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BROTHERHOOD



“None of you will have faith till he wishes for his brother what he likes for himself.”

(Sahih al-Bukhari, 13)

QURAN

Surely all believers are brothers. So make
peace between your brothers, and fear
Allah that mercy may be shown to you

(THE HOLY QURAN, (49:11))

HADITH

“The believers, in their mutual love, mercy, and compassion, are like a single body: if one part of the body feels pain, the whole body responds with sleeplessness and fever.”

(BUKHARI 13)

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EXCERPT OF THE PROMISED MESSIAH^{AS}

"Everyone who looks down upon his brother because he considers himself to be more learned, wiser, or more accomplished than him is arrogant. He is arrogant because, instead of considering God to be the Fountainhead of all wisdom and Knowledge, he considers himself something..."

(Nuzul-ul-Masih: Ruhani Khazain vol 18, p.402)

GUIDANCE FROM
**HAZRAT KHALIFATUL
MASIH V** AA



“The purpose of our Jamaat is to spread the true teachings of Islam and the Holy Quran has instructed mankind to fulfil the rights of one another and where this happens the natural result is peace, brotherhood and love. I do not claim that no one ever becomes ill or that small accidents do not take place from time to time but due to the discipline and mutual respect Islam teaches, you will never, God Willing, see stampedes or fights at our events.”

HUZOOR (AA)

ABID KHAN SB DIARIES JALSA SALANA UK 2016 - PART 4 PAGE 26

BROTHERHOOD IN ISLAM

Wherever we travel, wherever we go, we are greeted by warm, welcoming faces. People we have never met before will treat us like family, offering to take care of our every need. In a world increasingly divided by race, wealth, and social status, Islamic brotherhood stands as a testament of unity, mercy, and selfless love. Brotherhood in Islam is a sacred bond, forged not by blood or DNA, but by faith. Islamic brotherhood transcends race, culture, and class, and is essential to our identity as Muslims. God states in the Holy Qur'an:



إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوِيكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

"Surely all believers are brothers. So make peace between brothers, and fear Allah that mercy may be shown to you" (Al-Hujurat, 49:11)

The Holy Prophet (sa) and his companions embodied this teaching perfectly. Once, Hazrat Ammar bin Yasir (ra), after facing extreme torture by the disbelievers, came to the Holy Prophet (sa) in sheer agony and said, "O Messenger of Allah (sa), people are killing me. They put so much load on me that I am unable to carry." Upon seeing the condition of his brother, the Holy Prophet's (sa) eyes began to tear up. He (sa) said, "Ammar is so dear to me as if he is the skin between my eyes and nose" (Al Hakam, 20 Nov. 2020).

The Holy Prophet (sa) beautifully described this connection: "The believers, in their mutual love, mercy, and compassion, are like one body; if one limb suffers, the whole body responds with sleeplessness and fever." In another hadith, he said: "None of you truly believes until he loves for his brother what he loves for himself" (Riyad as-Salihin, 224; Bukhari, 13).



When the companions migrated to Madinah, the Ansar (residents of Madinah) welcomed the Muhajirun (those who emigrated from Mecca) so generously that one companion, Hazrat Sa'd ibn al-Rabi' (ra), offered: "I am the richest among the Ansar, so I will give you (Hazrat Abdur-Rahman bin Auf) half of my wealth, and you may look at my two wives, and whichever of the two you may choose I will divorce her, and when she has completed the prescribed period (before marriage) you may marry her" (Bukhari, 5072). Such was the selflessness born from Islamic brotherhood.

The Holy Prophet (sa) showed so much love and respect to his companions that they could not bear to leave his company, even abandoning the love of their parents for his company. Hazrat Zaid (ra), a pioneer Muslim and adopted son of the Holy Prophet (sa), was so in love with the Holy Prophet (sa) that when his parents came to take him back, Hazrat Zaid (ra) refused to leave the company of his Beloved Master (sa). He had become so attached to the Holy Prophet (sa) because of his mercy and kindness.

MADINAH

We, as Muslims, must show our brothers kindness and respect in order to strengthen our bond of brotherhood. Hazrat Masih Maud (as) states:

“Foster brotherhood and love amongst yourselves; forsake barbarity and mutual dissension. Withdraw completely from all forms of jest and mockery, for mockery moves the heart far away from the truth. Treat one another with respect. Each and every one of you ought to give preference to the comfort of your brother over themselves” (Malfuzat, vol. 1, p. 267).



Once, during a cold and wet winter evening, Hazrat Seth Ghulam Nabi Sahib (ra) arrived in Qadian to visit his master, the Promised Messiah (as). Late at night, there was a knock at his door, and to his surprise, it was the Promised Messiah (as) himself, holding a lantern in one hand and a glass of hot milk in the other. With affection, he said, "Somebody sent me some milk, and I thought you might be in the habit of drinking it at night, so I have brought it for you." Overwhelmed, Seth Sahib's eyes filled with tears at this act of humility and care—a reflection of the deep compassion and personal attention the Promised Messiah (as) showed to his companions and brothers (The Promised Messiah, 1968, p. 27).

This is the standard of Islamic fraternity—placing our brothers' needs before our very own, feeling their pain as if it were ours, and rejoicing in their happiness as though it were our own. Brotherhood in Islam is not an ideal; it is a command, shaping how we live, how we serve, and how we love for the sake of Allah.

The Qur'an likens the believers to a solid, unshakable structure: "Surely, Allah loves those who fight in His cause, as if they were a strong structure cemented with molten lead" (As-Saff, 61:5). Just like one brick supports another, side by side, we strive toward the same purpose—to worship our Creator, to seek His nearness and pleasure. We serve the cause of Islam Ahmadiyyat in whatever way we can, united under the leadership of our beloved Khalifa, our spiritual father, Hazrat Mirza Masroor Ahmad (aba).





SPIRITUAL TREASURES

An introduction to the works of
The Promised Messiah (as)

Noah's Ark

In the year 1902, the Promised Messiah has penned the book 'Noah's Ark' during a time when the plague spread rampant in the Punjab area. This book addressed the British Government's efforts to save people from this plague through inoculation, and the Promised Messiah has stated that a true believer should enter into his metaphorical ark—the spiritual community of God—to be saved from this plague without need of inoculation as well as to be saved from the metaphorical plague of materialism, sin, and evil. The book begins with an exposition on the contrast between true faith and mere words. One must purify the heart and perform good deeds both in the service of mankind as well as for the sake of God if one desires to possess true faith. Just like entering the ark of Noah would ultimately have no use for one who was engulfed in a life of sin on the inside, claiming to believe in the message of the Promised Messiah has would ultimately hold no true merit until and unless one acts upon what he believes in.

The Promised Messiah has then goes on to set out a detailed guideline for those who claim to be his followers, otherwise known as the 'Ten Conditions of Bai'at. These conditions cover abandoning shirk (associating partners with God), avoiding sin, upholding truthfulness, safeguarding others' rights, showing humility, remaining patient in trials, and living a life of service. Just like those who entered Noah's Ark were saved from the deluge, those who entered the ark of the Promised Messiah has sincerely would be rescued from the pangs of sin of the day and age. Then, he issues a warning to those members of the Jama'at who outwardly profess to be a true follower of God but show clear signs of hypocrisy, deceit, lying, etc. These people will meet the same end as some of the family members of Prophet Noah has who ended up disbelieving in him and were overtaken by the flood.

The Promised Messiah has also clarified in this book that just because a few Ahmadis here and there end up being affected by the plague and pass away, this in no way casts doubt on the truthfulness of this Jama'at because the vast majority of the members of the community—who are also true followers of the 'Ten Conditions of Bai'at and the teachings of the Promised Messiah has— would be saved from the calamity of the plague.

**"IF YOU WANT THAT
GOD SHOULD BE
PLEASED WITH YOU
IN HEAVEN, UNITE
AND BE LIKE TWO
BROTHERS OF THE
SAME MOTHER.
NOBLER IS HE AMONG
YOU WHO FORGIVES
THE SINS OF HIS
BROTHER MORE THAN
OTHERS AND DOOMED
IS HE WHO IS
STUBBORN AND DOES
NOT FORGIVE..."**

(KASHTI E NUH, RUHANI
KHAZAIN VOL 19. P. 12,13)



