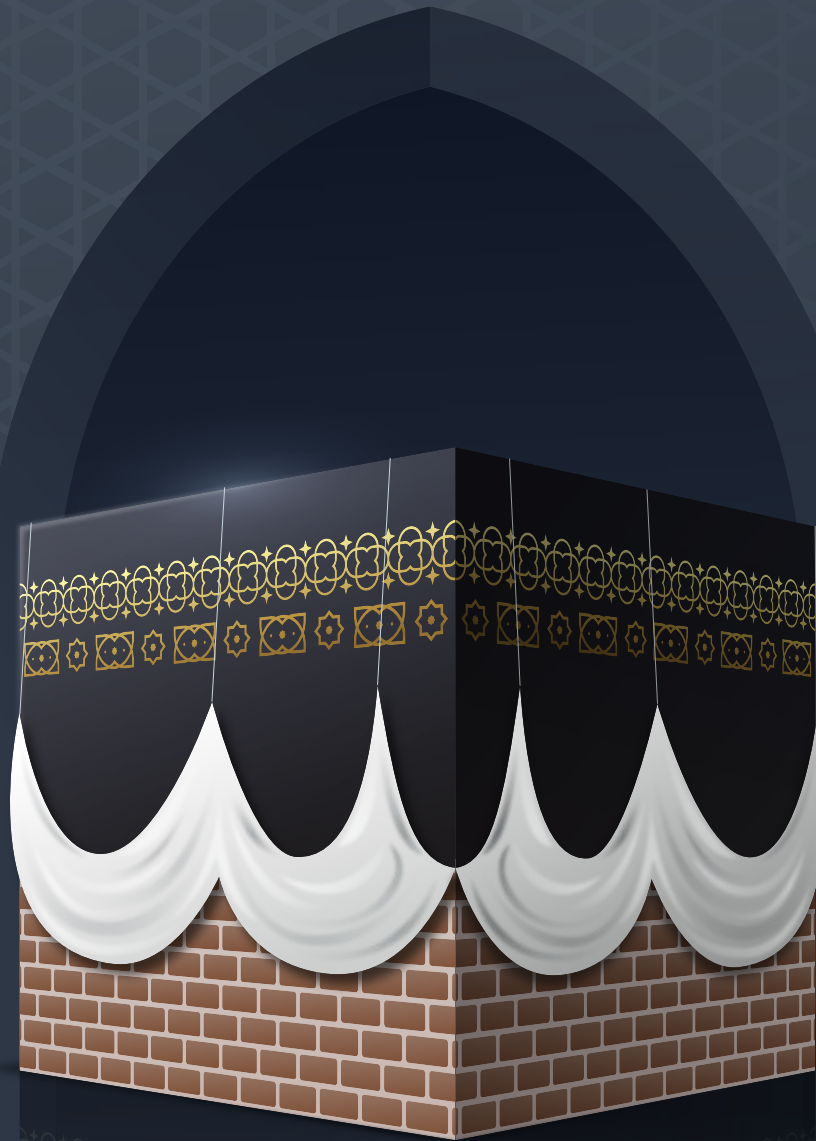


The Muslim Sunrise

June 2026

An Islamic magazine
published since 1921

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



THE SHIELD OF THE UMMAH – UNITY AND PRAYERS

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THE AHMADIYYA MUSLIM COMMUNITY WORLDWIDE

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Hazrat Mirza Ghulam Ahmad (may peace be upon him)

The Ahmadiyya Muslim Community is an international religious organization, 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 in its pristine purity, peace, universal brotherhood, and submission to the Will of God.

The Ahmadiyya Muslim Community was established under divine guidance with the objective to rejuvenate Islamic moral and spiritual values. It encourages interfaith dialogue, diligently defends Islam, removes misunderstandings about Islam, advocates peace, tolerance, love, and understanding among followers of different faiths. It firmly believes in and acts upon the Qura'nic teaching:

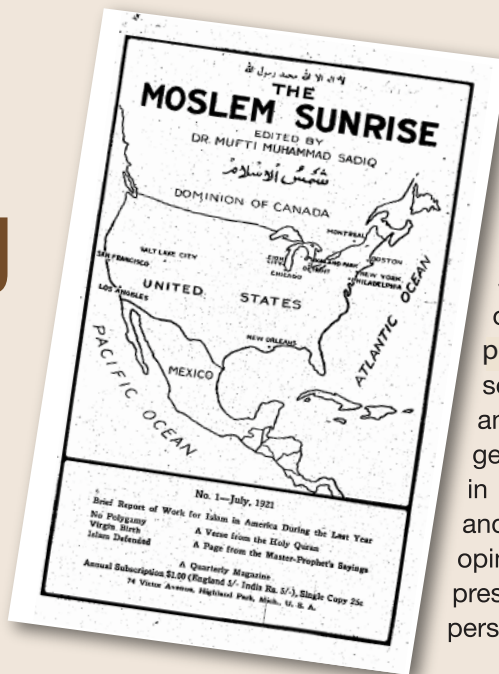
“There is no compulsion in religion”
(The Holy Qur'an, 2:257)

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 His Holiness, Mirza Ghulam 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 periodicals 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 periodicals 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

وَإِذَا الْوُحُوشُ حُشِرَتْ

And when the beasts are
gathered together.

The Holy Quran, 81:6

Saying of Prophet Muhammad (Peace and blessings of Allah be on him)



فَيَكُونُ عِيسَى ابْنُ مَرْيَمَ عَلَيْهِ السَّلَامُ فِي أُمَّتِي حَكَمًا عَدْلًا وَإِمَامًا مُقْسِطًا يَدُقُّ الصَّلِيبَ وَيَذْبَحُ
الْحَنْزِيرَ وَيَضَعُ الْجُزْيَةَ وَيَثْرِكُ الصَّدَقَةَ فَلَا يُسْعَى عَلَى شَاةٍ وَلَا بَعِيرٍ وَتُرْفَعُ الشَّحْنَاءُ وَالتَّبَاغُضُ وَتُنزَعُ
مُحَمَّةٌ كُلُّ ذَاتِ مِحْمَةٍ حَتَّى يُدْخَلَ الْوَلِيدُ يَدَهُ فِي الْحَيَّةِ فَلَا تَضُرُّهُ وَتُفَرُّ الْوَلِيدَةُ الْأَسَدَ فَلَا يَصُرُّهَا وَيَكُونُ
الدُّبُّ فِي الْغَنَمِ كَأَنَّهُ كَلْبُهَا وَتَمْلَأُ الْأَرْضُ مِنَ السَّلْمِ كَمَا يُمْلَأُ الْإِنَاءُ مِنَ الْمَاءِ

Jesus, son of Mary, may peace be upon him, will be a just judge and an honest leader among my people. He will crush the cross, slaughter the pig, abolish the [protection] tax [for non-believers] and charity will be omitted. Alms [Zakat] will not be pursued on sheep and camels. Enmity and hatred will be lifted. And the venom of every venomous creature will be removed, the extent that a male baby will put his hand in a snake and it will not harm him, and a female baby will make a lion run away, and it will not harm her; and the wolf will be among the sheep like their sheepdog. And the earth will be filled with peace just as a vessel is filled with water.

(Sunan Ibn Majah, Hadith 4077, Book on Tribulations, Chapter on the Trial of the Deceiver and the advent of Jesus, son of Mary, and the appearance of Ya'juj and Ma'juj)

Editorial

Affecting a second coming!



God's bounties were sought through humble prayers and charity rather than gaining them through human means, however, the current stream of news carries a whiff of an effort to bring about the second coming through a human effort.

The first messiah came two thousand years ago. Both the Christians and the Muslims expected the second coming to take place in the mid-1800s. The faithful insisted that the sun would not set on the fourteenth century of Islam until the second coming happened. But the dawn of the fifteenth century was celebrated without a second advent.

Looking back over a hundred years, only one viable claimant stands out, His Holiness, Mirza Ghulam Ahmad of Qadian in India, may peace be on him. He claimed that Jesus could not come back in his own person as Jesus had died a natural death. God had sent him as the Messiah for the last millennium. He prophesied in 1903,

"Remember, that no one will descend from heaven. All our opponents who are alive today will die and no one will see Jesus, son of Mary, descending from heaven. Then their next generation will pass away and none of them will see this spectacle. The generation next after that will pass away without seeing the son of Mary descending from heaven. Then God will make them anxious that though the time of the supremacy of the cross had passed away and the world had undergone great changes, yet the son of Mary has not descended from heaven. Then wise people will suddenly discard this belief. The third century after today will not yet have come to a close when those who hold this belief, whether Muslims or Christians, will lose all hope and will give up this belief in disgust. There will then be one religion that will prevail in also world and only one leader. I have come only to sow the seed, which has been sown by my hand. Now it will sprout, grow and flourish, and no one can arrest its growth." (Mirza Ghulam Ahmad (1835-1908), Translated from Tadhkiratush-Shahadatin, Urdu, p. 65)

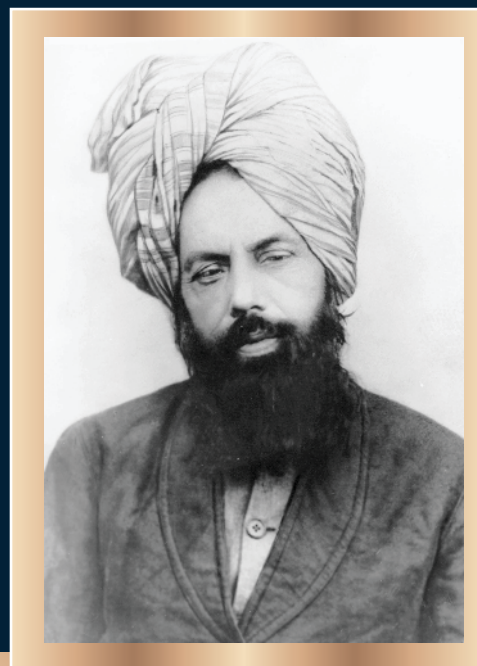
This prophecy was written 123 years ago. We can see today how the world has changed and no one has descended. Therefore, rather than resorting to futile earthly efforts to bring about the second coming, a peaceful and harmonious avenue would be to investigate this claim and explore its validity.

Revelations 1:7 says, "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen." (King James Version)

Man, today, is able to observe an event happening on the other side of the earth using electronic gadgets in clouds that a human eye cannot observe physically. In today's lingo, word clouds fits both ways as in the skies and as in using the "cloud storage." Just marvel at how this ability is in your hands before your eyes. Is it not worth pondering and considering how majestically the prophecy is being fulfilled that the scenes of second coming (MTA.tv, alislam.org) can be seen today through electronic media as prophesied in Revelations 1:7? The Bible could not have explained the fulfillment of the prophecy better than this two thousand years ago.



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



AND WHEN THE BEASTS ARE GATHERED TOGETHER.

وَإِذَا الْوُحُوشُ حُشِرَتْ

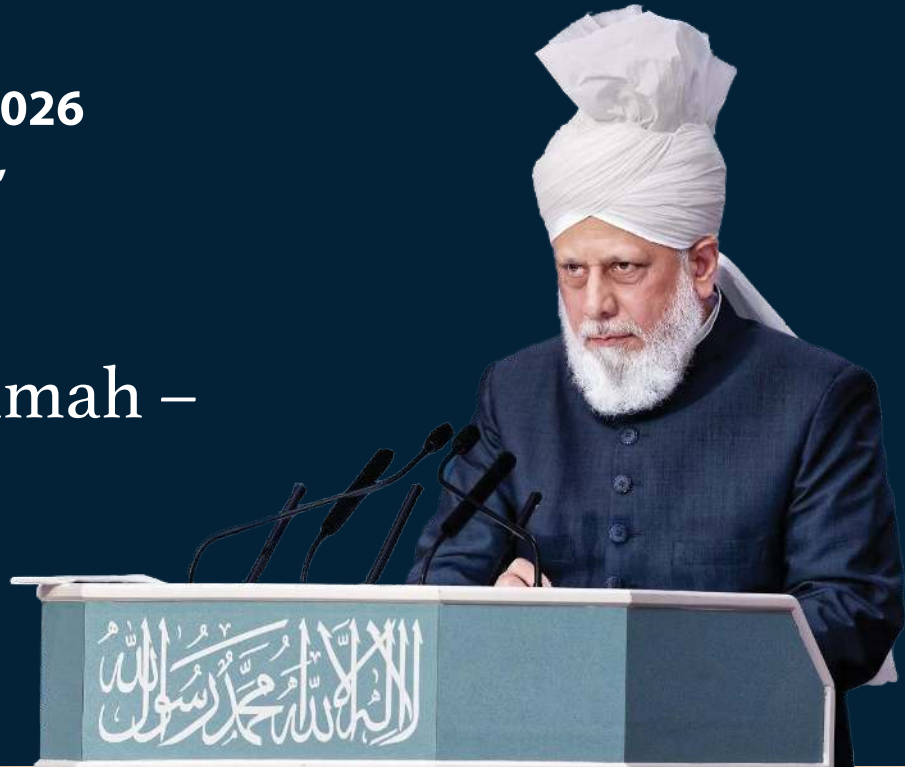
And when savages will be brought together with people. That is to say, savage nations will turn towards the civilized world and will develop humane values and decency. The lowly classes will be dignified with worldly ranks and prestige, and with the spread of material sciences and arts, there will remain 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.

(Testimony of the Holy Quran, Hadrat Mirza Ghulam Ahmad, Islam International Publications, UK, 2021, p. 34)



Friday Sermon of March 6, 2026
His Holiness Mirza Masroor Ahmad,
Khalifatul-Masih V (aba)

The shield of the Ummah – Unity and prayers



The purpose of the message brought by the Holy Prophet (peace and blessings of Allah be upon him) was to foster belief in the One and Only God, to worship Him, to establish His Oneness, to fulfil the rights due to His creation, and to strive toward achieving these objectives. Further, the object of the message was to form one united Ummah and to live together as brothers. Today, however, despite claiming to recite the Kalimah [Islamic declaration of faith], لا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ [There is none worthy of worship except Allah and Muhammad (sa) is His Messenger], the Muslim Ummah [Muslim world] is divided, lacking unity. Their actions do not reflect the teachings they claim to follow. As a result, we observe that the current state of the Muslim world is deeply concerning.

Albeit some Muslim countries possess natural resources and wealth, world powers do not hold them in particular regard, nor do they play a significant role in promoting the religion of Islam, nor are adequate efforts made to follow Islamic teachings. The outcome of this is clearly visible and, as I have stated many times in the past, non-Muslims take advantage of these circumstances. Therefore, instead of merely pursuing their vested interests, Muslim governments, politicians, and monarchies should strive to their utmost to unite as one Ummah [nation]. Only by doing so will we be able to safeguard ourselves from the onslaughts of world powers. Only then will we be able to uphold our honor, and only then will we be able to prevent anti-Islamic powers from causing division.

We must also reflect upon the system which Allah the Almighty has established in this era for us to achieve this very purpose. What is that Divine system which we can adopt to safeguard ourselves from these circumstances and instead become united as one nation? The system established by Allah the Almighty was that He sent the Promised Messiah (peace be upon him) to form a united Ummah.

Thus, we must ponder over this. It is only when we give heed to – and when the countries of the Muslim world and Muslims themselves deliberate over this – that they will be able to safeguard themselves against the discord and strife instigated against them. Nevertheless, as Ahmadis, we must strive and also pray that Allah the Almighty may unite the Muslim Ummah [Muslim World] and protect them from the mischief and injustices they are currently facing.

I have been speaking about the state of the world for a long time. Previously, it was thought that perhaps only Europe and other Western countries would be the underlying cause of the current situation, and they most certainly have been, however, Muslim countries are also a contributing dynamic. To achieve their aims, the Western powers first created chaos in Muslim countries and then gradually fueled this disorder further, spreading it to other nations. Their motives are patently clear: they wish to seize the resources of these countries by exerting power to sway them. Despite some Arab nations possessing wealth, as I have already mentioned, these Western powers have kept them under their influence and control.

In any case, the concerns I have long been stating, before both external and our own, are today clearly unfolding. We should always remember that the forces of the Dajjal [Antichrist] never wish for Muslims to live in peace. Their agenda is precisely to create perpetual discord in the Muslim world. The forces of the Dajjal [Antichrist] have often deceived people by claiming that they were forming agreements and pacts with Arab countries, which possess vast reserves of oil and other resources, for the sake of establishing peace. In reality, however, their hidden plans were different from this, and these have now become clearly evident. Thus, especially during these days, it is our duty to bow before Allah the Almighty in

prayer, praying particularly for the Muslim world, as there is a dire need for this at this time.

If we review the current war taking place in the Middle East, one matter becomes palpable: the United States has established numerous military bases in various Muslim countries. But for what purpose and for what reason? Was it truly for the protection of those countries? Where were the Arab countries facing a threat from? In reality, these powers themselves generated threats and then established the narrative that these countries were in danger and therefore required military bases for their protection.

Yet, these bases and weapons would never be employed against the forces Muslims may have actually faced a threat from; rather, Muslims were persuaded to provide these bases to them with the assurance that their interests and trade would benefit. In reality, however, their principal objective was to establish a strong presence in this region to counter their own rivals.

Even if the Arab countries faced any threats, it was largely ones formed by these very powers themselves; otherwise, there was no inherent danger faced by the Muslim countries. In any case, these bases were established to maintain their dominance in the region. They sought to maintain supremacy not only over the non-Islamic world but also over the Islamic world.

Iran had long been a source of concern and apprehension for them, and due to differences in doctrine, some Muslim countries were also opposed to Iran. These other powers exploited the situation. Since Iran had adopted a much stricter policy against Israel, the other powers deemed it appropriate to control Arab countries and establish bases there to ensure Israel's protection and to intimidate Iran through their ongoing presence.

The reality has now become quite apparent. We have witnessed the consequences of what eventually transpired as a result of these bases. Arab countries became potential targets, and their economies were damaged. Countries possessing oil wealth or those that attract tourism have been negatively affected.

This state of affairs has benefited those same powers and will continue to do so. When war breaks out and economies are affected, the opposing side naturally responds by attacking and attempting to destroy the other side's bases. Since there was conflict with Iran, Iran reacted in a manner that we are witnessing today: it targeted and struck American bases located in Arab countries, either destroying or causing damage to them.

Recently, an Arab journalist wrote that the Arabs should remain wary and vigilant. According to the journalist, the attacks attributed to Iran may not necessarily have been done by Iran alone; the United States and Israel themselves could also have played a part. Even if Iran carried out the initial attacks, these powers might now exploit the situation and launch their own attacks. Iran has also denied responsibility for some of the incidents. The journalist further wrote that it is possible that, at some stage, the United States and Israel may withdraw from this war, leaving the Muslim world to continue fighting among themselves, which is their aim.

During the Iraq war, Hazrat Khalifatul Masih IV (may Allah have mercy on him) also issued this warning: that this disorder would continue spreading across the world. If only the Muslim world understood this. Now observe how, alongside the Iraq war, attempts were made to expand the conflict to other Muslim countries. Inner discord and strife were created in those countries, and since then, constant unrest has continued in other Muslim countries as well – something that no one can deny. Some Muslim countries are even fighting against one another, as we witness in the Muslim world today.

As I have said, this unrest has been spread by these Western powers, and there appears to be no end in sight unless a special decree of Allah the Almighty manifests – and even for that to materialize, they will nonetheless have to make efforts. In any case, we should pray that Allah the Almighty may save and protect the Muslim world from this unrest and disorder and that Muslims may strive for peace and live with one another as brothers. This is the teaching of Islam, not that they should spill the blood of one another.

This, therefore, is our responsibility, and for a long time we have been reminding our own people and others to refrain from injustice. As injustice and oppression are increasing day by day, it suggests that a world war may result on a vast scale. Indeed, according to some Western commentators, the world war has already begun, and I also believe it has started. However, even now, if the Muslim world uses wisdom, comes to its senses, becomes united and works together, it can still remain safe from the mischief of the Dajjal [Antichrist].

If one assesses the global state of affairs, it becomes evident that the world is in grave danger. As I have said before, everyone is pursuing their vested interests, and when extreme selfishness arises, one thinks of nothing else except for themselves.

Therefore, we must understand that to dampen the disorder and conflict in the world, demanding only individual rights will not achieve this; rather, rights must also have to be extended. The Muslim world needs to understand this and explain to sympathetic voices among the Western and major powers that, for the establishment of peace, they too must relinquish certain rights (in reality, they are the ones who are usurping the rights of others). Thus, we must explain to them that they have to act in a just and equitable manner. Only then can peace be established in the world.

As I have mentioned earlier, I have been drawing attention to this matter for some time. The same people who, after hearing my words, responded by saying that I was being too pessimistic and presenting a negative view by stating that the world would spiral into a horrific war, are now themselves saying that what they once considered impossible a few years ago has now become a reality, and wars have erupted.

Their own analysts in America and Europe have now begun writing that the beginning of a world war has taken shape and, as I mentioned earlier, that it will continue to escalate. As long as these people persist in pursuing their unlawful vested interests, there is no possibility of reducing this danger.

When war takes place, losses occur on both sides. It is said that the current war in the Middle East began when America attacked Iran. However, Iran had clearly and explicitly warned that if attacked, it would target the American bases in Arab countries, which had been established for a specific purpose, for which we now see it being utilized.

When the war began, Iran was bombed, its cities were destroyed, and innocent people – including children – were killed. The residence of their spiritual leader was attacked, and many members of his family were killed. These powers believed and proclaimed that they would end this regime and that the Iranian people would then attain freedom. But what effect did this actually result in?

Those who were previously somewhat opposed have now begun to support them, and their leader, Khamenei, has been regarded as a martyr. As a result of this perception of martyrdom, his status was considerably raised in the country. His children were also killed, as well as many members of his family. Owing to this act of injustice, rather than bringing about a regime change, his honor and respect amongst his people have only increased further.

In any case, Iran responded by attacking the bases in Arab countries of Western powers and the United States. Apart from this, America warned that Iran had attacked oil wells in Saudi Arabia and also attacked other sites elsewhere and issued threats that, as a result, they would take punitive action in response. In some instances, they even claimed that an attack had already taken place and that they would therefore retaliate accordingly. In response, Iran bluntly stated that it had neither attacked such places nor had any such intention to do so. This appears to be yet another scheme aimed at creating hatred in the hearts of Muslims against other Muslims. Fighting has already broken out; this is merely an attempt to further inflame the hostility. Earlier, I mentioned the view of a journalist who suggested that it is even possible that they may inflict damage and then blame Iran.

In such circumstances, the Muslim world should act with great caution and vigilance. However, we Ahmadis – despite feeling deep anguish – are helpless. We cannot do anything except warn them, pray for them and attempt to make them understand that what is happening is wrong.

If Muslim governments come to their senses and, instead of focusing solely on their own national interests, consider the interests of the Muslim Ummah [Muslim World] as a whole and refrain from treachery or betrayal of any form, then even now some degree of harm may still be prevented.

Although some Arab countries in the Middle East possess abundant oil wealth, they neither have strong defensive capabilities nor are their industries sufficiently developed. Progress cannot be achieved merely through oil wealth or, in some places, through the promotion and development of tourism alone. They remain entirely dependent upon the Western world and Western powers. As I mentioned earlier, Western powers took advantage of this weakness and established their military bases there.

Then, when the war against Iran began, Iran also started launching attacks on Arab countries. In reality, however, Iran has not attacked the Arab countries themselves; rather, it has targeted the American bases located there. Yet the Arabs are now being given the impression that these attacks are directed against them.

It is now plainly evident that this war has assumed a frightening dimension. Missiles are being launched from Iran, and to intercept them, the Americans have installed defensive systems. However, analysts are now writing that if Iran launches a missile costing \$10,000, the cost of destroying it with an intercepting missile amounts to several million dollars.

Some analysts even claim that this is economically costly for the United States. However, this remains merely an opinion. Such powers carefully calculate everything in advance and carry out thorough assessments. They would already have planned all of this. I do not believe that such powers would willingly bear these losses; rather, they will recover this money from those Arab countries by claiming they are defending them.

On the one hand, their oil fields are being shut down, inflation is rising, and oil production is declining; on the other hand, they will also have to bear the costs of these defensive measures. Consequently, their reserves will diminish significantly and may even become exhausted. Ultimately, the economies of the Arab world will suffer greatly.

Although the Western world and major powers may also experience some losses, the greatest loss will fall upon the Arabs. This is something they should yet understand.

We observe that the incumbent President of the United States is merely implementing policies similar to those pursued by previous administrations. This is not exclusively the policy of the present government; rather, it has long been their policy—that wherever they so desire, they seize resources by force and then attempt to justify their actions afterward by presenting one excuse or another.

Indeed, the current Vice President of the United States has even gone so far as to say that if a certain country does not join them, they will forcibly seize its resources and compel it to align with them.

Countries that refuse to participate in wars are subjected to restrictions and sanctions. Recently, the Prime Minister of Spain demonstrated courage by declaring that his country would not join the war nor allow its bases to be used. In response, he was threatened with the United States severing trade relations with Spain. Thus, through intimidation and the threat of unjust harm, countries and nations are pressured into joining them.

In such circumstances, justice ceases to exist. And when justice vanishes, destruction inevitably follows, and dangerous consequences arise – the very consequences we are witnessing today. Indeed, even more severe and dreadful outcomes may emerge in the future.

Recently, in the European Parliament, a female Spanish Member of Parliament spoke very candidly, stating from the perspective of women that in none of America's wars have women ever attained freedom. She said that the claim that the United States is fighting for the freedom of Iranian women is entirely false. She went on to state that Iranian women will never attain freedom through such measures, nor has America ever successfully fought a war that granted freedom to women.

In short, although the US already exerted a large degree of dominance in these countries, Israel is now being openly included in this arrangement to strengthen that influence further. The Arab and Islamic countries fail to realize that through coercion, intimidation, unjust methods and deceptive schemes, they are being trapped in a situation that draws them into war with one of their own fellow Muslim countries. Muslims are being made to fight against Muslims.

Meanwhile, Russia and China are also forming their own bloc, and it is evident that these blocs will continue to expand and strengthen. The Islamic world will continue to serve as a battlefield for wars because it possesses resources over which these powers seek control. If only Muslims would recognize this and act with wisdom.

Now, America and its allies claim that they attacked Iran because of its intent and that allowing those intentions to be realized would have resulted in consequences such as the development of an atomic bomb. In other words, by merely constructing a hypothetical scenario, they initiated a war on the basis that if such an event had occurred, certain outcomes might have resulted. This is clearly an act of aggression.

Even Western analysts have now begun to acknowledge that destroying or waging war against Iran is not as easy as they had imagined. Iran is a vast country with reasonable strength, and this war could continue for an extended period. Although its effects will be felt globally, its impact on the Muslim world will be far greater. Yet the most tragic aspect of all this is that Muslims themselves are shedding the blood of Muslims. Muslims should therefore fear the punishment of Allah the Almighty.

Hundreds of children have been killed, and hundreds of innocent people have lost their lives. The Western analysts are now commenting that if an attack occurs in Israel, America or any Western country, and even a few children are killed, newspapers publish column after column discussing it for days on end. Yet when a school is bombed, and hundreds of children are killed here, no one speaks about it. First, they put Palestine through this predicament, and now the same is happening with Iran. It would seem from their perspective that the life of a Muslim holds little value.

May Allah the Almighty grant Muslims wisdom so that they act with understanding and strive to resolve their disputes through dialogue and mutual consultation. When they claim belief in the Oneness of God, they should unite for the establishment of that

very Oneness. There is no need to create conflicts through baseless accusations or to claim that disputes arise solely because of a particular group's beliefs. Differences in doctrine do exist among Muslims and can sometimes lead to disputes. However, the Holy Prophet (peace and blessings of Allah be upon him) was extremely cautious and compassionate in such matters. On one occasion, some Companions of the Prophet (peace and blessings of Allah be upon him) described a certain individual as a hypocrite. The Holy Prophet (peace and blessings of Allah be upon him) replied that as long as he professed لا إِلَهَ إِلَّا اللَّهُ [There is none worthy of worship except Allah], he would refrain from saying anything against him, and they too should desist from calling him a hypocrite.

Thus, creating disputes over trivial matters ultimately harms oneself. May Allah the Almighty grant the Muslim world the understanding of this reality. Even now, they should act with wisdom and not turn against Iran merely because of doctrinal differences. Islam came for the establishment of Tawhid [Oneness of God], and efforts should therefore be directed towards that goal.

They should not regard the major powers of the world as their gods, for the only power that endures forever is the power of God Almighty. If these major powers are treated as supreme, they will gradually gain control of the entire Islamic world, one country after another, and then even their superficial authority and governance will eventually cease to exist.

Even now, there is time. It is essential to act wisely and turn towards God Almighty. These worldly powers have destroyed the peace and tranquility of the world – especially that of the Muslim world – and they will continue to do so in the future as well.

While guiding the Muslims, Allah the Almighty states in the Holy Quran:

وَأِنْ طَائِفَتَيْنِ مِنَ الْمُؤْمِنِينَ فَاصْلِحُوا بَيْنَهُمَا ۚ فَإِن بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِئَ إِلَىٰ أَمْرِ اللَّهِ ۚ فَإِن فَاءَتْ فَاصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا ۚ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

And if two parties of believers fight [against each other], make peace between them; then if [after that] one of them transgresses against the other, fight the party that transgresses until it returns to the command of Allah. Then if it returns, make peace between them with equity, and act justly. Verily, Allah loves the just." (The Holy Quran, Surah al-Hujurat, 49:10)

This principle provides a fundamental blueprint for establishing peace in the world, since Allah the Almighty has given this clear guidance in the Holy Quran; the Muslim world, in particular, should adhere to it.

Therefore, the requirements of justice and fairness must be fulfilled, and the governments of Islamic countries must also play their role in this regard. It should also be clear that when reconciliation is sought, personal interests must not be given precedence; rather, the matter should be judged based on its true root causes.

Those causes are plainly visible: the forces of the Dajjal [Antichrist] seek to set Muslims up against one another. Institutions that have been established – such as the United Nations – have likewise failed to play any positive role, and some have begun to criticize them openly. Only if we rise above personal and national interests can we protect ourselves. Otherwise, we will fall into the grasp of these powers of the Dajjal [Antichrist]. Therefore, all Muslim countries must come together to collectively deliberate.

Similarly, Allah the Almighty further states:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ
وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

“Surely [all] believers are brothers. So, make peace between brothers, and fear Allah that mercy may be shown to you.” (The Holy Quran, Surah al-Hujurat, 49:11)

Even if differences arise among Muslims – as is said to exist between Iran and certain Arab or Muslim countries – they should remember that their fundamental bond is that of a brotherhood within Islam. Minor disputes must not become the cause of breaking this bond of Islamic fraternity. Muslim countries, in particular, must pay careful attention to this matter. Otherwise, as I have said, the forces opposing Islam will take advantage of this situation.

Therefore, the Arab countries, and the government of Iran in particular, should seek a peaceful resolution. China and some other countries – including Pakistan – have offered to play their role in facilitating reconciliation, if only the Muslim world understands this. May Allah the Almighty grant them wisdom.

In any case, our duty is to pray particularly for the Muslim world and also for the innocent. Especially during the month of Ramadan, one should not focus solely on personal prayers but should also pray for the Muslim Ummah [Muslim World].

May Allah the Almighty grant them wisdom so that peace may be established in the world, particularly the Muslim world, so that Muslims do not spill the blood of one another. Those who are fighting and unjustly killing one another are incurring the displeasure of Allah the Almighty through their actions. Such people will suffer loss not only in this world but also in the Hereafter. Therefore, it is necessary to pay particular attention to this matter, and for this, we especially need to pray.

May Allah the Almighty also grant us the ability to pray in a true and sincere manner. Amen.



UPCOMING EVENTS

■ Elders' Rally:	25-27 Sep	■ Annual Convention USA:	3-5 July
■ Young Men's Rally:	9-11 Oct	■ Annual Convention Canada:	10-13 July
■ Womens' Rally:	9-11 Oct	■ Annual Convention UK:	24-26 July
		■ West Coast Convention:	25-27 Dec

Islamic Eschatology

Latter Day Signs in the Holy Quran

وَإِذَا الْوُحُوشُ حُشِرَتْ

And when the beasts are gathered together,
The Holy Quran (81:6)

Important Words:

حشرت (gathered together) is passive voice in the fem. gen. from حشر . They say حشر الناس i.e. he collected the people. حشر الجمع means, he drove the people from one place to another. حشره عن وطنه means, he banished him from his native country. حشرت الوحوش means, the wild beasts died or were destroyed (Lane)

Commentary:

In view of different meanings of the root word حشر the verse would signify: When animals will be collected in zoos or when primitive people will be settled in organized, civil communities; or when they will be compelled to leave their homelands, as the natives in Uganda and the Kenya Colony, etc. were told to till their lands or go out; or when they will be destroyed as the Native Americans in the United States of America and the Aborigines in Australia and New Zealand, etc. have been practically annihilated. (The Holy Quran with English Translation and Commentary, Islam International Publications UK, under referenced verses)

The Holy Prophet Muhammad, may peace and blessings of Allah be upon him, said,

مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى يَوْمِ الْقِيَامَةِ كَأَنَّهُ رَأَى عَيْنٍ فَلْيَقْرَأْ إِذَا الشَّمْسُ كُوِّرَتْ وَإِذَا السَّمَاءُ انْفَطَرَتْ وَإِذَا السَّمَاءُ انشَقَّتْ

(Tirmidhi (3333), Chapters on the Explanation [of the Holy Quran], chapter on Al-Takwir.)

A person who is pleased to look at the Day of Judgement as he is seeing it with his eyes ought to read, "When the sun is wrapped up" [81:2], and "When the heaven is cleft asunder" [82:2], and "When the heaven bursts asunder" [84:2]. [That is, these three chapters.]

وَاللَّهُ لَيُنزِلَنَّ ابْنُ مَرْيَمَ حَكَمًا عَادِلًا فَلْيَكْسِرَنَّ الصَّلِيبَ وَلْيَقْتُلَنَّ الْخِنْزِيرَ وَلْيَضَعَنَّ الْجُزْيَةَ وَلْيَتْرَكَنَّ الْقِلَاصُ فَلَا يُسْعَى عَلَيْهَا وَلَتَذْهَبَنَّ الشُّحْنَاءُ وَالتَّبَاغُضُ وَالتَّحَاسُدُ وَلَيُدْعَوْنَ إِلَى الْمَالِ فَلَا يَقْبَلُهُ أَحَدٌ

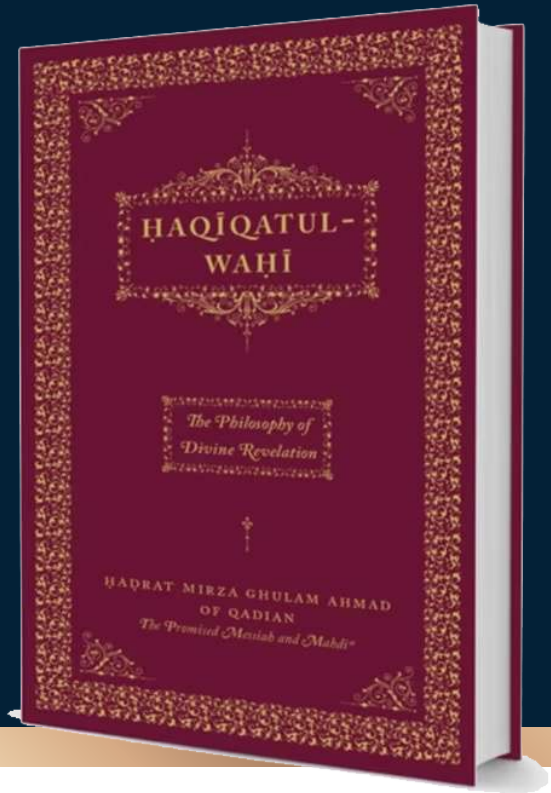
(Muslim (391 [243]), Book of Faith, Chapter on the advent of Jesus, son of Mary, judging with the law of our Prophet Muhammad, may peace and blessings of Allah be upon him)

By Allah, the son of Mary will descend as a judge and will for sure shatter the cross and kill the swine and abolish the [protection] tax [on the non-believers]. And the young camels will be abandoned and not ridden. And enmity, hatred and jealousy will be lifted. And people will be invited towards wealth, but no one will accept it.

Signs in support of the Promised Messiah, may peace be upon him

The Promised Messiah listed signs in his favor in his book, *Haqiqatul-Wahi* (The Philosophy of Divine Revelation). The book has been translated into English.

Continued from the last issue



SEVENTEENTH SIGN

17. [Seventeenth] Sign—The revelation received by Maulawi Sahibzadah 'Abdul-Latif, the martyr, that this person [meaning me] is in the right, and he is also the Promised Messiah. And, along with it, there were many successive dreams which bestowed such steadfastness upon him that he ultimately gave up his life in the land of Kabul, on the orders of the Amir of Kabul, to attest to my truth. The Amir remonstrated with him a number of times that he would be honored even more if only he were to forego his bai'at [pledge of allegiance] to me. But he replied, 'I cannot put my life above my faith.'

In the end, he sacrificed his life in this path, saying, 'I prefer to give up my life for Allah's pleasure.' He was then stoned to death, and he displayed such steadfastness that not even a single sigh escaped from his lips. For forty days his corpse lay in the stones. After this, one of his disciples, by the name of Ahmad Nur, buried his dead body. It has been reported that his grave still smells of musk. A strand of his hair was brought here, and it still smells of musk. It is displayed in a glass frame in a corner of my Baitud-Du'a' [A small chamber in the house of the Promised Messiah as where he used to pray].

It is obvious that had this enterprise been a mere fraud perpetrated by an impostor, why would the blessed martyr receive revelations about my truthfulness while he was living such a long distance away, and why would he see repeated dreams while he was even unaware of my name? Only God informed him concerning me that the Promised Messiah had appeared in the Punjab. It was then that he began to investigate the news coming from the Punjab, and

when he learnt that, indeed, a person in Qadian, District Gurdaspur, Punjab, does claim to be the Promised Messiah, he hastened towards me, leaving everything behind, and stayed here for about two months.

Upon his return, he was arrested on the report of wicked informers. After his arrest, when he was told to meet his wife and children, he replied, 'I need not meet them anymore. I entrust them to God.' When the verdict was delivered that he would be stoned to death, he said, 'I shall not remain dead for more than forty days.' This was a reference to what is written in the Scriptures that a believer is brought to life a few days, or at the most forty days, after his death and is raised to Heaven.

This is the same controversy that continues to persist between me and my opponents regarding the rafa' [ascension] of Hadrat 'Isa, peace be upon him. In keeping with the Book of God, I believe in his spiritual ascension, whereas they believe in physical ascension, in contravention of the Book of God and in defiance of the God's injunction:

قُلْ سُبْحَانَ رَبِّيَ هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا

[Say, 'Holy is my Lord! I am not but a man sent as a Messenger' (Surah Bani Isra'il, 17:94). [Publisher]]

And they say that I am the Dajjal [Antichrist] because it is written that as many as thirty dajjals will appear. They fail to realize that if thirty dajjals were to come, then, according to this measure, there should have come thirty Messiahs as well—one for every dajjal.

What a travesty that thirty dajjals did appear, but there has not been a single Messiah. How unfortunate is this ummah that it only has dajjals in its lot and it is yet to see the face of a true Messiah, whereas hundreds of Prophets appeared among the Israelite dispensation.

In short, is it righteousness to criticize a Movement in which God raised people as truthful as 'Abdul-Latif, the martyr, who were bestowed with revelation from God, who sacrificed their lives in this path, and who testified to my truth on the basis of the revelation received from God? How can a pious and righteous scholar show such loving fervor for an impostor?

کس بہر کیسے سر نہد جان نغشانند
عشق است کہ این کار بصد صدق کناند

No one dies or lays down his life for anyone else. It is love [alone] that compels a person to perform this task with the utmost sincerity.

عشق است کہ در آتش سوزاں بنشانند
عشق است کہ بر خاکِ مدلت غلطاند

It is love that makes one sit in the raging fire.
It is love that makes one wallow in the dust of humiliation.

بے عشق دلے پاک شود من نپذیرم
عشق است کز یں دام بیکدم بر باند

I do not believe that a heart could be purified without love.
It is love that hastens to rescue [us] from this [mundane] snare.

Sahibzadah Maulawi 'Abdul-Latif, the martyr, testified to the truth with his own blood [as is said] الْإِشْتِقَامَةُ فَوْقَ الْكِرَامَةِ ['Steadfastness has a higher status than a miracle'], but the practice of most of the ulema of today is that they are wont to alter their fatwas [edicts] for a paltry couple of rupees. They speak not out of the fear of God, but under the upsurge of their ego. On the contrary, 'Abdul-Latif, the blessed martyr, was such a veracious and righteous man of God that he cared neither for his wife, nor children, nor his own dear life in the path of God. Such indeed are the true divines whose words and deeds are worthy of emulation and who proved true to their commitment in the path of God until the very end.

از بندگان نفس ره آن یگان میپرس
بر جا کہ گرد خاست سوارے دران بجو

Do not seek to know the path to that Incomparable One from the slaves of the self;
Seek the rider wherever dust clouds appear.

آن کس کہ بہست از پے آن یار بے قرار
رو صحبتش گزیر و قرارے دران بجو

One who feels restless because of that Beloved,
Let him go seek His company and find peace.

بر آستان آنکہ زخود رفت بہر یار
چو خاک باش و مرضی یارے دران بجو

At the threshold of the one who lost himself for the sake of the Beloved,
Be like dust and seek in it the pleasure of the Beloved.

مردان بتلخ کامی و حرقت بدورسند
حرقت گزیر و فتح حصارے دران بجو

The enterprising ones reach out to Him after tasting great ardor and spite;
Go and court this ardor, and seek within it the conquest of the citadel.

بر مسند غرور نشستن طریق نیست
این نفس دون بسوزونگارے دران بجو

The right way is not to be seated on the throne of arrogance;
Consume the lower self and seek the Beloved by doing so.
(Haqiqatul-Wahi (Urdu 1907), English translation, UK, 2023, pp. 255-258)



And When the Beasts are Gathered Together

Zahid Muhammad Mian



The Holy Quran makes a bold statement unlike any other holy scripture: "This is a perfect Book; there is no doubt in it; it is a guidance for the righteous" (Holy Qur'an, 2:3).

The word "Quran" is derived from the Arabic verb qara'a, meaning 'he read' or 'he recited,' therefore the word "Quran" is often translated as "that which is read often."

Taken together, this implies that to understand the true meaning of the verses of the Holy Quran, a believer must not only recite the Quran but also reflect on its meanings. This further suggests that the interpretation of the verses reveals hidden truths with the passage of time circumstances change and as man progresses. This is why the Quran is as relevant today as it was when it was revealed more than fourteen hundred years ago.

The concept of interpretation of verses is further described in chapter Al Imran (3:8), distinguishing between muhkamat (verses that are decisive in meaning) and mutashabihat (verses that are susceptible to different interpretations). This allows a believer to look beyond the literal meaning, especially when considering eschatological passages related to the "end times." With proper understanding, it is possible to interpret the verses in a different light without violating the essence of the original revelation.

Traditional commentators of the Holy Quran explain the opening verses of Chapter Al-Takwir ("The Folding Up") as events leading up to the Day of Judgement. That is, the collapse of the world is referenced in the fading sun, the dimming of the stars, the moving of the mountains, abandoning the pregnant camel, the gathering of beasts, etc. Commentators like Rashid al-Din Maibudi, Ibn Kathir,

Sayyid Abul-A'la Maududi, and Dr. Israr Ahmad, all conclude that these verses point to the Day of Judgement ("the Last Day") when man will witness the world falling apart.

However, the Ahmadiyya Muslim Community believes that these signs are for the "Later Days" when the Messiah will return. A little reflection on the verse about the pregnant she-camel being abandoned validates the concept of the "Later Days" instead of the "Last Day." The camel was a prized possession among the Arabs because of its ability to travel across the arid desert. It was the best mode of transportation at that time, but today, with the progression of high-speed vehicles, the camel has already been abandoned as a prized possession. Furthermore, if this indeed points to the "Last Day," then what is the significance of this verse because the reality is that all creatures will be abandoned when the world comes to an end. Therefore, it is clear that these verses do not point to the end of the world, instead, these verses point to a time when such events will occur as were inconceivable at the time of the revelation.

What is meant by the verse, "And when the beasts are gathered together?" (The Holy Qur'an, 81:6) There are many interpretations, but all of them support the idea that these events will happen in the "Later Days," not on the "Last Day."

The founder of the Ahmadiyya Muslim Community, The Promised Messiah, Mirza Ghulam Ahmad (as), takes the socio-political view. In his commentary of the verse, he states "The meaning is that wild/uncivilized nations will turn toward civilization; humanity and discernment will arise within them, and the lowly will become distinguished through worldly ranks and honor. Due to the spread

of worldly sciences and arts, there will remain no distinction between the noble-born and the low-born; in fact, the lowly will become dominant, to the extent that the keys to wealth and the reins of government will be in their hands.”

We can verify that these events have taken place. In many ways, the world has, or at least tries, to adopt international laws that benefit the entire world. Further, we see that the order of nobility has been overturned by the newly minted billionaires of the twentieth and twenty-first centuries.

The First Khalifa of the Ahmadiyya Community, His Holiness, Hakim Nooruddin (ra), understood this verse to imply the moral condition of man. In his commentary on the verse, he writes, “On the dates of Ashura in Muharram, people take on the appearance of lions, leopards, bears, etc. It is as if they provide proof of becoming wild by being distorted from their humanity.” His interpretation is that man has dropped the refined behavior associated with humans and regressed into a primitive or “beast” state. This can further be associated with other carnal behaviors that have become widespread over the past century. This includes beast-like behavior on the battlefield, exploitation of carnal pleasures, accumulation of wealth, etc.

The Second Khalifa of the Ahmadiyya Community, His Holiness, Mirza Bashir-ud-Din Mahmood Ahmad (ra), provides several explanations that deal with socio-political upheaval. While the primary explanation points to zoos, he also likens it to geopolitical upheaval by colonial powers. He writes, “It is also possible that by Wuhush (beasts), savage humans are meant metaphorically. In the Arabic language, this word is frequently used in these meanings (Reference: Al-Munjid). In the Urdu language as well, it is said: ‘That person is a savage (wahshi), do not speak with him,’ or ‘Those people are beasts (wuhush)’. From this perspective, the meaning of ‘And when the wild beasts are gathered together’ would be that savage humans—meaning primitive or uneducated nations—will be gathered, and they will come into contact with civilized nations due to the spread of civilization and the opening of new routes and paths.”

Another explanation might be, “This verse can also mean that the nations considered savage at the time of the Quran’s revelation would be elevated and spread across the world—referring to the dominance of Europe and America. During the time of the Holy Prophet (peace and blessings of Allah be upon him), Europe was completely savage. Inhabitants of most European countries used to roam nearly naked, much like the Abyssinians (of Africa). In fact, if one looks at images from five or six hundred years ago, it appears that even then they wore clothes made of animal skins. These garments reached their knees, and they held bows and arrows in their hands, and they wore strange types of hats on their heads. Therefore, one meaning of ‘And when the wild beasts are gathered together’ is that those nations deemed savage at the time of the Quran’s revelation will be uplifted. They will develop internal unity and power and be spread throughout the world.”

Another explanation might be, “Alternatively, it may mean that the rule of such nations will be established which become irreligious.

This is because ‘uns’ (humanity/sociability) is found where there is religion, and “wahshi” (savage) is that which lacks religion. Consequently, one meaning of ‘And when the wild beasts are gathered together’ would be the establishment of irreligious governments, such as those in Russia or other countries where governments exist that have no connection to religion whatsoever. Thus, a prophecy is found concerning atheist nations becoming the rulers of people.”

The Fourth Khalifa of the Ahmadiyya Community, His Holiness, Mirza Tahir Ahmad (ra), reaffirms the more literal course that this refers to modern-day zoos. In his commentary he describes that in the United States large sanctuaries have been created to gather all types of wild animals. This literally allows predators and prey from across the world to live in one area. In this interpretation, the verse highlights that man will make such scientific progress that it will be possible to gather these wild beasts.

Not only is it clear that the verse, “When the beasts are gathered together”, refers to the “Later Days” (when the Messiah will appear) it can be interpreted differently without losing its original meaning. It is a metaphor for social reform, a reflection of moral decay, a commentary on political upheaval, a literal prophecy that can be witnessed by anyone. These different understandings of the verse reveal the spiritual superiority of the Holy Quran. A verse that for centuries was thought of as a single event can now be understood in more ways and allows man to reflect and ponder deeply on the significance of these verses. This proves that the Word of God is everlasting and speaks to man in every age.

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Quran on Abraham

The father of Jews, Christians and Muslims

Muhammad Ismail Munir



1. Who was Abraham?

Peace be upon Noah among the peoples! Thus, indeed, do We reward those who do good. He was, surely, one of our believing servants. Then We drowned the others. And, verily, of his party was Abraham. [The Holy Quran, 37:80-84]

Abraham was neither a Jew nor a Christian, but he was ever inclined to God and obedient to Him, and he was not of those who associate gods with Allah.

Surely, the nearest of men to Abraham are those who followed him and this prophet and those who believe in him, and Allah is the Friend of the believers. [The Holy Quran, 3:68-69]

And who is better in faith than he who submits himself entirely to Allah, and he is a doer of good and follows the religion of Abraham? And Allah took Abraham for a special friend. [The Holy Quran, 4:126]

Abraham was indeed a paragon of virtue, obedient to Allah, ever inclined to Him, and he was not of those who set up equals with Allah. [The Holy Quran, 16:121]

2. We should believe in Abraham as a prophet of God

Say ye, 'We believe in Allah and what has been revealed to us, and what was revealed to Abraham and Ishmael, and Isaac, and Jacob and his children, and what was given to Moses and Jesus, and what was given to all other Prophets from their Lord. We make no distinction between any of them; and to Him we submit ourselves.' [The Holy Quran, 2:137]

Say, 'My Lord has guided me unto a straight path - the right religion, the religion of Abraham, the upright. And he was not of those who associated gods with Allah. [The Holy Quran, 6:162]

And now We have sent revelation to thee, enjoining, 'Follow the way of Abraham who was ever inclined to Allah and was not of those who set up equals to Him.' [The Holy Quran, 16:124]

3. Abraham preached to his father and nation. His enemies put him in fire, and he came out safe and sound.

And before this We gave Abraham his guidance, and We knew him well. When he said to his father and his people, 'What are these images to which you are so devoted?' They replied, 'We found our fathers worshipping them!' He said, 'Then, you, as well as your fathers, have indeed been in manifest error.' They said, 'Is it really the truth that thou hast brought us, or art thou jesting?' He replied, 'Nay, your Lord is the Lord of the heavens and the earth Who created them; and I am of those who bear witness to this; 'And, by Allah, I will certainly plan against your idols after you have gone away and turned your backs!' So, he broke them into pieces, all except the chief of them, so that they might return to it. They said, 'Who has done this to our gods? Surely, he is a wrongdoer.' Some others said, 'We heard a young man speak ill of them; he is called Abraham!' They said, 'Then bring him before the eyes of the people, that they may bear witness against him.' Then they said to Abraham, 'Is it thou who has done this to our gods, O Abraham?' He replied, 'Well, someone has surely done this. Here is the chief of them. So ask them if they can speak.' Then they turned towards one another and said, 'You yourselves are surely in the wrong!' And they were made to hang down their heads for shame and said to Abraham,

Certainly thou knowest well that these do not speak.' He said, 'Do you then worship, instead of Allah, that which cannot profit you at all, nor harm you? 'Fie on you and on that which you worship instead of Allah! Can you not understand?' They said, 'Burn him and help your gods if at all you mean to do something.' We said, 'O fire, be thou a means of coolness and safety for Abraham!' And they had intended an evil plan against him, but We made them the worst losers. [The Holy Quran, 21:52-71]

4. He sacrificed his only son Ismael

And he said, 'I am going to my Lord. He will, surely, guide me.' And he prayed, 'My Lord, grant me a righteous son. So We gave him the glad tidings of a forbearing son. And when he was old enough to run along with him, he said, 'O my dear son, I have seen in a dream that I offer thee in sacrifice. So consider what thou thinkest of it!' He replied, 'O my father, do as thou art commanded; thou wilt find me, if Allah please, steadfast in my faith.' And when they both submitted to the will of God, and Abraham had thrown him down on his forehead, We called to him, 'O Abraham 'Thou hast, indeed, fulfilled the dream.' Thus, indeed, do We reward those who do good. That, surely, was a manifest trial. And We ransomed him with a mighty sacrifice. And We left for him a good name among the succeeding generations. Peace be upon Abraham! [The Holy Quran, 37:100-110]

5. After successfully going through trials, God made him an Imam

And remember when his Lord tried Abraham with certain commandments, which he fulfilled, He said, 'I will make thee a leader of men.' Abraham asked, 'And from among my offspring?' God said, 'My covenant does not embrace the transgressors.' [The Holy Quran, 2:125]

6. He rebuilt Ka'aba with his son (the first house of worship of God ever built)

And remember the time when We made the House a resort for mankind and a place of security; We said, 'Take ye the station of Abraham as a place of prayer.' And we commanded Abraham and Ishmael, saying, 'Purify My House for those who perform the circuit and for those who remain therein for devotion and those who bow down and fall prostrate in Prayer.' [The Holy Quran, 2:126]

And remember the time when Abraham and Ishmael raised the foundations of the house, praying, 'Our Lord, accept this from us; for thou art the All-Hearing, the All-Knowing. [The Holy Quran, 2:128]

7. God raised the Holy Prophet Muhammad (PBOH) to fulfill Abraham's prayers

'Our Lord, I have settled some of my progeny in an uncultivable valley near Thy Sacred House. - Our Lord, - that they may observe Prayer. So, make men's hearts incline towards them and provide them with fruits that they may be thankful. [The Holy Quran, 14:38]

'And, Our Lord, raise up among them a Messenger from among themselves, who may recite to them Thy Signs and teach them the Book and Wisdom and may purify them; surely, Thou art the Mighty, the Wise.' [The Holy Quran, 2:130]

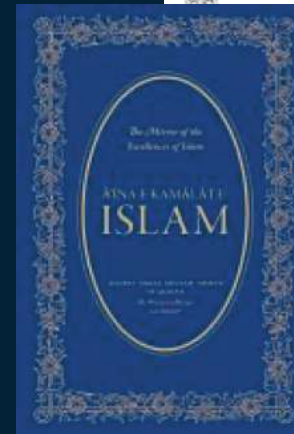


Book Review:

A'ina-e-Kamalate-e-Islam – The Mirror of the Excellences of Islam

Mirza Ghulam Ahmad, The Promised Messiah and Mahdi (as)

Compiled by Dr. Muhammad Abdul Khaliq



A'ina-e-Kamalate-e-Islam is a book authored in Urdu, featuring passages in Arabic and translated into Persian, comprising a total of 658 pages and written by Hazrat Mirza Ghulam Ahmad (as), the Promised Messiah and Mahdi. The book was published by the Riad-e-Hind Press, Amritsar in 1893. The book is divided into two parts: one written in Urdu and the other in Arabic. The Urdu section was published in 1892, while the Arabic portion was published in the early days of 1893. The original Urdu section of the book is also referred to by the author as Dafi'ul-Wasawis, meaning "Remover of Misgivings" and the Arabic section carries the sub-title Al-Tabligh, which translates to "Conveyance of the Message."

The book was translated into English under the title "The Mirror of the Excellences of Islam." The English edition consists of 806 pages and was published by Islam International Publications Ltd., Islamabad, Surrey, United Kingdom in 2025.

The book under review, A'ina-e-Kamalate-e-Islam – The Mirror of the Excellences of Islam, stands as a profound exploration of the spiritual and moral excellence found within Islam. This seminal work delves deeply into the life and teachings of the Holy Prophet (sa), highlighting his unparalleled spiritual station, truthfulness, and leadership among humanity.

Hazrat Ahmad's (as) writing is marked by reverence and meticulous attention to the Holy Prophet's (sa) virtues. The Prophet is characterized as the chief of all prophets and the fountainhead of divine knowledge. The book is systematically organized to emphasize the unique spiritual status of the Holy Prophet (sa), who is referred to as the "first of the Muslims" due to his supreme knowledge of divinity and mastery in understanding mysteries of God.

Through vivid description and thoughtful argumentation, Hazrat Ahmad (as) demonstrates how the Holy Prophet's (sa) qualities serve as a model for all believers. The work is a profound and persuasive treatise addressing the critical importance of the divinely appointed spiritual leader, or Imam, for guiding the community and embodying the highest standards of spiritual excellence.

Hazrat Ahmad (as) composed "A'ina-e-Kamalate-e-Islam" during a period when Christian missionaries were vigorously opposing Islam. Rather than solely attacking Islamic teachings, these missionaries shifted their tactics to challenge the noble character of the Holy Prophet (sa). This campaign appeared to be influenced by certain beliefs propagated by contemporary Muslim scholars, notably Sir Syed Ahmad Khan. Sir Syed Ahmad Khan's commentary on the Holy Quran introduced several controversial views, such as denying the existence of angels, questioning the reality of miracles, and undermining the efficacy of prayers. His perspectives, shaped by Western ideas, inadvertently aided the Christian missionaries in launching coordinated attacks against Islamic beliefs and practices.

According to Hazrat Ahmad (as), while writing this book, he was blessed with two visions in which the Holy Prophet (sa) personally conveyed his approval and expressed pleasure regarding the composition of this work. These spiritual experiences served to affirm the importance and divine acceptance of the book's message.

On another occasion, Hazrat Ahmad (as) witnessed an angel calling upon people to rise and honor the book, symbolizing its distinguished significance and the respect it deserves. A notable aspect of "A'ina-e-Kamalate-e-Islam" is its structure: the second part

of the book is written entirely in Arabic. This was the first instance in which the Promised Messiah (as) authored a treatise on Islam in the Arabic language. The Arabic section, titled at-Tabligh, highlights its importance in conveying the message of Islam in a language deeply revered within Islamic tradition.

In "A'ina-e-Kamalat-e-Islam," the Promised Messiah (as) presents Islam from a completely new vantage point, illustrating how individuals can attain spiritual greatness. He explores the role and functions of angels, offering lucid explanations of several verses from the Holy Quran. The book comprehensively discusses the concept of inspiration and revelation, addressing and resolving all objections raised against them. In addition, the Promised Messiah (as) responds to those immersed in modern philosophical thought, providing convincing arguments to address their skepticism regarding Islamic teachings.

A significant portion of the book is devoted to establishing the unparalleled excellence of the Holy Prophet Muhammad (sa), demonstrating through elaborate reasoning that he was far superior not only to Jesus Christ (as) but also to all other prophets. This defense was necessitated by prevailing claims by Christian missionaries that Jesus (as) surpassed the Holy Prophet (sa). The Promised Messiah (as) clarifies how Muslims can strive to become exemplary followers and attain spiritual fulfillment.

The Promised Messiah (as) firmly establishes that Islam is a vibrant, living faith. He assures Muslims that the triumph of Islam is imminent, instilling confidence and hope in their hearts regarding the future of the religion.

In the Arabic section of the book, the Promised Messiah (as) begins by outlining the mission and purpose behind his advent. He includes a brief historical account of his family and extends a personal invitation to Queen Victoria of England, urging her to accept Islam.

Overall, "A'ina-e-Kamalat-e-Islam" stands out as a compelling work that effectively mirrors the excellences of Islam and its Prophet. It offers both historical perspective and spiritual guidance, reaffirming the greatness of the Holy Prophet (sa) and the transformative power of his teachings. The book is a valuable resource for those seeking a deeper understanding of Islamic faith and practice, inspiring readers to contemplate the true essence of Islam.

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

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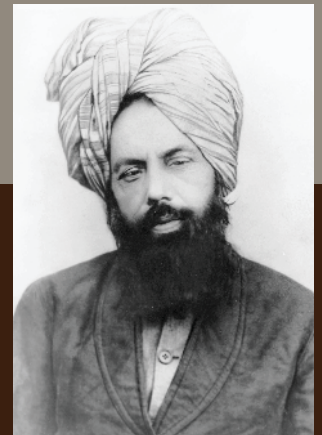
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2. An Introduction to the Hidden Treasures of Islam, Syed Hasanat Ahmad, Islam International Publications Ltd., Islamabad' Sheephatch Lane, Tilford, Surrey GU10 2AQ United Kingdom First Edition 2010.

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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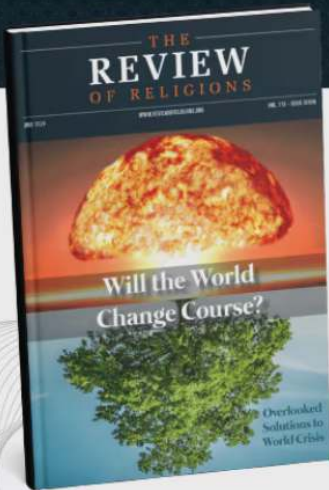
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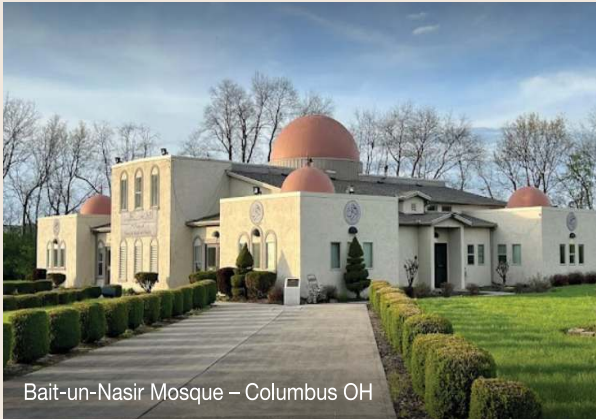
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10 CONDITIONS OF BAI'AT (OATH OF INITIATION)

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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