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The Holy Qur'an—Unveiling of the Unseen

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The Aḥmadiyya Gazette USA

Bait-ur-Rahman, 15000 Good Hope Road,
Silver Spring, MD 20905

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

E-mails: gazette@Ahmadiyya.us

Publications@Ahmadiyya.us

Acronyms for salutations used in this publication

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

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

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Guidance from the Holy Quran

Unveiling of the “Unseen”

سورة الكهف

وَالْمَلِكِ أُولَئِكَ يَتْلُونَ آيَاتِ الْكِتَابِ وَيَذَكَّرُونَ ۗ وَمَنْ أَرَادَ الْآخِرَةَ فَلْيَفْرُقْ بَيْنَ الصَّالِحِ وَالضَّالِمِ ۗ وَلَا يَفْرُقْ بَيْنَهُمَا إِلَّا مَنْ يُرِيدُ الْآخِرَةَ ۗ وَالَّذِينَ يَبْتَغُونَ الْآخِرَةَ وَالْأُولَىٰ مَعًا فَلْيَسِّرْ لَهُمَا ۗ وَالَّذِينَ يَبْتَغُونَ الْآخِرَةَ وَالْأُولَىٰ مَعًا فَلْيَسِّرْ لَهُمَا ۗ وَالَّذِينَ يَبْتَغُونَ الْآخِرَةَ وَالْأُولَىٰ مَعًا فَلْيَسِّرْ لَهُمَا ۗ

سورة الإسراء

وَالْمَلِكِ أُولَئِكَ يَتْلُونَ آيَاتِ الْكِتَابِ وَيَذَكَّرُونَ ۗ وَمَنْ أَرَادَ الْآخِرَةَ فَلْيَفْرُقْ بَيْنَ الصَّالِحِ وَالضَّالِمِ ۗ وَلَا يَفْرُقْ بَيْنَهُمَا إِلَّا مَنْ يُرِيدُ الْآخِرَةَ ۗ وَالَّذِينَ يَبْتَغُونَ الْآخِرَةَ وَالْأُولَىٰ مَعًا فَلْيَسِّرْ لَهُمَا ۗ وَالَّذِينَ يَبْتَغُونَ الْآخِرَةَ وَالْأُولَىٰ مَعًا فَلْيَسِّرْ لَهُمَا ۗ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَىٰ عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ رُجُومًا ۚ فَيَمَّا يَلْمِزُكَ أَسَدًا شَدِيدًا فَذَكَّرْنَاهُ ۚ وَكَانَ فِي الْأُخْرَىٰ
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تُكَيِّمِينَ فِيهِ أَبْدَانًا ۚ

Unveiling of the "Unseen"

- ٢- إِذَا الشَّمْسُ كُوِّرَتْ -
 ٣- وَإِذَا النُّجُومُ انْكَدَرَتْ -
 ٤- وَإِذَا الْجِبَالُ سُيِّرَتْ -
 ٥- وَإِذَا الْعِشَارُ عُطِّلَتْ -
 ٦- وَإِذَا الْوُحُوشُ حُشِرَتْ -
 ٧- وَإِذَا الْبِحَارُ سُجِّرَتْ -
 ٨- وَإِذَا النُّفُوسُ زُوِّجَتْ -
 ٩- وَإِذَا الْمَوْءِدَةُ سُئِلَتْ -
 ١٠- بِأَيِّ ذَنْبٍ قُتِلَتْ -
 ١١- وَإِذَا الصُّحُفُ نُشِرَتْ -
 ١٢- وَإِذَا السَّمَاءُ كُشِطَتْ -

Translation: When the sun is wrapped up, And when the stars are obscured, And when the mountains are made to move, And when the she-camels, ten months pregnant, are abandoned, And when the beasts are gathered together, And when the seas are made to flow forth one into the other, And when people are brought together, And when the girl-child buried alive is questioned about, 'For what crime was she killed?' And when books are spread abroad. And when the heaven is laid bare. (81[At-Takwir]: 2-12) [English translation of the Holy Qur'an by Maulawi Sher Ali]

Commentary on (81[At-Takwir]: 11-12)

Verse 2: It is generally said that this Surah deals with the Resurrection, when the laws and processes of nature as we know them, will cease to operate. But this does not appear to be plausible, the whole trend and tenor of the Surah speaks so patently of the conditions that obtain in the physical world that some of the verses will lose all sense if they are taken as referring to the Final Resurrection. In fact, the Surah speaks

of the great changes that have taken place in the material world and in human life since the time of the Holy Prophet, particularly in our own time. The Surah thus makes a special reference to the present era—the era of the Promised Messiah. Some verses may equally be interpreted literally as well as metaphorically.

The Holy Prophet is described in the Qur'an as the Bright Sun (25:62). The verse, therefore, may mean: When there will be spiritual darkness all over the world—the light of the Spiritual Sun having become dim or having disappeared altogether. Or the verse may refer to the eclipse of the sun and the moon, which according to a well-known saying of the Holy Prophet, was to take place in the time of the Mahdī, a phenomenon that the world had never witnessed before (Qutni, p. 188). A reference to this is also to be found in 75:10. This predicted eclipse of the sun and the moon took place in 1894 in the month of Ramadan.

Verse 3: The word النُّجُوم meaning stars, signifies religious ulema. The well-known hadith أَصْحَابِي كَالنُّجُومِ، فَيَأْتِيهِمْ أَضْحَابِي كَالنُّجُومِ، قَبْلَ أَيِّهِمْ اهْتَدَيْتُمْ i.e. My Companions are like stars, whomsoever you will follow, you will receive right guidance (Mishkat-ul-Masabih), supports this meaning. In this sense of the word, the verse means: "When religious leaders become corrupt and cease to exercise any influence." Literally, the verse means: "When stars fall in large numbers." This may be a reference to the falling of stars in exceptionally large numbers in 1885 when the Promised Messiah, Founder of the Ahmadiyya Movement, had already announced his claim to be a Divine Reformer.

Verse 4: The verse means: When mountains will be blown away by

dynamite and roads will be made through them; or (metaphorically) when men wielding great authority and influence will be expelled from their own countries; or when the authority of rulers will become undermined.

Verse 5: The reference in the verse is to the replacement of camels by better and swifter means of transport—railway trains, steamships motor cars, airplanes, etc. Or the verse may signify that, in Promised Mahdi's time, camels—she-camels ten months with young—will lose their importance, even in Arabia. There is a pointed reference to camels being replaced by other means of transport in a saying of the Holy Prophet which is to the effect: وَلَيَبْرُكَنَّ وَالْقِلاصُ فَلَا يُسْعَى عَلَيْهَا i.e., the camels will be abandoned and will not be used for going from one place to another (Muslim).

Verse 6: In view of different meanings of the root word حشِر the verse would signify: When animals will be collected in zoos or when primitive people will be settled in organized civil communities; or when they will be compelled to leave their homelands, as the natives in Uganda and the Kenya Colony, etc. Were told to till their lands or go out; or when they will be destroyed as the Native Americans in the United States of America and the Aborigines in Australia and New Zealand, etc. Have been practically annihilated.

Verse 7: In view of the different meanings of the words البحار and سحرت given under Important Words the verse signifies: When the waters of rivers will be drained away for irrigation and other purposes, and rivers will be linked up together for these purposes; when in sea battles very large ships will be set on fire and

it would seem as if the seas were on fire; when large oceans will be joined together by means of canals; when the rural population will go into towns and cities and they will overflow with their inhabitants.

Verse 8: The verse means: When the means of transport and communication will become so developed and when intercourse between peoples living in far off lands will become so easy and frequent as to make them unite into one people. Or the verse may signify that people holding analogous social or political

views will form themselves into "parties." The reference may be to the Labor, Communist, Nazi and Fascist parties.

Verses 9-10: The burying or burning alive of girls will be declared a capital crime.

Verse 11: The reference clearly seems to be to the vast circulation of newspapers, journals, and books and to the system of libraries, reading rooms, and such other places and means of spreading knowledge in the latter days—in the time of the Promised Messiah and Mahdī.

Verse 12: The reference in the verse may be to the vast strides that the science of astronomy has made in the latter days. The advance in this branch of science during the past decade has startled the world.

The verse also signifies that with the advent of the Promised Messiah the doors of spiritual sciences will be thrown wide open.

[The Holy Qur'an with English Translation and Commentary (a.k.a. Five-Volume Commentary), Commentary on (81[At-Takwir]: 1-12)]



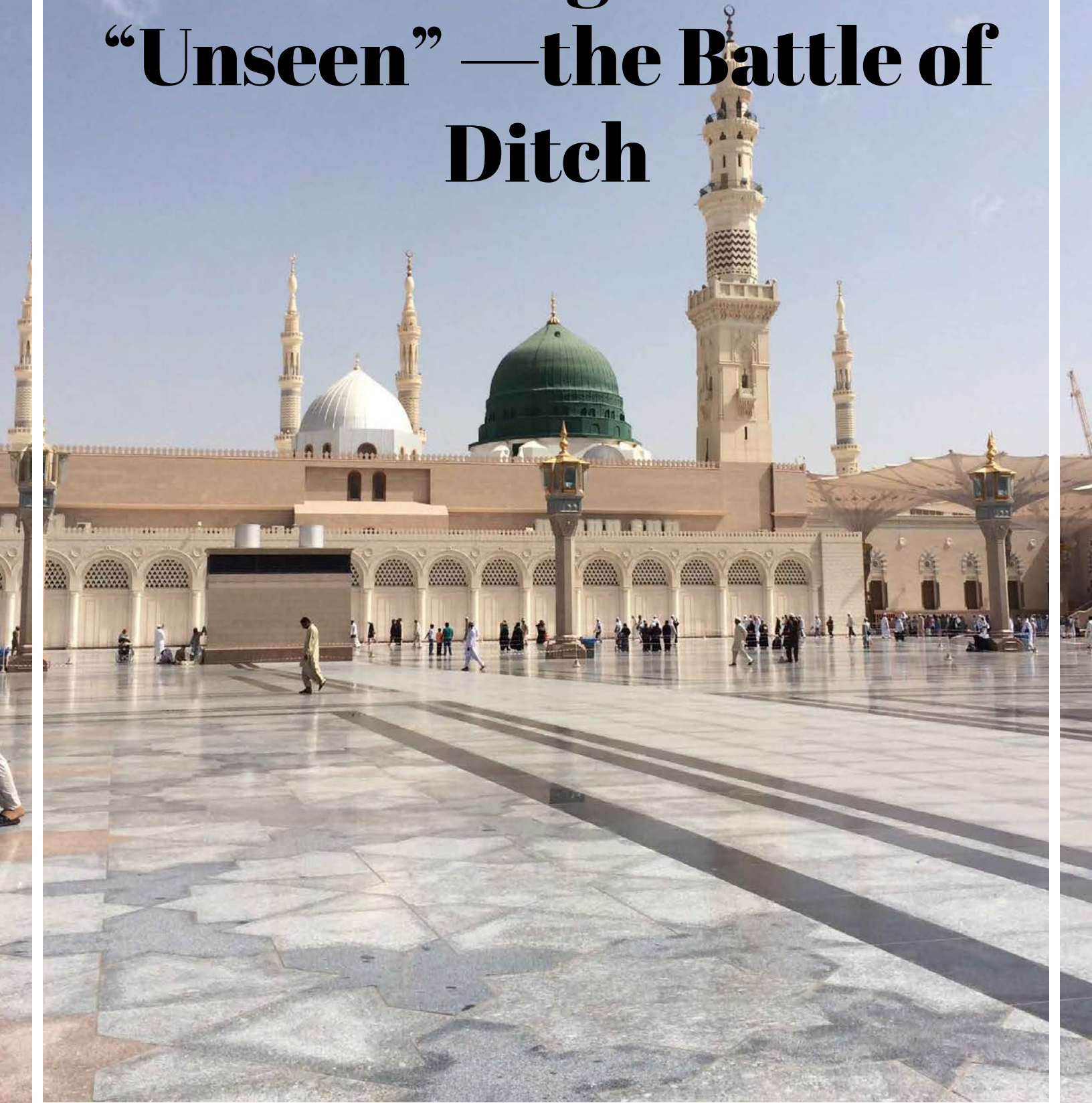
وَإِذَا الصُّحُفُ نُشِرَتْ
التكويرا

And when books are spread abroad.

81 [At-Takwir] : 11

Guidance from the Holy Prophet

Unveiling of the “Unseen” —the Battle of Ditch



Unveiling of the “Unseen”—the Battle of Ditch

عَنْ جَابِرٍ فَقَالَ إِنَّا يَوْمَ الْخَنْدَقِ نَحْفِرُ فَعَرَضَتْ كُدَيْتُهُ شَدِيدَةً، فَجَاءُوا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا هَذِهِ كُدَيْتُهُ عَرَضَتْ فِي الْخَنْدَقِ، فَقَالَ “أَنَا نَزَلْتُ” ثُمَّ قَامَ وَبَطْنُهُ مَعْصُوبٌ بِحَجَرٍ، وَلَبِئْنَا ثَلَاثَةَ أَيَّامٍ لَا نَذُوقُ ذَوَاقًا، فَأَخَذَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمِعْوَلَ فَضْرَبَ، فَعَادَ كَثِيبًا أَهْيَلًا أَوْ أَهْيَمًا۔

Jabir related: We were digging the trench and we came across a big solid stone. We approached the Holy Prophet (peace and blessings of Allah be on him) and said, “A big stone has appeared across the trench.” The Holy Prophet (peace and blessings of Allah be on him) said, “I am coming.” Then he got up. A stone was tied to his belly as we had not eaten anything for three days. So, the Holy Prophet (peace and blessings of Allah be on him) took the pickaxe and struck the big solid stone that turned like sand... (Sahih al-Bukhari, vol. 8, Kitab al-Maghazi, Hadith No. 4101, Translated and researched by Syed Zain-ul-Abidin Waliullah Shah, pp. 261-2)

Commentary by Hazrat Mirza Bashir Ahmad M.A. (Allah be pleased with him):

خندق کھودتے کھودتے ایک جگہ سے ایک پتھر نکلا جو کسی طرح ٹوٹنے میں نہ آتا تھا اور صحابہ کا یہ حال تھا کہ وہ تین دن کے مسلسل فاقہ سے سخت نڈھال ہو رہے تھے۔ آخر تنگ آ کر وہ آنحضرت صلی اللہ علیہ وسلم کی خدمت میں حاضر ہوئے اور عرض کیا کہ ایک پتھر ہے جو ٹوٹنے میں نہیں آتا۔ اس وقت آپ کا بھی یہ حال تھا کہ بھوک کی وجہ سے پیٹ پر پتھر باندھ رکھا تھا مگر آپ فوراً وہاں تشریف لے گئے اور ایک کدال لے کر اللہ کا نام لیتے ہوئے اس پتھر پر ماری (۱)۔ لوہے کے لگنے سے پتھر میں سے ایک شعلہ نکلا جس پر آپ نے زور کے ساتھ اللہ اکبر کہا اور فرمایا کہ مجھے مملکت شام کی کنجیاں دی گئی ہیں اور خدا کی قسم اس وقت شام کے سرخ مہلات میری آنکھوں کے سامنے ہیں۔ اس ضرب سے وہ پتھر کسی قدر شکستہ ہو گیا۔ دوسری دفعہ آپ نے پھر اللہ کا نام لے کر کدال چلائی اور پھر ایک شعلہ نکلا جس پر آپ نے اللہ اکبر کہا اور فرمایا اس دفعہ مجھے فارس کی کنجیاں دی گئی ہیں اور مدائن کے سفید مہلات مجھے نظر آرہے ہیں۔ اس دفعہ پتھر کسی قدر زیادہ شکستہ ہو گیا۔ تیسری دفعہ آپ نے پھر کدال ماری جس کے نتیجے میں پھر ایک شعلہ نکلا اور آپ نے اللہ اکبر کہا اور فرمایا اب مجھے یمن کی کنجیاں دی گئی ہیں اور خدا کی قسم صنعاء کے دروازے مجھے اس وقت دکھائے جارہے ہیں۔ اس دفعہ وہ پتھر بالکل شکستہ ہو کر اپنی جگہ سے گر گیا اور ایک روایت میں یوں ہے کہ آنحضرت صلی اللہ علیہ وسلم نے ہر موقع پر بلند آواز سے تکبیر کہی اور پھر بعد میں صحابہ کے دریافت کرنے پر آپ نے یہ کیسوف بیان فرمائے (۲)۔ اور مسلمان اس عارضی روک کو دور کر کے پھر اپنے کام میں مصروف ہو گئے۔ آنحضرت صلی اللہ علیہ وسلم کے یہ نظارے عالم کشف

سے تعلق رکھتے تھے۔ گویا اس تنگی کے وقت میں اللہ تعالیٰ نے آپ کو مسلمانوں کی آئندہ فتوحات اور فریادوں کے مناظر دکھا کر صحابہ میں امید و شگفتگی کی روح پیدا فرمائی مگر بظاہر حالات یہ وقت ایسا تنگی اور تکلیف کا وقت تھا کہ منافقین مدینہ نے ان وعدوں کو سن کر مسلمانوں پر پھبتیاں اڑائیں کہ گھر سے باہر قدم رکھنے کی طاقت نہیں اور قیصر و کسریٰ کی مملکتوں کے خواب دیکھے جارہے ہیں (۳)۔ مگر خدا کے علم میں یہ ساری نعمتیں مسلمانوں کے لئے مقدر ہو چکی تھیں۔ چنانچہ یہ وعدے اپنے اپنے وقت پر یعنی کچھ تو آنحضرت صلی اللہ علیہ وسلم کے آخری ایام میں اور زیادہ تر آپ کے خلفاء کے زمانے میں پورے ہو کر مسلمانوں کے از دیاد ایمان و امتنان کے باعث ہوئے۔

While digging a trench, a stone came out of a place that could not break in any way. The condition of the Companions was such that they were in distress due to three days of continuous starvation. Finally, fed up, they came to the Holy Prophet (peace and blessings of Allah be on him) and said that there is a stone that does not break. At that time, the Holy Prophet (peace and blessings of Allah be on him) was also in such a situation that due to hunger, a stone was tied to the stomach. But he immediately went there and took a pickaxe and hit it on the stone while raising the name of Allah. (Sahih Bukhari, Kitab al-Maghazi, Details of Battle of Ditch) Due to the pickaxe iron hitting the stone, a flame came out, on which he loudly said “Allah-o-Akbar” and told that he had been bestowed the keys of the Kingdom of Syria and by God, the “Red Palaces of Syria” are presently in front of my eyes. The stone somewhat cracked due to this blow. The second time the Holy Prophet (peace and blessings of Allah be on him) hit the stone with the pickaxe and loudly raised the name of Allah. Again, a flame flashed on which he said “Allah-o-Akbar.” The Holy Prophet said, “This time I have been given the keys of Persia and I can see the White Palaces of Madain.” This time the stone cracked further. For the third time, he hit the pickaxe, as a result of which a flame came out again and he said “Allah-o-Akbar” and then said, “Now I have been given the keys of Yemen and by God, the doors of Sana’a are being shown to me at this time.” This time the stone fell from its place completely broken and it is said in a tradition that the Holy Prophet (peace and blessings of Allah be on him) recited Takbeer loudly on every instance. The Muslims removed this temporary blockage and then engaged in their work of digging the ditch. On the query of the Companions (may peace and blessings of Allah be on them), the Holy Prophet (peace and blessings of Allah be on him) narrated all these visions (Kashoof) [Reference Fath-ul-Bāri, vol. 7, pp. 304-5]. It is as if in this time of

difficulty, Allah created a spirit of hope and happiness among the Companions by showing them the scenes of the future victories and prosperity of the Muslims, but apparently, the situation was of difficulty and pain. The hypocrites of Madina when heard these promises, ridiculed the Muslims saying: There is no power with the Muslims to even step out of the house but they dream of the kingdoms of Caesar and Kasra (Ref: Ibn Hisham) 3) But in the knowledge of God, all these blessings were destined for the Muslims. Therefore, these promises were fulfilled in their own time, some in the last days of the Holy Prophet (may peace and blessings of Allah be on him) and mostly during the time of his caliphs. That resulted in the faith of the Muslims. (Seerat Khatam-un-Nabiyyeen by Hazrat Mirza Bashir Ahmad M.A. Edition 1996, pp. 650-1) [Translated by Dr. Mahmud Ahmad Nagi, Editor, the Ahmadiyya Gazette USA]

Explanation of the Hadith on the Battle of the Ditch—“Unveiling of the Unseen” by Hazrat Khalifatul-Masih IV (may Allah shower His mercy on him)

Among other encounters with the enemies of Islam which occurred precisely as they were foretold, the Battle of the Ditch غزوة الخندق is of outstanding importance. It was during this battle that some other great historic victories were also predicted at a time when the very survival of the Muslims themselves was at stake.

The prediction of the Battle of the Ditch was first made in Surah Sad which was definitely revealed in Mecca and according to most scholars, during the early period of the Prophet’s ministry. Following is the verse (38:12):

جُنُودًا مَّا هُنَالِكَ مَهْرُومًا مِّنَ الْأَحْزَابِ

They are a host of the confederates which shall be routed here.

It is to this prophecy that the Holy Qur’an refers in (33:23):

وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ
وَصَدَقَ اللَّهُ وَرَسُولُهُ وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا

And when the believers saw the confederates, they said, 'This is what Allah and His Messenger promised us, and Allah and His Messenger spoke the truth.' And it only added to their faith and submission.

Of all the battles fought during the lifetime of the Holy Prophet (peace and blessings of Allah be on him) of Islam, the Battle of the Ditch stands out for the maximum possible dangers and extreme trials of adversity which it brought to the Muslims in Medina. There was many a time when the odds were heavy against the survival of the Muslims. The Qur’an describes their state as follows (Qur’an 33: 11-14):

إِذْ جَاءَهُمْ مِّنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ
وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونًا هُنَالِكَ ابْتُلِيَ
الْمُؤْمِنُونَ وَرُلُّوا زِلْزَالًا شَدِيدًا وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي
قُلُوبِهِمْ مَّرَضٌ مَّا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا وَإِذْ قَالَتْ
طَائِفَةٌ مِّنْهُمْ يَا أَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَارْجِعُوا وَيَسْتَأْذِنُ فَرِيقٌ
مِّنْهُمُ النَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ إِن يُرِيدُونَ إِلَّا
فِرَارًا -

When they came upon you from above you, and from below you, and when your eyes became distracted, and your hearts reached to the throats, and you thought diverse thoughts about Allah.

There and then were the believers sorely tried, and they were shaken with a violent shaking.

And when the hypocrites and those in whose hearts was a disease said, “Allah and His Messenger promised us nothing but a delusion.”

And when a party of them said, “O people of Yathrib (Medina), you have possibly no stand against the enemy, therefore tum back.” And a section of them even asked leave of the Prophet, saying, “Our houses are exposed and defenseless.” And they were in truth not exposed. They only sought to flee away.

This battle has earned the title “The Battle of the Ditch” because when the news reached Prophet Muhammad (peace and blessings of Allah be on him) that almost all the Arab tribes had colluded to invade Medina for a final conclusive encounter to finish off Islam once and for all, the building of a barrier on the open side of Medina became an absolute must. The number of Muslims in Medina at that time, by comparison to the invading hosts, was so small that it was absolutely impossible for them to prevent the enemy from entering Medina in an open battle.

Hence, after consultation, it was decided that the digging of a ditch was the only option. A one-mile-long ditch was required to be dug in extremely difficult rocky terrain.

The estimate as to the number of Muslims involved in this task differs. The minimum mentioned is seven hundred and the maximum is three thousand. According to our estimate, it was around one thousand eight hundred at the most, because the one thing on which the authorities agreed was that to every group of ten persons, ten yards of the ditch were allocated. As it was not longer than one mile, the number of Muslims could not have been more than one thousand seven hundred and sixty. The task was hard and exacting. An overall state of poverty and deprivation further compounded the problems of the Muslim camp. At times they had to work for days and end on empty stomachs.

It was during this state of extreme adversity that the Holy Prophet (peace and blessings of Allah be on him) was once informed that despite the best efforts of the sappers, a hard rock stubbornly refused to yield. The Prophet (peace and blessings of Allah be on him) proceeded forthwith to visit the troubled spot. Having reached there he took up the pickaxe in his own hands and struck the rock three times before it yielded and broke into fragments. Each time he struck, sparks flew from the rock and he exclaimed out loud Allah- o-Akbar! (Allah is the Greatest). In the end, the Companions inquired from him why he had shouted Allah-o-Akbar! With such a triumphant note. The Holy Prophet answered: "In the sparks which flew at the first strike, I saw the Syrian Palaces of the Byzantine Empire, and their key was given to me. The second time I was shown the illuminated palaces of Persia at Madain and to me the key was handed. Again, I was granted the key to the palaces of San'a as they appeared in the sparks when I struck the rock for the third time." History bears witness that this is exactly what followed but the wonder lies not in their fulfilment alone. The very making of these prophecies at the time they were made is in itself a miracle. (Fat-al-Bāri -The Commentary of Sahih Al-Bukhari by Hafiz Ahmad

bin 'Ali Hajar Al-'Asqalani (773-852). Kitab Al-Maghazi Babo Ghazwah Al-Khandaq Al-Ahzab. vol. VII, p.397)

Seldom can history present such examples of a defending few, as powerless and vulnerable as the Muslims were while they were engaged in the digging of the trench, day in and day out, borne down with hunger and fatigue. That was the time when the adversity of the Muslim cause could sink no further. It was then that Muhammad (peace and blessings of Allah be on him) spoke the historical words which history could not create, they created history.

To predict such victories at a time such as this could either be the ravings of a madman or the proclamation of God from the lips of a great Prophet (peace and blessings of Allah be on him). He was the wisest of all the wise that ever lived, 'mad' he was certainly not. If ever a prophet was blessed to be a Divine oracle, it was he. His was the mouth and his were the lips which shaped destinies and pronounced decrees as God spoke to him and he spoke for God. (Ref: Revelation, Rationality, Knowledge and Truth by Hazrat Mirza Tahir Ahmad, Khalifatul-Masih IV, pp. 581-4)



Guidance from the Promised Messiah, peace be on him

The Miracles and Extraordinary Signs of the Holy Qur'ān



The Miracles and Extraordinary Signs of the Holy Qur'ān



The miracles and extraordinary signs of the Holy Qur'ān are of four types;

(1) miracles relating to the intellect;

(2) miracles relating to knowledge;

(3) miracles relating to spiritual blessings; and

(4) miracles relating to external causes.

The first three are miracles of the inherent qualities of the Holy Qur'ān. They are very grand and are susceptible to obvious proof. They can be witnessed in every age like visible realities, but the fourth kind is external matters which are not

inherent in the Holy Qur'ān. Of these is the miracle of the splitting of the moon. The true excellence and beauty of the Holy Qur'ān are exhibited in the first three kinds of miracles. Indeed, this is the great sign of all Divine words that these three kinds of miracles should be found in them. In the Holy Qur'ān, all three are found in a high and perfect and complete degree, and they are put forward by the Holy Qur'ān repeatedly as proof of its being matchless and peerless, as it is said:

قُلْ لَّيْنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ
يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ
وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا

Proclaim to these disbelievers

that if all humans and genii, that is, the entire creation, were to agree to produce the like of this Qur'ān, they would not be able to produce a book which combines the internal and external qualities of the Holy Qur'ān even though they all help each other in the effort. (17[Babi Isra'il]: 89)

At another place it is said:

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَيْرٍ يَطِيرُ
بِجَنَاحَيْهِ إِلَّا أُمَمٌ أُمَّتًا لَكُمْ . مَا فَرَّطْنَا فِي
الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ

There is not an animal that crawls in the earth, nor a bird that flies on its two wings, but they are communities like you. We have left out nothing in the Book. Then to their Lord shall they be gathered together. (6[Al-An'am]:

39)

In other words:

رَسُولٌ مِّنَ اللَّهِ يَتْلُو صُحُفًا مُّطَهَّرَةً -
فِيهَا كُتُبٌ قَيِّمَةٌ

The Holy Qur'an comprises the sum and substance of all divine scriptures. (98[Al-Bayyinah]: 3-4)

At another place it is said:

لَوْ أَنزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَّرَأَيْتَهُ
خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ وَتِلْكَ
الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ

We have revealed this Qur'an to you; had it been sent down on a mountain, it would have been rent asunder in fear and awe of Allah. We narrate these illustrations so that people reflect upon the grandeur of the Word of God. (59[Al-Hashr]: 22)

Besides this, large numbers of miracles of external changes are mentioned in the Holy Qur'an. Miracles of this kind are like ornaments for the beauty of the Qur'an with which handsome people are bedecked. It is obvious that what is beautiful in itself does not need any ornament though an ornament enhances its beauty to some degree.

These miracles that are mentioned in the Holy Qur'an are of diverse types. One is that through the prayer of the Holy Prophet (peace and blessings of Allah be on him) God Almighty manifested His powerful control over the heavens and split the moon into two pieces. Secondly, the change that God Almighty brought about on earth through the prayers of the Holy Prophet (peace and blessings of Allah be on him) which appeared in the form of a famine that lasted for seven years, whereby people were so overcome that they ground down bones and swallowed them. Thirdly, the miraculous control that was exercised on the day of the migration of the Holy Prophet (peace and blessings of Allah be on him) to safeguard him against the mischief of the disbelievers. When the

disbelievers of Mecca resolved to kill him, God, the Glorious, informed the Holy Prophet (peace and blessings of Allah be on him) of their design and commanded him to migrate from Mecca to Medina and gave him the good news of his victorious return. It was a Wednesday, the time was around midday, and the day was very hot when this trial was manifested by God. In this situation of distress when the Holy Prophet (peace and blessings of Allah be on him) was about to leave his hometown suddenly, and his enemies had surrounded his house with the design of killing him, a close relative whose being was compounded of love and faith laid himself down, under the direction of the Holy Prophet (peace and blessings of Allah be on him) on his bed, covering his face so that the spies of the enemies should not investigate the departure of the Holy Prophet (peace and blessings of Allah be on him) and deeming the substitute to be the Holy Prophet (peace and blessings of Allah be on him) himself should continue to wait for killing him.

کس بہر کے سر نہ بد جاں نفاشاند
عشق است کہ ایں کار بصد صدق کنانند

(Translation of Persian couplet: No one offers his head or sacrifices his life for someone else. Love alone makes one perform this task with utmost sincerity.)

After the Holy Prophet (peace and blessings of Allah be on him) had left, leaving his faithful relative in his place, and his enemies discovered his departure, these wicked people pursued him with the intention of killing him somewhere on the way. At that time of distress, the Holy Prophet (peace and blessings of Allah be on him) was accompanied only by one sincere and faithful friend. But as ever, and also in the course of that dangerous journey, his Lord was with him, Who had sent this perfect and faithful servant of His into the world for carrying out a grand reform. In

order to safeguard this dear servant of His, He exercised wonderful control in many ways which are mentioned briefly in the Holy Qur'an. One of them was that none of his enemies noticed his departure though it was morning time and his enemies were surrounding his house. As is mentioned in Surah Yasin, God Almighty put a covering on the eyes of all those wretches and the Holy Prophet (peace and blessings of Allah be on him) left unnoticed.

Another extraordinary manifestation that God, the Glorious, exhibited for safeguarding His immaculate Prophet (peace and blessings of Allah be on him) was that, though his enemies arrived outside the cave in which the Holy Prophet (peace and blessings of Allah be on him) was hidden with his companion, they could not see him for God Almighty had sent a pair of pigeons which built a nest the same night at the entrance to the cave and also laid their eggs there and by Divine command a spider also wove its web at the place, whereby the enemies of the Prophet (peace and blessings of Allah be on him) were misled and returned frustrated. Another miracle that occurred was that an opponent of the Holy Prophet (peace and blessings of Allah be on him) who was riding a horse on the way to Medina, tried to approach the Holy Prophet (peace and blessings of Allah be on him) and through the latter's prayer the hooves of his horse sank into the earth and he fell down, whereupon he asked for forgiveness of the Holy Prophet (peace and blessings of Allah be on him) and turned away. Another miraculous event that occurred was that when being provoked by their failure, his enemies advanced against the Holy Prophet (peace and blessings of Allah be on him) with a large army so that they might destroy the Muslims, who were small in number, and thus root out Islam, God, the Glorious, created confusion among

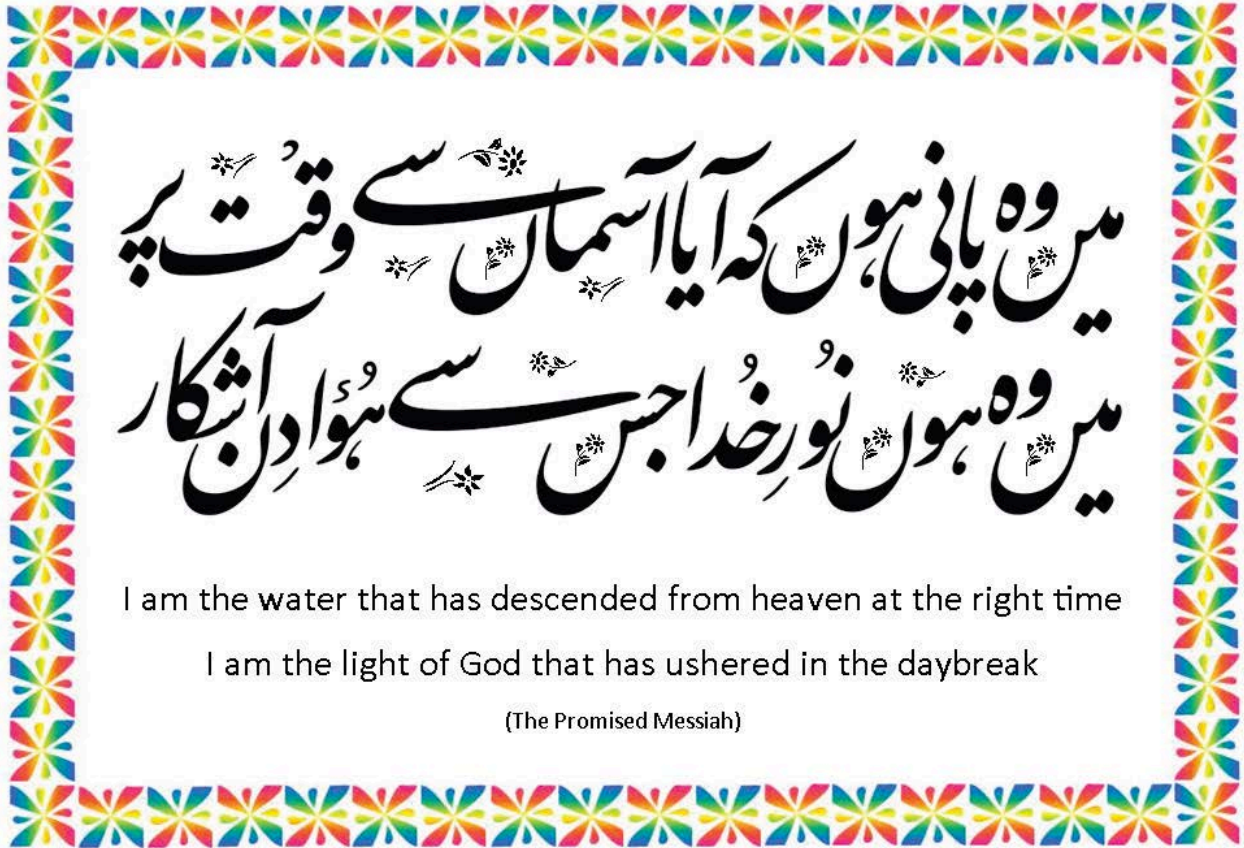
the enemy forces at Badr in consequence of the Holy Prophet (peace and blessings of Allah be on him) throwing a handful of gravel at his enemies, and thus brought about their defeat. God Almighty caused this handful of gravel to make the enemy leaders blind and confused them and rooted them to the earth and made them fall down dead at the spots which the Holy Prophet (peace and blessings of Allah be on him) had specified in advance.

The Holy Qur'an mentions several other instances of Divine intervention and succor, that were miraculous in nature. The sum and substance of this is that God Almighty raised the Holy Prophet (peace and blessings of Allah

be on him) at a time when he was poor, an orphan, alone and helpless and then within a short period of time, which was even less than thirty years, made him victorious over a large part of the world and made him supreme over the Byzantine emperor and the kings of Syria, Egypt, and the countries between the Tigris and the Euphrates. Similarly, within a short period of time, He spread the Muslim victories as far as the Oxus River. The Holy Qur'an had foretold the spread of Islam in these countries. Considering the Muslims' lack of resources and their wonderful victories, wise and learned Europeans have testified that there is no other instance in the history of the world of such rapid advance as that of Islam and the

Islamic kingdom. It is obvious that what is matchless is also called miraculous. In short, many external changes of a miraculous nature are mentioned in the Holy Qur'an. Indeed, every part of this holy word announces aloud instances of Divine support. (Surma-e-Chashm-e-Arya, Rūhānī Khazā'in, vol. 2, pp. 60-67, footnote)

(The Essence of Islam, Extracts from the writings, speeches, announcements and discourses of the Promised Messiah, peace be on him, vol. 1, pp.385-390, Translated into English by Chaudhri Muhammad Zafrulla Khan, third edition, published by Islam International Publications, UK)



The Promised Messiah's Love—The Holy Qur'an

Compiled by Dr. Mahmud Ahmad Nagi from the writings of the Promised Messiah,
May peace be on him



The Promised Messiah (peace be on him) dedicated himself to prayer and the study of the Holy Qur'an and other scriptures. He studied all possible aspects of the Holy Qur'an in his books, sayings, and discourses. His love for the Holy Book is beyond an iota of doubt. The Promised Messiah (peace be on him) says in *Malfuzat*, vol. II, p. 542, Edition 2003:

قرآن جو اہرات کی تھیلی ہے اور لوگ اس سے بے خبر ہیں!

The Qur'an is a basket of jewels and people are unaware of it!

The following quotations of the Promised Messiah show unprecedented love of the book of God Almighty. He was ordained to show the world the glory and beauty of the Holy Book.

The Holy Qur'an presents the true God

I have asked the Aryas and the Christians to prove the existence of the God they believe in. They could not go beyond longwinded verbosity. They are not aware of the true God the Holy Qur'an presents. The only way to know Him is through direct communion with Him, which

distinguishes Islam from other religions. What a pity that Muslims, just to oppose me, deprived themselves of this distinction. (Lecture Ludhiana, Edition 2003, by Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi, p. 55, Islam International Publications, UK)

God's existence is proved in the Holy Qur'an

The Holy Qur'an is the only book that proves God's existence as a fact. It does not only enjoin the recognition of God but actually reveals Him to us. There is no other book under the firmament which provides proof of that Hidden Being. (Fountain of Christianity, Edition 2007, by Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi, pp. 23-24, Islam International Publications, UK)

Through thousands of signs, He has proved to me that the True God is He Who revealed the Holy Qur'an and sent the Holy Prophet (peace and blessings of Allah be on him). I do not at all consider Jesus to be superior to me in these matters. Just as the Word of God was revealed to him, so it revealed to me; and just as he is said to have shown miracles, so have I been granted miracles, though in greater numbers. All this honor has been conferred upon

me solely by virtue of being a follower of the Prophet whose spiritual station and high standing are largely hidden from the world, and he is none other than Muhammad, the Chosen One (peace and blessings of Allah be on him). (Fountain of Christianity, Edition 2007, by Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdī, p. 26, Islam International Publications, UK)

The 'Mother Attributes' of Allah Almighty

In this very same Surah Fātiḥa, the Holy Qur'ān paints a portrait of God as it were, and presents it to the world for them to accept it. As such, four attributes have been presented in sequence which are known as the 'Mother Attributes' of God Almighty. Just as Surah Fātiḥa is the 'Mother of the Book', in the same manner, the attributes of Allah Almighty that have been mentioned in this chapter are His mother—or source—attributes. These attributes are Rabb ul-Ālimin (the Lord of all the worlds); ar-Rahman (the Gracious); ar-Rahim (the Merciful); and Maliki Yaum *al-Dīn* (the Master of the Day of Judgement). When a person contemplates over these four attributes, it is as if one can see the face of God. The grace of God's providence (rubbubiyat) is extensively far-reaching and general in scope, and it refers to the nourishing care by which God brings to a state of completion the whole of His creation in all their individual conditions, and the manner in which He supports their development to higher perfection. (Malfūzāt, vol. I, Sayings and discourses of the Promised Messiah and Mahdi, Edition 2018, Islam International Publications, UK, p. 202)

The Qur'ān forbids the worship of anything besides God

So, blessed are those who wage war with their inner selves for the sake of God. And wretched are those who war with God for the sake of their own souls, and act against His will. He who ignores the will of God for the sake of his inner self will never enter heaven. Strive hard so that not even a single dot or iota of the Holy Qur'ān may testify against you and cause you to be punished. ---The Qur'ān forbids the worship of anything besides God—whether man, beast, moon, sun, star, material provisions or one's own ego. So, beware and do not take a single step contrary to the teaching of God and the guidance of the Qur'ān. I tell you truly that anyone who disregards even a small injunction of the seven hundred commandments of the Qur'ān shuts upon himself the door of salvation. (Kashtī-un-Nūh) Edition 2018, by Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdī, pp. 41-42, Islam International Publications, UK)

The chosen Prophet, Hazrat Muhammad, peace and blessings of Allah be on him, lives forever

Who is the one who attains salvation? Such a person is

he who believes that God is true and that Muhammad, peace and blessings of Allah be upon him, is the Intercessor between God and all His creation, and that under the heaven there is no Messenger equal in rank to him, nor is there any book equal in status to the Qur'ān. God did not desire that anyone should remain alive eternally, but this Chosen Prophet lives forever. To keep him alive forever, God has ordained that his spiritual and law-giving blessings would last until the day of resurrection. Finally, as a continuation of his spiritual blessings, God has sent unto the world the Promised Messiah—whose advent was essential for the completion of the edifice of Islam. (Noah's Ark (Kashtī-i-Nūh) Edition 2018, by Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdī, p. 23, Islam International Publications, UK)

The Prophet of Islam never plagiarized from the other Holy Books

It is therefore despicable to think that the Holy Prophet (peace and blessings of Allah be on him) plagiarized from these books. The Holy Prophet (peace and blessings of Allah be on him) was unlettered and could not even read Arabic, let alone Greek or Hebrew. It is now upon our opponents to produce any manuscript of that time from which these accounts are supposed to have been taken. If the Holy Qur'ān contained material copied from other sources, the Christians of Arabia, who were bitter enemies of Islam, would at once have cried out that it has been taken from their own accounts. --- Remember, the Holy Qur'ān is the only scripture in the world that proclaims itself to be a miracle. It forcefully asserts that its prophecies and narratives are from the realm of the unseen, it contains prophecies about the future down to the Last Day, and that it is a miracle in respect of its eloquence and beauty of expression. It would have been easy for the Christians of that time to produce the books from which passages were supposedly copied in the Holy Qur'ān, thus dealing a severe blow to Islam. But now they only cry over spilled milk. It is unthinkable that the Christians of Arabia would have kept quiet despite being in possession of books—whether genuine or forged—from which they suspected the Holy Qur'ān of having copied certain material. Thus, there can be no doubt that the Holy Qur'ān is totally composed of the revealed word of God and that this revelation was a great miracle, for, no one could produce anything like it. (Fountain of Christianity, Edition 2007, by Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdī, pp. 12-13, Islam International Publications, UK)

The advent of the Promised Messiah foretold in the Qur'ān and the Traditions

I regret to say, what has gone wrong with these clerics who oppose me? Why do they not closely study the Holy

Qur'an and the Traditions of the Holy Prophet (peace and blessings of Allah be on him)? Don't they know that all the important scholars and divines of the past foretold that the advent of the Promised Messiah would take place in the fourteenth century? The visions of all the recipients of revelation also point to the same period. It is clearly recorded in the book Hujjaj-ul-Kiramah that the advent of the Promised Messiah would not exceed the fourteenth century. (Lecture Ludhiana, Edition 2003, by Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdī, p. 62, Islam International Publications, UK)

The Promised Messiah demonstrates the superiority of Islam over all religions

Everyone agrees, on the authority of the Holy Qur'an and the Traditions, that in the latter days, when Christianity will hold sway, the supremacy of Islam will be established by the Promised Messiah who will demonstrate the superiority of Islam over all religions and creeds; he will kill the Antichrist and demolish the doctrine of the Cross. And this, as already mentioned, shall happen in the latter days of the world. (Lecture Ludhiana, Edition 2003, by Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdī, p. 24, Islam International Publications, UK)

Faith of Jamā'at Ahmadiyya

I swear by God that I and my followers are Muslims and have firm faith in the Holy Prophet (peace and blessings of Allah be on him) and the Holy Qur'an, as is incumbent on all true Muslims. I solemnly believe that even the slightest deviation from Islam results in damnation. I also believe that all bounties and blessings man can possibly receive and the closest he can ever get to God is only, repeat only, possible through genuine submission to and consummate love for the Holy Prophet (peace and blessings of Allah be on him). Without him, there is no path to piety. It is also my conviction that Jesus Christ did not physically ascend to the heavens, nor is he still alive. To believe that Jesus is alive is highly insulting and derogatory to the Holy Prophet (peace and blessings of Allah be on him) (Lecture Ludhiana, Edition 2003, by Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdī, p. 16, Islam International Publications, UK)

Divinely Inspired Translation of a Qur'ānic Verse

The Promised Messiah (peace be on him) said: Once I was reflecting upon the Urdu translation for the

Qur'ānic verse (91:10-11):

فَدَّ أَفْلَحَ مَنْ زَكَّاهَا. وَقَدَّ حَابَ مَنْ دَسَّاهَا

Thereupon I was inspired to write the following couplet:

کوئی اس پاک سے جو دل لگاوے
کرے پاک آپ کو تب اس کو پاوے

He who seeks the love of the Pure One Must first purify himself, for only then would he meet Him.

(Malfūzāt, vol. X, Sayings and discourses of the Promised Messiah and Mahdi, Edition 2022, Islam International Publications, UK, p. 8)

A Hidden power for writing a commentary of the Holy Qur'an in Arabic

In respect of his commentary, the Promised Messiah (peace be on him) said: "There are only a few days left. Now, I write as quickly as one writes Urdu. In fact, many a time my pen goes on and on and I do not even know what I am writing." (Al-Hakam, vol. V, no. 7, dated 24 February 1901, pp. 9-10) [Malfūzāt, vol. III, Sayings and discourses of the Promised Messiah and Mahdi, Edition 2021, Islam International Publications, UK, p. 110]

Do not disregard even a small injunction of 700 commandments of the Qur'an

So, beware and do not take a single step contrary to the teaching of God and the guidance of the Qur'an. I tell you truly that anyone who disregards even a small injunction of the seven hundred commandments of the Qur'an shuts upon himself the door of salvation. The ways of true and perfect salvation have been opened by the Qur'an and all else is its reflection. Therefore, study the Qur'an with deep contemplation and hold it very dear Love it more than anything else. God has said to me: Meaning, all good is contained in the Qur'an. This is the truth. Pity those who favor anything besides it. The fountainhead of all your prosperity and salvation lies in the Qur'an. There is no religious need of yours which is not fulfilled by it. On the Day of Judgement, the Qur'an will confirm or deny your faith. There is no other book beneath heaven besides the Qur'an, which can directly guide you. God has been most beneficent towards you in that He has bestowed upon you a book like the Qur'an. (Noah's Ark (Kasht-i-Nūh) Edition 2018, by Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdī, pp. 42-43, Islam International Publications, UK]

A prophecy in the name 'Qur'an'

The Promised Messiah (peace be on him) stated: "If we did not have the Qur'an, and if these collections of Hadith had been the crowning glory of our faith and belief, we would not even have been able to show our faces to other nations out of shame. I reflected over the word Qur'an and then it became evident to me that this blessed word in itself contains a magnificent prophecy. The prophecy is that this book alone is the Qur'an, i.e., a book that is worthy of being recited, and there will be a time when this will be the case

even more so than before. In the era when other books will also be recited alongside the Qur'an, the Qur'an alone shall be worthy of being recited so that the honor of Islam may be saved and falsehood may be uprooted; other books will deserve to be forsaken completely. This is also the meaning of Furqan (distinction). In other words, this book alone shall stand to distinguish between truth and falsehood, and no other compilation of Hadith, or any other book for that matter, shall be equal in value or stature." (Malfūzāt, vol. III, Sayings and discourses of the Promised Messiah and Mahdi, Edition 2021, Islam International Publications, UK, pp. 9-10)

The excellences of the Holy Qur'an

The Qur'an is the Holy Book which came to the world at a time when terrible iniquities ran rampant throughout the world. Many errors of belief and practice had found currency and almost all were mired in foul deeds and foul beliefs. This is what Allah the Almighty points to in the Holy Qur'an (30:42):

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ
بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ

Meaning that all—be they followers of a scripture or not—were suffering from errors in their beliefs, and terrible iniquity was rampant throughout the world.

Thus, at such a time, God Almighty sent a perfect book like the Holy Qur'an to refute all false doctrines. It contains a rejoinder to all false religions. (Malfūzāt, vol. X, Sayings and discourses of the Promised Messiah and Mahdi, Edition 2022, Islam International Publications, UK, pp. 40-41)

The Holy Qur'an—the Mother of all Languages

The Holy Qur'an is a brilliant ruby and a shining sun, such that the rays of Truth emitted by it, and flashes of light that indicate its divine origin, not merely in one or two, but in thousands of aspects, are appearing to view, and as, the Light Divine of the Holy Qur'an reveals itself with increasing strength, according as opponents of the firm faith of Islam try to extinguish it, and as by its beauty and charm it is attracting the hearts of all discerning people, therefore, in this dark age too, when the Christian clergy and the Hindu Aryas have left no stone unturned in offering insult and indulging in ridicule, when, in their short-sightedness, they have launched against this Light all those attacks which the most ignorant and the most bigoted person could launch, the Eternal Light of the Qur'an has itself furnished proof, from all points of view of its being of divine origin. A great distinction of the Qur'an is that it itself puts forth its claim regarding all its teachings and all its excellence and then itself renders proof of such claim. (Arabic, the Mother of all Languages by the Promised Messiah and Mahdi, published by the Ahmadiyya Muslim

Mission Nigeria, p. 3)

I was reflecting, when the oven of investigation was hot, when I was looking at some verses and was reflecting over their patent and strong signification; all of a sudden, a verse of the Holy Qur'an flashed before my eyes - a flash not like that of the pearl of Oman, but much stronger than that. When I reflected on the subject of those verses and following the flash reached the wide expanse of the field covered by them, I found these verses to be a treasure of knowledge, being repositories of hidden secrets. The sight of it moved my arm and its power rode upon me like a thousand horsemen. The greenery and freshness of it attracted my heart, and the flight it gave, destroyed the enemies in a single combat. (Arabic, the Mother of all Languages by the Promised Messiah and Mahdi, published by Ahmadiyya Muslim Mission Nigeria, p. 73)

When I collected arguments from the Qur'an and when I was satisfied with the testimony of the Book of God, I made up my mind to cull arguments from the Hadith as well. So, when I ransacked the Hadith, I found therein many a secret, and I was glad like one drunk with wine just as an intoxicated person derives pleasure from liquor. And I thanked God who is the Helper of the truth. (Arabic, the Mother of all Languages by the Promised Messiah and Mahdi, published by Ahmadiyya Muslim Mission Nigeria, p. 76)

That the Qur'an is like the bright sun and Arabic like the shining moon; and, along with that, Arabic is fast going in its journey, having been very much in vogue with the good and bad, the sun of the Qur'an not having overtaken its movements. And God has decreed it thus. They both travel in accordance with the same law; they travel as they have been made to; they do not deviate from their set courses. (Arabic, the Mother of all Languages by the Promised Messiah and Mahdi, published by Ahmadiyya Muslim Mission Nigeria, p. 80)

Arabic is the real language and the real Book from God is the Qur'an which is a perfected light and which distinguishes between Truth and falsehood. Therefore, ponder over it, and do not be one of the negligent people. And anyone reflecting over the Qur'an and pondering over this Book which distinguishes between right and wrong, will realize that all these things have been proved with arguments.

Arabic is the Mother of all languages, for, Mecca is the Mother of all Houses. It is also established that the Qur'an is the Mother of all Divine Books. (Arabic, the Mother of all Languages by the Promised Messiah and Mahdi, published by Ahmadiyya Muslim Mission Nigeria, p. 83)

The Holy Qur'an is a perfect guidance

One benefit of this is that the Holy Qur'an possesses within itself every necessary teaching. Its tenets are more

than sufficient to uproot every false doctrine or ill teaching that could possibly exist in the world. This is the deep wisdom and power of Allah the Exalted. (Malfūzāt, vol. I, Sayings and discourses of the Promised Messiah and Mahdi, Edition 2018, Islam International Publications, UK, p. 37)

Every commandment of the Qur'ānic teaching is underpinned by purpose and wisdom

Indeed, a quality of the Qur'ānic teaching is that its every commandment is underpinned by purpose and wisdom. For this reason, there is emphasis throughout the Holy Qur'ān to make use of reason, understanding, contemplation, intellect and faith. The clear distinction between the Qur'ān and other scriptures is that no other scripture has dared to put its teachings up against the heavy and unrestrained criticism of rationality and reflection. (Malfūzāt, vol. I, Sayings and discourses of the Promised Messiah and Mahdi, Edition 2018, Islam International Publications, UK, pp. 60-61)

The teaching of the Qur'ān is attested by the law of nature

Allah the Exalted states (56: 78-80):

إِنَّهُ لَقُرْآنٌ كَرِيمٌ - فِي كِتَابٍ مَّكْنُونٍ - لَا يَمَسُّهُ إِلَّا الْمَطَهَّرُونَ

That this is indeed a noble Qur'ān, In a well-preserved Book, Which none shall touch except those who are purified. This means that the whole of the Qur'ān is preserved in the resolute chest of the law of nature. What is implied by the fact that this Holy Qur'ān is preserved in a Hidden Book? This means that it is not only confined to paper, rather it is safeguarded in a Hidden Book, known as the Book of Nature. In other words, the entire teaching of the Qur'ān is attested by every strand and fragment of the law of nature. Its teachings and its blessings are not tales and stories that may be forgotten. (Malfūzāt, vol. I, Sayings and discourses of the Promised Messiah and Mahdi, Edition 2018, Islam International Publications, UK, p. 63)

True philosophy lies in the Qur'ān

However, such people have not been granted knowledge of that true philosophy which comes forth from the Word of Allah and with which the Holy Qur'ān is full to the brim. This is granted to those—and only those—who throw themselves at the threshold of Allah with extreme humility, effacing themselves; those from whose minds the stench of pride has been eliminated; those who being cognizant of their own weaknesses, fervently profess complete devotion to God. (Malfūzāt, vol. I, Sayings and discourses of the Promised Messiah and Mahdi, Edition 2018, Islam International Publications, UK, p. 67)

The comprehensive nature of the Holy Qur'ān

The Holy Qur'ān is a compendium of wisdom and

insight. It is not an indiscriminate collection of ideas. It expounds every matter itself and contains provision for requirements of every kind. It is a sign in every respect. If someone denies this, I am prepared to demonstrate its miraculous nature in every respect. (Malfūzāt, vol. I, Sayings and discourses of the Promised Messiah and Mahdi, Edition 2018, Islam International Publications, UK, p. 80)

The Qur'ān is for all eras

The task of the Holy Qur'ān was to reform people of all eras. The objective of the Qur'ān was to transform mankind from an animal state to a human state, and thence to make humans civilized individuals by inculcating good manners, so that a transformation could be brought about by acting within the dictates of the Shariah and its injunctions; and finally, so that they could be made into godly people. These words are brief, but they encompass thousands of facets. (Malfūzāt, vol. I, Sayings and discourses of the Promised Messiah and Mahdi, Edition 2018, Islam International Publications, UK, p. 83)

The insights of the Qur'ān are opened to the truthful

In the same way, generally, when a person loves virtue and rectitude, and makes truthfulness their way of life, that very same rectitude attracts the magnificent truthfulness that enables a person to behold God Almighty. That truth is embodied in the Holy Qur'ān; that truth is the person of the Holy Prophet, peace and blessings of Allah be upon him. In the same manner, since those commissioned and sent by God Almighty are truth and rectitude embodied, such people reach this very 'truth' and their eyes are opened, whereafter they are blessed with a unique perception by which the insights of the Holy Qur'ān are opened to them. I can never accept that a person who is averse to the truth and whose way of life is not characterized by rectitude should ever be able to comprehend the insights of the Holy Qur'ān. For the heart of such a one has no affinity to such things. This is the fountain of truth and only a lover of truth can drink from it. (Malfūzāt, vol. II, Sayings and discourses of the Promised Messiah and Mahdi, Edition 2019, Islam International Publications, UK, p. 81)

The miracle of the Holy Qur'ān

However, the miracle with which God Almighty has blessed the Holy Qur'ān is its sublime moral teaching and values of social interaction, and its eloquence and articulacy, which are all things that no man can match in the least. So too is the case with its miracle that relates to news of the unseen and prophecy. In this era, no master magician claims to be able to do such things at all. In this manner, Allah the Almighty has granted my signs a clear distinction, so that no one is left with any room for excuse

or objection. Thus, God Almighty has manifested His signs so openly and distinctly that there is no place for any doubt or suspicion to find its way in.” (Malfūzāt, vol. II, Sayings and discourses of the Promised Messiah and Mahdi, Edition 2019, Islam International Publications, UK, p. 103)

The teaching of the Qur’ān perfects human faculties

In short, the teaching of the Holy Qur’ān proves that Allah the Exalted is All- Wise and all things to the very last shred are in His knowledge; and He has given a teaching that perfects human faculties. You will find no better teaching than this, which instructs the proper and appropriate exercise of forgiveness and retribution. Anyone who presents a teaching that is contrary to this, as it were, seeks to overturn the law of God. Certain dispositions naturally require forgiveness, while others are worthy of being chastised. Any court of law can operate in accordance with the teaching of the Holy Qur’ān. (Malfūzāt, vol. II, Sayings and discourses of the Promised Messiah and Mahdi, Edition 2019, Islam International Publications, UK, p. 153)

Do not deviate slightly from the Holy Qur’ān

I have stressed from the very beginning, and still do, that to deviate, however slightly, from the Holy Qur’an and the Holy Prophet (peace and blessings of Allah be on him) is an act of rank disbelief. It is an article of faith with me that whoever digresses from this path is accursed and damned. I have expounded this in very clear and positive terms not only in public lectures but in as many as sixty books. (Lecture Ludhiana, Edition 2003, by Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdī, p. 14, Islam International Publications, UK)

The Holy Qur’an does not admit any change, not even of a dot or a mark

Let it be clear that prophethood and the Shariah have found their total and absolute expression in the person of the Holy Prophet (peace and blessings of Allah be on him). There can be no new divine law. The Holy Qur’an is the last and perfect book, it does not admit of any change, not even of a dot or a mark. Nevertheless, it is also true that the blessings and bounties of the Holy Prophet (peace and blessings of Allah be on him) and the rewards of the Holy Qur’an’s teaching and guidance are unending. They are to be seen in every age, ever fresh in their pristine purity. It is for the demonstration of these rewards and blessings that God Almighty has appointed me. (Lecture Ludhiana, Edition 2003, by Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdī, p. 44, Islam International Publications, UK)

Qur’ān endeavors to inculcate divine love in our hearts

It should be borne in mind that all the teachings of Islam lead us to the single objective which is inherent in the word 'Islam', and, to this end, the Holy Qur’ān endeavors to inculcate Divine love in our hearts. It reveals to us not only His beauty and glory but also reminds us of His countless favors, for it is only through beauty and kindness that love finds its way into a person’s heart. (Lecture Lahore the Promised Messiah and Mahdi, Edition 2008, Islam International Publications, UK, p. 8)

The door of the blessings of the Holy Qur’ān shall remain open

The Promised Messiah (peace be on him) states, “The door to its blessings will always remain open and it will remain illumined and manifest just as it was at the time of the Holy Prophet (peace and blessings of Allah be on him).” (Malfūzāt [1984], vol. III, p. 57)

“It is true that most Muslims have abandoned the Holy Qur’ān. Despite this, the spiritual radiance, blessings and the impact of the Holy Qur’ān are ever-living and can be witnessed in every era. Thus, I have been sent in this era as a proof of this. Allah the Almighty has always sent His people in His support at the right time, as He has promised:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَفِظُونَ

“Verily, We Ourselves have sent down this Exhortation, and most surely We will be its Guardian.” (15:10) (Malfūzāt [1984], vol. VIII, pp. 116-117)

Those who honor the Qur’ān will be honored in heaven

An essential teaching for you is that you should not abandon the Holy Qur’ān like a thing forsaken, for therein lies your life. Those who honor the Qur’ān will be honored in heaven. Those who give precedence to the Qur’ān over every Hadith and every other saying will be given precedence in heaven. Today, there is no book on the face of the earth for mankind except for the Qur’ān. The sons of Adam have no Messenger and Intercessor but Muhammad, the Chosen One, peace and blessings of Allah be upon him. Endeavor, therefore, to cultivate true love for this Prophet of glory and majesty, and do not give precedence to anyone over him, so that in heaven you may be counted as those who have attained salvation. [Noah’s Ark (Kashtī-i-Nūh) Edition 2018, by Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdī, pp. 22-23, Islam International Publications, UK]

No salvation is possible without following the Holy Qur’an

This is what Islam teaches and it is indeed the perfect

teaching. No other teaching or law can ever replace it, for the Holy Prophet (peace and blessings of Allah be on him) is the Seal of Prophets, and the Holy Qur'an is the Perfect Book. There can be no other Kalima or prayer. The Holy Prophet (peace and blessings of Allah be on him) demonstrated what he preached. No salvation is possible without following the Holy Qur'an. He who turns his back on it will land in hell. This is our faith and belief. But it should as well be borne in mind that the door of divine converse and revelation remains open for this Ummah. This door is an ever-present and lasting testimony to the truth of the Holy Qur'an and the Holy Prophet (peace and blessings of Allah be on him).

The Holy Prophet (peace and blessings of Allah be on him) is the Seal of Prophets, and the Holy Qur'an is the Perfect Book. There can be no other Kalima or prayer. The Holy Prophet (peace and blessings of Allah be on him) demonstrated what he preached. No salvation is possible without following the Holy Qur'an. He who turns his back on it will land in hell. This is our faith and belief. But it should as well be borne in mind that the door of divine converse and revelation remains open for this Ummah. This door is an ever-present and lasting testimony to the truth of the Holy Qur'an and the Holy Prophet (peace and blessings of Allah be on him). It was to this end that God taught us this prayer in the Chapter Al-Fātiḥa (1: 6-7):

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ - صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ
الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

The prayer taught in terms of 'those on whom Thou hast bestowed Thy blessings' suggests how to seek the excellences of the prophets. Of course, the excellence vouchsafed to the prophets was their true knowledge and understanding of God and this they achieved through direct communion and converse with Him. This is what you also desire. But if you think that though the Holy Qur'an directs us to offer this prayer, we are not likely to achieve anything from it, or that none from among the Muslims will be privileged to attain this spiritual station and the door to the acceptance of this prayer has been shut to us till the Day of Judgement, then will this not amount to insulting Islam and the Holy Prophet (peace and blessings of Allah be on him)? The plain truth is that he who so thinks and believes defames Islam. He fails to understand the spirit of Islam. What Islam emphasizes is that mere verbal pronouncement of the belief in the Oneness of God is not enough; one should really and truly understand its full import. Belief in Heaven and Hell should not be based on mere conjecture. One should taste the blessings of Paradise in this very life, and shed sins in which savages wallow. This indeed was and remains the splendid objective that human beings must pursue, a noble and holy objective, the like of which no other people can point out in their religion,

nor can they produce an instance of having achieved it. For a fact, this is easy to claim but impossible to demonstrate. (Lecture Ludhiana, Edition 2003, by Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdī, pp. 53-55, Islam International Publications, UK)

The Holy Qur'an nourishes all human faculties

The only pure and perfect teaching is that of the Holy Qur'an, which nourishes all human faculties. It does not emphasize any one aspect, rather it teaches a judicious exercise of both forgiveness and chastisement. In truth, the Holy Qur'an is a reflection of the Divine law of nature which we witness all around us. It stands to reason that there should be harmony between God's word and action. The action of God, as we see it in this world, must necessarily be the basis for the word of God contained in His True Book—not that His Action should point to one thing and His word to another. With regard to His action, we observe that forgiveness is by no means the rule and that He also inflicts upon the wrongdoers various kinds of punishments, which have been mentioned in earlier scriptures as well. Our God is not only Forbearing, but He is also most severe in His wrath. The True Book, therefore, is the one which conforms to His law of nature, and the true Divine Word is that which does not contradict His action. (Fountain of Christianity, Edition 2007, by Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdī, pp. 16-17, Islam International Publications, UK)

A miracle of the Holy Qur'an

The Holy Qur'an contains everything, but until one possesses insight, nothing can be derived from it. When a person who studies the Holy Qur'an moves on into the next year and looks back in retrospect, they feel as though they were a student at the elementary level, because this is the Word of God Almighty and so, it develops a person accordingly as well. I disapprove of people who state that the Holy Qur'an is a book of varying interpretations, for they dishonor the Holy Qur'an. One ought to say that the Holy Qur'an encompasses diverse insights. Every part of it is full of countless insights, and one point of wisdom does not contradict the other. However, personalities that are predisposed to impatience, enmity and anger have no affinity with the Holy Qur'an, nor is the Holy Qur'an opened to such people. It is my intention to prepare a commentary which exhibits the breadth of meaning in the Holy Qur'an. Mere intelligence and belief are not sufficient for salvation until they are manifested in a practical light. Words empty of action are worthless. One ought to believe in the Holy Qur'an in such a manner that they truly accept it to be a miracle, and one ought to possess such a relationship with God as if one can see Him. Until the people develop these qualities, I will have formed no community at all. If a person errs and opposes me in a certain respect on the

basis of a misunderstanding, I am not one to be offended, because I know that the weak deserve mercy. If a child defecates in bed and a mother throws the child in anger, she is guilty of immense cruelty. If a mother begins to grow displeased with her child and becomes disgruntled on a daily basis, this will not do. A mother knows that her child is foolish now; however, God will slowly but surely make the child wiser, such that a time will come when her child will begin to understand that certain things are inappropriate. In the same way, why should I be displeased? If I am a liar, my falsehood is sufficient enough to bring about my ruin. I am not the first to tread this path so that I should be apprehensive about the manner in which Allah the Exalted treats those who stand on truth. I am well acquainted with the way of Allah. Tens of millions of allegations were leveled against the Chief of Prophets (peace and blessings of Allah be on him). I have yet to be subjected to the same number of objections. (Malfūzāt, vol. III, Sayings and discourses of the Promised Messiah and Mahdi, Edition 2021, Islam International Publications, UK, pp. 116-117)

The Holy Qur'ān has collected the scattered truths and verities of the Bible

What a pity that there is nothing in the Gospel which is not to be found in earlier scriptures in exactly the same words. Why, then, should it be considered unreasonable and outrageous if the Holy Qur'ān has collected the scattered truths and verities of the Bible in one place? And how can you say that Divine revelation cannot be the source of all the Qur'ānic accounts, while it has been established with clear and categorical signs that the Holy Prophet (peace and blessings of Allah be on him) was a recipient of Divine revelation, and the blessings of his true Prophethood continue to be manifested even to this day? Why should one allow Satanic ideas to enter one's mind and think that—Heaven forbid— an account contained in

the Holy Qur'ān has been taken from some earlier writing or book? Do you doubt the existence of God, or is it that you do not believe Him to be the All-Knowing? (Fountain of Christianity, Edition 2007, by Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdī, pp. 30-31, Islam International Publications, UK)

The doctrine of the Trinity is not in the Torah

I have asked some Jews to tell me on oath whether or not the teaching given to them in the Torah was that of the Trinity. They wrote back to me—and I have preserved their letters—that the Torah does not contain even a hint of the Trinity; and that the Torah's teaching about God is the same as that of the Holy Qur'ān. Hence, we can only pity the people who have become so obstinate about a doctrine that is to be found neither in the Torah, nor in the Holy Qur'ān, nor even in the Gospels! Nowhere do the Gospels even hint at the Trinity, they only speak of the One God Who is without peer. Some eminent and even hostile clergymen have had to admit that the Gospels do not teach the doctrine of the Trinity. (Fountain of Christianity, Edition 2007, by Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdī, p. 51, Islam International Publications, UK)

The Qur'ān mentions the death of Jesus Christ

Remember, the religion of the cross cannot die unless the Messiah is allowed to pass away. After all, what benefit is there in considering him alive in contradiction to the teaching of the Qur'ān? Let him die so that this faith [Islam] may live again. God manifested the death of the Messiah through His Word; and on the night of the Mi'raaj the Messenger of Allah, peace and blessings of Allah be upon him, saw him dwelling among the dead. And yet you still do not believe in his death. (Kashtī-un-Nūh) Edition 2018, by Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdī, p. 28, Islam International Publications, UK)

اپنے علم اور معرفت کی ترقی کے لئے
 روزنامہ افضل انٹرنیشنل لندن خریدیں اور پڑھیں
 ہر سال ایک سو ڈالر میں روزانہ افضل سے مستفید ہوں

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The Love for the Holy Qur'an

From Hazrat Hakim Noor-ud-Din, Khalifatul-Masih I

May Allah be pleased with him



Love for the Holy Qur'an was his third love. A special feature of the Holy Qur'an is that whoever passionately tries to deeply understand the Holy Book, God, in His Divine mercy, opens to him numerous venues of knowledge and learning. This is mainly because the ever-enduring light and spiritual enlightenment of the Holy Qur'an leads man to ever-growing heights. It is through the proper understanding of the Holy Qur'an that Hazrat Khalifatul-Masih I (Allah be pleased with him) was able to reach unconquered heights of love and affection for God and His Messenger. The Holy Book unravels the true majesty, grandeur, magnificence, and august and sublime stature of God. The study of the Holy Qur'an alone can imbibe and transport a man to ecstasy, bliss, and delight in the contemplation of his Creator. It was

on account of this spiritual influence of the Holy Qur'an that he was able to reach directly to God and His Messenger. This is how he speaks of his love for the Holy Qur'an (History of Ahmadiyyat, vol. 4, p. 597): My love for the Holy Qur'an is immeasurable and un-ending and enduring. The Holy Qur'an is my spiritual food. Whenever I feel weak and tender, the very reading and every reading brings me back my lost strength, power, and vigor. The attachment of Hazrat Khalifatul-Masih I (Allah be pleased with him) to the Holy Qur'an is simply difficult to describe in words, and no one can fathom the depth of his love for the Book of God. How dear the Holy Qur'an is reflected in the following observation (Tadhkirah-tul-Mahdī, Part I, p. 246):

If on the Day of Judgment God enquires of what favors he would like first, he would go for the Holy Qur'an,

so that on the Day of Judgment and in Paradise, there would be only one and one book alone - that is the Holy Qur'an, which I would recite loudly so that the people could learn and listen to it. Nothing is dearer and closer to me than the Holy Qur'an. I have read thousands of books, but the Book of God is dearest to me and will remain dearest to me forever. Elaborating on this deep attachment to the Holy Qur'an, he said that reading other books provides me with a clearer perception and helps me to establish the superiority of the Holy Qur'an. Whenever he initiated another session of the Dars-i-Qur'an, his expression of love, dedication, and devotion to the Book of God could not be fully conveyed in words. Once he said (History of Ahmadiyyat, vol. 4, pp. 596-597): My love for the Holy Qur'an is simply limitless; it has no boundaries. I see the face of my

beloved in the oval words of the Holy Qur'an. A stream of Qur'anic verses flow out of my mouth and I carry a garden of the Holy Qur'an in my body. The Holy Qur'an is my food and I only find true contentment and comfort by reading it. Unless I read it again and again, my thirst and my urge remain unquenched. It is my belief that one Rukoo (a set of several verses) of the Holy Qur'an is better than a kingdom. The regularity of Dars-i-Qur'an was such that once he was giving Dars in high fever his weakness kept growing. First, from standing he seated himself and then he lay in the bed. Later, he was carried in a cot to his home, and then on the way back, he again insisted that he should be taken back to the mosque. On his arrival at the mosque, first, he offered the Maghrib prayer. He delivered a Dars of one Rukoo, and then he was carried back to the house on the cot. What a love he had for the Book of his beloved! Hazrat Mirza Bashir Ahmad drew a picture of how he delivered the Dars (Al-Fazl, December 6, 1950, pp. 3-4):

Interrupting my education, I started learning the Holy Qur'an at the hand of Hazrat Khalifatul-Masih I. Once I completed the learning of the Holy Qur'an at his hand, I used to watch him. Even in public Dars (there were some sessions which were given individually only to Hazrat Mirza Bashir Ahmad), he used to speak

about the beauties and the excellences of the Holy Qur'an as if somebody was dwelling upon the finer points of the beauty of his beloved. His explanation of the finer points of the Holy Qur'an looked as if he was speaking about the beauty, charm, grace, and loveliness of his beloved. What a majlis it used to be when people listened to him spellbound. Occasionally, one would find Hazrat Mirza Ghulam Ahmad (peace be on him) sitting in the Dars-i-Qur'an of Hazrat Khalifatul-Masih I (Allah be pleased with him), and would raptly listen to him. It is because of this scholarship that the Promised Messiah paid warm tributes to Hazrat Khalifatul-Masih I (Allah be pleased with him) and acknowledged the depth of his knowledge of the Holy Qur'an. The Promised Messiah (peace be on him) wrote in *Ā'ina-e-Kamālāt-e-Islam* (pp. 581- 589):

The love, devotion, and affection of the Holy Qur'an that is found in Hakeem Noor-ud-Din, I simply do not see in any other human being. He is the lover of the Holy Qur'an and his forehead often sparkles with the verses of the Holy Qur'an. There is a filtration of spiritual delight in his heart, and with this dotting and loving heart, he speaks of the truth and greatness of the Holy Qur'an, which no one else can express. Maulana Obaidullah Sindhi was a great admirer

of Hazrat Khalifatul-Masih I (Allah be pleased with him) and often used to visit Qādiān to see him. He states (Irshadat by Hazrat Maulana Obaidullah Sindhi, p. 400): Maulawi Noor-ud-Din is an unmatched scholar and has a commanding personality. He has the deepest attachment to the Holy Qur'an. He was ever thinking how best the message of the Holy Qur'an could be taken and how best the people could be familiarized with the beauties and the excellences of the Holy Qur'an. He was also thinking of how to invite people to the Holy Qur'an and how their lives could be molded in the ideal mold of the Holy Book. One simply needs to read and re-read his books in detail to see the fondness of Hazrat Khalifatul-Masih I for every word of the Holy Qur'an. The other name of Maulana's life and existence is the Qur'an. Even on his deathbed, he had no other concern but the giving of Dars-i-Qur'an. How can one state in words his love, his devotion, and his dedication to the Holy Qur'an, which were reflected throughout his life from Bhera to Qādiān?

(Hakim Noor-ud-Din, Khalifatul-Masih I, The Way of the Religious, by Syed Hasnat Ahmad, Islam International Publications, UK, pp. 168-171)



Is not Allah sufficient for His servant?

39 [Az-Zumar] : 37

Some Characteristics of the Qur'ānic Teachings

Excerpts from Introduction to the Study of the Holy Qur'ān

Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifatul-Masih II, Allah be pleased with him



One special feature that distinguishes the Quran from all other Scriptures is that it deals adequately with all problems arising within the sphere of religion and by stressing the function of religion it directs attention to its proper sphere and the benefits that may be derived from it. A reader of the Old and the New Testaments or of the Vedas or of the Zend-Avesta is left with the impression that somebody appearing at an intermediate stage in the middle of a long drawn-out phenomenon of nature had set out to describe those stages of it of which he had been a witness. That is not the case with the Quran. It expounds the philosophy of creation and all matters connected therewith. It explains why God created the universe and the object of man's creation and the means to be adopted for the achievement of that object. It sheds light on the nature of the Godhead and its attributes and the manner in which those attributes find their manifestation. In connection

with the object of man's creation, it expounds the laws on which the running of the universe is based. It points out that for the physical development and evolution of man, God has put into force the laws of nature which regulate the physical and mental conditions of man and that one group of angels is entrusted with the enforcement of these laws. For the development and enlightenment of the human soul, God has revealed the Law of Shariah (i.e. Sacred Law) through His Prophets. In some cases, the revelation, containing the Sacred Law has been limited in character but there has also been the revelation containing the complete and perfect code of the Sacred Law. In other cases, the object of the revelation has been to restore the Sacred Law to its original purity after it had suffered from human misinterpretation. In other words, God raises Prophets among mankind with different objects. Some Prophets are Law-bearers, and through them, a

new dispensation is revealed. The function of others is limited to the modification of an already revealed Law while still others are entrusted with the duty of sweeping away misinterpretations of the Law. The Quran also explains the need for, and the benefits to be derived from, the Law of Shariah and its function in relation to the evolution of man.

Belief in a Living God

The Quran points out the distinction between God and His attributes, appreciation of which enables us to judge the error of those who have said, "In the beginning was the word, and the word was with God and the word was God." (John 1:1) The Quran teaches that an attribute cannot become the substitute of the being and that the two are entirely distinct.

The Quran explains to what extent man is left free to determine his course of action and to what extent he is subject to compulsion. It teaches

that man has been left with enough choice to make him responsible for his actions to God and to enable him to embark upon a continuous course of self-improvement. On the other hand, the sphere of his activities is circumscribed and it is not possible for him to transgress its limits. Despite all effort, it is not possible for man to discard the limitations to which human life is subject. He cannot sink into a condition of static solidity nor climb to an ethereal existence. Within his own sphere, however, he possesses great faculties and large powers and is capable of continuous improvement and progress.

The Quran explains the need of belief in God and draws attention to the proofs of His existence. It emphasizes that God has always sent down His word by means of revelation in times of darkness and that He manifests His power through extraordinary Signs and thus gives irrefutable proof of His existence. The Prophets and their perfect followers are indispensable for the purpose of creating in men's minds perfect faith in God. If God were to cease to manifest His attributes through the Prophets and their followers, mankind would become a prey to doubt and uncertainty and firm faith in the existence of God would disappear. It is imperative, therefore, that so long as mankind continue to exist, divine revelation should continue to descend upon some of them. Faith in the existence of God can be maintained only through this means. From the inception of the universe God has spoken to man through His Prophets down to Jesus and on to the Holy Prophet of Islam, just as He has throughout continued to manifest His attributes of creation, hearing and seeing. In the same manner He will continue to speak till the end of time to His chosen servants and will continue to manifest His existence by these means. Reason revolts against the suggestion that

God exercised His attribute of speech up to the time of Jesus but became silent thereafter or that He exercised this attribute up to the time of the Holy Prophet and thereafter became dumb forever. As we repudiate as blasphemous any suggestion that God possessed the attribute of seeing up to the time of Jesus or up to the time of the Holy Prophet but that thereafter He ceased to see or that He was capable of creating up to the time of Jesus or up to the time of the Holy Prophet but that thereafter He lost the attribute of creation or that He was All-Powerful up to the time of Jesus or the Holy Prophet but thereafter He ceased to have any power, so we must repudiate the suggestion that God spoke up to any particular period and thereafter ceased to speak. All His attributes are perfect and everlasting. This is a self-evident truth, yet Christians, Jews, Zoroastrians and a very large majority of those who call themselves Muslims have come to believe that revelation came to an end with Zoroaster or with the Prophets of Israel or with Jesus or with the Holy Prophet. The Quran utterly rejects such a notion. The Quran teaches belief in a living God and puts forward as proof the fact that He will continue ever to speak to His chosen and righteous servants as He has always spoken to them. The truth of this doctrine taught by the Quran has been confirmed in this age by the appearance of the Promised Messiah, the Founder of the Ahmadiyya Movement. Once more the revelation received by him and by his true followers stands out as a challenge to all those who assert, if not by word of mouth, at least by the doctrines they preach, that God has lost His attribute of speech.

The Quran teaches that divine revelation has not been confined to any particular people but that God has raised Prophets among all peoples. It explains why it was necessary to send Prophets one after the other; why a

perfect Law was not revealed in the early stages of man's history. It deals at length with the subject of the Unity of God and sets out convincing proofs in support of it. It demonstrates that a plurality of gods would offend both against reason and against fact. It explains in what manner the doctrine of the Unity of God helps man in his spiritual advance.

The Quran sheds a flood of light on the question of prophethood. The word "prophet" or its equivalents have been freely used in religious Scriptures but not one of them explains the conception underlying prophethood. Who may be called a Prophet and who may not be so called and what are the different kinds of prophethood? The Quran alone defines a Prophet and draws a distinction between different kinds of prophethood. It explains the difference between a Prophet and a non-prophet and defines the duties of a Prophet and a Prophet's relationship to God. It also explains why Prophets are raised and what should be the relationship between them and their followers and between them and those who do not believe in them. It defines the rights of a Prophet and explains whether a Prophet stands as a barrier between God and man or is only a helper and a guide.

The Quran deals in detail with the subject of angels, their functions and the purpose for which they have been created.

It also explains what Satan is and in what manner the existence of such a being is of help to man. What is the relationship between man and Satan? How can a man guard himself against satanic promptings? Has Satan power to force a man to adopt a particular course of action? It points out that angels ever prompt a man to good and Satan ever prompts him to evil and that man has the option to accept or reject the good promptings of angels and equally to accept or reject the evil promptings of Satan. These two

categories of beings have been created to help man towards perfection and to invest his existence with reality. In the absence of angelic and satanic promptings man would not be entitled to any reward nor would he deserve any punishment. A man's fight against satanic suggestions makes him worthy of reward and opens the way of progress to him; his turning away from angelic suggestions and promptings makes him liable to punishment.

The Quran expounds the philosophy of prayer and points out how one ought to pray, under what circumstances prayers may be accepted and what kind of prayers may not be accepted and what is the sphere within which prayer operates.

It discusses good and evil and defines both and explains where their boundaries meet. It defines absolute good and absolute evil and relative good and relative evil. It points out the way of acquiring high moral qualities and goodness and how evil may be avoided. It sheds light on the sources of good and evil and teaches man to clean out the source of evil.

It treats of repentance and explains what true repentance means. It enumerates the benefits to be derived from repentance, explains the requisites of true repentance and when repentance may be resorted to. It also explains the principles upon which rewards and penalties are based and the factors to which regard is had in adjudging them. It explains the relationship between transgression and punishment and how they ought to be adjusted to each other. (Introduction to the Study of the Holy Qur'an by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifatul-Masih II, pp. 276-279, Edition 2016, Islam International Publications, UK)

Islamic Form of Government

The Quran introduced entirely new conceptions in the political field.

It is the first Scripture that laid down the principle that no person can acquire the right to rule over others by virtue of hereditary succession. It teaches that government is a trust which should be committed to the care of those whom the people elect. The principle of democracy so proudly proclaimed by Europe and so much abused today was first established by the Quran. The Quran enjoins organization, discipline and obedience on the one hand, and on the other it requires public servants to discharge their obligations with honesty and integrity. It is the first Scripture that has limited the power of those in authority and has subjected them to discipline. The Quran does not admit the right of any individual to assume absolute authority over the community and does not admit that beneficent rule and administration are a matter of favor shown by the ruler to the ruled. The Quran stresses the principle that sovereignty belongs to the people and that those in authority are entrusted with it on behalf of God. (Holy Quran, 4:59) The exercise of authority on proper occasions and in a suitable manner is no favor shown to the people but is only the discharge of the trust imposed upon those in whom authority has been vested. The Quran emphasizes, therefore, that in the exercise of the franchise, electors should not be influenced by party or personal considerations but that the sole criterion should be the suitability of the candidate for the discharge of the duties to be entrusted to him. It is only then that the person elected would be in the best position to discharge those duties in the most beneficent manner. He who out of party or personal considerations helps to set up in authority an unsuitable person must share with him the responsibility for his maladministration. He cannot plead that the misfeasance is not his, for he was instrumental in putting the person concerned in a position where

he could misbehave with regard to public matters.

The Quran insists upon the same moral standards being observed by Governments and public authorities as are obligatory upon individuals. It does not countenance the doctrine that rigid moral standards need not be insisted upon in the case of Governments and administrations. It teaches that truth is as valuable and indispensable in the case of statesmen as in the case of private citizens and that transgression is as evil and condemnable in the case of an administration as in the case of an individual. It prescribes equitable treatment and fair dealing for a government not only towards its own people but also, as in the case of individuals, towards its neighboring governments.

The Quran enjoins constant alertness upon a believer. It exhorts Muslims to be diligent and condemn cowardice, bullying and fanaticism. It encourages the exercise of reason and reflection. It prohibits suicide and all acts or conduct that may result in self-destruction. It enjoins upon Governments the obligation of safeguarding their frontiers. It prohibits aggression but enjoins unyielding resistance to it. In a war, it prohibits surprise night attacks. It insists upon the rigid observance of treaties and enjoins that no opportunity of making peace should be missed. (Introduction to the Study of the Holy Qur'an by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifatul-Masih II, pp. 288-9, Edition 2016, Islam International Publications, UK)

The Object of Man's Creation

The Quran teaches that man has been created to serve as a manifestation of God's attributes and to illustrate them in his life. It says, "And I have created the Jinn and men only that they may serve Me and receive the impress of My attributes." (Holy Quran, 51:57) (As has already

been explained the word Jinn does not mean some species of invisible creation but is intended to signify certain classes of people). At another place, the Quran says, "He it is Who made you vicegerents in the earth. So, he who disbelieves, will himself suffer the consequences of his disbelief." (Holy Quran, 35:40) This means that if a man voluntarily abdicates the position that God has assigned to him, he does not thereby in any manner injure God but merely dislodges himself from a position of honor and will suffer the consequences himself. These verses show that man has been created to illustrate in his own life the attributes of God and that he is the vicegerent of God upon earth. He is, thus, the central point of the material universe. Since Prophets are raised for the reform of mankind and to remind them of the object of their life and to guide them rightly towards its achievement, they become in their spheres the centers for mankind. In other words, man is the sun round which the material universe revolves and each of the Prophets is a sun round which the men, for whose guidance that Prophet is sent, revolve. (Introduction to the Study of the Holy Qur'an by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifatul-Masih II, p. 310, Edition 2016, Islam International Publications, UK)

Principles to Establish Social Order

To establish order in the social sphere and to give it a beneficent direction the Quran has laid down the following principles:

1. Absolute ownership vests in God alone and all things belong to Him.
2. He has subjected everything to the control of man for the collective benefit of the whole of mankind.
3. Since the object of man's existence is spiritual

perfection, he must be given a certain amount of freedom of choice in his actions and must be provided with a field for his activities.

4. Since the materials upon which human progress is based are the common heritage of the whole of mankind, the produce of human labor must be so distributed as to secure their proper share both to the individual and to the community.
5. For the proper regulation of the human social system some person must be entrusted with executive authority who must be elected as the result of consultation among the members of the community over whom he is to exercise authority. His function is not to frame laws but to enforce divine laws.
6. Keeping in view the possibility of diversity in the political systems of different communities the Quran teaches that:
 - (a) In case of a dispute arising between any two or more political States, the others should combine to bring about a settlement of the dispute.
 - (b) If an amicable settlement is not arrived at between the parties to the dispute, the remaining States should pronounce an equitable award with reference to the matter which is the subject matter of the dispute.
 - (c) If either of the parties to the dispute refuses to accept the award or, having accepted it, fails to give effect to it, the remaining States should

combine to persuade the recalcitrant State to accept the award in the interests of international peace. If persuasion fails, they should compel the Government concerned by force to submit to the award.

- (d) When the obdurate State has made its submission, the other Governments should refrain from going beyond the enforcement of the award relating to the original dispute and should not seek to secure any advantages for themselves, for this would lay the foundation of fresh disputes.

All this was prescribed by the Quran more than thirteen and a half centuries ago. The United Nations Organization has adopted some of these principles but is in danger of failing in its purpose for neglecting others. The League of Nations failed for the reason that it did not give effect to the Quranic principle that an intransigent Government should be compelled by force to submit to an international decision or award. The United Nations Organization does not appear to be anxious to secure that the powers that enforce a settlement should not seek any advantage for themselves at the expense of the vanquished nations and should confine their efforts to the enforcement of the settlement of the dispute which gave rise to the conflict. It is feared, therefore, that the United Nations Organization will experience the same fate which overtook the League of Nations; for peace can only be established and maintained on the principles laid down in the Quran. (Introduction to the Study of the Holy Qur'an by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifatul-Masih II, pp. 313-314, Edition 2016, Islam International Publications, UK)

Service for Qur'ān and Propagation of Islam

Hazrat Khalifatul-Masih III, may Allah shower His mercy on him



Hazrat Mirza Nasir Ahmad, Khalifatul-Masih III, may Allah shower His mercy on him, gave the following recommendations in Majlis Shūrā held in Rabwah in the year 1965.

1. The holy Qur'ān is our life, our thinking, our soul, our everything and we should learn the Qur'ān irrespective of whether we are an Ahmadi child, young or old, man or woman. There is a desire from the core of the hearts of our Jamā'at that the Holy Qur'ān with a short commentary by Hazrat Khalifatul-Masīḥ II (may Allah be pleased with him) should be in the hand of every Ahmadi child. Qur'ān with translation is extremely essential for our children. The task is very important.----- The mistakes in Qur'ānic translations are in abundance. We resolve to give standard translations in bold and bigger fonts to every child of our Jamā'at. You are requested to pray to God Almighty to enable us to accomplish the task.
2. The second proposal is about the construction

of mosques for our Jamā'at for which we should pay due attention. In this context, I would like to read an excerpt from the Promised Messiah (peace be upon him): "Presently our Jamā'at is in dire need of mosques. Mosques are the House of God. An Ahmadiyya mosque in a village or city means laying the foundation stone of Jamā'ats progress. And a village or city where Muslims are not present or are less in numbers, a mosque should be constructed to elevate the progress of Islam. It shall draw Muslims spontaneously. But the condition is that the mosque is built with good intentions. It should be done for the sake of Allah and there should not be any personal gain or reputation. The God shall definitely bless you."

3. Each member of our Jamā'at should have trust and faith as shown by companions of the Holy Prophet (peace and blessings of Allah be upon him). We should be the embodiment of piety and goodness and our hearts should be full of compassion and sympathy. If one truly knows that by not accepting Hazrat Masīḥ Mau'ūd (peace be upon him) is like putting the neck under the wrath of God. If you want to save such a person from His wrath and anger, then it is your duty to try to save him from the fire of Hell.
4. The Promised Messiah (peace be upon him) also said: "Preaching is to be performed but it should be remembered not to be strict. We should deal with softness. We should prove ourselves with virtue and inner cleanliness. This is my advice to remember so that God shall grant you perseverance." So inner cleaning and true virtue are a source of preaching. Now we should be role models to others. We should have such enthusiasm that when any one of you talks for even ten minutes, then others feel its effectiveness.

(The Ahmadiyya Gazette USA, December 2016, pp. 9-10)

The Holy Qur'ān—Unveiling of the “Unseen”

Hazrat Khalifatul-Masih IV, may Allah shower His mercy on him



PART VI of the book begins with magnificent and rational evidence for the following two points: first, the existence of an all-knowing Creator and, second, that Qur'ān is a book directly revealed by the Creator and without any human contribution to its text. It is argued that given the well-recognized limitations of the human capacity, it is impossible for the human mind to develop all-encompassing knowledge. Therefore, if Qur'ān speaks of knowledge that is on one hand clearly beyond the human capacity and on the other is demonstrated to be true with the passage of time, then both these points i.e. The existence of an all-knowing Creator and that He is the source of Qur'ānic knowledge, become understandable facts.

Further examples are quoted from the Qur'ān relating to various areas of knowledge. These contain historical knowledge and knowledge about the future that had not become even remotely foreseeable by human understanding at the time it was revealed. Amongst them is knowledge relating to the exodus of Prophet Moses (peace be on him) from Egypt and the destruction of the Pharaoh's

army while informing us about his own body being saved as an example for those who may want to learn from this event, 10:91-93, and archaeologists discovering the mummified body millenniums later. There were prophecies relating to the future part of the life of Prophet Mohammad (peace and blessings of Allah be on him) himself; about his exile from Mecca and the difficulties he was to face during this period including the battles and the ultimate success and return to Mecca, 28:86, 17:81, 30:3-6, 54:45- 47, 33:11-14. They all came true during his life. Then there is knowledge about the distant future from the time of revelation; discovery of earth's hidden loads, metals and fuel, 84:4-6, 99:2-3; the significance of archaeology and its relation to the development of knowledge, 82:5; development of means of transport so the world would shrink for its dwellers, 81:5, 81:8; geographical trends like the meeting of the oceans, as we see them joining with canals like, Suez and the Panama, 25:54, 55:20-21, 81:7; establishment of a state in Palestine of the 'children of Israel' who will gather there from all over, 17:105; abundance of published material and era of spread of knowledge through written material, 81:11, 96:4-6; flying becoming possible for humans and our attempts to explore space and limits to human success in this endeavor, 77:2-5, 81:12, 37:9- 10, 55:34-36; warfare with firepower and the horrific destruction of nuclear warfare, 81:13, 104:2-10, 44:11- 12, 77:30-34; genetic engineering and human attempts to 'change nature' and its consequences, 4:119-120, spread of infectious epidemics as a consequence of ignoring God's guidance, 27:83, and the relation of

this prophecy to the sign of plague and the truth of the Promised Messiah (peace be on him); would be only some of the examples of the revealed knowledge which was completely unknown to mankind at the time Qur'ān was revealed in early 7th century.

These examples are used as an argument to support the idea that the Creator of nature and the Author of the Qur'ān are the same entity. It also lends weight to the argument that there is wisdom in religious guidance and that such guidance is in perfect harmony with nature, even beyond what we may be able to comprehend even with our best scientific understanding at a given time.

At this stage it is important to note, argues the author, that though Qur'ān provides this knowledge with great precision it does not assume the role of a mere scientific instructor but it draws our attention toward the importance of revealed material as an immense source of knowledge and also towards the cause and effect relation between human behavior and the society that develops from it. All this knowledge from Qur'ān reminds us through very rational accounts and with true examples from history that if morality is maintained to the aspired standards it can lead to great benefit to mankind resulting in a very refined society abounding in justice and peace. On the other hand, if the standard of morality is of a lower degree, then society suffers from chaos and anguish in proportion to the deviation from the high standards. Qur'ān shows the path and it is up to the people to follow it to their benefit.

This benefit is not only related to individual behavior and its impact on society but also to the collective behavior of nations as a whole.

Arrogance of mighty 'mountain-like' worldly powers is described in the Qur'an along with the statement that if inappropriate attitudes are not

changed voluntarily for the better then it is only through consequence of doom that they become able to respond to the humble calls towards

the ways of God, 20:106-109, a lesson that human history has also taught us.

The Holy Books

Hazrat Khalifatul-Masih IV, may Allah shower His mercy on him

Let us now turn to the third article of faith, which is the belief in the books. Muslims are required to believe not only in the divine scripture revealed to the Holy Founder of Islam, which is called the Qur'an, but it is essential for every Muslim to believe in all such divine revelations as were vouchsafed to other prophets, from wherever and whichever age. It is an essential part of a Muslim's belief that if anyone professes belief only in the divine origin of the Qur'an and refuses to acknowledge the divine origin of other books, such as the Old Testament and the New Testament, etc., his profession of Islam would be invalidated.

This belief resolves some problems but creates others, and needs to be studied at greater length. It provides the only foundation upon which the unity of man can be built on earth, in accordance with his belief in the Unity of God. It removes the root cause responsible for inter-religious disharmony and mistrust. But this belief in the divine origin of all books raises some very difficult questions to answer.

As we study the books that claim to be of divine origin, we find contradictions not only in the peripheral areas of their teachings but also in the areas of basic and fundamental beliefs. This could not be so had they originated from the same eternal source of light. The case in point can well be illustrated by the fact that many such books contain passages which are understood and

interpreted by their followers to lead to the belief in lesser deities sharing divinity with the one Supreme Being. In some books, God is presented as the head of a family of gods, having spouses, sons and daughters. In some other books, saintly human figures are attributed with such superhuman powers as are only befitting to be possessed by God. There are other books in which the Unity of God is stressed so strongly and uncompromisingly as to leave no room for anyone to share God's attributes in whatsoever capacity. The Qur'an stands out in this respect among all the scriptures of the major world religions.

How does the Qur'an resolve this dilemma? That is the question. According to the Qur'an, it is a universal trend of man to gradually interpolate the divine teachings which were vouchsafed to the founders of their religion. To change the concept of Unity to that of polytheism is a manifestation of the same trend. We can definitely discover evidence of the truth of this claim by tracing the history of changes in the text, or the interpretation of the text, from the time of its first revelation. This is why the Holy Qur'an pointedly draws our attention to the fact that all divine books concurred in their fundamental teachings only at the time of their inception. It is not necessary to go through the laborious exercise of pursuing the history of change, because logically there can be no other conclusion than the one made

by the Qur'an. If there is no God other than the one Supreme Being, and if the claims of all religions that their divine books originated from God are to be accepted, then there has to be unanimity among all such books, at least in the fundamentals.

Having said that, one faces another important question regarding the manner in which one can ascertain the original doctrinal teachings common to all religions. One must find a logically acceptable methodology to sift the right from the wrong. The fundamental beliefs from the point of view of the Holy Qur'an are so attuned to human nature that they simply sink into the human hearts by the sheer force of their truth. They are as follows:

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ
الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا
الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ

And they were not commanded but to serve Allah, being sincere to Him in obedience, and being upright, and to observe prayer, and pay the Zakat. And that is the religion of the people of the right path. (Qur'an 98:6)

This means that all the founders of the religions of the world were categorically told that they must worship the one and only God with all sincerity, dedicating them purely and completely to Him alone. They were also told to perform regular prayers (as institutionalized in their religion) and to spend (in the cause of God) for the needy and the destitute, and for other similar philanthropic purposes. It is hard to find disagreement with

this, whichever religion one may belong to.

In this preliminary discourse, we do not wish to involve ourselves in a lengthy discussion on the various different modes of worship as prescribed by God and the reasons for their being different. Presently we are focusing our attention on the reasons as to why religions appear to be different both in fundamentals and in the detailed teachings.

In short, we can say that the hand of time is relentless, and the concept of decay is inseparable from the concept of time. Everything new must begin to grow old and change. One may look at the ruins of great castles and palaces with wonder, but even the buildings built by the same monarchs and designed by the same architects are no exception to this law. Sometimes they are added upon by later generations and are changed in design so drastically as to lose all resemblance to their original shape. Sometimes they are abandoned and become ruins. According to the Qur'an, the areas of uncompromisable differences in all religions are the handiworks of men belonging to later ages. In the light of this universally acceptable teaching of the Holy Qur'an, Islam seems to have paved the way for the unification of all religions, at least in fundamental principles. Thus, it does away with man-made obstacles and barriers created to keep the religions apart as distinctly separate entities.

The reason mentioned above is not the only one responsible for the divergence in teachings observed in various books. Some differences were certainly not man-made but were required by the dictates of time. As man gradually advanced in various areas of civilization and culture, science and economy, at different stages of his history he required specific teachings related to that period of time, and a divine book would be revealed for his instruction.

These time-related teachings were not universal but related to specific situations and requirements. At certain ages, man lived a life not very far away from that of the sub-human species of life. His intellectual advancements were limited, his knowledge of the universe was narrow. He was not even fully aware of the world that he inhabited. The modes of communication at his disposal were totally inadequate to help him understand the nature and vastness of the earth and the universality of man. Very often his awareness of existence was confined only to small areas of land or the country to which he belonged.

In many divine books revealed in those times, we do not find mention of the existence of the world beyond the limited domain of the people to whom the books were addressed. It does not necessarily mean, as some secular philosophers would have us believe, that this fact offers enough proof that the books in question were man-made rather than of divine origin.

All divine teachings were related to not only the requirements but also the information possessed by the people of the age, otherwise, people of the age could have raised objections against the messengers of the time, accusing them of contradicting commonly established facts. This could have presented an insoluble dilemma for the prophets, as they themselves shared the same knowledge as the people. Many interesting examples of the same can be quoted from the Qur'an, where the understanding of nature as known to the people of the time was to be proved false by the men of learning of later ages. Whichever position the Qur'an adopted, it would still remain vulnerable to objections, either by contemporary people or by people of a later age. It is amazing how the Qur'an solves this problem, and in no way can it be criticized by present-day philosophers and scientists either.

The following illustration would be of particular interest. A man of this age does not need to be highly educated to know that the earth rotates on its own axis; but if someone had made this statement fourteen hundred years ago and dared to attribute it to God, either he would have been rejected out of hand as being absolutely ignorant, or God would be ridiculed as having no knowledge of things which He professes to have created. The Holy Qur'an being a universal book for all ages could not have avoided the mention of this subject altogether, or the people of later ages, such as ours, would have rightfully blamed it for possessing no knowledge of the universe. Meeting this challenge squarely, the Holy Qur'an speaks of the mountains in the following verse, presenting them as floating or coasting like clouds, while people perceive them to be stationary:

وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ تَمُرُّ
مَرَّ السَّحَابِ صُنِعَ اللَّهُ الَّذِي أَتَقَنَ كُلَّ
شَيْءٍ إِنَّهُ خَبِيرٌ بِمَا تَفْعَلُونَ

You see the mountains and imagine them to be stationary whereas they are moving like the moving of clouds. (Qur'an 27:89)

Obviously, the mountains would not be floating without the earth moving along with them. But the tense used is that of future (Muzaria) which is common to both the continuous present and future. So, the verse may be translated as: "The mountains are moving constantly in a coasting motion without making the least effort on their part." It can also be translated as "The mountains will move as if they were sailing." People of that age might have taken refuge in this second option, but they forgot to take notice of another part of the same verse which says, "While you think they are stationary." How could a man of any age think the mountains to be stationary if they suddenly started moving? The description of their

movement leaves no room anywhere for anyone to be alive on earth and watch quietly the amazing phenomenon mentioned in the verse.

Logically therefore, the only valid translation would be: "While you consider the mountains to be stationary, in fact, they are constantly in motion." There are many other similar examples which can be quoted from the Qur'ān, but I have already illustrated them in another address of mine entitled Rationality and Revelation in Relation to Knowledge and Truth. Any reader interested in further study could refer to the same.

We know for certain that during the remote past when the Vedas were revealed for the benefit of the people of India, the Indians had little knowledge of the worlds lying beyond the seas. Hence there is no mention of any country or people outside India, across the natural boundaries of the Himalayas on the one side and the seas on the other. The silence of the Vedas on the subject may be an appropriate and well-understood silence on the part of God. It must be made clear that the facts mentioned in the divine books are of two categories. The first category comprises these worldly facts, which can be understood and verified by all human beings regardless of which religion they belong to. These are the facts that we are referring to in the above discussion. As far as facts belonging to the otherworldly things are concerned, any man can make any claim about them, because they lie beyond the human reach of

verification.

Despite differences, however, the fundamental points of similarities are always traceable if one digs deeply into a study of original books. As an archaeologist can reconstruct the design of the original plan from a study of the ruins, so also it should not be difficult for a keen observer to read the message of Unity even through the veils of fog and mist created by the followers of the religions as they move away from the time of the founding prophets.

We briefly mentioned some differences which were intentionally designed against those which resulted from the interpolation of man. To illustrate the former, we can refer to a teaching of the Torah which seems to deprive the Jewish people of the option of forgiveness. To a casual observer, from the vantage point of the modern age, it would appear to be a rather ungodly teaching, unbalanced in favor of vengeance. Yet a closer examination of the requirements of that age would present the teaching in a completely different light. We know that the Children of Israel, under the oppressive and despotic rules of Pharaohs, were deprived of all their fundamental human rights. They were forced to live a life of abasement and slavery, which did not recognize their right to defend themselves and hit back at the oppressor.

Some two centuries of such an abject way of life had virtually robbed them of their upright noble human qualities. They would much rather

give up their right to avenge in the name of forgiveness, just another name for utter cowardice. Had they been given the clear option to either take revenge or forgive, few there would be among them who would dare take the former option. As such the teaching of the Torah, though seemingly harsh and over-much one-sided, is the most perfect teaching in relation to the requirements of that time. It was a diseased state which was meant to be cured with the bitter pill of this injunction.

About thirteen centuries of practicing merciless vengeance had indeed hardened the hearts of the Israelites into those of stone. It was at this juncture of time that the Messiah came, who was himself forgiveness, love and modesty personified. Had God granted the Jews of his time both the options of forgiveness and revenge, they would certainly have opted for revenge without even dreaming of forgiveness. The question arises as to what should be the perfect teaching relevant to the time of Jesus. Forgiveness of course, but without the option of revenge. This is exactly what happened. This illustration makes it amply clear that certain teachings, though apparently contradictory, serve the same purpose and work in unison as far as the designs of God are concerned. The purpose is the healing of the sick which may need different medicines at different times.

(An Elementary Study of Islam by Hazrat Khalifatul-Masih IV, pp. 15-23, Islam International Publications, UK)

Excellences of the Holy Qur'ān – Reflecting Over the Perfect Word of God

Hazrat Khalifatul-Masih V, may Allah be his Helper



The Holy Qur'ān Truly Explains the Purpose of Religion

Hazrat Khalifatul-Masih V (may Allah be his Helper) quoted the Promised Messiah (peace be on him) who explained what religion is according to the Qur'ān and its impact on humankind. The Promised Messiah (peace be on him) stated that the Gospels do not answer what impact religion has on humankind, however, the Holy Qur'ān explains that religion does not aim to portray a weak person as someone strong. Instead, the purpose of religion is to guide a human to use his God-given faculties and strengths at the appropriate time and place. Religion does not have the power to change natural qualities but only helps to manifest those qualities at the appropriate times. Religion neither emphasizes the use of mercy nor forgiveness, but instead emphasizes balance.

The Promised Messiah (peace be on him) explained that a person who

does not demonstrate the appropriate actions at the right time and place makes a mistake. For example, if a powerful man continues to be cruel to others as he displays his power is wrong. His power or qualities are not evil, but his actions are.

A Cure for All Illnesses

Furthermore, the Promised Messiah (peace be on him) explains that one of the purposes for his advent is to prove the truthfulness of the Holy Qur'ān. He states that those who are Muslims do not understand the Qur'ān, and now God has desired to show the true meanings of the Holy Qur'ān. The teachings of the Qur'ān are such that no one can object to them, and they are so perfect that even philosophers cannot find a fault within them.

Whilst advising the community to ponder over the Holy Qur'ān, the Promised Messiah (peace be on him) stated that the Qur'ān contains the details of all that is good and evil, as well as prophecies about the future and more. The Holy Qur'ān presents a religion that is flawless and through which one can experience blessings. The Gospels have not perfected religion. At most, the teachings of the Gospels were needed according to the time of Prophet Jesus (peace be on him), but it cannot be applied to another time. Only the Holy Qur'ān contains the cure to all illnesses, and teachings to foster good qualities. Thus, we must act upon it.

The Need to Reflect Over the Holy Qur'ān

The Promised Messiah (peace be on him) further states that we should avoid engaging in various traditional modes of supplication and instead

dedicate that time more aptly to pondering over the Holy Qur'ān.

Hazrat Khalifatul-Masih V (may Allah be his Helper) stated that some people engage in traditional methods of supplication without knowing the true meaning of what they are practicing. Instead, it would be more beneficial to spend that time in reflecting and pondering over the Holy Qur'ān, which would result in spiritual progress. Non-Ahmadi Muslims have introduced many innovations in faith due to this, and some Ahmadis have also been influenced. Thus, we must give more attention to studying and reciting the Holy Qur'ān.

Hazrat Khalifatul-Masih V (may Allah be his Helper) stated that next week, Ramadan would be starting. We all should give special attention to the study of the Holy Qur'ān.

Hazrat Khalifatul-Masih V (may Allah be his Helper) then quoted the Promised Messiah (peace be on him), who stated that if one's heart is hard and coarse, it can be softened through the Holy Qur'ān. Wherever there is a prayer mentioned, a believer makes the same prayer in his own favor. The Qur'ān is similar to a garden, wherein a believer plucks a flower from one place, then moves onto another place and plucks another flower for himself. Thus, we must take advantage of every instance in the Holy Qur'ān so we can attain spiritual progress. Where the Holy Qur'ān has instructed us to demonstrate a moral, we should do so, and where the Qur'ān prohibits a certain deed, we should stop ourselves from doing so.

Two Ways in which One is Deprived of the Blessings of the Qur'an

The Promised Messiah (peace be on him) then explains the two ways in which one becomes averse to the Holy Qur'an. The two ways are overt and covert. The Promised Messiah (peace be on him) explains that a person shows aversion to the Holy Qur'an through his actions. When we are showing physical aversion to the Holy Qur'an, it means that we do not recite it at all. Many Muslims now do this, and despite calling themselves Muslims, they are totally unaware of the Holy Qur'an. The second way one shows aversion to the Holy Qur'an is that he does not benefit from its guidance and blessings, despite reciting it. Thus, we should try to save ourselves from becoming averse to the Holy Qur'an in any way.

The Promised Messiah (peace be on him) quoted Imam Ja'far, who is reported to have said that he recited the Holy Qur'an so much that he would begin to have revelations. The Promised Messiah (peace be on him) explains that although there is no telling if he made such a statement, the fact is that one may begin to receive revelation through the blessings of the Holy Qur'an.

The Promised Messiah (peace be on him) then explains that many Muslim sects derive their meanings of the Qur'an, and have thus drawn teachings from the Holy Qur'an that are incorrect. The Promised Messiah (peace be on him) recounts an incident from the time of Hazrat 'Umar (may Allah be pleased with him). Once, Hazrat 'Umar (may Allah be pleased with him) was making a decision and an old woman said that this was contrary to what had been mentioned in the hadith. Hazrat 'Umar (may Allah be pleased with him) said, "I cannot leave the Holy Qur'an for [the statement of] an elderly woman." He emphasized what

he learned from the words of God and gave them precedence over the words of a woman. If we do not do the same, innovations will spread in Islam which will take us away from its true teachings.

Hazrat Khalifatul-Masih V (may Allah be his Helper) explained that the majority of Muslims now are engulfed in ignorance, because they may recite the Holy Qur'an, but give no importance to acting upon it. The majority of Muslims are guided by their so-called clerics and scholars, yet we do not find Islam in them, and that is due to their aversion to the Holy Qur'an and innovations that they have brought into the faith. Despite that, they still blame us Ahmadis.

Actions are Required for Spiritual Progress

The Promised Messiah (peace be on him) explains that those who do not act upon the Holy Qur'an will never see progress and success. Allah the Almighty has not prohibited engaging in worldly work, but this should not become our purpose. Our purpose should be to become a worshipper of God and act upon His teachings. It is for this reason that the commandment of Zakat exists so that our wealth does not solely fulfill our worldly desires but is also channeled toward God and faith.

The Promised Messiah (peace be on him) states that the Qur'an is a sack of jewels, yet people are unaware of it. People do not focus attentively toward the Qur'an as they would toward other things. There was a poet in Batala who was writing a Persian couplet. He wrote the first verse, after which he became very distressed that he could not find a suitable second verse. He went to a tailor and wasted his time because his mind was on his poetry, and after being scolded by the tailor for wasting his time, he was able to write a second verse he was satisfied with. The Promised Messiah (peace be on him) explains that we do

not employ the same effort as this poet in understanding the Holy Qur'an, yet we should.

The Promised Messiah (peace be on him) then states that where the Holy Qur'an gives a commandment, it also gives proof and evidence of the benefit of that commandment. No deceit and falsehood can exist in the face of the Holy Qur'an, and it is for this reason that anyone false cannot stand against us, even in discourse. We have been blessed through the Holy Qur'an with verities that cannot be contested.

Furthermore, Hazrat Khalifatul-Masih V (may Allah be his Helper) quoted the Promised Messiah (peace be on him), who explained that by adhering to the Holy Qur'an, we can find God. He states we have one prophet upon whom this perfect teaching was revealed. These days, many follow the ways of mystics and indulge in traditional supplications, however, these methods will take us away from the right path. We must follow the Holy Prophet (may peace and blessings of Allah be on him) who demonstrated the perfect teachings of the Holy Qur'an, and only then will we attain the key to opening the door to God.

A Scripture which Unites All People

The Promised Messiah (peace be on him) states that the Holy Qur'an established peace between all people because it makes the belief in all prophets obligatory upon man. The Promised Messiah (peace be on him) also posed a challenge for anyone to bring forth a book that establishes peace in a similar fashion. The Holy Qur'an also has the quality of having a systematic order which adds to its eloquence and expression. Something that is random in order cannot be eloquent, however, the Holy Qur'an is in perfect order, uses beautiful language and does not leave anything out when explaining a matter. Even

those who are excessive in demonstrating order are not meritorious. The Qur'ān, on the other hand, is balanced and perfect, and because it is the word of God, it must be eloquent.

Two Miracles of the Holy Qur'ān

Whilst mentioning two miracles of the Holy Qur'ān, the Promised Messiah (peace be on him) states that the Muslim Ummah has been granted two miracles. The first is the actual words of the Qur'ān that are perfect and eloquent beyond measure. The second is the impact and potency of the Holy Qur'ān. If the potency and impact of the Qur'ān were missing, the Muslim Ummah would be deprived of the many signs and miracles it has been granted.

The Promised Messiah (peace be on him) further states that those who follow the Holy Qur'ān begin to experience salvation in this very world. The Qur'ān purifies one from their faults and rids of all their doubts and weaknesses. Its words are complete with verities and knowledge to such a degree that any doubts in the hearts of people, however, to take benefit from it we must endeavor to understand it.

The Holy Qur'ān contains all the light that is necessary to face the darkness of this time. Its teachings are shining like the sun, and it has the cure for all spiritual diseases within it. There is no divine guidance left out from it, and one who follows it perfectly purifies his heart and establishes a union with Allah. Thereafter, a person begins to experience God and in the face of difficulty, their prayers are answered by God. Even if one prays a thousand times in difficulty, God answers such a person with love a thousand times. Through its teachings, a person is purified of all human weaknesses and is filled with purity.

The Promised Messiah (peace be

on him) then explains that we do not have a more perfect book in our possession that is free from any doubt. He further states that initially, Allah the Almighty sent guidance to every nation individually. Then, when He desired for humanity to be united to reflect His own unity, He revealed the Holy Qur'ān. He united the nations, peoples and languages of humankind through the Holy Qur'ān.

Hazrat Khalifatul-Masih V (may Allah be his Helper) said that these days, we see this happening from a worldly perspective because the world has now become a global village. Nonetheless, we are united in language through the Holy Qur'ān because we use the Arabic language in our prayers, no matter what background we come from.

The Qur'ān's Favor Upon Previous Scriptures & Prophets

The Promised Messiah (peace be on him) explains that the Holy Qur'ān has done a great favor to the teachings and prophets of the past because it has turned their anecdotal accounts into scholarly teachings. Thus, the stories and accounts of the prophets of the past cannot be truly understood without reading the Holy Qur'ān. The reason why people oppose us and the teachings of the Holy Qur'ān is because we wish to present it in the way it was revealed by God.

The greatness of the Qur'ān is in the fact that it contains teachings that are nowhere to be found in the Torah and Gospels, and we can only come to learn about this if we read and delve into the pages of the Holy Qur'ān.

The Promised Messiah (peace be on him) explained that the Holy Qur'ān is filled with guidance and commandments from Allah the Almighty which serve to better us. Thus, whilst reciting the Holy Qur'ān, we should search for this guidance and act upon the commandments we

find therein.

The Promised Messiah (peace be on him) further explains that the Holy Qur'ān has no human input and is perfect in all regards because it is from God Himself. In fact, Allah the Almighty has accounted for every letter. Thus, it has been safeguarded from being changed. We see that the teachings of the Holy Qur'ān and its deeper meanings are still intact even today.

New meanings of The Holy Qur'ān Manifest Themselves According to the Need of the Time

The Promised Messiah (peace be on him) further states that the Holy Qur'ān manifests its teachings according to the needs of the time. In this age, because there are many Dajjali powers and other schemes to stray humankind from God, we find the necessary guidance to combat these powers within the Holy Qur'ān. Thus, this guidance may have been hidden from those who were before us, but now, they have become apparent. The Holy Qur'ān is such a book that will persist until the Day of Judgement because it is able to procure teachings according to the needs of the time.

The Promised Messiah (peace be on him) further states that these teachings and knowledge do not spring forth from the Holy Qur'ān unnecessarily, rather, they manifest at the perfect time and when they are needed the most.

Hazrat Khalifatul-Masih V (may Allah be his Helper) said that one must not consider that they have learned the whole Qur'ān after having recited it. Instead, after reading and studying it once, we should do it again and we will notice that our knowledge has matured and what we had learned in the past from it was only a very basic understanding. Thus, one will continue to learn and progress year

after year if one study the Holy Qur'an in this manner.

Knowledge of the Holy Qur'an only opens up to those who are pure and pious and study it with an open heart. Hazrat Khalifatul-Masih V (may Allah be his Helper) mentioned that the Promised Messiah (peace be on him) was granted a great understanding of the Holy Qur'an, and we should study it in light of his writings to gain an even deeper insight into its meanings.

The Promised Messiah (peace be on him) explains that the Holy Qur'an contains guidance for people of all levels of understanding. Some may possess fewer faculties than others, however, they are not deprived of the Holy Qur'an. It contains teachings for all people and for all times to come. The greatness of the Holy Qur'an can only be established in the world if we act upon it, and we must share its knowledge with others.

Hazrat Khalifatul-Masih V (may Allah be his Helper) then quotes the Promised Messiah (peace be on him) who states that those who are sinful will face ruin. It is for this reason that Allah the Almighty has sent His prophets and teachings so that humankind can be saved from ruin. In this regard, the Holy Qur'an perfectly fulfills the purpose of saving humankind and guiding it to salvation. Those who desert the Qur'an and the Holy Prophet (may peace and blessings of Allah be on him) are hell-bound.

Hazrat Khalifatul-Masih V (may Allah be his Helper) states that how could a person who holds such a belief as the Promised Messiah (peace be on him) dishonor Islam and the Holy Prophet (may peace and blessings of Allah be on him)? May Allah the Almighty enable others to understand

this as well. May the Muslims be freed from the traps of Muslim clerics and recognize the Imam of the age.

The Way in which God Almighty Safeguards the Holy Qur'an

The Promised Messiah (peace be on him) states that Allah the Almighty has Himself promised to safeguard the Holy Qur'an. This means that when the teachings of the Holy Qur'an are misunderstood or misinterpreted, Allah the Almighty will appoint someone who will spread the true teachings of the Qur'an. In accordance with this promise, Allah the Almighty sent the Promised Messiah (peace be on him).

The Promised Messiah (peace be on him) states that it is vital that we look at the state of our time. The Dajjal is trying to sway the world from faith, and it is to combat these powers that the Promised Messiah (peace be on him) has arrived. Thus, instead of laying blame on him, the people must realize the need of the hour.

The Promised Messiah (peace be on him) explains that the purpose of the Holy Qur'an is to transform us from animals to humans, and from humans to moral humans. Furthermore, it transforms us from moral humans to godly humans.

Hazrat Khalifatul-Masih V (may Allah be his Helper) mentioned that a Jew said to him that although he is not a Muslim, he does believe the Holy Prophet (may peace and blessings of Allah be on him) to be a prophet. The reason was that the condition of the Arab Bedouins was deplorable, and after the advent of the Holy Prophet (may peace and blessings of Allah be on him) and the revelation of the Holy Qur'an, they were completely

transformed.

Whilst advising his community to adhere to the Holy Qur'an, the Promised Messiah (peace be on him) has made a stipulation in the sixth condition of Bai'at. He states that one who pledges allegiance to him will abstain from adhering to traditions and rituals and will abide by the commandments of the Holy Prophet (may peace and blessings of Allah be on him) and the Holy Qur'an.

Nothing Can Be Added to or Subtracted from the Holy Qur'an

The Promised Messiah (peace be on him) further states that we cannot change anything from within the Holy Qur'an nor add to it. Those who try to do so or accuse us of doing this should bring forth proof because we are people who abide strictly by what the Holy Prophet (may peace and blessings of Allah be on him) has taught us. The Holy Prophet (may peace and blessings of Allah be on him) never added to, nor subtracted from the teachings of the Holy Qur'an, and we follow him. If we had done so, then we would surely be liable.

In the end, Hazrat Khalifatul-Masih V (may Allah be his Helper) prayed that may Allah the Almighty enable all Ahmadis to understand the Holy Qur'an and benefit from its teachings.

Hazrat Khalifatul-Masih V (may Allah be his Helper) prayed that Allah the Almighty enable all Ahmadis to benefit from the upcoming month of Ramadan and to benefit from the teachings of the Holy Qur'an. (Friday Sermon by Hazrat Khalifatul-Masih V, 17 March 2023, summary prepared by the Review of Religions)

Excellences of the Glorious Qur'ān

English Translation of a Poem by the Promised Messiah, peace be on him

نورِ فرقاں ہے جو سب نوروں سے اجلی نکلا
پاک وہ جس سے یہ انوار کا دریا نکلا

‘Tis the light of Qur’ān that outshines all lights;
Pure is He from Whom this sea of lights emerged.

حق کی توحید کا مر جھانی چلا تھا پودا
ناگہاں غیب سے یہ چشمہ اُصفی نکلا

The tree of God’s Unity was just about wilted—
When all a-sudden, unseen, this pure spring flowed.

یا اُلہی! تیرا فرقاں ہے کہ اک عالم ہے
جو ضروری تھا وہ سب اس میں مینا نکلا

O Lord! What a world unto it is this Qur’ān of Thine!
All that was essential was found to be provided therein.

سب جہاں چھان چکے ساری دکانیں دیکھیں
مے عرفاں کا یہی ایک ہی شیشہ نکلا

We searched all the worlds—all the shops we looked into,
It turned out to be the only wine cup of God’s knowledge.

کس سے اس نور کی ممکن ہو جہاں میں تشبیہ
وہ تو ہر بات میں ہر وصف میں یکتا نکلا

With what can we compare this spiritual light in the world?
It was found to be unique in every trait and aspect!

پہلے سمجھے تھے کہ موتی کا عصا ہے فرقاں
پھر جو سوچا تو ہر اک لفظ مینا نکلا

At first, we took the Qur’ān to be the Rod of Moses
Then on pondering, each word turned out to be a Messiah.

ہے قصور اپنا ہی اندھوں کا وگرنہ وہ نور
ایسا چکا ہے کہ صد تیر بیٹا نکلا

‘Tis their own fault who are blind, or else that spiritual-light
Has shone like a hundred brilliant stars.

زندگی ایسوں کی کیا خاک ہے اس دنیا میں
جن کا اس نور کے ہوتے بھی دل اعمی نکلا

What worth is their life in this world, really,
Whose hearts are blind despite the presence of this light!

جلنے سے آگے ہی یہ لوگ تو جل جاتے ہیں
جن کی ہر بات فقط جھوٹ کا بیٹا نکلا

Before they’ll burn, these people burn with envy
Whose every talk turned out just pack of lies.

(Barāhīn-e-Ahmadiyya, part 3, page 274, (1882), (Precious Pearls, translated from Durr-e-Sameen (Urdu) by Hazrat Mirza Ghulam Ahmad of Qādiān, the Promised Messiah and Mahdī, peace be on him, by Waheed Ahmad, pp. 25-26)



Summary of Friday Sermons of Hazrat Khalifatul-Masih V September 2023

May Allah support him with His mighty help

Summary of Friday Sermons of Hazrat Khalīfatul-Masīh V September 2023

May Allah support him with His mighty help

1 September 2023

Hazrat Khalifatul-Masih V (may Allah be his Helper) said that all praise belongs to Allah, for today's Annual Convention being held in Germany at a grand scale after a gap of four years.

Hazrat Khalifatul-Masih V (may Allah be his Helper) said that this year also marks 100 years since the establishment of the Ahmadiyya Muslim Community in Germany. Certainly, it is a matter of happiness that the Community was established here 100 years ago. In fact, the actual message of the Promised Messiah (peace be on him) even reached Germany during his lifetime. However, in actuality, we must analyze what we have accomplished in the last 100 years. Initially, there were only a few Ahmadis in Germany. Then, as the conditions in Pakistan for Ahmadis worsened, they started migrating to Germany as well. They came to Germany on account of their faith, and so they may practice their faith freely without fear of persecution. Therefore, they should have established a virtuous change within themselves, remained steadfast upon it, and established the same virtue in their children. Was this achieved? If so, then this is the true manner in which the 100 years of the Community in Germany can be celebrated. If not, then celebrating in worldly means holds no value. If worldliness and materialism have pulled us away from the religious duties that the Promised Messiah (peace be on him) has reminded us of and which our pledge of allegiance warrants, then 100-year celebrations are of no value.

8 September 2023

Hazrat Khalifatul-Masih V (may Allah be his Helper) said that we should be grateful to Allah the Almighty for enabling us to hold the large-scale Jalsa after a gap of a few years. The organizers and attendees should be grateful to Allah.

Hazrat Khalifatul-Masih V (may Allah be his Helper) said that in the large-scale organization and in such a large venue, there may have been some shortcomings, and some guests may have faced some difficulty, but because everyone was there for a greater spiritual purpose, generally, people did not complain. The workers generally undertook their duties with great effort. If there were any shortcomings in their work or department, it was usually because of the wrong guidance given by their officers. Hence, if there were shortcomings, it is the responsibility of the officers. In order to avoid these shortcomings in the future, they should be written in the Red Book and addressed.

Hazrat Khalifatul-Masih V (may Allah be his Helper) narrated impressions of some guests attending the convention. Thirty-nine people from seven countries pledged allegiance and accepted Ahmadiyyat.

15 September 2023

Hazrat Khalifatul-Masih V (may Allah be his Helper) said that it is the law of God Almighty that one who comes into this world, after spending some time, must also depart. But fortunate are those who leave only positive memories, who proved beneficial to others, who practically gave precedence to faith over the world, who strove to act upon the

commandments of God and His Messenger (peace and blessings of Allah be on him), who strive to fulfill the purpose of pledging allegiance to the Promised Messiah (peace be on him), who are truly loyal to the Ahmadiyya Caliphate, who strive to help humanity, for whom everyone utters only complimentary words. As such, according to the Holy Prophet (peace and blessings of Allah be on him), they become destined for Paradise.

Hazrat Khalifatul-Masih V (may Allah be his Helper) paid tribute to Sahibzadi Amatul Qudoos, daughter of Hazrat Dr. Mir Muhammad Ismail and wife of late Sahibzada Mirza Waseem Ahmad. She died at Rabwah on 28 August 2023 at the age of 96. She was the pious individual who strived to attain the Pleasure of Allah. She loved the Holy Qur'an and taught to over two hundred. She also had an extraordinary level of hospitality. She would always attend the joyous events of others or would visit in their times of grief, even if it meant doing so despite being unwell. She taught young girls how to sow. She created an environment of living together in harmony.

22 September 2023

Hazrat Khalifatul-Masih V (may Allah be his Helper) restarted the incident relating to the Battle of Badr. Hazrat Khalifatul-Masih described the treatment of prisoners of the Battle of Badr. It is recorded that during the Battle of Badr, 70 disbelieving Meccans were killed at the hands of the Muslims, while 70 others became captives. In accordance with the commandments of the Holy Prophet (peace and blessings of Allah be on him), the Companions (may Allah be

pleased with them) treated these prisoners with great kindness. It was in light of this kindness, along with the great teachings of Islam that led many of the captives from Badr to ultimately accept Islam.

Hazrat Khalifatul-Masih V (may Allah be his Helper) described the prophecy about the victory of the Byzantines. The victory of the Romans is mentioned in the Holy Qur'an, 30: 2-5). Hazrat Khalifatul-Masih also quoted Edward Gibbon, a Roman historian who, upon detailing the Roman victory, expressed his astonishment and amazement at the amazing accuracy of the prophecy made in this regard by the Holy Qur'an.

29 September 2023

Hazrat Khalifatul-Masih V (may Allah be his Helper) said that he had been mentioning incidents that took place after the Battle of Badr. Not only do these incidents give us a window into the history of the Holy Prophet

(may peace and blessings of Allah be on him), but they also shed light on certain historical aspects and elucidate inauthentic narrations, which some have taken as the wrongful image of Islam. The opponents of Islam use such things to counter Islam, whereas extremists use such accounts to support their actions. He quoted in detail the incident of Hazrat Umair bin Wahb (may Allah be pleased with him).

Hazrat Khalifatul-Masih V (may Allah be his Helper) said that after the Battle of Badr, there were also those who apparently accepted Islam but were in fact, hypocrites. For example, there was Abdullah bin Ubayy bin Sulul.

After the Battle of Badr, another expedition took place towards the Banu Sulaim. The Holy Prophet (may peace and blessings of Allah be on him) led the expedition with three hundred people. the Muslims did not come across a single person from among the enemy. The Holy Prophet

remained there for three nights, or according to some narration for ten nights. The Muslims took possession of all that which the Banu Sulaim and Banu Ghatfan had left behind in their haste as spoils, seeing as they had set out with the intention of war.

Hazrat Khalifatul-Masih V (may Allah be his Helper) said that there are two incidents that are recorded around the time of Badr, however, it is clear that these incidents are fabricated. The first is the killing of Asma bint Marwan. There are narrations saying she would incite people against Islam and use foul language. Thus, some narrations assert that Umair bin Adi killed her. There are varying accounts of this supposed incident. Whereas some books of history, it has not been mentioned anywhere in any of the six authentic books of traditions. On all accounts, this incident is clearly a fabrication.

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 allIslam.org under periodicals. Translations and summaries of Friday Sermons are available in various languages on allIslam.org under Friday Sermons. Weekly Al-Fazl International (Urdu) can be subscribed to at amibookstore.us.

Khilafat News



Khilafat News

Islam is the origin of fundamental human rights

Hazrat Khalifatul-Masih V concludes Jalsa Salana Germany 2023



Hazrat Khalifatul-Masih V (Allah be his Helper) initiated the International Bai'at ceremony at about 10 EST on 3 September 2023 at Messe Stuttgart, Germany. He was presiding over the concluding session of the 47th Annual Convention of the Ahmadiyya Muslim Community, Germany. This convention marked the hundred years of the Ahmadiyya Community in Germany.

Delivering the concluding address, Hazrat Khalifatul-Masih V recited verse 283 of Surah Al-Baqarah:

“O ye who believe! When you borrow one from another for a fixed period,

then write it down. And let a scribe write [it] in your presence faithfully; and no scribe should refuse to write, because Allah has taught him, so let him write and let him who incurs the liability dictate; and he should fear Allah, his Lord, and not diminish anything therefrom. But if the person incurring the liability is of low understanding or is weak or unable to dictate, then let someone who can watch his interest dictate with justice. And call two witnesses from among your men; and if two men be not [available], then a

man and two women, of such as you like as witnesses, so that if either of two [women] should err [in memory], then one may remind the other. And the witnesses should not refuse when they are called. And do not feel weary of writing it down, whether it be small or large, along with its appointed time [of payment]. This is more equitable in the sight of Allah and makes testimony surer and is more likely to keep you away from doubts; [therefore omit not to write] except that it be ready merchandise which you give or take from hand to

hand, in which case it shall be no sin for you that you write it not. And have witnesses when you sell one to another; and let no harm be done to the scribe or the witness. And if you do [that], then certainly it shall be disobedience on your part. And fear Allah. And Allah grants you knowledge and Allah knows all things well.”

Hazrat Khalifatul-Masih V (Allah be his Helper) said: By following these Qur’anic injunctions, financial dealings become smoother, and peace can be established in the society. The people often quarreled with one another in these matters, and in today’s age, the so-called educated world has realized rules and regulations need to be written for these financial matters. However, Islam had given them at its outset. With regard to the importance of paying loans, he presented a hadith from Sahih al-Bukhari.

Hazrat Khalifatul-Masih V (Allah be his Helper) said the debtors had a high level of faith. These are the standards that should be within each one of us; it is then that we will be fulfilling the pledge of Bai’at we have taken. Contrary to the above standards, in today’s age, people act with deceit and falsehood and create disorder in terms of loans.

Once, a person asked the Promised Messiah (peace be on him) to pray for him to escape the debts he owed. In response, the Promised Messiah (peace be on him) exhorted him to recite a lot of Istighfar as it removed difficulties and enabled one to be successful.

A Jew once came to demand the loan he had given to the Prophet (peace and blessings of Allah be on him). He was extremely harsh in his demeanor, which angered the Companions of the Prophet (peace and blessings of Allah be on him). However, the Prophet (peace and

blessings of Allah be on him) told his Companions to calm themselves as he owed the Jew the loan and thus asked for the loan to be given back to him. Observing these high morals, the Jew accepted Islam.

Hazrat Khalifatul-Masih V (may Allah be his Helper) said this was the care the early Muslims paid in terms of helping those in debt; however, it is the responsibility of the one in debt to pay off their loans.

With regard to the rights of the general public, Hazrat Khalifatul-Masih V (may Allah be his Helper) said that Islam established all their rights and referenced Surah al-Baqarah, verse 84:

“And [remember the time] when We took a covenant from the children of Israel: ‘You shall worship [nothing] but Allah and [show] kindness to parents and to kindred and orphans and the poor, and speak to men kindly and observe Prayer, and pay the Zakat; then you turned away in aversion, except a few of you.”

All types of rights have been mentioned in this verse – the injunction is a command to take care of the whole of humanity, not just those close to us. The Muslims are told to establish these rights and to never forsake them.

Showing how Islam shows respect to people from all faiths, Hazrat Khalifatul-Masih V (may Allah be his Helper) narrated the following hadith:

Hazrat Jabir bin Abdullah narrated: “A funeral procession passed in front of us and the Prophet (peace and blessings of Allah be on him) stood up and we too stood up. We said, “O Allah’s Messenger (peace and blessings of Allah be on him)!

This is the funeral procession of a Jew.” He said, “Whenever you see a funeral procession, you should stand up.”

Hazrat Khalifatul-Masih V (may Allah be his Helper) said the clerics of Pakistan oppose this instruction of the Prophet (peace and blessings of Allah be on him) as they desecrate the graves of Ahmadis. Hazrat Khalifatul-Masih V (may Allah be his Helper) said that due to these actions, Pakistan was also in a poor state of affairs.

Hazrat Khalifatul-Masih V (may Allah be his Helper) said that the Prophet (peace and blessings of Allah be on him) taught a Muslim must like for another Muslim brother what they themselves preferred: “No one of you becomes a true believer until he likes for his brother what he likes for himself.”

In another narration, the Prophet (peace and blessings of Allah be on him) said no race had superiority over another.

The Promised Messiah (peace be on him) also emphasized this point in the fourth declaration of the Bai’at: “That he shall not inflict injury on any of Allah’s creatures.” The Promised Messiah (peace be on him) also said that to help and show compassion to humanity is a great form of worship and a potent means of gaining the closeness of Allah. However, he noted that people did not pay attention to helping others, and mocked those who did.

Hazrat Khalifatul-Masih V (may Allah be his Helper) said it was the responsibility of Ahmadis to uphold these morals and then teach the world as well.

The Promised Messiah said that the faith of one who serves and helps humanity is protected by Allah. However, this service should be from the heart, not for show and public display. There are lots of people who act for public display.

In another hadith, a person was

blessed to accept Islam because he would feed birds. The Promised Messiah (peace be on him) explained that Allah does not waste good deeds.

Hazrat Khalifatul-Masih V (may Allah be his Helper) said that today's so-called Muslim clerics – like that of the Taliban – only defamed the image of Islam by calling unto killing and murder. As a result, they are in the wrath of Allah even today.

The Promised Messiah (peace be on him) said that if an Ahmadi sees their Hindu neighbor's house burning and does not go and help them, they are not from his Jamā'at. In the same way, if an Ahmadi sees a Christian is about to be murdered and they do not help them, they are certainly not from his Jamā'at. He said on oath that he had no personal enmity against anyone. His disagreements were only on religion but he truly loved every human.

Referring to the history of Islam, Hazrat Khalifatul-Masih V (may Allah be his Helper) said the Khulafā of Islam carried out great services for the public. For example, Hazrat 'Umar (Allah be pleased with him) established a large river so that water and sustenance could reach all people and linked the sea and the Nile during his era. Hazrat 'Umar (Allah be pleased with him) also had various buildings and bridges constructed for the benefit of the public including mosques, courts, army bases, roads, and rest places along the road leading from Mecca to Medina.

Hazrat Khalifatul-Masih V (may Allah be his Helper) said we should keep in mind that Islam was the first to give such benefits to the public.

Hazrat Khalifatul-Masih V (may Allah be his Helper) said that Hazrat 'Umar would ensure market price control and would see to it that the price of goods would not become too

low, as that could undercut other vendors.

Once, Hazrat 'Umar (may Allah be pleased with him) was walking through the market when he saw someone selling dried grapes at a very low price, which other vendors could not afford to do. Hazrat 'Umar instructed that he should either take his goods away from the market or sell them at a similar price as other vendors of Medina, which was a suitable and reasonable price.

Then, Allah mentions in the Holy Qur'ān to obey Allah, the Prophet (peace and blessings of Allah be on him) and those in authority over you.

The Promised Messiah (peace be on him) says that "those in authority over you" in a physical sense can mean a king, and spiritually refers to the Imam of the time. Hazrat Khalifatul-Masih V (may Allah be his Helper) said that obedience to those in authority is only in Ma'ruf, provided they do not oppose the commandments of Allah the Almighty.

With regard to the responsibilities of the government, Hazrat Khalifatul-Masih V (may Allah be his Helper) quoted Hazrat Muslih Mau'ud (Allah be pleased with him) who said the government's responsibility was to keep the benefit of the public in mind, their protection food, shelter, etc. The Holy Prophet (peace and blessings of Allah be on him) said that everyone was a shepherd who was questionable about the condition of their sheep.

In another narration, the Prophet (peace and blessings of Allah be on him) said: "If any ruler having the authority to rule Muslim subjects dies while he is deceiving them, Allah will forbid Paradise for them."

If Muslim governments keep these Islamic teachings in mind, then all these riots, disorders and wars

would not take place between them. Hazrat Khalifatul-Masih said that to give social assistance to the public was an Islamic injunction that the Western world has adopted and the Muslim world has forsaken.

In a narration, the Holy Prophet (peace and blessings of Allah be on him) said that if someone dies in a condition where they are leaders over a people and they deceived them, such a person had heaven forbid upon them.

Hazrat Abu Bakr (Allah be pleased with him) also emphasized and established a lot of rights for the general public and ensured these rights were spread throughout the Muslim world. He ensured the members of other faiths were not attacked and their places of worship were protected. The payments of jizya were made easy upon the non-Muslims as well.

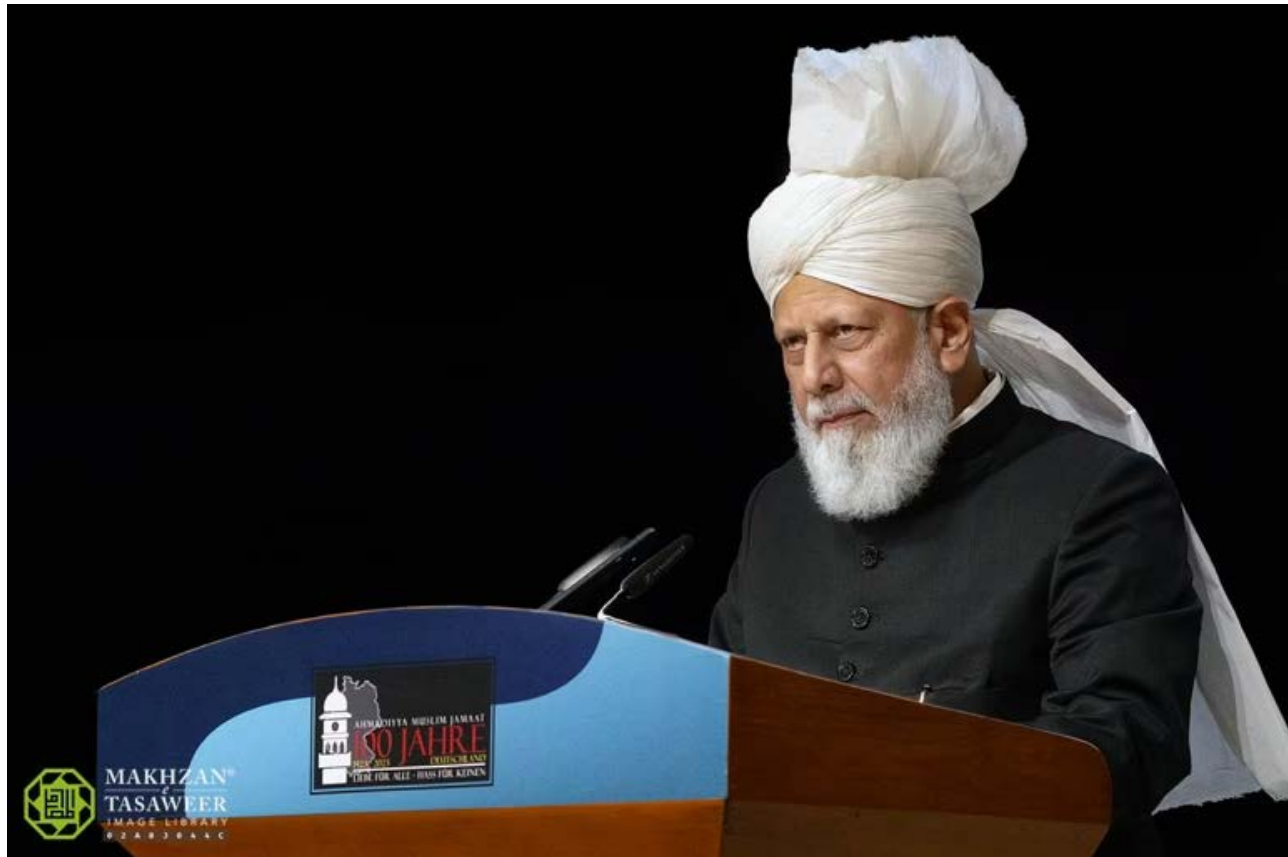
Towards the end, Hazrat Khalifatul-Masih V (may Allah be his Helper) prayed that Allah gave Muslim countries a sense to act upon these rights. He said that to date, he had spoken about twenty-five categories of rights that Islam had established. It was the responsibility of every single Ahmadi to establish these rights and to spread this teaching throughout the world. It is essential we educate the world about the beautiful teachings of Islam – both to non-Muslims and Muslims.

In the end, Hazrat Khalifatul-Masih V (may Allah be his Helper) led everyone in silent prayer and prayed that Allah may enable all the attendees to safely travel back and said we should all still be careful with regard to the COVID-19 virus.

After a silent prayer, Hazrat Khalifatul-Masih announced the total attendance of Jalsa Salana Germany 2023 which was 47,237.

Only in Islam do we find standards of absolute justice

Hazrat Khalifatul-Masih V addresses non-Ahmadi guests at the Annual Convention of Germany



Messe Stuttgart, 2 September 2023: Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V addressed non-Ahmadi guests at the Annual Convention of Germany. He started by thanking all the guests who accepted the invitation and participated in the gathering.

Hazrat Khalifatul-Masih V (may Allah be his Helper) then said that he would address the major allegations leveled against Islam.

First of all, it is alleged that Islam's teachings are extremist and encourage Muslims to use force to conquer lands or to eliminate other religions and beliefs. It is also claimed that Muslims consider non-Muslims inferior and that Islam does not prioritize human values or bestows equal rights to certain sections of society, especially women.

One of the primary allegations against Islam is that Islam was spread

by sword or force. In Chapter 10, verse 100 of the Holy Qur'an, Allah says that if He willed, He would have compelled everyone to accept Islam. This verse clearly proves that every person is free to practice their religion and nobody can compel anyone to convert to any religion.

Islam does not permit Muslims to propagate their faith coercively through the destructive powers of swords and bombs but instead calls on them to use reason, evidence, and love to win the hearts and minds of mankind.

Allah the Almighty has repeatedly commanded us to practice the highest moral standards. Further, Islam does not tell Muslims to not show kindness, instead, it instructs them to treat all people with justice, benevolence, and compassion.

The Holy Qur'an enshrines a timeless and magnificent standard of

truth and integrity. The justice advocated by Islam requires that even if someone has been mistreated or prosecuted, it must never seek revenge.

Throughout history, wars and disputes have plagued society. The simple answer Hazrat Khalifatul-Masih V (may Allah be his Helper) said is "No" that such honorable standards of justice are being upheld in international relations or warring nations in this age. Only in Islam, do we find these standards of absolute justice.

Another allegation against Islam is that it is a religion of warfare and bloodshed. Allah has never given Muslims to fight and take up arms. Where it is granted permission in the Holy Qur'an, it is clearly under certain stringent conditions.

The battles fought by the Holy Prophet (peace and blessings of Allah

be on him) were entirely defensive in nature. Prophet Muhammad (peace and blessings of Allah be on him) and his companion migrated from Mecca because of prosecution. Even then, they were not left to live in peace and the Meccan army intended to kill the Prophet and eliminate Islam. Under those extreme circumstances, Allah gave the permission to fight a defensive war.

The Holy Qur’ān testifies that the ultimate objective of Meccans was to eradicate all religions and demolish

all places of worship. Hence, Allah gave the permission to take up arms against them.

If these are the actual teachings of Islam, then one might think as to why have the terrorists conducted such heinous acts in the name of Islam in recent years. The answer is that hateful extremists or politically motivated individuals have extrapolated entirely false conclusions from certain verses of the Holy Qur’ān to serve their own evil desires. Islam does not permit these

cruel practices.

Another golden principle for ensuring peace in society is given in chapter 16 verse 91 of the Holy Qur’ān. Allah the Almighty commands Muslims to not only act with justice but go beyond this and treat all people with love and compassion without their religious affiliations. Muslims are emphasized to help everyone selflessly without desiring anything in return.



Hazrat Khalifatul-Masih V (may Allah be his Helper) said, “In essence, the Holy Qur’ān teaches us that serving humanity is a fundamental means of spiritual progress.”

Hazrat Khalifatul-Masih emphasized, “Islam teaches that it is essential to care for the sentiments and feelings of one another with sensitivity and consideration.”

He explained, “In an age when women’s rights were not even deemed worthy of consideration, the Holy Qur’ān and the Holy Prophet (peace and blessings of Allah be on

him) of Islam enshrined forever countless rights of women and girls including the rights to education, to divorce, and to inherit.

“On one occasion, the Holy Prophet (peace and blessings of Allah be on him) of Islam gave an analogy of a woman being like a rib. As such, they were delicate and to be treated with love and tenderness. If one analyses this statement carefully, they would realize how esteemed the status of women in Islam is. The human rib is designed to protect a person’s vital organs and so by describing women in

such a way the Holy Prophet (peace and blessings of Allah be on him) has pointed to the fact that women are fundamental to the survival of humanity.”

Towards the end, Hazrat Khalifatul-Masih (may Allah be his Helper) said:

“At the end, I pray that the people of the world may come to recognize their Creator and may all mankind, irrespective of their religious beliefs, live together in peace and with the spirit of compassion and respect for one another. Amin.”

Embrace the legacy of the female companions of the Holy Prophet, peace and blessings of Allah be on him

Hazrat Khalifatul-Masih V addresses Ahmadi women at the Annual Convention of Germany 2023



Hazrat Khalifatul-Masih V (may Allah be his Helper) said that at the Jalsa Salana UK, he spoke of the excellent example of some pious ladies. He will continue to narrate some more in today's address.

Hazrat Khalifatul-Masih V (may Allah be his Helper) said, they sacrificed their lives and wealth for Islam and showed great levels of bravery. These women created examples for not just Muslim women but for men too. These incidents should be a means of increasing our faith, and thus, we should listen to them closely and make them a part of our lives.

Hazrat Khalifatul-Masih V (may Allah be his Helper) explained that as believers, we should emulate each other in terms of increasing faith, not in worldly matters. This is what the Companions did.

With regard to financial sacrifices, it is narrated by Hazrat Ibn Abbas (may Allah be pleased with

him) that the Prophet (peace and blessings of Allah be on him) offered a two-Rak'at prayer on Eid day, and he did not offer any (Nawāfil) before or after it. He then went towards the women, with Bilal accompanying him, and ordered them to give alms. And so, the women started giving their earrings, etc.

Hazrat Khalifatul-Masih V (may Allah be his Helper) said that Ahmadi women carry out these kinds of sacrifices today as well and, as a result, are blessed in countless ways.

The Holy Prophet (peace and blessings of Allah be on him) would encourage women to engage in beneficial activities and avoid useless ones. Hazrat Khalifatul-Masih V (may Allah be his Helper) said some Ahmadi women write to him and ask if they can study music and other similar subjects. However, they must realize these things are useless; one should do things that are useful for humanity.

The female companions of the Holy Prophet (peace and blessings of Allah be on him) would try their utmost to carry out every good deed, including performing religious worship for those who had passed away.

It is written in history that one of the very first martyrs of Islam were a woman; Hazrat Sumayya (may Allah be pleased with her). The kuffar would torture her, once putting her in metal chains and throwing her outside in the scorching sun. The Prophet (peace and blessings of Allah be on him) saw this and told her family to be patient. In the end, Abu Jahl murdered her in a barbaric way, and therefore history has it that she was the first female martyr of Islam.

Hazrat Khalifatul-Masih V (may Allah be his Helper) narrated the arduous difficulties that Hazrat Umm-e-Salama (may Allah be pleased with her) faced and asked all Ahmadi whether or not they were sacrificing such difficulties.

Hazrat Khalifatul-Masih V (may Allah be his Helper) said many of the women sitting in front of me have also migrated here for the sake of their faith. They should ask themselves if they are also following these examples and giving precedence to their faith over the world.

Hazrat Safiyyah (may Allah be pleased with her), the sister of Hazrat Hamza, migrated with Hazrat Zubair (Allah be pleased with him) to Medina. When Muslims were defeated in the Battle of Uhud, she immediately left Medina to see the Holy Prophet. The Prophet (peace and blessings of Allah be on him) instructed that she was not allowed to see the body of her brother, Hazrat Hamza (peace and blessings of Allah be on him). However, when she heard of this, Hazrat Safiyyah (may Allah be pleased with her) expressed that she already knew how the Kuffar had treated the body of her brother and made it clear that it was no great sacrifice for Islam in her eyes. The Prophet (peace and blessings of Allah be on him) allowed her to see the body then, which was in a very bad state. After seeing it, she remained in control of her emotions and prayed for the forgiveness of her brother.

Hazrat Khalifatul-Masih V (may Allah be his Helper) said Allah has instructed women to hide their beauty from non-Mahram men and to keep their gazes low. However, these instructions do not mean that women should be kept like prisoners. Hazrat Muslih Mau'ud (may Allah be pleased with him) said that Islam never instructs that women should be confined within their homes, nor did Muslim women in the early days of Islam practice such seclusion.

The Holy Prophet (peace and blessings of Allah be on him) would make the Companions compete with one another, for example, in horse riding races, archery, and other

examples of strength. During one such display, the Prophet (peace and blessings of Allah be on him) said to Hazrat Ayesha (may Allah be pleased with him) that she could also watch this display. Hazrat Khalifatul-Masih II (may Allah be pleased with him) said this narration shows us that Muslim women should not fear elements of warfare or get scared by seeing a sword, etc. They should be brave and courageous women.

Hazrat Khalifatul-Masih V (may Allah be his Helper) said that in a previous address, he said that the niqab was not an Islamic injunction. However, women should not take this to mean they are free to just wrap their heads and go out in normal clothes. This is certainly not the case. They must wear a covering over their bodies and hide their beauty in public.

Hazrat Zarrar (may Allah be pleased with him) was captivated by the Romans and could not be freed by the Muslims. A lot of attempts were made, but they were futile. Hazrat Khalid (may Allah be pleased with him) was planning a rescue, and during the preparations, he saw a warrior rider on a red camel who was walking in front of the Muslim army who was approaching the disbelievers. This lone rider attacked the disbelievers fiercely and created piles of disbelievers among the Romans. The rider fought alone, and no Roman could get near them. People thought the rider was Hazrat Khalid, but he was not. Hazrat Khalid (may Allah be pleased with him) himself was perplexed over who this rider was. Hazrat Khalid met the rider and said to them that they had taken their anger out on Allah's enemies and therefore wanted to know their identity. The rider remained silent and continued to fight. Hazrat Khalid pushed the person to reveal their identity. The warrior said they were not remaining silent out of

disobedience but because she was a woman. She said she was the sister of Hazrat Zarrar (may Allah be pleased with him) and would join the Muslims in releasing her brother.

Hazrat Khalifatul-Masih V (may Allah be his Helper) said that Muslim women would also go to war to help the injured.

Hazrat Ayesha (may Allah be pleased with her) also led a whole army after the time of the Holy Prophet (peace and blessings of Allah be on him) and she did so because she was well aware of warfare. Hazrat Khalifatul-Masih V (may Allah be his Helper) said that she later realized that the war was wrong and retreated, but the fact is that she knew how to fight.

Hazrat Khalifatul-Masih V said the female companions would partake in Jihad of the time, they were brave and would learn every skill. They would not merely sit at home. Hazrat Khalifatul-Masih V (may Allah be his Helper) said: "The Jihad of this age is the Jihad of the pen, to spread literature, and to preach. Thus, it is the task of women to fully partake in Tabligh and equip themselves with skills that will enable them to carry out Tabligh. They would learn the Qur'an, gain religious knowledge, and attain knowledge from the books of the Promised Messiah (peace be on him) and the Ahadith. And they should also mold their morals according to Islamic teachings - it is then that they will be able to serve Islam. [...] Always remember that to attain a high target, sacrifices are needed."

Hazrat Khalifatul-Masih V (may Allah be his Helper) said Ahmadi women must never get trapped in any kind of complex in terms of their faith. They should be the ones leading the world. In the end, Hazrat Khalifatul-Masih V (may Allah be his Helper) led everyone in silent prayers.

Hazrat Khalifatul-Masih V blesses Jalsa Salana marking Germany Jamā'at's centenary, inaugurating five mosques



The atmosphere is charged with a profound sense of spirituality and happiness at the arrival of Hazrat Khalifatul-Masih (may Allah be his Helper) in Germany after four years. The mosque at the Bait-us-Subuh complex and its adjacent halls were filled to capacity and beyond, resonating with fervor.

Inauguration of Mubarak Mosque, Florstadt



On 28 August, Hazrat Khalifatul-Masih V (may Allah be his Helper) inaugurated the new Mubarak Mosque in the German town of Florstadt, which is located approximately 15 miles northeast of Frankfurt am Main. This mosque is part of the 100 mosques scheme that Germany Jamā'at is pursuing. On a previous visit to Germany, Hazrat Khalifatul-Masih V (may Allah be his Helper) laid its foundation stone in a ceremony that took place on 18 October 2015.

In his address at the inauguration ceremony of Mubarak Mosque, Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V (Allah be his Helper) expressed immense gratitude to Allah the Exalted for the occasion. He spoke on the topic of the mosque as a symbol of peace and religious freedom. Hazrat Khalifatul-Masih V (may Allah be his Helper) stated that Islam is often misunderstood in the West due to the actions of extremists. However, he clarified that Islam promotes peace and

security, citing the Holy Qur'an's teachings that permit warfare only for defense and to establish religious freedom for all.

Addressing the communal spirit, Hazrat Khalifatul-Masih V (may Allah be his Helper) extended special thanks to the mayor of the area; he acknowledged the mayor's continuous support and cooperation with the Jamā'at, highlighting that such collaboration fulfills the duty of friendship for noble objectives.

Inauguration of Sadiq Mosque, Karben



On 30 August, Hazrat Khalifatul-Masih V (may Allah be his Helper) inaugurated the Sadiq Mosque in Karben, a town that is located approximately 10 miles north of Frankfurt. The foundation stone was laid by Hazrat Khalifatul-Masih V (may Allah be his Helper) on 7 June 2014.

During his address at the inauguration ceremony, Hazrat Khalifatul-Masih V (may Allah be his Helper) said he extends his gratitude not only to Allah but also to the local people and the municipal administration, for it is our religious obligation to express such thanks in accordance with the teachings of the Holy Prophet Muhammad (may peace and blessings of Allah be on him). Hazrat Khalifatul-Masih V (may Allah be his Helper) said, Abdullah Wagishausser, the Amir of Germany, noted in his comments that the mosque is situated in the city center. This is advantageous, as alongside the material amenities provided in the city center, there ought to be sanctuaries for worshippers to offer prayers to the one God—be it churches or other places of devotion. Hazrat Khalifatul-Masih V (may Allah be his Helper) said that God sent prophets to amicably exhort people to fulfill the obligations owed to both God and humankind.

On the topic of communal harmony, Hazrat Khalifatul-Masih V (may Allah be his Helper) said that, as the mayor aptly noted, this gathering appears not solely to be an assembly of the Ahmadiyya Muslim Community, but a congregation of diverse individuals from this locality. Hazrat Khalifatul-Masih V (may Allah be his Helper) added that this is precisely our objective—to foster unity among people. Khalifatul-Masih further highlighted the rights of neighbors given by Islam.

Nasir Mosque in Waiblingen



On 5 September, Hazrat Khalifatul-Masih V (may Allah be his Helper) inaugurated the Nasir Mosque in the town of Waiblingen. He officially inaugurated the mosque by unveiling a plaque and leading all those present in silent prayer. Zuhr and Asr's prayers were then offered, after which he inspected the new premises and planted a tree outside the mosque.

A special reception was then held in the Waiblingen Town Hall, where over 110 guests were in attendance, including politicians, dignitaries, and local neighbors of the mosque. Prior to Hazrat Khalifatul-Masih V's address, Amir Germany, Abdullah Wagishauser, introduced the mosque after which honorable guests spoke about their appreciation of the mosque and the efforts of the Ahmadiyya Muslim Community.

In his keynote address, Hazrat Khalifatul-Masih V (may Allah be his Helper) spoke about how a key purpose of building mosques is to create a peaceful and harmonious society around them. Hazrat Khalifatul-Masih V (may Allah be his Helper) highlighted the way in which Islam emphasizes the equality of all people, saying: "The fact that we have people of different races and ethnicities is all for the purpose of one's identity."

Hazrat Khalifatul-Masih V also stated: "If you treat all these people like your neighbors, it will create peace and tranquility within society and it will lead to the progress of your nations. This is not only beneficial at an individual level, rather it helps the country to further develop too."

Noor Mosque in Frankenthal



On 9 September, Hazrat Khalifatul-Masih V (may Allah be his Helper) inaugurated the Noor Mosque in Frankenthal.

Hazrat Khalifatul-Masih V (may Allah be his Helper) began his address by thanking the council, who had been very helpful, and the mayor also. He said that the expression of gratitude is a religious duty, as Islam teaches that one who is not grateful to other people cannot be grateful to Allah the Almighty. The rights of neighbors were outlined by Hazrat Khalifatul-Masih V with special reference to the Holy Quran and narrations of the Holy Prophet (peace and blessings of Allah be on him).

The world is in dire need of peace and tolerance, explained Hazrat Khalifatul-Masih V (may Allah be his Helper) to all those in attendance. Justice must be established on a global scale if the world wishes to avert impending calamity, and we all must strive to build peace, love, and harmony instead of hatred and warfare. Hazrat Khalifatul-Masih V (may Allah be his Helper) said: "The wars taking place these days can have frightening consequences if they continue. The possibility of this is very clear, and the outcome will be disturbing. Furthermore, the weaponry that can be used in the wars is such that will cripple our future generations, and children will be born with severe disabilities. Millions of people will be wiped off the face of the earth. Hence, in this regard, we must strive and make efforts to establish peace, love, and harmony on a small level, and on a large scale too, and to draw the attention of our governments towards this."

Hazrat Khalifatul-Masih V (may Allah be his Helper) concluded his address by urging the Ahmadiyya who reside in the area to propagate the message of Islam Ahmadiyyat more than ever before, to not only the city but the whole country.

Bait-ul-Khabeer Mosque in Pfungstadt



On 11 September, Hazrat Khalifatul-Masih V (may Allah be his Helper) inaugurated the Bait-ul-Khabeer mosque in Pfungstadt. The mosque, known as Khabeer Mosque, is a striking architectural feat with a total area of 1,125 square meters. It is designed to accommodate up to 320 individuals for prayers and features both a dome and a minaret.

In a symbolic gesture that reflects the mosque's vision of peace and unity, the street where the mosque is located was renamed "Friedensstrasse," which translates to "Peace Street."

Pfungstadt had the honor of welcoming Hazrat Khalifatul-Masih V (may Allah be his Helper) for the official inauguration of the Khabeer Mosque, marking a significant chapter in the history of the Ahmadiyya Muslim Jamā'at in the town.



International News of Ahmadiyya Muslim Community



International News of Ahmadiyya Muslim Community

Sahibzadi Amatul Qudoos Begum daughter of Hazrat Dr. Mir Muhammad Ismail passes away

Sahibzadi Amatul Qudoos Begum, the wife of the Late Sahibzada Mirza Waseem Ahmad, passed away on 24 August 2023, in Rabwah, Pakistan. She was the daughter of Hazrat Dr. Mir Muhammad Ismail, Raḍiyallāhu 'Anhu, and Amatul Lateef Begum Raḍiyallāhu 'Anha. She was the niece of Hazrat Amman Jan Raḍiyallāhu 'Anha. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allah we belong and to Him shall we return.' (Al-Baqarah 2:157)]

Sahibzadi Amatul Qudoos was married to Sahibzada Mirza Waseem Ahmad, who was the grandson of Hazrat Promised Messiah 'Alaihis-Salam and son of Hazrat Muslih Mau'ud Raḍiyallāhu 'Anhu and Syeda Aziza Begum Raḍiyallāhu 'Anha. He served as Nazir A'lā and Amir Muqāmi of Sadr Anjuman Ahmadiyya Qadian for many years.

Sahibzadi Amatul Qudoos lived a life of complete devotion and obedience to Ahmadiyya Khilafat. She always devotedly served along with her late husband in the service of Islam Ahmadiyyat and lived a life of "Darvish." She served as Sadr Lajna Imā'illāh India for many years and organized Lajna Imā'illāh throughout India.

She greatly loved the Holy Quran and utilized every channel to teach Quran Nazara, Translation, and its Tafsir to Lajna members of India. Her funeral was taken to Qadian from Rabwah, where she was buried in Bahishtī Maqbarah, Qadian in the Kita' Khas at the feet of Hazrat Promised Messiah (peace be on him).

Sahibzadi Amatul Qudoos Begum has been residing in Rabwah, Pakistan, for six years until she passed away. She is survived by three daughters and one son: Amtul Aleem Ismat wife of Nawab Mansoor Ahmad Khan, Wakil A'lā Tahrir Jadid Anjuman Ahmadiyya, Pakistan who is currently serving as Sadr Lajna Imā'illāh Pakistan, Amtul Karim Kaukab, wife of Majid Ahmad Khan, Amtul Rauf, wife of Dr. Syed Ibrahim Muneeb Ahmad of Canada and Mirza Kaleem Ahmad of North Virginia U.S.A. May Allah have mercy on her soul and grant her high status in paradise, Ameen. (Mukhtar Ahmad Malhi General Secretary USA Jamā'at)

Ahmadiyya Muslim Community Canada holds 45th Annual Convention



Jamā'at Ahmadiyya Canada held its 45th Annual Convention on 14-16 July 2023 at the International Centre,

Mississauga, Ontario, Canada.

The first session was presided over by Amir Jamā'at Canada. In the first session, three speeches were delivered, one by Amir Jamā'at Canada, one by Naveed Ahmad Mangla, and another one by Farhan Iqbal.

The second day's opening session was presided over by missionary-in-charge Canada Abdur Rashid Anwar and commenced with the recitation from the Holy Qur'an with translation and a poem, followed by four speeches by Naib Amir Jamā'at Canada Sohail Mubarak Sharma, Abdul Sami Khan, Sarmad Naveed, and missionary-in-charge Canada.

The final session started with Amir Jamā'at Canada presiding. Five speeches were delivered by Najeeb Ullah Ayaz, Shahid Mansoor, Secretary Tarbiyat Canada; Hadi Ali Chaudhary, Naib Amir Jamā'at Canada; Abdul Hameed Warraich, Sadr Majlis Ansarullah Canada; and Amir Jamā'at Ahmadiyya Canada.

Jalsa Salana Canada had a total attendance of 21,297 participants, including 10,473 men, 10,821 women, and 861 guests from 46 countries. 4,511 volunteers worked to make Jalsa a success. (Syed Mukarram Nazeer, Canada Correspondent)

Ahmadiyya Muslim Community holds a nationwide Holy Qur'an awareness campaign in Sweden



In response to the burning of copies of the Holy Qur'an in Sweden, the Ahmadiyya mission in Sweden held stalls all over the country to promote dialogue and the teachings of the Holy Qur'an. Following the guidance of Hazrat Khalifatul-Masih V (Allah be his Helper), Jamā'at Sweden has worked actively for several years to respond to the desecration of copies of the Holy Qur'an. Tours and stalls have been arranged in more than 90 locations around the country. Copies of the Holy Qur'an have been placed in hundreds of libraries across Sweden. A campaign has also been launched on social media with the hashtags #frågaenMuslim (Ask a Muslim) and #koranenlär (The Qur'an Teaches).

Between 21 and 23 July 2023, Jamā'at Sweden arranged stalls in the cities of Stockholm, Gothenburg, Malmö, Kalmar, and Luleå. The stalls attracted hundreds of visitors who came and asked questions and had dialogue. More than 170 copies of the Holy Qur'an with the Swedish translation were distributed. Many appreciated Jamā'at's efforts in promoting dialogue and peace.

Among the public in Sweden, many are openly against burning the Holy Qur'an and think it should not be allowed.

The media outreach was also significant. Two national and three local TV stations covered the event. The stall was also covered by one national and five local radio stations. Seven local newspapers also published news about the event. Other than this, two Swedish-Arab media outlets gave news about the event, which gathered a total of 2.5 million followers online. (Report by Kashif Virk, Missionary, Sweden)

Ahmadiyya Muslim Community Jamaica holds the second regional Jalsa Salana in Trelawny

On 14 May 2023, Jamā'at Ahmadiyya Trelawny held its second regional Jalsa Salana at the Falmouth Prayer Centre.

Trelawny is one of the 14 parishes in Jamaica. The Jamā'at was established in this region over 15 years ago.

This year's theme was the peaceful teachings of Islam. The opening speech on the topic of "True Meaning of Islam," was delivered by missionary-in-charge, Tariq Azeem. Another speech was delivered by missionary Ahmad Forson about "Islam and Social Peace." Mua'llim Abdullah Malcolm, one of the senior missionaries, spoke about the Promised Messiah (peace be on him) and his community.

Brother Shuja Reid, who is the newest member of the Trelawny Jamā'at, said: "For me, the Jalsa is a form of unification and represents unity within our community. I participated with the ultimate aim of getting even stronger in my faith, knowing that I am not the only one out there trying hard to get close to Allah, which I believe is the most important aspect of the Jalsa."

Gemialia "Ashara" Bryant, a young Lajna from the Trelawny talked about the insights she will take from the Jalsa by saying:

"The Jalsa experience was great, and for me, it came at the perfect time. With my exams approaching, it was the best possible thing for me because I was so engrossed in secular things like my studies, etc., that I needed a refresher for my faith. Al-Hamdu-Lillah, for Jalsa for grounding me back into my religion and my duties towards Allah. I learned so much, as always. I really, truly needed that." (Report by Misbah Anmol Tariq, Jamaica Correspondent)

Lahore Police arrested eight members of the Ahmadiyya Community for allegedly preaching their beliefs

Members of Tahrik Labbaik Pakistan (TLP) attacked a factory of an Ahmadi at Badami Bagh, Lahore and held some members hostage. They ransacked the factory furniture. Police were called. The police denied the attack by TLP rioters. The police claimed that Ahmadis were preaching their beliefs which is unlawful. The owner of the factory and his son were booked by the police under Section 298-C of the Pakistan Penal Code. (Report by Dawn News dated 21 August 2023)

The sacrilege of Ahmadiyya mosque in Karachi, Pakistan second time in nine months

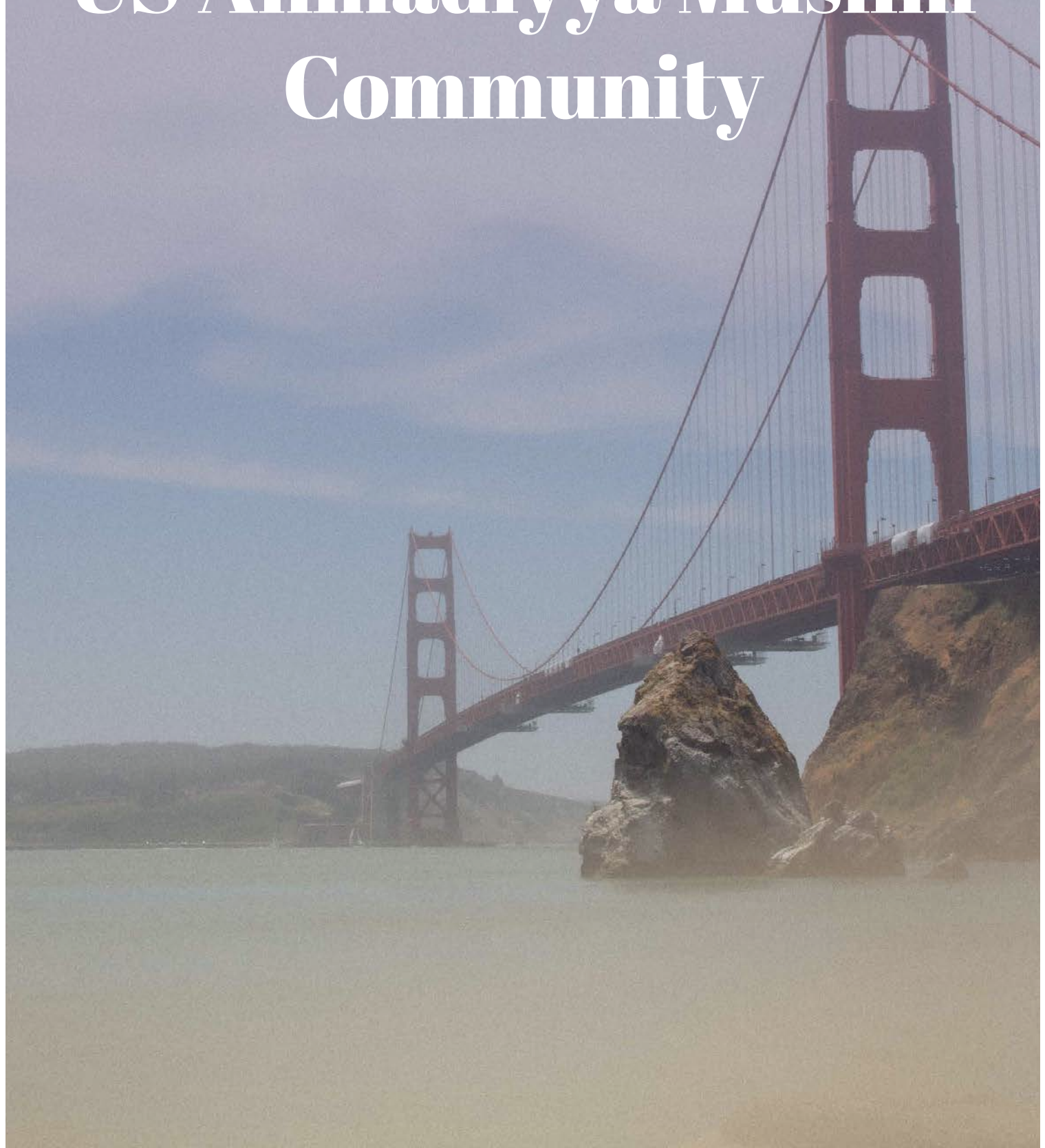


Dawn Newspaper Pakistan of 21 September 2023 reported that Ahmadiyya mosque on Martin Road, Karachi was destroyed for the second time in the last nine months by 20 to 25 persons. The minarets and windows were broken. The culprits were seen fleeing after the incidence. According to the spokesman for the Jamā'at, Mr. Amir Mahmood, the mosque was attacked in January 2023 as well. A first information report (FIR) was lodged but no arrest was made. The attackers damaged the belongings of Ahmadis in the mosque including windows, glass doors, wooden doors, cameras, LED, tables, chairs etc.

School in Indonesia shaves fourteen girls' hair over Hijab Complaint

The headmaster of the school accused the girls of wearing their Islamic Hijab incorrectly. Muslim activists force Muslim as well as non-Muslim girls to wear Hijab. The headscarf issue grabbed headlines in 2021 after a Christian student in West Sumatra was pressured to wear a Hijab. (Report by Dawn News and AFT, 28 August 2023)

Activities and News of US Ahmadiyya Muslim Community



Activities and News of the US Ahmadiyya Muslim Community

Ruqia Jamil wife of Sahibzada Jamil Latif of Chicago Jamā'at passes away

This is to inform you with great sorrow about the demise of Ruqia Jamil wife of Sahibzada Jamil Latif of Chicago Jamā'at passed away on 2 September 2023. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allah we belong and to Him shall we return.' (Al-Baqarah 2:157)]

The deceased was the daughter of Rustam Khan Shaheed of Jalozei, Pakistan, and the daughter-in-law of Sahibzada Tayyab Latif son of Hazrat Sahibzada Syed Abdul Latif Shaheed (Allah be pleased with him) of Kabul, Afghanistan. Ruqia Jamil was the mother of four children: Syeda Sadiqa Ahmad, Late Sahibzada Farhan Latif, Sahibzada Dr. Usman Latif and Syeda Faiza Latif. She was a Mūṣīyya and a devout and active member of the Jamā'at. She served as Sadr Lajna Kohat, Pakistan. She had a pleasant and friendly personality. She maintained a strong connection with Nizam-e-Jamā'at and Khilafat throughout her life. May Allah Ta'ala elevate her status in paradise. (Mukhtar Ahmad Malhi, General Secretary USA Jamā'at)

Professor Muhammad Sharif Khan of Philadelphia Jamā'at passes away



Professor Muhammad Sharif Khan, son of the Late Dr. Habibullah Khan, passed away on 8 September 2023. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allah we belong and to Him shall we return.' (Al-Baqarah 2:157)]

He was born in 1939 and was Ahmadi by birth. He graduated from the University of the Punjab in 1960. He obtained an M.Sc. degree from Punjab University, Lahore, in 1963 and was awarded the Sir William Roberts Gold Medal for standing first in the M.Sc. final examination. He did his Ph.D. in Zoology from the University of Punjab in 1996. He then started his career at Ta'lim-ul-Islam College, Rabwah, as a Lecturer in Zoology and then retired in 1999 after about 38 years of service. He was the lone herpetologist in Pakistan. After searching almost every corner of Pakistan for reptiles and amphibians, he discovered thirty-four new species, which include eleven snakes, fifteen lizards, and eight amphibians. He published over 250 research papers in different scientific journals of the world, ten books, and field guides on amphibians and reptiles of Pakistan.

He had the great honor of being the teacher of Hazrat Khalifatul-Masih V (may Allah be his Helper) at Ta'lim-ul-Islam, Rabwah. He was a Musi. He was regular in Tahajjud prayer and reciting the Holy Quran. May Allah Ta'ala grant him an exalted place in Paradise and solace to family members. Ameen. (Mukhtar Ahmad Malhi, General Secretary USA Jamā'at)

The Ahmadiyya Muslim Community in Philadelphia participates in the 30th Islamic Heritage Festival and Parade





About fifty members of the Philadelphia Chapter of the Ahmadiyya Muslim Community USA participated in the 30th Annual Islamic Heritage Festival & Parade on 10 June 2023. It is said to be the largest Islamic Festival in the country. The parade began around 1:00 P.M, and the festival began after that. The parade started at Independence National Park and ended at Penn's Landing. Also, the Mobile Tabligh Unit was brought to the parade. During the festival, the Ahmadiyya Muslim Community - Philadelphia had stalls set up in which literature was sold and distributed. Guests could also learn more information about Islam-Ahmadiyyat and ask questions at these stalls. The missionary of the chapter gave a short introduction on the stage about the Ahmadiyya Muslim Community in Philadelphia and invited guests to the Annual Convention, USA 2023. During the program, lunch was provided to members that included tuna salad rolls, watermelon, and soda. In addition, members offered Zuhr and Asr prayers during the program. (Report Secretary Ishā'at Philadelphia)

Six members of the Ahmadiyya Muslim Community USA joined the German cycling team for an extraordinary journey of faith and fitness—Biking from Aachen, Germany to Alton (Hadeeqatul Mahdi), UK



Left to Right: Hassan Sarmad Siddqui of USA with Abu Huraira of UAE and Abdullah Wagishausner



Left to Right: Osman Ahmad, Zahid Mian, Sarmad Siddiqui, Abdullah Wagishausner (Amir Germany), Rafiq Hayat (Amir United Kingdom), Daoud Chattha, Zaheer Ahmad and Usama Virk

Six members of Ahmadiyya Muslim Community USA joined the German cycling team for an extraordinary journey of faith and fitness that took place from 24 July to 27 July 2023. This first-ever expedition spanned from Aachen, Germany to Hadeeqatul Mahdi in the UK, the location of the annual Ahmadiyya Muslim Community gathering. There was a total of 40 bikers, thirty-three of them were from Germany, six from the US, and one from UAE.

The US Team consisted: Daoud Chattha, Maryland (Team Lead), Sarmad Siddiqui, Maryland, Usama Virk, Maryland, Zahid Mian, Indiana, Osman Ahmed Vermont and Zaheer Ahmad New Jersey.

USA Team Planning and Preparation:

During the inauguration ceremony of the Bait-ul-Ikram mosque in Dallas, TX in Oct 2022, a selfie with Abdullah Wagishausner, the Amir of Germany, marked the start of this journey. It's worth mentioning that three members of the team from Maryland have biked from Pittsburg, PA to Washington, DC covering almost 380 miles on the Great Allegany Passage and C&O Canal towpath in multiple days previously. Ameer UK extended an invitation to join the flagship yearly

ride to the UK Jalsa.

The Journey's Strategy:

The team formulated a plan involving cycling an average of 30 miles twice a week, with an extended ride on weekends. The captain played a pivotal role in executing and maintaining this disciplined regimen. Six bikers from the US practiced regularly for over three months and tested their strength and stamina by riding 100 miles back-to-back on weekends to ensure they would be able to ride an average of 100 miles a day for 4 days continuously.

The team shared and monitored each other progress. Members had conference calls to support & suggest tips to get to the required speed/ mileage. It is noteworthy that three of the USA members were ranked in the top 10 of the leader board in recorded pre-ride practice mileage from all cyclists.

(Mathias Linnartz biked 4,355 kilometers in preparation to this trip and was ranked #1 and three bikers from US Hassan Siddiqui, Usama Virk and Daoud Chattha practiced together and logged 3,147, 2,912 and 2,911 kilometers respectively and ranked #4, #5 and #6)

The Journey's Accomplishments:

Led by Germany's National Amir, Abdullah Wagishauser, the group covered an impressive distance of approximately 502 kilometers or about 312 miles over four days. Some cyclists initiated their journey from Frankfurt, adding another 265 kilometers to the total. Their route crossed four countries: Germany, Netherlands, Belgium, France, and the UK. The expedition was marked by challenges such as inclement weather, traffic, and fatigue, yet it was equally enriched by breathtaking vistas, camaraderie, and the hospitality of fellow Ahmadiyya Muslims who hosted them at various points.

Motivation and Goals:

The cyclists were driven by their profound love for Allah and His Messenger, and their aspiration to partake in the Jalsa Salana in the presence of their spiritual leader, Hazrat Mirza Masroor Ahmad. Additionally, they aimed to raise awareness about peace, justice, and humanitarian efforts that cater to global communities in need.

Arrival and Reception:

The cyclists reached Hadeeqatul Mahdi on 27 July 2023, where they were warmly welcomed by Mr. Rafiq Hayat, Amir of the UK, and fellow Ahmadiyya Muslims who celebrated their arrival with cheers and applause. The reception was followed by a brief ceremony where each cyclist was individually recognized and congratulated. An evening banquet was thoughtfully organized for the guests.



Entire 6 members of US team with couple of other participants along with Abdullah Wagishauser



Group Picture 3 US bikers and 2 German bikers

Detailed Description of the Ride

1st Day of the Bike Ride (Aachen, Germany to Brussels, Belgium)

July 24, 2023

Distance: 97.74 Miles

Elevation Gain: 3,278 feet

Time: 7 Hour and 33 Minutes

The bike trail from Aachen, Germany to Brussels takes riders through scenic landscapes, charming villages, and historic sites. Beginning in Aachen, known for its cathedral, the route winds through forests, hills, and riverside paths. Crossing into Belgium, it reaches Brussels, a city of architectural beauty and cultural significance, making for a captivating

journey that combines nature and history.

2nd Day of the Bike Ride (Brussels, Belgium to Dunkirk, France)

July 25, 2023

Distance: 102.92 Miles

Elevation Gain: 1,568 feet

Time: 7 Hours and 44 Minutes

The bike trail from Brussels, Belgium to Dunkirk, France offers a cross-country adventure through charming villages, coastal landscapes, and historic sites. Starting in Brussels, the trail winds through picturesque countryside and continues into France, leading cyclists to the maritime city of Dunkirk.



Cyclist enjoying riding in Belgium on 2nd Day



Left to Right: Sarmad Siddiqui, Usama Virk, Zaheer Ahmad and Sultan (Germany)

3rd Day of the Bike Ride (Folkestone, UK to Fletching, United Kingdom)

July 26, 2023

Distance: 63.71 Miles

Elevation Gain: 3,093 feet

Time: 4 hours and 15 Minutes

Cyclists arrived at Calais, France and took a ferry ride across the English Channel. Starting in Folkestone, cyclists pedal through charming landscapes and picturesque English countryside towards Crawley. Ride had to be cut short because of continuous rain and low visibility. Despite the rain, the experience becomes enchanting, with raindrops adding a tranquil rhythm to the ride.

4th Day of the Bike Ride (Crawley, United Kingdom to Alton, United Kingdom)

July 27, 2023

Distance: 47.74 Miles

Elevation Gain: 2,520 feet

Time: 3 Hour and 53 Minutes

The bike trail from Crawley to Alton, United Kingdom, in rainy weather offers a serene journey through misty countryside and charming villages. The route captures the beauty of nature's resilience and tranquility, creating a captivating and immersive cycling adventure. (Report by Shukoer Ahmed)

Majlis Ansarullah Virginia region holds regional Ijtemā at Masroor Mosque, Manassas



Majlis Ansarullah Virginia region held Ijtima on 26 August 2023 at Masroor Mosque, Manassas. Ijtemā started at 9:30 AM after a refreshing and healthy breakfast prepared and served by Majlis Ansarullah South Virginia. After recitation from the Holy Qur'ān by Mahmood Gondal, the welcome address was read by Shahid Malik, Nazim A'lā, and Naib Sadr Majlis Ansarullah, USA. Dr. Mansoor Qureshi administered the Ansar pledge. The missionary Syed Shamsad Nasir described the importance and blessings of Ijtimas. He reminded all Ansar attendees regarding their duties as fathers and heads of the families.

Then there were open competitions of recitation from the Holy Qur'ān and poems from Durr-e-Samin and Kalam-e-Mahmud. Anšārs participated in impromptu speeches. Under the supervision of Dr. Mansoor Qureshi, copies of the Self-Analysis/ Personal commitment were distributed among the participants.

A workshop was conducted and several groups were formed. The topic of the discussion was: What changes you would bring about if you became the President of the United States of America? The participants were asked to deliberate on the topic and give their recommendations. The participants drew up diverse recommendations. The spokesperson of each group read out the recommendations devised by his group.

Mr. Shahid Malik, Nazim A'lā read out Hazrat Khalifatul-Masih's directive to increase the number of Mūsian in the USA. The Ijtima was attended by RTP and Richmond Majālis. The Ijtima was arranged by ZSVA. A delicious lunch was prepared by Naeem Ahmad of SVA and his team. Ansar participated in sports and games before the conclusion of the event. (Report by Prof. G.H. Qamar Baloch)

Malik Muhammad Yusuf Khan brother of Malik Javed Younas of Columbus passes away in Mississauga, Canada



Malik Muhammad Yusuf Khan brother of Malik Javed Younas passed away on 15 September 2023 at Mississauga, Canada at the age of 74 years. Inna Lillāhi Wa Innā Ilaihi Raji'o'on. [(Surely, to Allah we belong and to Him shall we return.' (Al-Baqarah 2:157)]

Malik Muhammad Yusuf was a devoted servant of the Ahmadiyya Muslim Community in Islamabad, Pakistan. He was the son of well-

renowned Ahmadi Malik Muhammad Yunus, Superintendent of Police Islamabad, Pakistan. He was a humble and pious person who had the opportunity to serve Jamā'at as Secretary Ziyafat and Sadr Halqa in Pakistan for over three decades. He was a Musi. He paid great importance to the spirit of financial sacrifice and was always at the forefront of helping the needy and less fortunate.

May Allah elevate his status in the


Heaven. May Allah also shower His mercy on the grieved family. Ameen. (Malik Javed Younas, Columbus, Ohio)

Mashood Ahmad brother of Abdul Jabbar and Abdul Shakoor of Columbus passes away in Lahore, Pakistan

Mashood Ahmad brother of Abdul Jabbar and Abdul Shakoor of Columbus, Ohio passed away in Lahore, Pakistan on 13 September 2023 at the age of 45 years. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allah we belong and to Him shall we return.' (Al-Baqarah 2:157)]

He was a Musi and was serving as Sadr Halqa Gulshan Park, Lahore. He is survived by his wife. May Allah Almighty grant the departed soul a high station in paradise and give solace to the family, Ameen.

He was the uncle of our graphics and designer of the Ahmadiyya Gazette, USA, Mr. Raghbir Ahmad.



USA
جالت
Jalsa West Coast Salana

WHEN December 22 - 24, 2023

WHERE Bait-ul-Hameed Mosque
11941 Ramona Ave
Chino, CA 91710

The Promised Messiah^{as} states:
“It is essential for those who can afford to undertake the journey, that they must come to attend this Convention which embodies many blessed objectives.”
(Majmoo'ah Ishtiharat Vol. I page 340-341)

westcoastjalsa.us @wcjsusa (909) 747-9907
info@westcoastjalsa.us

Notes on chapters and verses of the Holy Qur'ān by Hazrat Khalifatul-Masih IV

May Allah shower His mercy on him

— Surahs Ash-Shams to Al-'Adiyat —

English Translation by Missionary Shahid Ahmad of Ghana

(Continued from September 2023 issue)

91. Ash-Shams: Introduction

This Surah was revealed at Mecca, and including Basmallah, it consists of sixteen verses.

The prophecy has been made once again in the current Surah that the sun of Islam will rise again, and the moon that will reflect the sun's light will illuminate once again; and a dawn will break, and thereafter a dark night will prevail again. That is, there is no dawn whereafter the darkness of negligence fails to engulf mankind.

Next follows a great proclamation that every soul has been created by Allah Almighty in line with justice, and it has been revealed the ability to distinguish between its good and bad. He who develops and benefits from the abilities bestowed upon him will prosper; whereas he who corrupts the abilities granted him will be ruined.

Next follows the description of the people of Thamud and the she-camel of their Messenger. Maybe it is also a reference to the point that once the people (of Thamud) hamstrung the she-camel which was used by Hazrat Saleh (peace be on him) or delivering the Divine message a huge destruction befell them. Thus, whenever the enemies of the Prophets cut the means of transport used to deliver the Divine message are destroyed invariably.

92. Al-Lail: Introduction

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

Surah Ash-Shams (sun) is followed by Surah Al-Lail (night) as a day is followed by a night. Al-Lail here does not signify a night of the world, rather throughout the Surah spiritual aspects of the night have been presented in a very becoming manner. It is accompanied by glad tidings that a day has to dawn after a night prevails. It says, as the effects of a day and night are different, similarly endeavors of mankind are either dark like a night or bright like a day. Every individual gets their reward according to their deeds and beliefs. Thus, those who, fear Allah, spend in His cause and for the welfare of the poor, and testify the word of goodness when it reaches them, Allah the Almighty will make their ways easy for them. As against them a person who is niggardly, and is unmindful of its consequences, and rejects the word of welfare when it reaches them, about him Allah says He will make their way difficult for them.

Finally, the evil person, whose characteristics are mentioned above, is threatened with a blazing fire wherein he will enter; and the person who spent his wealth on good deeds and adopted righteousness will definitely be saved from that fire.

93. Ad-Duha: Introduction

This Surah was revealed at Mecca, and including Basmallah it consists of twelve verses.

This Surah as well gives glad tidings of a day that will have become fully bright, and a night that will follow it. Addressing the Holy Prophet (may peace and blessings of Allah be on him), Allah Almighty says that He will not forsake him in times of extreme darkness and difficulties, and his latter time will be better

Than the former. Another glad tidings has also been given that Allah the Almighty will give him abundance. So, he should treat the orphans well and chide not the one who asks. And God forbid, hide not favors on you from mankind in fear that they will come to an end. The more you spend in the cause of Allah the Almighty the more He will increase it further.

Notes: Ad-Duha

Verse 5:

وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَى

Here the *آخِرَةُ* (latter) which is declared to be better than *أُولَى* (former) signifies that every forthcoming moment of the Holy Prophet's (may peace and blessings of Allah be on him) life was better than the one preceding it; because all the time he was on the way to Allah the Almighty.

Verses 8-9:

وَوَجَدَكَ ضَالًّا فَهَدَىٰ - وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ

In these verses, *ضَالًّا* (dhaallan) does not mean astray, but it means that the one who, as if, lost himself in the love and passion for Allah the Almighty. And he has been called *عَائِلًا* ('aai'lan) on account of the vastness of his followers. No other Prophet has been granted as vast a following as that of the Holy Prophet (may peace and blessings of Allah be on him).

Verse 12:

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ

From the hadith of the Holy Prophet (may peace and blessings of Allah be on him) it is learned enough that the favors and worldly grace which Allah the Almighty had invested him with were not kept secret from mankind, but were disclosed openly. As for the spiritual bounties revealed to him, if it were not a command of Allah, he would have kept them to himself. It was necessary to give expression to the worldly favors on him so that the deprived should be attracted to him as a result thereof, and their needs may be satisfied. And this favor to them would be just like doing good to one's own family members; one does not seek any gratitude as a result thereof.

94. Al-Inshirah: Introduction

This Surah was revealed at Mecca, and including Basmallah, it consists of nine verses.

Having described the distinguishing merits of the Holy Prophet (may peace and blessings of Allah be on him) in this magnificent Surah Allah says: Have We not opened for you your bosom fully, and hasn't Allah by His grace enabled you to discharge the burden of trust which you carried, and has your name not been exalted? Thus, remember the eternal truth that every hardship is followed by ease. Every hardship is followed by ease. That is, the same principle applies temporally as well as spiritually. Thus, once you are free from your daytime activities stand up for the worship of your Lord and satisfy your heart by His love.

95. At-Tin: Introduction

This Surah was revealed at Mecca, and including Basmallah, it consists of nine verses.

Surah Al-Inshirah is followed by Surah At-Tin, which in fact is an explanation of "Surely, there is ease after hardship. Aye, surely, there is ease after hardship."

This (Surah) reveals an endless evolution. Fig and olive have been cited as witness in it, i.e., Adam (peace be on him) and Noah (peace be on him); and Mount Sinai, i.e., that mountain of Moses (peace be on him) where Allah the Almighty manifested Himself; and then this Town of Security which was hometown of the Holy Prophet (may peace and blessings of Allah be on him). Along with this step-by-step spiritual progress this proclamation has also been made that in the same manner developing man from lower states We have brought him to his final evolutionary stages. But that unfortunate one who fails to benefit from it, We revert him to the lowest of those who revert to the lower level. In other words, it is a reference to an endless reverse progress. But for those who believe and do good deeds their spiritual progress will be endless. Thus, whoso still rejects the Prophet (may peace and blessings of Allah be on him) with regards to religion then Allah the Almighty is the best of Judges in his case.

Notes: At-Tin

Verses 5-6:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ - ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ

These verses talk about the continued evolutionary process of mankind as to how from the low states they were raised to the highest station. The lexical meaning of تَقْوِيمٍ (taqweem) is to continue improving something by putting it in order. Next, it is stated that We degraded him as the lowest of the low from where he had started making progress. It signifies only the ungrateful and disobedient men of Allah the Almighty. Despite being among mankind they become the worst among the creatures. Except the believers who have been given the glad tidings of unlimited progress in this very Surah.

The proof of the point that despite being the best a man can become the worst of creatures is a hadith of the Holy Prophet (may peace and blessings of Allah be on him) that in the worst period in the future, the scholars of those people will be 'sharru man tahta adeemis-sama', i.e., the worst of creatures under the firmament. (Mishkat, Kitabal-'Ilm)

96. Al-'Alaq: Introduction

This Surah was revealed at Mecca, and was revealed foremost of all the Surahs; including Basmallah, it consists of twenty verses.

The coming of revelation started with this Surah wherein Allah the Almighty commands the Holy Prophet (may peace and blessings of Allah be on him) to read in the name of the Lord Who created everything. By saying "read" again, the proclamation has been made that read in the name of the most Honorable Lord Who put secrets of all human success in the pen. No progress was possible if man had not been invested with the pen and ability to write.

Thereafter, every such person has been warned who hinders from worship. He has been warned with the (evil) end that if he did not desist, We will seize him by his lying and sinful forelock, then let him call for help whomsoever he may; We too have angels of Hell who punish severely.

Notes: Al-'Alaq

Verses 10-11:

أَرَأَيْتَ الَّذِي يَنْهَى - عَبْدًا إِذَا صَلَّى

These verses discuss the early period of Islam as to how some ill-fated people would stop the Holy Prophet (may peace and blessings of Allah be on him) from offering the prayer and would persecute him in diverse ways.

97. Al-Qadr: Introduction

This Surah was revealed at Mecca, and including Basmallah, it consists of six verses.

This Surah gives a glad tidings that the Qur'an whose revelation has been started has the power to light up all types of dark nights. Thus, here it is a reference to an extremely dark night of the time of the Holy Prophet (may peace and blessings of Allah be on him) wherein disorder had prevailed all over sea and land. But as a result of dark nights' supplications of the one who had consumed himself in the way of Allah a dawn broke, i.e., the revelation of the Holy Qur'an started whose light was to stay until the last day. هِيَ حَتَّى مَطْلَعِ الْفَجْرِ signifies that the revelation will continue to come down until the dawn breaks fully. Further, a proclamation is made that one moment of the Night of Decree is better than somebody's endeavors of the whole of their lifetime, in case somebody attains it.

98. Al-Bayyinah: Introduction

This Surah was revealed at Medina, and including Basmallah, it consists of nine verses.

It was mentioned in the preceding Surah that the revelation sent down in the Night of Decree will explain everything so well as if a dawn has broken. The current Surah mentions that Allah had also granted a smaller level night of decree to the past Prophets; otherwise, on account of mere their endeavors, they would not have been able to turn the night of their time into a dawn.

Next, with regards to the Holy Prophet (may peace and blessings of Allah be on him) it states that a compendium of all the books, given to the past Prophets, has been included in his teachings. The summary of their teachings was to worship Allah the Almighty being sincere to Him in obedience, observe prayer, and paying the Zakat. And this is such a religion that itself will stay forever and will also keep mankind on the right path.

Following is the news of the evil and good end of both the disbelievers and believers in that once the right religion comes every individual has the liberty either to follow it and achieve a good end, or reject it and end up in evil.

99. Az-Zilzal: Introduction

This Surah was revealed at Mecca, and including Basmallah, it consists of nine verses.

This Surah makes mention of those changes in the Latter Days in whose result man will believe that they have overpowered the law of nature. Whereas whatever secrets the earth will put forth in that age will be done by the command of your Lord. In that age, a time for worldly reward and punishment will also come for mankind when they witness their worldly progress availed them naught except that they destroyed themselves by going into warfare with each other. Thus, that day every person will be rewarded for his smallest virtue as well as for his smallest evil.

At the beginning of the Surah, it was mentioned that the earth would throw up her burdens, and in this very connection, it was stated at the end that not only the weighty virtues and evils be accounted for, but if somebody had done a virtue equal to the smallest particle will be rewarded for it as well; and will also get punished for evil even up to the smallest particle.

Notes: Az-Zilzal

Verses 8-9:

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ- وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

These two verses reveal that man will be rewarded accordingly for even the smallest good or bad deed. But the subject of forgiveness supersedes it. It is learned from the Holy Qur'an that if Allah will He may forgive the gravest of sins; because He knows what lies in his heart, and knows who is worthy to have his sins forgiven.

100. Al-'Adiyat: Introduction

This Surah was revealed at Mecca, and including Basmallah, it consists of twelve verses.

After the mention of the wars which are to take place for worldly reasons the defensive wars of the Holy Prophet (may peace and blessings of Allah be on him) and his Companions have been mentioned which, from every aspect, are different from the worldly warfare, and produce good results. The swift horses have been cited as a witness who, breathing quickly, assault the enemy while their hoofs produce sparks of fire. They make raids at dawn, and not in the night. This is a sign of the highest standard of bravery; otherwise, everywhere it comes to those fighting for the world they attack secretly.

Further, it states that man is very ungrateful to his Lord and he himself bears witness to it. He is passionate in his love for wealth. Here it is a reference to the point that all worldly warfare is fought to acquire riches only. So, does he not know that when all the secrets of the earth are disclosed, and all the secrets in peoples' hearts will become manifest, that day Allah the Almighty will be well aware of them?

Notes: Al-'Adiyat

Verses 10-11:

أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ- وَحُصِّلَ مَا فِي الصُّدُورِ

These verses prophesy about the latter-day advancements. بُعْثِرَ مَا فِي الْقُبُورِ signifies that investigations will be made to know the circumstances of the (past) peoples buried underground. This contains the prophecy of extraordinary advancement in archaeology; which is being fulfilled in the current age before our eyes. The archaeologists are able to surprisingly learn the circumstances of thousands of years of old peoples by their relics.

حُصِّلَ مَا فِي الصُّدُورِ: In the current age a lot of emphasis has been laid in psychiatry on the point that a psycho patient cannot be treated unless that is not known which lies in his heart. The doctor gives him a tranquilizing injection which makes him half-conscious and all the secrets of the breast are brought forth by questioning him.

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

Speech at the 73rd Annual Convention of AMC, USA

Zikr-e-Habib: Patience, Prayers, and Hard Work



**Azhar Haneef, Missionary In-charge and
Naib Amir, Jamā'at Ahmadiyya, USA**

Zikr-e-Habib: Patience, Prayers, and Hard Work

Azhar Haneef, Missionary In-charge and Nai'b Amir, Jamā'at Ahmadiyya, USA

A glimpse of normal routine at Qādiān—A story of Hookah

A man came to Qādiān in the lifetime of the Promised Messiah (peace be on him) but left after just one day. Someone had sent him to Qādiān with the thought that he would stay there and listen to the addresses of the Promised Messiah (peace be on him). So, he was asked the reason for his abrupt departure. The man said, "Qādiān is not a place for decent people."

When asked to explain, he said, "I arrived in Qādiān in the morning and was well looked after. I told them I had traveled from Sind and did not get a chance to smoke Hookah (Hookah or Shisha is a water pipe used to smoke tobacco in Indo-Pakistan) during my journey and wanted to smoke Hookah and relax. He said, "There was some delay in the Hookah preparation when someone announced that Hazrat Maulana Nur-ud-Din was about to give a Dars of Hadith, so I went and listened to the Dars thinking I would have my Hookah at leisure after the Dars. At the conclusion of the Dars, someone said lunch was ready, so have lunch first. I thought fine, I will relax after lunch and smoke a Hookah. But after lunch, Zuhr adhan was heard and I was asked to join the Zuhr Salat. After Salat, Mirza Sahib (the Promised Messiah) held an assembly. I thought, very well, let me listen to Mirza Sahib and then smoke Hookah. Afterward, having gone to relieve myself, I lighted the Hookah and had barely taken two puffs when it was time for Asr Salat. So, I figured I would get free to smoke Hookah a little later in the evening. But just then, someone said Maulana Nur ud

Din was giving a Dars of the Holy Qur'an. Soon after the Dars, Maghrib adhan was called and I still hadn't been able to smoke Hookah. After Salat, Mirza Sahib (the Promised Messiah) held another assembly. I thought maybe I would have Hookah after this, but it was time for dinner. Once dinner was finished, I thought at last, there was time for Hookah but people said let's offer Ishā Salat. After Salat I thanked God that now finally there would be nothing more to do and I would be able to enjoy my Hookah." He says, "I had barely lighted my Hookah when I found out that Maulana Nur-ud-Din held an audience after Ishā with people visiting from outside Qādiān to provide guidance. The Maulana started preaching. My journey had been exhausting and consequently, I fell asleep while sitting there and had no clue where I was and where my Hookah was. When I awoke the next morning, I gathered my bedding and quickly hurried away, thinking Qādiān is not a place for a decent person to stay!"

What a glimpse into the normal routine and rhythm of life in Qādiān during those days! It was like Medina in the time of our beloved Messenger, Holy Prophet Muhammad (peace be on him), a holy place of a prophet of God and his righteous followers who live, breathe, walk, work, pray, eat, and gather according to the teachings and traditions of Islam from the moment their eyes open till they lay down at night to sleep. But since God's Prophets come with a Divine mission to establish a new heaven and new earth that requires dedication, devotion, discipline, and determination, those who are weak of faith and engrossed in material

pursuits cannot keep pace with these requirements. It reminds us of the Hadith reported by Hazrat Abu Hurairah that the Holy Prophet Muhammad (peace and blessings of Allah be on him) said:

"I was ordered to migrate to a town which will swallow (conquer) other towns and is called Yathrib – and that is Medina – and it turns out (bad) persons as a furnace removes the impurities of iron."

What an unfortunate soul that man was for being "turned out" from the town of Light and the Center of the prophet of this Age, Qādiān! Imagine having the opportunity to go to Qādiān during the lifetime of the Promised Messiah (peace be on him) and spending time in his company and listening face to face to his discourses. Imagine also having the chance to pray in that mosque which God Almighty repeatedly declared to be "Mubarak" blessed because the person who supplicated in it day and night was his true worshipper and lover, and the true devotee of His greatest Messenger, the Holy Prophet (peace be on him). Imagine having the chance to hear lessons of the Qur'ān and Hadith from Hazrat Maulana Nur-ud-Din (Allah be pleased with him), whose Dars was so informative, inspirational and enlightening that the Promised Messiah (peace be on him) said that everyone should try to sit at the feet of Nur-ud-Din and learn the Qur'ān. It is mentioned that at times, the Promised Messiah (peace be on him) himself would attend these Dars and listen with rapt attention.

That man was indeed unfortunate and deprived of all these blessings because all he could think of was getting away to continue engaging in his trivial pleasures and seeking to

satisfy his desires. He could not or did not want to undertake the hard, painstaking task of seeking God and earning His pleasure. In the Holy Qur'an, the Bani Israel showed the same disinclination. They certainly wanted to enter the Promised Land but they didn't want to pass through the desert heat, endure hunger, thirst, and privation, journey for hundreds of miles, confront warring tribes and face the specter of death in the process. They wanted the ease and comfort of life in the towns they saw along the way to that Promised Land. Thus, they pleaded to Hazrat MUSA (peace be on him):

“We will not remain content with one kind of food; pray, then, to thy Lord for us that He bring forth for us of what the earth grows—of its herbs and its cucumbers and its wheat and its lentils and its onions.” (2:62)

They basically were saying, “We want to smoke Hookah!!!” We do not want to enter God's House and pray five times a day. We do not feel content to sit at the feet of God's messenger. We do not want to spend day and night learning lessons from God's Word and the traditions of His Prophet. We do not want to tread the blessed path that leads to God for it is strewn with thorns, not roses.

Thus, Hazrat MUSA (peace be on him) appealed in exasperation:

أَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ
خَيْرٌ

“Would you take in exchange that which is inferior for that which is superior?”

This is the question that every one of us must search deep within his or her own heart and soul and find the answer. Are we satisfied with the temporary comfort and joys of this material world? Are we waiting impatiently for this Jalsa to conclude to run away back to our former pursuits of pleasure like all other Americans? Or are we desirous to be those people who pass their lives as

true Muslims, true followers of Prophet Muhammad (peace be on him) and true members of the fold of the Promised Messiah (peace be on him)?

If we honestly and sincerely answer and desire the latter then we must always look towards the life of the Promised Messiah (peace be on him) as the standard of how to live and how to strive to be part of his fold and mission. It is the perfect reflection and highest standards of worship and dedication to spreading faith in the world as first established by the Holy Prophet Muhammad (peace be on him). For instance, Hazrat Ayesha (Allah be pleased with her) narrated that the Prophet used to offer prayer at night (for such a long time) that his feet used to swell and crack. I said, “O Allah's Apostle! Why do you do it since Allah has forgiven you your faults of the past and future?” He said, “Shouldn't I be a thankful servant (of Allah)?” (Bukhari)

The treatment of the Promised Messiah with his followers

Hafiz Hamid Ali was a household servant with a paltry amount as his cash wages. The Promised Messiah was responsible for his food, clothes, lodging, and other needs. He used to say that at night, he would sit at The Promised Messiah's cot to massage his feet. While doing this job, he dozed off at the same place. The Promised Messiah would never scold him, get bitter with him or wake him up. The Promised Messiah would spend the night and at the time of Tahajjud get up in a way that Hafiz Hamid Ali did not know of it. But during his prayer and worship due to his moaning voice, he got up. Then he learned that he had been sleeping by the Promised Messiah's bed. But if he was deep in slumber, The Promised Messiah would wake him only at the time of Fajr prayer and take him along with him for Namaz to the mosque.

Hafiz Hamid Ali further narrates that during the Namaz, he would consistently repeat the sentence mentioned in Surah Fātiḥa, O Lord guide us to the right path (ihdinās Sirat al Mustaqeem.) He would repeat it in an extremely humble way as if he were begging his Lord in a very humble manner. In his first Rak'at he usually recited Ayat-ul-Kursk and in his sajdah would repeat Ya Hayyo Ya Qayyoom very much. The Promised Messiah (peace be on him) was very regular in this prayer. Usually, he won't sleep after this prayer and remains awake till the Fajr prayer.

“The Promised Messiah (peace be on him) said to Sheikh Raḥmatullāh that I pray for you, and you should also offer prayer at this specific time. One of these times is 3:00 in the still of the night, which is an excellent time for offering Tahajjud prayers. No matter what the condition of an individual, there should be no difficulty in getting up at 3:00 and offering Tahajjud prayers.”

In addition to Tahajjud, the Promised Messiah (peace be on him) would spend about two hours during the day also in complete seclusion in worship. Adjacent to the Promised Messiah's room in his house, he had built a small closet-type room in which not more than two persons could stand. This room was known as Bait-ud-Du'a' and is known even today by this name. Those who have been to Qādiān, and have seen Mubarak Mosque, must have seen this small room which is now included in this mosque but is quite separate from the prayer hall. This was the room where he used to spend his two hours of private worship during the day. (It reminds me of how the Holy Prophet would go to the outskirts of Mecca to the cave Hira to worship in solitude).

In the very early days, when his fame had not spread far and wide, he would go out in some forest areas in search of solitude where he spent his

time in worship. Why so much focus on prayer?

An Ahmadi from a village came to see the Promised Messiah (peace be on him) and mentioned the opposition he faced from a cleric in his village. He requested prayers, saying, "There is a cleric in my village who works in the Madrasah [school] and is a staunch opponent. He causes me a lot of pain. Your Holiness, please pray that Allah the Almighty may cause him to be transferred from there."

Upon hearing this, the Promised Messiah (peace be on him) smiled and then explained to him by saying: "If you have joined this Community, then learn to follow its teachings. If one does not suffer pain, then why would one be deserving of reward? The Messenger of Allah suffered for thirteen years in Mecca. You do not have any idea of the pain and suffering of that era, nor have you experienced anything similar. Despite this, the Holy Prophet (peace and blessings of Allah be on him) advised his companions to show patience. Eventually, every enemy was annihilated. That era is near when you will no longer see these evil people. Allah the Almighty has ordained for this Community to spread throughout the world. At present, they see you as fewer in number and cause you harm, but when this Community will be in the majority, they themselves will be silenced. If God Almighty so wished, they would not cause you harm, nor would He create those people who cause you harm. However, through them, God Almighty wishes to teach your patience.

The Promised Messiah (peace be on him) told the new converts: "Now, once you depart from here, you will have to put up with a lot of things, people will make up all kinds of stories saying that you pledged allegiance to a leper, disbeliever and a great deceiver, etc. They will hurl profanities [at the Promised Messiah (peace be on him)]. Do not become

incensed by those who do this. Do not become enraged by such people. I have been appointed by Allah the Almighty to teach patience."

Thus, we should always remember these points. The Promised Messiah (peace be on him) has stated that they must pray to God Almighty to guide them [i.e., the enemies]. The Promised Messiah has been commissioned to teach us patience. Therefore, our success lies in our following in his footsteps.

The Promised Messiah (peace be on him) further says: "The weapons that will lead us to victory are: istighfar [seeking forgiveness], Taubah [repentance], (and not to react in the same manner as the opponents)." (Malfūzāt [1984], vol. V, p. 303)

Some episodes about Waṣiyyat

One night I fell into reflecting on my own age and the much longer expanse of the Muslim era and was greatly disturbed by contemplating that which needs to be done before life comes to its end. The current of my thoughts leaned towards the significance of the supplications that are made in the sitting posture in the Salat and arrived at the story of the parrot set out by Maulana Jalal-ud-Din Rumi in his Mathnawi, the point of which is that a parrot owned by a merchant charged its master to convey its greetings to its fellow parrots in India when he should happen to pass by them. Its purpose was to seek their guidance on how it could obtain its freedom. They sent back word that the road to freedom ran through the valley of death. This line of thinking led me to the parrots of Allah, that is to say, to the souls of martyrs in the cause of Allah, and I reflected on the supplications made in the sitting posture of the Salat: Peace be upon thee, Great Prophet (peace and blessings of Allah be on him), and the mercy of Allah and His blessings;

and: Peace be upon us and upon all righteous servants of Allah: and in my mood of eagerness I made a bargain with Allah, as He has said: Allah has purchased of the believers their persons and their belongings in return for the promise that He will admit them to the Garden of His pleasure (9:111). In this verse, Allah describes Himself as a purchaser, a merchant. A believer having committed himself wholly to Allah, must take care that he should not spend his life nor his belongings without a license from Allah.

Zahid Hassan was the son of Abu Bakr Siddiq of Bangladesh. He was an active member of the Ahmadiyya Youth Association and had been serving as an office holder. He always carried out his responsibilities with great care and attention. He strove a great deal in order to attain religious knowledge. The last letter he wrote to His Holiness (may Allah be his Helper) was while on the train going towards the Convention also expressed that there were various dangers, however, he expressed his resoluteness in faith. When asked why he applied for Waṣiyyat so soon, he said that everything the Promised Messiah (peace be on him) said was true, and the Promised Messiah (peace be on him) enjoined him to join Waṣiyyat, which is why he did.

During a virtual Mulaqat with National Majlis Amla of Morocco Jamā'at, Khalifatul-Masih (may Allah be His Helper) has given the following directions regarding the reading of the book Al-Waṣiyyat, "The book Al-Waṣiyyat (The Will) should be provided for individuals to read, so that they may become Musis only after having read the book. It is essential that individuals that read the book before assuming the role of a Musi. Until someone has read the book Al-Waṣiyyat (The Will), their Waṣiyyat Form should not be completed. Additionally, it is important to inquire with other Musis

if they have read the book. If they have already read it, that's fine; otherwise, provide them with the book to read it again."

"I pray a great deal, that people of my Jamā'at should be counted among those who fear God, establish salat, rise up during the night for prostrations and supplicate with anguish in their hearts, are not heedless of their obligations to God, are not miserly, unmindful and the worms of this world. I do hope that God would accept my prayers and show me that I have left such people behind, not the ones whose eyes

commit fornication, whose hearts are worse than the excrement, and who are not mindful of death. My God and I are disgusted with such people. It will make me happy if such people break the ties of a relationship. God wants to make this a Jamā'at of exemplary people who manifest Godly attributes in themselves. Who establish themselves on the highest level of piety and righteousness. Who has preferred faith to the world, in the true sense of the word? But those mischievous people who put their hand under my hand and proclaim that they have put their faith first, but when they go back to their homes,

they engage in such mischief that only the desires of this world rule their hearts. Neither are their eyes chaste nor their hearts pure. Their hands do not do any good and their feet do not move towards any virtuous action. They are like a rat that grows up in darkness and continue to live in it and dies in it. They have been cut asunder from this establishment in the eyes of God. In vain they say that they are from this Jamā'at but they are not included in it in the Heavens."

(Tabligh-e-Risalat, vol. X, page 41-42)

Speech at the 73rd Annual Convention of AMC, USA

Am I Ahmadi by Birth or Choice?

Syed Adil Ahmad

Am I Ahmadi by Birth or Choice?

Syed Adil Ahmad

We'd like to begin by mentioning an interesting psychological experiment carried out by an individual named Solomon Asch, he was a pioneer psychologist who studied conformity in human beings.

He took one individual as the research subject and put him in a room of individuals. Everybody in that room was an actor, they were in on the experiment. He would then give a series of questions that had very obvious answers to the people in the room, and he would change how many actors would be in there, first just one, then two, then six, then eight, etc.

He gave the actors a specific instruction: they have to choose the wrong answer on purpose whenever question time came. Asch would then see his test subject's reaction, who didn't know that everyone else was giving the wrong answer on purpose.

What follows is probably what we suppose. With fewer in the room, it was easy for the test subject to give the right answer. When it was one other person in the room, they just thought that they were making a foolish choice. However, the more people joined, the more likely they became to give a different answer, and the more likely they would give the answer that everybody else was giving.

Even when the right answer was obvious, the test subject could be seen looking confused, they would laugh when others made their choice, and they would make sure people actually were giving the answer they were, but still, the test subject would give the wrong answer, because they had to conform. They silently inherited an answer to a question to which deep down they knew the right answer to,

but were too afraid, they didn't want to deal with the internal friction of saying something different.

This is who we are. We are impressionable by nature, we require the tribe and the group to survive, so we conform, we blend in, and we move along.

Now let it be clear, there's nothing wrong with this per se, being impressionable. This is how our creator has actually designed us.

Allah himself says that man is made of clay, meaning we are to be molded and changed into the proper form - with the big question: what you will allow yourself to be shaped by?

What did our experiment tell us, even when we know we are right, our intellect can cave to the pressure. You have to follow something, there must be a path to choose.

What's all this have to do with our topic at hand, Am I Ahmadi by birth or by choice?

When it comes to our religious beliefs, many of us, most of us, are, if you want to say, are put into a mold from the very outset. Our parents do their best, to different degrees in instilling our belief system inside of us. Explaining it to us, taking us to the mosque, making us go to the classes - bringing us to Jalsa.

However, we are ultimately the creation of Allah and can never outrun the nature implanted in us by him, and at some point or another, maybe when we are just teenagers, maybe after marriage and kids, perhaps during senior years, that voice begins to come up inside of us.

What does that voice ask, in a very hushed way, in the background working? What does it ask?

Why am I here, what is the point

of everything? Is there truth? Why am I a Muslim, why am I Ahmadi, could I be wrong, was this even my choice, am I that person in the experiment?

We begin to sense that there is a right and wrong.

This is that inner voice that Allah has put inside all of us. Allah says in the Holy Qur'an, in Surahtul Balad

وَهَدَيْنَاهُ النَّجْدَيْنِ

Meaning, that we have guided man towards, NAJDAIN - two highways, one of good and one of evil.

When we face that choice it is terrifying, but also necessary, and there are consequences if we live a life on autopilot, even if what we follow without choosing is the actual truth.

Now to be a bit technical, being born an Ahmadi does not mean that it is God forbid wrong. This is an illogical conclusion. Your lack of choice does not equate to falsity, these are two different things. This is known as the genetic fallacy. If I say I believe in Hazrat Mirza Ghulam Ahmad (peace be on him) to be the Promised Messiah and Imam Mahdi (peace be on him) prophesized centuries ago by the Holy Prophet (peace and blessings of Allah be on him) and I give reason and proof x, y, and z. One could retort that you're just saying that because you were born in it, and perhaps, that might be the actual case, but you still have to deal with proof x, y, and z, they do not vanish from the picture.

This confrontation of whether what we believe in is by birth or by choice can be difficult, some of us can sense the doom of this inner battle and we put it off for years, but those that have that battle, those are hard days indeed, but fruitful ones too.

But perhaps we can find hope in the fact that some of our own forefathers and dear ones have had to go through the state where they shed their belief by inheritance, and began to wear the cloak of conviction.

Hazrat Muslih Mau'ud (Allah be pleased with him) gives an account of the day when he fully gained conviction of his faith, and this happened when he was 11 years old. It was a moment where he says:

“That was a moment of immense joy, an hour of great happiness. Just as a child is delighted to find its mother, I was overjoyed to discover my Creator. My faith, which was based only on things that I had heard, transformed to faith that was understood.”

So, what actually happened in this moment, on this day?

He says that one day he began to have a surge of thoughts. These thoughts threw him into a bit of a panic. He says that I put the robe of the Promised Messiah (peace be on him) on and: “At that moment, I closed my door and wept profusely as I offered voluntary prayers.”

It is a fairly lengthy narration of his where he mentions through which thought processes, he came to the full conviction that God was indeed there, and says quote “Finally, at 10 or 11 o'clock, my heart was comforted and I was reassured that there indeed is a God. “I could not contain myself. At that time, I prayed to Allah the Almighty and continued to do so for some time, that ‘O God, never allow for me to fall into doubt about Your existence.

Hazrat Muslih Mau'ud (Allah be pleased with him) reflected on the stars, he kept on thinking about what lies behind everything that we see, and then behind that, and further from that, as he thought about the stars, as he wondered about the limits of everything, it dawned on him, that there must be a God.

A domino effect happened, all that he believed in was now sanctioned by the creator of the heavens and the earth whom he now had the conviction. He realized that if He (God) is there, then the Holy Prophet (peace and blessings of Allah be on him) is indeed true, is in fact from God, and if he is true so are his words and prophecies, and so the Promised Messiah (peace be on him) is also true. Everything was truly real to him now.

Hazrat Muslih Mau'ud (Allah be pleased with him) had never actually doubted, he never lost faith. When true conviction filled his heart, he never wanted the majesty of Allah that he felt in those moments to ever leave his heart, so he asked not to have any doubts.

Choice and conviction are a journey, that path we realize is long and has demanded, but what you get out of it is someone like Hazrat Muslih Mau'ud (Allah be pleased with him) and the countless other gems of Ahmadi souls who faced off with their inner selves.

Now, let's go back to that surge of thoughts that Hazrat Muslih Mau'ud (Allah be pleased with him) mentioned. What were those thoughts exactly, these might be words we never would think he would say.

He said: “Suddenly, a thought occurred to me and I began to ponder as to whether I was an Ahmadi simply because my father was the founder of the Ahmadiyya community, or because I found Ahmadiyyat to be true and that it had been established by God Almighty. After this thought occurred to me, I decided that I would think hard about it and not leave my place until I reached a conclusion.”

It is not just about having the truth, the destination was the same, but the journey of getting there was no different.

This is Hazrat Muslih Mau'ud

(Allah be pleased with him), the very son of the Promised Messiah (peace be on him). He could have gone his entire life without going deeper into it and just fallen into the routine of things, he still would have been given all the respect and adulation, but even he decided, that if he were in this, he would be in it for real.

If any one of us feels alone, maybe helpless, as we grapple with the realness of our claim, our identity, you're not alone, Hazrat Muslih Mau'ud (Allah be pleased with him) is right there with you, a hundred others are right there with you.

But what if we never set down this path, what if we just run on autopilot where we can never actually even look at someone in the face and say “I chose this of my own accord,” what happens then?

Actively choosing to be an Ahmadi is synonymous with an all-encompassing fact, choosing to be an Ahmadi, is choosing Allah. That is the straightforward reality, you set your camp with Allah and decide, that now, his path will be followed, he will decide all things in your life, and the natural conclusion is to accept Rasool-e-Kareem (peace and blessings of Allah be on him), his Promised Messiah (peace be on him), and to accept that you will allow Allah to lead your life. Your thoughts, ideals, visions, and hopes, are tied to him. We get on this ship of life, and let him captain us.

At times we see that our converts have a certain dedication that is distinct from those who are born Ahmadi There is a certain freshness to their faith, that we who are born in Ahmadiyyat, might have a certain righteous envy so to speak, we desire that as well, to have our faith alive like theirs.

We marvel at their stories, their patience, and how in this society, someone digs through all that is out there and embraces the truth.

More dedication, more clarity, a certain purity in thought.

But why is this so? What were they able to do?

They were in fact able to bring about a certain death to their old selves. They buried their previous habits, their previous ways of thinking, their worldviews and mindsets that gave them no inner peace and made them feel caged.

They pray, study, learn, and grow with a mindset that Allah indeed is all-knowing and wise, they do what an Ahmadi Muslim is supposed to even before they become one.

This is the difference between choice and birth.

The Promised Messiah (peace be on him) states: "...when faith enters a person, the greatness of Allah Almighty...enters him as well...a death overtakes one's satanic life; one's inclination towards sin dies. It is at this time that a new life begins—a spiritual life. In fact, one could say that the first day of one's heavenly birth is when death overtakes a person's satanic life. (Malfūzāt, vol. III, p. 61)

It is okay if we feel that our faith is not truly alive, haven't all of us lied down at night and sometimes just felt empty and numb on the inside? After all the fanfare and lineup of distractions of the day, in the silent night, at times we stare off into the distance, we shed some tears and think, 'I'm just not where I'm supposed to be.' It happens to all of us.

Life to us feels like a drag like we didn't choose or decide. Choice makes us feel alive like we are in control. Your parents can get you a nice car, but earning and buying that same car yourself hits different.

Whatever difficult situations come our way, if we at least chose that path then It is easy for us to handle, because now we know that was a given.

We've all felt that inner pride and satisfaction of making a good

decision, a good choice that pays off down the road, it truly makes you feel more living than any other moment.

Lucky for us, there is a way to feel alive. Allah mentions a certain group of individuals in the Holy Qur'an, whom he declares, that they are not dead, but in fact are alive.

It is a verse we all know.

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ
أَمْوَاتٌ بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ

And say not of those who are slain in the way of Allah that they are dead; nay, they are living,[181] only you perceive not.

The martyrs, a Shaheed, someone who never dies.

But we're going to take a different direction, the direction that the Promised Messiah (peace be on him) took us in

He did not simply define a Shaheed, a martyr, as someone who is physically killed in the way of Allah, he (peace be on him) says, that this is, actually, a limited definition, it does not really give the full meaning.

Even the Holy Prophet (peace and blessings of Allah be on him) at one point told Hazrat Abu Hurairah (Allah be pleased with him) that if only those who are killed in the way of Allah are considered Shuhada, then there would be very few of them in my Ummat. His (peace and blessings of Allah be on him) definition was also more expansive.

The Promised Messiah (peace be on him) says that a martyr, really truly, is someone who reaches a stage where bearing hardships for the faith becomes easy for them, and like water falls from a height, that is how good deeds come out from them.

The Promised Messiah (peace be on him) says that a Martyr wants that "again and again I will be given life, and again and again I give it in the way of Allah. There is a pleasure and delight, in that every sword that falls upon its body, every wound that

lacerates him, it gives them a new life, a new contentment, it makes them fresh again." (Malfūzāt, vol. I, p. 276, 2003 (Urdu))

Some months back, we know of the martyrdom of our brothers in Burkina Faso. All of them were converts.

They chose Allah Almighty, so Allah chose them in return.

And the most remarkable aspect of it all is how they matched the definition of the Promised Messiah (peace be on him) of who they did Bai'at. It was not just by being sacrificed. It was, by how easy it was for them - and frankly embarrassing compared to the list of excuses we make in practicing our faith here - it was how easy it was for them. No hesitation, no wailing. Being a witness to the truth and choosing it demands a certain death of you, and if that death be your physical body, then so be it.

If we choose out of conviction, then we will know what it truly means to be alive.

Deen (faith) over Dunya won't be a catchphrase that we inherit, but a reality that we will live.

And so, what if we do not make this decision?

Allah Almighty tells us of a sad reality in Surah As-Zumar of the Holy Qur'an. He asks us to compare, that is someone belonging to 10 groups or people all disagreeing with one another, the same as a man with one master.

In this verse, we are told that if we do not make the choice of Allah being our one and only master, the other scenario, is being pulled apart by ten other ones.

What happens? You do not really end up going anywhere. You believe one thing at one point and then change it later on. There is no grounded belief - whatever is trendy, whatever dazzles your eye, whatever is easy, you roll with it. It could be our

physical desires, material distractions, or the climb up the corporate ladder. One master one day, and another the next.

This is the danger of running on autopilot, even though we say we are Ahmadi, slowly, double standards begin to creep in, we lose that courage to go against the grain, and our faith turns into a bizarre blend of convenience and saving face.

There could be another version of this podium right beside this one, and it could be made of cardboard for all we know it. From afar, they look exactly the same, but when you put stress on the second and it crumples up, you'll realize that they were different the whole time. They were not the same, they just looked like they were.

So why do not we take a stress test, how do we know we actively chose this. This is where the conversation gets a little tense because we have to face certain bitter realities of how we implement our beliefs.

Those of us who grew up here - born and bred Americans - when Black Lives Matter and racial injustice were coming on to the scene, we were frustrated at our parents and the older immigrant generation because of maybe some words a few of them might have said. We wanted to tell them to catch up with everybody else, we should not be racist. What was our calling card, what was the slogan? That racism and ethnic prejudice is against Islamic and Jamā'at teachings - which it absolutely is

But this is not the only thing that is against our teachings. There are a number of societal ills that we observe as quiet bystanders because we are afraid of ruffling feathers.

What if I began to speak about the dangers of accepting homosexuality? What if we began to talk about the rising acceptance of gender fluidity and our disagreement with these new

ideals? Some of us might be tense right now just by hearing these words.

Are we using that same slogan of Islamic and Jamā'at teachings to fight against a rising trend of behavior happening right in front of our eyes as we speak? All of a sudden, the slogans loosen up, We will say You know what, you do you, and I do me, let us not bother anyone and just go home peacefully.

Alcohol is against Islam. It is a societal illness that ruins hundreds upon hundreds of people's happiness, their marriages, their relationship with their children, and their careers.

How many of us, especially us in high school and college who begin to see our social circle begin to indulge in alcohol, how many of us sat them down, looked them in the eye, and said: Why in the world do you do this? Have we shown them the same level of concern, even outrage, that we do about ethnic or racial prejudice?

Have we brought up pre-marital relationships with them, have we ever talked about dating culture and its psychological, spiritual, and physical ramifications, not amongst us, we know It is wrong, but out there with our friends and coworkers?

What about modesty? The absurd level to which women are objectified in some of the lyrics of our cherished Spotify and music playlists, and yes, the level to which women objectify themselves for promotion and marketing.

Why do we beat the drum of anti-racism so loud and not others? Because in part, It is easy. All you have to do is say what everybody else is saying, you do not really have to take a stand.

None of us do this on purpose. None of us, God Forbid, woke up today and decided to have some sort of double standards. But making a choice to be an Ahmadi, is to decide in every situation, in every scenario, that what am I going to project at this

instance that reflects our values.

Allah Almighty states this in the Qur'an.

اتَّبِعُوا مَا أَنْزَلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا
مِن دُونِهِ أَوْلِيَاءَ ۗ قَلِيلًا مَّا تَذَكَّرُونَ

Follow that which has been sent down to you from your Lord, and follow no protectors other than Him. How little do you remember!

Follow nothing other than Allah, actively choose to stay on his path, and when we go astray, it is because we think other things will protect us. Money, power, the crowd, validation from people.

Dear audience, if we do not make this choice every day, somebody will make another one for us, and before It is too late, while we relax at night and take our naps, we slowly lose our footing, with no courage to stand in front of the world.

And then we suffer internally as well, but we can change that if we live deliberately.

Scenario 1, We got a call from a local office holder to offer service, maybe a reminder to give our financial dues, and we get irritated in scenario 2, We get excited, and thankful that we have a chance to sacrifice. In scenario 1, we say we have too many weaknesses, we cannot progress, we are doomed. In scenario 2, you see the greatness in everybody, all you see is potential and a bright future.

Don't we want the second, that lightness, that cheerfulness, the hope, the positivity? If our faith to us is just a tag at birth, it won't be for us what it can be, but if we embrace it with knowledge, prayer, with humility, it will be the light of our lives.

Dear audience, one of the most dangerous things we can assume, is that because we were born Ahmadi, or that quote we "grew up" in the Jamā'at, it means that we know what it is about. Then when we read and see things online that our opponents

put up, we get shaken.

The Promised Messiah (peace be on him) himself has famously stated that he doubts the faith of one who has not read his books at least three times.

How many verses of the Qur'an can we bring, in which Allah questions, that do we not use our intellect, do we not reflect over his signs, do not think within ourselves?

With everything at our fingertips, in the age of information, ignorance is a choice.

But we do not have to complicate it too much, one of the reasons for that lack of conviction is that we haven't even given our faith a fair chance, we have not truly experienced its magic.

It could be that one sacrifices an immense amount of wealth for charity, but does not go to Hajj if healthy. Somebody could be regular in their prayers and think they do not need financial sacrifice, maybe enough knowledge, where prayer does not seem important now. Some

are verbally, mentally, and physically abusive to wives, but ready to help anyone else.

Buildings are built on foundations. It is the fundamentals that will make us a true occupant in the house of Islam. How can you make the choice to live in a building, that you cannot even see...

You can be great at one or two things. You can have a wall that is 50 feet deep, and 200 feet wide, but that does not give any real benefit - but if you have four smaller walls, maybe only half as deep, at least you have a house now.

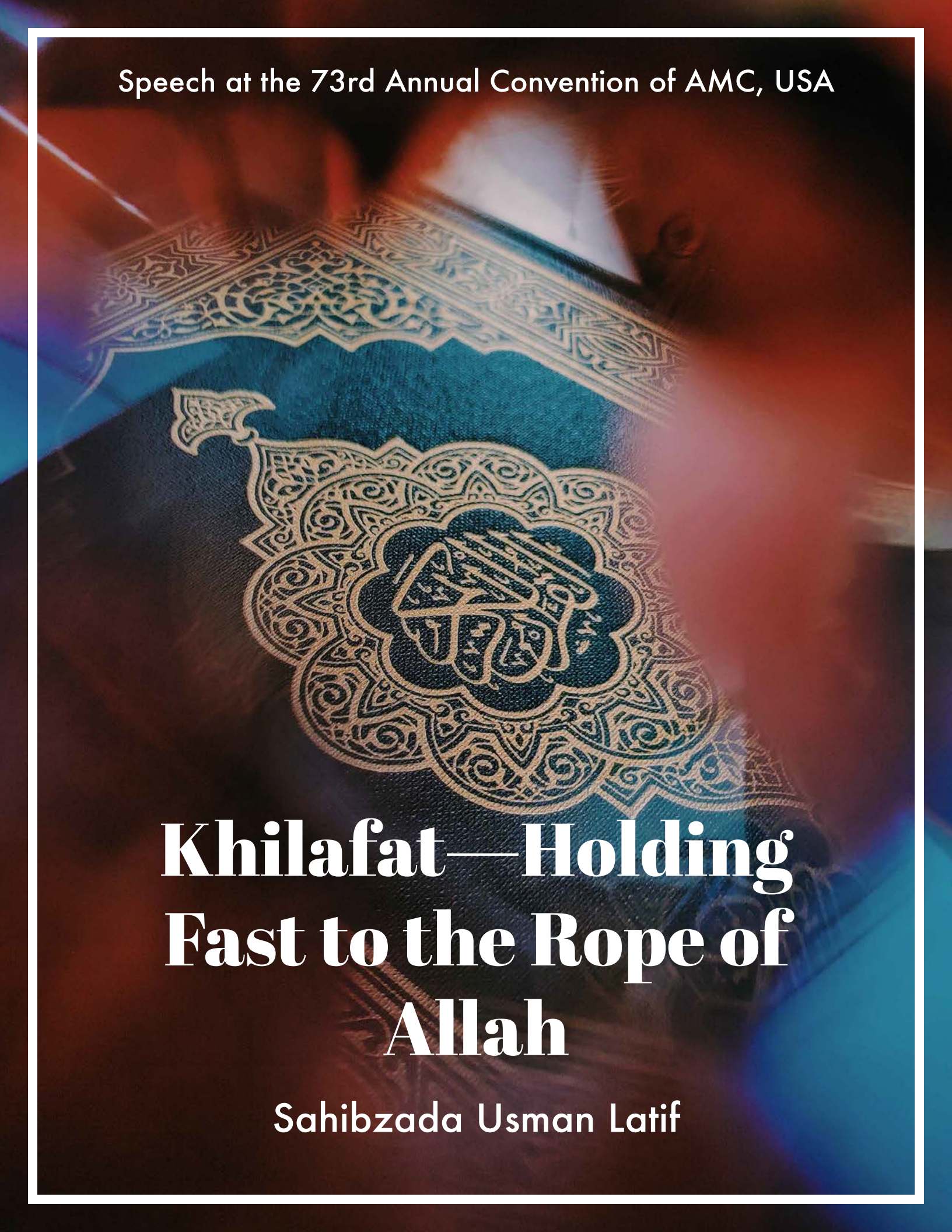
Take a look at these words of Hazrat Muslih Mau'ud (Allah be pleased with him): "On the other hand, if you donate a small amount in charity, and alms, only observe the five-daily Prayers and do not offer Nawāfil and Tahajjud, only fast the thirty days of Ramadan and do not pay attention towards voluntary fasting, are not proactive in charity but donate a small amount...you will surely attain the nearness of Allah the

Almighty as even though you have not built a palace, but have nevertheless, made four walls out of reed and placed a roof upon them. Thus, you have earned the right to benefit from its structure." (Mashal-e-Rah, Eng. Translation (Beacon for the Youth, p. 254)

Engage with your faith with Salaat. Read the Qur'an, learn about the Holy Prophet (peace and blessings of Allah be on him), discover the words of the Promised Messiah (peace be on him), and build a connection with the Khalifa, and the choice will come easy.

Let us go back to the beginning, why was it easy when there was one person in the room for the test subject to make the right decision - there was no friction. And that is the issue, in our lives, there are too many people in the room. Faith is between you and Allah, once we understand that really, it is just between me and him, once he is the only one in the room, we will make the right choice.

Speech at the 73rd Annual Convention of AMC, USA



Khilafat—Holding Fast to the Rope of Allah

Sahibzada Usman Latif

Khilafat—Holding Fast to the Rope of Allah

Sahibzada Usman Latif

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا
الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا
اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ
دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن
بَعْدِ خَوْفِهِمْ أَمْنًا ۚ يَعْبُدُونَنِي لَا يُشْرِكُونَ
بِي شَيْئًا ۚ وَمَن كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ
هُمُ الْفَاسِقُونَ

Allah has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors from among those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security and peace after their fear: They will worship Me, and they will not associate anything with Me. Then whoso is ungrateful after that, they will be the rebellious. (24:56)

May 26th, 1908 – the sad day when the Promised Messiah, Hazrat Mirza Ghulam Ahmad Qādiāni (peace be on him) passed away. The enemies of Ahmadiyyat became more ferocious and blatantly announced their plans to end the mission of the Promised Messiah (peace be on him). One paper named Wakil from Amritsar on June 3rd, 1908 wrote:

“If anyone asks us, then we are ready to truly say that if it is at all possible for Muslims, they should throw the books of Mirza not into the oceans, but into a burning furnace. They should not end the matter here, but see to it that in the future no Muslim or non-Muslim historian mentions his name in the history of India or that of Islam.” (Wakil, Amritsar, 3rd

June, 1908, Tarikh-e-Ahmadiyyat, vol. III, pp. 205,206)

They mocked the establishment of Khilafat after the demise of the Promised Messiah. In one paper, Curzon Gazette wrote, “Now nothing is left in Mirzaeis. Their head has been cut off. One man who has been elected as their Imam is not capable of doing anything except, he would teach you (the Ahmadis) the Qur’an in a mosque.” (Tarikh-e-Ahmadiyyat, vol. III, p. 221)

Dear friends the time of the demise of the prophet of Allah is indeed a very challenging time and perhaps the most challenging time for all the believers. The enemies are happy and over joyous at the possibility of the entire community of believers faltering and going astray. The shaitan and his accomplices declare a premature victory and the forces of darkness sense an opportunity to dethrone the reign of Allah that had been established by His prophet. And the people of faith are in a state of fear

It has happened since time immemorial. The Promised Messiah (peace be on him) says:

“That is also what happened at the time of Moses (peace be on him) when he died on his way from Egypt to Kin’an before taking the Israelites to the intended destination in accordance with the promise. At his death, Israelites were plunged into deep mourning. It is written in the Torah that with the grief at this untimely death and sudden departure of Moses (peace be on him), the Israelites wept for forty

days. The same happened with Christas. At the time of the incident of Crucifixion all his disciples scattered and even one of them apostatized ...” (The Will, pp. 6-7)

Most of us know what happened at the time of the demise of the Holy Prophet Muhammad (may peace and blessings of Allah be on him). The Promised Messiah (peace be on him) says

“When the demise of the Holy Prophet (peace and blessings of Allah be on him) was considered untimely and many an ignorant Bedouin turned apostate. The companions of the Holy Prophet (peace and blessings of Allah be on him), too, stricken with grief, became like those who lose their senses.”

But Allah - The Rahman, The Raheem won't just let his creation and especially those who believe in Him at the mercy of their enemies. The vulnerable souls who are already being tested by anxiety and fear at the departure of their beloved are consoled and comforted by Allah Himself and He extends to them His rope to hold on to in order to protect them from the mischief of the surroundings. The rope is referred to as the Promised Messiah (peace be on him) as the second manifestation of God's grace which becomes manifest upon the demise of the Prophet of Allah. A rope that is the lifeline for the community of believers and the ultimate source of comfort, satisfaction, and protection for them. And this Rope as we all know it is Khilafat.

Thus, He manifests two kinds of

Power.

First, He shows the Hand Power at the hands of His Prophets (peace be on them) themselves.

Second, when with the death of a Prophet (peace be on him), difficulties and problems arise and the enemy feels stronger and thinks that things are in disarray and is convinced that now this Jamā'at will become extinct and even members of Jamā'at, too, are in a quandary and their backs are broken, and some to apostasy, then it is that God for the second time shows His Mighty Power and supports and takes care of the shaken Jamā'at. Thus, one who remains steadfast till the end witnesses this miracle of God.

And my friends True are the words of the Promised Messiah (peace be on him) as we see the Jamā'at of the Promised Messiah (peace be on him) flourish and thrive under the banner of Khilafat while the opponents like the ones whom I quoted at the beginning of the speech are nowhere to be seen or noticed.

But It is only the steadfast and resolute souls for whom Allah Ta'ala has made this promise that

وَلْيَبْدَلْنَهُمْ مَنْ بَعْدَ حَوْفِهِمْ أَمَّنًا

I.e., After the fear, We shall firmly re-establish them.

Fear – be it at a communal level or at a personal level – the answer is to hold fast to the rope of Allah – The Khilafat

- Communal Fear – That the sacred mission initiated by the Prophet of Allah- The answer- hold on to the rope
- Personal Fear – That we or our children might go astray - The answer - hold on to the rope
- Communal Fear – Who will be the arbitrator in cases of our disputes - The answer - hold on to the rope.

- Personal Fear – Who will interpret the laws of Allah in cases of confusion or deliberation- The answer - Hold on to the rope
- Communal Fear – How should we as a community respond to contemporary issues like Parda (veil), Jihad, blasphemy, Apostacy, gender identity, homosexuality, social media, etc. – The answer - hold on to the rope
- Personal Fears – what career path to choose, where to find a good Rishta (match) for marriage, travel-related anxiety or fear of exams, health-related concerns, and even what to name one newborn child – The answer – hold on to the rope

Communal fears – how to display restraint and maintain composure under extreme oppression like the recent incidents of the banning of Qurbani on Eid-ul-Adha in Pakistan, how to react to the global unrest or market instability, how to utilize social media in a meaningful manner and not for other timewasting shenanigans, and how to react and respond as a responsible community when an unfortunate event like the burning of Qur'ān in Sweden happened – the answer- hold on to the rope – The Khilafat

And we have seen it time and time again when in response to the unfortunate events of Danish Cartoons or Charlie Hebdo or the publication of Satanic Verses the rest of the Muslim world was busy disgracing and defaming Islam by protesting with burning tires and effigies, blocking roads and destroying properties and even

issuing fatwas to kill the opponents, the people adhering to The Rope were the ones who were guided by their Khalifa and responded in the most meaningful manner by waging a Jihad with pen and defended Islam and its Holy Prophet (may peace and blessings of Allah be on him) by their actions and deeds Al-Hamdu-Lillah

And why do we need to hold on to The Rope? Allah says

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا
وَأَذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً
فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ
إِحْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ النَّارِ
فَأَنْقَذَكُمْ مِّنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ
آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ

And hold fast, all together, by the rope of Allah and be not divided; and remember the favor of Allah which He bestowed upon you when you were enemies and He united your hearts in love so that by His grace you became as brothers; and you were on the brink of a pit of fire and He saved you from it. Thus does Allah explain to you His commandments that you may be guided. (3:104)

Hazrat Khalifatul-Masih IV (may Allah shower His mercy on him) in his commentary of these verses says: "This verse is laying emphasis on a collective effort on holding fast to the Rope of Allah. So, that we may be guided.

The verses also refer to an incident as it says: And remember the favor of Allah which He bestowed upon you when you were enemies and He united your hearts in love...

According to some researchers, this basically refers to the Jewish tribes of Aws and Khazraj residing in Madinah which were sworn enemies of each other for a very long time. But after the divine message of Islam came those tribes came under the fold of Islam they turned into Ansar and the epitomes of brotherhood and were saved from the imminent

disaster of tribal wars and bloodshed.

So, my brothers are it a mere coincidence that now when we claim that Khilafat ala Minhaj-e-Nabuwat has been established meaning that Khilafat on the precepts of prophethood has been established in Jamā'at-e-Ahmadiyya that we see the same brotherhood among the members of Jamā'at like the Ansar of Madina. Why is it that a person like me with a background from Afghanistan and with no connection to the far-flung areas of interior Punjab or Sindh or western Africa or Europe or the Americas for that matter anywhere in the world is always welcomed by my Ahmadi brothers with open arms and with a smile of their faces?

Why is it that we living in the comforts of the Western world feel restless and spend sleepless nights and shed tears before Allah and pray in the wee hours of the night when we hear about the hardships faced by our brothers and sisters in Burkina Faso or Pakistan or Bangladesh or Indonesia or elsewhere? It is the miracle of the Rope, the Nizam-e-Khilafat that has bound our hearts with love and care for each other regardless of our race, our country of origin, or our skin color. We are all united and kept together like pearls in a necklace by this very Rope; The Khilafat. Al-Hamdu-Lillah.

Dear friends in order to understand how truly blessed we are to be part of the Jamā'at with a divinely guided Khalifa and how big of a blessing Khilafat is let's briefly look at the history of Khilafat in Islam.

The Holy Prophet Muhammed (may peace and blessings of Allah be on him) is reported to have observed: Prophethood shall remain among you as long as God wills. Then Khilafat on the pattern of prophethood will commence and remain as long as He wills. A corrupt monarchy shall then follow and it shall remain as long as God wills. There shall then be a tyrannical despotism which shall

remain as long as God wills. Then once again Khilafat will emerge on the precept of prophethood. (Musnad Ahmad bin Hanbal, Kitab al-Riqaq, Bab al-Andhar wa al-Tahdhir).

This hadith precisely identifies and lays out the future events of Islam where the Khilafat-e-Rashida or rightly guided Khilafat was established upon the demise of the Holy Prophet (may peace and blessings of Allah be on him) and it lasted for 29 years. This was followed by monarchy and tyrannical rulers in the form of 14 Umayyad rulers of Damascus, 36 Abbasid Monarchs of Baghdad, and on the sidelines the title of Khalifa was also used by the Umayyad branch of rulers of Cordoba Spain and the Fatimid rulers of Egypt between the 7th to the 12 centuries and finally the Ottoman monarchs who all acquired the titles of Khalifa. And this so-called Khilafat lasted until the beginning of the 20th century.

A careful analysis will confirm that even though Caliphates have emerged sporadically and in different pockets since the time of the Holy Prophet (may peace and blessings of Allah be on him) none of them could sustain and none could withstand the test of time because none of them were established on the precept of Prophethood. It is only the Ahmadiyya Khilafat which was established on the precept of Prophethood just as prophesized by our master Hazrat Muhammad (may peace and blessings of Allah be on him) and therefore has remained intact and has flourished and thrived and is In-Sha-Allah going to stay till the day of judgment as prophesized by the Promised Messiah (peace be on him) and we must hold fast to this rope and safeguard it dearly.

Hazrat Hakim Maulawi Nooruddin, Khalifatul-Masih I (Allah be pleased with him) said: "Your state in the hands of the Imam of the age should be like a dead body in the hands of a ghassal [one who bathes

the body for burial]. All your aims and wishes should be dead and you should attach yourselves to the Imam as carriages are attached with an engine. Then, see for yourselves whether you emerge out of darkness or not. [...] We have been granted this age [of Khilafat] after thirteen hundred years and [if it is not safeguarded], it will never come again in the future till the Day of Resurrection. Thus, be grateful for this blessing because thankfulness increases the blessings." (Khutbat-e-Nur, p. 131)

Further stressing the importance of this point, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifatul-Masih II (Allah be pleased with him) said:

"اس بات کو کوب اچھی طرح یاد رکھو کہ خلافت حبل اللہ ہے اور ایسی رسی کہ اسی کو پکڑ کر تم ترقی کر سکتے ہو۔ اس کو جو چھوڑ دے گا وہ تباہ ہو جائے گا"

(درس القرآن بیان فرمودہ یکم مارچ ۱۹۲۱ بحوالہ درس القرآن صفحہ ۸۳ تا ۸۶ مطبوعہ قادیان نومبر ۱۹۲۱)

"Be exceedingly mindful of the fact that Khilafat is Hablullah [the rope of Allah]. It is such a rope [of God] that holding fast to it alone will lead you to progress. The one who will let go of it will be destroyed." (Nizam-e-Khilafat, Barakat aur Hamari Zimadarian, p. 77)

Dear friends the blessings of Khilafat are day clear and are manifest before our eyes and well established. But let me also highlight the immense impact of the physical presence of the Khalifa on our spiritual progress, reaffirmation of our faith, and growth.

Recently the USA Jamā'at was blessed with the visit of our beloved imam when Hazrat Khalifatul-Masih V (may Allah be his Helper) decided to come to the US for the inauguration of a couple of mosques including the Fath-e-Azeem mosque in Zion, IL. This was a visit that was much awaited and we were all eager to have our beloved Khalifa among us after a long time. The excitement and build-up were unprecedented. And then the day

came when Khalifatul-Masih finally reached the city of Zion. The chants of Nara-e-Takbir; Allah-o-Akbar filled the atmosphere. The love, affection, and respect were of such a magnitude that would make any worldly leader only envious of the stature of this man of God.

Khuddam, Ansar, and Lajna worked tirelessly to make the arrangements and yet were beaming with joy for they were able to serve the Khalifa and his Jamā'at. The spiritual transformation experienced by many and especially our youth by the mere presence of Khalifatul-Masih was astounding.

Reported in Khalifatul-Masih's travel diary was the experience of a young Nigerian couple who traveled from Florida to meet Khalifatul-Masih in Dallas, TX. Speaking about their Mulaqat, the wife said: "Now I feel a deeper connection with Khilafat after meeting Khalifatul-Masih. The love in my heart for Khilafat has increased and I am certain we will see a lot of positive changes and blessings in our lives because of this Mulaqat."

After listening to his wife's reflections, the husband added: "I feel already that being in his presence has purified my mind and soul and it has motivated me to do more Jamā'at work and to ensure the moral training of our children."

Another person fortunate to meet Khalifatul-Masih in Dallas was our brother from Pakistan who had moved to the US a few years ago. This gentleman had endured significant pain and challenges over the past thirteen years including religious persecution, the loss of his father and young siblings, and the pain of leaving behind his family in Pakistan. He was extremely emotional and reflected on his Mulaqat as follows.

He said: "Honestly, today I can say

that the last thirteen years of struggle and hardships were wiped away when I met Hazrat Khalifatul-Masih. Al-Hamdu-Lillah! After meeting him, I feel so much relief in my soul and the burdens and pain of the last thirteen years have been lifted. I feel that Allah has given me an even greater reward for all of the challenges, hardships, and struggles I have faced. I gained peace of heart today when I met Hazrat Khalifatul-Masih"

A young Khadim who met Hazrat Khalifatul-Masih (may Allah be his Helper) for the first time said: "The Mulaqat and Hazrat Khalifatul-Masih's guidance has had a profound impact on me. It has rejuvenated my interest to study and to serve the Jamā'at. Hazrat Khalifatul-Masih's sagacious and thoughtful advice made me realize how much he cares about me as an individual...The spiritual elevation I felt during Khalifatul-Masih's visit is something I have never felt before."

Then there was an Arab brother who, after meeting Hazrat Khalifatul-Masih, said: "Whilst meeting him (Khalifatul-Masih) it felt as though God has descended from heaven. My prayers and worship were different (in his presence). I felt a special energy entering my body and the concentration, pleasure and humility I felt in my prayers after meeting him were extremely special."

These are just a few examples as there are countless accounts of the immense and transformational impact on the lives of the people after meeting this man of God.

Dear friends this love and affection has got to be divinely instilled for no worldly power can enchant one's heart to such a degree. But the most important thing is that this love is mutual. Our beloved Imam says: "Before sleeping at night there is no country of the world that I do not

visit in my imagination and no Ahmadi for whom I do not pray whilst sleeping and whilst awake. I am not doing any favor because this is my duty and may Allah enable me to ever increase in assuming my responsibilities. The only reason I have said this is to make it clear that there can be no comparison between Khilafat and otherworldly or secular leaders."

Dear friends, In the end, let me reiterate the importance of holding fast to the rope of Allah- The Khilafat and how else better to highlight it than in the words of our Imam Hazrat Khalifatul-Masih V (may Allah be his Helper). In a special address to the Jamā'at at the Khilafat centenary celebrations (May 27th, 2008). Khalifatul-Masih instructed the Jamā'at as follows:

پس اے میرے پیارے پیاروں کے پیارو! اٹھو آج اس انعام کی حفاظت کے لئے نئے عزم اور ہمت سے اپنے عہد کو پورا کرنے کے لئے اللہ تعالیٰ کے حضور گرتے ہوئے، اس سے مدد مانگتے ہوئے میدان میں کود پڑو کہ اسی میں تمہاری بقا ہے، اسی میں تمہاری نسلوں کی بقا ہے اور اسی میں انسانیت کی بقا ہے۔ اللہ تعالیٰ آپ کو بھی توفیق دے۔ اللہ تعالیٰ مجھے بھی توفیق دے کہ ہم اپنے عہد کو پورا کرنے والے ہوں۔
اللہم آمین۔

For us to be the beneficiaries of the blessings of everlasting Khilafat, Khalifatul-Masih said: So, O, my beloved and the beloved of my beloved! Rise up for the defense of this bounty (The Khilafat) with determination and courage to fulfill the pledge, bowing before God Almighty seeking His help, and march forth, because in this alone lies your survival. It is the survival of your generation and the survival of humanity.

May Allah enable us to live up to the expectations of our beloved imam and may we be the beneficiaries of the immense blessings associated with holding fast to this Rope of Allah. The Khilafat. Ameen Allah Huma Ameen

Speech at the 73rd Annual Convention of AMC, USA

History Of Ahmadiyyat— Dawn of Ahmadiyyat in the US from 1900-1950

Habeeb Shafeek



History Of Ahmadiyyat—Dawn of Ahmadiyyat in the US from 1900-1950

Habeeb Shafeek

We are aware that the dawn designates the first appearance of light before the rising of the sun. “Dawn,” in this instance, symbolizes the beginning of a new era, that is, the first appearance of Islam Ahmadiyyat in America.

The theme and objective here will be to highlight and appreciate some of the historical milestones achieved and the challenges faced by the Jamā’at at the dawn of Islam Ahmadiyyat in America.

Select examples of events and milestones as they happened in the US Jamā’at’s history will illustrate how these challenges were surmounted, with the divine support of Allāh Ta’ala. These few but significant examples are limited to the first 50 years of Islam Ahmadiyyat in America.

Background and Context

The serene and dusky twilight that descended before [this] dawn beamed, and revealed a divine prophecy from Allāh Ta’ala to Hazrat Mirza Ghulam Ahmad (peace be on him), the Promised Messiah and Mahdī.

From the obscure village of Qādiān in the Punjab district of India, a divinely revealed glow settled on the horizon and emanated its unceasing radiance: “I shall cause thy message to reach the corners of the earth.”

The Promised Messiah (peace be on him) believed profoundly and stated emphatically, that this prophecy was a divine assurance from God Almighty, which was to begin the advent of the era of the “completion of the propagation of the perfect guidance for all of mankind” foretold

by the Holy Prophet Muhammad (peace and blessings of Allah be on him) some fourteen centuries before.

More than 100 years ago, rendering to the circumstances of his time, the Promised Messiah (peace be on him) leveraged with divine support; an extraordinary system for the efficient outreach of fulfilling this prophecy, of conveying the message of Islam from the far reaches of; Mecca, Madina, and Qādiān. Hazrat Aḥmad, the Promised Reformer (peace be on him) of Qādiān, brilliantly and most efficiently utilized and deployed the various means of his day to spread the message of Islam.

During his time, the print media was the most efficient means of conveying information and sharing one’s beliefs. Hazrat Aḥmad (peace be on him) engaged this medium in an extraordinary manner. While boldly carrying out his divine mission of fulfilling this divine revelation, the Promised Messiah (peace be on him) published books, articles, statements, and announcements in newspapers with divine sustenance. This facilitated the dissemination of the true message and teachings of Islām, causing them to reach the corners of the earth with ease, Al-Hamdu-Lillah!

Indeed, history bears witness to the fact that, even with the most meager financial resources, the message of the Promised Messiah (peace be on him) reached the United States, Europe and the United Kingdom during his lifetime.

The Promised Messiah (peace be on him) commenced his divine mission around 1882 and sent many letters to the scholarly community about his claim. A journalist named

Alexander Russell Webb in America came across an announcement of the Promised Messiah (peace be on him) and started corresponding with him. Through this correspondence, he was convinced of the truth of Islam and accepted it as his faith.

In a letter dated 24 February 1897, Mr. Webb wrote to the Promised Messiah (peace be on him): “It occurred to me that I might, through your aid, assist in spreading the truth of Islam here in America.”

We can see clearly that the initial ray of the dawn of Ahmadiyyat in America was this divine revelation of Hazrat Promised Messiah (peace be on him), in 1897: “I shall cause thy message to reach the corners of the earth” whose incandescent light traveled over 7000 miles to a corner of the earth known as New York City.

Fast forward- it is now October 26, 1903, and this foreshadowed prophecy reached New York... specifically, the American publication, called the *New York Commercial Advertiser*, it boldly printed and distributed “*The historical prayer challenge between Alexander Dowie and Hazrat Aḥmad.*”

When Hazrat Aḥmad (peace be on him) came to know about Dowie’s claim, he called upon him to stop his antagonistic remarks about the Holy Prophet of Islam (peace and blessings of Allah be on him). Hazrat Ahmad sent a leaflet to Dr. Dowie challenging him to enter into a prayer duel with him: whosoever was a liar, should die during the life of the truthful one.

I do not need to elaborate on the details of this historic prayer dual - Dowie’s provocative and arrogant

attitude, his claims, his inflammatory public remarks, and his ultimate prophetic and pathetic end! All of this is in stark contrast to Hazrat Ahmad's (peace be on him) clear and divinely inspired victory as prophesied – every aspect of this is imprinted, indelibly, in our minds and history forever.

The American press gave wide coverage to this event. Several newspaper publications even carried the picture of both Hazrat Ahmad (peace be on him) and Dr. Alexander Dowie.

In short, from the unknown village of Qādiān, in 1903, the first glimpse of this divine message reached America in an extraordinary and historical manner. Hazrat Promised Messiah (peace be on him) brilliantly engaged the American print media establishment to spread the message of the true peaceful teachings of Islam. Clearly, ushering in the dawn of Ahmadiyyat in America in a most fitting and historic manner.

It was on December 27th, 1919 at Jalsa Salana Qādiān that Hazrat Khalifatul-Masih II (Allah be pleased with him) made a far-reaching announcement during his Jalsa address.

He stated that he was dispatching “our humble dervish, Dr. Mufti Muhammad Sadiq to the Americas. [in the endeavor to fulfill] the revelation of the Promised Messiah (peace be on him): “I shall cause thy message to reach the corners of the earth.”

To appreciate the enormous challenges confronting the Jamā'at at that time, when Hazrat Mufti Sadiq was sent to give the message of guidance to the great and mighty nation of America, our international headquarters of Qādiān, India, was in such an impoverished condition that sometimes the Jamā'at officials could not even be paid their already meager allowances, sometimes for more than six months at a time.

Often, their families even faced

starvation. Hazrat Muslih Mau'ud (Allah be pleased with him) would make special appeals to some of the more affluent members of the Jamā'at for a trust loan which would be refunded in due time. In response to his distressful calls, Allāh Ta'ala would show mercy, and some members would send generous donations, Al-Hamdu-Lillah!

Despite these strained and desperate circumstances, it was deemed necessary that a servant of the faith, Mufti Muhammad Sadiq, be deployed to the United States...

So, ... what was the purpose of this noble dervish being sent here?

In a handwritten note to Mufti Sadiq in 1919, Hazrat Khalifatul-Masih II (Allah be pleased with him) instructed him as follows: Reach America by devising yourself as a disciple of the Promised Messiah (peace be on him), You have been made a teacher for the whole world. It has two phases:

Firstly, we should call others toward God!

Secondly, we must transform Ahmadi to obey the doctrines of God ... and God has promised that we shall be successful! Though we may be weak, but Allah is great”!

Mufti Sadiq's mission was clear and straightforward: he would proceed to America; to plant the seed of Islam Ahmadiyyat; which would bloom with the dawn and ultimately, the sun would rise here. The Jamā'at at that time and this humble dervish would have resolute certainty of faith that this mission would be successful. This was the promise revealed by Allah to Hazrat Ahmad, the messiah of the Holy Prophet of Islam (peace and blessings of Allah be on him). By Allah the most high!

There are many aspects of Mufti Sadiq's service that we have highlighted with deep appreciation during our Jamā'ats' centennial year celebration. I do not aim to detail

them here.

Yet, let's be quite clear and remember that Mufti Sadiq was taught and trained by the Promised Messiah (peace be on him) personally! Mufti Sadiq worked as secretary of all English correspondence and English administrative matters directly with and for the Promised Messiah (peace be on him).

This presentation would be remiss without relating briefly, two very important, often obscure aspects, which cannot be ignored alongside this era of the dawn of Ahmadiyyat in America.

Firstly, what was the state of the nation of America, that is, the social backdrop when Mufti Sadiq arrived in the 1920s?

Secondly, what did Muslih Mau'ud (Allah be pleased with him) mean in his letter to Mufti Sadiq, by boldly stating: that the Ahmadiyya Muslim Jamā'at would be successful in the Americas in facilitating this divine promise?

More importantly, how would success manifest itself, given such challenging material resources of the Jamā'at at the time, what would success look like?

It is important to note that this was at the very beginning of the infamous era in American history known as; the roaring 20s.

Let us be very clear (pause)... the dawn of Islam in America was undeniably juxtaposed with this historically turbulent era of American history. My time here will permit only a few examples to convey a snapshot of the social background in America at that time.

Mufti Sadiq reached America in February 1920. This was just fifty-seven years after the official signing of the Emancipation Proclamation, in 1863. However, as Mufti Sadiq discovered, in order for America to continue its systemic and egregious

scheme of social and racial inequality, the "Jim Crow" laws were enacted. "Jim Crow" laws were local and state laws introduced in the southern United States in the late 19th and early 20th centuries, that enforced racial segregation in public and private spaces. The name "Jim Crow" is a pejorative term for an African American. Such laws remained in force until well into the 1960s. These formal and informal segregation policies were present in many other areas of the United States as well.

Following the collapse of Europe, at the end of World War I, in November 1918, there was a mass migration of Muslims to America. Many of them were summoned to America by the allure of the massive industrial manufacturing industry spearheaded by the automobile innovator, Henry Ford. Reliable sources report hundreds of Muslims of Middle Eastern descent were present in America from the collapse of World War I through the 1920s. In brief, in 1916, Henry Ford's factories had hundreds of Syrian employees, including many recently arrived Muslims. By 1916, 9,000 Arabic speakers were among the residents of Detroit alone.

While there were many Muslims in the United States from 1915 to the early 1920s, there is no documented history that any of these Muslim groups or affiliate organizations ever organized a concerted effort to spread the message of Islam in America. These Muslim immigrants came to America, understandably, to better their lives and to escape the ravages of World War I and the collapse of Europe and the Ottoman Empire.

Consequently, they did not come to America with the express intention or purpose of spreading the message of Islam. Arguably. With this brief historical background, in our time remaining, let us highlight and recall how the dawn of Ahmadiyyat began to manifest successes, given, such

meager material resources of the Jamā'at, at this time, and, within the context of the roaring 20s in America.

As I deliberated and reflected in preparation for this presentation, I found myself having to resist the feeling of being overwhelmingly inundated by the many extraordinary examples to choose from, with so little time allocated for such a vast topic... how to proceed?... (Dramatic pause) and there it was... so beautifully illuminated for me...

Mufti Sadiq recounted well after he returned from America that, during his detention by the US authorities, he prayed to Allah for three things for success in America, and Allah, the Almighty graciously fulfilled all of them.

Firstly, he prayed to be successful in the establishment of a Jamā'at of devoted people in the USA, who bow down before one God.

Secondly, he prayed for the publication of a magazine for the propagation of the true Islam, that is, Islam Ahmadiyyat.

Thirdly, the construction of a proper mosque where one God is worshiped!

I shall narrate a few significant events through the prism, the filter as it were, of his prayer. [and] how God Almighty answered these three aspects of Mufti Sadiq's heartfelt petition while blessing him with extraordinary accomplishments; as a direct result of each of these three earnest supplications offered by this selfless, humble, and most dedicated noble soul.

The first prayer is "The establishment of a Jamā'at of devoted people who would bow down before one God!"

In February 1920, news reached his holiness, Hazrat Muslih Mau'ud (Allah be pleased with him) that Mufti Sadiq had been detained by the US port authority officials. While the charges were baseless and

unsubstantiated, this unexpected detainment created both anxiety and a blessed opportunity.

The second Khalīfa of Ahmadiyyat (Allah be pleased with him) stated in a speech in Sialkot, Pakistan, that God gave him the following: he said: These are God's words: "Mufti Sadiq shall definitely enter the United States of America." These words revealed to the second Khalīfa of Islam Ahmadiyyat that could not be altered by the US immigration authority.

Therefore, through the lens of this first prayer, that Mufti Sadiq prayed during his detention, he remained focused on his mission! Preaching Islam Ahmadiyyat to all who would listen.

His appeal was upheld and he was permitted to enter the United States, notwithstanding the conversion of scores of new Ahmadi Muslims during his seven-week detainment.

Mufti Sadiq's compassionate, empathic, and thoughtful approach attracted the curiosity and the hearts and of the American public. He painstakingly recorded not only the names, addresses and other relevant data of these individuals who came to join the Jamā'at, but he also established direct personal attachments and genuine bonds of brotherhood with them through written correspondence. In short, he emulated the practice of Hazrat Promised Messiah (peace be on him) by attaching these new soaring American doves of Ahmadiyyat to himself! This endeared these early American converts to him. From 1920 to 1923, through Allah's grace and Mufti Sadiq's diligent efforts, the hearts of over 700 souls were converted to Islam in the US.

Within the short span of ten years of Mufti Sadiq's momentous inaugural efforts in the US, Americans of all races, creeds, social and economic backgrounds had joined the fold of Islam Ahmadiyyat, Al-Hamdu-Lillah

Mufti Sadiq modeled four excellent qualities to these brave, early pioneers, which he himself reflected as a direct result of being a devoted disciple of the Promised Messiah (peace be on him).

These early pioneers emulated the following four qualities in a consistent, extraordinary manner:

They heard, they obeyed, they sacrificed exceedingly.

And they remained steadfast as they passed forward these enduring moral and spiritual qualities, which reverberated well into the 20s, to the subsequent decades, and beyond. Mufti Sadiq's sincere prayer for devoted souls continued to be answered. Mufti Sāhib ultimately succeeded in establishing chapters in Detroit, New Orleans, Florida, South Carolina, Indiana, West Virginia, and New York. Al-Hamdu-Lillah!

The next segment of Mufti Sadiq's earnest supplication was: for the publication of a magazine for the propagation of true Islam...

In July 1921, the manifestation of the second prayer was gloriously answered with the establishment of the Moslim Sunrise. Mufti Sadiq utilized the pen brilliantly and most effectively to spread and teach the message of Islam Ahmadiyyat in the US and around the world! Once again solidifies the truth of the prophecy: "I shall cause thy message to reach the corners of the earth." Mufti Sadiq stated that he had prayed sincerely for such a publication intended solely to spread the message of Islam. The targeted circulation was to boldly reach out and directly invite established Middle Eastern Muslim communities, and the American citizenry at large to study, understand, and faithfully embrace the true teachings of Islam in America.

Why the name, "The Moslim Sunrise?... Mufti Sadiq stated that the name of the magazine was taken from the Promised Messiah's (peace be on

him) response to the question: "What does it mean that in the time of the Promised Messiah, the sun will rise in the west?" the answer to this is a natural phenomenon that the sun always rises from the east and sets in the west; this cannot be changed. This means that in the time of the coming of the Promised Messiah of the Holy Prophet (peace and blessings of Allah be on him) "People of the West will start accepting Islam as their faith."

From its blessed inception, the Moslem Sunrise was no ordinary, docile, unassuming, coffee table publication. There were so many misconceptions, misunderstandings, and myths about Islam in the 1920s. The Moslem Sunrise was utilized to educate, enlighten, and remove, misconceptions about Islam while; inviting its readers to view Ahmadiyyat with an open, unbiased attitude.

After Mufti Sadiq's historic tenure in the US, the missionary caravan continued to spread the pristine message of Islam Ahmadiyyat. Time only permits mention of a few of the noble souls who took over the task from Mufti Sadiq; nonetheless, their service will live forever as part of the dawn of Ahmadiyyat in America.

Hazrat Khalifatul-Masih II appointed Maulawi Muhammad Din, B.A. as the second Ahmadi Muslim missionary to America in the year 1923. He was among the first of thirteen fortunate who dedicated their lives to the call of the Promised Messiah in 1907. He brought a message from his holiness Khalifatul-Masih II for brotherhood. The message read: "Strive and excel in the works of faith. Strive hard to acquire the knowledge of faith. You should see Islam in its true and bright form. Make others see its illustrious face."

Maulawi Muhammad Din was a Missionary in the US from 1923-1926. During his tenure over 650 souls accepted Islam Ahmadiyyat Next, Dr. Muhammad Yusuf Khan served as an

honorary missionary, who took charge of the American mission on October 20, 1925, and worked diligently for two years from 1925-1927. Later on, on June 4th, 1932, he took charge of the Pittsburgh, PA mission where there were 500 active African American Ahmadi Muslims.

Sufi M.R. Bengalee, missionary In-charge USA, from 1928 to 1948. Sufi M.R. Bengalee arrived in Chicago on August 19, 1928 he tirelessly worked to establish chapters in Cincinnati, Pittsburgh, Washington, Steubenville, Youngstown, Cleveland, Homestead, Kansas City, and Baltimore, including several other Jamā'at s. On one occasion, Sufi M.R. Bengalee delivered a short lecture on March 31, 1930, on "What would Muhammad say to Chicago." Sufi M.R. Bengalee undertook a lecture tour in the east and the south. Many addresses were given at universities and churches. He also had the honor of reading the message of Hazrat Khalifatul-Masih II (Allah be pleased with him) for the world fellowship of faith. In addition, the name "Lajna Imā'illāh USA" officially came into being during his tenure, prior to this, sisters had been gathering under the name of Sewing Circles.

Chaudhry Muhammad Zafrulla Khan visited Chicago, Illinois from 29 August 1933 to 7 September 1933. He addressed three public meetings. He gave inspiring lectures on Islam in the world fellowship of faiths. He delivered two speeches in the Chicago mission. He inspected Ahmadiyya Mission Chicago and gave valuable suggestions. He also informed the center about the difficulties the mission is facing.

Dr. Khalil Ahmad Nasir (1946-1959) served as an assistant to Sufi M. R. Bengali until 1948 and then succeeded him as missionary In-charge. He established the first mosque in the nation's capital. Which was named the American Fazl Mosque by Muslih Mau'ūd and served as the

headquarters for the community until 1994. The first Ahmadiyya mosque in the nation's capital was procured at 2141 Leroy Place, Washington, D.C. in 1949. Khalifatul-Masih II (may Allah be pleased with him) named it the American Fazl Mosque. It served as the headquarters of the Ahmadiyya Muslim community USA from 1950 to 1994.

Dr. Nasir started the annual conventions, and initiated the elections of the national executives and the national auxiliaries, published new books, and launched the Ahmadiyya Gazette. He also participated in several international religious conferences. Jamā'at Ahmadiyya United States of America held a one-day annual convention on September 5th. 1948 at Dayton. Ahmadis from Chicago, Pittsburg, Indianapolis, Cleveland, Nagson Town, Dakin, Homestead, New York, and Kansas City participated enthusiastically. The second annual convention took place the following year in September of 1949 at Pittsburgh.

The third annual convention of the Ahmadiyya community USA was held on September 2-3, 1950. This was the first time that Khuddam-ul-Ahmadiyya and Lajna Imā'illāh auxiliaries held their separate meetings.

Mirza Munawar Ahmad son, of Mirza Shafi Ahmad, who arrived in the United States of America at the end of

August 1946, was posted as a missionary in Pittsburgh PA. He was very popular in the region mainly due to his ease of simplicity, love, and affection which induced a resoundingly positive stir among the Ahmadis of Pittsburgh. Due to his efforts, this region was declared as one of the top-performing chapters in the USA Jamā'at. He later contracted a tumor and was operated in a local hospital, but did not survive. He died in the service of Islam and therefore Mirza Munawar Ahmad became the first martyr of Islam Ahmadiyyat in America. He would do any work assigned to him with honesty and due diligence. Khalifatul-Masih II mentioned his qualities in his Friday sermon of September 24, 1948.

I call your attention to Mufti Muhammad Sadiq's third prayer. He supplicated for "the construction of a mosque where one God is worshiped."

From the early 20s well into the mid-1940s, there were active prayer halls, local lodge halls, and community hubs flourishing as prayer centers all over the United States under the banner of the Ahmadiyya movement in Islam. However, Mufti Sadiq's prayer and heartfelt plea to Allah was to bless him with the capacity to get a mosque constructed. Within a relatively short period of time, we are now witnessing the divine message being propagated not only on the ground through literature but from the sky via satellite with Muslim

Television Ahmadiyya (MTA). With limited resources, a small and poor community has been able to harness contemporary cutting-edge technology to spread the message of the Promised Messiah's revelation, "I shall cause thy message to reach the corners of the earth" is being witnessed with new glory and fulfillment, Al-Hamdu-Lillah

Today the Ahmadiyya Muslim community has dawned and established itself in more than 200 countries and everywhere we go, we spread the message of "Love for all, hatred for none."

My dear brothers, I stand before you today, as a testament to the progress of Ahmadiyyat in America. As I have mentioned earlier, the first annual convention of the Ahmadiyya community was held in Dayton Ohio in 1948. It was here, that my father, Mark David Taylor, a 17-year-old boy was invited as a guest. He was so taken by the loving and encompassing message of Islam and the brotherhood of the community, that only, one year later, in September of 1949, he traveled to Pittsburgh to attend the second US Jalsa. It was then that he accepted the message of Islam and the Promised Messiah's (peace be on him) claim. He took Bai'at without his parents and embraced the name: Habeeb Muhammad Shafeek Sr. Al-Hamdu-Lillah! Al-Hamdu-Lillah! Al-Hamdu-Lillāhi Rubb ul-'Ālimin!

Navigating Islamic Teachings in the Debate Over Euthanasia

Luqman Ahmed, Ahmadiyya Missionary Ottawa

Euthanasia refers to the deliberate act of hastening an individual's death to relieve them from incurable pain or poor quality of life. Notably, in recent years, euthanasia has gained increasing acceptance and adoption in a number of Western countries.

The religion of Islam

unequivocally conveys its stance regarding euthanasia. It prohibits the termination of any person's life, even under the pretense of mercy or pain alleviation. This is explained in the Holy Qur'an, where Allah declares: "Kill not yourselves. Surely, Allah is Merciful to you." [4:30] Additionally, the Qur'an emphasizes the sanctity of

life by asserting: "Do not take life, which Allah made sacred, other than in the course of justice." [17:34]

The Holy Prophet Muhammad (may peace and blessings of Allah be on him) once stated: "Amongst the nations before you, there was a man who got a wound, and growing impatient (with its pain), he took a

knife and cut his hand with it and the blood did not stop till he died. Allah said, "My Slave hurried to bring death upon himself, so I have forbidden him (to enter) Paradise." (Sahih Bukhari, Book of Prophets)

In contrast, Islam imparts the virtue of patience when confronted with affliction or illness. Allah says: "And We will try you with something of fear and hunger, and loss of wealth and lives, and fruits, but give glad tidings to the patient." [2:155] The Holy Prophet (may peace and blessings of Allah be on him) further instilled the value of patience among his followers, affirming that enduring pain and hardship leads to divine rewards. He once stated: "No calamity befalls a Muslim, but that Allah expiates some of his sins because of it, even though it were the prick he receives from a thorn." (Sahih Bukhari – Book of Patients)

Hence, we find ourselves at a crossroads. On one side, there are advocates of euthanasia who aim to alleviate individuals' pain and suffering by facilitating a peaceful end to their lives. Conversely, the teachings of Islam and other faiths underscore the holiness of human life, asserting that no entity should possess the authority to terminate another human life, even under the guise of compassion.

This dichotomy raises an interesting question: Why is it preferable to embrace patience and withstand profound agony and hardship, as opposed to resorting to euthanasia?

Pondering over the concept of euthanasia, it becomes clear that its drawbacks outweigh the benefits. As a society, our focus should be on finding alternative ways to alleviate pain, offer comfort, and reduce suffering for patients, rather than choosing to end their lives.

Hopelessness:

A key principle of an advancing society is rooted in hope and the ability to navigate challenges. This vital attitude is ingrained even in our roles as parents, as we impart to our children the importance of perseverance and the refusal to surrender when confronted with adversity. We encourage them to persist and strive until they uncover solutions. This rigid determination to conquer any obstacle, no matter how formidable, is a pivotal driver of progress.

As I see it, the rise of euthanasia within our societal fabric promotes a sense of despondency. It conveys a message of embracing one's circumstances instead of actively pursuing avenues for enhancement. Our society already grapples with the issue of suicides, often driven by a perceived absence of hope or avenues for betterment. Embracing such attitudes is likely to worsen these issues further.

Parental Relationship:

Secondly, the profound bond between parents and their children is a universal sentiment of human beings. As parents age, their children dedicate themselves to ensuring their parents' well-being and comfort. This mutual care and devotion are highly esteemed values within our society. It has long been established as a societal standard that parents nurture their children with care and children selflessly care for their aging parents.

In my perspective, the normalization of euthanasia erodes this cherished norm of responsibility towards elderly parents, introducing an entirely different approach to providing solace. As the acceptance of euthanasia expands, it is concerning, even unconsciously, parents might increasingly perceive themselves as

burdens on their children, thus altering the dynamics of this wonderful bond.

Sanctity of Human Life:

Thirdly, euthanasia stands as a stark departure from the core principle that underscores the sacredness and sanctity of every human life. This principle, deeply rooted in ethical, religious, and societal foundations, asserts the inherent worth of each human existence. When we condone the act of one human being ending the life of another, even in the name of mercy, we risk diluting the sanctity that has long been revered. It introduces the notion that the worth of life can be conditional upon situational assessments.

Thus, the acceptance of euthanasia undermines the intrinsic belief that all lives are inherently valuable and deserving of protection. This erosion has the potential to dampen our ability to advocate for the welfare of fellow humans, to extend compassion and assistance to the ailing, and to uphold the sanctity of life in all its forms.

Hence, we should seek alternative avenues rather than intentionally terminating lives as a means to alleviate suffering. While the well-intentioned motives of proponents advocating for compassionate euthanasia can be acknowledged, this trajectory will steer our society toward a potentially harmful course in the years and decades ahead.

The Holy Prophet Muhammad (may peace and blessings of Allah be on him) once stated: "Let none of you wish for death on account of an affliction that befalls him. If he has no alternative, let him pray, O Allah! Give my life so long as the life is good for me and take away my life if death is better for me." [Sahih Bukhari – Book of Patients]

How do I embrace Ahmadiyyat, the true Islam?

Prof. Ghulam-Hussain Qamar Baloch, Ashburn, VA



I come from a modest Bozdar Baloch family of Khipro, district Sanghar. I was born in the Village of Muhammad Ali Bozdar on September 24, 1948. After graduating Matric from Government High School in 1965, I worked as Science Teacher in a Khipro school. I was selected to do a Bachelor of Education training in industrial technologies from Government Technical Teachers Training College, Lyallpur (now Faisalabad) in 1966. During the training, our Instructor, Late Inam Elahi Sharan took me and my colleague teacher trainee, Mr. Muhammad Azeem to lunch at his residence in Chiniot. At lunch, he told us that he wanted to show us "Hoors" and Behishtī Maqbarah in Rabwah. During the tour, he pointed out to women wearing black burqa, calling them Hoors! We were totally surprised. Then, he took us to the Behishtī Maqbarah. Our minds got agitated by the briefing given to us.

Anyway, we picked up the Ahmadiyya literature and returned to Lyallpur.

The visit to Rabwah and the totally unrealistic attitude of our trainer jolted me. That was a turning point in my life. I started correspondence with Hazrat Hafiz Mirza Nasir Ahmad, Khalifatul-Masih III (Allah shower His mercy on him) which resulted in my acceptance of Ahmadiyyat. I joined the Ahmadiyya Movement in Islam at the hands of Hazrat Khalifatul-Masih III in 1966 followed by joining the system of Waṣiyat in 1967.

On the completion of my training in 1969, I returned to Khipro to resume my duty. When I disclosed to colleagues and friends that I have embraced Ahmadiyyat, they all became arch-foes declaring me "Kafir." Maulawi of Jami'a Mosque, Khipro; even disallowed my Father late Hakeem Muhammad Waris Bozdar to offer his prayers at the mosque. The so-called Maulawi termed him the father of Kafir son. I left that job and joined the Ordnance Corps of the Pakistan Army. Later, I obtained a Master's degree in July 1971. We were captured by India in 1971. Bangladesh came into being. The prayers of my mother late Pathani Begum brought me back home. My all comrades became Prisoner of War in the Indo-Pak War of 1971.

Khalifatul-Masih III (may Allah shower His mercy on him) instructed for my Nikah

Mrs. Mahmooda Khalil, the spouse of the late Muhammad Ibrahim Khalil, the Ahmadiyya missionary, proposed Rishta of Ms. Amtul Hamid, youngest sister-in-law of Master, Late Muhammad Ibrahim Jamuni for me. Hazrat Khalifatul-Masih III instructed Maulana 'Abul 'Ata Jallandhari to administer my Nikah with Amtul Hamid Saba on 23 March 1973.

Past and Present Activities

On qualifying for the CSS Examination in 1973, I joined as a Probationary Officer at the Civil Service Academy, Lahore in 1975. I worked as Senior CSS Officer of Information Group in various capacities with the Ministry of Information & Broadcasting from 1975 to 1999.

I migrated under US-DV-99 Program to the US on 09/08/1999 saving my family and myself from unending discrimination in Pakistan. Now, I actively participate in Jamā'at general and auxiliary meetings. I taught Urdu classes to students at Tahir Academy.

Invitation to Writers for the Ahmadiyya Gazette, USA

We are thankful to all those who sent 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, any article that can be of general interest to a large number of audiences. (Editor, the Ahmadiyya Gazette, USA)

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Honoring the Qur'ān

An essential teaching for you is that you should not abandon the Holy Quran like a thing forsaken, for therein lies your life. Those who honor the Quran will be honored in heaven. Those who give precedence to the Quran over every Hadith and every other saying will be given precedence in heaven. Today, there is no book on the face of the earth for mankind except for the Quran. The sons of Adam have no Messenger and Intercessor but Muhammad, the Chosen One, peace and blessings of Allah be upon him. Endeavor, therefore, to cultivate true love for this Prophet of glory and majesty, and do not give precedence to anyone over him, so that in heaven you may be counted as those who have attained salvation.

(Noah's Ark (Kashtī-i-Nūh) Edition 2018, by Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi, pp. 22-23, Islam International Publications, UK