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Online

Muslih Mau'ūd Edition

United States of America

Dr. Arthur H. Compton, Nobel Laureate met Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifatul-Masih II and Muslih Mau'ūd on 24 December 1949 at Ta'limul-Islam College Lahore

Books by Ḥaḍrat Khalīfat-ul-Masīḥ V

may Allah be his helper



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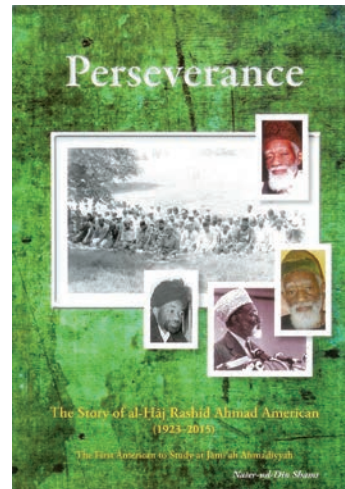
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Having no place to stay, I would routinely show up



at the Mosque for the daily Fajr prayers at 4:30 am. Quite frequently, my knocking on the door would earn me the blessings of waking up the others for prayers, and on the occasions that no one answered the door, I would

offer my prayers on the Mosque porch alone.

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Acronyms for salutations used in this publication

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

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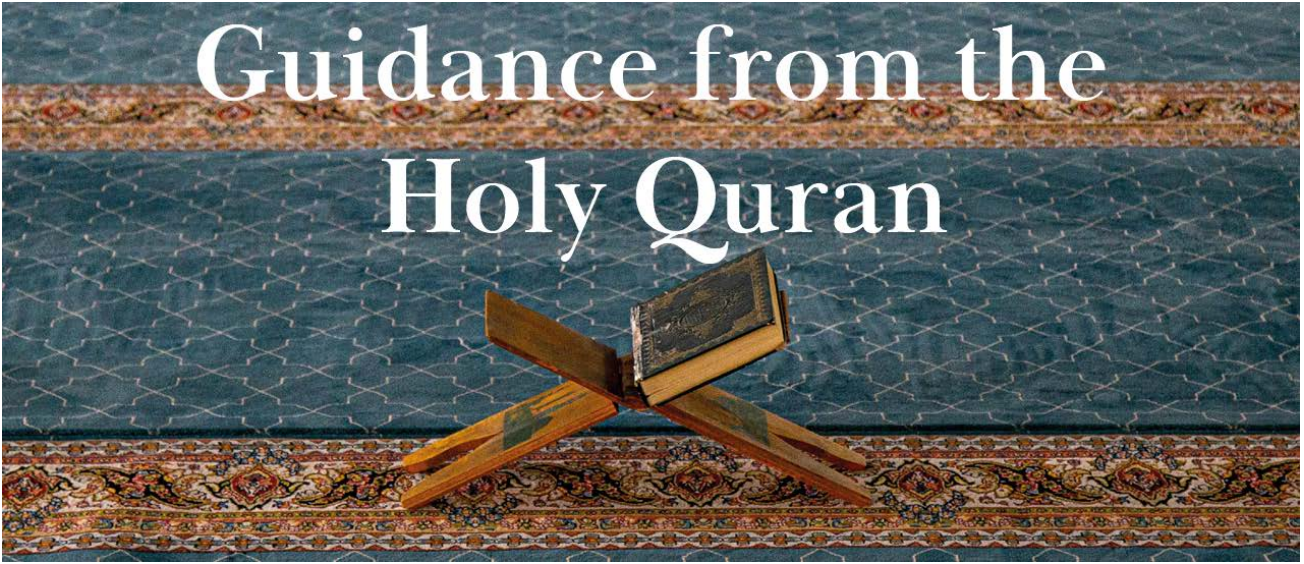
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**Verse numbers in the references from the Holy Qur'ān count
Tasmiya at the beginning of a chapter as the first verse.**

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Guidance from the Holy Quran



Follow a Path for Seeking Knowledge

الَّذِي عَلَّمَ بِالْقَلَمِ ۖ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ۝

Translation: Who taught man by the pen? Taught man what he knew not. (96[Al-`Alaq]: 5-6)

Commentary: This verse also embodies a prophecy that the “pen” would play a great part in committing the Quran to writing and in preserving and protecting it from being lost or interfered with. It further refers to the great contribution that “the pen” was to make towards the propagation and dissemination of spiritual sciences and the divine secrets revealed by the Quran and of the physical sciences to which the study of the Quran imparted a great stimulus. It is really very significant that frequent mention should have been made of “pen” in a Book which was revealed among a people who had no respect for and made rare use of it, and which was revealed to a person who himself did not know how to read and write.

Not even one-hundredth part of what the Quran has taught about Divine Unity, Revelation, Angels, life after death, Ethics, and other kindred subjects is to be found in any other revealed Scripture.

(English translation of the Holy Qur‘ān by Hazrat Maulawi Sher Ali), [The Holy Qur‘ān with English Translation and Commentary (a.k.a. Five-Volume Commentary), Commentary on (96[Al-`Alaq]: 5-6)]

Basic Tajweed Rules for Recitation of the Holy Qur'an

Tajweed is the science and art of reciting the Quran with proper pronunciation, intonation, and rhythm. There are a set of rules and guidelines that govern the correct way of reciting the Quran. It ensures that each letter, and word is pronounced accurately, maintaining the integrity and beauty of the Quranic text.

Heavy And Light Letters: In Tajweed, there are two categories of letters known as “heavy” (Tafkheem) and “light” (Tarqeeq). There are 7 letters out of 29 in Arabic which should be always pronounced with a heavy and light sound. Two letters (ج-ح) are conditionally heavy letters. The rest of 20 letters are pronounced with light sounds.

ظ	ق	ط	غ	ض	ص	خ
ظَلَمْتُ	قَبْلِكَ	طَعَامٍ	غَيْرَ	أَفَاصُ	تَصْرِيفٍ	خَوْفٍ

These are arranged in a group form.

خُصَّ ضَغْطُ قِظْ

(Quadratullah Ayaz, Milwaukee)

Guidance from the Holy Prophet (peace and blessings of Allah be upon him)

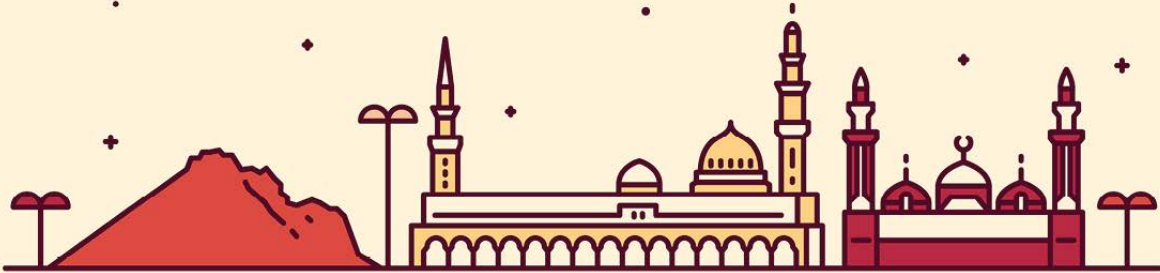
Follow a Path for Seeking Knowledge



وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ سُئِلَ عَنْ عِلْمٍ
عَلِمَهُ ثُمَّ كَتَمَهُ أَجَمَ يَوْمَ الْقِيَامَةِ بِلِجَامٍ مِنْ نَارٍ

Abu Hurairah (may Allah be pleased with him) relates that the Holy Prophet (peace and blessings of Allah be upon him) said: He who is asked about knowledge and conceals it will be buried on the Day of Judgment with a bridle of fire. (Abi Dāwud and At-Tirmidhī) Gardens of the Righteous (Translation of Riyad as-Salihin by Muhammad Zafrulla Khan), Hadith No. 1395, p. 233, translation by Muhammad Zafrulla Khan]

Guidance from the Promised Messiah (may peace be upon him)



Members of My Sect Shall Excel in Knowledge



The Promised Messiah foretells about his Ahmadiyya sect:

“The members of my sect shall so excel in knowledge and insight that they will confound everyone with the light of their truth, and by dint of their arguments... So, O ye who listen! Remember these things and keep these prophecies safe in your boxes, for they are the words of God that will one day come to pass.” (Divine Manifestation (Tajalliyāt-e-Ilāhiyyah), by Hazrat Mirza Ghulam Ahmad of Qadian, The Promised Messiah and Mahdi, pp. 24-25, Islam International Publications Limited, UK)



“He will be filled with Secular and Spiritual Knowledge” - God’s Hand in Fulfilling the Prophecy of the Promised Son

From Friday Sermon of Hazrat Khalifatul-Masih V, may Allah be his Helper

On the 20th of February, we commemorate the prophecy of Muslih Mau‘ūd, foretelling the Promised Messiah (may peace be on him) about the birth of a son, in response to those who said that Islam did not present any signs. Thus, the Promised Messiah (may peace be on him) announced that one of the great signs that would manifest through him would be the birth of a son who would live a long life and render great services to the faith.

The Early Life of Hazrat Muslih Mau‘ūd

Hazrat Khalifatul-Masih V (may Allah be His Helper) said that he would highlight aspects from the early life of Hazrat Muslih Mau‘ūd (may Allah be pleased with him), his health, and how Allah the Almighty treated him.

Hazrat Khalifatul-Masih V (may Allah be His Helper) said that one of the prophecies regarding the Promised Son was that he would live a long life. However, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad (may Allah be pleased with him) described that in his childhood, his health was quite poor, to the point that at times it seemed as if he was wavering between life and death. It was thought that a child with such health could not live a long life. Furthermore, he also had an ailment of the eyes, to the extent that he was practically unable to see out of one eye. He was also diagnosed with various other ailments and illnesses. He struggled with his studies, and his teachers would complain to his father, the Promised Messiah (may peace be on him) about his poor performance.

Hazrat Khalifatul-Masih V (may Allah be His Helper) said that in light of this, who could have thought

that a child with such poor health would live a long life, as had been prophesied? Furthermore, another one of the prophecies was that he would be filled with secular and spiritual knowledge, yet he was not performing very well in basic studies. However, Hazrat Muslih Mau‘ūd (may Allah be pleased with him) states that this promise of being filled with secular and spiritual knowledge was made by God; thus, despite his performance in school, he would go on to pen such magnificent literary works which remain unmatched. Thus, he was certainly taught by God himself.

Knowledge granted directly from God Almighty

Hazrat Khalifatul-Masih V (may Allah be His Helper) said that Hazrat Mirza Bashir-ud-Din Mahmud Ahmad (may Allah be pleased with him) presented an example of how God Himself bestowed knowledge upon him. Once, when he was young, he had a dream in which he heard the ringing of a loud bell. He then saw a frame forming, and within the frame, there was a picture. The picture began moving, and then the image came out of the frame in the form of a person, who said that he was an angel of God. He said that he had been sent to teach him the meanings of Surah al-Fātiḥa, the opening chapter of the Holy Qur’an. Thus, he began teaching up until the verse ‘thee alone do we implore for help.’ The angel then said that up until then, all the exegetes had only written their commentaries up until that verse. Then he proceeded to teach Hazrat Muslih Mau‘ūd (may Allah be pleased with him) the commentary of the entire chapter. This was to signify that Hazrat Muslih Mau‘ūd (may Allah be pleased with him) was bestowed with true

knowledge of the Holy Qur'an. Thus, Hazrat Muslih Mau'ud (may Allah be pleased with him) made an open challenge to the world that no one could challenge his knowledge of the Holy Qur'an. This bore true, as no one was able to accept this challenge.

Inspiration of a new meaning in Surah al-Fātiḥa

Hazrat Khalifatul-Masih V (may Allah be His Helper) said that once, while Hazrat Muslih Mau'ud (may Allah be pleased with him) was young, he was invited to deliver a speech after his football team won their match. He had not prepared at all and thought back to the dream he had seen of the picture frame. He prayed to God to bestow within him such points regarding Surah al-Fātiḥa as had never been explained before by any commentator. As a result, God inspired him with knowledge regarding the verse "not of those who have incurred Thy displeasure, nor of those who have gone astray." He explained that every Muslim should pray not to be among such people, elucidating that "those who have incurred displeasure" refer to the Jewish people and "those who have gone astray" refer to Christians. Thus, we must pray to be saved from making the same mistakes as them. For example, those who reject the Promised Messiah (may peace be on him) would be making the same mistake as the Jewish people of the past, and then at the time of the Messiah, there would be an uprising of Christianity, which would draw people away from the true faith due to their lack of understanding. Interestingly, the opening chapter of the Holy Qur'an was revealed in Makkah at a time when neither the Jews nor the Christians were particularly against Islam. It was the idolaters of the time who were most opposed to Islam. Thus, by not mentioning them, God showed that idolatry would be defeated and never present any true danger.

Hazrat Khalifatul-Masih V (may Allah be His Helper) said that after his speech and presenting these points, various learned and scholarly people came to him and expressed their amazement at the level of knowledge he presented. Hazrat Muslih Mau'ud (may Allah be pleased with him) said that no matter the scholar, they would never be able to present a point which he could not refute or explain in light of the Holy Qur'an.

Realization in his early life about the Existence of God

Hazrat Khalifatul-Masih V (may Allah be His Helper) said that in 1900, when Hazrat Muslih Mau'ud (may Allah be pleased with him) was 11 years old, he began wondering whether there was a God and why he believed in Him. He said that even at that age, he

pondered a great deal, and eventually came to the certainty that God truly exists. He was overjoyed at this realization and prayed never to doubt God's existence. It was at that same age, that Hazrat Muslih Mau'ud (may Allah be pleased with him) wore a cloak of the Promised Messiah (may peace be on him) and prayed profusely. Later, when pondering over the truth of Ahmadiyyat, he thought that if God exists, then the Holy Prophet (may peace and blessings of Allah be on him) is true. If the Holy Prophet (may peace and blessings of Allah be on him) is true, then so too is the Promised Messiah (may peace be on him), Thus, if the Promised Messiah (may peace be on him) is true, then Ahmadiyyat must be true as well. One night, he was looking at the stars and thought what is there beyond the stars? He realized that there would be more stars. He kept asking what would be beyond that, then coming to the same realization. He then concluded that if something like stars can seem to be continuous, then surely God is Limitless. Thus, this was yet another example of how this child who did not complete a formal education, was filled with such intricate thoughts and realizations, as a result of the knowledge bestowed upon him by God Himself.

Hazrat Maulawi Hakim Nur-ud-Din plays a vital role in the education of Hazrat Muslih Mau'ud

Hazrat Khalifatul-Masih V (may Allah be His Helper) said that the First Caliph (may Allah be pleased with him) played a pivotal role in the education of Hazrat Muslih Mau'ud (may Allah be pleased with him). He knew that his eyesight was weak and could not read for long, thus he would ask Hazrat Muslih Mau'ud (may Allah be pleased with him) to sit beside him and read aloud to him.

Attaining profound knowledge despite eye ailments

Hazrat Khalifatul-Masih V (may Allah be His Helper) said that once, Hazrat Muslih Mau'ud (may Allah be pleased with him) was experiencing a bout of an ailment of the eyes whereby he could not even open his eyes. Seeing this state, the Promised Messiah (may peace be on him) fasted for a few days, and as he opened the last fast, Hazrat Muslih Mau'ud (may Allah be pleased with him) opened his eyes and said that he could see again.

Hazrat Khalifatul-Masih V (may Allah be His Helper) said that nevertheless, Hazrat Muslih Mau'ud (may Allah be pleased with him) vision from one eye was extremely weak. He described that he could see the path which he was walking on, but could not recognize

people's faces. Furthermore, he could not read from that eye. Despite this, he was able to reach profound levels of knowledge.

Complaints about his handwriting

Hazrat Khalifatul-Masih V (may Allah be His Helper) said that once, someone complained to the Promised Messiah (may peace be on him) that Hazrat Muslih Mau'ud (may Allah be pleased with him) handwriting was extremely poor and that he was not paying enough attention to his son's education. The Promised Messiah (may peace be on him) summoned Hazrat Hakim Maulawi Nur-ud-Din (may Allah be pleased with him) and told him about the complaint. The Promised Messiah (may peace be on him) then tested Hazrat Muslih Mau'ud (may Allah be pleased with him), by giving him something to write. Hazrat Muslih Mau'ud (may Allah be pleased with him) tried writing as carefully as he could. When the Promised Messiah (may peace be on him) looked at what he wrote, he said that he had initially been very worried by the complaint presented to him, but Hazrat Muslih Mau'ud's (may Allah be pleased with him) writing was very similar to his own!

Hazrat Khalifatul-Masih V (may Allah be His Helper) said that Hazrat Hakim Maulawi Nur-ud-Din (may Allah be pleased with him) would read aloud to Hazrat Muslih Mau'ud (may Allah be pleased with him). He taught him the Holy Qur'an and its translation in three months and its commentary in two months, and then taught him all of Sahih al-Bukhari in the span of two to three months. He also began learning medicine from him as well along with various other types of knowledge.

A living sign of the truthfulness of Islam

Hazrat Khalifatul-Masih V (may Allah be His Helper) said that the writings of Hazrat Muslih Mau'ud (may Allah be pleased with him) which span thousands upon thousands of pages are a valuable treasure that we must take full advantage of.

Hazrat Khalifatul-Masih V (may Allah be His Helper) said that Hazrat Mirza Bashir-ud-Din Mahmud Ahmad (may Allah be pleased with him) went on to declare that he was the fulfillment of the prophecy of Muslih Mau'ud given to the Promised Messiah (may peace be on him), thus proving to be a living sign for the religion of Islam and its truthfulness. The words of this prophecy will continue to bear true until the mission of the Promised Messiah (may peace be on him).

Truly benefitting from the prophecy of the Promised Son

Hazrat Khalifatul-Masih V (may Allah be His Helper) said that commemorating this prophecy will only be of benefit when we realize that we must spread the true message of the Holy Prophet (may peace and blessings of Allah be on him) throughout the world, and bring the world under his banner. Today, there is none other than the followers of the Promised Messiah (may peace be on him) through whom the flag of Islam can be hoisted and the message of Islam be spread throughout the world.

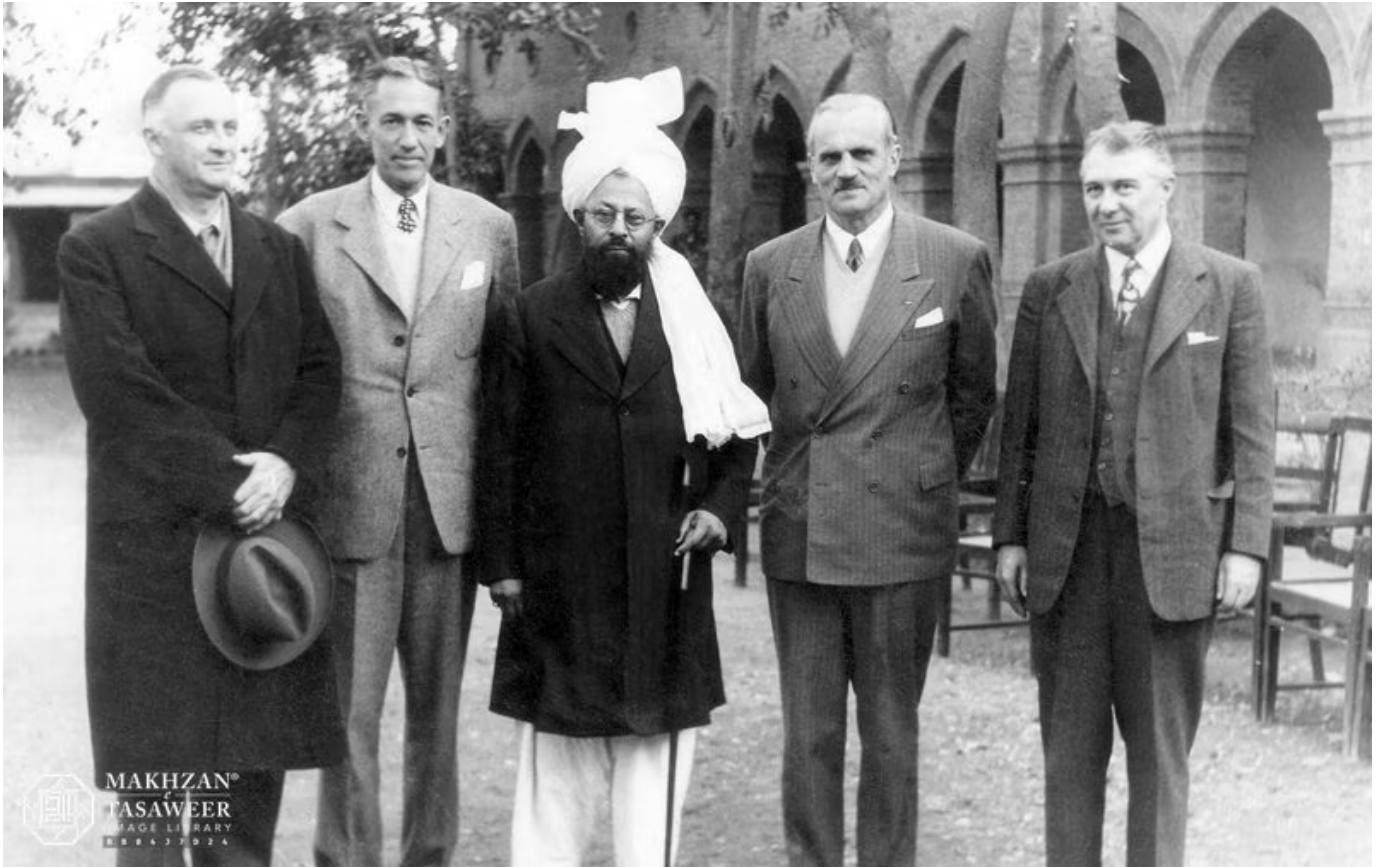
(Friday Sermon (18 Feb 2022) delivered at Mubarak Mosque, Islamabad, Tilford, UK, Summary prepared by The Review of Religions)

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 the 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)

Coming from every distant track— Nobel laureate Dr. Arthur H. Compton meets Hazrat Muslih Mau'ūd



American educationist Dr. Arthur H. Compton (second from right) with Hazrat Muslih Mau'ūd (may Allah be pleased with him), 24 December 1949 at Ta'limul-Islam College Lahore

On 24 December 1949, a tea party was held at the Ta'lim-ul-Islam College Lahore, in honor of a delegation of some American educationists, led by the noble laureate Dr. Arthur H Compton, the then Chancellor of Washington University. Hazrat Muslih Mau'ūd, Mirza Bashir-ud-Din Mahmud Ahmad (may Allah be pleased with him), also graced this event with his presence. This event was organized by the Fazl-e-Umar Research Institute and Ta'lim-ul-Islam College, Lahore. (Al-Fazl, 31 December 1949, p. 7)

The Civil and Military Gazette published a group photo of this event and reported under the heading "US Educationists Entertained":

"A Tea Party in honor of Dr.

Arthur H. Compton, (second from right) Chancellor of Washington University, and his delegation of leading U.S. educationists, was given at the Ta'lim-ul-Islam College, Lahore, on Saturday last. In the center is [Hazrat] Khalifa Bashir-ud-Din Mahmud (may Allah be pleased with him)." (The Civil and Military Gazette, 28 December 1949, p. 5)

The Civil and Military Gazette, 28 December 1949

Various local dignitaries were also present, including educationists of West Punjab, University professors, principals and teachers of the local colleges, members of the American Consulate, and editors of various periodicals. Hazrat Mirza

Bashir Ahmad (may Allah be pleased with him), Hazrat Sahibzada Mirza Nasir Ahmad (may Allah shower His mercy on him), Hazrat Maulawi Abdur Rahim Dard Ahmad (may Allah be pleased with him), Sufi Mutiur Rahman Bengali, Sheikh Mubarak Ahmad, and Sheikh Bashir Ahmad also attended the event. (Al-Fazl, 31 December 1949, p. 7)

Dr. Arthur Holly Compton

Dr. Arthur Holly Compton (1892-1962) was an American physicist who won the Nobel Prize in Physics in 1927 for his 1923 discovery of the Compton Effect, which demonstrated the particle nature of electromagnetic radiation.

Speech by Mr. Charles Spurgeon Johnson

During this event, various speeches were delivered. Mr. Charles Spurgeon Johnson (1893-1956) also delivered a speech. He was an American sociologist and college administrator who advocated for racial equality and the advancement of civil rights for African Americans and all ethnic minorities. He served as the first African-American president of Fisk University.

During his speech, he proudly mentioned that African Americans are gradually integrating with white Americans. He expressed his hope that this fact would help the African-Americans become “non-African,” which would eventually eradicate the problem of racial hate and discrimination will get solved. (Ibid., 1 January 1950, p. 6)



Charles Spurgeon Johnson | Britannica

Hazrat Muslih Mau'ūd's speech and response to Mr. Johnson's speech

Hazrat Muslih Mau'ūd (may Allah be pleased with him) delivered a speech in English. While addressing Mr. Johnson, Hazrat Khalifatul-Masih II (may Allah be pleased with him) said that he was surprised upon listening to his

ideology, and said that given the Muslims, the African nations are themselves very respectable and honorable. It is not a matter of pride for them to gradually render themselves obsolete by considering themselves inferior to the Western nations. The African people can retain their respect and greatness — which they have attained through Islam — without harming their identity.

Hazrat Khalifatul-Masih II (may Allah be pleased with him) continued by saying that Islam is the religion that emphasized equality among mankind. The Holy Prophet (may peace and blessings of Allah be on him) has not only taught about equality but shown an example by acting upon it in true essence. Hence, we see that in the early era, some people from the African nations also accepted Islam, one among them was Hazrat Bilal (may Allah be pleased with him) as well. He offered great sacrifices for the cause of Islam and endured such hardships from the opponents, which makes one astonished upon learning about them. His exemplary sacrifices always became a cause of envy for the other Companionsra. The Holy Prophet (may peace and blessings of Allah be on him) had a great love for him and cared for him a lot.

After this, Hazrat Khalifatul-Masih II (may Allah be pleased with him) narrated various incidents depicting Hazrat Bilal's (may Allah be pleased with him) great sacrifices and the love and compassion which was shown for him by the Holy Prophet Muhammad (may peace and blessings of Allah be on him). Hazrat Khalifatul-Masih II (may Allah be pleased with him) stated that the same Hazrat Bilal (may Allah be pleased with him) who was once an African slave, became a recipient of great respect and honor after joining Islam, and his greatness was acknowledged by not only the Companionsra but all the coming

generations as well.

Hazrat Khalifatul-Masih II (may Allah be pleased with him) said that it was a result of the criterion of equality and greatness established by Islam that the African origin of Hazrat Bilal (may Allah be pleased with him) could not cause any hurdle in his religious and worldly progress. Rather, through him, the honor and dignity of the African nations increased in the eyes of the Muslims more than ever before.

Hazrat Khalifatul-Masih II (may Allah be pleased with him) continued by saying that according to the Divine Decree, the first migration of the Muslims was also to a country which was a country of Africans due to being located in Africa, and was known as Habsha (Abyssinia). The king of that country treated Muslims justly, and the Muslims continued to live there in peace for 10 years. In response, the Muslims also treated them with kindness in the future and retained good relations. During the times of conquests by the Muslims, when a great part of Northern Africa and Europe came under their empire, they did not look upon the small government of Habsha with any bad intentions. However, how did the major Christian nations treat the Habsha which was a Christian country? Italy, which is itself a Christian country, invaded Habsha and occupied it after carrying out huge oppression.

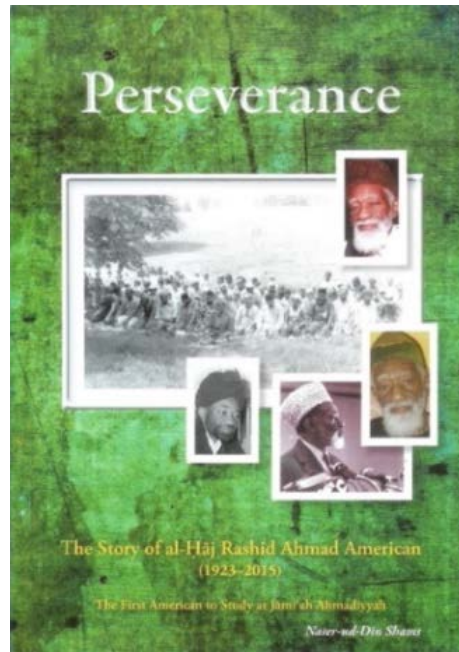
Hazrat Khalifatul-Masih II (may Allah be pleased with him) further said that in this era as well, when Allah the Almighty has created means for the propagation of Islam through Ahmadiyya Jamā'at by raising the Promised Messiah (peace be on him). We witness today that Ahmadiyya Jamā'at has the opportunity to spread the message of Islam to Africans. Our multiple Tablighi missions are established in America as well — the homeland of our respected guest, Dr. Johnson. Through these missions, many

African Americans have accepted Islam. Moreover, a youngster from among them, whose Islamic name is Rasheed Ahmad, has devoted his life to the service of Islam. He is currently in Pakistan to attain a religious education and resides in Rabwah, the current headquarters of Ahmadiyya Jamā'at.

Hazrat Khalifatul-Masih II (may Allah be pleased with him) then spoke about the propagation of Islam in Africa through the Ahmadi missionaries and said that we are inviting them towards Islam and informing them about the Islamic

teachings of equality. In addition to quenching their spiritual thirst, we are making utmost efforts for their worldly progress and betterment as well. Thus, many of our schools are established there, and now, arrangements are being made to establish a college there. All of these efforts made by us may seem very insignificant to the world, however, whatever we are doing for the betterment of the Africans according to our capacity, is very important from the aspect that we are helping them by making sacrifices and compromising our needs. No doubt, America is spending on them,

however, as if only one Dollar from the tens of millions of Dollars. In comparison, we are sharing with them our ordinary incomes. Why should we not make sacrifices for them, while they had rendered great services for our Master, the Holy Prophet Muhammad (may peace and blessings of Allah be on him)? We can never forget them, and will never leave any stone unturned in serving them and making them aware of the Islamic teaching of equity. (Al-Fazl, 1 January 1950, p. 6, Ata-ul-Haye Nasir, Al Hakam, 15 December 2023)



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Summary of Friday Sermons of Hazrat Khalīfatul-Masīh V May Allah Support him with His mighty help

5 January 2024

Hazrat Khalīfatul-Masīh V (may Allah be His helper) said that today people are inclined towards attaining worldly wealth and have forgotten their faith. They try to increase their worldly businesses and comforts. In such circumstances, it is through sacrifices that one can attain the nearness of God, for that is the best business, as God Almighty stated in the verses above.

Hazrat Khalīfatul-Masīh said that there are people in Africa or Pakistan who sacrifice whatever they have, who make financial sacrifices instead of using that money to buy food or even medicine for themselves or their children. In return, Allah the Almighty does not leave their sacrifice without bestowing profound blessings upon them, thereby increasing their faith. Hence, not even those of weaker faith should ever think that Allah

12 January 2024

Hazrat Khalīfatul-Masīh V (may Allah be His helper) continued to describe events that happened before the Battle of Uhud.

Hazrat Khalīfatul-Masīh V said that it is also recorded that the Holy Prophet (may peace and blessings of Allah be on him) took an oath from eight companions in which they pledged to lay down their lives. These included Hazrat Abu Bakr (may Allah be pleased with him), Hazrat ‘Umar (may Allah be pleased with him), Hazrat Ali (may Allah be pleased with him), Hazrat Talhah (may Allah be pleased with him), Hazrat Zubair (may Allah be pleased with him), Hazrat Sa’d (may Allah be pleased with him), Hazrat Sahl bin Hunaif (may Allah be pleased with him), Hazrat Abu Dujanah (may Allah be pleased with him), Hazrat Harith bin Asimah (may Allah be pleased with him), Hazrat Khubab bin Mundhir (may Allah be pleased with him) and Hazrat Asim bin Thabit

the Almighty does not reward financial sacrifices that have been offered with pure intentions.

Hazrat Khalīfatul-Masīh gave examples of financial sacrifices in Waqf-e-Jadid from Jamā‘at of the Promised Messiah (peace be on him).

Hazrat Khalīfatul-Masīh announced the 67th year of Waqf-e-Jadid. In the last year, about £13m was collected under Waqf-e-Jadid, which is an increase of more than £0.7m from the last year. He said that in terms of the overall collection, the positions of countries are the UK, Canada, Germany, USA, Pakistan, India, Australia, and a Middle Eastern Country, Indonesia, and Belgium.

Hazrat Khalīfatul-Masīh reminded us to pray for the people of Palestine.

(may Allah be pleased with him). However, none of these companions were martyred in the battle.

Hazrat Khalīfatul-Masīh V said that it is also recorded that during the Battle of Uhud, a state of drowsiness and slumber overcame the companions. It was in this regard that the Qur’anic verse was revealed:

“Then, after the sorrow, He sent down peace on you—a slumber that overcame a party of you, while the other party was anxious concerning their own selves, thinking wrongly of Allah like unto the thought of ignorance. They said, “Is there for us any part in the government of affairs?” Say, “All government belongs to Allah.” (The Holy Qur’an, 3:155)

The Holy Prophet faced many attacks from swords but remained safe from them all. The Promised Messiah (may peace be on him) also writes that on this occasion, the Holy Prophet’s bravery was on full display.

19 January 2024

Hazrat Khalifatul-Masih V (may Allah be His helper) narrated some incidents during the Battle of Uhud. The disbelievers had spread the false news that the Holy Prophet (may peace and blessings of Allah be on him) had been martyred. Hazrat Thabit (may Allah be pleased with him) said to the Ansar that even if it were true that the Holy Prophet (may peace and blessings of Allah be on him) had been martyred, God is still alive and they should fight for his sake. Hence, this small group of Muslims waged an attack against a group of disbelievers which included Khalid bin Walid. Khalid's army responded with such force that the group of Muslims was martyred.

Hazrat Khalifatul-Masih V (may Allah be His helper) said that Hazrat Abu Obadiah (may Allah be pleased with him) was the first among the companions to catch a glimpse of the Holy Prophet (may peace and blessings of Allah be on him). The Holy Prophet indicated to him to remain quiet. Surrounded by his companions, the Holy

26 January 2024

Hazrat Khalifatul-Masih V (may Allah be His helper) continued narrating incidents from the Battle of Uhud.

Hazrat Khalifatul-Masih V said that according to one narration, the Holy Prophet (may peace and blessings of Allah be on him) said that God sends His wrath upon a people who injure the face of His prophet. Furthermore, it is recorded that the Holy Prophet prayed that his people be forgiven because they did not possess understanding. They were perpetrating cruelties because they were foolish and they did not know any better, and the Holy Prophet prayed that God should not punish them on this account. Such was the immense grace and kindness of the Holy Prophet.

Hazrat Khalifatul-Masih V said that there are also narrations about angels descending and helping in the battle. It is recorded that two men wearing white were seen standing beside the Holy Prophet (may peace and blessings of Allah be on him) fighting in the battle, and these two men had not been seen before. This referred to the angels Gabriel and Mikael.

Hazrat Khalifatul-Masih V said that there were also

Prophet moved to a mountain pass in Uhud. As they were moving, the companions valiantly fended off any attacks.

The Holy Prophet (may peace and blessings of Allah be on him) lost a tooth and the rings of his helmet had lodged themselves into his face. Hazrat Abu Obadiah (may Allah be pleased with him) was going to pull the rings out, but he didn't wish to do so with his hands. Thus, he used his teeth to pull the ring out and lost his two front teeth.

Hazrat Khalifatul-Masih V (may Allah be His helper) again urged prayers for Palestine. He said that the state of Muslim nations is such that instead of uniting to help the people of Palestine, they have started fighting among themselves. It has been reported that a conflict has started between Pakistan and Iran and both have dropped bombs on each other. This is the dangerous situation that is playing out. He prayed that may Allah grant Muslim nations and leaders wisdom and understanding.

incidents of the Companions who fought valiantly and offered up their lives to remain with and protect the Holy Prophet during the battle. Hazrat Anas bin Nadr (may Allah be pleased with him) endured more than eighty sword and arrow wounds, and the disbelievers and mutilated his body so severely, that none except his sister was able to identify him by his fingertip. The following verse of the Holy Qur'an seemed to have been revealed about him and others who had presented similar sacrifices:

“Among the believers are men who have been true to the covenant they had made with Allah.” (The Holy Qur'an, 33:24)

Hazrat Khalifatul-Masih said that these days we should keep the Ahmadis of Yemen in our prayers, as they are enduring very difficult circumstances these days. Furthermore, he urged prayers for the Muslim world, that may Allah enable them to establish unity and grant them wisdom and understanding. He said to pray for the general state of the world, as it hurdles towards a world war; may Allah have mercy.

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



Khilafat News

Muslims should rejoice in the era of Islam’s revival

Hazrat Khalifatul-Masih V delivers a concluding address at Jalsa Salana Qadian 2023



Hazrat Khalifatul-Masih V (may Allah be his Helper) said:

Today, the annual convention of the Ahmadiyya Muslim Community in Qadian, India, is drawing to a close, and simultaneously, annual conventions are being held or are about to be held in various other countries. At this very moment, the closing sessions of annual

conventions in different countries, such as Senegal, Togo, Guinea-Conakry, and Guinea-Bissau, are taking place, and their live transmissions are ongoing. There is a two-way transmission; we can see them and they can see us. All this fulfills the promise made by Allah to the Promised Messiah, Hazrat Mirza Ghulam Ahmad, peace be

upon him, that:

I shall make you famous with honor to the ends of the earth and shall exalt your name and shall put your love in the hearts of the people. We have made you Masih Ibn-e-Maryam [Messiah, son of Mary]. Tell them: I have come in the footsteps of Jesus. [Tadhkirah (English), p. 242]

Thus, the arrangement of these conventions in countries around the world, the calling of the name of the Promised Messiah (peace be on him) with respect and honor, and the slogan of his name, all are manifestations of this divine promise, affirming that he is the Promised Messiah and the Awaited Mahdi, as per the promise of Allah and the prophecies of the Holy Prophet Muhammad, peace and blessings of Allah be upon him. Today, this small settlement of Qadian, which was just an ordinary village or town over a hundred years ago, has transformed into a beautiful city. Indeed, it has gained worldwide renown, and this fame is due to the name of the Promised Messiah (peace be on him) and the promise made to him by Allah.

Today, in this town, residents from dozens of countries across the world have gathered to participate in the Jalsa Salana. At present, representatives from approximately 42 countries are there. There are people from Russian-speaking countries, Arab nations, African countries, Indonesia, and other islands, as well as from the continents of Europe, America, and Australia. Thus, this is the beautiful fulfillment of the promises made by Allah the Exalted.

A man residing in a small place, difficult to access and devoid of resources, claimed that Allah the Almighty had promised him, "I shall make you famous with honor." And then this promise is being magnificently fulfilled, because Allah the Almighty is fulfilling the prophecy made to the Holy Prophet Muhammad (may peace and blessings of Allah be on him) about the arrival of his most ardent devotee in the fourteenth century to initiate a new era of the revival of the religion [of Islam].

Thus, Hazrat Mirza Ghulam Ahmad, peace be upon him, is the Promised Messiah and Mahdi who

has come for the revival of faith and the completion of the propagation of Islam, by the promises of Allah the Almighty. Therefore, Muslims should rejoice that the era of the second advent of Islam has arrived, a time to overcome weaknesses and to spread and preach Islam. However, the selfish interests of so-called scholars are inciting them to mislead the general Muslim populace from the right path. But a time will come when they will have to acknowledge the truth. This too is a promise of Allah the Almighty to the Promised Messiah (peace be on him) that ultimately, these people will believe. "At this moment, I will speak about the mission of the Promised Messiah (peace be on him) about the divine support he received." Hazrat Khalifatul-Masih V (may Allah be his Helper) then presented various excerpts from the writing of the Promised Messiah (peace be on him) in this regard.

The Promised Messiah (may peace be on him) said:

The question naturally arises as to why the Promised Messiah (peace be on him) was to appear from among the Muslims. The answer is that Allah the Almighty has promised in the Holy Quran that the Holy Prophet's (may peace and blessings of Allah be on him) Prophethood shall bear a close resemblance to the era of Moses (may peace be on him), both about its beginning and its end. The first of these similarities was about the first era—the era of the Holy Prophet (may peace and blessings of Allah be on him) himself; and the other similarity was to appear in the Latter Days. The first similarity is that just as Moses was granted a final victory against Pharaoh and his hordes, so was the Holy Prophet (may peace and blessings of Allah be on him) granted a decisive victory against Abu Jahl—the Pharaoh of his age—and his hordes. God destroyed them all and established

Islam in the Arabian Peninsula, and with the help of God this prophecy came true:

"Verily, We have sent to you a Messenger, who is a witness over you, even as We sent a Messenger to Pharaoh." (Surah al-Muzammil Ch.73:V.16)

The similarity relating to the Latter Days is that God Almighty sent a Prophet in the last days of the Mosaic dispensation, who was against Jihad, had nothing to do with religious warfare, and preached forgiveness and mercy. And Jesus had appeared at a time when the moral condition of Israelites had badly deteriorated and their character and conduct were thoroughly corrupted. They had also lost their kingdom and lived under the dominion of the Roman Empire. Jesus (may peace be on him) had appeared at the turn of the fourteenth century after Moses, and since the chain of Israelite Prophets came to an end with him, he was as such the last link in the Israelite Prophethood. In the same manner, God has sent me in the spirit and character of Jesus son of Mary (may peace be on her), in these Latter Days of the dispensation of the Holy Prophet (may peace and blessings of Allah be on him), and has held in abeyance the practice of Jihad just as it was prophesied that it would be suspended at the time of the Promised Messiah." (Lecture Sialkot, pp. 15-17)

Hazrat Khalifatul-Masih V (may Allah be his Helper) said that, at another place, the Promised Messiah (peace be on him) mentioned the prophecies of the Holy Quran that the Earth will give out its treasures and resources. Consequently, this prophecy is also being fulfilled in many ways.

Hazrat Khalifatul-Masih V (may Allah be his Helper) also said that the Promised Messiah (peace be on

him) had further highlighted that the books' spread and publication would increase. The nations will meet other nations and correspondences will advance. Television and other technological advancements are examples of this fulfillment.

The Promised Messiah (peace be on him) mentioned:

One nation will meet another and build far-reaching relationships and trade alliances, and friendly relationships between distant countries will be fostered. And when people are brought together. This refers to the relations between various nations and countries. It means that, owing to the opening up of new routes, the availability of mailing services and the telegraph, mutual communication between people will increase. One nation will meet another and build far-reaching relationships and trade alliances, and friendly relationships between distant countries will be fostered.

And when savages will be brought together with people. That is to say, savage nations will turn towards the civilized world and will develop humane values and decency. The lowly classes will be dignified with worldly ranks and prestige, and with the spread of material sciences and arts, there will remain no distinction between the nobles and the common people. Rather, the commoners will prevail and they will hold the keys to wealth; and control of the governments will be in their hands. The substance of this verse is similar to a hadith, too.

And when the rivers will be split. Meaning that, canals will sprawl the land and agriculture will boom.

And when the mountains will be blown away, and the tracks will be built for people traveling on foot or as passengers, or for trains to move about. In addition, signs of general

darkness were described and it was said:

When the Sun is wrapped up. Meaning that the world will be engulfed in extreme darkness, ignorance, and sinfulness.

And when the stars will be obscured; meaning that religious scholars will lose the light of sincerity.

And when the stars will fall; meaning that when divine scholars will pass away. For, it is impossible that people should continue to inhabit the earth while stars fall. Remember that the Gospel, too, contains a similar prophecy that the Promised Messiah (peace be on him) will descend at a time when stars will have fallen, and the Sun and the Moon will lose their light. To take these prophecies literally is against reason. No wise person would ever suggest that when the sun literally loses its light and the stars fall to the earth—and yet the earth is still populated with people as usual—that in this state of affairs, the Promised Messiah (peace be on him) should come. Then it was said:

When the heavens will be torn apart. Similarly, it is also stated:

The Gospels, too, in the same way, foretold the advent of the Promised Messiah (peace be on him). But these verses do not mean that the heavens will be literally torn apart and its capacities will weaken. On the contrary, what is meant is that just as something torn becomes useless, so will the heavens become unproductive. Divine grace will no longer descend from the heavens and the world will be filled with darkness and ignorance. Then, at another place, it was said:

And when the Messengers will be brought at the appointed time. This is an indication of the advent of the Promised Messiah (peace be on him) and the purpose is to state that he shall descend at the precise time of need. It must be remembered that

in the Word of God, the term Rasul [Messengers] is also used for a single [Messenger] as well as for non-Messengers. I have explained repeatedly that many of the Quranic verses encompass multiple meanings. It is established from the Ahadith that the Holy Quran has both apparent and hidden meanings. Therefore, if Messengers are to gather on the Day of Judgement as witnesses, we accept and testify to that meaning. But at this place, after describing the woeful signs of the Latter Days, when it is added at the end that the Messengers will be brought at the appointed time, the context is indicating that after darkness reaches its height, God will send a Messenger of His so that judgment may be rendered for various nations. (Testimony of the Holy Quran, pp. 32-37)

Hazrat Khalifatul-Masih V (may Allah be his Helper) stated that the Promised Messiah (peace be on him) had also mentioned the Ahadith which highlights these prophecies of the Holy Quran. The prophecy of she-camel being abandoned is mentioned in the Hadith and the Holy Quran. Hazrat Khalifatul-Masih V (may Allah be his Helper) explained that the establishment of a train line between Mecca and Medina shows the fulfillment of this prophecy.

Hazrat Khalifatul-Masih V (may Allah be his Helper) highlighted that all the Ahmadis sitting together and listening at the same time across the globe shows the fulfillment of God's promises. The opponents of the Promised Messiah (peace be on him) should ponder over this fact and understand.

The Promised Messiah (peace be on him) said:

I care not the least about the various objections my people raise against me, and it would be utter infidelity on my part if I should

abandon the path of truth for fear of them. They should think for themselves that God has endowed a man with intellectual insight from Himself, has shown him the way, has blessed him with His converse and discourse, and has manifested thousands of Signs to prove his truthfulness; how could he possibly turn his face away from that Sun of Truth, considering the dissenting opinion of an adversary to be something of any importance? Moreover, I am not perturbed by the fact that my opponents, both internal and external, are wholly dedicated to slandering me; for this, too, proves a miraculous Sign in my favor. The reason being that if I possess within me every kind of evil and I am, as they allege, a defaulter, a liar, an antichrist, an impostor, a deceiver and corrupt; if I have created a schism between the people; if I am a mischief monger, a transgressor and immoral; if I have imputed falsehood to God for almost thirty years, and used abusive language against good and righteous people; if in my soul there is nothing else but mischief, evil, malefaction, and selfishness; if I have set up a business for simply deceiving the world; if, according to them, God forbid, I do not even believe in God; if there is no evil that is not to be found in me and I possess all the sins of the world, and my soul is replete with every kind of wrongdoing; if I have usurped the wealth of many and abused many (who were as pure as angels); and if I have surpassed all in every evil and fraud; then what is the mystery behind this that—albeit I was the one who was evil, wicked, perfidious, and a liar—whenever a so-called ‘saintly’ person arose to confront me, he himself was destroyed; whosoever initiated a Mubahala [prayer duel] against me, he himself was ruined; whosoever cursed me, himself fell prey to his own curse; and whosoever filed a

case against me in court, was himself defeated? You will witness the proof of these occurrences, by way of illustration, in this very book. It should have thus happened at the time of such confrontations that I should have perished or been struck by lightning. Moreover, there would have been no need for anyone to stand up against me, for God Himself is the enemy of a criminal. Hence—for God’s sake!—think why the contrary has occurred. Why did the “pious” perish when opposing me, and why did God save me in every single confrontation? Does this not prove to be a miracle in my favor? Therefore, I am grateful that even the evils which are [falsely] ascribed to me prove my miraculous Sign. (The Philosophy of Divine Revelation, pp. 2-3)

In another place, the Promised Messiah (peace be on him) mentioned:

The membership of my Jamā‘at increased to more than 300,000 and hundreds of thousands of rupees poured in and many Christians and Hindus became Muslims through my preaching. Is this not, then, a Sign? Has this prophecy not been fulfilled? To allege that Sa‘dullah’s son is now engaged to ‘Abdur-Rahim’s daughter and will soon be married and that children will be born is wishful thinking and is just idle talk which is worth a laugh. And the answer to this also is that the promises of God can never remain unfulfilled. This point should be made after marriage takes place and a child is born too. As of now, integrity demands that they should ponder seriously how this prophecy which Allah the Exalted manifested through me has been fulfilled in the same manner as the prophecy: “It is not you but your slanderer who shall be issueless,” made by the Holy Quran, was fulfilled. As I have already stated, twelve years ago, God revealed to me about him that:

It is not you but your slanderer who shall be issueless.

And the door to the birth of children for Sa‘dullah was closed after this revelation. And Allah the Exalted, smiting his face with his curses, granted me three sons after this revelation and caused tens of millions of people to hold me in great esteem. The financial victories I was bestowed, both in cash and in kind, and the variety of gifts that I received, were so many that if put together they would fill up several rooms. Sa‘dullah desired that I should be abandoned and left alone with no one to keep me company. Hence, Allah the Exalted frustrated him in his design and caused many hundreds of thousands of people to become associated with me. He desired that people should not help me, but Allah the Exalted made him witness in his lifetime how an entire world had turned to me to be of assistance to me. And Allah the Exalted helped me financially in such a manner as none else had been helped for hundreds of years. He had desired that I should remain deprived of every honor, but God caused thousands belonging to every echelon of society to submit to me with their heads bowed. He desired that I should die in his very lifetime and that my children too should die, but Allah the Exalted caused him to die in my lifetime and in the period from the day of this revelation He bestowed upon me three more sons. Thus, he died a death of frustration and disgrace. This, indeed, was what I had prophesied and it was fulfilled by the grace of Allah the Exalted.” (Ibid., p. 551-552)

Hazrat Khalifatul-Masih V (may Allah be his Helper) then mentioned that countless signs are still being fulfilled and that many people are being guided to Ahmadiyyat. The Ahmadis are being spiritually uplifted by the fulfillment of these signs.

Hazrat Khalifatul-Masih V (may Allah be his Helper) then gave examples of a few incidents that showed God's blessings and succor to Ahmadis.

An Ahmadi from Guinea-Bissau had a discourse with a person expressing that the Promised Messiah (peace be on him) is the Mahdi and the Messiah. The person did not accept. Eventually, the Ahmadi said, "Whoever is in the wrong, God's wrath be upon him." Consequently, it so happened that the said person was met with an accident, and seeing this sign, another person who had listened to

this conversation accepted Ahmadiyyat.

In Tanzania, an Ahmadi new convert who was a farmer was struck with lightning during a thunderstorm. He could not stand up and implored God to save him as a sign of the truthfulness of Ahmadiyyat. Consequently, a person came out of nowhere, picked him up and he was saved by Allah the Almighty.

Hazrat Khalifatul-Masih V (may Allah be his Helper) expressed that only the pure of heart can understand such signs and benefit from them.

Hazrat Khalifatul-Masih V (may Allah be his Helper) further mentioned many other incidents that manifest that God Almighty continues to show signs of the truthfulness of Ahmadiyyat and the Promised Messiah (peace be on him).

A person left his Christian faith and converted to Ahmadiyyat when he saw in a dream the faces of the Promised Messiah (peace be on him) and the present Khalifa, Hazrat Mirza Masroor Ahmad (may Allah be his Helper).



Hazrat Khalifatul-Masih V (may Allah be his Helper) mentioned an incident of another person who studied the books of the Promised Messiah (peace be on him) and then, when he saw the Promised Messiah (peace be on him) in his dream encouraging him to do Bai'at, he converted to Ahmadiyyat.

A woman from Tanzania saw the Promised Messiah (peace be on him) in her dream and when it was confirmed by an Ahmadi missionary that he was Hazrat Mirza Ghulam Ahmad, she converted to Ahmadiyyat.

In Kyrgyzstan, a Muslim lady observed that his brother was progressing in the Islamic faith and

he had an Ahmadi friend. She saw that Ahmadi friend in her dream who was welcoming her to Ahmadiyyat. Consequently, she accepted Ahmadiyyat.

Hazrat Khalifatul-Masih V (may Allah be his Helper) went on to mention many other incidents that highlighted how God guided many people to Ahmadiyyat, the true Islam.

Hazrat Khalifatul-Masih V (may Allah be his Helper) further said that the aforementioned incidents of Allah Almighty's help are surely a testimony to the fact that the Promised Messiah (peace be on him) is the same Messiah and Mahdi who was prophesied by the

Holy Prophet (may peace and blessings of Allah be on him). Every Muslim should pray and beseech God to guide them to the right path.

Hazrat Khalifatul-Masih V (may Allah be his Helper) stated that the Promised Messiah (peace be on him) had said that everything is possible before the King of the Heavens and the Earth. God Almighty promised that people would come from distant lands. This glad tidings was given at a time when nobody used to come. If a noble believer ponders over this fact, they can understand that only God is fulfilling it. The Promised Messiah (peace be on him) further said that this is a huge sign of God Almighty. This is indeed the blessings of God

and no one else can do all this.

Hazrat Khalifatul-Masih V (may Allah be his Helper) then drew the attention of the Ahmadis to strive to fulfill the purpose of the advent of the Promised Messiah (peace be on him) and said:

“Today, all of you who are participating in the Jalsa in Qadian, and all those who are attending the Jalsa in their respective countries, are affirming that Hazrat Mirza Ghulam Ahmad, peace be upon him, is indeed the Promised Messiah and Mahdi, who came in accordance with the prophecy of the Holy Prophet Muhammad, peace be upon him. With him has always been, and will always be, the support of Allah the Almighty, In Shā’ Allāh. Every

Ahmadi should also pledge to tirelessly strive to fulfill the purpose of the mission of Hazrat Messiah, peace be upon him. Continually assess your external and internal states and strive to improve them.”

Hazrat Khalifatul-Masih V (may Allah be his Helper) requested all to pray, especially for the people of Palestine, for the Muslims in general, for the Ahmadis of Pakistan, for those imprisoned because of their faith and for the end of injustice in the world. Moreover, Hazrat Khalifatul-Masih V (may Allah be his Helper) emphasized praying for the people of the world to accept the Promised Messiah (peace be on him) so that they may understand the purpose of his

advent.

In the end, Hazrat Khalifatul-Masih V (may Allah be his Helper) announced that about 15 thousand attendees were present in the Jalsa of Qadian, India, and 42 countries were represented there.

Hazrat Khalifatul-Masih V (may Allah be his Helper) prayed for the New Year to be a blessed year in every way and said:

“May Allah bestow His mercy on the Muslim Ummah. May Allah grant progress to the Ahmadiyya Jamā‘at as well.”

Hazrat Khalifatul-Masih V (may Allah be his Helper) then led everyone in silent prayer.

Majlis Ansarullah USA meets Hazrat Khalifatul-Masih V at Islamabad



Members of Ansarullah USA in front of the Mubarak Mosque, Islamabad, UK

On 17 December 2023, the National Amila of Ansarullah USA was blessed with the opportunity to meet Hazrat Khalifatul-Masih V, may Allah be his Helper, in a Mulaqat – in Islamabad, UK.

In the beginning, a video: “Cycling to Ansar Ijtima 2023: The Journey Guided by Khilafat” was presented.

Suhail Kausar, Na’ib Sadr Awwal, reported that he had been

serving in this position for almost nine years. Hazrat Khalifatul-Masih V (may Allah be his Helper) asked him if he would continue in the same position in the next year’s Amila. To this, Suhail Kausar

replied in the affirmative. Hazrat Khalifatul-Masih V (may Allah be his Helper) smiled and said, “They can’t find any young person to take this position?” Hazrat Khalifatul-Masih V (may Allah be his Helper) then enquired about his age, to which he replied he would be 75 in January. “Ma-Sha-Allah,” and Hazrat Khalifatul-Masih V (may Allah be his Helper) added, “then quite young.”

Mahfooz Sheikh, Qā’id ‘Umūmī, reported that there were fifty-seven Majālis across the country, with the highest concentration of Ansarullah being, primarily, in the Baitur Rehman, Virginia, and Maryland Region, followed by the New York and New Jersey Region. These were the regions with the most Ansar, he

reported. He added that they were receiving monthly reports from each Majālis.

Syed Tanvir Ahmad Qā’id Sihhat-e-Jismani, Rizwan Alladin, Mu’awin Sadr, Belal Khalid, Qā’id Ta’līm, Iftikhar Ahmed, Qā’id Ishā’at, Rizwan Ahmad, the Auditor, Mahmood Hanif, Qā’id Mal, and Nazim-e-A’lā of regions presented their reports and were given guidance by Hazrat Khalifatul-Masih, may Allah be his Helper.

Then, Hazrat Khalifatul-Masih V (may Allah be his Helper) said, “Those who are well educated, or can understand, ask them to read the book: The Philosophy of the Teachings of Islam.”

In light of the Ansarullah website, Hazrat Khalifatul-Masih V

(may Allah be his Helper) said that there should be allocated space “where you give some quotes from the books of the Promised Messiah (peace be on him), some small excerpts, and quotes of the Khulafā, and quotes on contemporary issues and everything with regards to the teaching of Islam and Ahmadiyyat.”

In the end, Hazrat Khalifatul-Masih V (may Allah be his Helper) said, “As far as guidance is concerned, I have already given some guidance. The office bearers should read the constitution.”

Then, the Za’im of Detroit received the ‘Alm-e-In’ami from Hazrat Khalifatul-Masih (may Allah be his Helper).

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Hazrat Khalifatul Masih V Mentions US Ahmadis

Hazrat Khalifatul-Masih V leads the funeral prayer in absentia of Muhammad Hussain Haider son of Chaudhry Ata Muhammad (USA)

He passed away on 20 September 2023. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allah we belong and to Him shall we return. (Al-Baqarah 2:157)]

His father hailed from Sukhewal, District Ludhiana, India. He along with his villagers, took the

pledge of allegiance during the caliphate of Hazrat Khalifatul-Masih I (may Allah be pleased with him) through the preaching of Hazrat 'Abdullah Sanoori (may Allah be pleased with him). The deceased was regular in five daily prayers and was used to recite the Holy Quran daily. He was a sincere,

pious, and faithful person. He was Musi by God's blessing. He is survived by his wife, five sons and three daughters. His eldest son Nasir Ahmad Goraya is serving as a Jamā'at's missionary.

Hazrat Khalifatul-Masih V leads the funeral prayer in absentia of Shamim Akhtar wife of Malik Khalil Ahmed Akhtar of Lahore, currently USA

She passed away on 15 October 2023 at the age of 89. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allah we belong and to Him shall we return. (Al-Baqarah 2:157)]

She was the progeny of Hazrat Hafiz Hamid Ali (may Allah be pleased with him), the companion of the Promised Messiah (may peace be on him). She also had the privilege of meeting Hazrat Amman Jan (may Allah be pleased with her)

in Qadian during her childhood. Hazrat Amman Jan used to visit the house of Hazrat Hafiz Hamid Ali's wife Rasool Bibi who was blind and took great care of her. After the partition of India, she moved to Sahiwal and then to Lahore. Her husband Malik Khalil Ahmed Akhtar had also been the Imām-uṣ-Ṣalāt of Model Town Mosque, Lahore. In 1997, she emigrated to the United States. She had the opportunity to take Nāsirat classes

in the US and teach the Holy Quran to the girls. She was regular in five daily prayers and financial contributions. She was a pious, sincere, and faithful woman taking special care of the veil. She is survived by two sons and a daughter. She was the aunt of Saqib Ahmed (A worker of Ashirkatul-Islamia, UK). [Translated from Al-Fazl International, December 2023 and January 2024 by Editor the Ahmadiyya Gazette, USA]

Hazrat Khalifatul-Masih V leads the funeral prayer in absentia of Muhammad Ibrahim Bhambri father of Dr. Munir Ahmad of Clinton, USA

Hazrat Khalifatul-Masih V (may Allah be his Helper) led the funeral prayer in absentia of Muhammad Ibrahim Bhambri on 29 December

2023. Hazrat Khalifatul-Masih V said:

Muhammad Ibrahim Bhambri

who recently passed away at the age of 106. Ahmadiyyat was established in his family through his father. Muhammad Ibrahim Bhambri

studied at Madrasah Ahmadiyya in Qadian, after which he studied at Jami'a Ahmadiyya. He then completed his matriculation and other studies. He later dedicated his life to the sake of Islam Ahmadiyya. The Second Caliph (may Allah be pleased with him) advised him to learn office work. Thereafter he served as a professor and also served in various offices. He served as the local president of his area for over fifty years. His daughter says that the secret to his long life was waking up early for the morning prayer, remaining occupied in the remembrance of Allah, walking, cycling to school and work, a simple

diet and remaining content and patient. He loved the Caliphate a great deal. Hazrat Khalifatul-Masih V (may Allah be his Helper) said that he also used to be his student and said that he was very loving, although he had also been strict with him at times. Hazrat Khalifatul-Masih V (may Allah be his Helper) said that when he was Nazir-e-A'la and would remind Muhammad Ibrahim Bhambri of how he had been strict with him he would simply laugh. However, at the same time, he was very compassionate and his purpose would be reformation. He would advise missionaries to memorize

couplets of the Promised Messiah (may peace be on him) as there is guidance in them and then would give his example of reciting the entire Arabic Qasida written by the Promised Messiah (may peace be on him) before going to sleep. One of his daughters was martyred in Pakistan, and he lost another daughter to an illness, yet he exhibited great patience. He lived a successful and long life. Hazrat Khalifatul-Masih V (may Allah be his Helper) prayed that may Allah elevate his station and enable his children to carry on the legacy of his virtues.



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STUDENTS



AMC Argentina participates in the Córdoba Book Fair to introduce Islamic teachings

From 5 to 16 October 2023, a book fair was held in Córdoba, the second-largest city in Argentina. Ahmadiyya Jamā‘at Argentina, like every year, was able to participate in this book fair.

Two local members from Argentina and one local member from Bolivia dedicated their time as volunteers to help during the book fair.

Ahmadiyya Jamā‘at Argentina had the opportunity to present at our stand the translation of the Holy Quran in various languages and

different Islamic literature in Spanish. During the book fair, hundreds of people were introduced to the true Islamic teachings and the advent of the Promised Messiah (peace be on him). The most intriguing and appealing book on display was, for many visitors, the Holy Quran in large Arabic text, as it was their first time seeing the Quran in person. Some read the translation, and others could not help but be amazed by the calligraphy, while others wanted to hear the recitation of the Holy Quran in Arabic.

As part of the exhibition, our missionary from Bolivia, Attaul Manan, gave a presentation on “Islam: A Religion of Peace.”

Overall, the exhibition was a great success. More than 1500 people visited the Jamā‘at stall, and over 100 people left their personal contact information so that they could be invited to future events and learn more about Islam Ahmadiyyat. (Marwan Sarwar Gill, Missionary, Argentina)

Ahmadiyya missionary meets Vice Minister of Religion Paraguay and discusses Religious Freedom



On 14 November 2023, the missionary-in-charge of Ahmadiyya Jamā‘at Paraguay, Abdun Nur Baten met with the vice minister of Religion, Mr. David Velazquez. They spoke about various topics, including the importance of religious freedom and the role that faith plays in our society.

The vice minister was presented with a copy of the Holy Quran and they spoke about the need to

establish peace in the world through justice. He was invited to attend an interreligious dialogue that the Jamā‘at is hosting later this month with the topic Voices for Peace, in light of recent events in the Middle East.

(Mishaal Baten, Paraguay Correspondent)

Ahmadiyya Muslim Community Mauritius holds 60th Annual Convention

Ahmadiyya Muslim Community (AMC) Mauritius held its 60th Annual Convention at Les Pailles from 8 to 10 December 2023.

The convention began on Friday afternoon with the flag hoisting ceremony by Mohammad Aniff Muslam, Amir Ahmadiyya Jamā'at Mauritius, followed by the Jumū'a prayer. Later in the afternoon, the live Friday Sermon of Hazrat Khalifatul-Masih V (may Allah be his Helper) was watched live on MTA International.

Speeches on various subjects were delivered on all three days and were broadcast live on the YouTube channel of MTA Mauritius. Departments of Jamā'at Mauritius displayed their stalls which included Humanity First, Waqf-e-Nau, and book stalls. A devoted team, made up entirely of volunteers, served hot meals prepared on-site for the 2000

people present.

The Saturday afternoon session was reserved for non-Ahmadi guests. The theme of this session was #VoicesForPeace, a global campaign to end the war in Gaza, Ukraine, and elsewhere and to establish lasting peace.

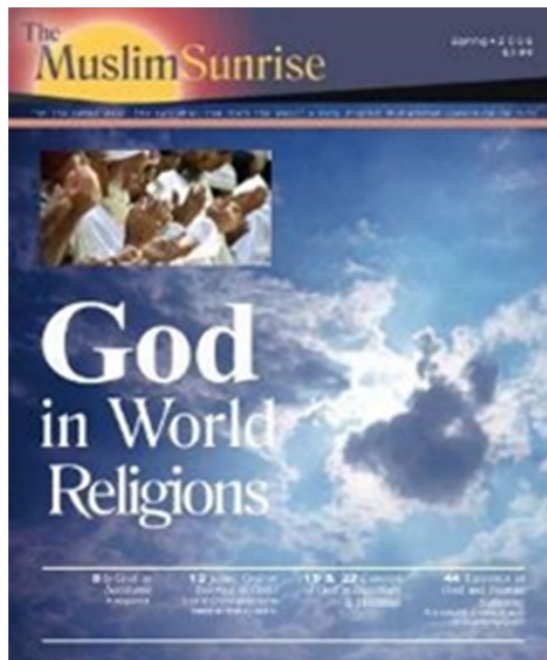
This year, the Deputy Prime Minister of Mauritius, Honorable Louis Steven Obeegadoo, and the Leader of the Opposition, Honorable Xavier Luc Duval, were the guests of honor.

Hon. Xavier Luc Duval, in his speech, expressed his solidarity with the Israeli and Palestinian civilians who are suffering from the current conflict. He recalled his meeting with Hazrat Khalifatul-Masih V (may Allah be his Helper) during his visit to Mauritius in 2006. He was Minister of Government at that time and he was impressed with Hazrat Mirza Masroor Ahmad.

Hon. Steven Obeegadoo, who was attending Jalsa Salana for the first time, thanked the Jamā'at for its role since 1915 in building the Mauritian nation. He commended the Jamā'at's #VoicesForPeace initiative and for world peace.

Amir Jamā'at Mauritius, Muhammad Aniff Muslam then addressed the audience, thanking the sixty-five guests. After a brief introduction of the Jamā'at, he spoke about the #VoicesForPeace campaign.

Many guests expressed gratitude for the invitation, highlighting the uniqueness of the Jalsa experience and their appreciation for Hazrat Khalifatul-Masih V's (may Allah be his Helper) initiative on achieving world peace. (Mushtaq Sooltangos, Secretary Ishā'at, Jamā'at Mauritius)



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Another Ahmadiyya Mosque Vandalized in Bahawalnagar

The "Global Voice" reported on 8 January 2024:

Some miscreants vandalized the minarets of an Ahmadiyya Mosque in Chak 168 Murad, Bahawalnagar, on 8 January 2024. The Ahmadiyya Muslim Community in Pakistan is facing such persecution quite often now. The authorities witnessed the happenings like mule spectators. The police and the government functionaries are acting as a party against the Ahmadis and also take part in the sacrileges of the House of God.

Thousands of people protest the Israel-Hamas War

Al-Jazeera reported on 6-7 January 2024 that thousands of protesters in Israel gathered in Tel Aviv and Jerusalem calling for the return of captives held in Gaza and the removal of Prime Minister Netanyahu's government and an end to the war in Gaza.

It was agreed even by anti-government protestors at the beginning of the New Year 2024, to be united during war. Said Al Jazeera's Sara Khairat, reporting from Tel Aviv.

People shouted during the protest "Bushah Bushah, Bushah," meaning "Shame, Shame, Shame" about the government, and some blamed Netanyahu for that happening.

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Activities and News of the US Ahmadiyya Muslim Community

Give your complete Address while writing to Hazrat Khalifatul-Masih V, may Allah be his Helper

The members from the U.S.A. Jamā'at, Ma-Sha'-Allah, write letters to Hazrat Khalifatul-Masih V, may Allah support him with His mighty help in great numbers. However, it is found that many of them don't write their complete Address in the letters. They just write the "U.S.A." after their name. That is not enough because the Private Secretary Office in Islamabad, U.K., can't send the reply directly to them due to the non-availability of their addresses and contact numbers.

Sometimes, an address is given, but it is not complete. The name of

the city is written, but the name of the State is missing, or the Zip Code is not given. Due to the incomplete address, those letters are returned to the sender in the U.K.

In such a situation, the private Secretary's Office sends letters with incomplete addresses to N.H.Q. in Baitur Rahman to forward to members getting the addresses from the U.S.A. Jamā'at data. This process also takes much time to locate the address from the Tajneed record by putting each name in the computer whereas, in some cases, members don't have updated their addresses in the Tajneed record. So,

this all creates a mess, and members don't get the reply to their letters in time.

Therefore, it is humbly requested that all members write their complete addresses, emails, if possible, and also contact numbers when they write letters to Hazrat Khalifatul-Masih V, may Allah support him with His mighty help.

I request everyone to convey this message to the membership by emails, WhatsApp groups, and announcements in the mosques time and again. (Mukhtar Ahmad Malhi, General Secretary USA Jamā'at)

Missionary Mubasher Ahmad retires

The office of General Secretary USA informed that Hazrat Khalifatul-Masih V, may Allah be his Helper, has approved the retirement of Missionary Mubasher Ahmad on 7 January 2024. He devoted his life for the service of Islam in 1988. His details are as follows:

Mubasher Ahmad son of Aziz Ahmad, Date of Birth: 15 June 1942, Education: L.L.B. and M.A. (English and Urdu)

- After migrating to the US in 1969, he served Ahmadiyyat as Qā'id Majlis Khuddāmul-Ahmadiyya Washington Metropolitan, General Secretary Jamā'at Ahmadiyya USA, and President of Washington Metropolitan Chapter. He translated into English Friday Sermons of Hazrat Khalifatul-Masih IV, may Allah shower His mercy on him, in the year 1988. He worked as a missionary from 1989 to 2023.

- He was a member of the editorial board and Chief Editor of the Muslim Sunrises magazine in the US from 2016 to 2023.

An Important Letter from Amir, Jamā'at Ahmadiyya USA



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INTERNATIONAL HEADQUARTERS
RABWAH, PAKISTAN

January 16, 2024

Dear Members of Jamā'at USA

السلام عليكم ورحمة الله وبركاته

I have come to know that occasionally a comment or intention is attributed to the Amīr Jamā'at to justify or achieve an action or a desired goal by an officeholder.

When in reality, there was either misunderstanding or the statement was taken out of context. In the matter of Jamā'at's affairs and Nizam-e-Jamā'at, one should only give credence to the Amīr's written communication or verbal communication in a group setting.

If any of Amīr's comments or statement is perceived or understood to be contrary to the Nizam-e- Jamā'at or the traditions of the Jamā'at, then it should be brought to the Amīr's attention to clarify any ambiguity.

May Allah guide us to His path and grant us sincerity of heart.

Wassalam

Khaksar

Mirza Maghfoor Ahmad
Amīr Jamā'at USA

Ahmadiyya Muslim Community USA (West Coast) holds 36th Annual Convention in Chino, CA

Report by Ahsan Mahmood Khan, Afsar Jalsa Gah, USA



The 36th West Coast Jalsa Salana USA took place on 22-24 December 2023 at the Baitul Hameed Mosque in Chino, California. Over 2,000 Ahmadi Muslims from throughout the country, but primarily the 11 chapters of the Western states, attended the annual gathering, which first started in 1985 to cater to the many Ahmadis living in the western parts of the country but has now grown to an international event, live streamed this year on MTA to over 10,000 viewers.

The theme of this year's Jalsa Salana was the "Ten Conditions of Bai'at," with speeches in the Jalsa program covering each of the ten conditions in a stand-alone presentation.

Dr. Sahibzada Mirza Maghfoor Ahmad, Amir Ahmadiyya Jamā'at USA, hoisted the Liwa-e-Ahmadiyyat to open the Jalsa Salana. The opening session featured an opening talk on the Divine Attributes of Al-Khaliq, Al-Bari, and Al-Musawwir in the context of the Islamic concept of evolution presented by Dr. Arshad M Khan. Salaam Bhatti expounded on the subject of steadfastness in the face of trial, and Dr. Sohaib Awan delivered a speech defending

the pristine character of the Promised Messiah (peace be on him).

Saturday morning speeches this year covered a variety of topics, including the Islamic perspective on homosexuality delivered by Rahman Nasir and another talk expounding on Allah’s commandment in the Quran to approach not foul deeds, both hidden and in secret, delivered by Ashfaq Khan. Syed Ibrahim Ahmed then gave a talk on the New World Order, highlighting the speech of Hazrat Muslih Mau’ūd (may Allah be pleased with him), and also explained the system of Waṣīyyat. Finally, Usama Rehman gave a Seerat talk on Hazrat Sahibzada Mirza Sharif Ahmad (may Allah be pleased with him), the son of the Promised Messiah (peace be on him).



The afternoon guest session drew 137 external guests, including local and state government officials, members of local enforcement, professors, university students, and inter-faith congregations. The feature presentation was entitled “The Role of Faith in Our Lives” given by Bobby Cruz, a member of Ahmadiyya Jamā’at Los Angeles, who highlighted the Islamic teachings of love for humanity and duty to mankind and duty to God. He expounded on the Promised Messiah’s (may peace be on him) message about the role religion plays in our lives and the importance of believing in a Creator



California State Assembly Member Bill Essayli (63rd District), Mayor of Upland Bill Velto, Mayor of Redlands Eddie Tejada, and Mayor Pro Tem Chino Karen Comstock provided official remarks.

Amjad Mahmood Khan, Secretary of Public Affairs provided an introduction to the Jamā’at and distilled the recent pronouncements of Hazrat Khalifatul Masih V (may Allah be his Helper) about the present conflict between

Israel and Palestine.



This year's session featured a special presentation of the "Jalsa Cares" service initiative in partnership with a Christian non-profit, Isaiah's Rock. Jalsa volunteers spent three days serving food, clothes, and toys to over 600 needy families in Chino. Pastor Charleen King, CEO of Isaiah's Rock, joined Chino Councilman Christopher Flores, to convey their profound thanks to Jalsa Cares for their generous donation and volunteer time.

Dr. Heather Ferguson, Professor of History at Claremont McKenna College, provided reflections on the crisis in Gaza and the power of sharing the stories and words of Palestinians who've faced unspeakable harm. Several members of the US Congress and other officials also sent letter greetings to all Jalsa attendees.

The guests then enjoyed dinner on Zahir Basketball Court and many were taken through the Voices for Peace Jalsa exhibition and also interviewed on MTA.

The ladies' separate session included a speech on Divine Signs Proving the Existence of God, by Amtul Rahman Ahmad. Rumsha Ahmad delivered a talk on the Holy Prophet Muhammad's blessed guidance on the pursuit of peace. Misbah Rashid gave a speech on cultivating a love for God in our children. Kafia Ahmed's speech was titled "Approach, Not Foul Deeds, Open or Secret." The closing speech by Sadr Lajna Imā'illāh USA, Dhiya Bakr, discussed the empowerment of women through purdah.

The closing session on Sunday began with a speech in Urdu by Faran Rabbani on the importance of fostering harmony in our homes. Umar Nayyar then gave a speech in which he provided moving stories of martyrdom in the history of Islam, from the Battle of Badr to the most recent example of Ahmadi Muslims martyred in Burkina Faso, Africa. Abdullah Dibba, Sadr Majlis Khuddāmul-Ahmadiyya USA, then delivered a talk on the duty of Ahmadi Muslims to spread the message of Ahmadiyyat under the guidance of the Khalifa of the time. The closing address by Sahibzada Dr. Mirza Maghfoor Ahmad was a heartfelt and emotional call for parents to shepherd their children into this society as good Ahmadi Muslims, to follow the guidance of Hazrat Khalifatul Masih V (may Allah be his Helper), and to avoid the pitfalls of materialism and immorality.



MTA USA ran live on-site interviews, both roaming and in the studio, throughout the Jalsa, and the entire Jalsa was live-streamed on YouTube and on the official Jalsa Salana website. Spanish live translation of all speeches was also provided by the Spanish Desk. Over 9,000 live streams took place.

Additional programs were held by the Tabligh, Waqf-e-Nau and Nau-Mubā'ī'n (new converts) departments, along with the Ahmadiyya Association of Muslim Scientists (men and women) and the Ahmadiyya Muslim Medical Association.

A blood donation mobile bus was also present on Saturday of Jalsa and several attendees donated blood.

This year's Jalsa Salana featured a large stand-alone exhibition titled Voices for Peace, highlighting the message of peace in Islam from the time of its inception through the example of the Holy Prophet Muhammad (may peace and blessings of Allah be on him) all the way to the advent of the Promised Messiah (peace be on him) and currently through the global messages of peace delivered by Hazrat Khalifatul-Masih (may Allah be his Helper) during his most recent tour to the United States.

The national Rishta Nata department once again held a Meet and Greet program to facilitate the introduction of families in a prearranged fashion. Majlis Khuddāmul-Ahmadiyya USA hosted the MKA Hub, where Khuddam and Atfāl could enjoy games like chess, air hockey, and table tennis and enjoy the onsite cafe. Lajna also hosted a Lajna Exhibition commemorating 100 years of Lajna Imā'illāh, and they also had a "Lajna Hub" similar to Khuddam.

This year, the Jalsa welcomed 66 international guests from nine countries. The Jalsa Salana was covered by local newspapers (Daily Bulletin and Orange County Register).



Jamā'at Ahmadiyya USA is delighted to announce the upcoming 74th Jalsa Salana scheduled to take place from **June 28 to June 30, 2024**, at the prestigious Greater Richmond Convention Center (GRCC) in the historic city of Richmond, Virginia. The venue's address is as follows:

**Greater Richmond Convention Center
403 North 3rd Street
Richmond, VA 23219**

We are excited to provide exclusive rates for your upcoming stay in Richmond, VA. We have partnered with many hotels to offer special rates for the Jalsa participants, ensuring a comfortable and convenient accommodation experience. To see the negotiated rates, please visit: <https://jalsasalana.us/accommodation/>

Hotel	Distance From GRCC
Richmond Marriott	500 Ft.
Hilton Richmond	0.1 Mile
Hyatt Place RIC Airport	5.5 Miles
Homewood Suites RIC Airport	7.4 Miles
Holiday Inn Express RIC Airport	7.5 Miles
Doubletree RIC Airport	7.6 Miles
Hilton Garden Inn RIC Airport	7.6 Miles
Hampton Inn RIC Airport	7.7 Miles
Sheraton RIC Airport	8.6 Miles

God blesses Dr. Atif Khan and Sehar Atif of Los Angeles with a baby girl

Dr. Atif Khan and Sehar Atif of Orange County Halqa are blessed with a baby girl, Noor Atif Khan on 17 December 2023.

Paternal Grandparents: Muhammad Abbas Khan and Farida Abbas (Lahore Jamā'at)

Maternal Grandparents: Waseem Amjad Mahmood and Rashida Waseem (UK Jamā'at)

(Report by Muhammad Atif Khan)

Taseer Bhatti and Najam-u-Saher Bhatti of Philadelphia Jamā'at are blessed with a daughter



It is with great pleasure to inform the Jamā'at that by the grace of Allah Ta'ala, Taseer Bhatti and Najam-u-Saher Bhatti of Philadelphia Jamā'at were blessed with a daughter on 28 December 2023.

Hazrat Khalifatul-Masih V (may Allah be his Helper) has given the name Farhana Taseer for the

newborn baby and has accepted her to be part of the blessed scheme of Waqf-e-Nau.

She is the paternal granddaughter of Mubeshher Bhatti and Zahida Bhatti. She is the maternal granddaughter of Sibghat Ullah and Rukhsana Roohi. (Secretary Isha'at Philadelphia)

Shahida Khatun mother of Lutfun Nahar of California passes away

Kabiruddin Ahmed of Torrance Halqa informed that his mother-in-law, Shahida Khatun, mother of Lutfun Nahar, passed away in Dhaka, Bangladesh on 21 December 2023 at the age of 85. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to

Allah we belong and to Him shall we return. (Al-Baqarah 2:157)]

She was the wife of late Ghulam Ahmed, and the daughter of the late Abdul Matin Chowdhury and late Syeda Siddika Khatun of

Bangladesh. She was a member of the Tejgoan Halqa in Dhaka, Bangladesh. She lovingly raised her nine children. May Allah grant her Jannah. (Kabiruddin Ahmed, Torrance Halqa)

Nusrat Alhadith of Maryland Jamā'at passes away

Nusrat Alhadith of Maryland Jamā'at passed away on 24 December 2023. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allah we belong and to Him shall we return. (Al-Baqarah 2:157)]

She was a Mūshīyya and a very devout Ahmadi and had a deep love for Khilafat. She was born in March 1939 in Mauritius where her maternal grandfather was the first Ahmadi who did Bai'at in 1915. Nusrat Alhadith was married to Nooruddin Alhadith of Washington, D.C. in 1974. Her Nikah was performed in the London Mosque

by Maulana Abdul Wahab Adam and Hazrat Chaudhry Sir Muhammad Zafrulla Khan (may Allah be pleased with him) was also in attendance.

She had been a resident of Washington D.C. since 1979. She served the Jamā'at in many capacities, including as Lajna President for ten years. She had the blessed opportunity to perform Hajj twice.

Nusrat Alhadith was a loving and pious lady of firm faith. She would routinely write letters to Hazrat Khalifatul-Masih for prayers

and gave Sadaqat for Khalifatul-Masih and whoever from her loved ones were sick or in difficulty.

She is survived by her husband Nooruddin Alhadith and her youngest brother Bashir Ahmad Sookia, as well as eight nieces and two nephews.

Members are requested to pray that Allah Ta'ala elevates her status in Jannat-ul-Firdaus and grants patience and solace to the bereaved family members. (Mukhtar Ahmad Malhi, General Secretary USA Jamā'at)

Rashida Begum Khan mother of Mrs. Dr. Tahir Khan of California passes away

Shahida Khan, wife of Dr. Tahir Khan of Baitul-Hameed Halqa (Alta Loma) informed that her mother,

Rashida Begum passed away on 25 December 2023 in Pakistan. She was 95 years old. She was also the

mother of Shahid Hameed of Pakistan, currently visiting Los Angeles Jamā'at. Inna Lillāhi Wa

Innā Ilaihi Raji'oon. [(Surely, to Allah we belong and to Him shall we return. (Al-Baqarah 2:157)]

She was a Mūṣīyya from twelve

years of age and was buried in Old Bahishtī Maqbarah, Rabwah, Pakistan.

She was regular in her five daily

prayers and Tahajjud. She left behind four daughters and two sons. One son, Shahid Hameed is currently visiting the LA area. (Naser Noor, President LA)

Dr. Rashid Khan MD, the brother-in-law of Munir A. Malik of Phoenix, AZ passes away



Dr. Rashid Khan the brother-in-law of Munir A. Malik and elder brother of his wife passed away on 1 January 2024 at his home in Tucson, AZ. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allah we belong and to Him shall we return. (Al-Baqarah 2:157)]

May Allah Ta'ala grant him

Maghfirat and patience to his loved ones to bear this loss? (Arshad Ahmad, serving as General Secretary Phoenix Jamā'at)

Syed Hameed Tariq brother of Hamida Sayed wife of Dr. Waseem Sayed (National Secretary Tabligh) passes away in Pakistan

Dr. Waseem Sayed (National Secretary Tabligh) informed that Syed Hameed Tariq the brother of his wife Hamida Sayed passed away on 4 January 2024 in Pakistan. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allah we belong and to Him shall we return. (Al-Baqarah

2:157)]

He was 66 years old and had been suffering from heart-related issues for some time. May Allah bless him with His nearness and remove sadness and all difficulties from her family. He was blessed to

carry our various Jamā'at duties during his life. He was a gentle soul and was ever ready to be of assistance to everyone.

Dr. Mir Mubarak Ahmed of Joppa, Maryland passes away

Dr. Mir Mubarak Ahmed of Joppa, Maryland (Baltimore, MD Jamā'at) passed away on 11 January 2024, at the age of 87. 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 Hyderabad Deccan, India, and is fortunate to be a member of the first 5,000 soldiers of the Tahrik-e-Jadid Scheme (Daftar Awwal). He was a Musi and pioneer member of the New York Jamā'at and served as Vice President of the Brooklyn/Staten Island Jamā'at for many years.

Dr. Mir Mubarak Ahmed was a gastroenterologist, and in 1989, he was asked by Khalifatul-Masih IV, may Allah shower His mercy on him, to perform Waqfe Ardi in Sierra Leone and The Gambia in Africa, where he treated over two hundred patients a day.

He also served on the member National Mosque Committee during the period when the Jamā'at acquired the Bait-ur-Rahman Mosque in Silver Spring, Maryland, as well as the Baitul Hameed Mosque in Los Angeles and the original Baitur-Zafar Mosque in

New York.

He leaves behind his wife, two sons, Dr. Mir Ali Ahmed of Atlanta, GA Jamā'at, and Mir Omer Ahmed, Vice President of North Jersey Jamā'at, and four grandchildren. His daughter Nabila Safia Ahmed died 33 days ago.

May Allah the Almighty grant him mercy and forgiveness, elevate his status in Paradise, and grant his family and loved ones patience and forbearance to bear this loss. Amen. (Mukhtar Ahmad Malhi, General Secretary USA Jamā'at)

Ahmadiyya Jamā'at holds “Voices for Peace” event on US Capitol Hill



Photo courtesy of AMJ USA

On 4 December 2023, a “Voices for Peace” event was held at Capitol Hill by the Ahmadiyya Jamā'at USA.

Rep. McGovern, who serves as the co-chair of the Tom Lantos Human Rights Commission in the US Congress, joined academics and faith leaders at the event to discuss how to de-escalate the Israel-Palestine conflict.

More than 125 people, including staff members from various US Congressional offices, participated in the timely, hour-long discussion at the historic Rayburn building, which featured speakers that included Rep. McGovern, Dr. Craig Considine of Rice University and Azhar Haneef, missionary in-charge of the Ahmadiyya Jamā'at USA. Journalists and other special guests also attended the panel discussion.

The highlight of the afternoon was a video featuring the message of Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V (may Allah be his Helper), from one of his recent Friday sermons. He said:

“The swiftness with which the conditions of war are increasing and the policies which Israel and the major governments of the world are adopting make a World War an imminent reality.”

Hazrat Khalifatul-Masih V (may Allah be his Helper) added that “until someone does not have the courage to try to bring an end to this war, they are responsible for leading the world toward ruin. [...] Thus, along with prayers, you should try to spread the message around you that injustices must be brought to an end.”

Dr. Craig Considine echoed the need for a ceasefire, and Karim A. A. Khan, the chief prosecutor of the International Criminal Court, also sent a video message to attendees.

The final speaker was Missionary Azhar Haneef, who spoke of the wisdom and guidance from the Holy Quran. He reaffirmed the message of Hazrat Khalifatul-Masih V (may Allah be his Helper). He also added, “We stand allied with those who, all around the world at this moment, are giving voice to this message of peace. And we are echoing those voices far and wide throughout the world in these very humbled conferences — Voices for Peace.” (Faran Rabbani, USA Correspondent)

Central Jersey hosts the 2020 Centennial Celebration

The morning started with Tahajjud and the recitation of the Holy Quran by Monib Khan. Belal Khalid gave a welcoming presentation for all attendees, which was succeeded by Mazhar Ahmad who shared the inspiring account of

Mufti Muhammad Sadiq’s contribution to the Ahmadiyya USA. We also got more insight into the History of Ahmadiyya in the USA from Safwan Akbar. Jamā'at members learned of the local contributions to the Jamā'at from

Jalal Latif, Imtiaz Choudhary, and Mir Sharif Ahmad. A heart-touching poem was recited by the Nāsirat. Following that, guests had a chance to think about their role in the future of Ahmadiyyat in the USA during a speech by Faraz Khalid.

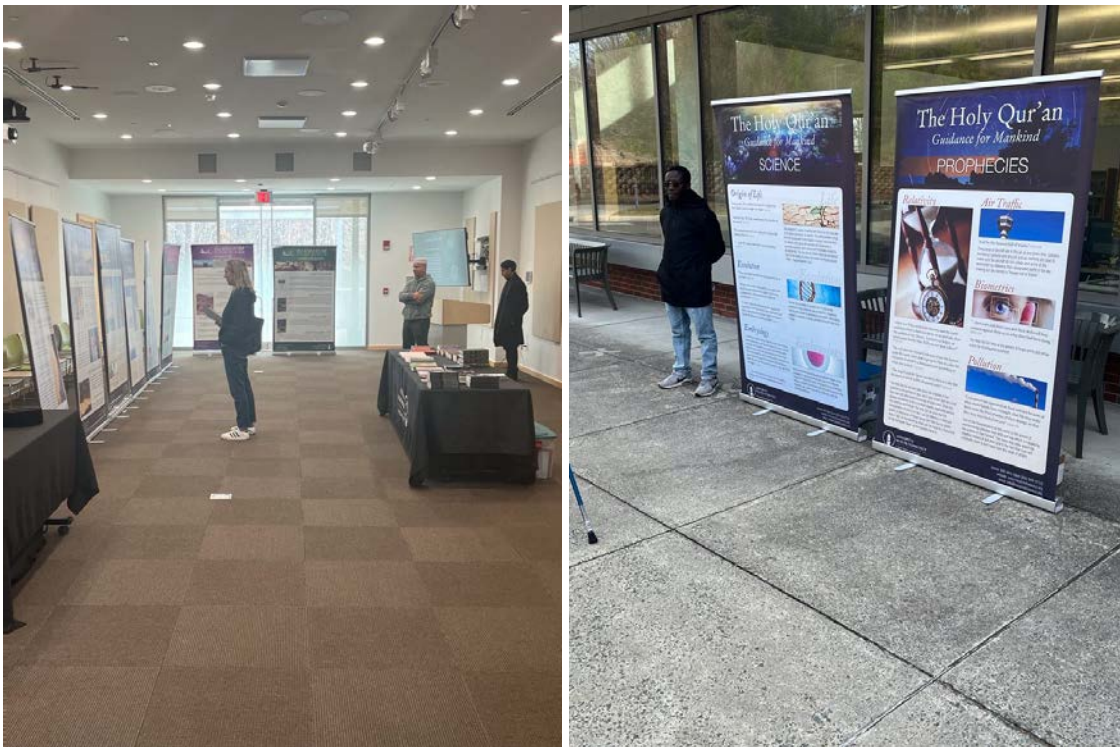
The closing ceremony was commemorated by Abdul Nasir, Imran Ahmed, Sadr Central Jersey Jamā'at. (Syed Secretary CEJ) Publication



Jamā'at Ahmadiyya Centennial celebration at Central Jersey mosque.

RTP Jamā'at holds the Holy Qur'an Exhibition at Chapel Hill Public Library

The RTP Jamā'at completed the Holy Qur'an Exhibition at Chapel Hill Public Library. We had twenty-five people in attendance.



Tabligh activity in Charlotte, NC



On 4 November 2023, the Charlotte Jamā'at held a Street Corner Tabligh Event. The temperature was in the upper 60s, with clear skies and sunny. Perfect weather conditions for Tabligh. We managed a group of six; one Nasir and five Khuddam, one being our very own missionary in-charge of Missionary Frasad Ahmad.

Flyers were distributed. Two other members held

the Stop World War III boards with Khalifatul-Masih's (may Allah be His Helper) photo on it, trying to bring attention to the Israeli-Palestinian conflict.

Our Missionary had a 30-minute discussion/ debate with a young Chinese American college kid named Chuck. Chuck was an intelligent young man, but his view of Islam and the Holy Prophet Muhammad (may peace and blessings of Allah be on him) was completely shocking, unfounded, and borderline offensive. But Allah is great, and He places His servants in the right places and at the right time. Our Missionary debunked every one of Chuck's false allegations against Islam and the Holy Prophet (may peace and blessings of Allah be on him). But Chuck would not give up so easily and gave arguments against Islam religion. As Missionary calmly and carefully dismantled Chuck's baseless lies about Islam, this young college kid had finally had enough and perhaps needed to do some more thorough research on True Islam. Chuck walked away with our flyers and a book to help him continue his journey of discovering the truth. (Ehsan Nguyen, Charlotte, NC)

New York Majlis participates in the African American Day Parade



The Pan-African Ahmadiyya Muslim Association (PAAMA) made a prominent and impactful appearance at the 54th African-

American Day Parade held on 17 September 2023, in New York City. The parade, spanning from 113th Street to 136th Street, celebrated

African-American culture, history, and achievements. PAAMA's participation showcased its commitment to fostering unity,

diversity, and religious harmony within the African-American community.

Our marchers displayed the banner “Ahmadiyya Muslim Community since 1920” in front of our parade vehicle decorated with the PAAMA USA, our late widely popular brother Ahmad Jamal, Sister Malika, and Mufti Muhammad Sadiq (may Allah be pleased with him) banners. This along with our “Love for All, Hatred for None,” and “Islam the original Soul food” banners were very well received by the thousands of onlookers lining the 23 blocks along the parade route.

Brother Rafique even shared a handshake and photo with the New York City Mayor, Hon. Eric Adams. This procession was further embellished by our slogans of “Allah hu Akbar,” “Lā Ilāha Illallāhu, Muḥammad-ur-Rasūlullāh” and “Ahmadiyyat since 1920 and we are still here” which generated more interest from the onlookers. These slogans were further paraphrased by the grandstand MC who broadcasts live via a popular radio station called WBSL which airs to 5.5 million listeners. The parade was also live-streamed via three streaming outlets that reached millions.



Dā’īn Ilallāh passed out over 2,000 flyers. More could have been done with more Dā’īn Ilallāh. However, we pray that this meager effort will be blessed by Allah and keep the flame of Ahmadiyyat burning in the Harlem, New York Community. (Ali Murtaza)

Majlis Ansarullah North Virginia holds “Family Day”

The Family Day Event in Northern Virginia Jamā’at was held on 9 September 2023. The program was very well attended by all auxiliaries.



The program started with the recitation of the Holy Quran and a brief address by Za’im Ansarullah NVA. He informed the Jamā’at about the importance of this initiative under the leadership of Majlis Ansarullah USA. Our Missionary also addressed the

congregation about the importance of such events.

Per the format of the Family Day program, the Ansar, Khuddam and Atfāl were organized in groups to start the interactive “Escape Room” activity which was very well received.

The next interactive activity was scenario discussion. This segment was moderated by Jamā’at Secretary Tarbiyat. For each scenario, the team was divided into two groups and had to come up with solid arguments to defend their position in response to the scenario.

At the end of this activity, the missionary spoke to the congregation and shared his thoughts.

The local team prepared a delicious “Mexican-style” meal. Everybody enjoyed the non-conventional nature of the food.

After Salat, Ice cream and cookies were served which added to the joy of everybody. (Ahmed Bajwa, North VA, Majlis)

National Majlis Amila and Nāzimīn A’lā Majlis Ansarullah USA for 2024

No.	Name	Office
1	Mansoor Ahmad Qureshi	Sadr
2	Suhail Kausar	Nā’ib Sadr Awwal
3	Muhammad Ahmad	Nā’ib Sadr Saf Doom
4	Abdul Hadi Ahmed	Na’ib Sadr I
5	Zahid Mian	Na’ib Sadr II
6	Mahfooz Sheikh	Qā’id Umūmī
7	Iftikhar Ahmed	Qā’id Ishā’at (Publication)
8	Tahir Soofi	Qā’id Ithar (Social Services)
9	Mahmood Hanif	Qā’id Māl (Finance)
10	Nasir Bukhari	Qā’id Ta’līm (Education)
11	Muhammad Shahid Mahmood	Qā’id Ta’līm-ul Qur’ān (Education of the Holy Qur’ān)
12	Khurram Shah	Qā’id Tablīgh (Preaching)
13	Mohammad Antwi	Qā’id Tahrik Jadīd
14	Rizwan Ahmad	Qā’id Tajnīd (Membership)
15	Tariq Mahmood Malik	Qā’id Tarbiyat (Training)
16	Ismail Anani	Qā’id Tarbiyat Nau Mubā’i’in (New Converts)
17	Abu Bakar Bin Saeed	Qā’id Waqf Jadīd
18	Syed Tanvir Ahmad	Qā’id Zehanat wa Sihhat-e-Jismani (Health)
19	Mohammad Javed Khan	Auditor
20	Adil Mian	Mu’āwin Sadr (IT)
21	Yaser Khan	Mu’āwin Sadr (Waṣīyyat)

Nāzimīn ‘Ala

1.	Anas Ahmad Mirza	Nāzim A’lā Central East Region
2.	Aftab Jamil	Nāzim A’lā Central West Region
3.	Khalid Aziz Ahmad	Nāzim A’lā Chicago Region
4.	Mahmood Qureshi	Nāzim A’lā Great Lakes Region
5.	Syed Ammar Bin Talha	Nāzim A’lā Gulf States Region
6.	Atif Zeeshan	Nāzim A’lā Headquarters Region
7.	Zeeshan Virk	Nāzim A’lā Midwest Region
8.	Mahmood Ahmad Bhutta	Nāzim A’lā New York Region
9.	Masood Ashraf	Nāzim A’lā Northeast Region
10.	Syed Uzair Ahmad	Nāzim A’lā Northwest Region
11.	Mudassar Ahmed	Nāzim A’lā Southeast Region
12.	Faheem Ahmed	Nāzim A’lā Southwest Region
13.	Haroon Shakoor Khan	Nāzim A’lā Virginia Region

Hazrat Muslih Mau'ūd - The Promised Reformer

Ahsan Mohar, Philadelphia

When a candle or lantern is lit, the fumes are generated along with the flame. This flame also faces the risk of getting extinguished by wind or other environmental hazards. So, a lamp of clear glass is mounted to enhance and protect this flame. In old ages, this Lantern was placed in a special alcove, sealed from three sides, which would ensure a far-reaching effect of light, in one direction. The same principle is used in modern-day flashlights, where there is light at the front end, covered by a clear glass tube. This glass protects the light and enhances its manifold. Then a reflector is installed, which hurls the light far in one direction.

The Quran in Surah An-Nur verse 36, describes Allah as a Nur of the Heavens and the Earth. The similitude of this light is like the flame of a candle, which cannot be recognized by ordinary people, who do not possess spiritual eyes. Hence, the glass of prophethood is mounted over it and then the reflector of

khilafat is installed to ensure that Allah's Nur reaches far, for a long time.

Such an Alcove or reflector was promised to the Imām of this age, the Promised Messiah (peace be on him), the founder of the worldwide Ahmadiyya Muslim community. The Promised Messiah (peace be on him) published an announcement on February 20th, 1886, about one particular prophecy:

“Rejoice, therefore, that a handsome and pure boy will be bestowed on thee. Thou wilt receive an intelligent youth who will be of thy seed and will be of thy progeny.”¹

The above-mentioned tidings was foretold by the Holy Prophet (may peace and blessings of Allah be on him), as narrated by Abdullah Bin Amr. He states that the Holy Prophet (may peace and blessings of Allah be on him) said “Jesus, son of Mary, will descend on earth and shall marry and have children (یتزوج)

.” (ویولد له).” Hazrat Shah Nemat Ullah Wali (a great saint), while discussing Imām Mahdi narrated the following Persian couplets:

دور او چوں شود تمام بکام
پرش یادگار سے بینم

Translation: When his mission comes to its successful end, I see that he will be succeeded by an illustrious son.²

The Promised Messiah and Mahdi (peace be on him) writes about this couplet:

“This means that when his mission comes to its successful conclusion, his son, who will be his very image, will succeed him. That is, it is destined that God, the Exalted, will grant him a righteous son, who will be his exact image and will follow in his footsteps and thus remind people of his father. This is, in fact, in accordance with the prophecy that I have made about a son of mine.”³

¹ Tadhkirah by Mirza Ghulam Ahmad (English translation by Chaudhri Zafrulla Khan) p. 176, Islam International Publications UK, published by Nizarat Nashro

Isha'at Qadian.

² The Nobel Son- Fulfillment of a Grand Prophecy by Jalal-ud-Din Shams, p 7, English translation of Peshgoi Muslih Mauood Kaa

Haqeeqi Misdaq, published by Islam International Publications UK in 2021

³ The Heavenly Sign, 2005 by Mirza Ghulam Ahmad, p. 26-27.

Hazrat Promised Messiah (peace be on him), in the announcement of 1, December 1888 mentioned the revealed names of the Promised Reformer: Fazl, Mahmud, Bashir II, Fazl-'Umar. ⁴

On January 12, 1889, Hazrat Mirza Ghulam Ahmad (peace be on him) was blessed with a son whom he named Mahmud. Later, at different times, he declared in his books that Mahmud was the Promised Son whose birth had been predicted in the announcement of February 20th, 1886. Thus, the prophecy that "Thou wilt receive a bright youth who will be of thy seed and will be of thy progeny" was fulfilled.⁵

Mirza Bashir-ud-Din Mahmud Ahmad was elected Khalifatul-Masih II, on 14 March 1914 at the age of 25. While he was still at school, he received the revelation: "I shall place those who follow thee above those, who reject thee, unto the Day of judgment."⁶ Accordingly, within a few weeks of his election as Khalifa, more than 95 percent of the community swore allegiance to him. Hence the prophecy "Behold! A light comes, anointed by God with the perfume of His pleasure." is fulfilled in his person.⁷

Although Allah Almighty blesses all Khulafā with the necessary skills needed to lead the community of believers during their reign, however a deep

understanding of the Quran, administrative expertise and political acumen are illustrious features of Hazrat Muslih Mau'ūd (may Allah be pleased with him).

He was bestowed with deep and profound knowledge of the Holy Qur'an, which was manifested continuously in his speeches and writings and more particularly in his two commentaries on the Holy Qur'an, Tafsir-e-Sagheer and Tafsir-e-Kabeer.

Hazrat Khalifatul-Masih II's sagacious comprehension of Quranic teachings and wisdom forced his opponents to acknowledge him in this regard. Maulawi Zafar Ali Khan, editor of "Daily Zamindar" Lahore and bitter enemy of Ahmadiyyat while addressing his supporters said, "Listen carefully, you and your followers will never be able to compete with Mirza Mahmood Ahmad. Mirza Mahmood has the Quran and he has got knowledge of the Quran. What have you got?" ⁸

Allah the Almighty asserts in the Quran (Ch 56:80) "which none shall touch except those who are purified" لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ. Hazrat Khalifatul-Masih's grasp on the Quran makes it evident that the prophecy "He has been invested with a spirit of holiness, and he will be free of all impurity" has been fulfilled in his person.⁹

Hazrat Khalifatul-Masih II

(Allah be pleased with him) had a full grasp of intricate Islamic concepts/issues and presented them in very simple and plain language. "Way of Seekers," "Signs of the Living God," "Ten Proofs for the Existence of God," "The Outset of Dissension in Islam" are a few shining examples in this arena. This substantiates that the prophecy "He will be extremely intelligent and perceptive." effectuated in him.

In the field of administration, Hazrat Muslih Mau'ūd's skills were manifested at its pinnacle. He established Jamā'at's financial system, which helped tremendously in propagating the message all over the world. One of his most striking achievements is to institute Tahrir Jadid, thanks to which there is scarcely a region in the world where the mission has not been established by now. Thus, the manifestation of the prophecy "He will grow rapidly in stature" is accomplished in his person.¹⁰

He strived constantly to build up the organization of the Community, to fashion it, as an effective instrument for the achievement of the purposes of the Movement. For instance, in 1922 he established the Advisory Consultative Council of the Movement [Majlis-e-Shura]. ¹¹ Every section of the Community was organized in an Association for proper moral and spiritual training.

4 The Green Announcement (English translation of Sabz Ishtihar), p 24 footnote, published in 2008 by Islam International Publications UK, printed at Raqem Press, Islamabad, Tilford, Surrey, UK

5 Mirza Ghulam Ahmad, Tadhkirah (English translation by Chaudhri Zafrulla Khan) p. 177, Islam International Publications UK, published by Nizarat Nashro Isha'at Qadian.

6 Savanah Fazl-e-'Umar, Biography

of Fazl-e-'Umar by Mirza Tahir Ahmad vol. 1, pp. 152-153, published by Fazle 'Umar Foundation in 1975

7 Tadhkirah by Mirza Ghulam Ahmad (English translation by Chaudhri Zafrulla Khan) p. 178, Islam International Publications UK, published by Nizarat Nashro Isha'at Qadian.

8 Aik Khaufnak Saazish, p.196, by Mazhar Ali Azhar, the Ahmadiyya Gazette USA, February 1997, p. 11.

9 Tadhkirah by Mirza Ghulam

Ahmad (English translation by Chaudhri Zafrulla Khan) p. 176, Islam International Publications UK, published by Nizarat Nashro Isha'at Qadian.

10 Tadhkirah by Mirza Ghulam Ahmad (English translation by Chaudhri Zafrulla Khan) p. 178, Islam International Publications UK, published by Nizarat Nashro Isha'at Qadian.

11 Khutbat-e-Shura, vol. 1 (1922-1935), published by Nizarat Nashro-Isha'at Qadian 2013

He paid great attention to the theological and secular education of the community. This is why the average standard level of education is higher in the Ahmadiyya community than in other segments of society.

Acquisition and development of a community town (Rabwah) in Pakistan, establishment, and expansion of Jami'a, Ta'lim-ul-Islam College, and initiation of separate departments within Sadr Anjuman, are just a few of the achievements to name.

Hazrat Muslih Mau'ūd's beneficence was not limited to the community of the Promised Messiah (peace be on him). In the political arena, He provided great services to other Muslims. He encouraged the Muslims of the sub-continent to refrain from non-cooperation movements and led them into engagement with British authorities. This strategy ensured the securing the due rights of Indian

Muslims. He offered strong resistance to the violent movement of Shudee (reverting Muslims to Hinduism) of Arya Samaj. This resistance eventually forced Arya Samaj to end the movement in 1923.¹² He also presided over the first, all-India Kashmir committee in 1931.¹³

Hazrat Muslih Mau'ūd also provided literary guidance to the people of India. One of them was "Resolution of the current political issue of Hindustan." Mr. L. M. Emory, who later became Minister for India, wrote about it and greatly appreciated the spirit with which that book was written and the wisdom of the writer with which he solved those complicated issues.¹⁴

In a nutshell, no sphere of human life remained untouched by the benevolence of the promised reformer, Hazrat Muslih Mau'ūd (may Allah be pleased with him): the list includes (but is not limited to) spirituality, theology, morality,

service to humanity, administration, organization, politics, statesmanship, agriculture, city planning, economics, history, authorship, communication, education, military expedition. Hence, he bears the torch of God's glory and grandeur, as was revealed to the Promised Messiah (peace be on him) "Will be a source of manifestation of Divine majesty."¹⁵

He reigned over the Promised Messiah's Jamā'at for over half a century and died on 7 November 1965.

His outstanding qualities and his astonishing record of high achievement in so many fields of human endeavor, all related to the revival of the faith and the supremacy of Islam over all other religions, marked him out as a great and shining figure, in the annals of the Renaissance of Islam, in the later days.

He was indeed a true reflector of Allah's light.



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12 Savanah Fazl-e-'Umar (Biography of Fazle-'Umar), by Mirza Tahir Ahmad v 1, page 311, published by Fazle 'Umar Foundation in 1975

13 na.gov.pk, National Assembly of Pakistan; the parliamentary

committee on Kashmir

14 Hazrat Muslih Mau'ūd, Khalifatul-Masih II, in the eyes of non-Ahmadis by Ch. Muhammad Siddique, The Ahmadiyya gazette 1997, Alislam.org

15 Ruhani Khazā'in, vol. 5, Ā'īna-e-

Kamālāt-e-Islam (The Mirror of the Excellences of Islam); p. 647, published by Islam International Publications UK 1989)



Three Reasons Why Gold is Forbidden to be worn as Jewelry in Islam for Men

Azhar Ahmad Goraya, Missionary of the Ahmadiyya Muslim Community

Islam is a religion that can perhaps best be defined as a complete form or code of life. It gives guidelines on every aspect of human behavior and guides man toward the most productive and satisfying lifestyle. Within these guidelines, we also find certain prohibitions. One of these prohibitions is that men may not use gold as jewelry. At first glance, this may seem surprising to some. Why gold? Everybody loves it. We buy it. We store it. We wear it. We even fill our teeth with it.

But there are good reasons why men have been forbidden gold. I will present three of those reasons below.

In the time of the Holy Prophet (may peace and blessings of Allah be on him), gold and silver were used as currency and as precious metals in jewelry. Even today, gold is widely used in jewelry and is a standard in currency.

In Islam, men are not allowed to wear gold jewelry, although it is permitted for women. So, all kinds of gold in the form of rings, chains, etc. are not allowed to be worn by men.

Prophet Muhammad (may peace and blessings of Allah be on him) stated:

أَجَلَّ الذَّهَبِ وَالْحَرِيرِ لِأَنَّهُمَا أُمَّتِي وَحَرَّمَ
عَلَى ذُكُورِهَا

“Gold and silk have been permitted for the females of my Ummah (village), and forbidden for the males.”

(Sunan Al-Nas'i, Book of Adornment, chapter: Prohibition of Gold for Men, Hadith #5148)

Although Prophet Muhammad (may peace and blessings of Allah be on him) did not specifically explain why gold was forbidden for men, there are three main reasons that we can attribute to this prohibition:

1. Islam emphasizes that there must be a noticeable difference between men and women. Prohibiting gold for men and allowing it for women is one way of maintaining that physical difference.

2. Men are encouraged to work hard outside the home to earn a living. A luxurious lifestyle with expensive jewelry can become an obstacle for men to live and work in this way. Those who get used to

luxury find it difficult to work hard.

3. Gold is a common standard for trade. Instead of using it as jewelry, men should use it in trade.

Because women are not required to work like men and gold naturally accentuates their beauty, it has not been forbidden for women.

Islam generally teaches all people, men and women, to live a simple lifestyle and not to indulge in luxuries in such a way as to neglect their duties to God or mankind. The Qur'an states:

إِنَّ الْمُبَدِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ وَكَانَ
الشَّيْطَانُ لِرَبِّهِ كَفُورًا

Truly, the extravagant are the brothers of Satan, and Satan is ungrateful to his Lord. (17[Bani Isra'il]: 28)

It is possible that gold was forbidden in part by this principle - an effort to curb wasteful and extravagant spending. However, other precious metals (though not as precious as gold), such as silver, were and are allowed to be used by men as jewelry. (Adapted from Al-Hakam)



Peace in 2024: Embracing Harmony with Divine Guidance

Dr. Nasim Rehmatullah, Na'ib Amir USA

The current world chaos, disorder and confusion highlight a widespread failure in global leadership and societal values, played back endlessly on a loop. This reflects broader societal challenges where many fail to uphold responsible behavior. It arrives when our civic culture has become so debased that many nations are currently struggling to uphold the virtues necessary for responsible leadership and governance.

Rationality, reason, and knowledge are not enough to stem the tide of this cultural pathology of faithlessness, immorality, and flaunting deviancy. Many of our elected politicians are an affront to the basic standards of honesty, virtue, and citizenship. The Holy Quran refers to such a state and warns:

“And when We intend to destroy a township, We address Our commandment to its rebellious people, but they transgress therein; so the sentence [of punishment] becomes due against it, and We destroy it with utter destruction.” (17[Bani Isra’iil]: 17)

It has been the Divine practice

to have good and evil coexist. Each needs a point of reference. When a threshold of defiance, depravity, and deviancy is triggered, divine admonition and guidance are the only ways to free ourselves from the cage of wickedness and adopt righteous behavior. The Quran spells it out as: “Verily, Allah enjoins justice, and the doing of good to others; and giving like kindred; and forbids indecency, and manifest evil, and wrongful transgression. He admonished you that you may take heed.” (16[an-Nahl]: 91)

Now is the time we shed our ambivalence and work on drastic self-improvement and fostering a culture of responsibility and virtue in our environments. It is a struggle against the negative tendencies that can arise in any human. The question is not how the righteous will gain victory over the unrighteous or how the good will triumph over evil but how the evil in every good and unrighteousness of the righteous is to be overcome. The goal is to trounce pious hypocrisy and sanctimony. Till we recognize and believe that all human life is equal and there is justice, dignity, equity and respect for all, we will fail. Hate is a plentiful resource. It is

endlessly renewable. Just because we have a legal right to say and do something does not mean we have a moral right to do so. We must exercise courageous restraint to refrain from irresponsible speech and reckless behavior.

Peace is not the mere absence of trouble—it requires the presence of God in our lives. Secular laws alone cannot bring about peace and justice on Earth. While secular governance is important, without personal godliness, it is incomplete. Morality cannot be legislated. Secular laws cannot hold accountable those who wage illegal wars in which hundreds of thousands of innocent civilians die. It is only a fear of God, and recognition of our ultimate responsibility and accountability, that can prevent such heinous acts. To know God is to know each of us has a fundamental responsibility to serve all humanity, and a fundamental obligation to constantly self-reform and self-reflect. This is the purpose of our lives. Till we recognize that all human life is equal and there is justice, dignity, equity and respect for all, there will be no peace.

It is incumbent on all of us, Muslims, non-Muslims, believers, and non-believers, to shed our ambivalence and stop all forms of hypocrisy. The world is too small, our wisdom too limited, and our time here too short to waste any more of it on winning fleeting victories at others' expense. After all, war does not decide who is right, only who is left.

Leadership matters profoundly. The world benefits from leaders who shape positive societal narratives and challenge the self-destructive and dehumanizing trends in our society. Such leaders do this by speaking out boldly, raising awareness, and emphasizing the consequences of our words and actions. Prophet Muhammad, peace be upon him, epitomized this ideal. He revived the world through his prayers and pleadings in the dark of night. Following his legacy, throughout early Islamic history as

well as in the present era of the revival of Islam at the hands of the Promised Messiah (peace be on him), the rightly guided caliphs have consistently exemplified these noble ideals and continue to do so.

President Lincoln, in proclaiming a National Fast Day on 30 March 1863, aptly said, "And, inasmuch as we know that, by His divine law, nations like individuals are subjected to punishments and chastisements in this world, may we not justly fear that the awful calamity of civil war [...] may be but a punishment, inflicted upon us, for our presumptuous sins [...] We have forgotten God. We have forgotten the gracious hand which preserved us in peace [...] and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken success, we have become too self-sufficient to feel the

necessity of redeeming and preserving grace, too proud to pray to the God that made us." ("Proclamation Appointing a National Fast Day," www.abrahamlincolnonline.org)

If there is any hope for civilization – for an uplifting, ennobling and worthwhile human community – to emerge from the current cacophony of strife, debasement, nihilism, and fanaticism, we must all revert to God and reform ourselves. Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V (may Allah be his Helper), head of the worldwide Ahmadiyya Muslim Jamā'at, a man of God and God's man on earth, is calling us all to come to God and to adopt a life of prayers, love and compassion. Let us follow the voice that calls us in the name of God. Let us not pick a fight with God. (Adapted from Al-Hakam, 1 January 2024)



Asif Arif, USA

With the onset of each new year, the world buzzes with excitement, and calls for global peace abound. The customary "Happy New Year

and wish you good health" resonates with everybody. Yet, as Muslims, we are called upon to go beyond mere resolutions. Our outlook on life

must necessarily align with the state of the world. Rather than settle for resolutions, we must take concrete actions to progress spiritually.

Ahmadi Muslim recalls an incident recounted by Hazrat Khalifatul-Masih IV (may Allah shower His mercy on him), the fourth Caliph of the Promised Messiah (peace be on him). He was at a train station when midnight struck, unfurling his prayer mat to pray for the new year and the state of the world. At that moment, a tearful individual approached him, expressing gratitude that, amidst a world indulging in revelry and intoxication, he was the first person seen remembering the Creator. (Friday Sermon, 20 August 1982, *Khutbat-e-Tahir*, vol. 1, pp. 119-120)

In a world dominated by materialism and atheism, the remembrance [zikr] of God is notably absent from people's New Year resolutions. Contrarily, wishes would revolve around a new year of "happiness," abundant wealth, and peace. However, it is evident that as the years pass, our happiness dwindles (as seen in depression statistics), the "wealthy" world is heading towards impoverishment, and peace appears to be a distant concept that few may encounter.

While this observation is rather bleak, God has not left the believer without tools to counter the gloomy atmosphere. In the Holy Quran, God states, "Aye! It is in the remembrance of Allah that hearts can find comfort." (13 [Ar-Ra'ad]: 29) Though seemingly simple, this statement is infused with profound wisdom whose contours are challenging to trace due to its depth.

As Muslims, if we decide in this new year to find tranquility in the remembrance of God, we naturally attract happiness. This requires some elucidation. The Holy Prophet Muhammad (may peace and blessings of Allah be on him)

advised always maintaining an optimistic view of life. (Sahih Ibn Hibban, Hadith 896) In the face of the greatest battles, he displayed unwavering optimism. Contentment with what we have, not aspiring for more but constantly looking at those with less and thanking God for what He has given us, is a crucial step towards happiness. Uttering "Al-Hamdu-Lillah" (all praise belongs to Allah) should not be dismissed as mere rhetoric; it is, in fact, a first step towards happiness as we are content with what Allah has bestowed upon us, avoiding the constant pursuit of hypothetical and materialistic happiness.

Furthermore, the pious wish for a year rich in fortune and material wealth has, over the years, demonstrated that global poverty is increasing while a tiny minority becomes richer. Following a single verse in the Holy Quran that urges believers to remember Allah, we learn to be content with what Allah has given us. By doing so, we not only refrain from envying a wealthier neighbor with materialistic intentions, but we also attract the satisfaction of God, who, in His great mercy, may reward us with even more wealth. If we seek worldly riches independently, this pursuit is futile and leads to a mirage of prosperity.

Another common resolution is the hope for peace in the world. However, the world seems to be moving in the opposite direction. World powers follow typical recipes that create and perpetuate disorder on Earth. Our beloved Imām, Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V (may Allah be his Helper), constantly emphasizes this, yet few leaders heed the call.

Again, by following the Quran's injunction to remember Allah and seek His forgiveness and mercy, we can establish inner peace, which may lead to external peace.

Finally, in all our resolutions, we also wish for excellent health. However, in Surah at-Taubah, verse 116, God states, "Surely, it is Allah to Whom belongs the kingdom of the heavens and the earth. He gives life and causes death. And you have no friend nor helper besides Allah." This verse implies several consequences. When ill, we tend to remember neglected family members or place our trust in Allah. However, these family members may resent being contacted only during sickness, and doctors may offer a professional diagnosis from an anatomical perspective. Allah reminds us that throughout our lives and at our deaths, we have no friends other than Him. Regardless of government decisions on euthanasia or the perception of it as a fundamental freedom, it remains tied to a purely materialistic conception of life.

Faced with the failure of annual resolutions and the ambition for their realization in the coming year, it is time to acknowledge their shortcomings. It is equally important to focus on the remembrance of Allah, the only remedy for the ailments our hearts may feel and the troubles the world is going through, which we witness as spectators. May God forgive us and provide us the opportunity to remember Him deeply and entirely, as enjoined by the Promised Messiah (peace be on him). Amin. (Adapted from *Al-Hakam*, 1 January 2024)

Does Islam teach Muslims to hate Non-believers ?

Azhar Ahmad Goraya

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Accusation:

There are certain ill-informed individuals that believe that Islam teaches hate against non-Muslims. They believe that Islam tells Muslims not to take non-Muslims as friends. They declare that the motto of Ahmadiyya Jama'at "Love for All, Hatred for None" is therefore un-Islamic.

In supporting their erroneous belief, the following source-texts are often cited:

Muslims should hate non-Muslims and be "Strict and Hard" against them.

The words of Hazrat Ibrahim (peace be on him) are sometimes quoted in this regard:

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ
وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَاءُ مِنْكُمْ
وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا
بَيْنَنَا وَبَيْنَكُمْ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى
تُؤْمِنُوا بِاللَّهِ وَحَدَهُ إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ
لَأَسْتَغْفِرَنَّ لَكَ وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِنْ
شَيْءٍ رَبَّنَا عَلَيْنِكَ تَوَكَّلْنَا وَإِلَيْكَ أَنبْنَا وَإِلَيْكَ
الْمَصِيرُ

There is a good model for you in

Abraham and those with him, when they said to their people, 'We have nothing to do with you and with that which you worship besides Allah. We disbelieve all that you believe. There has arisen enmity and hatred between us and you forever until you believe in Allah alone—with the exception of this saying of Abraham to his father, "I will surely ask forgiveness for thee, though I have no power to prevail upon Allah in favor of thee." They prayed to God saying, 'Our Lord, in Thee do we put our trust and to Thee do we turn repentant, and towards Thee is the final return. [60:5]

And other verses as well, such as:

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى
الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ ---

Muhammad is the Messenger of Allah. And those who are with him are hard against the disbelievers, tender among themselves...[48:30]

And

يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ
فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ
أَذَلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ

يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ
لَائِمٍ ؕ ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ ؕ
وَاللَّهُ وَاسِعٌ عَلِيمٌ

O ye who believe! whoso among you turns back from his religion, then let it be known that in his stead Allah will soon bring a people whom He will love and who will love Him, and who will be kind and humble towards believers, hard and firm against disbelievers. They will strive in the cause of Allah and will not fear the reproach of a faultfinder. That is Allah's grace; He bestows it upon whomsoever He pleases; and Allah is Bountiful, All- Knowing. [5:55]

And

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ
وَاعْلُظْ عَلَيْهِمْ ؕ وَمَأْوَاهُمْ جَهَنَّمُ ۖ وَبِئْسَ
الْمَصِيرُ

O Prophet! strive hard against the disbelievers and the hypocrites; and be strict against them. Their home is Hell, and an evil destination it is! [66:10][9:74]

As well as

أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ
الْكُفَّارِ وَلِيَجِدُوا فِيكُمْ غِلْظَةً ۗ وَاعْلَمُوا أَنَّ
اللَّهَ مَعَ الْمُتَّقِينَ

O ye who believe! fight such of
the disbelievers as are near to you
and let them find hardness in you;
and know that Allah is with the
righteous. [9:123]

In like manner, there are other
verses which speak of “not taking
disbelievers as friends,” especially
in regards to the Jews and
Christians, such as:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ
وَالنَّصَارَىٰ أَوْلِيَاءَ ۚ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۗ
وَمَنْ يَتَوَلَّهُمْ مِنكُمْ فَإِنَّهُ مِنَّهُمْ ۗ إِنَّ اللَّهَ لَا
يَهْدِي الْقَوْمَ الظَّالِمِينَ

O ye who believe! take not the
Jews and the Christians for friends.
They are friends one to another. And
whoso among you takes them for
friends is indeed one of them.
Verily, Allah guides not the unjust
people. [5:52]

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا
دِينَكُمْ هُزُوعًا وَلَعِبًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ
مِن قَبْلِكُمْ وَالْكُفَّارَ أَوْلِيَاءَ ۗ وَاتَّقُوا اللَّهَ ۖ إِنَّ
كُنْتُمْ مُّؤْمِنِينَ

O ye who believe! take not those
for friends who make a jest and
sport of your religion from among
those who were given the Book
before you, and the disbelievers.
And fear Allah if you are believers;
[5:58]

أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ
عَلَيْهِمْ مَا هُمْ مِّنكُمْ وَلَا مِنْهُمْ وَيَخْلِفُونَ
عَلَى الْكُذِبِ وَهُمْ يَعْلَمُونَ

Hast thou not seen those who
make friends with a people with
whom Allah is wroth? They are
neither of you nor of them, and they
swear to falsehood knowingly.
[58:15]

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا
آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ ۗ

أَوْلِيَاكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم
بِرُوحٍ مِّنْهُ ۖ وَيُوَدِّعُهُمْ جَنَّاتٍ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۗ رَضِيَ اللَّهُ عَنْهُمْ
وَرَضُوا عَنْهُ ۗ أَوْلِيَاكَ جَزَبَ اللَّهُ ۗ إِلَّا إِنْ
جَزَبَ اللَّهُ هُمْ الْمُفْلِحُونَ

Thou wilt not find any people
who believe in Allah and the Last
Day loving those who oppose Allah
and His Messenger, even though
they be their fathers, or their sons or
their brethren, or their kindred.
These are they in whose hearts Allah
has inscribed true faith and whom
He has strengthened with
inspiration from Himself. And He
will make them enter Gardens
through which streams flow.
Therein will they abide. Allah is well
pleased with them, and they are well
pleased with Him. They are Allah’s
party. Hearken ye O people! it is
Allah’s party who will be successful.
[58:23]

And in the verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي
وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ
كَفَرُوا بِمَا جَاءَكُمْ مِّنَ الْحَقِّ يُخْرِجُونَ
الرَّسُولَ وَإِيَّاكُمْ ۗ أَنْ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ ۖ إِنَّ
كُنْتُمْ خَرَجْتُمْ جِهَادًا فِي سَبِيلِي وَابْتِغَاءَ
مَرْضَاتِي ۗ تُسِرُّونَ إِلَيْهِم بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ
بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنْتُكُمْ ۗ وَمَنْ يَفْعَلْهُ مِنكُمْ
فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ

O ye who believe! take not My
enemy and your enemy for friends,
offering them love, while they
disbelieve in the truth which has
come to you and drive out the
Messenger and yourselves from
your homes merely because you
believe in Allah, your Lord. If you go
forth, to strive in My cause and seek
My pleasure, take them not for
friends, sending them messages of
love in secret, while I know best
what you conceal and what you
reveal. And whoever of you does so,
has, surely, lost the right path.
[60:2]

And:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ
اللَّهُ عَلَيْهِمْ قَدْ يَتَّبِعُوا مِنَ الْآخِرَةِ كَمَا يَتَّبِعُ
الْكُفَّارُ مِنَ أَصْحَابِ الْقُبُورِ

O ye who believe! make not
friends of a people with whom Allah
is wroth; they have indeed
despaired of the Hereafter just as
have the disbelievers despaired of
those who are in the graves. [60:14]

There are Ahadith that speak
about this concept as well, such as:

عَنْ أَبِي أُمَامَةَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ قَالَ مَنْ أَحَبَّ لِلَّهِ وَأَبْغَضَ لِلَّهِ
وَأَعْطَى لِلَّهِ وَمَنَعَ لِلَّهِ فَقَدْ اسْتَكْمَلَ الْإِيمَانَ

Abu Ummah reported: The
Messenger of Allah, peace and
blessings be upon him, said,
“Whoever loves for the sake of Allah,
hates for the sake of Allah, gives for
the sake of Allah, and withholds for
the sake of Allah has perfected the
faith.”

(Sunan Abi Dāwud, The Book of
Sunnah, Chapter on the Proof of the
Increase and Decrease in Faith,
Hadith #4681)

Ahmadi response:

Islam is a religion of peace, that
in no way teaches hatred against
anyone. The Qur’an teaches
Muslims to be compassionate to all
of mankind, regardless of creed or
religion. Muslims are allowed to
have non-Muslim friends. The
motto of the Jamā’at, “Love or All,
Hatred for None” is fundamentally
grounded in Islamic teachings and
is no way against the teachings of
Islam.

The Holy Qur’an

The Holy Qur’an is our primary
source about Islam. It is the word of
Allah and provides detailed
explanations about every aspect of
the faith:

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ
وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ

... And We have sent down to
thee the Book to explain everything,

and guidance, and a mercy, and glad tidings to those who submit to God. [16:90]

The Qur'an teaches us that a Muslim must live compassionately, and must not hate even his enemies.

Islam is a religion whose meaning is peace. Allah is a God of Mercy, Compassion and Love:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ - الرَّحْمَنِ الرَّحِيمِ

All praise belongs to Allah, Lord of all the worlds, [1:2]

The Gracious, the Merciful, [1:3]

وَهُوَ الْعَفُورُ الْوَدُودُ

And He is the Most Forgiving, the Loving; [85:15]

There is no doubt that His punishment is severe (15:51), but He reminds us that His Mercy encompasses all things:

قَالَ عَذَابِي أُصِيبُ بِهِ مَنْ أَشَاءُ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ

I will inflict My punishment on whom I will; but My mercy encompasses all things...[7:157]

In no place has Allah stated in the Holy Qur'an that He hates His creation. Rather, He consistently states that only evil actions and disbelief are hateful to Him:

إِنَّ الَّذِينَ كَفَرُوا يُتَادَوْنَ لَمَقْتُ اللَّهِ أَكْبَرُ مِنْ مَقْتِكُمْ أَنْفُسَكُمْ إِذْ تُدْعَوْنَ إِلَى الْإِيمَانِ فَتَكْفُرُونَ

An announcement will be made to those who disbelieve in the words: 'Greater was the abhorrence of Allah when you were called to the faith and you disbelieved than your own abhorrence of yourselves today.' [40:11]

كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ

Most hateful is it in the sight of Allah that you say what you do not do. [61:4]

وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ ۗ إِنَّهُ كَانَ فَاحِشَةً وَمَقْتًا وَسَاءَ سَبِيلًا

And marry not those women whom your fathers married, except what has already passed. It is a thing foul and hateful and an evil way. [4:23]

Muslims have been instructed to follow the attributes and Sunnah of Allah:

صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً ۗ وَنَحْنُ لَهُ عَابِدُونَ

Say, "We will adopt the color/attributes of Allah; and who is better than Allah in terms of attributes, and Him alone do we worship." [2:139]

Therefore, as Allah does not hate His creation, Muslims can in no way ever hate their fellow human beings.

The Holy Qur'an has spoken about how Allah sent the Holy Prophet (peace and blessings of Allah be on him) as "a mercy for all of mankind":

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

And We have sent thee not but as a mercy for all peoples. [21:108]

It speaks about his ardent, heart-felt desire to help his people through the teachings of Islam:

فَلَعَلَّكَ بَاخِعٌ نَّفْسَكَ عَلَى آثَارِهِمْ إِنْ لَمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا

So happy thou wilt grieve thyself to death for sorrow after them if they believe not in this discourse. [18:7]

The Qur'an teaches Muslims to suppress their anger and to forgive mankind (3:135), to be meek and to respond to ignorant speech with words of peace (25:64) and to maintain their values and dignity before hurtful comments (25:73):

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

Those who spend in prosperity and adversity, and those who suppress anger and pardon men; and Allah loves those who do good; [3:135]

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا

And the servants of the Gracious God are those who walk on the earth in a dignified manner, and when the ignorant address them, they say, "Peace!" [25:64]

وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا

And those who bear not false witness, and when they pass by anything vain, they pass on with dignity; [25:73]

It directs them to always be kind and just towards peaceful non-believers (60:9). It tells us that "Allah does not like the uttering of unseemly speech in public... (4:149).

لَّا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ ۗ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

Allah forbids you not, respecting those who have not fought against you on account of your religion, and who have not driven you forth from your homes, that you be kind to them and act equitably towards them; surely Allah loves those who are equitable. [60:9]

لَّا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلَمَ ۗ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا

Allah likes not the uttering of unseemly speech in public, except on the part of one who is being wronged. Verily, Allah is All-Hearing, All-Knowing. [4:149]

The Qur'an addresses people of other religions at length. Where it

addresses theological differences and moral failings on their part, it never advocates for hate or violence against them. On the contrary, the Qur'an stresses that there are good people amongst them that sincerely practice their faith according to the dictates of justice and piety. It addresses the Jews, saying that "they are not all alike," and that there is a group amongst them that spend their nights in prayer and practice good deeds (3:114-116). It says that the Christians are the "closest to the Muslims" because they are not prideful (5:83). It has identified such people as believers:

لَيْسُوا سَوَاءً ۗ مِّنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ ۗ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ أُولَٰئِكَ هُمُ الصَّالِحُونَ ۗ وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَن يُكْفَرُوهُ ۗ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ

They are not all alike. Among the People of the Book, there is a party who stand by their covenant; they recite the word of Allah in the hours of night and prostrate themselves before Him. [3:114]

They believe in Allah and the Last Day and enjoin what is good and forbid evil, and hasten, vying with one another, in good works. And these are among the righteous. [3:115]

And whatever good they do, they shall not be denied its due reward; and Allah well knows the God-fearing. [3:116]

وَلَتَجِدَنَّ أَقْرَبَهُمْ مَّوَدَّةَ الَّذِينَ آمَنُوا الَّذِينَ قَالُوا إِنَّا نَصَارَىٰ ۗ ذَٰلِكَ بِأَنَّ مِنْهُمْ قِسِيَسِينَ وَرُهْبَانًا وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ

... and thou shalt assuredly find those who say, "We are Christians," to be the nearest of them in love to the believers. That is because amongst them are savants and monks and because they are not proud. [5:82]

It tells Muslims to work together with all people, whether believers or non-believers, to spread positive values and righteousness in society (5:3). It teaches that even the animosity of a group towards you should not stop you from acting justly towards them (5:9):

وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ أَن صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا ۗ وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۗ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۗ وَاتَّقُوا اللَّهَ ۗ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

... And let not the enmity of a people, that they hindered you from the Sacred Mosque, incite you to transgress. And help one another in righteousness and piety, but help not one another in sin and transgression. And fear Allah; surely, Allah is severe in punishment. [5:3]

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ ۗ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا ۗ اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ ۗ وَاتَّقُوا اللَّهَ ۗ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

O ye who believe! be steadfast in the cause of Allah, bearing witness in equity; and let not a people's enmity incite you to act otherwise than with justice. Be always just, that is nearer to righteousness. And fear Allah. Surely, Allah is aware of what you do. [5:9]

The Qur'an teaches Muslims to abhor all types of falsehood, injustice and evil (16:91), both open and hidden (6:121). It tells them to be courageous in presenting their beliefs, and that the fear of reproach from their detractors should never be an obstacle for them in proclaiming the truth (5:55).

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ ۗ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

Verily, Allah enjoins justice, and the doing of good to others; and giving like kindred; and forbids

indecent, and manifest evil, and wrongful transgression. He admonished you that you may take heed. [16:91]

وَذَرُوا ظَاهِرَ الْإِثْمِ وَبَاطِنَهُ ۗ إِنَّ الَّذِينَ يَكْسِبُونَ الْإِثْمَ سَيُجْزَوْنَ بِمَا كَانُوا يَفْتَرُونَ

And eschew open sins as well as secret ones. Surely, those who earn sin will be rewarded for that which they have earned. [6:121]

يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ۗ ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ

O ye who believe! whoso among you turns back from his religion, then let it be known that in his stead Allah will soon bring a people whom He will love and who will love Him, and who will be kind and humble towards believers, hard and firm against disbelievers. They will strive in the cause of Allah and will not fear the reproach of a faultfinder. That is Allah's grace; He bestows it upon whomsoever He pleases; and Allah is Bountiful, All-Knowing. [5:55]

Therefore, according to the teachings of the Holy Qur'an, a Muslim must be filled with compassion towards mankind and act justly and compassionately towards them, but at the same time abhor all sinful acts.

If any person involves themselves in sin, Islam teaches Muslims that they must try and save them from it through admonition, advice, compassion, and prayers. This was the practice of the prophets.

We must not hate people, rather we must hate evil actions. This idea is clearly explained in the story of Hazrat Lot (peace be on him) (Lot), where he stated that he hated the evil actions of his people, but never

that he hated them (26:169).

قَالَ إِنِّي لِعَمَلِكُمْ مِّنَ الْقَالِينَ

He said, "Certainly I hate your practice." [26:169]

The Life of the Holy Prophet

The Prophet Muhammad (peace and blessings of Allah be on him) is an "excellent model" of Islamic teachings (33:22). His life was based upon high moral principles (68:5), and the Qur'an has in many places mandated Muslims to follow his example (3:32)(4:81)(24:55).

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

Verily you have in the Prophet of Allah an excellent model, for him who fears Allah and the Last Day and who remembers Allah much. [33:22]

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

And thou dost surely possess high moral excellences. [68:5]

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ

Say, "If you love Allah, follow me: then will Allah love you and forgive you your faults. And Allah is Most Forgiving, Merciful." [3:32]

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا

Whoso obeys the Messenger obeys Allah indeed; and whoso turns away, then We have not sent thee as a keeper over them. [4:81]

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِن تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَّا حُمِّلْتُمْ وَإِن تُطِيعُوهُ تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ

Say, "Obey Allah, and obey the Messenger." But if you turn away, then upon him is his burden, and upon you is your burden. And if you

obey him, you will be rightly guided. And the messenger is not responsible but for the plain delivery of the Message." [24:55]

The Prophet Muhammad (peace and blessings of Allah be on him) showed the most exemplary standard of kind and compassionate treatment of people who did not accept his message. Rather, his treatment of even his enemies is unequalled.

During the first thirteen years of his prophetic mission, he and his followers were relentlessly persecuted by his opponents. Dust and garbage would be thrown into his home. He was attacked personally several times in the streets. He was ridiculed by his neighbors and fellow citizens. For three years, he and his followers were boycotted in the valley of Abu Talib, where they suffered under a severe economic and social blockade. His wife, Lady Khadija, died as a result of the hardships of the boycott. His daughter suffered a miscarriage because of the mischief of his enemies. Many of his followers suffered persecution and were forced to flee from their homes, seeking refuge in far-off lands like Abyssinia and distant cities like Medina. The major tribes of his city attempted to assassinate him on the night that he migrated to Medina.

Nevertheless, he always advocated for peace and kind-treatment of non-Muslims and even his enemies. Arriving in Medina, one of his first major actions as governor was to draw up the Charter of Medina, which guaranteed the rights and religious freedoms of each of the major groups living in the city.

When there was a severe drought and famine in Mecca, he sent them food and supplies. During the battle of Badr, he did not deny the enemy troops access to water

which was under his control. He pardoned the lives of the Jewish tribe of Banu Qainuqa who betrayed their pact with the Muslims and let them leave the city of Medina peacefully. When he was injured during the battle of Uhud, he would wipe the blood from his brow and pray, "O Allah, forgive my people, for they know not what they do."

He returned more than required when returning a debt, even if the creditor was a Jew who was rude and forceful in demanding the return of a loan. He taught that anyone who killed a Zimmi, a non-Muslim who was under the protection of the Islamic state, would not smell the fragrance of paradise. When a group of Christians visited him from Najran, they exchanged views for several days. They did not accept Islam, but even still the Prophet allowed them to use his mosque for their worship services.

He extended common human dignity to all people. He was part of an organization named *Hilful-Fuqūl*, whose members had sworn to defend the human rights of all people, regardless of their social status or religious affiliation. The funeral procession of a Jew once passed by and he stood up out of respect. When he was asked about it by his companions, he stated, "Is he not a human being?"

When he returned to Mecca as a victor after over a decade of persecution, he pardoned his enemies. The common practice in those days was to kill the enemies or enslave them. This enormous gesture of goodwill and peace led to the wide-scale conversion of many of his previous enemies. Those that decided not to accept Islam were allowed to remain in the city as free men.

Numerous other examples from his life show how in matters of compassion, goodwill, and justice,

he made no difference between Muslims and non-Muslims. He demonstrated that Islam does not teach hate to non-Muslims.

Explanations of the Promised Messiah

The Promised Messiah, Hazrat Mirza Ghulam Ahmad (peace be on him) advised in many of his writings that mankind should be treated compassionately, regardless of whether they are Muslims or not. Even enemies were to be treated with sympathy and kindness. He writes:

دین کے دو بنی کامل حصے ہیں۔ ایک خدا سے محبت کرنا اور ایک بنی نوع سے اس قدر محبت کرنا کہ ان کی مصیبت کو اپنی مصیبت سمجھ لینا اور ان کے لئے دعا کرنا۔
(روحانی خزائن جلد ۱۹، نسیم دعوت، صفحہ ۶۶۴)

There are two perfect parts of faith; one is to love God and the other is to love mankind to such an extent that one considers its difficulties one's own difficulties and to pray for it. (Ruhani Khazā'in, vol. 19, Naseem Da'wat, p. 464)

اللہ تعالیٰ فرماتا ہے کہ بغیر لحاظ مذہب و ملت کے تم لوگوں سے ہمدردی کرو۔ بھوکوں کو کھلاؤ۔ غلاموں کو آزاد کرو۔ قرضہ داروں کے قرض دو۔ زیر باروں کے بار اٹھاؤ اور بنی نوع سے سچی ہمدردی کا حق ادا کرو۔ (روحانی خزائن جلد ۹، نور القرآن نمبر ۲، صفحہ ۴۳۴)

“Allah the Exalted states: be sympathetic to people regardless of faith and nationality. Feed the poor, free slaves, and relieve those in debt and support those under burdens and pay the dues of true compassion with humanity.” (Ruhani Khazā'in, vol. 9, Nur-ul-Qur'an number 2, p. 434)

تم مخلوق خدا سے ایسی ہمدردی کے ساتھ پیش آؤ کہ گویا تم ان کے حقیقی رشتہ دار ہو جیسا کہ مائیں اپنے بچوں سے پیش آتی ہیں... جو ماں کی طرح طبعی جوش سے نیکی کرتا ہے

وہ کبھی خود نمائی نہیں کر سکتا۔ (روحانی خزائن، جلد ۱۹، کشتی نوح صفحہ ۳۰)

You should extend compassion to God's creation as if you are their blood relative, just like mothers are with their children. One who does good with natural passion like that of a mother can never be ostentatious.

(Ruhani Khazā'in, vol. 19, Noah's Ark, p. 30)

He declared that he had no enemies, and was only against false ideologies:

میں تمام مسلمانوں اور عیسائیوں اور ہندوؤں اور آریوں پر یہ بات ظاہر کرتا ہوں کہ دنیا میں کوئی میرا دشمن نہیں ہے۔ میں بنی نوع سے ایسی محبت کرتا ہوں کہ جیسے والدہ مہربان اپنے بچوں سے بلکہ اس سے بڑھ کر۔ میں صرف ان باطل عقائد کا دشمن ہوں جن سے سچائی کا خون ہوتا ہے۔ انسان کی ہمدردی میرا فرض ہے اور جھوٹ اور شرک اور ظلم اور ہر ایک بد عملی اور ناانصافی اور بد اخلاقی سے بیزاری میرا اصول۔ (روحانی خزائن، جلد ۱۹، اربعین، صفحہ ۴۴۴)

I declare before all Muslims, Christians, Hindus, and Aryas that I have no enemy in the world. I love mankind as a mother loves her children, nay even more so. I am only an enemy to those false ideologies that run counter to the truth. Compassion towards mankind is my duty, and to shun deceit, idolatry, injustice and every type of evil action, oppression and immorality is my principle. (Ruhani Khazā'in, vol. 17, Arba'in, p. 344)

He advised not to hate one's enemies. Rather, one should have pity on them and pray for them owing to their fallen condition:

مخالفین کے ساتھ دشمنی کے ساتھ نہیں پیش آنا چاہئے، بلکہ زیادہ تر دعا سے کام لینا چاہئے اور دیگر وسائل سے کوشش کرنی چاہئے۔

One should not harbor

malevolence against one's adversaries. Instead, a person ought to pray for such people more than anything else and use other means to reform them. (Malfūzāt vol. 1, p. 7 Eng. Translation.)

Advising his followers, he stated once:

--- دلوں کو پاک کریں اور اپنے انسانی رحم کو ترقی دیں اور درد مندوں کے ہمدرد بنیں۔ زمین پر صلح پھیلاویں کہ اسی سے اُن کا دین پھیلے گا۔ (روحانی خزائن، جلد ۱۹، گورنمنٹ انگریزی اور جہاد، صفحہ ۱۵)

... (I instruct my followers) to purify their hearts, to foster sympathy, and to be compassionate towards the suffering. They should spread peace on earth, because that will cause their faith to spread in return...

(Ruhani Khazā'in, vol. 17, The British Government and Jihad, p. 15, Eng. Trans. P. 17)

Explanation of certain verses and Ahadith that supposedly teach hate for non-Muslims

Meaning of the words of Hazrat Ibrahim

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَاءُ مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمْ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحَدُّهُ إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَأَسْتَعْفِفَنَّ لَكَ وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ رَبَّنَا عَلَيْنِكَ تَوَكَّلْنَا وَإِلَيْكَ أَنبَأْنَا وَإِلَيْكَ الْمَصِيرُ

There is a good model for you in Abraham and those with him, when they said to their people, 'We have nothing to do with you and with that which you worship beside Allah. We disbelieve all that you believe. There has arisen enmity and hatred between us and you forever until you believe in Allah alone — with the exception of this saying of Abraham

to his father, “I will surely ask forgiveness for thee, though I have no power to prevail upon Allah in favor of thee.” They prayed to God saying, “Our Lord, in Thee do we put our trust and to Thee do we turn repentant, and towards Thee is the final return.” [60:5]

The words of Hazrat Ibrahim (peace be on him) in (60:5) where he stated “There has arisen enmity and hatred between us and you forever until you believe in Allah alone” can have various meanings.

It does not necessarily mean that hate was being demonstrated from Hazrat Ibrahim (peace be on him) and his followers. Allah describes the words enmity and hate here as impersonalized objects that are not attributed to either party directly. Rather, the Qur’an only states that “it has appeared” between them. The meaning is that the enemies of Hazrat Ibrahim (peace be on him) harbored hatred towards him and his followers in their hearts, but they (the followers of Abraham) did not harbor the same towards them.

Their hatred impeded them from maintaining amicable relations with the believers, while the love of Allah and the teachings of “turning away from the ignorant” obliged the believers to separate themselves from them. Of course, this situation was only until “they would believe in Allah” at which point there would be no question of hate or turning away from each other. The Qur’an in fact teaches believers to hope, pray and strive to bring about this Day of Reconciliation where Allah places love in the hearts of such disbelievers instead of hate:

عَسَى اللَّهُ أَنْ يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ
عَادَيْتُمْ مَوَدَّةً وَاللَّهُ قَدِيرٌ وَاللَّهُ
عَفُورٌ رَحِيمٌ

It may be that Allah will bring about love between you and those of

them with whom you are opposed to; and Allah is All-Powerful; and Allah is Most Forgiving, Merciful. [60:8]

The other meaning is that the hate that the believers felt was only towards their evil actions and disbelief, and not towards them as human beings, as was explained earlier.

Meaning of (48:30) “Muhammad is the Messenger of Allah.

And those who are with him are hard against the disbelievers” and similar wordings of being hard against the disbelievers in (5:55), (9:74), (9:123) and (66:10)

The verb used for “hard” in Arabic is اشداء (Ashiddaa). Its root is ش د د, which means being firm and resolute, as well as rejecting the influence of others and remaining firm on your habits:

وقوله تعالى: حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ
أَرْبَعِينَ سَنَةً

And Allah has stated: “At length when he reaches the age of full strength (Ashaddahu) and attains forty years” (Al-Ahab/15). In it, there is a warning that when man reaches this age the nature upon which he is strengthened and he is no longer able to change it thereafter. (Mufradat, Imām Raghīb)

The other verb used for hardness appears in (9:123) as غلاظ (Ghilaaz). Its root is ظ ل ظ, which has the underlying meaning of becoming thick or firm:

الْغُلَظَّةُ ضِدُّ الرِّقَّةِ --- وَأَصْلُهُ أَنْ يَسْتَعْمَلَ
فِي الْأَجْسَامِ (مفردات، امام راغب)

Ghaleez is the opposite of Ar-Riqqatu (fineness)...and it is literally used as a description of bodies (Mufradat, Imām Raghīb)

It is also used in certain cases in the sense of rejecting the influence of others and remaining firm in one’s path. Lanes Lexicon gives one

meaning as being “Incompliant.”

Therefore, the meaning of the words “hard against the believers” is in the sense of not accepting their influence and propositions and remaining firm and resolute upon the teachings of Islam. This meaning is also supported by various other verses of the Holy Qur’an, such as:

فَلَا تُطِيعِ الْمُكَدِّبِينَ - وَدُّوا لَوْ تَدَّهِنُوا
فَيُدَّهِنُونَ - وَلَا تُطِيعِ كُلَّ حَلَافٍ مَهِينٍ -
هَمَّا زِ مَسَاءٍ بِتَمِيمٍ - مَنَاعٌ لِلْخَيْرِ مُعْتَدٍ أَثِيمٍ
- عَثَلٌ بَعْدَ ذَلِكَ زَنِيمٌ

So, comply not with the wishes of those who reject the truth. [68:9]

They wish that thou shouldst be pliant so that they may also be pliant. [68:10]

And yield not to any mean swearer, [68:11]

Backbiter, one who goes about slandering, [68:12]

Forbidding of good, transgressor, sinful, [68:13]

Ill-mannered and, in addition to that, of doubtful birth. [68:14]

Therefore, the mere wording of “hard against the disbelievers” in no way supports the idea that Muslims should hate non-Muslims or act unjustly towards them, even if they are their enemies. The influence that the Qur’an is telling Muslims to be wary of is that which is unholy and immoral, as the previous verses indicate.

The way to reject such influence is through turning away from it and showing dignity before displays of ignorance.

Where the influence is of a positive nature, one that promotes goodness and righteousness, the Qur’an tells Muslims to not only accept such an influence, but to work together with each other (i.e., Muslims and non-Muslims) to promote such positive values:

وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ اَنْ صَدُّوْكُمْ عَنِ
 الْمَسْجِدِ الْحَرَامِ اَنْ تَعْتَدُوْا. وَتَعَاوَنُوْا عَلٰى
 الْبِرِّ وَالْتِقَاۗءِ الْعَدُوۡىۙ وَلَا تَعَاوَنُوْا عَلٰى الْاِثْمِ
 وَالْعُدُوۡاۗنِ ۗ وَاتَّقُوا اللّٰهَ ۗ اِنَّ اللّٰهَ شَدِيْدُ
 الْعِقَابِ

... And let not the enmity of a people, that they hindered you from the Sacred Mosque, incite you to transgress. And help one another in righteousness and piety; but help not one another in sin and transgression. And fear Allah; surely, Allah is severe in punishment. [5:3]

Another meaning of being strict or hard against non-believers is in the context of those who are spreading mischief in society.

Islam teaches us that society must be guided by rules, and those that would seek to destroy the peace of society and are all out to bring about destruction and harm should not be allowed to do so. Rather, they should be dealt with strictly by the authorities so that others may be saved. In this case, Islam gives guidance on legal punishments and punitive measures that can be adopted.

There is nothing objectionable in this teaching either, as every society has laws that are enforced by the authorities, and in certain cases those laws must be enforced strictly and unyieldingly for the good of the society. In these cases, friendly and amicable relations should not be kept with mischief-makers out of cowardice before their strength and fear of doing the right thing.

Islam teaches us the philosophy of mercy and punishment:

وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا ۗ فَمَنْ عَفَا وَأَصْلَحَ
 فَأَجْرُهُ عَلَى اللّٰهِ ۗ اِنَّهٗ لَا يُحِبُّ الظّٰلِمِيْنَ

“The recompense for an injury is an injury equal thereto (in degree): but if a person forgives and makes reconciliation, his reward is due from Allah: for (Allah) loves not those who do wrong.” [42:41]

That is, a crime should be punished according to its seriousness, but there is also the possibility of forgiveness if it brings about a positive change in the individual. Islam teaches that neither punishment nor forgiveness is the purpose – rather the authorities should choose whichever method is most likely to bring about a reformation in the individual and bring about peace and justice in the society, which is the goal.

This meaning is also born out of other verses which speak of not letting one be overcome by feelings of compassion in those situations where the betterment of society rests in dealing out punishment:

الرَّٰبِئِيَّةُ وَالرَّٰبِي فَاجْلِدُوْا كُلَّ وَاحِدٍ مِّنْهُمَا
 مِاۡتَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِى دِيۡنِ
 اللّٰهِ اِنَّ كُنْتُمْ تُؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ
 وَلَيَشْهَدُ عَذَابُهُمَا طَآئِفَةٌ مِّنَ الْمُؤْمِنِيْنَ

The adulteress and the adulterer – flog each one of them with a hundred stripes. And let not pity for the twain take hold of you in executing the judgment of Allah, if you believe in Allah and the Last Day. And let a party of the believers witness their punishment. [24:3]

In this particular context, the verse tells Muslims that not even compassion towards a fellow Muslim who has committed the crime of public fornication or adultery should impede them from administering a just punishment. In regard to non-Muslims, the same principle applies: compassion towards them should not be an obstacle in the application of just punishments.

In short, if it is decided that it is better to give a punishment, then feelings of compassion should not come in the way of administering the punishment. This is a possible meaning of being “hard or strict” against the disbelievers.

Meaning of verses that speak

about not taking disbelievers as friends, especially Jews and Christians in (5:52, 58), (58:15,23) and (60:2,14)

The aforementioned verses of (5:52,58), (58:15,23) and (60:2,14) speak about not “taking as (close) friends” those disbelievers who are not respectful of different religious beliefs and continue to make a jest of Islam, as well as those who are in a state of war with the Muslims. That is to say, they should not be close confidants of the Muslims, given the great damage that could result from this intimacy to the Muslim community, both worldly and spiritually.

Those non-Muslims who are not in a state of war with the Muslims nor do they unjustly attack Islam should be treated with the utmost kindness and compassion and can be taken as friends, as many verses previously mentioned attest to.

On a personal level, the Qur’an only cautions that believers should be wary of adopting any customs, practices, or ideas from them that run counter to their Islamic values, and specifically the mentality of preferring them as friends over believers because of an inferiority complex:

يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِيْنَ اَوْلِيَاۗءَ مِنْ دُوۡنِ
 الْمُؤْمِنِيْنَ ۗ وَمَنْ يَفْعَلْ ذٰلِكَ فَلَيْسَ مِنَ اللّٰهِ
 فِى شَيْءٍ اِلَّا اَنْ تَتَّقُوْا مِنْهُمْ تُقَاۗءَ ۗ وَيَحْذَرُكُمُ
 اللّٰهُ نَفْسَهُ ۗ وَاِلَى اللّٰهِ الْمَصِيْرُ

Let not the believers take disbelievers for friends in preference to believers – and whoever does that has no connection with Allah – except that you cautiously guard against them. And Allah cautions you against His punishment; and to Allah is the returning. [3:29]

As previously mentioned, the Qur’an speaks of followers of other religions. Where it speaks at length their failings in theological and practical aspects, it also

acknowledges the good that is found in those who are sincere adherents, and never advocates for hate or violence against them.

Those that attack innocent Muslims solely based on their faith should be repelled sternly, and those that verbally attack Islam should be responded to with solid arguments. Nevertheless, in neither of these two cases does the Qur'an permit Muslims to harbor hate in their hearts.

Islamic guidelines on making friends

The Holy Qur'an tells us that Muslims should keep company and make friends with the righteous:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

O ye who believe! fear Allah and be with the truthful. [9:119]

It tells them to avoid keeping company with those who are not righteous, and their actions exceed all bounds of decency, as doing so will eventually make them neglectful of Allah and their duties as Muslims:

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْعَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرْطًا

And keep thyself attached to those who call on their Lord, morning, and evening, seeking His pleasure; and let not thy eyes pass beyond them, seeking the adornment of the life of the world; and obey not him whose heart We have made heedless of Our remembrance and who follows his evil inclinations, and his case exceeds all bounds. [18:29]

وَيَوْمَ يَعِضُ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا - يَا وَيْلَتَى لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا - لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ

بَعْدَ إِذْ جَاءَنِي وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا

Remember the day when the wrongdoer will bite his hands; he will say, 'O, would that I had taken the same way with the Messenger! [25:28]

'Ah, woe is me! Would that I had never taken such a one for a friend! [25:29]

"He led me astray from the Reminder after it had come to me." And Satan is man's great deserter. [25:30]

The prophet Muhammad (peace and blessings of Allah be on him) stated:

... مَثَلُ الْجَلِيسِ الصَّالِحِ كَمَثَلِ صَاحِبِ الْمِسْكِ إِنْ لَمْ يُصِيبَكَ مِنْهُ شَيْءٌ أَصَابَكَ مِنْ رِيحِهِ وَمَثَلُ جَلِيسِ السُّوءِ كَمَثَلِ صَاحِبِ الْكَبْرِ إِنْ لَمْ يُصِيبَكَ مِنْ سَوَادِهِ أَصَابَكَ مِنْ دُخَانِهِ...

...A good companion is like a man who has musk; if nothing of it goes to you, its fragrance will (certainly) go to you; and a bad companion is like a man who has bellows; if its (black) soot does not go to you, its smoke will (certainly) go to you.

(Sunan Abi Dāwud, the Book of Manners, Chapter: With whom we are ordered to accompany, Hadith # 4829)

In another saying he gives similar advice:

لَرَجُلٍ عَلَى دِينِ خَلِيلِهِ فَلْيَنْظُرْ أَحَدُكُمْ مَنْ يُخَالِلُ

A man follows the religion/path of his friend; so each one should consider whom he makes his friend. (Sunan Abi Dāwud, the Book of Manners, Chapter: With whom we are ordered to accompany, Hadith # 4833)

Therefore, Muslims should be cautious of who they accept their friends. Nevertheless, it is permitted to have any person as a friend, Jews

and Christians included, who is not hostile, respectful, and has good moral values and ethics.

The meaning of the hadith "Love for Allah and hate for Allah"

Ahadith such as these in no way justify hating anyone. Loving for the sake of Allah means that a person loves all those things that Allah loves, and hating for the sake of Allah means that a person hates all those things that Allah hates.

As was shown previously, Allah does not hate individuals, rather He hates evil actions. Therefore, hating for the sake of Allah would be in the same manner that Allah hates, which means that a person can only hate evil actions and beliefs, and not human beings. Human beings are free-willed individuals, who are not characterized absolutely by their beliefs and actions, rather they always have the possibility of change until the moment of their death.

This is a meaning that has also been mentioned by classical scholars of Hadith:

وقال عظيمابادي وَأَبْغَضَ لِلَّهِ لَا لِإِيْدَاءٍ مَنْ أَبْغَضَهُ لَهُ بَلْ لِكُفْرِهِ وَعِصْيَانِهِ

"That he hates for the sake of Allah does not mean he harms the one he hates. Rather, the hatred is for his unbelief and disobedience."

(Aun al Mabood Sharah Sunan Abi Dāwud Ma'a Hashia Ibn-e-Qayyim, the Book of Sunnah, Chapter on the Proof of the Increase and Decrease in Faith)

History of the motto, "Love for All, Hatred for None"

The motto of the Jamā'at was first coined by the third Khalifa, Hazrat Mirza Nasir Ahmad (may Allah shower His mercy on him). While laying the foundation stone

for a mosque in Pedro Abad, Spain on October 9, 1980, he stated:

“Islam teaches us to live with mutual love and affection and with humility. It teaches us no distinction between a Muslim or a non-Muslim. My message to everyone is that you must have “Love for all, Hatred for none!”

This drew huge applause from the people of Pedro Abad. It was in this background that the spontaneous words uttered by Hazrat Khalifatul-Masih III (may Allah shower His mercy on him) became the unique slogan of the Ahmadiyya Muslim community. It was repeated again at a press conference and at the Cafe Royale in Piccadilly in London at another press conference.”

(Love for All, Hatred for None – Historical Trip to Spain. March 1, 2008. The Review of Religions. < <https://www.reviewofreligions.org/1966/%E2%80%9Clove-for-all-hatred-for-none%E2%80%9D-historical-trip-to-spain/>> Accessed September 17, 2019)

Nevertheless, this motto is to be understood within the context of the teachings of the Holy Qur’an, Ahadith and explanations furnished by the Promised Messiah (peace be on him). Twisting its meanings to try and show that Ahmadis do not follow Islam is unjust and deceitful.

Moreover, it cannot be stated that the motto is an innovation in Islam. The true motto of the Jamā‘at has only ever been the Kalima Shahadah, which is “There is none worthy of worship except Allah, and Muhammad (peace and blessings of Allah be on him) is the messenger of Allah.” All other mottos, including “Love for all Hatred for None,” are branches of this overarching motto and are employed according to the need of the time and to emphasize certain aspects of Islam. This always been the consistent view of the Jamā‘at from the time of the second

Khalifa, Hazrat Muslih Mau‘ūd (Allah be pleased with him), when the idea of the Jamā‘at having a motto was first presented.

Hazrat Mirza Masroor Ahmad (may Allah be his Helper), the Fifth Khalifa of the Promised Messiah (peace be on him), stated:

“We should not feel smug by merely raising slogans that the world appreciates and through which we are praised in various places. We should be mindful that this slogan is just one source to attain the broader objective for which man was created. Our humanitarian works, our promotion and practice of love and our rejection of hatred and our hatred for hatred itself is to attain God’s love and to establish Unity of God...”

This slogan is in fact a means to an end, the end being the objective of our life. It is a stepping stone towards the objective for which the advent of the Holy Prophet (peace and blessings of Allah be on him) took place and then in his subservience, the Promised Messiah (on whom be peace) was sent by God in the current age to attain the objective. And that objective is to instill true insight into Unity of God and to try and practice all of God’s commandments...

Our motto is the entire Holy Qur’an, however, if another motto is required, Hazrat Muslih Mau‘ūd (may Allah be pleased with him) said God has appointed it through the Holy Prophet (peace and blessings of Allah be on him) and it is:

لا اله الا الله محمد رسول الله

(There is none worthy of worship except Allah and Muhammad is His Messenger). This is the essence of the entire Holy Qur’an and the fact is that all

teachings and all higher objectives are accessed with Unity of God...

It should be remembered that all Quranic commandments are excellent and beneficial in their own right but لا اله الا الله is dominant over them all. This is the real motto that we need to keep in sight at all times and we need to reflect over the need for the Unity of God and its establishment...

Thus, our motto which is appointed by God is لا اله الا الله (There is none worthy of worship except Allah) the rest are all details which can be useful as advice...”

(Friday Sermon, Hazrat Mirza Masroor Ahmad, May 9, 2014)

Explanation of the Promised Messiah– True Love vs. Compassion for Disbelievers

The objection that Islam only teaches love for Muslims and hate for non-Muslims was answered by the Promised Messiah (peace be on him) himself.

He emphasized that there was a difference between complete love which penetrates the heart and makes one take on the characteristics of another, and compassion, which means to have sympathy towards and show kindness to another. The former is reserved for Allah and the righteous, and the latter for non-believers. He writes:

چوتھا اعتراض یہ ہے کہ اسلامی تعلیم میں غیر مذہب والوں سے محبت کرنا کسی جگہ حکم نہیں آیا۔ بلکہ حکم ہے کہ بجز مسلمان کے کسی سے محبت نہ کرو۔۔۔
اب جاننا چاہئے کہ محبت کوئی تصنع اور تکلف کا کام نہیں بلکہ انسانی قویٰ میں سے یہ بھی ایک قوت ہے اور اس کی حقیقت یہ ہے کہ دل کا ایک چیز کو پسند کر کے اس کی طرف کھینچے جانا اور جیسا کہ ہر ایک چیز کے اصل خواص اس کے کمال کے وقت بدیہی طور پر محسوس ہوتے ہیں یہی

for the followers of other religions; it only enjoins love for Muslims...

Remember, love is not pretense or affectation. It is one of the human faculties. The essence of love is to have sincerity for something and to be drawn irresistibly towards it. Just as the real characteristics of an object are only truly perceived when it reaches perfection, the same is the case with love, in that its qualities are openly revealed when it is extreme and reaches perfection. Referring to this, Allah the Almighty says:

وَأَشْرَبُوا فِي قُلُوبِهِمُ الْعِجْلَ

...and their hearts were permeated with the love of the calf...[2:94]

That is: "They loved the calf as if their hearts were permeated with it."

In fact, when a person falls in love with someone and his love is total, it becomes his food and his drink, as it were. Indeed, he takes on the complexion of the character and lifestyle of the beloved. The greater the love, the more a person is involuntarily drawn towards the qualities of the loved one, so much so, that he becomes his very reflection. That is why, consistent with his capacity, a person who loves God acquires, metaphorically speaking, God's light. Similarly, those who love Satan acquire the darkness which belongs to Satan. This being the reality of love, how can a true Scripture, which is from God, ever permit that you should love Satan as you love God, or love the successors of Satan the way you ought to love the successors of the Gracious One...

The true lover loses himself in the beloved. He becomes the manifestation of the beloved and reflects in himself the image of the beloved to the extent that it becomes part and parcel of his person. After acquiring his complexion and by standing with him, he demonstrates

بھی اسی سے نکلا ہے۔ جس سے یہ مطلب ہے کہ وہ پہلے دانہ کی تمام کیفیات سے بھر گیا اور اسی بناء پر اہنبا سونے کو بھی کہتے ہیں۔ کیونکہ جو دوسرے سے بھر جائے گا وہ اپنے وجود کو کھودے گا گویا سوجائے گا اور اپنے وجود کی کچھ حس اس کو باقی نہیں رہے گی۔۔۔

پس قرآنی تعلیم کا اصل مطلب یہ ہے کہ محبت جس کی حقیقت محبوب کے رنگ سے رنگین ہو جانا ہے بجز خدا تعالیٰ اور صلحاء کے اور کسی سے جائز نہیں بلکہ سخت حرام ہے۔۔۔

ان آیتوں کو پڑھ کر نادان عیسائی دھوکا کھاتے ہیں کہ مسلمانوں کو حکم ہے کہ عیسائی وغیرہ بے دین فرقوں سے محبت نہ کریں لیکن نہیں سوچتے کہ ہر ایک لفظ اپنے محل پر استعمال ہوتا ہے جس چیز کا نام محبت ہے وہ فاسقوں اور کافروں سے اسی صورت میں بجالانا متصور ہے کہ جب ان کے کفر اور فسق سے کچھ حصہ لے لیوے نہایت سخت جاہل وہ شخص ہو گا جس نے یہ تعلیم دی کہ اپنے دین کے دشمنوں سے پیار کرو ہم بارہا لکھ چکے ہیں کہ پیار اور محبت اسی کا نام ہے کہ اس شخص کے قول اور فعل اور عادت اور خلق اور مذہب کو رخصا کے رنگ میں دیکھیں۔ اور اس پر خوش ہوں اور اس کا اثر اپنے دل پر ڈال لیں اور ایسا ہونا مومن سے کافر کی نسبت ہرگز ممکن نہیں۔ ہاں مومن کافر پر شفقت کرے گا اور تمام دقائق ہمدردی بجالائے گا اور اس کی جسمانی اور روحانی بیماریوں کا غمگسار ہو گا جیسا کہ اللہ تعالیٰ بار بار فرماتا ہے کہ بغیر لحاظ مذہب ملت کے تم لوگوں سے ہمدردی کرو بھوکوں کو کھلاؤ غلاموں کو آزاد کرو قرض داروں کے قرض دو اور زیر باروں کے بار اٹھاؤ اور بنی نوع سے سچی ہمدردی کا حق ادا کرو۔

مومن نصاریٰ اور یہود اور ہنود سے دوستی اور ہمدردی اور خیر خواہی کر سکتا ہے۔ احسان کر سکتا ہے مگر ان سے محبت نہیں کر سکتا یہ ایک باریک فرق ہے اس کو خوب یاد رکھو۔ (روحانی خزائن، جلد ۹، نور القرآن، صفحہ ۴۲۹ تا ۴۳۶)

"The fourth objection is that Islamic teaching never enjoins love

محبت کا حال ہے کہ اس کے جوہر بھی اس وقت کھلے کھلے ظاہر ہوتے ہیں کہ جب تم اور اکمل درجہ پر پہنچ جائے اللہ تعالیٰ فرماتا ہے۔ یعنی انہوں نے گو سالہ سے ایسی محبت کی کہ گویا ان کو گو سالہ شربت کی طرح پلا دیا گیا۔ درحقیقت جو شخص کسی سے کامل محبت کرتا ہے تو گویا اسے پی لیتا ہے یا کھا لیتا ہے اور اس کے اخلاق اور اس کے چال چلن کے ساتھ رنگین ہو جاتا ہے اور جس قدر زیادہ محبت ہوتی ہے اسی قدر انسان بالطبع اپنے محبوب کی صفات کی طرف کھینچا جاتا ہے یہاں تک کہ اسی کا روپ ہو جاتا ہے جس سے وہ محبت کرتا ہے۔ یہی بھید ہے کہ جو شخص خدا سے محبت کرتا ہے وہ ظلی طور پر بقدر اپنی استعداد کے اس نور کو حاصل کر لیتا ہے جو خدا تعالیٰ کی ذات میں ہے۔ اور شیطان سے محبت کرنے والے وہ تاریکی حاصل کر لیتے ہیں جو شیطان میں ہے پس جبکہ محبت کی حقیقت یہ ہے تو پھر کیونکر ایک سچی کتاب جو منجانب اللہ ہے اجازت دے سکتی ہے کہ تم شیطان سے وہ محبت کرو جو خدا سے کرنی چاہئے اور شیطان کے جانشینوں سے وہ پیار کرو جو رحمن کے جانشینوں سے کرنا چاہئے۔۔۔

محبت کی حقیقت بالا التزام اس بات کو چاہتی ہے کہ انسان سچے دل سے اپنے محبوب کے تمام شمائل اور اخلاق اور عبادات پسند کرے اور ان میں فنا ہونے کے لئے بدل و جان ساعی ہو تا اپنے محبوب میں ہو کر وہ زندگی پاوے جو محبوب کو حاصل ہے سچی محبت کرنے والا اپنے محبوب میں فنا ہو جاتا ہے۔ اپنے محبوب کے گریبان سے ظاہر ہوتا ہے اور ایسی تصویر اس کی اپنے اندر کھینچتا ہے کہ گویا اسے پی جاتا ہے اور کہا جاتا ہے کہ وہ اس میں ہو کر اور اس کے رنگ میں رنگین ہو کر اور اس کے ساتھ ہو کر لوگوں پر ظاہر کر دیتا ہے کہ وہ درحقیقت اس کی محبت میں کھویا گیا ہے۔ محبت ایک عربی لفظ ہے اور اصل معنی اس کے پڑ ہو جانا ہے چنانچہ عرب میں یہ مثل مشہور ہے کہ حُبُّ الْجَمَّازِ لِعَيْنِي جب عربوں کو یہ کہنا منظور ہو جاتا ہے کہ گدھے کا پیٹ پانی سے بھر گیا تو کہتے ہیں کہ حُبُّ الْجَمَّازِ اور جب یہ کہنا منظور ہوتا ہے کہ اونٹ نے اتنا پانی پیا کہ وہ پانی سے پُر ہو گیا۔ تو کہتے ہیں شربت الابل حُتِي تحببت اور حُبُّو دانہ کو کہتے ہیں۔ وہ



to the people that in a fact he is totally lost in love for his beloved.

Muhabbat [love] is an Arabic word that literally means “to be filled.” The well-known Arabic idiom is used when an Arab wants to say that a donkey’s belly is full of water. When he wants to say that the camel drank water to its full capacity, he says:

شَرَبَتِ الْإِبِلُ حَتَّى تَحَبَّاتِ

[meaning, the camel drank until it became filled (tahabbabat)]. Hub, meaning grain, is also derived from the same root, meaning that it is full of the qualities of the grain. Similarly, Ahabāb also means to sleep, for he who is filled with something else loses himself as if he had gone to sleep and he had been deprived of all consciousness of his own self...

...the true meaning of the Qur’anic teaching is that love, which in reality means to reflect in one’s person the qualities of the beloved, is not permissible except for God Almighty and the righteous ones. Indeed, it is strictly forbidden for all others...

Reading these verses, the uninformed Christians are misled. They think that Muslims are enjoined not to love Christians and

other non-believers, but they do not realize that every word is used with reference to the context. What constitutes love can be entertained for evildoers and the disbelievers only when one partakes of their disbelief and impiety. Ignorant indeed would be the person who enjoined love for the enemies of his faith. We have pointed out several times that love means to look with pleasure on the words, actions, habits, morals, and faith of the beloved, to be pleased with them, and to accept his influence. But this is not possible on the part of a believer about a disbeliever.

We have pointed out several times that love means to look with pleasure at the words, actions, habits, morals, and faith of the beloved, to be pleased with them, and to accept his influence. But this is not possible on the part of a believer with regard to a disbeliever.

A believer will, however, have compassion for the disbeliever and will have full sympathy for him and will seek to help him in his physical and spiritual ailments. Allah the Almighty has repeatedly admonished that we should have sympathy for people regardless of their religion, should feed the hungry, procure freedom for slaves,

pay off the debts of those burdened with them, and have true sympathy for the whole of mankind...

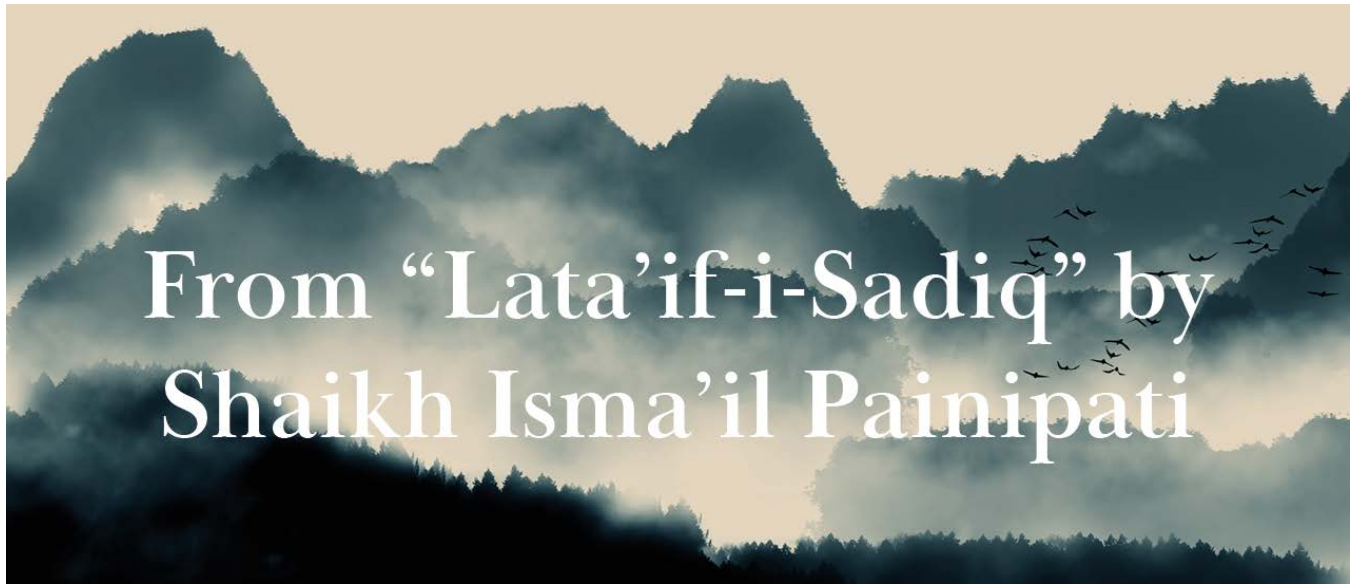
It is worth remembering that the reality of friendship is sympathy and well-wishing. A believer can, therefore, have friendship, sympathy and goodwill for Christians, Jews, and Hindus and can exercise benevolence towards them, but cannot love them. This is a fine distinction, which should always be kept in mind.”

(Ruhani Khazā’in, vol. 9, Nur-ul-Qur’an, pp. 429-436. Eng. Trans. Essence of Islam vol. 3, pgs. 36-42)

Conclusion

Therefore, it is patently clear that Islam advocates for true sympathy and justice to be shown to the entire world, regardless of religion, creed, or nationality. This sympathy, compassion and justice is a form of love, the type which is promoted by the motto, “Love for All, Hatred for None.”

Nevertheless, the highest levels of love defined by the word حب (hubb) in Arabic, where one becomes absorbed as it were into the other person and becomes a reflection of their characteristics, is only reserved for Allah and true believers.



From “Lata’if-i-Sadiq” by Shaikh Isma’il Painipati

Narrated by Dr. Mufti Muhammad Sadiq, may Allah be pleased with him

Translated by Dr. Mahmud Ahmad Nagi, Columbus, Ohio

Prayer Method at the Time of Jesus

In al-Fazal on October 29, 1925, Hazrat Mufti Sadiq (may Allah be pleased with him) contributed a very interesting joke. Hazrat Mufti Sadiq writes:

A new church in Templeton, USA, has been built on the pattern of two-hundred-year-old churches.

The specialty of this church is that it adopts the same method of prayer prevalent in the Christian world two hundred years ago and is completely different from the current practice. I wish a church had been built similar to the one Jesus and his followers adopted for offering prayer. But sadly, in the entire Christian world

today, there is not a single person who knows what that method was. So, then how to build a church, and how to pray as Jesus did? (Ref: Lata’if-i- Sadiq by Shaikh Muhammad Isma’il Panipati, Episode 19, p. 29, Ahmad Academy Rabwah, printed by Lahore Art Press, 15 Anarkali, Lahore)

To Kill Two Birds with One Stone

Once, Mufti Sadiq accompanied by a friend was passing through a bazaar. An application writer was sitting in the way, with papers, an inkpot, a pen, etc. He would charge two to four paise from one who would ask his service for writing a letter or an application. The friend of Mufti Sadiq (may Allah be pleased with him) challenged his expertise in preaching to the application writer. Mufti Sadiq said, “This is no big deal, here I start.”

Saying that, Mufti Sadiq seated himself on the ground, in front of the application writer and said, Mr. accountant! I need to get a very

important letter written. But it is to be addressed to a very respectable person. Please use *very* fine paper, and write in calligraphic handwriting as I dictate to you. I shall pay whatever you will demand.

The application writer said, “Sir! I will write your letter nicely which will please you.

Sadiq: It is only for this reason that I have chosen you for writing this letter, otherwise there are other calligraphists in this city.

The Application Writer: Yes! Please tell me to whom the letter is to be addressed. And what is the subject?

Sadiq: Mr. Accountant this important letter is to be addressed to His Highness Nizam, Head State of Hyderabad. As for the subject matter, whatever I tell you, please keep on writing.

On this, the petition writer pulled a fine paper from his bag and said, “Yes! Tell me what should be written.

Mufti Sadiq said, “Mr. Accountant, write:

Your Highness! As-Salamu 'Alaikum Wa Rahmatullah Wa Barakatuhu.

I am sending this letter to your

honor, hoping that Your Highness will kindly take possible concern and pay full attention to it. It is to inform you that in a village, Qādiān, in the State of Punjab, in accordance with the prophecies of Hazrat Muhammad (may peace and blessings of Allah be on him), the Promised Messiah has finally descended. His illustrious name is Mirza Ghulam Ahmad. He has been commanded by God to bring the entire world under the banner of Islam, as followers of Hazrat

Muhammad Mustafa (may peace and blessings of Allah be on him). He *claims* to have come to revive Islam. I, therefore, respectfully submit and request you to accept him and become his successor for eternal blessings. Mufti Sadiq dictated a long letter and simultaneously did the job of preaching as well. Then he sent that letter to His Highness, the Nizam of Hyderabad.

Till such time Hazrat Mufti

Sadiq kept on dictating the letter, and the accountant kept on looking at the letter as well as to Mufti Sadiq with surprise. Therefore, Hazrat Mufti Sadiq preached to the accountant and His Highness Head of Hyderabad State. This is called: "To kill two birds with one stone." (Ref: Lata'if-i- Sadiq by Shaikh Muhammad Isma'il Panipati, Episode 22, pp. 31-32, Ahmad Academy Rabwah, printed by Lahore Art Press, 15 Anarkali, Lahore)

The Voice is Coming from a Phonograph

Hazrat Mufti Sadiq (may Allah be pleased with him) stated that Nawab Muhammad Ali Khan (may Allah be pleased with him) procured a phonograph machine when it was introduced in the very beginning. In those days the voice used to be recorded. The Hindus of Qādiān were stunned to know that such a machine bought speaks like a man. They came to the Promised Messiah (may Allah be pleased with him) and expressed their strong desire and interest to listen to the phonograph. The Promised Messiah would never let off an occasion of preaching. He thought of a plan and promised the Hindus to arrange for their request.

He said to them, "Come on some specified date to listen to a song from the machine. Hindus left *satisfied with happiness* and waiting anxiously for the specified day.

The Promised Messiah wrote his famous "Poem of Tabligh" (Poem for preaching). The first couplet of which is as follows:

آواز آرہی ہے، یہ فونو گراف سے
ڈھونڈو خدا کو دل سے نہ لاف و گراف سے

Translation: Voice is coming out of the phonograph, so look for God from the core of your heart and not with an exaggerated stance.

After writing this poem, the Promised Messiah handed over to Maulawi Abdul Karim (may Allah be pleased with him) to record that in the phonograph. Maulawi Abdul Karim had a great *melodious* voice.

On the appointed day when the Hindus of Qādiān arrived, they were amazed after listening to the poem of the Promised Messiah. (Ref: Lata'if-i- Sadiq by Shaikh Muhammad Isma'il Panipati, Episode 23, p. 33, Ahmad Academy Rabwah, printed by Lahore Art Press, 15 Anarkali, Lahore)

Thinking of a Monkey

Mufti Sadiq stated that the Promised Messiah (may peace be on him) used to mention the immoral condition of the *Peers* (Clerics) of his times. He referred a Peer who told a *Wazifa* (*To remember Allah not during prayers*) to one of his disciples which would cater to all of his needs subject to the condition that during its recital, he should not let the thought of a monkey into his mind.

Now as a result of *that proviso*, the follower will immediately think

of the monkey during recitation of *Wazifa*.

After telling this story, the Promised Messiah said that perhaps the same is our condition. If people are told exclusively that there is a glorious prophecy about him in Sura Fātiḥa. People might, because of the grudge they have against us, stop reciting the Sura lest they start thinking about me during its recitation.

Factually, the perception of the Promised Messiah was correct. In

animosity and dislike, one does not see things in proper perspective. There was a person who was staunch enemy and hostile to my grandfather, Sheikh Muhammad Ibrahim. That person abandoned reciting in the prayers; the *blessings on the Holy Prophet* just because it contained the name of Abraham. (Ref: Lata'if-i- Sadiq by Shaikh Muhammad Isma'il Panipati, Episode 24, p. 34, Ahmad Academy Rabwah, printed by Lahore Art Press, 15 Anarkali, Lahore)

Meeting with Maulawī Shibli and the Language of Lucknow

In October 1910, on the occasion of the annual meeting (Jalsa) of Madrasah Ilāhiyyat Kanpur, the organizers of the Madrasah requested Hazrat Khalifatul-Masih I (may Allah be pleased with him) to come to Kanpur to participate in the Jalsa. Hazrat Khalifatul-Masih I himself could not go, but he sent Maulawī Hazrat Sarwar Shah (may Allah be pleased with him), Maulawī Sadr-ud-Din, Khwaja Kamal-ud-Din and Hazrat Mufti Sadiq (may Allah be pleased with him) to Kanpur on his behalf. These companions reached Kanpur on October 11. They attended the annual convention, delivered speeches, listened to the speeches, and left for Qadian via Lucknow on October 15.

In Lucknow, one needed to catch another Railway train. There was a gap of a few hours. So, they decided to tour Dārul-Uloom Nadwah but the institute was closed due to holidays. From here, they went with a student as a guide to meet Shamsul-'Ulama Maulawī Shibli Nomani (Khwaja Kamal-ud-Din was not with him at that time). Maulānā Shibli met the entourage with dignity and honor and asked,

“Is it true that you consider Mirza a prophet?”

On this, Mufti Sadiq replied: “Maulawī Shibli Nomani, we believe that the Holy Prophet (may peace and blessings of Allah be on him) is Khatam-un-Nabiyyeen, but we also believe that the dialogues with Allah are continuing in the Ummah of the Holy Prophet (may peace and blessings of Allah be on him). With the blessings of the Holy Prophet (peace and blessings of Allah be upon him), such people have been coming to the Ummah from the beginning who had been blessed

with revelations from Allah and will continue to be blessed in the future. Hazrat Mirza Ghulam Ahmad (peace be upon him) also continued to be blessed with the revelation from God and revealed future things as prophecies that had been fulfilled. Therefore, a person who reveals a prophecy is termed a prophet according to Arabic linguistics but without any new jurisprudence. In Ahadith, the second coming of the Promised Messiah has been foretold by the Prophet of God. You are a scholar of the Arabic language, you may tell us that a person who receives a lot of unseen news from God is not called a prophet in Arabic, then what else he is called?

On this, Maulawī Shibli Nomani said:

“Yes, of course, such a person will be called a prophet according to the Arabic dictionary. But people are scared due to not knowing the true meaning and make excuses.”

After this, the conversation turned around and Maulawī Shibli Nomani said:

“I have been thinking about a very challenging and important issue for a long time, but I do not understand what to do. The problem is that if we teach only Arabic studies to our students, they will have the old laziness, weakness, and inferiority complex. It is happening due to today's internal Muslims' drawbacks. But if these students are given a small tinge in English studies, it affects them and they leave the religion altogether. That's why we wonder what to do or not to do. However, I have seen this quality in your Jamā'at that some of their members are English-speaking and are fully committed to religion.”

On this, Mufti Sadiq said, “Then you solved the problem yourself.” (Mufti Sadiq meant by this phrase that the difficulty can be solved after being an Ahmadi.)

After this, Maulawī Shibli Nomani praised the grace and knowledge of Hazrat Khalifa I, Maulānā Nur-ud-Din, and said: “I am very fond of meeting him. Once I planned to visit Qadian to meet him, but for some reason, I diverted myself to another side, where I met an accident due to which I turned disabled.”

When Hazrat Mufti Sadiq was coming back to the Railway Station with his colleagues after meeting Maulawī Shibli Nomani, a very interesting witticism took place on the way. Meanwhile, during the conversation, Hazrat Mufti Sadiq said to his colleagues, “The building structures of Lucknow do not seem to be very spectacular, but are magnificent in Jaipur.” At that time, by chance, a woman was coming back and forth. When she heard this phrase of Hazrat Mufti Sadiq, she spontaneously said, “Gentleman! What special do you see in the buildings of Lucknow, notice the language of Lucknow. Once I happened to visit Jaipur, people there started praising the excellent buildings of theirs'. I irritably replied, “What is so spectacular in the big buildings? They have wild Pigeons.” (That is, men of Jaipur are not decent and polite because their speech is incorrect.)

(Ref: Lata'if-i- Sadiq by Shaikh Muhammad Isma'il Panipati, Episode 70, pp. 98-100, Ahmad Academy Rabwah, printed by Lahore Art Press, 15 Anarkali, Lahore)

The Qur'an and other Divine Books

In the life of the Promised Messiah (peace be on him), an old Mughal had gone mad and used to wander in the streets. His name was Miran Bakhsh. One day, the Promised Messiah (peace be on him) was returning from a morning walk with his Khuddam, including Hazrat Mufti Sadiq (may Allah be pleased with him). By chance, Miran Bakhsh was also accompanying and listening to what the Promised Messiah was saying. When the Promised Messiah reached Al-Hakam Street, his speech was on the

subject that "The Holy Qur'an is the only Divine Book that is still the same as it was revealed and all the other Holy Books have not been reliable because of addition or deletions in them and are not credible." Now the Qur'an is a complete code of conduct for all the human creation of God."

When the Promised Messiah's speech ended, Miran Bakhsh spoke with a loud voice:

سُرْبَل گنیاں پوتھیاں کورہیا قرآن

"All divine books were burnt, only the Qur'an is remaining."

That is, all the books have become useless, now only the Holy Quran is left. It is as if in this way he summed up the speech of the Promised Messiah (peace be on him) in a few words in his Punjabi language. (Ref: Lata'if-i- Sadiq by Shaikh Muhammad Isma'il Panipati, Episode 71, p. 100, Ahmad Academy Rabwah, printed by Lahore Art Press, 15 Anarkali, Lahore)

The Question of Jesus Being Called Nazareth

It was during the caliphate of Hazrat Khalifatul-Masih I (may Allah be pleased with him), that he was informed that so and so Peer (it is title for spiritual guidance) of Sind was inclined towards Christianity and would soon convert to Christianity. On this, Hazrat Khalifa I asked Mufti Sadiq (may Allah be pleased with him) that you should go there and mend the views of the Peer and stop him from taking such a step.

Hazrat Mufti Sadiq went to Sind and took two colleagues with him. One was Sheikh Abdul Rahim, a new Muslim convert and the other was Muhammad Hassan Khan, a resident of Khairpur Mirs State. The Peer was comprehended. Thank God, he understood Mufti Sadiq's explanations and after several days of dialogues stopped being a Christian.

Satisfied with the Peer, Hazrat Mufti Sadiq decided to go to Hyderabad, Sind (now in Pakistan) with his colleagues. After reaching Hyderabad, he wanted to meet a pastor there so that some discussion could take place. This pastor was English and belonged to the Church of England. He behaved with Mufti

Sadiq very ethically. He knew the Urdu language very well, so they talked in Urdu. Hazrat Mufti Sadiq asked:

"Pastor! May I ask you a religious question?"

The pastor replied wholeheartedly,

"Our job is to answer questions and comfort the people. You can ask whatever question you desire."

Mufti Sadiq: Thank you so much for this act of kindness! I don't have to have a long conversation at this time, but I shall only ask a short query. That is like this. At the time of the birth of Jesus Christ (peace be on him), King Herod of Judea was told by some magisters that the King of the Jews was born. At this, the king was very nervous and gathered the priests and scribes and asked where Christ should be born. They said, "In Bethlehem." Then the king asked the magisters to look for him. If he could be found, then they should kill him. When the child's life was threatened, the angel of the Lord appeared to Mary's husband Joseph in a dream and said,

"Get up and take the child and his mother and flee to Egypt, and

stay there until I tell you to leave, for King Herod is looking for the child."

So, Joseph immediately went to Egypt with his wife Mary, and Jesus Christ, following the angel's instructions. On the other hand, when Herod did not find the "King of the Jews," he got furious and in anticipation ordered to kill all the children of age two years or younger in Bethlehem and its neighborhood. Accordingly, he was satisfied. After describing the whole incident in detail, it is written in the Gospel:

"And when Herod died, behold, the angel of the LORD appeared unto Joseph in a dream in Egypt, and said, Arise. Take the child and his mother and go to the land of Israel, for those who wanted the child's life died. So he got up and came to the land of Israel with the child and his mother. But when he heard that Archalus reigned in Judea in place of his father Herod, he was afraid to go there, and after being guided in a dream, he went to the region of Galilee, and settled in a city called Nazareth, so that what had been said through the prophets that he would be called Nazareth might be fulfilled." (Matthew, Chapter 2, Verses 19-23)

Mr. Pastor! Now the question to be asked about Jesus is “He will be called Nazareth.” God through which Prophet and when said this about Jesus and in which book this is he mentioned? I searched all the books of the Bible. I looked closely at all the Scriptures of the Old Testament. I read each chapter and every verse, but I have not yet found any such reference. So, please tell me in which scripture is the prophecy about Christ that “He will be called Nazareth” found in the previous scriptures?

Hearing this conversation from Hazrat Mufti Sadiq, the pastor

became a little nervous. After thinking for a while, he said, “This is a very difficult question! I can’t answer that right now.”*

Saying this, the pastor got up from the chair and started strolling in the room. He strolled and repeated this sentence again and again, “This is a very difficult question. This is a very difficult question.”

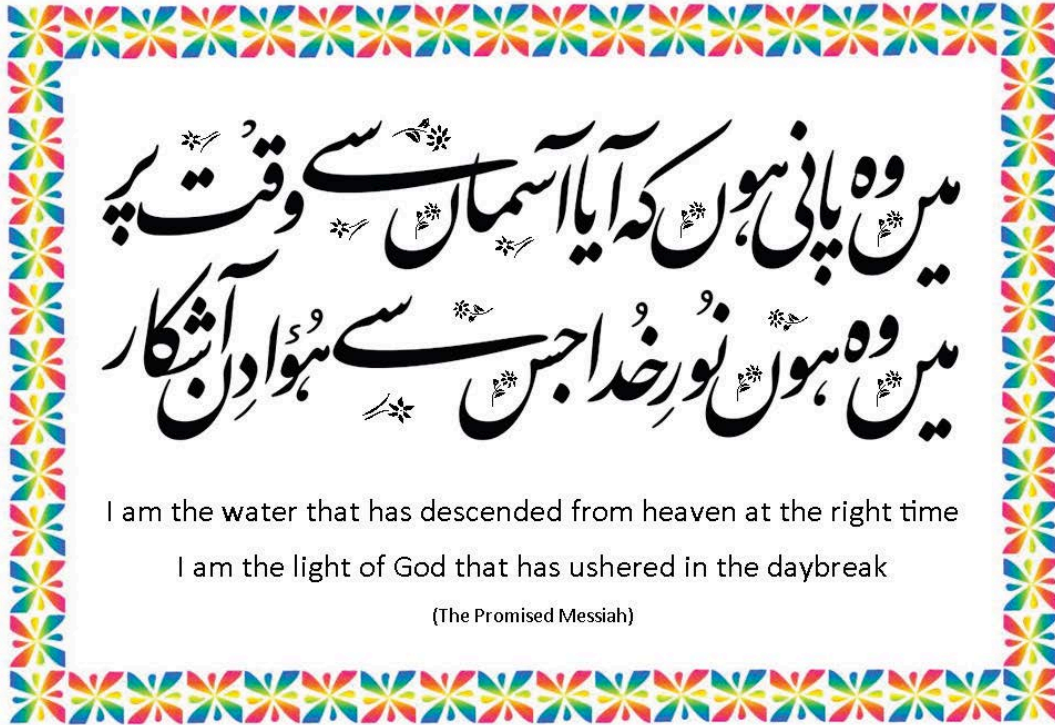
After two or three minutes, Hazrat Mufti Sadiq said, “Pastor! At the same time, consider that if there is no prophecy about Jesus in the Old Testament, then it is clear that this statement of the Gospel is not

correct. Due to this, the credibility of the book and its prophecies and statements is completely lost. And the respect of the Gospel in the rational class is vanished.”

On this, the pastor said that it is a very difficult question. Well, will you leave now?

Hazrat Mufti Sadiq said, “Yes, if you cannot answer my query, then I shall be forced to leave.”

(Ref: Lata’if-i- Sadiq by Shaikh Muhammad Isma’il Panipati, Episode 72, pp. 101-103, Ahmad Academy Rabwah, printed by Lahore Art Press, 15 Anarkali, Lahore)



*It should be noted that Christians generally give a vague reply to this reasonable demand that this prophecy comes in the first verse of the eleventh chapter of the book of Prophet Isaiah, where it is written, “From the stem of Jesse (a tree) will come forth a single branch, and from its roots will be a resurgent branch, and the Spirit of the Lord

will dwell upon it. Although it is clear that there is not a slight resemblance or relevance to Jesus Nazareth and Jesse. What is the relationship between Jesus and the branch of a tree? It is one thing to be called Nazareth and another thing of sprouting of a branch of a tree. There can be no relevance between this prediction and the statement. This is such a strange interpretation

of Christians and it can be anyway accepted as the words of the Gospel. The British are generally not stubborn, if they do not understand any reasonable explanation of anything, then they admit it. So, the English Pastor also did not present this weak interpretation of Christians and positively admitted that “I cannot answer it right now.”

USA Jamā'at Calendar 2024

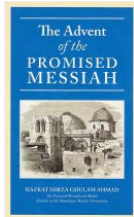
Date/Day/Time	Event	Local/Region/National	Venue
1 Jan, Mon	New Year's Day		Fed Holiday
5-14 Jan Fri-Sun	Ashara Waṣiyyat	Wasaya Dept	Jamā'at
6-7 Jan Sat-Sun	Local Jamā'at/Auxiliary Activities Review of 2023 and Plan 2024 activities	Local/Aux/Jamā'at	
6 Jan, Sat	National Amila Meeting	National Jamā'at	In-Person/Zoom
12-14 Jan Fri-Sun	Ansar Leadership Conference	Majlis Ansarullah	Bait-ul-Ikram TX
14 Jan, Sun 7 P.M. EST	Quran Talks	Tarbiyat Dept	Webinar
15 Jan, Mon	Martin Luther King Jr. Day Long Weekend		Fed Holiday
20 Jan, Sat	National Wāqifīn-e-Nau Boys National Career Expo	WN Dept	S.V./ Online
21 Jan, Sun	National Wāqifāt-e-Nau National Career Expo	WN Dept	S.V./ Online
21 Jan, Sun	Seerat-un-Nabi Day	Regional	Jamā'at
27 Jan, Sat	Nationwide Flyer Distribution – Local	WN & Tabligh Depts	Jamā'at
28 Jan, Sun	National Public Affairs Seminar	Umur Khārijīyya Dept	Bait-ur-Rahman, MD
29 Jan, Mon	Day on the Hill in Washington DC	Umur Khārijīyya Dept	Washington DC
1-10 Feb Thu-Sat	Salat Ashara	Tarbiyat Dept	Jamā'at
3-4 Feb Sat-Sun	Local Jamā'at/Auxiliary Activities	Local/Aux	Jamā'at
3 Feb Sat	National Amila Meeting	National Jamā'at	Seattle, WA
9 Feb Fri	National Tabligh and Media Training	Lajna Imā'illāh	Virtual
11 Feb Sun 7 P.M. EST	Quran Talks	Tarbiyat Dept	Webinar
11 Feb Sun	Wasaya Webinar	Wasaya Dept	Webinar
17 Feb Sat 7:30 EST	Pledge of a WN and its requirements	WN Dept	Webinar
19 Feb Mon	Presidents' Day Long Weekend		Fed Holiday
25 Feb Sun	Muslih Mau'ūd Day	Local	Jamā'at
1-10 Mar Fri-Sun	Ashara Waṣiyyat	Wasaya Dept	Jamā'at
2 Mar Sat	Refresher Course 2024 – Dar-ul Qaḍā USA	Dar-ul Qaḍā Dept	Bait-ur-Rahman, MD
2–3 Mar Sat-Sun	Local Jamā'at/Auxiliary Activities	Local/Aux	Jamā'at
2–3 Mar Sat-Sun	Local Ijtima Khuddam and Atfāl	Majlis Khuddam-ul-Ahmadiyya	Majlis
3 Mar Sun 7 P.M. EST	Waḳf-e-Jadid Webinar	Waḳf Jadid Dept	Webinar
8-10 Mar Fri-Sun	National Mentoring Conference (LMC)	Lajna Imā'illāh Meeting	Msq, NV
9 Mar Sat	National Amila Meeting	National Jamā'at	In-Person/Zoom
9-10 Mar Sat-Sun	Local Qur'an Conference	TaQwa Dept	Jamā'at
10 Mar Sun 7 P.M. EST	Quran Talks	Tarbiyat Dept	Webinar
12 Mar to 9 Apr	Ramadan	Local	Jamā'at
16 Mar Sat	WN Awareness Day (Local Jamā'at) Part of Aftārī	WN Dept	Jamā'at
17 Mar Sun	Know Your History – 7:30-9:00 PM EST	Isha'at Dept	Webinar
19-25 Mar Tue-Mon	Ramadan Tahrik Jadid Week	Tahrik Jadid Dept	Jamā'at
24 Mar Sun	Masih Mau'ūd Day	Local	Jamā'at
1-10 Apr Mon-Wed	Salat Ashara	Tarbiyat Dept	Jamā'at
6-7 Apr Sat-Sun	Local Jamā'at/Auxiliary Activities	Local/Aux	Jamā'at
10 Apr Wed	Eid-ul-Fitr	Local	Jamā'at
14 Apr Sun 7 P.M. EST	Quran Talks	Tarbiyat Dept	Webinar
26-28 Apr Fri-Sun	Majlis Shura – USA Jamā'at	General Secretary Office	Bait-ur-Rahman, MD
3-5 May Fri-Sun	Regional Ijtima Khuddam and Atfāl	Majlis Khuddam-ul-Ahmadiyya	Regional
4-5 May Sat-Sun	Local Jamā'at/Auxiliary Activities	Local/Aux	Jamā'at
4 May Sat 7:30 EST	How can WN prepare themselves for the Jamā'at	WN Dept	Webinar
12 May Sun 7 P.M. EST	Quran Talks	Tarbiyat Dept	Webinar
17-19 May Fri-Sun	Jami'a Canada Visit for Fathers & Boys	WN Dept	Jamā'at
18 May Sat	National Amila Meeting	National Jamā'at	Boston, MA
19 May Sun	Khilafat day	Local	Jamā'at
27 May Mon	Memorial Day Long Weekend		Fed Holiday
1-2 Jun Sat-Sun	Local Jamā'at/Auxiliary Activities	Local/Aux	Jamā'at
1-2 Jun Sat-Sun	Local Khuddam Khilafat Day	Majlis Khuddāmul Ahmadiyya	Majlis
1-10 Jun Sat-Mon	Salat Ashara	Tarbiyat Dept	Jamā'at
7-16 Jun Fri-Sun	Ashara Waṣiyyat	Wasaya Dept	Jamā'at
8 Jun Sat	National Amila Meeting	National Jamā'at	In=Person/Zoom
9 Jun Sun 7 P.M. EST	Quran Talks	Tarbiyat Dept	Webinar

15-16 Jun Sat-Sun.....	Spiritual Fitness Camp (Local).....	Tarbiyat Dept.....	Jamā' at
16 Jun Sun	Know Your History – 7:30-9:00 PM EST.....	Isha' at Dept	Webinar
17 Jun Mon	Eid-ul-Adha	Local	Jamā' at
22 Jun Sat 7:30 PM EST	Roles and Responsibilities of a WN.....	WN Dept.....	Webinar
28-30 Jun Fri-Sun.....	Jalsa Salana USA.....	National.....	Richmond, VA
4 Jul Thu	Independence Day.....	.....	Fed Holiday
5-7 Jul Fri-Sun.....	Jalsa Salana Canada.....	.....	.....
6-7 Jul Sat-Sun	Local Jamā' at/Auxiliary Activities	Local/Aux.....	Jamā' at
13 Jul Sat.....	National Amila Meeting	National Jamā' at	In-Person/Zoom
14 Jul Sun 7 P.M. EST ..	Quran Talks	Tarbiyat Dept	Webinar
14-20 Jul Sun-Sat	National Youth Camp.....	Ta'lim Dept	Bait-ur-Rahman, MD
26-28 Jul Fri-Sun	Jalsa Salana UK.....	.....	.....
29 Jul-8 Aug Mon-Thu	Hifz-ul-Quran Camp	TaQwa Dept	Not Available
1-10 Aug Thu-Sat	Salat Ashara	Tarbiyat Dept	Jamā' at
3-4 Aug Sat-Sun	Local Jamā' at/Auxiliary Activities	Local/Aux.....	Jamā' at
3 Aug Sat 7 P.M. EST	Waqf-e-Jadid Webinar.....	Waqf Jadid Dept.....	Webinar
10 Aug Sat	National Amila Meeting	National Jamā' at	In-Person/Zoom
11 Aug Sun 7 P.M. EST .	Quran Talks	Tarbiyat Dept	Webinar
11 Aug Sun.....	Wasaya Webinar.....	Wasaya Dept	Webinar
11-17 Aug Sun-Sat	National WN Summer Camps (Boys and Girls) ...	WN Dept	Bait-ur-Rahman (B) SVA (G)
22-23 Aug Thu-Fri	Spiritual Fitness Camp (Local).....	Tarbiyat Dept	Jamā' at
23-25 Aug Fri-Sun	Khuddam National Shura	Majlis Khuddam-ul-Ahmadiyya	BRM, MD
30 Aug-1 Sep Fri-Sun ..	MSLM24 Conference	AMMA, AWSA, AAMS, IAAAE.....	Orlando, FL
31 Aug-2 Sep Sat-Mon ..	Labor Day Long Weekend.....	.....	Fed Holiday
7-8 Sep Sat-Sun	Local Jamā' at/Auxiliary Activities	Local/Aux.....	Jamā' at
8 Sep Sun 7 P.M. EST ..	Quran Talks	Tarbiyat Dept	Webinar
13-22 Sep Fri-Sun.....	Ashara Waṣiyyat	Wasaya Dept	Jamā' at
14 Sep Sat.....	National Amila Meeting	National Jamā' at	Columbus, OH
15 Sep Sun.....	USA National Quran and Science Symposium	AAMS	TBD
21 Sep Sat.....	National Tarbiyat and Tahir Academies Conference	Tarbiyat Dept	BRM, MD
21-30 Sep Sat-Mon.....	Tahrik Jadid Ashara.....	Tahrik Jadid Dept.....	Jamā' at
22 Sep Sun	Know Your History – 7:30-9:00 PM EST.....	Isha' at Dept	Webinar
1-10 Oct Tue-Thu	Salat Ashara	Tarbiyat Dept	Jamā' at
4-6 Oct Fri-Sun	Ansar Shura and National Ijtima	Majlis Ansarullah.....	Bait-ur-Rahman, MD
5-6 Oct Sat-Sun	Local Jamā' at/Auxiliary Activities	Local/Aux.....	Jamā' at
11-13 Oct Fri-Sun	National Khuddam and Atfāl Ijtima.....	Khuddam-ul-Ahmadiyya..	Bait-ur-Rahman, MD
12 Oct Sat	National Amila Meeting	National Jamā' at	South Virginia
13 Oct Sun 7 P.M. EST ..	Quran Talks	Tarbiyat Dept	Webinar
12-14 Oct Sat-Mon.....	Columbus Day Long Weekend .....	.....	Fed Holiday
18-20 Oct Fri-Sun.....	National Ijtima	Lajna Imā'illāh	Bait-ur-Rahman, MD
26-27 Oct Sat-Sun	National TaQWA Conference	TaQwa Dept	Not Available
2-3 Nov Sat-Sun	Local Jamā' at/Auxiliary Activities	Local/Aux.....	Jamā' at
3 Nov Sun.....	National Education Excellence Day	Ta'lim Dept	Jamā' at
8-10 Nov Fri-Sun.....	Lajna Majlis-e-Shura.....	Lajna Imā'illāh	Detroit Msq, MI
9 Nov Sat.....	National Amila Meeting	National Jamā' at	In-Person/Zoom
10 Nov Sun 7 P.M. EST	Quran Talks	Tarbiyat Dept	Webinar
16 Nov Sat	Regional WN Ijtimā'āt (16 Regions)	Regional WN Dept.....	Jamā' at
28 Nov-1 Dec	Thanksgiving Long Weekend (Thu-Sun) .....	.....	Fed Holiday
1-10 Dec Sun-Tue	Salat Ashara	Tarbiyat Dept	Jamā' at
7-8 Dec Sat-Sun.....	Local Jamā' at/Auxiliary Activities	Local/Aux.....	Jamā' at
7 Dec Sat	National Amila Meeting	National Jamā' at	In-Person/Zoom
7 Dec Sat 7 P.M. EST	Waqf-e-Jadid Webinar.....	Waqf Jadid Dept.....	Webinar
8 Dec Sun 7 P.M. EST ..	Quran Talks	Tarbiyat Dept	Webinar
13-15 Dec Fri-Sun	Fazl-e-Omar Qaideen Conference/Atfāl Refresher Course	Khuddam-ul-Ahmadiyya.....	BRM, MD
13-22 Dec Fri-Sun	Ashara Waṣiyyat	Wasaya Dept	Jamā' at
14 Dec Sat.....	Jami'a Inspiration and Orientation Camp and Virtual Open House – 3 Hours	WN Dept	Online
15 Dec Sun	Know Your History – 7:30-9:00 PM EST.....	Isha' at Dept	Webinar
15 Dec Sun	Wasaya Webinar.....	Wasaya Dept	Webinar
25 Dec Wed.....	Christmas Day .....	.....	Fed Holiday
27-29 Dec Fri-Sun	West Coast Jalsa Salana (Tentative)	National Jamā' at	Chino, CA

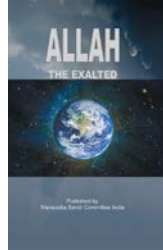
Have you read all the books of the Promised Messiah?

May peace be upon him

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



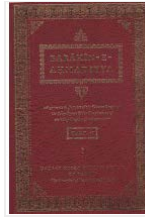
The Advent of the Promised Messiah



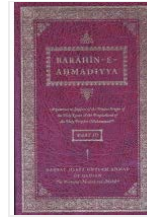
Allah the Exalted



Barahin-e-Ahmadiyya 1-2



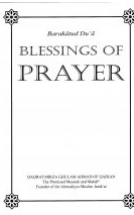
Barahin-e-Ahmadiyya 3



Barahin-e-Ahmadiyya 4



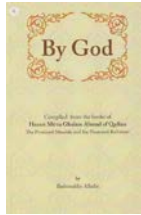
Barahin-e-Ahmadiyya 5



Blessings of Prayer



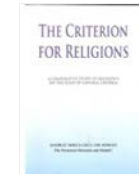
The British Government and Jihad



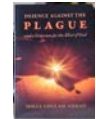
By God



The Conclusive Argument in Favour of Islam



The Criterion for Religions



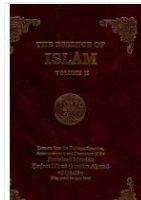
Defense against the Plague and a Criterion for the Elect of God



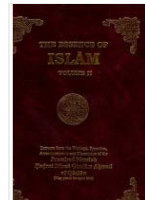
Divine Manifestations



Elucidation of Objectives



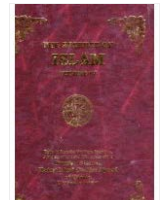
The Essence of Islam Volume 1



The Essence of Islam 2



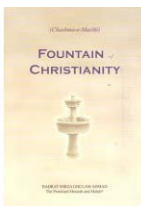
The Essence of Islam 3



The Essence of Islam 4



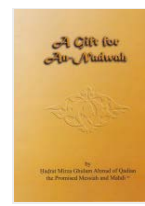
The Essence of Islam 5



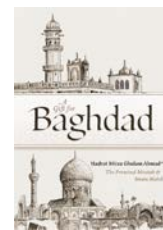
Fountain of Christianity



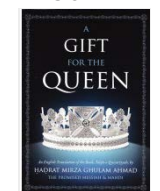
Four Questions by Mr. Sirajuddin, A Christian, And Their Answers



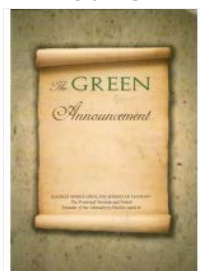
A Gift for Al-Nadwah



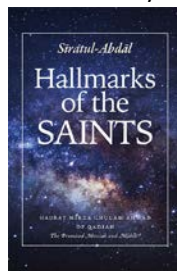
A Gift for Baghdad



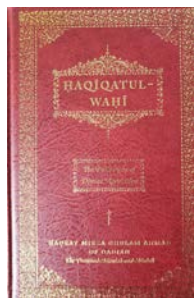
A Gift for the Queen



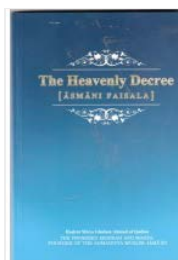
The Green Announcement



Hallmarks of the Saints



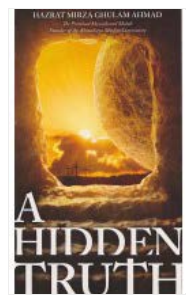
Haqiqat-ul-Wahi



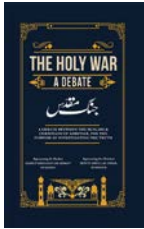
The Heavenly Decree



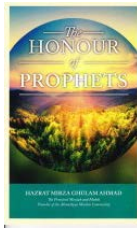
The Heavenly Sign



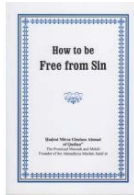
A Hidden Truth



The Holy War



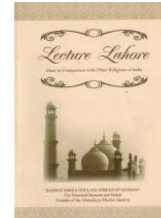
Honor of Prophets



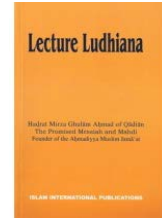
How to be Free from Sin



Jesus In India



Lecture Lahore



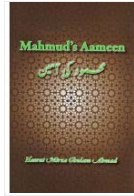
Lecture Ludhiana



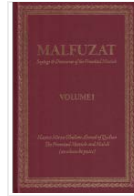
Lecture Sialkot



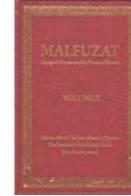
The Light of the Holy Qur'an



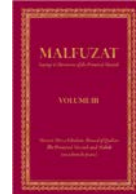
Mahmud's Aameen



Malfuzat Volume 1



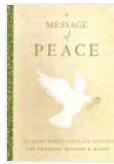
Malfuzat Volume 2



Malfuzat Vol 3



Malfuzat Vol 10



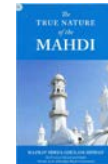
A Message of Peace



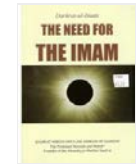
The Miracle of Ahmad



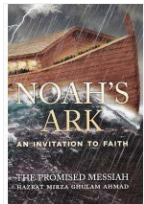
A Misconception Removed



The Nature of the Mahdi



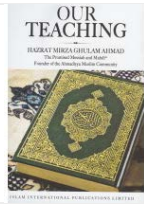
The Need for the Imam



Noah's Ark



The Ocean of light



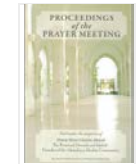
Our Teaching



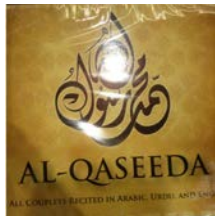
The Philosophy of the Teachings of Islam



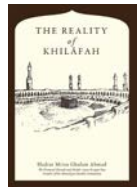
Pleasant stories and anecdotes



Proceedings of the Prayer Meetings



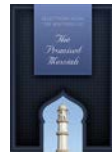
Al-Qaseeda Audio



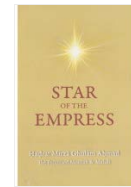
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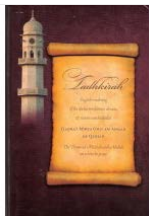
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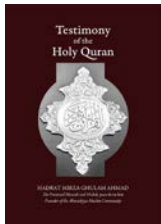
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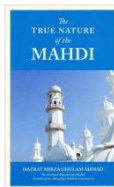
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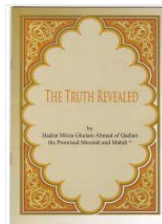
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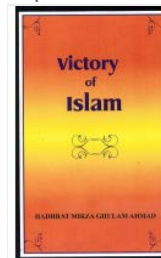
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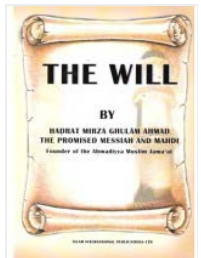
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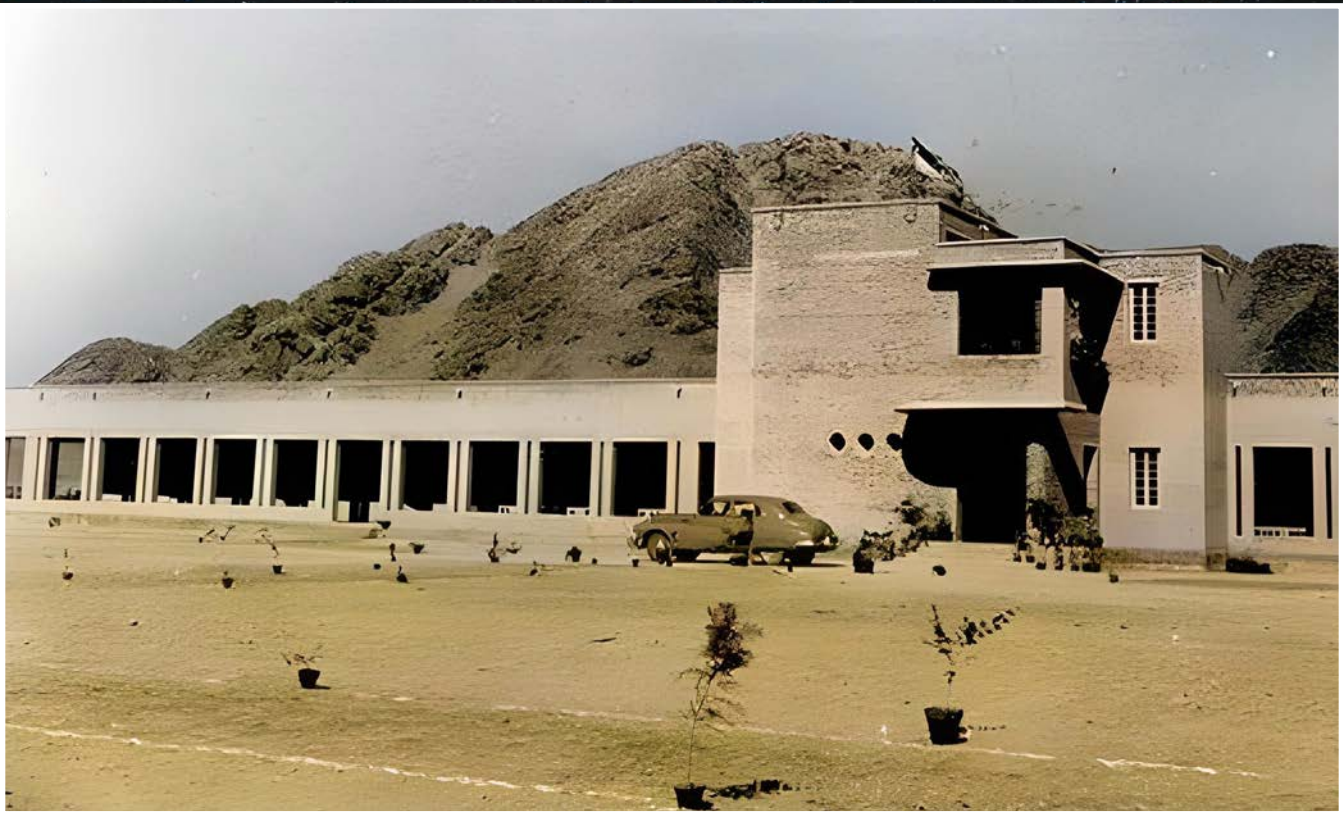
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