

LA IKRAHA FID DEEN

*Exploring religious intolerance and Islam's call to freedom
— based on the true story of a Kashmiri Muslim family.*

AHAD KHAN

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First edition, November 2024

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DEDICATION

This book is dedicated to my beloved late grandmother Nighat Nayeem, my late grandfather Nayeem Khan, and my martyred uncle, Mehboob Alam Tareen, whose courage and sacrifice in the face of religious intolerance will forever inspire me. I also dedicate it to my grandfather, Dr. Khurshid Alam Tareen, whose wisdom and guidance have been vital in shaping my religious journey, and to my loving parents and my sister whose unwavering support has been my greatest strength. Lastly, I dedicate this book to anyone who has suffered loss of life, faced hate and persecution due to religious intolerance — I pray that may their struggles be a beacon of resilience, and may this work contribute to a future of understanding and compassion

PREFACE BY DR. ZAHID AZIZ

I have read Ahad Khan's book **La Ikraha fid Deen** with great interest and rapt attention. Those Muslim authors who have written to refute the widespread false notion and misconception that apostasy in Islam is a punishable offence, to which the death penalty must be applied, include only a few outside the Ahmadiyya Movement and several within this Movement. All those treatments of this subject, including my own book *Islam, Peace and Tolerance*, are in the form of academic studies, presenting scriptural and historical arguments from the sources of Islam.

Ahad Khan's book is different in relating this misconception to its impact on the lives of his family members, who suffered loss of security, property, livelihood, and even life itself. We learn from this account that the religious intolerance preached by the general scholars, mullahs and clerics of Islam has real human victims. Their denunciations of groups of Muslims as kafir disrupt and destroy the lives of the innocent, who had in fact, for many years previously, served the very same communities who turned against them at the behest of religious leaders.

His book also goes on to give arguments from the Quran, Hadith and early Muslim history to show Islam excludes the use of any form of compulsion, punishment or violence in matters of belief. It is a concise book which I thoroughly recommend.

DR. ZAHID AZIZ

PRESIDENT

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21 October 2024

PREFACE BY THE AUTHOR

I do not consider myself a writer, but simply a 22-year-old Muslim seeking to share my journey and reflections. This book is the culmination of my personal and spiritual journey, rooted in my experiences as a young Muslim in Srinagar, Kashmir, India. From my personal experience about Islam, as I have come to understand it, it is a religion that upholds freedom of belief, tolerance, and compassion. However, throughout my life, I have seen how these values are often misunderstood, particularly when some muslims label others as "kafir" without truly understanding their beliefs.

Before passing such judgments, I implore readers to first take the time to read and understand our core beliefs, as outlined in the opening chapter of this book. We, the followers of the Lahore Ahmadiyya Movement, are committed to the message of Islam as taught by the Holy Quran and exemplified by the Prophet Muhammad (PBUH).

We uphold the core belief that "There is no god but Allah, and Muhammad is the final Messenger of Allah, after him **no prophet** can ever come neither old nor new". We also adhere to all fundamental principles of Islam. To call anyone a "kafir" who professes the Kalima is totally un-Islamic and goes against the teachings of our beloved Prophet.

I would like to begin by giving all praise and thanks to Allah Subhanahu wa ta'ala, without whom none of this would be possible. Every step I take and every success I achieve is solely by His grace. I also offer my deepest gratitude to our beloved Prophet Muhammad (PBUH), through whom we came to know Allah and the beauty of Islam. As I write this preface from Masjid Al-Nabawi in Medina, I send durood and salaam upon our beloved Prophet Muhammad SAW, and I continually pray for an elevation in his

status. Ameen. I also thank Allah SWT for this chance of spreading the knowledge which I gained during the research work I did for the:

No Punishment for Apostasy series on our official YouTube channel:
Islamic Institute of Lahore Ahmadiyya Movement (@aail.official).

Through this book, I hope to shed light on the true Islamic teachings of religious freedom, supported by both the Quran and the Hadith. I sincerely hope that this book serves as a resource for those seeking clarity about religious freedom in Islam and inspires others to reflect before passing judgments. Insha'Allah, through our continued efforts, we will help bring the true message of Islam to people across the world, fostering unity and understanding.

May Allah guide us and bless our mission.

AHAD KHAN

FOUNDER

Islamic Institute of Lahore Ahmadiyya Movement

27 October 2024

OUR BELIEFS

The Lahore Ahmadiyya Movement, also known as the Ahmadiyya Anjuman Isha‘at Islam Lahore, was founded in 1914. Please note this very carefully that **WE ARE NOT THE PART OF QADIANI JAMAAT**, who follow the Khilafat system. So it is really very important for everyone to understand this difference before forming any judgments or making unfounded accusations. **Lahori Ahmadis are TOTALLY DIFFERENT from Qadianis.**

The Lahore Ahmadiyya Movement is an international Muslim organisation dedicated to the propagation of Islam in its true and original form, as taught in the Holy Quran and as exemplified by the Holy Prophet Muhammad (peace be upon him). Our mission is to present this pure form of Islam to the world.

Our Core Beliefs:

- There is no god but Allah, and Prophet Muhammad (peace be upon him) is the final Messenger of Allah.
- The Holy Prophet Muhammad (PBUH) is the Seal of the Prophets — so thus no prophet neither old nor new can ever come after him.
- We prove that Hazrat Mirza Ghulam Ahmad **never** claimed prophethood and was the Mujaddid of the 14th Century Hijri. So he is recognized by us as a Mujaddid (Reformer), not a prophet.
- We prove that Hazrat Mirza Ghulam Ahmad taught in his own writings: ***There is NO Prophet after Muhammad SAW, neither old nor new.***
- The Holy Quran is complete, with no missing or abrogated verses. It is the perfect and final revelation of Allah.

- No Kalima-reciting Muslim can be called a Kafir by another Muslim. We firmly believe that anyone who declares faith in *La ilaha illallah Muhammadur Rasulullah* is a Muslim.
- We do not consider those who do not accept Hazrat Mirza Ghulam Ahmad as a Mujaddid to be Kafirs. We reject the notion that anyone who does not share our specific belief in the Mujaddid is outside the fold of Islam.

The Injustice of Labelling Us Kafir:

It is deeply troubling that, despite these beliefs, many Muslims — especially scholars hastily label us as Kafirs. This goes directly against the teachings of Islam. The Prophet Muhammad (PBUH) said that if a Muslim calls another Muslim a Kafir, and if that accusation is false, the one making the accusation is at risk of falling into disbelief themselves.

How dare anyone label us as Kafirs when we stand firmly by the finality of the Prophet Muhammad (PBUH) and the perfection of the Holy Quran? Our beliefs align with the core tenets of Islam. Anyone who recites the Kalima has no right to be cast outside the fold of the Ummah by anyone else. Such divisive practices only weaken the Ummah, going against the Quranic principles of unity, justice, and truth.

Our Appeal:

To those who question our faith: read our beliefs carefully, seek knowledge, and reflect before casting baseless accusations. We are Muslims, and our commitment to the teachings of Islam is unwavering. If after reading our beliefs, anyone still thinks we are preaching a message that is un-Islamic, then we pray for Allah's guidance for all. For all the details on the Lahore Ahmadiyya Movement, our beliefs, and the role of Hazrat Mirza Ghulam Ahmad as a Mujaddid, please visit:

<https://www.ahmadiyya.org/cont-ahm.htm>

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CHAPTER 1

Blinded by Ignorance: The Ummah's Tragic Divisions

Blinded by Ignorance: Ummah's Tragic Divisions

As I began to delve deeper into my journey of understanding Islam, one of the most painful realisations was how quick some Muslim scholars and members of the Ummah were to cast judgement on those they barely knew. This judgement was not based on knowledge, investigation, or genuine dialogue, but on hearsay, misconceptions, and a refusal to engage with the truth. It is one of the greatest tragedies of the Muslim world today—this rush to divide, to point fingers, and to label others as Kafirs without any substantial grounds.

The Unforgivable Ignorance

Time and time again, I have encountered fellow Muslims who, without any deep inquiry or understanding, dismiss the Lahore Ahmadiyya Movement as un-Islamic. They hear the word 'Ahmadi' and immediately assume that we are part of the Qadiani Jamaat, which we are not. They never pause to ask, 'What exactly do these people believe? How do they differ from the Qadianis?' Instead, they jump straight to declaring us Kafirs.

The ignorance is not just sad—it's alarming. In Islam, a religion that places such high value on knowledge and seeking truth, how can so many people refuse to engage in even the most basic research before making such heavy accusations? These are scholars, individuals who are supposed to be the torchbearers of Islamic knowledge, yet they fail in the most fundamental Islamic principle—understanding before judging.

Lahore Ahmadiyya Movement is NOT SAME AS Qadiani Jamaat

Let me reiterate once again, for the sake of clarity: we are not part of the Qadiani Jamaat. As I have explained to you in the “Our Beliefs” section as

well that Lahori Ahmadis are NOT SAME as Qadianis. Please note that the distinction is clear:

- Lahore Ahmadis believe in the finality of the prophethood of Prophet Muhammad (PBUH).
- Lahore Ahmadis acknowledge Mirza Ghulam Ahmad only as a Mujaddid (Reformer), not a prophet.
- Qadianis, on the other hand, regard Mirza Ghulam Ahmad as a prophet, which fundamentally contradicts the finality of prophethood.

Despite this major theological difference, which we have explained numerous times, we are continuously lumped together with the Qadianis by people who refuse to read or understand what we stand for. It's as if they are willfully ignorant, choosing to remain blind to the truth because it's easier than admitting they were wrong.

Unjust Accusations of Kufr

In Islam, there is no greater slander than to call someone a Kafir when they believe in Allah and His Messenger. Yet, this accusation is hurled at us without a second thought. Where is the justice in this? Our belief in the finality of prophethood is unwavering. We believe in the completeness and perfection of the Quran. We uphold the core pillars of Islam. So, what justification do these scholars and ordinary Muslims have for declaring us outside the fold of Islam?

The Prophet Muhammad (PBUH) warned against labelling a fellow Muslim as a Kafir, for if the accusation is false, it falls back on the accuser. But sadly, this teaching seems to be lost in the noise of ignorance and misinformation. The Quran itself, in Surah Al-Baqarah (2:256), clearly states: *'There is no compulsion in religion. The right path has become clear from the wrong.'*

This verse emphasises that faith cannot be forced and that individuals must be allowed the freedom to believe without coercion. This principle applies not only to non-Muslims but also within the Muslim Ummah. Accusing someone of disbelief (Kufr) without a proper understanding of their beliefs is a violation of this principle, as faith is a matter of personal conviction and cannot be judged by others without deep knowledge. Unjustly calling someone a Kafir based on hearsay or assumptions contradicts this teaching and promotes division.

Furthermore, in a Hadith narrated by both Sahih Bukhari and Sahih Muslim, our beloved Prophet Muhammad (PBUH) stated:

'If a man says to his brother, 'O Kafir,' then it returns to one of them.'

- Sahih Bukhari, Book 73, Hadith 125: <https://sunnah.com/bukhari:6104>

- Sahih Muslim, Book 1, Hadith 116: <https://sunnah.com/muslim:60>

This Hadith is a stark reminder that throwing around accusations of disbelief without proper justification is not only sinful but dangerous. The accuser risks falling into disbelief themselves if the accusation is unfounded.

Islamic scholars like Imam Nawawi have elaborated that labelling someone a Kafir is a serious act that requires clear evidence and understanding of the person's beliefs. If a Muslim accuses another without understanding their faith in full, they are committing a major sin. In his Sharh Sahih Muslim and other works, Imam Nawawi emphasised that declaring a Muslim a Kafir without justification is akin to disbelief itself, stressing the need for caution and deep understanding before making such accusations. This reinforces the idea that no Muslim should be hastily judged or labelled without first engaging in thorough investigation and dialogue.

CHAPTER 2

A Legacy Rooted in Faith: Glimpses of the Tareen Family's Journey

A Legacy Rooted in Faith: Glimpses of the Tareen Family's Journey

To understand who I am today, it's important to take a step back and look at where I come from. My family history is rich with both faith and service—a heritage that runs deep through the streets of Srinagar, Jammu and Kashmir, and stretches back over 100 years. But this is not a story just about me; it is a story of the Tareen family—a story that shaped my foundation but took on new meaning in my own life as I grew older. This chapter offers just a glimpse, a brief overview, on how the Tareens came to Srinagar, how they settled here almost 96 years ago, and who made the ancestral Tareen house in Baran Pathar, Batamaloo. I will try to explain everything to you in detail in order to set the stage for **what came later — a devastating incident** that forever changed the course of my life, which we will discuss in the next chapter.

From Kabul to Kashmir: The Vision of Khanday Khan

The story of our family begins with my great-grandfather, Mr. Abdullah Khan Tareen, also known as Khande Khan Tareen. The Tareen tribe, originally from Kabul, Afghanistan, is rooted in a proud Pathan heritage. My great-grandfather's family migrated from Afghanistan to Jammu and their house earlier during his childhood period, was in a neighbourhood near Khatikan Talab, Jammu. Khande Khan's journey was not just a migration; it was a quest to build a legacy of faith, service, and resilience. Khande Khan Tareen belonged to a family of modest means, and it was only through the sacrifices of his parents that he could pursue his studies. His brother, Azmatullah Khan, served in the army, while Khande Khan took a different path. My great-grandfather spent his formative years and

completed his schooling in Jammu itself. His childhood was marked by significant challenges like financial issues, study issues as none else in the family was well educated that era. But even in his early years, he displayed an unwavering determination to overcome them. One pivotal incident, recorded in his handwritten diary, captures his resolve in the face of adversity.

While in the 6th standard, Khande Khan struggled with arithmetic, a subject he found particularly difficult. When he approached his school teacher for guidance, his request for help was met with dismissal and indifference. Rather than succumbing to frustration, he took matters into his own hands, determined to find a way to improve. Standing resolutely on a busy crosswalk, with his book in hand, he sought out strangers in suits and ties—believing, in his youthful innocence, that well-dressed individuals must be educated and knowledgeable enough to assist him. His assumption, however, was quickly shattered as many passersby ignored him, leaving the young boy feeling momentarily dejected but not defeated.

Just when hope seemed lost, a new teacher of his school, Mr. Kesar Singh, noticed him and approached with genuine curiosity. With a warm smile, he inquired about what Khande Khan was doing. Upon hearing the young boy's plight, the teacher invited him to his home and patiently resolved his doubts. Moved by the boy's persistence and thirst for knowledge, Kesar Singh offered Khande Khan the opportunity to come by whenever he needed assistance—a small act of kindness that left a profound impact on his life. This incident is more than just a story from Khande Khan's youth—it is a testament to his unwavering resolve and a reflection of the reality that he came from a modest family with limited resources. Despite facing numerous challenges, he relentlessly pursued his education and ambitions. By the grace of Allah, his perseverance and commitment paid

off, and he eventually rose to the prestigious position of an **Engineer in the Government's Public Works Department (PwD)**—a significant achievement during that era. In the late 1925-1928s, Khande Khan was transferred to Srinagar, Kashmir, where he took on the role of a **Municipal Engineer**. His contributions to Kashmir's landscape were substantial, as he was involved in the construction of many iconic buildings, including the famous *Mujahid Manzil*. During his tenure in Srinagar, he purchased the land for our ancestral home in Baran Pathar, Batamaloo in 1928, and over time, he acquired adjoining plots, creating a large family estate that stands to this day. **PLEASE NOTE: considering all these facts, my family has been living in Baran Pathar Batamaloo for over 96 years now.**

Faith and Service: A Legacy Built on Compassion

Despite his demanding government role, Khande Khan remained deeply committed to his community. He was instrumental in funding the construction of several mosques and played an active role in various community projects. Although I choose not to list every deed, as Allah knows them all, the key takeaway is that Khande Khan used his position to serve others, embodying a spirit of generosity and responsibility. His contributions to the Qalamdan Pora Mosque in Srinagar are especially significant; when the mosque's funds were exhausted during its construction, he stepped in to fund the completion of the mosque's roof, ensuring that it would stand as a place of worship and community gathering by the will of Allah (SWT).

The Riots of 1940s and the Move to Pakistan

Khande Khan arranged the marriage of his daughter, Mehmooda Begum Tareen, to Mr. Abdul Rashid Khan Tareen, a member of the Tareen family

from Udhampur. The union symbolised a continuation of family values and traditions rooted in both faith and service. Together, they had several children, including Dr. Khurshid Alam Tareen, the late Mehboob Alam Tareen, and other siblings whose names are withheld for privacy and security concerns. The period from 1943 to 1946 was marked by intense unrest, with widespread riots and violent clashes between Hindus and Muslims across both Kashmir and India. This growing tension reached its peak during the Partition of 1947, a time of great turmoil and upheaval for millions.

For our family, the partition was not just a moment of historical significance—it was a devastating tragedy. As violence and chaos escalated, Khande Khan made a crucial and heart-wrenching decision to move to Pakistan, hoping to protect his family from the unrest. He left behind his daughter, Mehmooda Begum Tareen, and her family in their ancestral home in Batamaloo, which had been a cornerstone of our lineage since 1928. This house withstood the test of time and adversity, but the family in Udhampur was not as fortunate. During the partition riots, the entire extended family—comprising at least 50 members—was **brutally massacred**. None survived the carnage, marking a dark and painful chapter in our family's history. The loss was staggering, and it left an indelible scar on those who remained, forcing them to persevere despite the overwhelming grief.

The Long Lasting Legacy of Khande Khan Tareen

Mr. Abdullah Khan Tareen's journey from Kabul to Kashmir is not just a story of migration; it's a testament to a life dedicated to knowledge, service, and unwavering faith. He built a legacy that continues to inspire, even generations later, as his descendants strive to uphold the values of compassion, perseverance, and integrity that he so firmly embodied.

Our family business shop, Tareen Medicate (which was mainly run by children of Mehmooda Begum during 1970-2010), became a household name in Kashmir. It was more than just a business; it was a place where people could always find what they needed. If there was a medicine that couldn't be found elsewhere, it was always available at our shop, Alhamdulillah. Alongside the medical shop, the family also ran a videography shop, serving the needs of the community in more ways than one. Late Mehboob Alam Tareen, my grandfather's brother, took the reins of the Tareen Medical Agency, managing it with dedication, while my grandfather, Dr. Khurshid Alam Tareen, focused on our family's religious responsibilities. Both the business and our religious obligations were central to our family's identity.

A Brief Glimpse Into the Tareen Family of Batamaloo, Srinagar:

Although I wasn't alive during these early years, the values that guided our family were passed down to me as a child. Islam was at the core of everything we did. From as early as I can remember, our family emphasised Islamic knowledge and practice. The daily rituals of prayer, fasting, and learning about the faith weren't optional—they were part of the fabric of our lives. Even children as young as four or five would beg to fast during Ramzan, despite their young age, such was the environment I grew up in.

My late grandmother, Nighat Nayeem, and my late grandfather, Nayeem Khan, both played a crucial role in instilling the core values of Islam in me. Their teachings were the bedrock of my upbringing, shaping not only my understanding of faith but also my personal ethics and character. My grandmother, in particular, had a profound influence on me. Her compassion, wisdom, and dedication to Islamic teachings left a lasting mark

on my heart and soul. May Allah grant her Maghfirah (forgiveness) and elevate her status in the hereafter. Her guidance remains with me every day, defining my identity and my approach to life as a Muslim.

Dr. Khurshid Alam Tareen, my grandfather, was also pivotal in instilling this devotion. He not only introduced me to knowledge of Islam, Quran and Hadith, but also to the teachings of the Lahore Ahmadiyya Movement. As the leader of the Lahore Ahmadiyya Jamaat in Kashmir, he ensured that the core values of “Ishaat-e-Islam” or Propagation of Islam, values of faith and service were passed down to every generation.

My grandfather Dr. Khurshid, just like every other Lahori Ahmadi has these core beliefs:

- There is no god but Allah, and Prophet Muhammad is the final Messenger of Allah.
- The Holy Prophet Muhammad (PBUH) is the Last Prophet; after him, no prophet, neither old nor new, can ever come.
- Mirza Ghulam Ahmad did not claim prophethood. He is regarded as a Mujaddid (Reformer), not a prophet.
- The Holy Quran is complete, perfect, and none of its verses are abrogated.
- No Kalima-reciting Muslim is a Kafir. Anyone who recites the Holy Kalima is a Muslim.
- Even if someone does not believe that Hazrat Mirza Ghulam Ahmad was a Mujaddid, we do not label them as Kafir.

These beliefs were central to the way I was raised, but today, not all members of the Tareen family share these views. Due to the fear of persecution in Kashmir, many have distanced themselves from the Lahore Ahmadiyya Movement and prefer not to associate publicly with these beliefs. Because of this, I have chosen not to name or detail every family member in this account, out of respect for their safety and privacy.

Our Mosque and the Community work in Qalamdanpora:

One of the focal points of our family's efforts was the mosque in Qalamdanpora, Srinagar. My grandfather, Dr. Khurshid believed in not just leading the Jamaat, but serving the community in a broader sense. He organised free medical camps at the mosque regularly and distributed free Islamic literature in Urdu, Hindi, and English to ensure everyone had access to the teachings of Islam. The mosque became more than just a place of worship; it was a centre for learning, charity, and community growth. We even established a free school for children within the mosque, further cementing its role in shaping future generations. One of my grandfather's most lasting contributions to our faith was his translation of the Holy Quran into Hindi, making the sacred text accessible to a wider audience.

A Glimpse of History: Setting the Stage for What's to Come:

This chapter serves only as a glimpse into my family's history. Though these events happened long before I was born, their impact continues to resonate in our lives today. They shaped the environment in which I grew up and left me with a legacy of faith, resilience, and service. However, it's crucial to mention that I have deliberately chosen not to disclose the names of certain family members. Many of them, despite their connection to our story, prefer not to associate themselves openly with the Lahore Ahmadiyya Movement today due to the risk of religious persecution and ongoing security threats and concerns in Kashmir, India.

What I've shared here is merely a brief snapshot to provide context for the more personal and transformative events that follow. What truly shaped my understanding of the world and Islam came later, **with a devastating incident** that forever altered the course of our family's story—a story I will share in the next chapter.

CHAPTER 3

*Betrayed by My Own —
The Tragedy of Faith and Blood*

Betrayed by My Own — The Tragedy of Faith and Blood

The story of my family is not only one of faith, resilience, and service but also of deep betrayal. For decades, we lived peacefully alongside our community, only to be persecuted by the very people we called our own. This chapter recounts the devastating moment that shattered my family—the assassination of Mehboob Alam Tareen, my beloved uncle, in 1997. This event forever altered our lives and ignited deep mistrust toward certain so-called Muslim scholars and communities. More than just a personal tragedy, this event exposed how Islam's true message of religious freedom has been twisted by some Muftis and Mullahs, who propagate hatred and intolerance.

The Shocking Assassination of Mehboob Alam Tareen

In 1997, our family was dealt a blow that would change us forever. My uncle, Mehboob Alam Tareen, a man known for his integrity and service, was assassinated. His only crime? Publishing the truth through *Ishaat-ul-Haq*, a magazine aimed at spreading the true teachings of Islam. For this alone, he was murdered. According to the *Paigham-e-Sulah* article from 1997, his killers were not external enemies but Muslims—people who recited the same Kalima and professed to follow Islam.

The thought that a Muslim could be killed for practising and spreading Islamic knowledge still shakes me to my core. When I first learned about his assassination, I was in shock. How could someone who dedicated his life to the cause of Islam be killed simply because a few individuals felt they had the authority to judge his actions? These people did not approach

him for dialogue or understanding — they came to kill. They showed no concern for the aftermath: his wife left to raise three children alone.

This tragedy exposed the profound flaws in how certain religious leaders, particularly Maulana Qazi Muzaffar Husain Qasmi of Bandipore, Kashmir, India, twisted Islam's message. With all due respect Mr. Qasmi Sahab, is one of those people who are directly responsible for spreading such venom and misinformation, orchestrating much of the hatred against us.

Islam, in its purest form, teaches tolerance, freedom of belief, and the rejection of compulsion in religion. The Quran is explicit in Surah Al-Baqarah (2:256): “*There is no compulsion in religion.*” Yet here we were, experiencing the exact kind of persecution that Islam forbids—Muslims killing Muslims over differences in belief instead of engaging in dialogue and understanding.

Is this what Islam teaches us?

Islam teaches that faith is a personal conviction and that it cannot be imposed on anyone. The Holy Prophet Muhammad (PBUH) was instructed by Allah to convey the message of Islam, but never to compel anyone to accept it. Yet, in the case of my uncle, his life was taken because a few individuals believed they had the right to judge his faith. This is not Islam.

This event opened my eyes to a painful truth: many of today's Muslim leaders, particularly certain Muftis and Mullahs, have distorted Islam's message. Instead of fostering dialogue, they use religion as a tool to divide, spreading hate and misinformation. The religious freedom granted by Islam has been stifled by those who impose their narrow interpretations on others through violence and coercion. At its heart, Islam stands for religious

freedom and mutual respect —not only for Lahori Ahmadis but for everyone. The Quran makes it clear that faith is a personal matter, yet many so-called scholars are more concerned with condemnation and exclusion than promoting Islam's values of justice, compassion, and mercy. This distortion of Islam led to my uncle's assassination and the ongoing persecution of my family.

The Fallout: Fear, Isolation, and Betrayal

The assassination of my uncle sent shockwaves through our family, with devastating consequences. My grandfather, Dr. Khurshid Alam Tareen, a man of great knowledge and strength, was forced into hiding. This man, who had dedicated his life to teaching at the Qalamdanpura mosque and delivering Daras lectures, could no longer share his knowledge out of fear for his life. He became a shadow of his former self, silenced by the constant threat of death.

Adding to the tragedy, these Muftis forced my grandfather, who was already a heart patient on a pacemaker, to be separated from his children and family in Kashmir. Their declaration that anyone who maintained contact with him would also be labelled a “**kafir**” tore our family apart. Due to this, my grandfather had to migrate from Kashmir into another land and is forced to live amongst non muslims.

The fear didn't stop with him. Other family members distanced themselves from the Lahore Ahmadiyya Movement out of fear of persecution. Even today, many prefer to stay quiet about their connection to the Movement to avoid facing the same fate. Despite the external pressure, we continued practising our faith—offering the same Namaz like everyone, reading the same 30 paras of the Quran like everyone, and observing the same Islamic

practices like every muslim does. But the world around us had changed. Extremism and lies turned people we had known for decades into enemies. They didn't seek to understand us— they just wanted to erase us.

Betrayed by Our Own Kashmiri Community

Perhaps the most painful aspect of this ordeal was the betrayal by the very community **we had served for over 96 years**. These were the people we had grown up with, the same people we had helped time and again—whether through free medical care, financial aid, or simply being there when they needed us. Yet, without hesitation, they began to label us as “**kafirs**.”

The same neighbours we had known for generations boycotted our family. They wouldn't even allow us to bury our loved ones in the local graveyard adjacent to our ancestral home—a graveyard we had used for nearly a century. This wasn't just personal—it was communal. We were suddenly “**the other**,” despite sharing the same faith and practising the same Islam.

But it didn't end there. People in the community began cheating us in business, spreading lies about us, and warning others not to associate with us. They falsely claimed we were Qadianis, despite our beliefs being different. The Muftis and Mullahs turned on us, issuing fatwas that declared the Nikahs (marriages) of my grandfather and other family members to be null and void. They spread false accusations, claiming that while it was permissible for others to marry into our family, we were prohibited from marrying into theirs. These baseless claims sought to create a divide, questioning the legitimacy and worthiness of our family in terms of establishing marital bonds within the community.

My late grandfather, Nayeem Khan (may Allah grant him maghfirah and bless him with highest places in Jannat-ul-Firdaus), was a former Chief Engineer of J&K in the PWD department and had lived in Batamaloo, Srinagar, for over 50 years. He was well-known and respected in the community, always ready to help those in need. He played a significant role in securing water connections for his neighbours and assisted in building water facilities for many famous mosques and shrines across Kashmir. A devout and religious person, I remember him offering his five daily prayers without fail, waking up for Tahajjud, and teaching me how to read the Quran. Despite all his contributions and his strong connection to the community, everything changed based on false assumptions and rumours. Although he did not have direct involvement with the Lahore Ahmadiyya Movement, some chose to believe baseless allegations that associated our family with the Qadianis—a deliberate misrepresentation of our beliefs.

One of the main instigators of this betrayal was Zareebudin Khan of Baran Pathar, Batamaloo, who headed the committee of our local graveyard. When my grandfather passed away, the situation reached a tragic low. The Maulvi who had initially agreed to lead the Namaz-e-Janaza backed out at the last moment, turning off his phone and disappearing when our family arrived at the graveyard with the Mayyat (dead body) for burial. It was only by the grace of Allah that the **Imam of Dastgir Sahib Mosque** stepped in and performed the funeral prayer for my grandfather. Such incidents painfully illustrated the betrayal and isolation we faced from the very people we had supported for decades.

Equally heartbreaking was the experience with my late grandmother, Nighat Nayeem (may Allah grant her maghfirah and bless her with highest places in Jannat-ul-Firdaus), who passed away on 29 November 2023 after battling a prolonged liver disease. My grandmother was a deeply pious woman known for her kindness and generosity, not just within our family but

throughout the communities we interacted with. After my grandfather's passing, I had the privilege of spending significant time with her. I would often engage in religious discussions with her, read the Quran with meaning by her side, and learn the core Islamic ethics that she embodied in her life. Ahad Khan today is nothing without my grandmother, who played a crucial role in shaping my journey. One of the most impactful teachings she shared was the importance of praying **Namaz (Salah) on time**. She once asked me, "Why do you work or do a job?" When I replied, "To earn money or wealth," she further questioned, "And why do we need wealth?" My response was, "To fulfil our basic needs and get food." She then asked, "Who gives this wealth or is the provider of food?" When I answered, "Allah SWT, **Ar-Razzaq**," she smiled and said, "If **Ar-Razzaq** calls you for prayer with '**Haiyya 'alas-Salah**'—Come to Prayer, Come to Success—and you delay the prayer, how can you expect success and wealth in your life?" This simple yet profound lesson on the importance of **Namaz (Salah)** shaped my understanding of prayer and my commitment to it.

She often emphasised that being a Lahori Ahmadi comes with great responsibility. However, she stressed that before embracing that identity, we must first strive to truly become Muslims. She believed that simply reciting the Kalima makes one a Muslim in theory, but living as a Muslim in practice is as challenging as walking on a path of fire. She always encouraged perseverance, saying, "***Keep trying, and don't give up. Insha'Allah, if your intentions are pure, Allah SWT will always guide you on the right path.***"

These were just some of the fundamental teachings she imparted to me, and by the grace of Allah SWT, she played a significant role in shaping many of the core Islamic values that I strive to embody in my life today. She was known for her kindness and generosity, not just within our family but throughout the neighbourhood and kashmiri community. My grandmother

often extended help to neighbours during their marriages and even assisted people she barely knew. Only by grace of Allah SWT, just like her mother Mehmooda Beghum (Ammi ji, may Allah grant her maghfirah and bless him with highest places in Jannat-ul-Firdaus), her compassion reached such an extent that people from distant villages, some over a hundred kilometres away, would travel to our house in **Batamaloo, Srinagar** just to meet her, check on her and inquire about her well-being.

I prefer not to disclose any more of the good deeds she performed, as **Allah SWT** knows them best. However, the key point I want to highlight is that despite her lifelong devotion to the community, even at her passing, some people in the neighbourhood and community shamelessly said they would not allow her to be buried in our ancestral graveyard. This was the same graveyard adjacent to our house where our family has lived for over a century, and where my late grandfather Nayeem Khan, my martyred uncle Mehboob Alam Tareen, his mother Mehmooda Begum, and other family members are buried (may Allah grant all of them maghfirah and bless her with highest places in Jannat-ul-Firdaus). This refusal, based on baseless rumours and ignorance, revealed the extent of the betrayal and the cruelty we faced, even in death.

The Root of My Mistrust

These events planted deep seeds of mistrust in me toward the so-called Muslim Muftis of Kashmir and Indian subcontinent. Their unjust persecution, constant life threats, boycotting by the community, and business deceit were all driven by ignorance and hatred. How could people who called themselves Muslims turn on us so quickly, without ever speaking to us or trying to understand who we were? These experiences shattered my faith in these so-called scholars. It is why I now struggle to

trust many of the ulema. The constant persecution, threats, and fear for our safety have filled me with bitterness, frustration, and sadness. We didn't deserve this—no one does. More importantly, Islam doesn't deserve this. The version of Islam these so-called scholars have twisted to fit their agendas is far removed from the true message of tolerance and freedom of belief that Islam teaches.

But as much as I resented the hypocrisy and hatred around me, I couldn't ignore the pull of the Holy Quran. In the midst of this turmoil, I found myself returning to the true message of Islam—a message that was being overshadowed by those claiming to protect it. This realisation led me on a journey of rediscovery, helping me uncover the truth about Islam's teachings on religious freedom, and contrasting those teachings sharply with the behaviour of the scholars who had persecuted us.

Despite the betrayal, despite the fear, my heart sought answers. I knew I had to turn to the Quran — not to the interpretations of men, but to the words of Allah SWT. This search changed me, helping me reclaim the faith I had once thought lost forever.

CHAPTER 4

The Quranic Foundation of Religious Freedom

The Quranic Foundation of Religious Freedom

Islam is often misunderstood in the context of religious freedom, particularly when it comes to matters such as apostasy. However, the Quran, the ultimate source of guidance for Muslims, upholds the principle that faith is a deeply personal matter. It emphasises that belief cannot be compelled and that each individual is free to choose their spiritual path.

The message of the Quran reflects profound respect for human autonomy in matters of faith, affirming that religious belief is based on personal conviction, not external coercion. This chapter delves into key Quranic verses that establish the freedom of choice in religion and clarify the issue of apostasy, which is often misrepresented. It is essential to revisit the Quran's teachings to understand how Islam advocates religious freedom for all, even in cases where individuals may choose to leave the faith.

1) Freedom of Choice in Faith: Surah Al-Kahf (18:29)

"And say, 'The truth is from your Lord, so whoever wills—let him believe; and whoever wills—let him disbelieve.' Indeed, We have prepared for the wrongdoers a fire whose walls will surround them. And if they call for relief, they will be relieved with water like molten brass, which will scald their faces. What a dreadful drink, and what an evil resting place!"

This verse from Surah Al-Kahf speaks directly to the freedom every person has when it comes to belief. Islam makes it clear that the truth has been presented to humanity, but the decision to accept or reject it is a personal one. Here, Allah grants individuals the autonomy to believe or disbelieve without fear of compulsion. The consequences of disbelief, as stated in the verse, are a matter between the individual and Allah and will be dealt with

in the hereafter. What is significant in this verse is that even though the Quran warns of spiritual consequences for rejecting faith, there is no suggestion of worldly punishment for disbelief. This reinforces the idea that the role of Islam is to present the truth, but not to impose it through force.

2) No Compulsion in Religion: Surah Al-Baqarah (2:256)

"There is no compulsion in religion. The right path has become clear from the wrong. So whoever disbelieves in the devil and believes in Allah has certainly grasped the firmest handhold, which will never break. And Allah is Hearing and Knowing."

This verse is perhaps one of the most powerful affirmations of religious freedom in the Quran. The phrase **no compulsion in religion** clearly states that belief cannot be enforced. While Islam presents the path to truth, individuals are free to choose whether to follow it. The verse emphasises that once the truth has been revealed, people have the responsibility to choose their path based on their own conviction.

The implications of this verse are far-reaching. It not only protects the right of individuals to choose Islam but also respects the right of non-Muslims to practice their faith without fear of persecution. This is a profound example of how the Quran upholds the dignity of individual choice, ensuring that religion remains a matter of the heart, free from external pressure or coercion.

3) Role of Prophet Muhammad (PBUH): Surah Ash-Shura (42:48)

"But if they turn away—then We have not sent you, [O Muhammad], over them as a guardian; upon you is only [the duty of] notification. And indeed,

when We let man taste mercy from Us, he rejoices in it; but if evil afflicts him for what his hands have put forth, then indeed, man is ungrateful."

This verse highlights the role of Prophet Muhammad (PBUH) as a messenger of the truth, not as an enforcer of belief. His mission was to deliver the message of Islam and guide people toward the truth, but it was not his responsibility to compel anyone to believe. This underlines the fact that the acceptance of Islam is a personal choice and must be made freely, without coercion.

Prophet Muhammad's (PBUH) role as a guide and not a dictator serves as a model for Muslims in their interactions with others. It is a reminder that while Muslims are called to share their faith, they are not tasked with enforcing it. The choice to accept or reject Islam ultimately lies with each individual, as does the accountability for that choice.

4) Free Will and Divine Will: Surah Yunus (10:99)

"And had your Lord willed, those on earth would have believed—all of them entirely. Then, [O Muhammad], would you compel the people in order that they become believers?"

This verse directly addresses the question of free will in matters of faith. Allah reminds the Prophet Muhammad (PBUH) that, had He willed, everyone on earth would have believed. However, Allah has given humans free will as part of His divine plan, allowing them the choice to believe or disbelieve. This is an essential principle in Islam, emphasising that faith must come from within, and not be imposed by others. The verse also serves as a powerful reminder that even in his deep desire to guide people to the truth, the Prophet Muhammad (PBUH) could not force belief. The

decision to follow Islam is a personal journey, and each individual must arrive at that decision on their own terms.

The Issue of Apostasy: A Misunderstood Concept

One of the most controversial and often misunderstood aspects of Islamic teachings is the issue of apostasy—when a muslim chooses to leave Islam. There are widespread misconceptions that Islam mandates harsh punishments for apostasy, including death. However, a thorough reading of the Quran reveals that this is not the case.

The Quran mentions apostasy in several places, but it consistently emphasises that the consequences for leaving the faith are in the hereafter, not in this life. For example:

a) Surah Al-Baqarah (2:217)

"And whoever of you turns back from his religion and dies as a disbeliever, they are the companions of the Fire; they will abide therein eternally."

This verse makes it clear that while apostasy is considered a serious spiritual matter, the consequences are reserved for the afterlife. Nowhere does the Quran suggest that apostates should be punished by other human beings in this world. The verse speaks of the spiritual repercussions of turning away from the faith, but leaves judgement entirely to Allah.

b) Surah Al-Ma'idah (5:54)

"O you who have believed, whoever among you should turn back from his religion—Allah will bring forth [in place of them] a people He will love and who will love Him."

Here, the Quran again speaks of apostasy in the context of spiritual consequences. Those who leave Islam are not to be punished by their fellow humans; instead, Allah promises to replace them with people who are more sincere in their faith. This verse underscores the importance of individual sincerity in Islam, further rejecting the idea that apostates should face worldly punishment.

Clarifying Misinterpretations: The Apostasy Debate

The belief that apostasy is punishable by death stems not from the Quran, but from misinterpretations of Islamic legal tradition and historical context. At times in history, apostasy was conflated with treason or rebellion against the state, and in those specific circumstances, it was treated as a political crime. However, the Quran does not prescribe any form of worldly punishment for simply leaving the faith. The Quranic stance on apostasy is clear: it is a matter between the individual and Allah. The consequences of apostasy are spiritual, not judicial. This aligns with Islam's broader message of religious freedom, which grants individuals the right to choose their faith without fear of retribution from others.

Conclusion

The Quran is a profound testament to the principle of religious freedom. It upholds the right of individuals to choose their faith and emphasises that belief cannot be compelled. In the case of apostasy, the Quran makes it clear that any consequences lie in the hands of Allah, not human authorities. Misinterpretations surrounding apostasy have distorted this message, but a careful reading of the Quran reveals that Islam's core teachings are deeply rooted in the respect for personal autonomy and freedom of conscience. As Muslims, it is our responsibility to uphold these values and correct the misunderstandings that have clouded Islam's true message of compassion, freedom, and justice.

CHAPTER 5

Ruling of Hadith on Religious Freedom and Apostasy

Ruling of Hadith on Religious Freedom and Apostasy

Religious freedom is a fundamental principle in Islam, not only outlined in the Quran but also exemplified through the teachings and actions of Prophet Muhammad (PBUH). The Prophet's (PBUH) treatment of those who embraced or left Islam, and those of other faiths, reflects a profound respect for individual choice and the personal nature of faith.

The ultimate marker of one's Islam is the declaration of faith, the Kalima, "*La ilaha illallah, Muhammadur Rasulullah*" (There is no god but Allah, and Muhammad is His Messenger).

Once a person professes this, their faith is a matter between them and Allah. The Hadiths provide further clarity on this, demonstrating that the Prophet (PBUH) discouraged judgement of others' faith after they had recited the Kalima.

The Importance of the Kalima: A Declaration of Faith

The Kalima is the core testimony of Islam. Once recited, a person is recognized as a Muslim. From that point, no one has the authority to question their faith or judge their sincerity. This principle is highlighted in the Hadith of Usama bin Zaid, recorded in Sahih Muslim (Hadith 96)^a where Usama killed a man during battle after the man had recited the Kalima. The Prophet (PBUH) was deeply angered by this and repeatedly asked Usama, "**Did you open his heart** to see whether he said it

a: <https://sunnah.com/muslim:96>

sincerely?’. Usama, struck by the Prophet’s (PBUH) reaction, wished he had not embraced Islam before committing such an error.

This Hadith shows that the Prophet (PBUH) valued the sanctity of the Kalima and refused to allow anyone to question a person’s sincerity after they had recited it. It also reinforces the idea that only Allah knows what is in a person’s heart, and no one has the right to assume otherwise.

No Human Authority to Judge Another’s Faith

The Hadiths repeatedly emphasise that faith is a private matter between an individual and Allah. After reciting the Kalima, a person’s belief is no longer subject to human scrutiny. Prophet Muhammad (PBUH) was particularly firm on this point, as demonstrated in several of his teachings.

In Sahih Al-Bukhari (Hadith 3617)^b, it is recorded that a man who had converted to Islam later reverted to Christianity. Despite this apostasy, the Prophet did not order any punishment, allowing the man to live freely without persecution. This story, along with many others, demonstrates the Prophet’s (PBUH) stance that personal belief and faith are matters for Allah to judge. As long as a person had declared their belief in Allah and His Messenger, their relationship with Islam was between them and their Creator.

Even when people committed acts that others might have deemed insincere, the Prophet (PBUH) consistently maintained that no one could judge their faith. His life and actions show that belief must be rooted in personal conviction, and no one can impose judgement on someone who has professed the Kalima.

b: <https://sunnah.com/bukhari:3617>

Misinterpretation of Apostasy and Punishment

Some individuals misinterpret Islamic teachings on apostasy, believing that leaving Islam should be met with worldly punishment. However, the Prophet's (PBUH) actions and Hadiths show that this is not the case. There are numerous examples where individuals left Islam, yet the Prophet (PBUH) did not call for their punishment.

The concept of apostasy in early Islamic law was closely tied to political rebellion, particularly in times of war, rather than personal belief. In Sahih Al-Bukhari (Hadith 6878)^c, apostasy was only punished when it was tied to acts of treason and open rebellion against the Muslim state. The Prophet (PBUH) made it clear that those who simply changed their personal beliefs were not subject to punishment, reinforcing the Quranic principle that there is no compulsion in religion.

Furthermore, the Prophet's (PBUH) consistent refusal to persecute those who declared the Kalima and later renounced Islam shows that belief is a personal journey. Those who left Islam without engaging in acts of treason or harm to the community were not punished, further clarifying that apostasy, in its personal sense, was not something to be policed by others.

Prophet Muhammad's Treatment of Non-Muslims and Apostates

The Prophet Muhammad (PBUH) also demonstrated tolerance and respect toward non-Muslims, upholding their right to practise their faith freely. His treatment of Jews, Christians, and other religious communities in Madinah sets a historical precedent for religious coexistence and respect.

The **Charter of Madinah** is a prime example of this, as it established a pluralistic society where Muslims and non-Muslims lived together, each

c: <https://sunnah.com/bukhari:6878>

community practising its faith without fear of persecution. This inclusive approach further supports the argument that the Prophet (PBUH) not only allowed religious freedom for Muslims but extended it to all people. Even in cases of apostasy, where individuals left Islam, the Prophet's actions reflect leniency and understanding rather than punishment.

For instance, during the *Treaty of Hudaibiyyah*, it was agreed that Muslims who left Islam and returned to the Quraysh would not have to be returned to the Muslims by the Quraish. On the other hand, if anyone at Makkah became a Muslim and went over to the Muslims at Madinah, they must return him to the Quraish. This demonstrates that even in formal agreements, the Prophet (PBUH) acknowledged and respected personal freedom in matters of faith.

Conclusion

The Hadiths paint a clear picture of Prophet Muhammad's (PBUH) deep respect for religious freedom and his belief that faith is a matter between the individual and Allah. Once a person has recited the Kalima, no one has the authority to judge their sincerity or question their beliefs. Prophet Muhammad (PBUH) consistently emphasised that religious faith cannot be policed or controlled by others, and he demonstrated this principle through his actions and teachings.

Sadly, many modern-day interpretations distort these teachings, with some advocating persecution for those who question or leave the faith. These interpretations contradict the clear message of religious freedom that the Prophet (PBUH) upheld. His life shows us that Islam is a religion of personal conviction, mercy, and compassion, and that judgement rests solely with Allah.

CHAPTER 6

Reflections and Inspirations for Future Work

Reflections and Inspirations for Future Work

As I, Ahad Khan conclude this book of mine, I reflect on the immense impact that Islamic teachings and the contributions of key figures in the Lahore Ahmadiyya Movement have had on my life and mission. The Islamic Institute of Lahore Ahmadiyya Movement is my humble effort, dedicated to spreading the true message of Islam worldwide. We are embracing digital media, knowing that the future of dawah (Islamic outreach) lies in modern platforms, where we aim to create meaningful content to educate and inspire global audiences.

The Islamic Institute of Lahore Ahmadiyya Movement

The Islamic Institute of Lahore Ahmadiyya Movement is founded on the principle of propagating Islam in its true essence: a religion of peace, love, and unity. I have embarked on a digital-first approach, utilising online platforms to create educational and inspiring Islamic content. By Allah's grace, our efforts will help disseminate the teachings of Islam across the globe in various languages and formats. This project is a continuation of the great mission set forth by Islamic scholars and leaders of the past, whose efforts laid the groundwork for what we are doing today.

Hazrat Mirza Ghulam Ahmad: The Reviver of Islam

At the core of our work is the inspiration we draw from Hazrat Mirza Ghulam Ahmad, the Mujaddid (Reviver) of the 14th century hijri and founder of the Ahmadiyya Movement. His teachings have had a profound impact on me and our community, as he defended Islam against its opponents and revived its true spirit in our modern times. Through his writings and his mission, Hazrat Mirza Ghulam Ahmad reinvigorated the spiritual and intellectual foundation of Islam, showing that Islam remains relevant in every era, including the modern age.

His approach was one of peace, intellectual debate, and spiritual reformation. His tireless efforts to counter the misconceptions about Islam and engage with critics through knowledge, patience, and wisdom are the very principles that continue to guide our movement today. His work has inspired countless followers, including myself, to continue this legacy of spreading Islam's message of truth and justice.

Maulana Muhammad Ali of Lahore: A Life Dedicated to Islam

One of the most influential figures in my journey has been Maulana Muhammad Ali of Lahore, whose legacy is that of complete devotion to the propagation of Islam. Despite being trained as a lawyer, Maulana Muhammad Ali dedicated his entire life to serving the cause of Islam, a decision made at the behest of his mentor, Hazrat Mirza Ghulam Ahmad. His scholarly contributions, particularly in translating the Quran and writing extensively about Islamic theology, remain indispensable resources for Muslims worldwide. His seminal work, *The Religion of Islam*, stands as one of the most comprehensive explorations of the faith, addressing every question that a student of Islam might have. Scholars such as Allama Iqbal even remarked that this book is “**a must for every student of Islam.**” Maulana Muhammad Ali's intellectual rigour and commitment to promoting the peaceful teachings of Islam have served as a blueprint for much of the work that we undertake at the Islamic Institute today.

Maulana Abdul Haq Vidyarthi : Inspiration for Ishaat-e-Islam

Maulana Abdul Haq Vidyarthi (1888–1977), a luminary of the Lahore Ahmadiyya Movement, was a scholar of unparalleled depth, mastering the scriptures and languages of major world religions. His title *Vidyarthi* reflected his vast knowledge of the Hindu Vedas, which he utilized to foster interfaith understanding and defend the Prophet Muhammad (peace be upon him) against criticism. Maulana Vidyarthi's *‘Muhammad in World*

Scriptures’ is a monumental contribution to Islamic scholarship, tracing prophecies of the Prophet Muhammad across global religious texts. Through tireless research and intellectual rigor, he illuminated the universality of Islam’s message, inspiring generations of Muslims engaged in the work of Ishaat-e-Islam. His saintly character, humility, and unwavering dedication to serving Islam through debates, lectures, and writings have immortalized him as a beacon of knowledge and faith.

Special Mention of Mufti Ismail Menk & Maulana Tariq Jameel

Two contemporary figures who have deeply inspired me are Mufti Ismail Menk and Maulana Tariq Jameel. Known for their inclusive approaches to Islamic preaching, both emphasise unity within the Muslim Ummah, urging followers to avoid divisions along sectarian lines. Mufti Menk’s focus on love, respect, and kindness toward all people resonates with the core values of our movement. Similarly, Maulana Tariq Jameel’s heartfelt appeals for compassion, humility, and reform within the Muslim community echo the inclusive spirit of Islam. Their teachings align closely with the **Lahore Ahmadiyya Movement’s** ethos of advocating a united Ummah where no one is persecuted for their beliefs, and everyone is treated with dignity and respect.

The Contributions of Ahmadiyya Anjuman Ishaat Islam USA

I would like to make a special mention of the Ahmadiyya Anjuman Ishaat Islam USA branch, especially Mrs. Samina Malik and Dr. Noman Malik, whose unwavering dedication to the propagation of Islam has greatly inspired me. Their work in advancing the mission of our movement through widespread quran publication work, and international distribution outreach is exemplary. They have created a global presence for the Jamaat, by spreading the Maulana Muhammad Ali Lahori’s English translation and all other translations all over the world and they have even got Maulana

Muhammad Ali Lahori's books certified by Al Azhar Al Sharif of Egypt that all his books are 100% islamic and they do not contain anything that goes against the teachings of Islam or the Shariah. All these efforts are something which I deeply admire and seek to emulate through our own efforts.

Special Mention: Mr. Zahoori Rahman (Zahoor-ur-Rahman)

I am deeply grateful to my Zahoori uncle, for his invaluable support and unwavering guidance throughout the journey of my project Islamic Institute of Lahore Ahmadiyya Movement. He continues to be a great mentor, and by the grace of Allah, I pray this bond of mentorship and guidance remains steadfast always.

Dr. Zahid Aziz and Mr. Shahid Aziz: Mentors and Guides

I would like to acknowledge the invaluable contributions of Dr. Zahid Aziz from the AAJIL UK branch. Dr. Zahid Aziz's scholarly works have been instrumental in deepening my understanding of Islam. His books and literature have clarified complex theological concepts, making them accessible and comprehensible for a global audience. His dedication to making Islamic teachings clearer and more approachable is something that I strive to mirror in my own work. I would also like to thank him for giving his precious time for writing the Preface for this book.

I would also like to make special mention of Mr. Shahid Aziz, who was the first person I connected with from the Jamaat, and has been a key figure in my journey. His guidance, support, and partnership have been invaluable in shaping the Islamic Institute of Lahore Ahmadiyya Movement. This project would be incomplete without his contributions, and his ongoing involvement has strengthened our collective mission to promote the true message of Islam.

Other members & branches of the Lahore Ahmadiyya Movement

Lastly, I owe profound gratitude to all the members of the jamaat like the: Mr. Amir Aziz sahab from Berlin, Maulana Kamal Hydal, Prof. Robert Bippat, Mr. Ebrahim Mohammad, Br. Khalid Jabbar and also including every other member and worldwide branches who are working for Ishaat-e-Islam in the Jamaat, all of them have deeply inspired me in my endeavor to establish the Islamic Institute of Lahore Ahmadiyya Movement. Their dedication and tireless efforts in upholding the principles of Islam have been a guiding light for my project. Each individual's unique contribution & commitment to spreading the true message of Islam, serve as a constant motivation for me to carry forward this noble mission (inshallah).

Final Thoughts and Future Inspirations

As I reflect on the journey that has brought me to this point, I am filled with gratitude for the guidance and inspiration provided by our leaders, scholars, and preachers who have dedicated their lives to spreading Islam. Their work continues to inspire me and the broader jamaat's propagation work. The Islamic Institute of Lahore Ahmadiyya Movement is a continuation of their mission, aimed at using modern technology to reach new audiences and to bring the peaceful teachings of Islam to the forefront in an increasingly digital world. My mission is far from over, and insha'Allah, we will continue to create content that educates, inspires, and fosters a deeper understanding of Islam for both Muslims and non-Muslims. This is just the beginning of what I hope will be a transformative movement in the way we share and live Islam's message of peace, unity, and love. May Allah guide us, bless our work, and help us serve His cause with sincerity and dedication.

Yours truly,
Ahad Khan