

"In the Latter Days, the sun shall rise from the West" — Holy Prophet Muhammad (Peace and blessings of Allah be upon him)



*In the name of God, the Gracious, the Merciful. All praise belongs to God,
Lord of all the worlds, the Gracious, the Merciful, Master of the Day of Judgment.
Thee alone do we worship and Thee alone do we implore for help.
Guide us on the right path—the path of those on whom
Thou hast bestowed Thy blessings, those who have not incurred
Thy displeasure, and those who have not gone astray.*

THE MOST RECITED WORDS IN THE WORLD FATIHAH AND ITS TRANSLATION

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Al-Fatihah, the Essence of Quranic Teachings	16

THE AHMADIYYA MUSLIM COMMUNITY WORLDWIDE

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Hazrat Mirza Ghulam Ahmad (may peace be upon him)

The Ahmadiyya Muslim Community is a religious organization, international in its scope, with branches in Africa, North America, South America, Asia, Australia, and Europe. The Ahmadiyya Muslim Community was established in 1889 by His Holiness Mirza Ghulam Ahmad (as) (1835-1908) in Qadian, a small and remote village in the Punjab province of India. He claimed to be the expected reformer of the latter days, the Awaited One of the world community of religions (the Mahdi and Messiah).

The Movement he started is an embodiment of the benevolent message of Islam: peace, universal brotherhood, and submission to the Will of God in its pristine purity.

Hazrat Ahmad (as) proclaimed in the commentary of Verse 6 of Chapter 98 of the Holy Qur'an: "[Islam] is the religion of the people of the right path."

The Ahmadiyya Muslim Community was created under divine guidance with the objective to rejuvenate Islamic moral and spiritual values. It encourages interfaith dialogue, diligently defends Islam and tries to correct misunderstandings about Islam in the West. It advocates peace, tolerance, love

and understanding among followers of different faiths. It firmly believes in and acts upon the Qura'nic teaching:

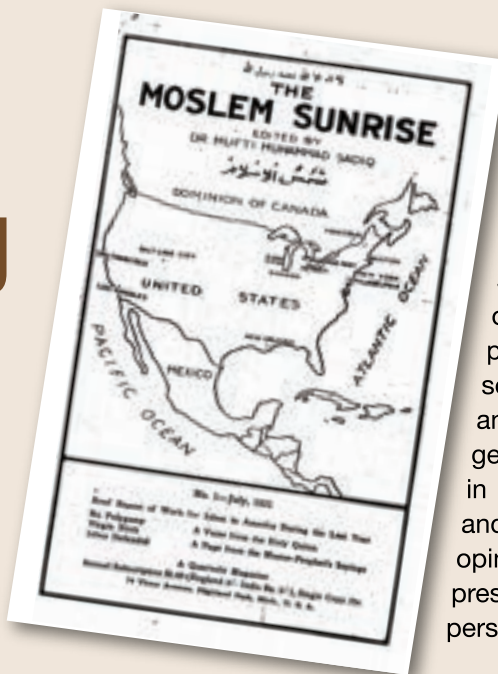
"There is no compulsion in religion"
(The Holy Qur'an: 2:257)

The Ahmadiyya Muslim Community strongly rejects violence and terrorism in any form and for any reason.

The Community has been led by the elected successors of Hazrat Ahmad (as). The present Head of the Community, Hazrat Mirza Masroor Ahmad, was elected in 2003. His official title is Khalifatul-Masih V (aba) or Fifth Successor of the Promised Messiah (as).



One of the longest-running Muslim publications in America



In 1920, the first Ahmadi Muslim missionary, Dr. Mufti Muhammad Sadiq (ra), arrived in America. In 1921, he founded the Muslim Sunrise, which stands today as one of the longest-running Muslim publications in America. The magazine seeks to open discussions on Islam and topics related to religion in general. It highlights the role of Islam in an ever-changing global society and provides a platform for public opinion on contemporary issues while presenting solutions from an Islamic perspective.

The Muslim Sunrise welcomes letters to the Editor, questions, and submissions.

Email us at: contact@muslimsunrise.com or go online: www.MuslimSunrise.com

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Muslims follow the name of God's prophets with the prayer 'Alaihis-Salam or 'may peace be upon him,' and for the Holy Prophet Muhammad, Sallallahu 'Alaihi Wa Sallam or 'may peace and blessings of God be upon him.'

Companions of prophets who have passed away are saluted by Radiyallahu 'Anhu/a or 'may God be pleased with him/her.'

While such salutations sometimes are not set out in the text in order to facilitate reading, we encourage readers to offer these prayers as if set out in full.

Acronyms for salutations used in this publication

- sa: Sallallahu 'Alaihi Wa Sallam (peace and blessings of Allah be upon him)
- as: 'Alaihis-Salam (may peace be upon him)
- ra: Radiyallahu 'Anhu/'Anha (may Allah be pleased with him/her)
- rh: Rahimahullahu Ta'ala (may Allah shower His mercy on him)
- aba: Ayyadahullahu Ta'ala Bi-Nasrihil-'Aziz (may Allah support him with His mighty help)

Verse numbers in the references from the Holy Qur'an count "In the name of Allah, the Gracious, the Merciful" at the beginning of a chapter as the first verse.

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From The Holy Qur'an

○ وَلَقَدْ آتَيْنَكَ سَبْعًا مِّنَ الْبَثَانِ وَالْقُرْآنَ الْعَظِيمَ

And We have, indeed, given thee the seven oft-repeated verses, and the Great Qur'an.

The Holy Qur'an, 15:88

Saying of Prophet Muhammad

(Peace and blessings of Allah be on him)

قَالَ اللَّهُ تَعَالَى قَسَمْتُ الصَّلَاةَ بَيْنِي وَبَيْنَ عَبْدِي نِصْفَيْنِ وَلِعَبْدِي مَا سَأَلَ فَإِذَا قَالَ الْعَبْدُ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ قَالَ اللَّهُ تَعَالَى حَمْدِي عَبْدِي وَإِذَا قَالَ الرَّحْمَنُ الرَّحِيمُ قَالَ اللَّهُ تَعَالَى أَشْنَى عَلَى عَبْدِي وَإِذَا قَالَ مَا لِكِ يَوْمَ الدِّينِ قَالَ مَجْدِي عَبْدِي وَقَالَ مَرَّةً فَوْضَ إِلَيَّ عَبْدِي فَإِذَا قَالَ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ قَالَ هَذَا بَيْنِي وَبَيْنَ عَبْدِي وَلِعَبْدِي مَا سَأَلَ فَإِذَا قَالَ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ قَالَ هَذَا لِعَبْدِي وَلِعَبْدِي مَا سَأَلَ

"I have divided prayer between Myself and My servant into two halves, and for My servant is what he asks for. When the servant says, 'All praise is due to Allah, the Lord of the worlds,' Allah says, 'My servant has praised Me.' When he says, 'The Gracious, the Merciful,' Allah says, 'My servant has exalted Me.' When he says, 'The Master of the Day of Judgment,' Allah says, 'My servant has glorified Me, and My servant has submitted to Me.' When he says, 'You alone we worship, You alone we ask for help,' Allah says, 'This is between Me and My servant, and My servant will have what he has asked for.' When he says, 'Guide us to the straight path, the path of those whom You have favored, not those who earned wrath and went astray,' Allah says, This is for My servant, and My servant will have what he has asked for."

(Muslim, 395, Book on Ritual Prayers (Salat), Chapter on the necessity of reciting the first chapter in every unit of the ritual prayer...)



Editorial

A prayer forever



The holy book of Muslims, the Quran, starts with Surah Al-Fatihah, literally meaning the opening chapter. It has seven verses. A practicing Muslim recites these seven verses in Arabic more than a dozen times during the day while offering his daily five prayers, even in their minimal form when he is traveling. When not in transit, he recites them more than two dozen times a day. These verses are recited billions of times a day, making them the most recited words in the world.

In the name of God, the Gracious, the Merciful. All praise belongs to God, Lord of all the worlds, the Gracious, the Merciful, Master of the Day of Judgment. Thee alone do we worship and Thee alone do we implore for help. Guide us on the right path—the path of those on whom Thou hast bestowed Thy blessings, those who have not incurred Thy displeasure, and those who have not gone astray.

These verses contain comprehensive praise that includes four fundamental attributes of God, Lord of the worlds, Gracious, Merciful, and the Master of the Day of Judgement. All other attributes are related to these four attributes or emanate from them. The words of praise are followed by a comprehensive prayer that seeks God's help and support in a person's quest for a peaceful and rewarding life that wins the pleasure of his Creator throughout his life.

These verses form a beautiful prayer that can be recited at any time during the day or night to remember the favor of our Creator and to seek His guidance through our daily trials and tribulations. When recited in Arabic, they inspire melodious praise and prayer that pleases both the reciter and the listener, reaching the depths of the mind and heart. When man depends on God, seeking His will and following His advice, he puts himself on a path that leads him to be beneficial to himself, his fellow beings, his surroundings, and

beneficial to himself, his fellow beings, his surroundings, and the earth. This opening chapter constitutes a befitting entry into the main text of the Quran, which is guidance in support of this prayer. Volumes have been written in explanation of these seven verses by Muslim scholars who have spent their lives pondering over the content of the Holy Quran.

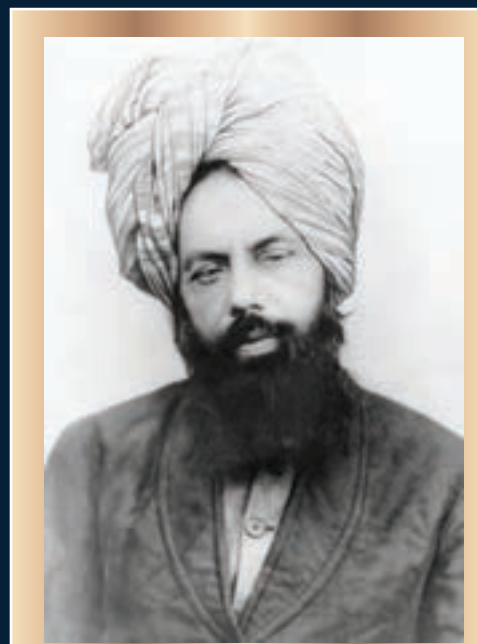
This prayer seeks to follow the path of the blessed. The Quran explains, "And whoso obeys Allah and this Messenger of His shall be among those on whom Allah has bestowed His blessings, namely, the Prophets, the Truthful, the Martyrs, and the Righteous. And excellent companions are these." (The Holy Quran 4:69-70)

The reciters of this prayer seek to attain the ranks mentioned in the cited verse through their humble offering before their Lord. God showers His blessings on His servants according to their capacity, effort and sacrifice.

"That no bearer of burden shall bear the burden of another; and that man will have nothing but what he strives for; and that his striving shall soon be seen; then will he be rewarded for it with the fullest reward." (The Holy Quran 53:38-42)



In The Words of His Holiness Mirza Ghulam Ahmad, The Promised Messiah and Mahdi (as)

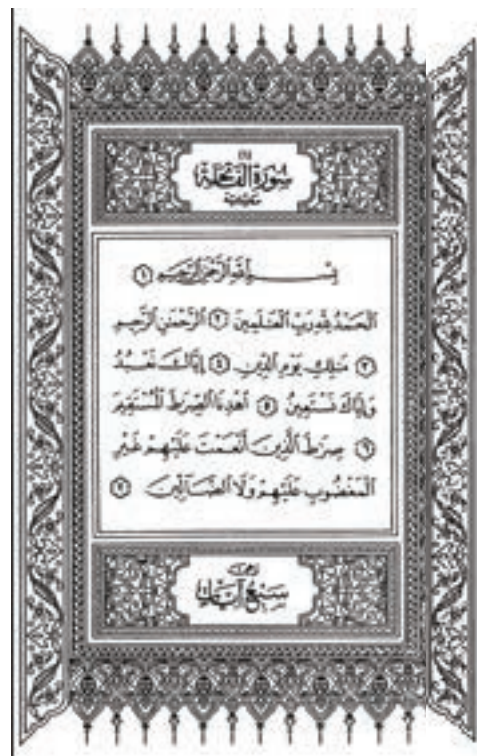


Surah Al-Fatihah: A Challenge

Translation of Surah Fatihah: All types of perfect praise belong to Allah alone, the Lord of all the worlds, Most Gracious, Ever Merciful, Master of the Day of Judgment. Thee alone do we worship and Thee alone do we implore for help. Guide us along the straight path — The path of those on whom Thou hast bestowed Thy favours, those who have not incurred Thy displeasure, and those who have not gone astray.

It needs to be remembered that the unparalleled excellence and matchless quality of the language of the Holy Quran are not established by rational arguments alone. Experience, extending over a long period of time, also confirms and verifies them. The Holy Quran has proclaimed its excellences for the last 1,300 years with an open challenge, announcing to the whole of mankind that it is without a parallel in its external and internal qualities and that no man, small or great, can produce the like of it. Yet no one has ventured to take up the challenge, even in a minimal measure, that is to say, to produce as much as the like of Surah Fatihah. Thus, what greater and more manifest miracle could there be that not only reason affirms that this Holy Word is above the reach of human capacity but experience also, extending over a long period of time, reinforces its status as a miracle? Should anyone be disposed to reject this twofold testimony of reason and of experience, which has extended over a long period, and have pretensions to knowledge and skill or should have faith in the ability and capacity of some writer to produce the like of the Holy Quran, we propose to set out, by way of illustration, somewhat of the verities and wisdom comprised in the Surah Fatihah, so that such a one may put

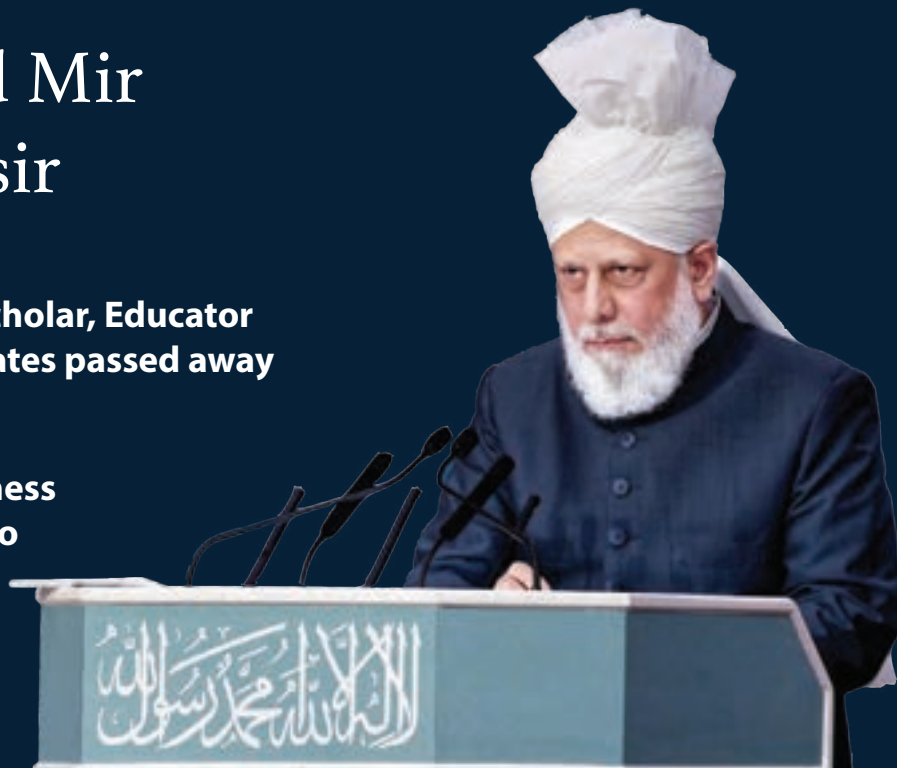
(Commentary on the Holy Qur'ān, vol. 1, Surah Fātiḥah, Compiled from the writings and pronouncements of the Promised Messiah and Mahdi, Mirza Ghulam Ahmad of Qadian. Translated by Sir Muhammad Zafrulla Khan, pp. 10-11, Islam International Publications UK, Edition 2004)



Remembering Sayyid Mir Mahmud Ahmad Nasir

A Devout Ahmadi Muslim Missionary, Scholar, Educator
An eminent missionary to the United States passed away
on 11 May 2025

Friday Sermon, 16 May 2025 of His Holiness
Mirza Masroor Ahmad, the Fifth Caliph to
the Promised Messiah



Sayyid Mir Mahmud Ahmad Nasir was the son of Syed Mir Muhammad Ishaq, a companion of Mirza Ghulam Ahmad, the Promised Messiah and Mahdi (may peace be on him). He was the nephew of Nusrat Jahan Begum, wife of Mirza Ghulam Ahmad. He was the son-in-law of Mirza Bashir-ud-Din Mahmud Ahmad, Second Caliph of the Ahmadiyya Muslim Community. The Promised Messiah was his uncle, a relationship of great closeness. He was the illustrious grandson of Mir Nasir Nawwab. He acquired his early education from Qadian and then obtained his BA from the University of the Punjab. He pursued higher education at the School of Oriental and African Studies (SOAS), University of London, UK.

The Second Caliph announced his marriage to Amatul-Mateen, the Caliph's daughter. During the marriage announcement, the Second Caliph expressed his desire for Sayyid Mir Mahmud Ahmad Nasir, Syed Mir Daud Ahmad, and Mirza Tahir Ahmad (later to be elected the Fourth Caliph), who he had sent to the United Kingdom for studies, to attain proficiency in the English language, so that they could translate the books of the Promised Messiah and other literature. He also had in mind to find a proficient editor of The Review of Religions, which has been in print since 1902 and is one of the longest-running comparative religious magazines.

He was gifted with the command of more than six languages. He was a great researcher, thinker, Hadith scholar, and

translator. He was exceedingly lively and quick-witted; a gentle humour and subtle wit adorned his conversation. Frank in speech and guileless in manner, he was deeply devoted to worship. A first-rate orator, he also excelled in teaching the Quran and Hadith. His habit of reading was unparalleled; apart from a few hours' rest each night, he was ever engrossed in his work. He was humble and did not seek to express his scholarliness.

Once, he advised those who wished to become missionaries that they should wake up at 3 A.M. to offer voluntary prayers, that they should offer the five daily prayers in congregation at the mosque, and to seek prayers daily to attain pleasure of God and the love of the Holy Prophet (may peace and blessings of Allah be on him), the Promised Messiah and Khilafat. He also advised becoming regular in glorifying Allah, sending salutations upon the Holy Prophet, and seeking forgiveness. He advised writing letters to the Khalifa, fulfilling assigned duties with devotion, serving parents and praying for them, learning the translation of the Holy Qur'an, reading all the written works of the Promised Messiah at least three times, reading the Al-Fazl newspaper and another newspaper daily, and undertaking at least one act of service to humanity daily.

His son says that once the Al-Fazl newspaper was interviewing scholars of the Community, and when they interviewed his father, he said simply that the Promised Messiah's greatest miracle was establishing a bond between



Sayyid Mir Mahmud Ahmad Nasir, at his marriage ceremony, with the Second Khalifa to the Messiah

man and the living God. He also had an interest in worldly knowledge, particularly science and history, and enjoyed reading books about hiking. He was proficient in Urdu, Arabic, English, Spanish, Italian, and Hebrew. He had a passion for financial contributions. He studied Italian at the Second Caliph's instruction, who intended to send him to Italy. Though that never transpired, he continued studying Italian until late in life.

In matters of the community funds, he exercised the utmost caution. His lifestyle and habits were extremely simple; until health no longer permitted, his sole conveyance remained a bicycle.

Life Dedication to the Ahmadiyya Muslim Community International

In 1944, following the demise of his father, Syed Mir Muhammad Ishaq, he wrote to the Second Caliph, Mirza Bashir-ud-Din Mahmud Ahmad (may Allah be pleased with him), dedicating his life to the Ahmadiyya Muslim Community International at the tender age of fifteen, which was accepted. With the sheer grace of Allah the Almighty, he was enabled to dedicate eighty-one years of extraordinary service to the Ahmadiyya Muslim Community and Khilafat Ahmadiyya.

He also had the honor of laying the foundation stone for the Basharat Mosque in Spain, which the Third Caliph, Mirza Nasir Ahmad, had prayed at.

Services as a Missionary

Sayyid Mir Mahmud Ahmad Nasir served as a missionary in the United Kingdom, where he also studied alongside Hazrat Mirza Tahir Ahmad (may Allah shower His mercy on him). He served as a Missionary in Spain, a Missionary In-Charge and an Amir (National Head of Community) to the United States from (11/19/1978-12/9/1980), Missionary West Coast Region of United States (3/1981-3/9/1982).

Services at Jāmi'a Ahmadiyya/Ahmadiyya Seminary in Pakistan

From the moment he entered the academic arena until his last breath, he was enabled to render colossal, invaluable, and unparalleled services to the community.

He served as a professor in Jami'a Ahmadiyya Rabwah, as a missionary in the USA and Spain, as Wakil-ut-Tasnif, as well as the principal of Jami'a Ahmadiyya Rabwah. Students who graduated during his tenure, who were his direct pupils, number in the hundreds and are serving around the world. Many of them are entrusted with key responsibilities. He also served in Wakil-ut-Ta'lim, in charge of the Research Cell. He also served as a Member of Dārul-Ifta. He served in the Ahmadiyya Muslim Youth Organization as a secretary and vice-president.

Publication Work

He was an expert in the Holy Quran and Ahadith, a jurist, writer, and translator. He also worked on the Ahadith books. His scholarly work on the Bible, including the Gospel of Matthew, is noteworthy.

He had many outstanding academic achievements. He assisted in the Urdu translation of the Holy Qur'an by the Fourth Caliph. He translated the six authentic books of Ahadith into Urdu along with various commentaries. He wrote scores of scholarly works on the Bible, including commentaries. He published significant research on the Shroud and Ointment of Jesus (may peace be on him).

His published and unpublished works span many topics surrounding the life of the Holy Prophet (may peace and blessings of Allah be on him).

Mirza Masroor Ahmad, the Fifth Caliph, had instructed the Editor of The Review of Religions to approach scholars of the Community to write articles, including Sayyid Mir Mahmud Ahmad Nasir. The next day, he sent a 15-page article for The Review of Religions and said that he would continue sending articles. He participated in the Shroud of Turin exhibition, which would be displayed at the Jalsa Salana (Annual Convention) UK, given his own extensive research in this field. His research on this topic and indeed all topics was first to study all that the Promised Messiah had said on the matter. Similarly, on the topic of Jesus surviving the cross, he said that the Promised Messiah had focused on the ointment that was used to heal his wounds. The leading expert on the Shroud of Turin, Barrie Schwartz, attested that if the Ahmadiyya Muslim Community was able to prove their stance through the ointment of Jesus, then he would have no choice but to accept that Jesus survived the cross.

His research articles were free from bias; he presented facts, backed them with references, and where there was an opportunity to express his personal beliefs, he took full care that they were contextually appropriate. His research articles will live forever and continue to guide those who walk the paths of research and writing, especially in avoiding bias, making timely expressions of personal opinion or belief, and in the subtleties of caution regarding citations.

Mirza Masroor Ahmad, the Fifth Caliph, founded the Noor Foundation (which publishes the work of the First Ahmadiyya Muslim Caliph, Hakeem Nur-ud-Din, may Allah be pleased with him) in 2005 and appointed Sayyid Mir Mahmud Ahmad Nasir its President, a post he held until his demise.

False case against him

His Holiness Mirza Masroor Ahmad, the Fifth Caliph to the Promised Messiah, said that a false case was filed against him, in which the judge said that he had blasphemed against the Holy Prophet. Hearing this troubled him greatly, and he very strongly responded to the judge, saying that it was unfathomable for him to have dishonored the Holy Prophet in any way and that this accusation was completely false. He was also falsely imprisoned for a day.

He also had great love for the Promised Messiah. He would study the Holy Qur'an and books of Ahadith daily. During his day in prison, he asked his son to bring him the book Barahin Ahmadiyya by the Promised Messiah. Mian Khurshid Ahmad who was also there, asked how he would read such a difficult book under the challenging circumstances he was in. Sayyid Mir Mahmud Ahmad Nasir replied that this book was not difficult for him to read, as he had already read it about five times.

Demise, recollections by his children, and others

Sayyid Mir Mahmud Ahmad Nasir passed away on 11 May 2025 in Tahir Heart Institute Rabwah, Pakistan, at the age of 96. Surely, to Allah we belong, and to Him shall we return. (Holy Qur'an 2:157)

His Holiness Mirza Masroor Ahmad, the Fifth Caliph, led his funeral prayer in absentia after the Friday sermon on 16 May 2025.

Sayyid Mir Mahmud Ahmad Nasir is survived by his four sons: Syed Shoaib Ahmad, USA; Dr. Syed Muneeb Ahmad, Canada; Syed Muhammad Ahmad Tabshir, UK; Dr. Syed Ghulam Ahmad Farrukh, PhD, In-Charge Computer Section Rabwah; and by his only daughter Syeda Ayesha Ahmad, wife of Mirza Fakhar Ahmad.

His son, Muhammad Ahmad, writes that his father would regard 17 March, the day when he devoted his life to the faith, with great esteem. He recounted that the Second Caliph to the Promised Messiah spent the entire day in their home, offering prayers there and even delivering a short speech. It was at that instance that he stood up and said that he wished to dedicate his life to the service of the faith. The Second Caliph to the Promised Messiah was very pleased with this and appreciated him. He would go on to fulfil this pledge in a way that few others have.



His younger son, Syed Ghulam Ahmad Farrukh, says that his father expressed his love and devotion to God through his prayers. His father would express his devotion to God in ways such as writing lines upon lines in his diary simply with the word "Allah." Once, his son saw written in his diary, "O my Allah, ti amo," meaning 'O my Allah, I love you.' (in Italian)

Mubashar Ayaz, current Principal of Jami'a Ahmadiyya, said that he was an ocean of knowledge. His life was defined by work. The word 'break' was not in his vocabulary. He had exemplary obedience. He was a model in this regard. When he was the Principal of Jami'a Ahmadiyya, he would go to his office at 7:20 am, just before classes began. He would ride on his bike and even fell a few times. His Holiness Mirza Masroor Ahmad, the Fifth Caliph, instructed him that, on account of his health, he should go to his office at 10 A.M. Once, he was seen walking in the courtyard a little before 10 A.M. When asked why he was outside, he said that it was not yet 10 A.M., and he had been instructed to go to his office at 10 A.M.

Tanvir Nasir, a missionary from Qadian, says that once Sayyid Mir Mahmud Ahmad Nasir was walking back and forth in the front row of the mosque in Qadian as he remained engaged in the remembrance of Allah. When asked why he was walking in the front row, he said that he had seen the Second Caliph to the Promised Messiah doing so, and so he wished to walk in the same place. He had great love for the Second Caliph to the Promised Messiah.

His grandson, Syed Hashir, has also expressed the profound impact that his grandfather's devotion to God left, and now, seeing as he is a missionary, he should follow in his grandfather's footsteps. When he was enrolled in Jami'a Canada, his grandfather would ask him about his studies, particularly about the studies of the Holy Qur'an, its translation, and commentary. He said that through reading the books of the Promised Messiah, one can better understand the meanings of the Holy Qur'an and the Hadith.



Quranic Guidelines on Worship of God

M. Ismail Munir

God Almighty revealed the Holy Quran 1400 years ago to the Holy Prophet Muhammad (sa). Here are a few beautiful Quranic teachings against terrorism.

Note: These are the four ways of worship of God through which we can make ourselves physically, morally, and spiritually fit to meet our God, Who Alone can help us to succeed in our lives.



Why do we need to worship Allah (God)?

[51:57] And I have not created the jinn and the men but that they may worship Me

[98:6] And they were not commanded but to serve Allah, being sincere to Him in obedience, and being upright, and to observe Prayer and pay the Zakat. And that is the right religion.

[2:111] And observe prayer and pay the Zakat; and whatever good you send on before you for yourselves, you shall find it with Allah; surely, Allah sees all that you do.

Salat - Five times a day to remember and meet God.

[17:79] Observe Prayer from the declining and paling of the sun till the darkness of the night, and recite the Qur'an at dawn. Verily, the recitation of the Qur'an at dawn is especially acceptable to Allah.

[17:80] And during a part of the night, wake up for its recitation - a supererogatory service for thee. It may be that thy Lord will raise thee to an exalted station.

[20:15] 'Verily, I am Allah; there is no god but I, so worship Me alone and observe Prayer for My remembrance.

[2:153] Therefore, remember Me, and I will remember you; and be thankful to Me and do not be ungrateful to Me.

[29:46] Recite that which has been revealed of the Book and observe Prayer. Surely, Prayer restrains one from indecency and manifest evil; and the remembrance of Allah is the greatest virtue. And Allah knows what you do.
[2:239] Watch over prayers, and particularly the middle Prayer, and stand before Allah submissively.

[4:104] And when you have finished the Prayer, remember Allah, standing and sitting, and lying on your sides. And when you are secure from danger, then observe Prayer in the prescribed form; verily, Prayer is enjoined on the believers to be performed at fixed hours.

[21:74] And We made them leaders who guided people by Our command, and We sent revelation to them enjoining the doing of good works, and the observance of Prayer, and the giving of alms. And they were worshippers of Us alone.

Zakat - a tax to be paid once a year to purify our wealth and help the poor.

[9:103] Take alms out of their wealth, so that thou mayest cleanse them and purify them thereby. And pray for them; thy prayer indeed is a source of tranquility for them. And Allah is All-Knowing.

[9:60] The alms are only for the poor and the needy, and for those employed in connections therewith, and for those whose hearts are to be reconciled, and for the

freeing of slaves, and for those in debt, and for the cause of Allah, and for the wayfarer - an ordinance from Allah. And Allah is All-Knowing, Wise.

Fasting - one full month of Ramadan to improve our spiritual, physical, and moral health and help the poor.

[2:184] O ye who believe! Fasting is prescribed for you, as it was prescribed for those before you, so that you may guard against evil.

[2:185] The prescribed fasting is for a fixed number of days, but whoso among you is sick or on a journey, shall fast the same number of other days; and for those who are able to fast only with great difficulty, is an expiation - the feeding of a poor man. And whoso does good of his own accord, it is better for him. And fasting is good for you, if you only knew.

[2:188] It is made lawful for you to go in unto your wives on the night of the fast. They are a sort of garment for you and you are a sort of garment for them. Allah knows that you have been acting unjustly to yourselves, wherefore He has turned to you with mercy and afforded you relief. So you may now go in unto them and seek what Allah has ordained for you; and eat and drink until the white thread becomes distinct to you from the black thread of the dawn. Then complete the fast till nightfall and do not go in unto them while you remain in the Mosques for devotion. These are the limits set by Allah, so approach them not. Thus does Allah make His commandments clear to men that they may become secure against evil.

Hajj—Pilgrimage to Makkah (Saudi Arabia) once in a lifetime, for those who are physically and financially capable.

a. [2:198] The months of the Pilgrimage are well known; so whoever determines to perform the Pilgrimage in these months should remember that there is to be no foul talk, nor any transgression, nor any quarrelling during the Pilgrimage. And whatever good you do, Allah knows it. And furnish yourselves with necessary provisions for your journey and surely, the best provision is righteousness. And fear Me alone, O men of understanding.

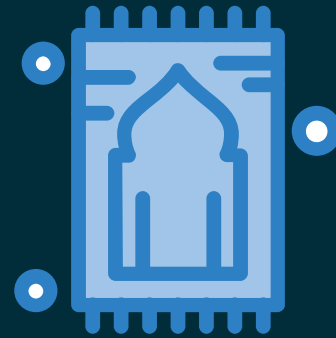
b. [3:98] In it are manifest Signs; it is the place of Abraham; and whosoever enters it, is safe. And pilgrimage to the House is a duty which men - those who can find a way thither - owe to Allah. And whosoever disbelieves, let him remember that Allah is surely Independent of all creatures.

c. [22:27] And call to mind when We assigned to Abraham the site of the House and said, 'Associate not anything with Me and keep My House clean for those who

perform the circuits, and those who stand up and those who bow and prostrate themselves in Prayer.

d. [22:26] As to those who disbelieve and hinder men from the way of Allah and from the Sacred Mosque, which We have appointed equally for the benefit of all men, be they dwellers therein or visitors from the desert, and whoso seeks wrongfully to deviate therein from the right path - We shall cause him to taste of a grievous punishment.

Note: These are the four ways of worship of God through which we can make ourselves physically, morally, and spiritually fit to meet our God, Who Alone can help us to succeed in our lives.



Introduction to Al-Fatihah

From Five-Volume Commentary

Place and Time of Revelation

As reported by many traditionists, the whole of this chapter was revealed at Mecca, and formed part of the Muslim prayers since the very beginning. The chapter has been referred to in the Quranic verse, We have indeed given thee the seven oft-repeated verses and the Great Quran (15:88), which was admittedly revealed at Mecca. According to some reports, the chapter was also revealed a second time at Medina. The time of its first revelation, however, must be placed very early in the Prophet's career.

Names of this Chapter and their Significance

The best-known name of this short chapter, i.e., Fatihatul-Kitab (the Opening Chapter of the Book), is reported on the authority of several reliable traditionists (Tirmidhi & Muslim). The name was later abbreviated as Surah Al-Fatihah, or simply Al-Fatihah.

The chapter has been called by quite a number of names, out of which the following ten are more authentic: Al-Fatihah, As-Salat, Al-Hamd, Ummul-Qur'an, Al-Qur'anul-'Azim, As-Sab'al-Mathani, Ummul-Kitab, Ash-Shifa', Ar-Ruqiyah and Al-Kanz.

These names throw a flood of light upon the extensive import of the chapter.

The name Fatihatul-Kitab (the Opening Chapter of the Book) implies that the chapter is to be placed in the beginning of the Quran and that it serves as a key to its meaning.

As-Salat (the Prayer) signifies that the chapter forms a perfect prayer and is an integral part of the institutional prayers of Islam.

Al-Hamd (the Praise) signifies that the chapter brings to light the lofty purpose of man's creation and teaches that the relation of God to man is one of grace and mercy.

Ummul-Qur'an (Mother of the Quran) signifies that the chapter contains the essence of the whole of the Quran, providing man in a nutshell with all the knowledge that has a bearing on his moral and spiritual welfare.

Al-Qur'anul-'Azim (the Great Quran) signifies that although the chapter is known as the Ummul-Kitab and Ummul-Qur'an, it is nevertheless a part of the Quran and not separate from it, as has been supposed by some.

As-Sab'al-Mathani (the Oft-repeated Seven Verses) signifies that the seven short verses of the chapter virtually answer all the spiritual needs of man. It also signifies that the chapter must be repeated in every rak'at of Prayer.

Ummul-Kitab (Mother of the Book) signifies that the prayer contained in the chapter has been the cause of the revelation of the Quranic dispensation.

Ash-Shifa' (the Cure) signifies that it provides a remedy for all doubts and misgivings.

Ar-Ruqiyah (the Charm) signifies that the chapter is not only a prayer to ward off disease but also provides protection against Satan and his followers and strengthens the heart of man against them.

Al-Kanz (the Treasure) signifies that the chapter is an unlimited treasure of knowledge.

Al-Fatihah is referred to in a Prophecy of the New Testament.

The best-known name of the chapter, however, is Al-Fatihah. It is interesting to note that this very name occurs in a New Testament prophecy. In Rev. 10:1-2 it is written: "I saw another mighty angel come down from heaven...and he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth." The Hebrew word for open is *fatoah*, which is the same as the Arabic word *Fatihah*. Revelation 10:3 states: "...And when he [the angel] had cried, seven thunders uttered their voices." The seven thunders represent the seven verses of this chapter. Christian scholars admit that the prophecy refers to the second advent of Jesus Christ, and this has been established by actual facts. The Holy Founder of the Ahmadiyya Movement, Hadrat Mirza Ghulam Ahmad—who claimed to have fulfilled the prophecy relating to the second advent of Jesus—constantly had in his hands the little chapter Al-Fatihah, and wrote several commentaries on it. He deduced arguments of his truth from its contents, often referred to it in his speeches and writings, and always used it as a model prayer, exhorting his disciples to do the same. He deduced from the seven short verses of this chapter truths which were previously unknown. It was as if the chapter had been a sealed book until its treasures were discovered by Hadrat Ahmad. Thus was fulfilled the prophecy contained in Rev. 10:4: "And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not." This prophecy referred to the fact that the *Fatoah* or *Al-Fatihah* would, for a time, remain a closed book, but a time would come when it would become open and manifest.

Subject Matter

This chapter contains the essence of the entire Quranic teaching. It comprises, in outline, all the subjects dealt with at length in the body of the Quran. The chapter starts with a description of the fundamental attributes of God, which are the pivot around which all the other divine attributes revolve, and is the basis of the operation of the universe and of the relations between God and man. Rabb (the Creator, Sustainer and Developer), Rahman (the Gracious), Rahim (the Merciful) and Malik-e-Yaumid-Din (Master of the Day of Judgement)—these attributes signify that after creating man God endowed him with the best capacities and capabilities, and provided the means and material needed for his physical,

social, moral and spiritual development. Further, He made a provision that all labors and endeavors of man should have an ample reward.

The chapter goes on to say that man has been created for 'ibadah, i.e., the worship of God and the attainment of His nearness, and that he constantly needs His help for the fulfilment of this supreme object of his creation.

Then we have a comprehensive prayer in which all the urges of the human soul find full expression. The prayer teaches us that we should always seek and invoke the assistance of God that He may provide us with the means required for our success in this life and the life to come. And as man is apt to derive strength and encouragement from the good example of those noble and great souls who led successful lives in the past, he is taught to pray that just as by God's help and assistance those righteous and God-fearing people achieved the object of their life and their labours were crowned with success, God should open up for him also avenues of moral and spiritual progress.

Finally, the prayer contains a warning that after having been led to the right path, man sometimes strays away from it, loses sight of his goal, and becomes estranged from his Creator. We are taught to remain always on our guard and constantly seek God's protection against any possible estrangement from Him.

This is the subject that is put in a nutshell in Al-Fatihah, and this is the subject with which the Quran deals fully and comprehensively, citing numerous examples for the guidance of the reader.

Relation to the Rest of the Quran

The chapter is an introduction to the Quran. It is an epitome of the whole Book. Thus, at the very beginning of his study, the reader knows in broad outline the subjects he should expect to find in the Quran. The Holy Prophet is reported to have said that the chapter Al-Fatihah is the most important of the chapters of the Quran (Bukhari).

A Prayer that Must Precede the Recitation of the Quran

Muslims are bidden always to begin the reading of the Holy Book with a short prayer, soliciting God's protection against Satan. God says in 16:99: When thou recitest the Quran, seek refuge with Allah from Satan, the rejected. Here, refuge or protection implies: (1) that no evil should befall us; (2) that no good should escape us; and (3) that after we have attained goodness, we may not relapse into evil.

Thus, by seeking the protection of God while reciting the Quran we pray, firstly, that we may not miss any teaching of the Quran through weakness or negligence or in



consequence of our sins, or under the influence of evil company; secondly, that we may not fail to correctly understand it any teaching of the Quran; thirdly, that, having understood it, we may not relapse into ignorance. The prescribed words for the prayer are:

اعوذ بالله من الشيطان الرجيم

"I seek refuge with Allah from Satan, the rejected," which must precede every recitation of the Quran.

The Meaning and Significance of the Word Sura

A chapter of the Quran, and there are 114 of them, is called a Surah. The word Surah, rendered into English as 'chapter' means: (1) rank and eminence; (2) a mark or sign; (3) an elevated and beautiful edifice; and (4) something full and complete (Aqrab & Qurtubi). The chapters of the Quran are called Surahs because, (a) one is exalted in rank by reading them and attains through them eminence; (b) they serve as marks for the beginning and the end of the different subjects dealt with in the Quran; (c) they are each like a noble spiritual edifice, and (d) each of them contains a complete theme.

The name Surah for such a division has been used by the Quran itself, as in 2:24 and 24:2. It has also been used in Hadith. Says the Holy Prophet: "Just now a Surah has been revealed to me and it runs as follows" (Muslim). From this, it is clear that the name Surah for a division of the Quran has been in use from the very beginning and is not a later innovation.

(The Holy Qur'an with English Translation and Commentary (a.k.a. Five-Volume Commentary), pp. 1-4)

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Enigma of Sin- Part 8

Mercy Killing

Mubasher Ahmad



Mercy killing, also known as euthanasia, is the intentional termination of the life of a person who is suffering from incurable pain or is in an irreversible coma. It could be voluntary, non-voluntary, or involuntary. It is voluntary when the suffering patient agrees to end his or her life with the help of a physician. It is also known as 'assisted suicide'. Non-voluntary euthanasia is committed when the consent of the patient is unavailable, as is the case in the killing of a child. Involuntary euthanasia takes place when a patient's killing is without consent, or against his or her will. In addition, the terms 'active' and 'passive' are commonly used. Euthanasia is 'active' when a lethal substance is used to end life; and it is 'passive' when the necessary treatment to prolong life is withheld, and consequently the patient dies. Euthanasia is illegal in the United States, though 72 percent of Americans support euthanasia, according to a May 2018 Gallup poll.

Concerning various forms of mercy killing, world religions have different views. Hinduism believes in the cycle of death and rebirth; therefore, by helping to end someone's life, this cycle is disturbed, and consequently, it is a sin. Some Hindus, however, believe that removing the pain and suffering of a human being is morally good and should be acceptable when the suffering person chooses to withhold nourishment intentionally. In Jainism, the act of mercy killing is controversial, but voluntary death is permitted if it is non-violent. One is allowed to reduce one's worldly desires by

fasting to death. Therefore, it is also acceptable to intentionally terminate one's life to come out of suffering from incurable pain. Buddhism is more critical of destroying a human life through the process of mercy-killing. However, as compassion is a valid value in Buddhism, if a person is relieved of his or her incurable pain and suffering as an expression of compassion, then euthanasia is allowed.

In the Jewish state of Israel, active euthanasia is illegal, but under certain conditions, passive euthanasia is legal. However, religious authorities reach no final verdict. In Christianity, the Roman Catholic Church, the Orthodox Church, and the Episcopal Church condemn assisted suicide and equate it with intentional murder. The United Methodist Church, the Seventh-Day Adventist Church, and the Church of Jesus Christ of Latter-day Saints also hold the same attitude against mercy killing. In Islam, saving one's life through medical treatment is highly recommended, but to artificially extend one's life is not permitted if the patient is in an irreversible coma and, medically speaking, is dead without the use of medical equipment. Thus, 'passive' euthanasia is not a sin. However, to kill a patient to eliminate pain and suffering is prohibited, and the same is the case for a patient deciding about ending his or her own life; it would be suicide, which is strongly prohibited in Islam. The same is the case in Sikhism. Life is a gift from God, and the Sikh Gurus reject committing suicide to end bodily pain and suffering.



Al Fatihah, the Essence of Quranic Teachings



**His Holiness Mirza Masroor Ahmad,
the Fifth Caliph to the Promised Messiah**

The Promised Messiah (on whom be peace) has elucidated different subjects inherent in this verse in different ways. Without doubt reading and listening to them increases one's spiritual knowledge but one cannot reach the profound meanings of these writings by listening to them once. It is also important to study them. Then alone will we acquire a correct insight into the writings of the Imam of the age and will be able to benefit from them.

The Promised Messiah (on whom be peace) briefly explains the verse 'All praise belongs to Allah, Lord of all the worlds' as follows:

'All praise is due to the Rightfully Worshipped Being, Who combines in Himself the aggregate of all Perfect excellences and whose name is Allah. All perfect excellence belongs to Allah.

In the language of the Noble Quran, Allah is that Perfect Being Who is rightfully adored, combining in Himself all perfect attributes, and free from every defect, the One without associate and the Source of all beneficence; for, Allah, the Exalted, has, in His Holy word, the Noble Quran, made His name Allah comprehensive of all His other names and attributes and has not accorded that status to any other name. Therefore, the name Allah has primacy over all the other names of which it is comprehensive. Since it is the aggregate of all names and attributes, it combines in itself all the Perfect qualities. The meaning of Alhamdu Lillah then is that every type of praise, whether relating to external aspects or internal realities, whether relating to inherent excellences or as manifested in natural phenomena, is due exclusively to Allah. No other shares in it. Whatever true praise or perfect excellence the wisdom of the wise can imagine or the minds of thinkers can contemplate

the possibility but which Allah lacks. In other words, reason is not able to conceive of any excellence which is not comprehended among Divine attributes. He has all the excellences that any one can imagine and He is Perfect in His Being, in His attributes and qualities, in every respect and is totally free from every defect and shortcoming.' (Baraheen Ahmadiyyah, vol. IV, pp. 364-365, Footnote 11 – The Commentary on the Holy Qur'an, vol. I, page 71)

Huzur explained that the Holy Prophet (peace and blessings of Allah be on him) has indeed taught a prayer on the lines of seeking refuge from the good effect of all the names and attributes of God that we are aware of as well as those which we are not aware of.

Explaining the meanings of Al Hamd, the Promised Messiah (on whom be peace) wrote: 'Hamd is praise which is offered in appreciation of commendable action of one worthy of praise: it also means lauding one who has done a favour of his own volition and according to his own choice. The true reality of hamd is the due only of the Being Who is the source of all grace and light and exercises beneficence deliberately and not in ignorance or under compulsion. All this is found only in Allah, the All-Knowing, the All-Seeing. Indeed He is the true Benefactor and from Him proceed all benefits from beginning to end, and for Him is all glorification, in this world and in the hereafter and all praise that is bestowed on others reverts to Him.' (Karamatus Sadiqeen - The Commentary on the Holy Qur'an, vol. I, pp. 71 – 72)



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(Majmoo'ah Ishtiharat Vol. I page 340-341)

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Book Review: Commentary on The Holy Quran – Volume I, Surah Fatihah.

Compiled from the Urdu Writings and
Pronouncements of His Holiness Mirza
Ghulam Ahmad, The Promised Messiah
and Mahdi (as)



Tafseer Volume 1 – Surah Fatihah is a book in Urdu, consisting of 439 pages comprising the collection from the writings of Hazrat Mirza Ghulam Ahmad (as), the Promised Messiah and Mahdi, about Surah Fatihah, published in 1969. The book has been translated into English by Sir Muhammad Zafrulla Khan (ra) as “Commentary on the Holy Quran Vol. 1, Surah Fatiha”, consisting of 408 pages, published by Islam International Publications Ltd., Islamabad, Surrey, United Kingdom in 2004.

His Holiness Mirza Ghulam Ahmad (as), the founder of the Ahmadiyya Muslim Community, devoted a significant portion of his scholarly pursuits to the exegesis of the Holy Quran. Among his many works, his commentary on Surah Fatihah stands as a profound testament to his spiritual insight, linguistic mastery, and dedication to unveiling the deeper meanings of the Holy Quran. This review is to present the philosophical depth of his interpretations, linguistic analysis, and gradual unveiling of the layers of meaning inherent in each verse, allowing readers to experience Surah Fatihah as a prayer and as a compendium of Quranic wisdom.

Hazrat Mirza Ghulam Ahmad (as) did not write a formal commentary on the Holy Quran, but in truth, all his writings, speeches, and pronouncements were derived from and were based on the Holy Quran. His teachings, doctrine, and the philosophy underlying them are all inspired by it and thus constitute a commentary on it.

Volume 1, the first of a series of eight volumes on the “Commentary of the Holy Quran”, sets forth in translation his exposition of Surah Fatihah, which is the opening chapter of the Holy Quran and comprises seven brief verses. The Surah is recited in every rak’ah of each of the five daily prayer services, and also in every rak’ah of

voluntary prayers. Every Muslim, man, woman, and child from infancy, has it learned by heart and recites it more than forty times a day. The Surah Fatihah may be described as the Prologue of the Holy Quran. It has been called the Quran in brief. It is a veritable treasure-house of wisdom and philosophy set forth in detail in the Holy Quran. Its careful perusal richly repays every thoughtful reader, Muslim and non-Muslim alike.

Surah Fatihah has many titles, including Fatihatal-Kitab, which indicates that the Holy Quran opens with it. Every prayer service starts with it, and in supplicating the Lord of lords, a beginning is made with it. Al-Hamd - The Praise, since it opens with the praise of our Lord, Most High. Ummul Quran - Mother of the Quran, for it comprehends the totality of the meaning of the Quran in an excellent manner. It has embedded in it, as in a shell, all the gems and pearls of the Quran. Ummul-kitab - the Mother of the Book, for it contains the essence of all the teachings of the Holy Quran. Al-Sab’al-Mathani. One reason for this title is that the Surah comprises two halves, one half consists of the worshipper's homage to the Lord, and the other half describes the bounty of Providence towards His mortal servants. It should, however, be enough to remember that it is a treasure-house of Divine mysteries.

The depth and breadth of the Surah Fatihah are infinite, and Hazrat Mirza Ghulam Ahmad (as) explores various subjects covered in the Surah Fatihah from many different angles. The Surah Fatihah covers two main topics: first is the attribute of God, and second is the relationship between God and humanity. God, the Exalted, has set forth His four principal attributes, namely, the Lord of Universal Providence (Rabbil-Alameen), Most Gracious (Rahman), Ever Merciful (Rahim), Master of the Day of Judgment (Maliki

Yaumid-Deen), giving priority to the attribute Lord of Universal Providence (Rabbil-Alameen) and setting out Rahman, Rahim, Malike Yaumid-Deen thereafter in that order. All other attributes of God are the offshoots of the above four attributes.

Throughout the book, His Holiness Mirza Ghulam Ahmad (as) emphasizes that Surah Fatihah encapsulates the essence of Islamic doctrine: the unity of God, the concept of Divine mercy, the reality of human need, and the path toward spiritual fulfilment. He interprets the phrase “Rabbil-Alameen” (Lord of the worlds,) as an all-encompassing affirmation of God’s sovereignty over every aspect of existence, material and spiritual. His Holiness Ahmad’s (as) reflections on Divine mercy (“Al-Rahman” and “Al-Rahim”) draw upon both traditional exegesis and his own philosophy, presenting these attributes as the source of all goodness and the hope of redemption for humanity. Hazrat Ahmad (as) repeatedly urges readers to internalize the lessons of Surah Fatihah and apply them to their daily conduct. The Surah Fatihah, in Hazrat Ahmad’s (as) view, is not merely a set of abstract doctrines, but a living prayer that can reshape character, inspire virtue, and foster compassion. He likens the supplication “Guide us on the straight path” to a perpetual quest for spiritual growth. Hazrat Ahmad’s (as) interpretation stresses that the “straight path” is a dynamic journey, encompassing both personal striving and communal solidarity. His analysis extends to the dangers of spiritual stagnation and the necessity of Divine guidance in overcoming human shortcomings. Throughout the book, His Holiness Ahmad (as) emphasizes that Surah Fatihah encapsulates the essence of Islamic doctrine: the

unity of God, the concept of Divine mercy, the reality of human need, and the path toward spiritual fulfilment. He interprets the phrase “Rabb al-‘alamin” (“Lord of the worlds”) as an all-encompassing affirmation of God’s sovereignty over every aspect of existence, material and spiritual. His Holiness Ahmad’s (as) reflections on Divine mercy (“Al-Rahman” and “Al-Rahim”) draw upon both traditional exegesis and his own philosophy, presenting these attributes as the source of all goodness and the hope of redemption for humanity.

The book is available from www.alislam.org in Urdu and its English translation, and also from amibookstore.us

Book Review by Dr Muhammad Abdul-Khaliq

Hazrat Mirza Ghulam Ahmad (may peace be upon him)



About the Author

His Holiness Mirza Ghulam Ahmad (may peace be upon him) was born in 1835 in Qadian, India. From his early life, he dedicated himself to prayer, and the study of the Holy Quran and other scriptures. He was deeply pained to observe the plight of Islam, which was being attacked from all directions. In order to defend Islam and present its teachings in their pristine purity, he wrote more than ninety books and thousands of letters and participated in many religious debates. He argued that Islam is a living faith, which can lead man to establish communion with God and achieve moral and spiritual perfection. Hazrat Mirza Ghulam Ahmad (may peace be upon him) started experiencing divine dreams, visions, and revelations at an early age. In 1889, under divine command, he started accepting initiation into the Ahmadiyya Muslim Community. The divine revelations continued to increase, and he was commanded by God to announce that God had appointed him to be the same Reformer of the Latter Days as prophesied by various religions under different titles. He claimed to be that very Prophet who the Holy Prophet Muhammad (may peace and blessings of Allah be on him) said would be raised as the Promised Messiah and Mahdi. The Ahmadiyya Muslim Community is now established in more than 200 countries. After his demise in 1908, the institution of Khilafat (successorship) succeeded him fulfilling the prophecies made in the Holy Quran and by the Holy Prophet Muhammad (may peace and blessings of Allah be on him). Hazrat Mirza Masroor Ahmad (may Allah be his Helper) is the Fifth Successor to the Promised Messiah (may peace be upon him) and the present head of the Ahmadiyya Muslim Community.



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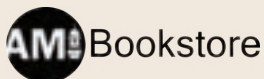
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AZ – Phoenix - (Bait-ul-Aman Mosque)

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AZ – Tucson - (Yusuf Mosque)

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CA – Bay Point - (Bait-us-Salaam Mosque)

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CA – Los Angeles (Chino) - (Bait-ul-Hameed Mosque)

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CA – San Diego Salat Center

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DC – Washington - (Fazl Mosque)

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25510 State Route 53, Glen Ellyn, IL 60137-7176

IL – Zion - (Fath-e-Azeem Mosque)

2700 Lewis Ave, Zion, IL 60099

IN – Indianapolis (Bait-ur-Raheem)

3520 Washington Blvd, Indianapolis IN 46205

KS – Kansas - (Mosque/Center)

11648 W 135th St, Overland Park, KS 66221-2837

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2113 38th St, Kenner, LA 70065-3509

MA – Boston - (Bait-un-Nasir)

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370 Main St, Fitchburg, MA 01420-8007

MD – Baltimore - (Bait-us-Samad Mosque),

7302 Pulaski Hwy, Baltimore, MD 21237-2528

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15000 Good Hope Rd, Silver Spring, MD 20905-4120

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1730 W Auburn Rd, Rochester Hills, MI 48309-3856

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NC – Research Triangle - (Bait-ul-Kareem)

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5314 Mt Holly Hunterville Rd, Charlotte, NC 28216-8801

NJ – Central Jersey - (Bait-ul-Hadi Mosque)

27 South St, Old Bridge, NJ 08857-2951

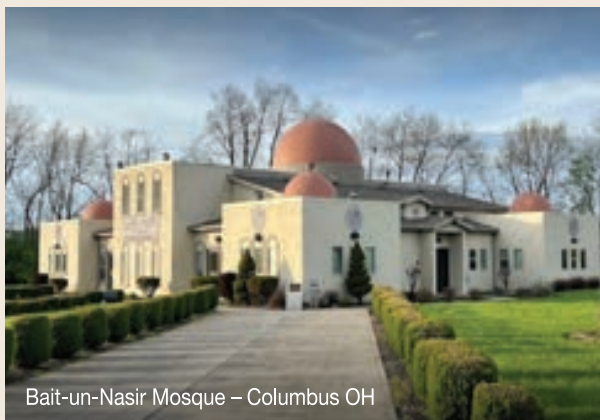
NJ – Northern New Jersey - (Bait-ul-Wahid Mosque)

131 Wagaraw Rd, Hawthorne, NJ 07506-2711

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500 Bridge St, Willingboro, NJ 08046-3741

NV – Las Vegas - (Bait-ut-Tauheed Mosque)
 6574 W Cheyenne Ave, Las Vegas, NV 89108-4929
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 10 Sheedy Rd, Vestal, NY 13850-5902
NY – Bronx - (Bronx Mosque)
 3421 White Plains Rd, Bronx, NY 10467-5704
NY – Brooklyn - (Bait-ut-Tahir Mosque)
 1477 W 8th St, Brooklyn, NY 11204-6402



Bait-un-Nasir Mosque – Columbus OH



Bait-ul-Ahad Mosque – Cleveland OH



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Bait-ul-Ihsan Mosque – Syracuse NY



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PA – Lehigh Valley - (Bait-ul-Ata)
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PA – Philadelphia - (Baitul-Afiyat Mosque)
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PA – Pittsburgh - (Al-Noor Mosque)
 747 South Ave, Wilkinsburg, PA 15221-2939
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 101 Maple St, Smyrna, TN 37167-2631
TX – Austin - (Bait-ul-Muqet Mosque)
 800 Deepwood Drive, Round Rock, TX 78681-5628
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TX – Fort Worth - (Bait-ul-Qayyum)
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TX – Houston - (Bait-us-Samee Mosque)
 1333 Spears Rd, Houston, TX 77067-1507
VA – Central Virginia - (Mubarak Mosque)
 4555 Ahmadiyya Dr, Chantilly, VA 20151-3393
VA – Richmond - (Anwaar Mosque)
 2617 Turner Rd, Richmond, VA 23224-2539
VA – Woodbridge - (Masroor Mosque)
 5640 Hoadly Rd, Manassas, VA 20112-3408
WA – Seattle - (Bait-ul-Ehsan Mosque)
 23515 Old Owen Rd, Monroe, WA 98272-7636
WI – Oshkosh - (Qamar Mosque)
 300 N Eagle St, Oshkosh, WI 54902-4225
WI - Milwaukee
 10401 W Oklahoma Ave, Milwaukee, WI 53227

10 CONDITIONS OF BAI'AT (OATH OF INITIATION)

His Holiness Mirza Ghulam Ahmad (peace be on him) was divinely instructed to take the Oath of Initiation and start a Jama'at. He published an announcement on 1 December 1888, paraphrased below:

"Another message that I wish to convey to the people at large, and to my Muslim brothers in particular, is that I have been commanded to take an oath of Initiation [bai'at] from seekers of truth who wish to acquire true faith and purity; who yearn to find the path to Allah's love..."



01

That he shall abstain from Shirk (association of any partner with God) right up to the day of his/her death.

06

That he shall not follow vulgar customs, and shall guard against evil inclinations

02

That he shall keep away from falsehood, cruelty, adultery, dishonesty, disorder, rebellion and every kind of evil.

07

That he shall discard pride and haughtiness, live in humility and meekness

03

That he shall offer Prayers(Salat) five times daily

08

That he shall hold his faith, dignity and the welfare of Islam dearer than his own life, wealth and children

04

That he shall not inflict injury on any of Allah's creatures

09

That he shall have sympathy for all of God's creatures, and devote his talents to their welfare

05

That he shall bear every hardship for the sake of Allah

10

That he shall establish brotherhood with him(i.e. Ahmad), obeying him in all good things, and firmly adhere to these rules until the last breath of his life



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