanism of water that showers from the sky to support life. And the flame by which man tries to reach the heavens also works under the decree of Allah. Otherwise, the same fire, instead of transporting them to heights, could have reduced them to ashes. In this regard, the Holy Prophet (peace and blessings of Allah be on him) prophesied about airplanes that soar high in the sky that those means of transport will run on fire, but that fire will not harm the passengers that embark on them.

Then مواقع النجوم (shooting of the stars) has been presented as a witness. Man of that age believed the stars to be like small twinkling gems or stones. But Allah the Almighty says, you will be bewildered if you come to know what these small-looking stars are like. These stars are so huge that they can accommodate the moon, sun, earth, and planets in one of their sides. Thus, Allah says, it is a magnificent oath which We are giving.

After these testimonies Allah says, the Holy Quran too is a hidden book. As stars are hidden from you due to being far off in distance, similarly your eyes cannot attain the exaltations of the Holy Quran, and you take it to be an insignificant book. Further Allah says, you may touch it physically, i.e., you can touch it because you are close to it, but except if one's heart is purified by Allah Almighty no one can comprehend its subject matters.

## Notes: Al-Waqi'ah

### Verses 78-80:

إِنَّهُ لَقُرْآنٌ كَرِيمٌ  
فِي كِتَابٍ مَّكْنُونٍ  
لَّا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ

The Holy Quran is an open as well as a hidden book. Apparently, every pious and evil individual can recite it, but its very sophisticated secret points are disclosed only to those who are purified by Allah the Almighty.

## 57. Al-Hadid: Introduction

This Surah was revealed at Madinah, and including Basmallah it consists of thirty verses.

This Surah starts with the proclamation that the heavens and earth and whatever is in them glorify Allah.

He is the First and the Last, and the Manifest and the Hidden. That is, His manifestations are plain and open, but they always remain hidden for the eye that fails to see them.

Describing the similitude of the life of this world Allah says in a verse that it is only a sport and a pastime. This is not something to last. When a man gets closer to his death, he will surely admit that this delight was only for a few days.

There's another magnificent verse in this Surah that proves that Allah Almighty had made it clear to the Holy Prophet<sup>sa</sup> that the conspicuous concept of heaven and hell is not correct. Thus, in verse 22 Allah says, vie

with one another in seeking forgiveness from Allah Almighty and that Garden of His whose span encompasses the heavens and earth. One Companion asked the Holy Prophet (peace and blessings of Allah be on him) when he recited this verse that Prophet of Allah! Where exists hell if heaven spans the entire universe? He replied, that it exists there. That is, it exists in the same vast universe where heaven is located. But you do not understand how it is. Heaven and hell exist in the same place while one has no connection with the other. It clearly proves that the Holy Prophet (peace and blessings of Allah be on him) was given the concept of relativity in that age, i.e., still being at the same place two things have no connection with each other when dimensions are changed.

The central verse of Surah Al-Hadid is that wherein it was pronounced that We descended iron. According to the translation of the word نزول which masses understand it will mean that iron came down from the sky.; whereas it is dug out from the depths of the earth. The true meaning of the word نزول is illustrated from this verse, i.e., the Holy Quran uses the term نزول for anything that is most useful among its kind. Therefore, in this regard, the word نزول comes for cattle as well as for dress. And most important of all about the Holy Prophetsa Allah says, قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا رَسُولًا (At-Talaq 65:11-12), i.e., Allah has indeed sent down to you an incarnate Reminder, a Messenger. And all scholars agree that he did not come down from the sky with his physical body. Thus, no other interpretation can be made here except that among all the Prophets the most beneficial Prophet for mankind was only the Holy Prophet Muhammadsa.

Further, in this very Surah with regard to the Companionsra, it is related that they walked in a light that ran ahead of them as well as on their right as if they saw their path ahead in that light of theirs.

## Notes: Al-Hadid

### Verses 5:

هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۚ يَعْلَمُ مَا يَلْجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا ۚ وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

‘Allah the Almighty settled Himself on the Throne’ signifies that having completed all the works of the universe He didn’t sit idle, but in order to supervise them He settled on the Throne. All the works in the world that can be seen, being done apparently on their own, have innumerable angels commissioned for them who supervise them with the command of Allah the Almighty.

يَعْلَمُ مَا يَلْجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا (He knows what enters the earth and what comes out of it) implies that all the time something goes up into the heavens from the earth and something continues to come down from there. There are some water vapors etc. which are sent back to the earth. But there are some radioactive and magnetic rays that ascend and go out of the bounds of the earth. Similarly, meteors and radioactive rays from the heavens are continually showered towards the earth. Continuous research on it is going on and in spite of attaining a lot of knowledge of it, the scientists have not been able to know about a majority of rays that descend from the heavens. This subject was beyond the imagination of anyone in the time of the Holy Prophet<sup>sa</sup>.

### Verses 13:

يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَىٰ نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ بُشْرُكُمُ الْيَوْمَ جَنَّتْ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَلِيدِينَ فِيهَا ۚ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

The believers are blessed with the light as a result of their attaining guidance, and the right hand signifies guidance.

## Verses 28:

ثُمَّ قَفَّيْنَا عَلَىٰ آثَارِهِم بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ وَآتَيْنَاهُ الْإِنجِيلَ . وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً . وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا حَقًّا رِعَايَتَهَا ۖ فَآتَيْنَا الَّذِينَ آمَنُوا مِنْهُمْ أَجْرَهُمْ ۖ وَكَثِيرٌ مِنْهُمْ فَسِقُونَ

This verse talks about monasticism which is continued particularly in the Christian monks and nuns in the form of innovation of celibacy for life. Allah the Almighty never meant it that way; but they were guided to lead a life of righteousness, which was followed exactly by the early Christians. But in later age, by way of exaggeration in it, the innovation of celibacy was given currency.

## 58. Al-Mujadalah: Introduction

This Surah was revealed at Madinah, and including Basmallah it consists of twenty-three verses.

The central theme of Surah Al-Mujadalah is that the custom of the Arabs, that when they were annoyed with their wives, they would cease conjugal relations with them by calling them mother, is pointless. One's mother is only that who gives birth. Further, Allah admonishes you to atone for such absurd things; and keeping yourself from such absurd things also admonishes you to establish conjugal relations with them.

Surah Al-Hadid talks about حَديد and it is used to cut, pierce and tear. But this is its literal use. But the words وَنِيحَادٌ and وَنِيحَادٌ in Surah Al-Mujadalah signify tearing each other in spiritual terms. And repeatedly it has been described that those who inflict injury to the Holy Prophet Muhammad<sup>sa</sup> spiritually and seek to disintegrate the Companions<sup>ra</sup>, and connive with each other for this end, they all will end up in their own destruction. Allah says, all those who injure Allah and His Messenger with their taunts will be frustrated. And Allah the Almighty has ordained on Himself that He and His Messengers will prevail.

## Notes: Al-Mujadalah

## Verses 9:

أَلَمْ تَرَ إِلَى الَّذِينَ نُهُوا عَنِ النَّجْوَى ثُمَّ يَعُودُونَ لِمَا نُهُوا عَنْهُ وَيَتَنَجَّوْنَ بِالْآثِمِ وَالْعُدْوَانِ وَمَعْصِيَتِ الرَّسُولِ . وَإِذَا جَاءُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللَّهُ ، وَيَقُولُونَ فِيْ أَنفُسِهِمْ لَوْلَا يُعَذِّبُنَا اللَّهُ بِمَا نَقُولُ . حَسْبُهُمْ جَهَنَّمُ ۖ يَصَلَوْنَهَا ۖ فَبِئْسَ الْمَصِيرُ

This noble verse in the first place discusses النَّجْوَى i.e., a secret counsel. Counseling secretly is not sinful, except when they are oppressive in nature and conspiracies are hatched against Allah and His Messenger. Further introduction of such people has been made as such that when they present themselves before the Messenger, after greeting him they invoke a curse on him, and then say to themselves that they have not been punished as a result thereof. Allah the Almighty knows the state of their hearts and surely, they will be admitted into hell.

## Verses 23:

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ . أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ . وَيَدْخُلُهُمْ جَنَّتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا . رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ . أُولَئِكَ حِزْبُ اللَّهِ . أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ



In the words **أَيَّدَهُمْ بِرُوحٍ مِّنْهُ** the word **هُمْ** (they) refers to the Companionsra. It states that the Holy Spirit would descend on the Companionsra. From this aspect, it is no more a point of pride for the Christians that the Holy Spirit descended on Jesus Christ<sup>as</sup>. He descended on the servants of the Holy Prophet<sup>sa</sup> as well and helped them.

## 59. Al-Hashr: Introduction

This Surah was revealed at Madinah, and including Basmallah it consists of twenty-five verses.

One Hashr is discussed at the beginning of the Surah, and another great Hashr at the end of it. First Hashr is declared as the First Hashr, and by the punishments the Jews were given as if the first Hashr for them came to pass. And everyone was punished in proportion to their sins. Some were banished from their hometown; some were punished by pulling down their houses with their own hands; and some others were instituted capital punishment. Thus, this is the First Hashr wherein punishments are mentioned. With regards to the Hashr discussed at the end of this Surah it is said that punishment is given to those who forget to remember Allah, and then forget the good and bad of their own selves. But besides them, there are those who remember Allah in all circumstances and watch as to what deeds they send ahead. They will be rewarded with magnificent rewards.

The pinnacle of the topic of glorification, discussed in preceding Surahs and in the beginning of the current one, is given at the end of this Surah. Those verses start with **هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ** (He is Allah, and there is no God beside Him) wherein some of the greatest names of Allah **الْأَسْمَاءُ الْحُسْنَى** (most beautiful names) are mentioned. And it was stated in **لَهُ الْأَسْمَاءُ الْحُسْنَى** (His are the most beautiful names) that these are not the only names, but all **أَسْمَاءُ الْحُسْنَى** (most beautiful names) belong to Him.

## Notes: Al-Hashr

### Verses 9-11:

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ  
اللَّهَ وَرَسُولَهُ ۗ أُولَئِكَ هُمُ الصَّادِقُونَ ۝

وَالَّذِينَ تَبَوَّؤُا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِّمَّا  
أُوتُوا وَيُؤْتِرُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۚ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ  
وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي  
قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَّحِيمٌ

These verses relate the belief and elevated spiritual standing of the Ansar (Helpers) and Muhajireen (Refugees). Once a delegation of the dissenters of Iraq visited Hazrat Imam Zainul-Abideen and spoke against Hazrat Abu-Bakr<sup>ra</sup>, Hazrat Umar<sup>ra</sup>, and Hazrat Usman<sup>ra</sup>. He asked them if they were the Refugees. (Mentioned in verse 9). They replied in the negative. Then he asked them if they were of the Helpers. (Mentioned in verse 10). They replied, 'No'. He said, then I testify that you are neither of those (mentioned in verse 11) about whom it is stated **وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ**. (those who came after them. They say, "Our Lord, forgive us and our brothers who preceded us in the faith...") (Kashful Ghummah fi Ma'rifatil A'imma, vol.2, p. 290, Abul-Hasan Ali bin Isa bin Abil-Fatha al-Areeli, Darul-Kitab Islami Bairut, AH. 1401).

## Verses 15:

لَا يُقَاتِلُونَكُمْ جَمِيعًا إِلَّا فِي قَرْيٍ مُّحَصَّنَةٍ أَوْ مِنْ وَرَاءِ جُدُرٍ - بِأَسْهُمٍ بَيْنَهُمْ شَدِيدًا - تَحْسَبُهُمْ جَمِيعًا  
وَقُلُوبُهُمْ شَتَّى - ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ

This is a prophecy about the Jews which will continue to be fulfilled in a similar fashion until the Day of Judgment. As long as the Jews are in defensively strong citadels, which change according to the circumstances of every age, and as long as they are sure of their ascendancy as a result thereof, they will never go to war against their opponents. But it does not mean that their hearts are united. Apparently, they seem to be united against their opponent, but among themselves, their hearts are always divided against each other. In this age, those who have resembled the Jews by the Holy Prophet<sup>sa</sup>, have exactly the same state of affairs.

## Verses 22:

لَوْ أَنزَلْنَا هَٰذَا الْقُرْآنَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ - وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا  
لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ

The mountains mentioned in the current verse do not signify material mountains, but they signify very influential individuals who are huge like mountains. As has been concluded at the end of the verse that these are similitudes, set forth that mankind may reflect.

## 60. Al-Mumtahinah: Introduction

This Surah was revealed at Madinah, and including Basmallah it consists of fourteen verses.

In the preceding Surah, the Hashr (banishment) of the Jews was discussed. And in the current Surah, Muslims are being warned not to make friends with those who are enemies of Allah and the Messenger. Because even if they become friends superficially their hearts are full of malice, and always they hatch plans to annihilate the Muslims.

Next, the good example of Hazrat Abraham<sup>as</sup> is mentioned that all his friendships as well as his enmities were for the sake of Allah. Therefore, your kindred, parents, and children will not avail you at all. You will have to establish or sever your relationships for the sake of Allah. But along with that, the Muslims have been exhorted that those of their enemies who do not take initiative in their persecution have no right to take initiative in their persecution. The highest standard of justice demands that as long as they remain your friends you too should treat them as friends.

Since this Surah talks about that time when the Muslims had been permitted to go in defensive wars against polytheists as well the Jews, therefore, many issues arising as a result of wars have also been outlined as to what the right course would be in such situations. For instance, if some of the wives of the disbelievers believe and emigrate, you should examine their faith well. If they believed in their own free will then your foremost obligation is not to send them back to the disbelievers; because both of them are no longer lawful for conjugal relations with each other. Indeed, you should pay their guardians what they have already spent on them.

Thereafter, finally that oath of allegiance is mentioned which should also be taken from all such women who fled from the disbelievers and emigrated to you, and besides that from all other believing women also when they desire to take allegiance.

### Verses 9:

لَا يَنْهَكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِّنْ دِيَارِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ ۗ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

This noble verse ruins the concept of oppressive wars and does not forbid doing good and cordial relationships with those who waged no war against the Muslims for religious differences and did not drive the innocent Muslims out of their homes. Regarding some other verses, it is wrongly inferred that cordial relationships are forbidden with all types of non-Muslims. But the current verse reveals that for those who did not behave aggressively against the Muslims on the ground of religious differences, with them not only friendship is allowed but it is advised to be kind to them.

Note: To be continued in the next issues of the Ahmadiyya Gazette USA.

# Invitation to Writers for the Ahmadiyya Gazette, USA

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

We recently published three souvenirs to commemorate the hundred years of Ahmadiyyat in the US. The last souvenir was on American Icons of Ahmadiyyat. We feel that many inspired souls could not be part of that souvenir. We invite all those who want to contribute to the US icons of Ahmadiyyat. Please send us your articles at [gazette@ahmadiyya.us](mailto:gazette@ahmadiyya.us), any article which can be of general interest to a large number of audiences.

(Editor, the Ahmadiyya Gazette, USA)

# USA Jamā'at Calendar 2023

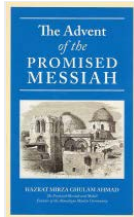
Date/Day/Time	Event	Local/Region/National	Venue
1 Jan, Sun	New Year's Day		Federal Holiday
7-8 Jan-Sat-Sun	Local/Auxiliary Activities, Reviews 2022 & Plans 2023	Local/ Auxiliary/Jamā'at	
8 Jan, Sun [3 PM EST]	An Overview of Jamā'at Financial System	National Finance Dept.	Webinar
8 Jan, Sun [8 PM EST]	National Tarbiyat Webinar	National Tarbiyat Dept.	Webinar
10-20 Jan-Tue-Fri	Ashara Waṣiyyat	National Wasaya Dept.	Jamā'at
13-15 Jan-Fri-Sun	Ansar Leadership Conference Aux National Majlis Ansarullah		Baitul Ikram Dallas
14 Jan-Sat	National Amila Meeting	National Jama'at	In-Person / Zoom Meeting
16 Jan, Mon	Martin Luther King Jr Day—Long Weekend		Federal Holiday
21 Jan-Sat	9th Annual USA Qur'ān & Science Symposium AAMS		Bait-ur-Rahman, MD
22 Jan Sun	Seerat-un-Nabi Day	Regional	Jama'at
28 Jan-Sat	Waqf-e-Nau Career Expo-National	National Waqf-e-Nau Dept.	In-Person / Virtual
29 Jan, Sun	Public Affairs Seminar National Umur Khārijyya Dept		Bait-ur-Rahman, MD
1-10 Feb-Wed-Fri	Salat Ashara	National Tarbiyat Dept	Jamā'at
4-5 Feb, Sat-Sun	Local Jamā'at /Auxiliary Activities	Local/Auxiliary	Jamā'at
11 Feb-Sat	National Amila Meeting	National Jama'at	In-Person / Zoom Meeting
12 Feb Sun	President's Refresher Course	National Jamā'at	GS Office Zoom
12 Feb-Sun 8 PM EST	National Tarbiyat Webinar	Tarbiyat Department	Webinar
17-19 Feb-Fri-Sun	Masroor International Sports Tournament	Sports Dept	New York
18 Feb Sat	Jami'a Inspiration and Orientation Camp	Waqf-e-Nau Dept	Virtual
20 Feb, Mon	President's Day - Long Weekend		Federal Holiday
25 Feb, Sun	Lajna National Tabligh/Media/Public Affair Training	Aux National Lajna Ima'illah	Virtual
26 Feb, Sat	Muslih Mau'ūd Day	Local	Jamā'at
4-5 Mar, Sat-Sun	Local Jamā'at /Auxiliary Activities	Local/Auxiliary	Jamā'at
4-5 Mar, Sat-Sun	MKA Khuddam / Atfāl Ijtima	Auxiliary MKA	Local
10-12 Mar Fri-Sun	2nd Refresher Course, Dar-ul-Qada USA	Dar-ul-Qada Dept	Bait-ur-Rahman, MD
10-20 Mar-Fri-Mon	Ashara Waṣiyyat	National Wasaya Dept.	Jamā'at
11 Mar-Sat	Rishta Nata Webinar-Garments for Each Other National Rishta Nata Dept		Webinar
11 Mar-Sat	Rishta Nata-Meet and Greet Program	National Rishta Nata Dept	Bait-ur-Rahman, MD
12 Mar, Sun, 8 PM EST	National Tarbiyat Webinar	National Tarbiyyat Dept.	Webinar
17-19-Mar, Fri-Sun	Lajna National Mentoring Conference	Aux National Lajna Ima'illah	Bait-ul-Ikram, Dallas
18 Mar-Sat	National Amila Meeting	National Jama'at	In-Person / Zoom Meeting
18 Mar-Sat	Local Qur'ān Conference	TaQWA Dept	Jamā'at
19 Mar-Sun	Know Your History Webinar	Isha'at Dept	Webinar
23 Mar to 20 Apr	Ramadan Starts	Local	Jamā'at
26 Mar, Sun	Masih Mau'ūd Day	Local	Jamā'at
1-10 Apr-Sat-Mon	Salat Ashara	National Tarbiyat Dept	Jamā'at
1-2 Apr, Sat-Sun	Local Jamā'at /Auxiliary Activities	Local/ Auxiliary	Jamā'at
9 Apr, Sun, 8 PM EST	National Tarbiyat Webinar	National Tarbiyyat Dept.	Webinar
21 Apr, Fri	Eid-ul-Fitr	Local	Jamā'at
28-30 Apr, Fri-Sun	Majlis Shura-USA Jamā'at	General Secretary Office	Bait-ur-Rahman, MD
6-7 May, Sat-Sun	Local Jamā'at /Auxiliary Activities	Local/ Auxiliary	Jamā'at
6 May, Sat	Waqf-e-Nau Regional Ijtima	Waqf-e-Nau Dept	In-Person / East Coast Regions
13 May, Sat	Waqf-e-Nau Regional Ijtima	Waqf-e-Nau Dept	In-Person / West & Central Regions
13-14 May, Sat-Sun	Ansar Regional Ijtimas	Aux Majlis Ansarullah	Local / Regional
14 May, Sun, 8 PM Tarbiyat Webinar		National Tarbiyat Dept	Webinar
18-21 May Thu to Sun	Jami'a Canada Visit (Parents & Atfāl/Khuddam)		National Waqf-e-Nau Dept. In Person Canada
19-21 May Fri- Sun	Regional Ijtimas Khuddam / Atfāl	Aux MKA	Local / Regional
20 May-Sat	National Amila Meeting	National Jama'at	In-Person / Zoom Meeting
20-21 May-Sat-Sun	Majlis Ansarullah Family Day	Aux Majlis Ansarullah	Local
28 May, Sun	Khilafat Day	Local	Jamā'at
29 May, Mon	Memorial Day Long Weekend		Federal Holiday
1-10 Jun-Thu-Sat	Salat Ashara	National Tarbiyat Dept	Jamā'at
3-4 Jun, Sat-Sun	Local Jamā'at/Auxiliary Activities	Local/Auxiliary	Jamā'at
10 Jun-Sat	Rishta Nata Webinar-Garments for Each Other National Rishta Nata Dept		Webinar
11 Jun, Sun, 8 PM EST	National Tarbiyat Webinar	National Tarbiyat Dept	Webinar

17-18 Jun, Sat-Sun	Spiritual Fitness Camp	National Tarbiyyat Dept.	Local Jama'at
18 Jun-Sun	Know Your History Webinar	Ishaat Dept.	Webinar
19-22 Jun Mon-Thu	Waqf-e-Nau National Summer Camp	Waqf-e-Nau Dept.	South Virginia Mosque, VA
23-25 Jun, Fri-Sun	MKA National Ijtima	Aux National MKA.	Bait-ur-Rahman, MD
24 Jun Sat	National Amila Meeting	National Jama'at.	In-Person/Zoom Meeting
28 June, Wed.	Eid-ul-Adhā	Local.	Jamā'at
30 Jun to 9 Jul Fri-Sun.	Ashara Waṣīyyat.	National Wasaya Dept.	Jamā'at
1-2 Jul Sat-Sun	Local Jamā'at/Auxiliary Activities	Local/ Auxiliary	Jamā'at
4 Jul, Tue	Independence Day		Federal Holiday
8-14 Jul, Sat-Fri	National Youth Camp	Talim Dept.	Bait-ur-Rahman, MD
8-9 Jul, Sat-Sun	Ansar Regional Ijtimas.	Aux Majlis Ansarullah	Local / Regional
9 Jul Sun	Academy Graduation	Tarbiyat Dept.	Local Mosque
9 Jul Sun	Tarbiyat Webinar – 8 PM EDT.	Tarbiyat Dept.	Webinar
9 Jul, Sat-Sun	Tahir Academy Graduation	Tarbiyat Dept.	Local Mosques
14-16 Jul Fri-Sun	Jalsa Salana USA	National	PA Farm Show Harrisburg PA
28-30 Jul, Fri to Sun	Jalsa Salana UK	UK.	UK
29 Jul Sat	Lajna National Virtual Mentoring Conference	Aux National Lajna Ima'illah	Virtual
1-10 Aug-Sat-Mon	Salat Ashara	National Tarbiyat Dept.	Jamā'at
5-6 Aug, Sat-Sun	Local Jamā'at /Auxiliary Activities	Local/ Auxiliary	Jamā'at
12-13 Aug, Sat-Sun	Spiritual Fitness Camp	Tarbiyat Dept.	Local Jamā'at
13 Aug Sun, 8 PM EST	National Tarbiyat Webinar	National Tarbiyyat Dept.	Webinar
17-22 Aug Thu-Tue	National Tarbiyat Camp (15-18 Years old)	Aux MKA.	Bait-ur-Rahman, MD
19 Aug-Sat	National Amila Meeting	National Jama'at.	In-Person / Zoom Meeting
25-27 Aug-Fri-Sun	Lajna National Ijtima Aux National Lajna Ima'illah		Bait-ur-Rahman, MD
26 Aug-Fri-Sat	Annual Tahir Academy Conference	Tarbiyat Dept	Baltimore Masjid, MD
2-3 Sep, Sat & Sun	Local Jamā'at/Auxiliary Activities	Local/ Auxiliary	Jamā'at
2-4 Sep, Sat-Mon	Labor Day - Long Weekend		Federal Holiday
9-10 Sep-Sat-Sun	Majlis Ansarullah Family Day	Aux Majlis Ansarullah	Local
10 Sep, Sun, 8 PM EST	National Tarbiyat Webinar	National Tarbiyyat Dept.	Webinar
16 Sep-Sat	National Amila Meeting	National Jama'at.	In-Person / Zoom Meeting
16 Sep-Sat	Rishta Nata Webinar-Garments for Each Other	National Rishta Nata Dept	Webinar
17 Sept, Sun	Know Your History [7:30 to 8:30 PM EST]	National Isha'at Dept.	Webinar
22-24 Sept, Fri-Sun	MKA Majlis-e-Shura	Aux National MKA.	Bait-ur-Rahman, MD
30 Sept-1 Oct, Sat-Sun	Local Jamā'at/Auxiliary Activities	Local/ Auxiliary	Jamā'at
1-10 Oct-Sun-Tue	Salat Ashara	National Tarbiyat Dept	Jamā'at
6-8 Oct Fri-Sun	Ansarullah National Shura/National Ijtima	Auxiliary/Ansarullah	Bait-ur-Rahman, MD
7-8 Oct Sat-Sun	Atfāl Rallies	Aux MKA Regional	Local MKA
8 Oct, Sun, 8 PM EST	National Tarbiyat Webinar	National Tarbiyyat Dept.	Webinar
9 Oct, Mon	Columbus Day - Long Weekend		Federal Holiday
14 Oct-Sat	National Amila Meeting	National Jama'at.	In-Person / Zoom Meeting
14 Oct-Sat	Annual Tarbiyat Conference	Tarbiyat Dept.	Bait-ur-Rahman, MD
21-22 Oct Sat Sun	National Qur'an Conference	TaQWA Dept.	Bait-ur-Rahman, MD
27-29 Oct, Fri to Sun	Majlis-e-Shura Lajna Ima'illah USA Aux National Lajna Ima'illah		Atlanta Mosque, GA
3-13 Nov-Fri-Mon	Ashara Waṣīyyat.	National Wasaya Dept.	Jamā'at
4-5 Nov, Sat-Sun	Local Jamā'at /Auxiliary Activities	Local/ Auxiliary	Jamā'at
11 Nov-Sat	National Amila Meeting	National Jama'at.	In-Person / Zoom Meeting
11 Nov-Sat	Waqf-e-Nau Regional Ijtima	Waqf-e-Nau Dept.	In-Person / East Coast Regions
12 Nov, Sun, 8 PM EST	National Tarbiyat Webinar	National Tarbiyyat Dept.	Webinar
18 Nov Sat	National Annual Tarbiyat Conference	Tarbiyat Dept.	Bait ur Rahman Mosque, MD
18 Nov Sat	Waqf-e-Nau Regional Ijtima	Waqf-e-Nau Dept	In Person / West & Central Regions
23-26 Nov, Thu-Sun	Thanksgiving – Long Weekend		Federal Holiday
1-10 Dec-Fri-Sun	Salat Ashara	National Tarbiyat Dept	Jamā'at
2-3 Dec, Sat-Sun	Local Jamā'at /Auxiliary Activities	Local/ Auxiliary	Jamā'at
8-10 Dec Fri-Sun	Fazl-e-'Umar Qa'ideen Conf/Atfāl Refresher Course	Aux National MKA	Bait-ur-Rahman, MD
9 Dec-Sat	National Amila Meeting	National Jama'at.	In-Person / Zoom Meeting
9 Dec-Sat	Rishta Nata Webinar-Garments for Each Other	National Rishta Nata Dept	Webinar
10 Dec Sun	Tarbiyat Webinar – 8 PM EDT.	Tarbiyat Dept.	Webinar
17 Dec-Sun	Know Your History	Isha'at Dept.	Webinar
22-24 Dec, Fri-Sun	West Coast Jalsa Salana (Tentative)	National/Jamā'at	Chino Mosque, CA
25 Dec, Mon	Christmas Day		Federal Holiday

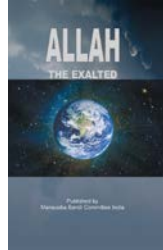
# Have you read all the books of the Promised Messiah?

May peace be upon him

Promised Messiah and 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)



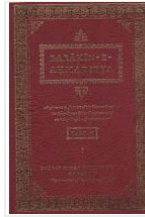
The Advent of the Promised Messiah



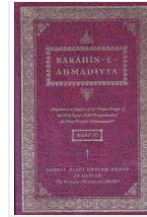
Allah the Exalted



Barahin-e-Ahmadiyya 1-2



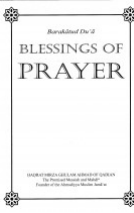
Barahin-e-Ahmadiyya 3



Barahin-e-Ahmadiyya 4



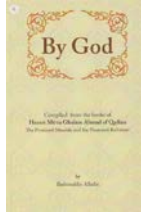
Barahin-e-Ahmadiyya 5



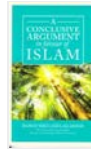
Blessings of Prayer



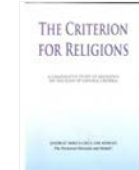
The British Government and Jihad



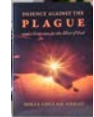
By God



The Conclusive Argument in Favour of Islam



The Criterion for Religions



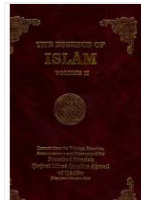
Defense against the Plague and a Criterion for the Elect of God



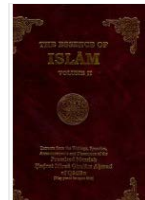
Divine Manifestations



Elucidation of Objectives



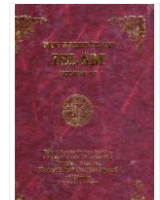
The Essence of Islam Volume 1



The Essence of Islam 2



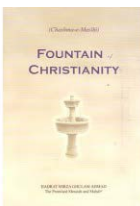
The Essence of Islam 3



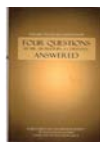
The Essence of Islam 4



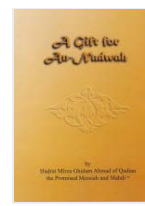
The Essence of Islam 5



Fountain of Christianity



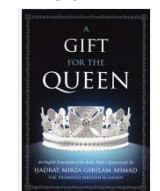
Four Questions by Mr. Sirajuddin, A Christian, And Their Answers



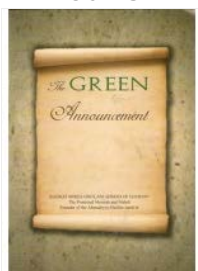
A Gift for Al-Nadwah



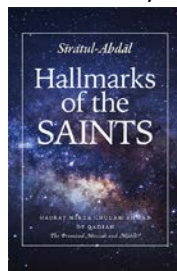
A Gift for Baghdad



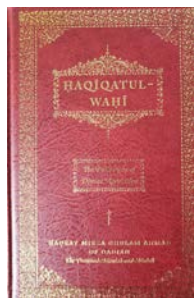
A Gift for the Queen



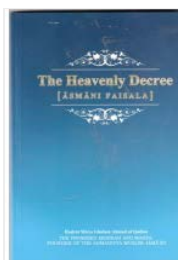
The Green Announcement



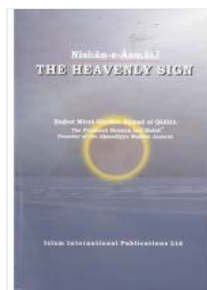
Hallmarks of the Saints



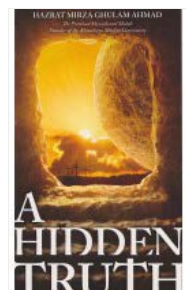
Haqiqat-ul-Wahi



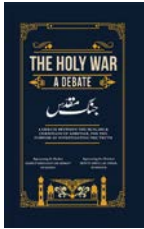
The Heavenly Decree



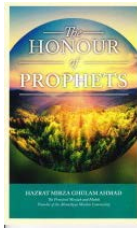
The Heavenly Sign



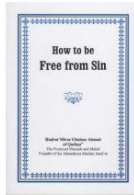
A Hidden Truth



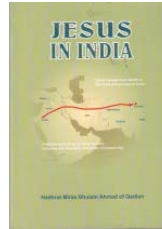
The Holy War



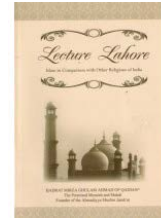
Honor of Prophets



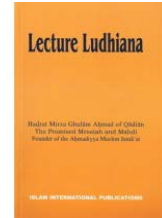
How to be Free from Sin



Jesus In India



Lecture Lahore



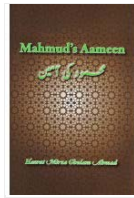
Lecture Ludhiana



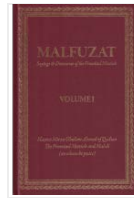
Lecture Sialkot



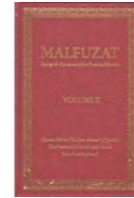
The Light of the Holy Qur'an



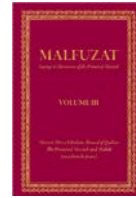
Mahmud's Aameen



Malfuzat Volume 1



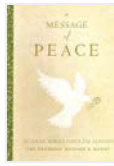
Malfuzat Volume 2



Malfuzat Vol 3



Malfuzat Vol 10



A Message of Peace



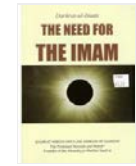
The Miracle of Ahmad



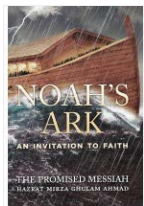
A Misconception Removed



The Nature of the Mahdi



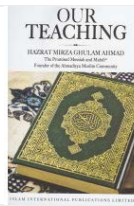
The Need for the Imam



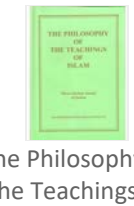
Noah's Ark



The Ocean of Light



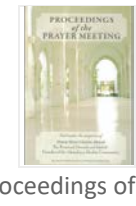
Our Teaching



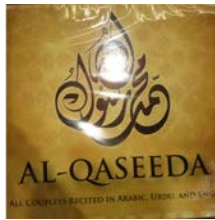
The Philosophy of the Teachings of Islam



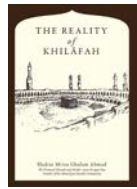
Pleasant stories and anecdotes



Proceedings of the Prayer Meetings



Al-Qaseeda Audio



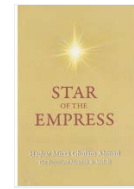
The Reality of Khilafah



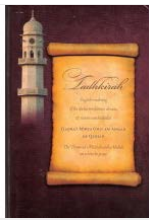
A Review of the Debate Between Batalavi and Chakrhalavi



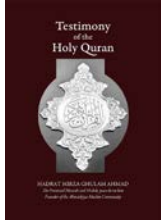
Selections from the Writings of the Promised Messiah



Star of the Empress



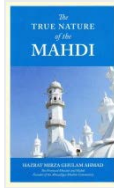
Tadhkirah



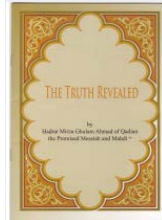
Testimony of the Holy Qur'an



Three Questions by a Christian and Their Answers



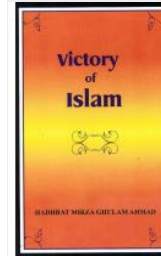
The True Nature of the Mahdi



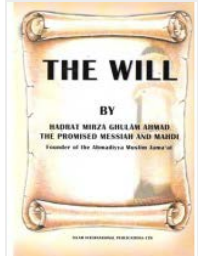
The Truth Revealed



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