

In the Latter Days, the sun shall rise from the West (The Holy Prophet Muhammad (sa))



The Islamic perspective on racism

The most honorable among you
In the words of the Promised Messiah(as)

6

The Fourth Condition of Bai'at:
(Initiation Into the Ahmadiyya Muslim Jama'at)

7

**If we separated all the races from each other, would that
get rid of racism?**

11

Abolishing Racism

13

Interracial Marriage in Islam

15

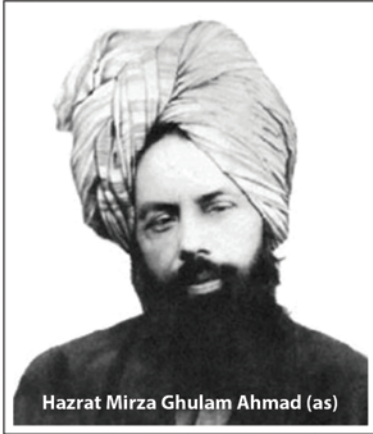
News, Views & Reviews

18

NINE AHMADI MUSLIMS WERE MARTYRED IN A
HORRIFIC ATTACK IN BURKINA FASO

TERRORISTS ATTACK MOSQUE AND EXECUTE NINE

The Ahmadiyya Muslim Community



Hazrat Mirza Ghulam Ahmad (as)



**AHMADIYYA
MUSLIM COMMUNITY**

United States of America

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

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

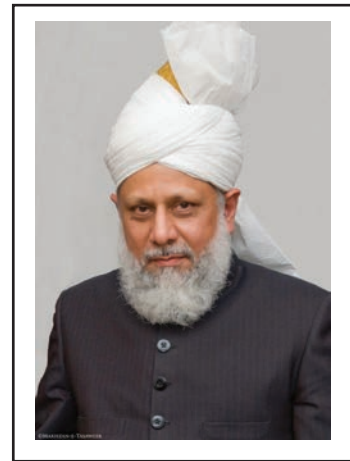
Hazrat Ahmad (as) proclaimed in the commentary of the Verse 6 of Chapter 98 of the Holy Qur'an: "[Islam] is the religion of the people of the right path." The Ahmadiyya Muslim Community was created under divine guidance with the objective to rejuvenate Islamic moral and spiritual values. It encourages interfaith dialogue, diligently defends Islam and tries to correct misunderstandings about Islam in the West. It advocates peace, tolerance, love and understanding among followers of different faiths. It firmly believes in and acts upon the Qura'nic teaching:

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

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

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

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Hazrat Mirza Masroor Ahmad,
Khalifatul-Masih V (aba)

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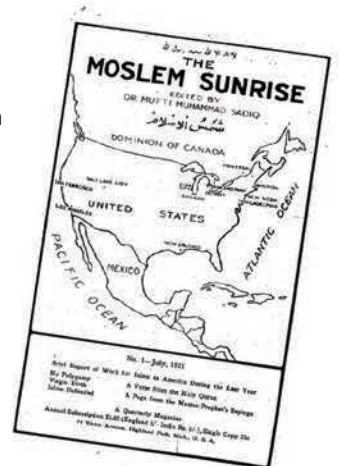
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In 1920, the first Muslim missionary, Dr. Mufti Muhammad Sadiq (ra), arrived in America. In 1921, he founded the Muslim Sunrise, which stands today as the longest-running Muslim publication in America. The magazine seeks to open discussions on Islam 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.

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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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In This Issue

Editorial	5
The most honorable among you In the words of the Promised Messiah(as)	6
The Fourth Condition of Bai'at: (Initiation into the Ahmadiyya Muslim Jama'at)	7
If we separated all the races from each other, would that get rid of racism? Rizwan Khan	11
Abolishing Racism Fareeha Haroon	13
Interracial Marriage in Islam Umar Nayyar	15
Who is a righteous person? Q&A	16
Poetry Corner Your Race	17
News, Views & Reviews NINE AHMADI MUSLIMS WERE MARTYRED IN A HORRIFIC ATTACK IN BURKINA FASO Ahmadiyya Muslim Foreign Mission Office-Tabsheer Office	18
TERRORISTS ATTACK MOSQUE AND EXECUTE NINE AHMADI MUSLIMS IN BURKINA FASO Press and Media Office Ahmadiyya Muslim Community	19

FROM THE HOLY QUR'AN

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ
لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٤﴾

O mankind, We have created you from a male and a female; and We have made you into tribes and sub-tribes that you may recognize one another. Verily, the most honourable among you, in the sight of Allah, is he who is the most righteous among you. Surely, Allah is All-knowing, All-Aware.

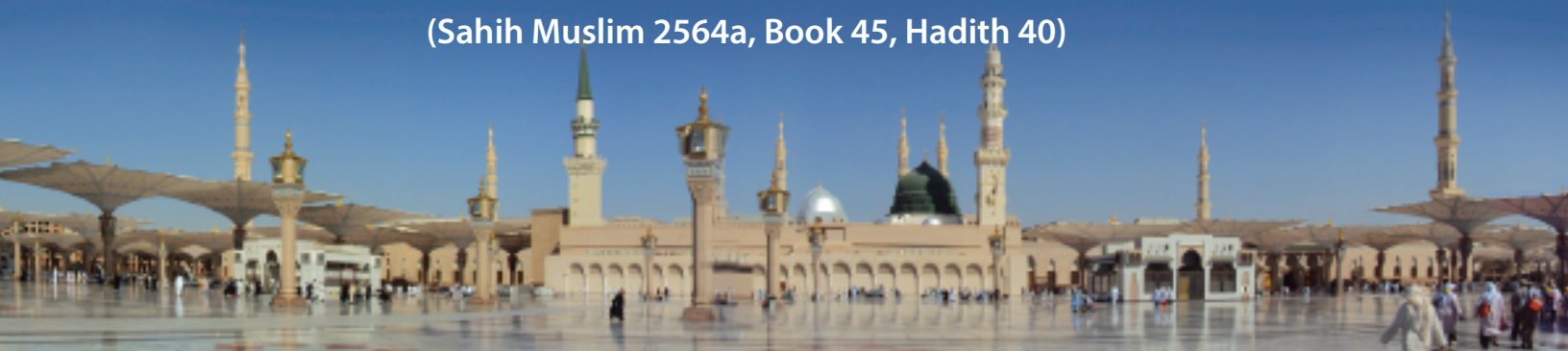
The Holy Qur'an (49:14)

SAYING OF PROPHET MUHAMMAD (sa)

Abu Huraira (ra) reported Allah's Messenger (sa) as saying:

“Do not nurse a grudge and do not bid him [another Muslim] out for raising the price and do not nurse aversion or enmity and do not enter into a transaction when the others have entered into that transaction and be as fellow-brothers and servants of Allah. A Muslim is the brother of a Muslim. He neither oppresses him nor humiliates him nor looks down upon him. The piety is here, (and while saying so) he pointed towards his chest thrice. It is a serious evil for a Muslim that he should look down upon his brother Muslim. All things of a Muslim are inviolable for his brother in faith: his blood, his wealth, and his honour.”

(Sahih Muslim 2564a, Book 45, Hadith 40)



لَا إِلَهَ إِلَّا اللَّهُ

JANUARY 2023

The very first chapter of the Holy Qur'an states that Allah the Almighty is the "Lord of all the worlds." As such, Allah the Almighty is the God not only of Muslims but also the God of Christians, Jews, and people of all faiths and, indeed, the people who hold no faith and do not even believe in His existence. Thus, Allah is the ultimate Provider and Sustainer for all of mankind, and He has showered His grace and mercy upon all people, no matter their caste, creed or color.

The Arabic words used in the Qur'an are رَبِّ الْعَالَمِينَ (Rabbil Aalameen), wherein Allah the Almighty has used the word "Aalam," which has been translated into English as "worlds." However, no translation can reflect the true scope of the word "Aalam," which is incredibly vast and far-reaching. By using this word, Allah the Almighty has made it clear that He is not just the Provider and Sustainer for people of certain religions or particular eras; rather, He is the Creator and Nourisher of the people of all nations, of all beliefs and for all times. These words are filled with unparalleled beauty and great wisdom, wherein they have enshrined the sanctity of the principle of universal equality and made it clear that there is no place in the world for any form of racial or national superiority. Allah's blessings and favors are not limited to any particular race or ethnicity but are bestowed indiscriminately.

Whilst these are Islam's true teachings, it is a cause of regret that racism and bigotry remain prevalent in the world. Indeed, amongst the very people who allege that Islam discriminates against non-Muslims are individuals who themselves are guilty of what they falsely charge Islam with. For example, recently, an American politician stated that white people had contributed far more to human civilization than other races, such as black people or Asians, whilst it was also reported that another senior American policymaker has stated his belief that white people were "genetically superior" to others. Such extremist views can only fuel resentment and despair amongst people of other races and ethnicities.

In complete contrast, Islam proclaims that all people are born equal, no matter where they hail from or the color of

their skin. It teaches that no race is superior to another, nor are the people of any particular descent more gifted than others and that Allah is the Provider for all of mankind. Whilst it is true that how far a person progresses in life is dependent upon his surroundings, and his personal effort, the basic faculties granted to mankind remain the same and are not defined by geography or race. Indeed, over 1400 years ago, in what came to be known as the Farewell Sermon, offered after his final Hajj (pilgrimage to Makkah), the Holy Prophet of Islam (sa) addressed this very subject as he gave a momentous speech that laid the foundations for world peace.

In words that were as timeless as they were enlightened, he proclaimed that all people were born equal and that a white person was not superior to a black and, nor was a black person superior to a white. Similarly, he said that an Arab could not claim superiority over a non-Arab, and nor could non-Arab claim superiority over an Arab. Brandishing an eternal torch illuminating the path toward universal human rights, the Holy Prophet (sa) pronounced that all human beings were born equal and had the same rights. Certainly, as we now live in a time when Islam is so misunderstood, it is very important to reiterate this enlightened principle that proves Islam is against all forms of discrimination and prejudice.

The content of this issue of the Muslim Sunrise aims to highlight these principles by addressing the subject of racism.

The above are excerpts from a historic speech delivered in Germany in August 2017 in which His Holiness, Hazrat Mirza Masroor Ahmad (aba), Khalifatul-Masih V and worldwide head of the Ahmadiyya Muslim Community, points out that true Islam states that Allah provides not just for Muslims, but for those who follow other religions or who follow no religion at all, no matter their race. Moreover, Islam was the first to promote true human rights: declaring that all people are equal.

Please see <https://www.reviewofreligions.org/13674/lord-of-all-the-worlds-allah-provides-for-everyone/> for the full address of Hazrat Mirza Masroor Ahmad (aba).

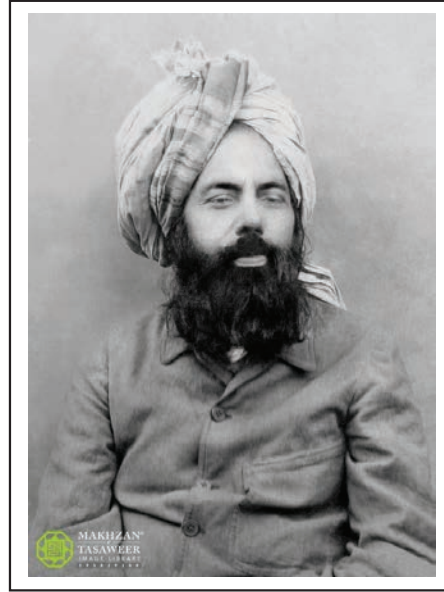
IN THE WORDS OF THE PROMISED MESSIAH(as)

The most honorable among you

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

In the beginning mankind was like one nation only. Later on, when humans were spread over the earth, then for their easy mutual acquaintance, they were divided into tribes and sub-tribes; and for each tribe a religious order was established in accordance with their circumstances, as He says: "O mankind, We have created you from a male and a female; and We have made you tribes and sub-tribes that you may know one another" (1, 2).

"Verily, the most honorable among you, in the sight of Allah, is he who is the most righteous among you" (3). That is, anyone who adopts the more subtle ways of righteousness, his rank of honor is higher in the sight of God. Therefore, without any doubt, it is extremely exalted rank of righteousness that a person should deliberate to remain on the safe side from dangers before an unsafe situation arise (4).



Hazrat Mirza Ghulam Ahmad
The Promised Messiah (as)

References:

1. The Holy Qur'an (49:14)
2. Mirza Ghulam Ahmad, Chashma-e-Ma'rifat, Roohani Khazain, Vol. 23. Page 146
3. The Holy Qur'an (49:14)
4. Mirza Ghulam Ahmad, Nur-ul-Qur'an, Number 2, Roohani Khazain, Vol. 9. Page 449

"That under the impulse of any passions, he/ she shall cause no harm whatsoever to the creatures of God in general and Muslims in particular, neither by his/her tongue, hands, nor any other means."

The Fourth Condition of Bai'at (Initiation into the Ahmadiyya Muslim Jama'at)



As is clear from this condition, one should not cause harm whether by one's hands or by one's tongue in a fit of anger, under the pretext of one's self-respect or honor. Clearly, it is mandatory that one should not harm any Muslim. This has been made obligatory upon us. We have to especially abide by this condition because Muslims associate themselves with our dearly Beloved Master the Holy Prophet Muhammad (sa). We cannot even imagine harming them. In seeking the help of Allah, the Most Powerful and the Almighty God, Who is the Lord of All Powers, against those self-appointed 'ulema' who are a blemish on the fair name of Islam—who have exceeded all bounds in their enmity of the Messiah and the Mahdi (as) of the age—we prostrate at His threshold imploring Him to seize them. We do so because the condition Prophet of Allah had declared them to be the worst of the creation; otherwise, we neither nurse unnecessary grudges against them nor are we angry with anyone. We act upon the commandments of the Almighty Allah. In exhorting us to suppress our anger the Almighty Allah says: "Those who spend in prosperity and in adversity, and those who suppress anger and pardon men; and Allah loves those who do good." (Al-e-'Imran 3:135)

It was by virtue of this verse that a slave of Hadrat Imam Husain (ra), won his freedom. It is said that the slave erroneously dropped something hot (it could have been water) on Hadrat Husain (ra). He looked at him angrily. The slave was intelligent and knew the Holy Qur'an as well. He promptly quoted the part of the verse about the suppression of anger. Hadrat Husain (ra) said, "You are right; I suppress my anger."

Now the servant thought that though the anger had been brought under control, it would still remain in his heart. It was possible that he would be chastised for some other mistake later. So he quoted the second part of the verse: "...and those who suppress anger. ...and pardon men..." (Al-e-'Imran, 3:135)

Hadrat Husain said, "I have forgiven you." The slave's knowledge and promptness gave him immediate benefits. Now he quoted the third part of the verse: "... and Allah loves those who do good."

Hadrat Husain responded, "I hereby grant you freedom." In those days, slaves used to be bought. It was not possible to gain one's freedom so easily. The slave's quick-wittedness and knowledge got him freedom from his master who was Godfearing. This is the teaching of Islam.

Adopt Forgiveness and Forbearance

With regard to moral qualities that relate to the attainment of virtue, the Promised Messiah (as) says: "Of these, the first moral quality is forgiveness, that is, to forgive someone's sins. The virtue in this is that the person who commits a sin causes harm to someone else and, therefore, becomes liable to be punished or to be put in jail or to be fined or be chastised with direct action. Thus, to forgive him, if

forgiveness is appropriate, would be a good deed. In this connection the teaching of the Holy Qur'an is: '...and Allah loves those who do good.'" (Al-e-'Imran, 3:135)

That is, the virtuous are those who suppress their anger when it is appropriate and forgive when it is appropriate to forgive sins. A bad deed should be requited with an equal amount and in situations where forgiveness of sin is corrective without causing any harm—that is, forgiveness is granted when the occasion warrants and not otherwise—then it merits reward. (Islami Usul ki Philosophy, Ruhani Khaza'in, vol. 10, p. 351)

There is a famous tradition of the Holy Prophet (sa) that many have heard. Pointing towards his chest, the Holy Prophet (sa) said: 'Taqwa lies in here.' That is to say, that pure and matchless taqwa, if it were to be found anywhere, lived only in the heart of the Holy Prophet (sa). Besides taqwa there is nothing else in his heart. So, O people, O community of believers, for you the everlasting instruction is that the example you have to emulate is the model of the Holy Prophet (sa).

So, search your hearts. Are you making efforts at imbuing yourselves with taqwa by emulating the example of the Holy Prophet (sa)? Do you also have the fear of Allah, and is His love in yourselves? As a result, do you have sympathy for and do you do good towards His creation?

Now I place before you the tradition in full: Hadrat Abu Hurairah (ra) narrates that the Holy Prophet (sa) said: "Do not be jealous of one another. Do not quarrel among yourselves. Do not entertain malice against each other. Do not have enmities against one another. None of you should overbid on a contract that has been settled by the other. O servants of Allah, be brothers to one another. A Muslim is a brother to another Muslim. He does not oppress his brother. He does not derogate him nor thinks low of him." Then pointing towards his chest the Holy Prophet (sa) said three times, "Taqwa is in here. It is enough evil for a man to think low of his brother. The blood, property and honour of every Muslim are unlawful for another Muslim."

(Sahih Muslim, Kitab-ul-Birri was-Silah, Babu Tahrimi-Zulmil Muslimi Wa Khadhlih)

Do Not Cause Harm to Anyone

It has been stated in the fourth condition that one should not cause harm to another person whether by one's hand or one's tongue or through any other means. I will now explain this condition of bai'at. From the saying of the Holy

Prophet (sa) that I have presented before, you should focus on the words 'do not be jealous.' Jealousy ultimately develops into enmity. A person who has jealousy in his heart always wants to harm the person of whom he is jealous. Jealousy is a type of disease that while it causes harm to the other person, it also consumes the person who is jealous. It gives rise to many other petty feelings of spite, such as: why the other person has a better business, or more wealth or more talented children. In the case of women, jealousy may arise because of someone's better jewellery. Even in religious matters—where good deeds must be appreciated and where people should try to move forward in rendering service to the religion—efforts are made to place obstacles in the way of those who are rendering religious service by making accusations against them so that they, too, are deprived of performing service to the religion.

Then the Holy Prophet (sa) admonishes us not to quarrel with each other. Quarrels take place over petty matters. To give an example, sometimes an officer on duty warns a child who has been mischievous in a gathering that if he were to do it again he would be dealt with firmly or be corrected. The parents, sitting nearby, immediately roll up their sleeves for a fight, and the person performing the duty is put down in a terrible way. Through this action of theirs, they not only broke a condition of bai'at and spoiled their good manners, they also banished from the minds of their next generation the respect for the organization of the Jama'at and the distinction between good and bad.

Then we are directed not to have enmity towards each other. Enmities start from petty matters. Hearts are filled with spite and malice. Some people are always on the lookout for an opportunity to avenge them, while the instruction is not to have enmity with, nor malice for, anyone. Once a Companion (ra) humbly asked the Holy Prophet (sa) to give him simple, but unforgettable advice in a few words. The Holy Prophet (sa) advised him to 'shun anger' and then again he said, 'shun anger.' When you keep in your mind that you should shun anger, then malice and spite will go away automatically.

Another habit of 'injuring or harming someone or making another person's deal go sour' is to overbid on a contract concluded by the other. In this saying, we have been asked to desist from such actions. A higher price is offered to acquire a thing only to bring the other person's business down while no personal gain is achieved from such a bid. This also applies to proposals for marriage. Ahmadis should keep that prohibition in mind.

Then the admonishment is not to oppress anyone, not to think low of anyone, nor to derogate anyone. An oppressor never achieves nearness to Allah. Then, how is it possible that on the one hand one would enter into a pledge of allegiance with the one appointed by Allah to win His favor and on the other one would oppress people by snatching their rights. It is a common practice in our villages not to give brothers their rights, not to give sisters their share of inheritance simply because they have been married to a different family, lest the property move out of the family, There are those that oppress their wives, those that do not respect their rights, and there are wives who do not respect the rights of their husbands. There are many such matters that fall under this category. Many such actions are indicative of the low treatment of others. While you claim to have taken bai'at and you claim to give up these evil deeds, how can you commit these actions? The clear-cut commandment is that it is not permissible for a Muslim to think poorly of another Muslim under any circumstances. Similarly, the blood, property and honour of a Muslim are made unlawful for another Muslim. So, having accepted the Appointed One of this age, you who act upon Islamic teachings the most, how can these deeds be tolerated on your part, and how can you still be considered a member of the Jama'at of the Promised Messiah (as)?

I shall now present to you some ahadith that illustrate what the Companions (ra) of the Holy Prophet (sa) did in not taking these matters lightly and what changes they made in themselves after they had accepted Islam.

Hadrat Abu Dhar al-Ghaffari (ra) used to provide drinking water from his tank. Some members of a family came by. One of them asked the others as to which of them would go to Abu Dhar (ra) to hold him by his hair and ask him to render an account of himself. One of them said that he would do it. He went over to Abu Dhar (ra) when he was standing near the tank. He started questioning him. Abu Dhar (ra), who was standing at this time, sat down and then he lay down. One of them asked him, 'Abu Dhar (ra), why did you sit down and then why did you lie down?' He replied that, 'the Holy Prophet (sa) told us, "When anger overcomes one of you while he is standing he should sit down so that this anger would subside; failing that, he should lie down."' (Musnad Ahmad ibn Hanbal, vol. 5, p. 152, printed in Beirut)

In another hadith the narrator states that: "We were sitting in the company of 'Urwah Bin Muhammad when a man came by. He started talking in a manner that angered

'Urwah Bin Muhammad." The narrator states that when his anger boiled he got up. After performing ablution, he came back to them. He told us that he had heard of a narration passed down by his father through his grandfather, 'Atiyyah, who was a Companion of the Holy Prophet (sa), that the Holy Prophet (sa) had said: "Anger comes from Satan. Satan was made from the fire, and fire is put out by water; so when one of you gets angry, he should perform the ablution." (Musnad Ahmad ibn Hanbal, vol. 4, p. 226, printed in Beirut)

Hadrat Ziyad Bin 'Ilaqah (ra), on the basis of a narration provided by his uncle Hadrat Qatbah Bin Malik (ra) that the Holy Prophet (sa) used to supplicate, "O my Allah, I seek thy refuge from bad morals, evil deeds and evil desires." (Sunan-ut-Tirmadhi, Kitab-ud-Da'wat, Babu Du'a'i Ummi Salamah, Hadith No. 3591)

I now present before you what the Promised Messiah (as) said in this regard and what he expects of the members of the Jama'at. The Promised Messiah (as) says: "The members of my Jama'at, wherever they might be, should listen with attention. The purpose of their joining this Movement and establishing the mutual relationship of spiritual preceptor and disciple with me is that they should achieve a high degree of good conduct, good behaviour and righteousness. No wrongdoing, mischief, or misconduct should even approach them. They should perform the five daily Prayers regularly, should not utter a falsehood and should not hurt anyone with their speech. They should be guilty of no vice and should not let even a thought of any mischief, or wrong, or disorderliness, or turmoil pass through their minds. They should shun every type of sin, offence, undesirable action, passion, and unmannerly behavior. They should become pure-hearted and meek servants of God Almighty, and no poisonous germ should flourish in their beings.... Sympathy with mankind should be their principle and, they should fear God Almighty. They should safeguard their tongues and their hands and their thoughts against every kind of impurity, disorderliness and dishonesty. They should join the five daily Prayer services without fail. They should refrain from every kind of wrong, transgression, dishonesty, bribery, trespass, and partiality. They should not participate in any evil company. If it should be proved that one who frequents their company does not obey God's commandments... or is not mindful of the rights of people, or is cruel or mischievous, or is ill-behaved, or is seeking to deceive the servants of God Almighty by speaking ill or abusively of them, or is guilty of imposture towards the persons with whom they have entered into a

covenant of bai'at, it should be their duty to repel him and to keep away from such a dangerous one. They should not design harm against the followers of any religion or the members of any tribe or group. Be true well-wishers of everyone, and take care that no mischievous, vicious, disorderly, or ill-behaved person, should be ever of your company, or should dwell among you; for such a person could at any time be the cause of your stumbling.

These are matters and conditions that I have been urging from the beginning, and it is the duty of every member of my Jama'at to act upon them. You should indulge in no impurity, mockery or derision. Walk upon the earth with good hearts, pure tempers, and pure thoughts. Not every evil is worth fighting, so cultivate the habit of forgiveness and overlooking defaults, and behave with steadfastness and meekness. Do not attack anyone improperly, and keep your passions under complete control. If you take part in a discussion, or in an exchange of views on a religious subject, express yourself gently and be courteous. If anyone misbehaves towards you, withdraw from such company with a greeting of peace. If you are persecuted or reviled, be mindful that you should not meet stupidity with stupidity, for otherwise you will be counted in the same category as your opponents. God Almighty desires that you should become a jama'at that should set an example of goodness and truthfulness for the whole world. Hasten to exclude everyone from your company who sets an example of evil, mischief, provocation and ill-behavior. He who cannot dwell among us in meekness, goodness and piety, using gentle words and comporting himself in ways of good conduct, should depart from us quickly, for God does not desire that such a one should dwell among us. He will die miserably, for he did not adopt the way of goodness. Therefore, be alert, and be truly good-hearted, gentle and righteous. You will be recognized by your regular attendance at Prayer services and your high moral qualities. He who has the seed of evil embedded in him will not be able to conform to this admonition." (Ishtihar (The Announcement), May 29, 1898. Majmu'ah Ishtiharat, vol. 3, pp. 46-48)

He further said: "A man should not be conceited, nor indecent, nor illmannered towards the fellow beings. He should act with love and goodness and should not bear ill-will towards anyone for personal reasons. He should behave firmly or gently in accordance with the occasions or conditions." (Malfuzat, new edition, vol. 5, p. 609)

Adopt Meekness and Humility

With respect to meekness and humility the Promised Messiah (as) says: "...Seek forgiveness of Allah before the

punishment of God comes to close the door of forgiveness. While the laws of this world are feared, why is it the laws of God are not? When calamities have occurred one has to go through them. Everyone should try to get up for tahajjud and to include qunut in the five daily Prayers as well. Repent from everything that would incur the wrath of Allah. Repentance means giving up all evil deeds and everything that goes against the pleasure of God and undergoing a true change and making progress and adopting the way of righteousness. In this, too, lies the mercy of Allah. Make your habits decent. Shun anger, replacing it with gentleness and meekness. Along with adopting good morals you should give charity as well (al-Dahr, 76:9). Which means that for seeking the pleasure of God you feed the poor, the orphans, and the needy, and you say that you perform these acts only for the pleasure of the Almighty Allah, and you fear that extremely terrible Day. In brief, pray, ask forgiveness and keep giving charity, so that the Almighty Allah may deal with you with His Grace and Mercy." (Malfuzat, new edition, vol. 1, pp. 134-135)

Then he says: "Friends! Hold fast to this rule: deal with all people with kindness. Kindness increases intelligence, and forbearance promotes deeper thinking. Anyone who does not adopt this way is not of us. Anyone from our Jama'at who cannot tolerate the abuse and harshness of our opponents is permitted to have recourse to the courts, but it is not appropriate that he should counter harshness with harshness and create a dispute. This is the admonishment we have given our Jama'at, and we express our displeasure and declare that the one who does not act upon it is not of our Jama'at."

(Tabligh-e-Risalat, vol. 6, p. 170, Majmu'ah Ishtiharat, vol. 2, p. 472)



This article is taken from: Mirza Masroor Ahmad (2006), "Conditions of Bai'at and Responsibilities of an Ahmadi," Pp: 77-89. Islam International Publications Ltd., UK.

If we separated all the races from each other, would that get rid of racism?

Rizwan Khan

It might seem that if we separate the races, the problem of racism would go away. This is an idea that many Americans have had. However, what American history has shown us is that even when people were not being racist against other races, they found ways to be racist within their own race (1). For example, among white people, there were eras in American history when Irish people were considered intellectually inferior (2), and Southern and Eastern European immigrants, particularly Italian and Polish, were also considered inferior (3). The influxes in immigration to the United States gave rise to racism against different types of white people who came from Europe. This pattern of behavior is not unique to white people, it can be found in all races.

The reality is that when a person is racist, he finds a way to redefine races to be racist against his own race.

The root cause of racism is something far deeper than just skin color. The root cause is arrogance. As long as arrogance exists, we shall always have people trying to find a new category by which to consider others inferior and to consider themselves superior. As long as arrogance exists, it is impossible to have brotherhood. Even if someone gets rid of all the races they do not like, they will find a way to be arrogant against different subgroups within themselves.



Islam has taught that the key to solving racism is brotherhood, which requires humility.

The Holy Prophet (sa) said:

“Be you, O slaves of Allah, as brothers. A Muslim is the brother of another Muslim; he neither oppresses him nor does he look down upon him nor does he humiliate him. Piety is here (and he pointed to his chest three times). It is enough evil for a Muslim to hold his brother Muslim in contempt” (4).

When we believe that we have One Supreme Creator and that we are all the creation of the One Creator, that is when the love for that Creator automatically extends to the rest of His creation. When we see ourselves as humble in front of the Creator, we are also humble and kind to His creation. We do not look down on it. As stated, the problem of racism is rooted in arrogance. Islam addresses the underlying problem that racism is a symptom of.

The Holy Qur’an says: “O mankind, We have created you from a male and a female; and We have made you into tribes and sub-tribes that you may recognize one another. Verily, the most honorable among you, in the sight of Allah, is he who is the most righteous among you. Surely, Allah is All-knowing, All-Aware” (5).

The word “recognize” (ta’ārafū) in this verse is interesting because we only recognize people if we have seen them before. When we see them again, we recognize something we are familiar with. Similarly, when we recognize ourselves in the people of other races who are different from us, we can create brotherhood.

The source of many conflicts is our inability to recognize ourselves in other people. For example, many of misunderstandings between husbands and wives come about because we do not recognize ourselves in the other person. When we do not empathize by putting ourselves in the other person's shoes, misunderstandings will arise. However, when we recognize ourselves in our partner and see the same emotions, needs, hopes, and aspirations in our partner that we have, it is the foundation of a mutually understanding relationship. Similarly, when someone is able to recognize their own self in a person of a different race, they look past all the superficial differences of color or appearance or culture, and they recognize themselves in that person, simply another human being. Allah Almighty created this diversity in our races so we can broaden our minds with the knowledge of other cultures and religions and widen our circle of empathy.

The World Head of the Ahmadiyya Muslim Community, the Fifth Khalifa (Caliph) to the Promised Messiah (as), Hazrat Mirza Masroor Ahmad (aba), said: "This is the time that they [the racist people] should change their mind and

instead of being racist and showing [so-called] supremacy of their color and race, they should rather do justice. This is how we can tell the people that we are your real sympathizer. We want you to change your mindset and now live together amicably with all other races. Now, America is a multinational country. There are South Americans, Eurasians, Asians, Africans there, and white Americans, so now we should respect each other and live amicably in the country. Otherwise, we are going to doom our nation and our country" (6).

References:

1. "Eugenics in the United States," Wikipedia: https://en.wikipedia.org/wiki/Eugenics_in_the_United_States [Accessed: Jan 1, 2023]
2. "Anti-Irish sentiment," Wikipedia: https://en.wikipedia.org/wiki/Anti-Irish_sentiment#19th_century [Accessed: Jan 1, 2023]
3. Racism in the United States, European Americans, Wikipedia: https://en.wikipedia.org/wiki/Racism_in_the_United_States#European_Americans [Accessed: Jan 1, 2023]
4. Sahih Muslim, Book 45, Hadith 40 (Sahih Muslim 2564a)
5. The Holy Qur'an (49:14)
6. "Majlis Khuddamul Ahmadiyya USA have Honour of Virtual Meeting with World Head of Ahmadiyya Muslim Community" March 19, 2022. <https://www.alislam.org/press-release/majlis-khuddamul-ahmadiyya-usa-have-honour-of-virtual-meeting-with-world-head-of-ahmadiyya-muslim-community-3/> [Accessed January 5, 2023]

Abolishing Racism

Fareeha Haroon

Islam is a universal religion; its message is for all mankind. Under Islam, all men (a term inclusive of women) are equal regardless of their race or origin. The only thing that sets them apart is the level of their piety. No race, color of skin, or faith makes anyone special. The Holy Qur'an acknowledges, "O mankind, We have created you from a male and a female, and We have made you into tribes and sub-tribes that you may recognize one another. Verily, the most honorable among you, in the sight of Allah, is the one who is the most righteous among you. Surely, Allah is All-knowing, All-Aware" (1).

Since the message of Islam was not confined to one nation or one country, the Messenger of Islam was not confined to one nation or country either. The Holy Prophet Muhammad (sa) was sent for the whole of humanity. His teachings were not just limited to the Arab world. He is named as the mercy for all peoples: "And We have sent thee not but as a mercy for the universe" (2).

At the time of the advent of Islam, Arabs considered themselves superior to the rest of the world. They looked down upon other races and call them Ajami (mute) out of a sheer sense of superiority based on their eloquence. The very fabric of Arab society was weaved with the thread of racial discrimination and a sense of false pride. Arab tribes would fight over petty differences and would not recognize anyone's authority. The Holy Prophet Muhammad (sa) abolished all discriminatory practices. He laid the foundation of a compassionate and loving society where all were treated justly, as equals. It was a society where no one could be persecuted based on race, religion, or class. He started a new era in which the only recognition of superiority was based on piety. In his famous sermon at Mount Arafat, he completely abolished the false standards of discrimination.

The life of the Holy Prophet (sa) was a testimony to these principles. He always extended his hand to the lowly and oppressed. At no point did he ever allow prejudice and discrimination to influence his dealings and decisions. That is why society's weaker and victimized factions embraced Islam first when the Holy Prophet (sa) started preaching Islam. It was because Islam and the very



personality of the Holy Prophet (sa) appeared as a savior to them. The enslaved individuals were of various ethnicities. One of his companions, Hazrat Bilal (ra), was very dear to him. Hazrat Bilal (ra) was a black slave of Abyssinian descent. He belonged to the section of society which was looked down upon due to race and status. His master tortured him severely to make him recant, but all kinds of cruelties proved futile as he remained firm on his faith, Islam, and was later purchased and freed by Hazrat Abu Bakr (ra). After migration to Medina, when Muslims were free to practice Islam, the Holy Prophet (sa) appointed him as the first Muezzin (the one who calls to prayer). Hazrat Bilal (ra) was of African descent and could not pronounce the "sh" (as in she) sound properly, and other Muslims would laugh at this apparent shortcoming. The Holy Prophet (sa) expressed his displeasure and said that Bilal (ra) was dearer to God because of his steadfastness in the face of persecution (3).

In Madinah, the Holy Prophet (sa) established a community based solely on love for Allah and love and

compassion among believers. The Holy Prophet (sa) knew that those who migrated to Madinah had to leave everything behind, and the local Madinites had better financial positions. To remove this discrepancy and to abolish any feelings of superiority that could arise, he established a bond of brotherhood between one migrant and one Madinite. It united them in an intricate bond of kinship and closed all doors that could lead to discrimination or superiority based on race or status differences.

At the time of the conquest of Makkah, no blood was shed, and the Holy Prophet (sa), excepting a few criminals, granted a universal pardon. At that time, the Holy Prophet (sa) gave the flag of Islam to his companion, Abu Ruwaiha (ra), who was the brother of Hazrat Bilal (ra) through the bond of brotherhood. The Holy Prophet (sa) asked Hazrat Bilal (ra) to walk in front of Abu Ruwaiha (ra) and inform people that they would be granted forgiveness if they came under the flag of Islam that was carried by Hazrat Ruwaiha (ra). It must have been a uniquely moving scene. Hazrat Bilal (ra), who had been beaten and dragged in the alleys of Makkah on account of his acceptance of Islām,, gave protection and peace to those perpetrators of torture. It was a scene that had never been witnessed on earth before.

The Holy Prophet (sa) performed Hajj (the Islamic pilgrimage) shortly before his death and delivered a sermon at Mount Arafat. He said: "All Muslims are as brethren to one another. All of you are equal. All men, whatever nation or tribe they may belong to, and whatever station in life they may hold, are equal - raising his hands and joining the fingers of one hand with those of the other, he added - even as the fingers of the two hands are equal, so are human beings equal to one another. No one has any right, any claim to superiority, over another. You are as brothers. O men, your God is One, and your

ancestor is one. An Arab possesses no superiority over a non-Arab, nor does a non-Arab over an Arab. A white man is in no way superior to a black nor for that matter, is a black man better than a white, but only to the extent to which he discharges his duty to God and man. The most honored among you in the sight of God is the most righteous among you. Even as this month is sacred, this land inviolate, and this day holy, so has God made the lives, property, and honor of every man sacred. To take any man's life or his property, or attack his honor, is as unjust and wrong as to violate the sacredness of this day, this month, and this territory. What I command you today is not meant only for today. It is meant for all times. You are expected to remember it and to act upon it until you leave this world and go to the next to meet your Maker. What I have said to you, you should communicate to the ends of the earth. Maybe those who have not heard me may benefit from it more than those who have heard" (4).

This sermon provides a complete charter of life. Today, the world is racially divided, and nations are prejudiced against one another. The notion of white supremacy is getting stronger and stronger. The color of one's skin is still a dividing factor in the advanced society of the United States of America. Despite tremendous scientific and industrial progress, Western societies have not been able to establish the simple rule of equality and availability of equal opportunity and justice for all. Even though governments have passed laws, and even as social and print media condemn racism, it still penetrates deeply into the fabric of society. If the sentiments of the last sermon delivered by the Holy Prophet Muhammad (sa) are fully promulgated and implemented, all racial and social divides that we see in society will be abolished, and a just society as compassionate and strongly bonded as that of the Madīnah of the Prophet's (sa) time will be established.

References:

1. The Holy Qur'an (49:14)
2. The Holy Qur'an (21:108)
3. Mahmuda Amatus Sami Wahab, 1989, Sayyedna Bilal, [Accessed December 27, 2022] <https://www.alislam.org/library/books/Sayyedna-Bilal.pdf>
4. Musnad Imam Ahmad Bin Hanbal, Hadith no. 19774

Interracial Marriage in Islam

Umar Nayyar

For Muslims worldwide, the Holy Qur'an is the fundamental principle to abide by throughout their lives. If used correctly, it is an infallible compass to navigate through the different cycles of the ocean of life. The Holy Prophet (sa) showed us in practical ways throughout his life how to do just that. One such cycle of life is finding the right spouse, and the Holy Qur'an sheds light on how to tackle this momentous task.

Allah says in the Holy Qur'an, "O ye people! Fear your Lord, Who created you from a single soul and created therefrom its mate, and from them, both spread many men and women" (1).

The fourth chapter of the Qur'an, Surah an-Nisa, addresses the mutual rights of human beings and lays the foundation for sound family life. The opening verse urges mankind to acknowledge that all humans share the same roots as descendants of Prophet Adam (as) and his wife Eve. This conveys the connection that exists between all people due to sharing a common ancestor, therefore eradicating the concept of any race, creed, or color being greater than another.

Allah says in the Holy Qur'an, "O mankind, We have created you from a male and a female, and We have made you into tribes and sub-tribes that you may recognize one another. Verily, the most honorable among you, in the sight of Allah, is he who is the most righteous among you" (2).

Allah makes it clear that there is no distinction between races, rather, races exist so we may identify and understand each other. There is no moral or superior value attached to a person's skin color alone.

If we look at the life of our practical guide, the Holy Prophet Muhammad (sa), we see that he utilized marriage to join (or to blend) families, faiths, and races together. More than one of the Holy Prophet's (sa) marriages was contracted with divorced/widowed women, and some were interracial; the wives came from a different nation/tribe/religion (they converted to Islam before or upon marriage).

One of his wives, Hazrat Safiyyah (ra), was originally from a Jewish clan called Banu Nazir who came to Arabia before

the birth of the Holy Prophet (sa). Another wife from outside of Arabia who was not born a Muslim was Hazrat Mariyah Qibtiyyah (ra), a Coptic Christian from Egypt. While on her journey to Arabia, she accepted Islam and later wed the Holy Prophet (sa).

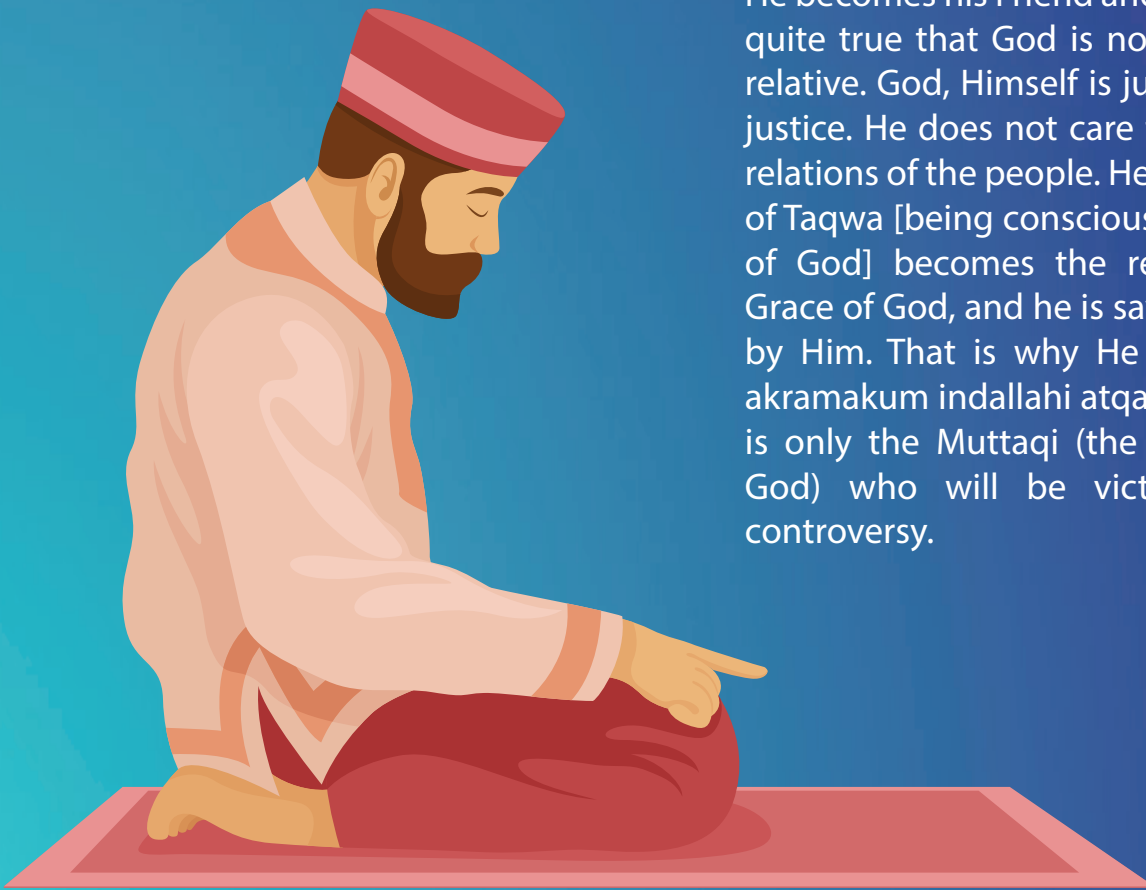
The Holy Prophet (sa) said, "A woman is married for four things, i.e., her wealth, her family status, her beauty, and her religion. So, you should marry the religious woman (otherwise) you will be a loser" (3).

Teaching us that these are the four main categories that one must keep in mind when seeking a spouse, the Prophet (sa) emphasized that the best option is to look at a person's religion and good character; there is no mention of skin color; there is no mention of race. It is evident that, especially in marriage, race is not an obligatory factor; rather, it is a personal choice. Islam only gives superiority to one thing, namely Taqwa (righteousness/piety through the love of God and fear of losing His love), because marriage does not just affect the man and the woman involved; rather, it affects society as a whole. If Taqwa is kept in mind while deciding on marriage, then there are greater chances that Taqwa will be passed down to future generations as well.

References:

1. The Holy Qur'an (4:2)
2. The Holy Qur'an (49:14)
3. Sahih Al-Bukhari: Book 67, Hadith 28

Q: Who is a righteous person?



A: Now, the people are vying with one another, and their case is before God the Almighty. God will grant victory and help to only such people as will be Muttaqi [the one who fears God] in His sight and who will control their tongues, do no injustice to others, give them their rights and help and be sympathetic while on the journey or at home; it is only these kind of people who will be shown lenience by God. When God finds someone a Muttaqi, He becomes his Friend and his Helper. It is quite true that God is nobody's physical relative. God, Himself is just, and He likes justice. He does not care for the physical relations of the people. He who takes care of Taqwa [being conscious and cognizant of God] becomes the recipient of the Grace of God, and he is saved and helped by Him. That is why He has said: "inna akramakum indallahi atqakum." [that is] It is only the Muttaqi (the one who fears God) who will be victorious in this controversy.

Mirza Ghulam Ahmad, in "So Said The Promised Messiah" P. 183,
Translated by Naseem Saifi, Published by Vakalat-I-Tasnif, Tahrik-I-Jadid, Rabwah –
Pakistan. (Publication year not available)

poetry CORNER

“THE ISLAM IN US”

By Amjad Mahmood Khan

In a house of God, they came with guns
 Driven by hate, love for none.
 With the moon lit on the Dori sky —
 In Mehdi Abad, a murder’s alibi.

They came, they say, as pure as saints.
 To cleanse the lands of “Ahmadi” taint —
 To draw the line of who’s a “believer”—
 Of who’s the “hero” and who’s the “schemer.”

Inside, in the stillness of night,
 The Ahmadis bowed, with children in sight.
 The name of Allah on their lips.
 The fruits of prayers in their grips.

Outside, a bloodthirsty pursuit.
 A broken silence, the elders uproot.
 “Who is this Messiah on the wall?”
 “Recant your faith!” or death will befall.

With dignity they froze, steadfast to their core.
 “Then take my head!” Imam Bidiga swore.
 The bullets ripped the night of our Nine.
 Their courage and life instantly enshrined.

One by one: Bouriema, Al Hassane, Souley, Ousseni
 Hamidou, Agouma, Agali, Moussa and Ousmane.
 The Nine of Burkina a fortress of molten lead –
 Guardians of Ahmadiyyat even as they bled.

Is this the religion the terrorists serve?
 Is this the “victory” they seek to preserve?
 A perverse “peace” in the guise of oppression?
 An unholy display of cowardly transgression?

Do they not know that Khilafat unites?
 For the Nine and their families, our hearts ignite.
 O Africa! Not diamonds, not gold, not oil
 Have enriched you like the blood of the Nine on your soil.

The Nine now join the Eighty-Six of Lahore,
 Abdul Latif of Kabul, the martyrs of before.
 Do not say they are dead. Do not ever dread.
 For the sacrifices of the fallen will never be left unsaid.

We will not let go of this Bai’at we’ve pledged.
 Our devotion to our Khalifa—take our heads instead.
 They would brand us as “treasonous”?
 But they can never steal the Islam in us!

NEWS, VIEWS, & REVIEWS



AHMADIYYA MUSLIM FOREIGN MISSIONS OFFICE

Tabshir Office: Osman Chou Block, Islamabad, 02 Sheephatch Lane, Tilford, Surrey GU10 2AQ, UK

FLASH – HUMAN RIGHTS . January 12, 2023

NINE AHMADI MUSLIMS WERE MARTYRED IN A HORRIFIC ATTACK IN BURKINA FASO

THE ATTACKERS HAVE THREATENED TO KILL ALL AHMADIS IF THEY DO NOT RENOUNCE AHMADIYYAT AND IF THEY RETURN TO THE MOSQUE AGAIN

THE AHMADIYYA MUSLIM COMMUNITY HAD PROVIDED ALL BASIC NECESSITIES IN THIS VILLAGE TO ALL

JANUARY 11, 2023: WE ARE AGGRIEVED TO REPORT AN INCIDENT OF A TERRORIST ATTACK ON A LOCAL AHMADIYYA COMMUNITY IN MAHDIABAD - A REMOTE VILLAGE IN BURKINA FASO

The village is situated at a distance of 45km from Dori city towards the border of Niger.

According to the reports, Ahmadis were preparing for the Isha prayers on January 11, 2023, when terrorists took control of the mosque and started delivering a speech about their movement. They asked the

community about their beliefs and showed discontent. They declared Ahmadis to be infidels. They took the Imam of the mosque Mr Bidiga BOUREIMA to a nearby community center and threatened him to renounce Ahmadiyyat. The terrorists also inquired about other Ahmadi concentrations in Burkina Faso. This is particularly concerning as this poses a similar threat to other Ahmadis.

The Imam was brought back to the mosque and all the elders were threatened that unless they renounced Ahmadiyyat, they would be killed. They all preferred martyrdom to leaving Ahmadiyyat. The Imam was the first one to die. The terrorists then mercilessly killed eight more elders one by one and each of them was given a chance to renounce Ahmadiyyat. To Allah do we belong and to Him shall we return.

The terrorists further threatened to kill every Ahmadi in the village if they did not leave Ahmadiyyat or gathered at the mosque again. This led to more than 600 Ahmadis to migrate. The following persons embraced martyrdom.



* Local head of the Ahmadiyya auxiliary organization for male members above the age of 40

There is another mosque in the village, which belongs to the Wahabi sect, however, the terrorists did not harm anyone belonging to that mosque.

We are deeply aggrieved by the incident. The spokesperson of the Ahmadiyya Muslim community said;

“Our community, all around the world, is a family and we are heartbroken at the brutal murder of our brothers and grieve with their loved ones. We pray that God envelops the martyrs in His mercy.

“We also pray for the security of Burkina Faso and that the Government fulfills its duty to protect all Burkinabe people, including Ahmadi Muslims, and that the perpetrators of this heinous and evil crime be brought to justice”

It is also noteworthy that, under its project to create model villages in Africa, the Ahmadiyya Muslim Community provided this village with basic necessities such as water, solar energy, a community center, and a mosque.

Such facilities are provided by the Ahmadiyya Muslim Community regardless of one's religious beliefs, race, or color. The Ahmadiyya Muslim Community is at the forefront of providing basic necessities, health care, and education to the deprived regions.

The National President of the Ahmadiyya Muslim Community Burkina Faso said;

“Around the World, religious extremists are tarnishing the pure and beautiful teachings of Islam in order to further their censured agenda. The innocent & peace-loving Ahmadis of Burkina Faso have been subjected to such a horrific agenda that must be denounced with the greatest severity. We condemn all such dreadful acts of the extremist religious fanatics.”

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TERRORISTS ATTACK MOSQUE AND EXECUTE NINE AHMADI MUSLIMS IN BURKINA FASO

On Thursday 11th January 2023, terrorists invaded a Mosque of the Ahmadiyya Muslim Community in Burkina Faso, killing nine worshipers in an unprovoked and cold-blooded attack. Surely, to Allah we belong and to Him shall we return.

Local Ahmadi Muslims were peacefully gathered in their Mosque in Mehdi Abad, a village built by the community in 2008, near the northern town of Dori, for the evening prayers, when terrorists invaded the Mosque and began harassing the worshippers.

They separated nine of the elder men, including the Imam of the Mosque, from the other worshippers, forced them outside of the Mosque where they were brutally executed.

Following this heinous attack, the terrorists threatened the remaining worshippers, including children, that they too would be murdered should they return to the Mosque.

A spokesperson of the Ahmadiyya Muslim Community said: “Our community, all around the world, is a family and we are heartbroken at the brutal murder of our brothers and grieve with their loved ones. We pray that God envelops the martyrs in His mercy.

“We also pray for the security of Burkina Faso and that the Government fulfills its duty to protect all Burkinabe people, including Ahmadi Muslims, and that the perpetrators of this heinous and evil crime be brought to justice”

Ahmadi Muslims are persecuted - by both state and non-state actors - for their faith in many Muslim-majority countries including Pakistan. In 2010, scores of Ahmadi Muslims were killed when terrorists simultaneously attacked two mosques in the city of Lahore.

Further details about this atrocity will be provided as soon as possible.

AHMADIYYA MOSQUES IN THE USA

AZ – Phoenix - (Bait-ul-Aman Mosque)

2035 W Elliot Rd, Chandler, AZ 85224-1717

AZ – Tucson - (Yusuf Mosques)

1111 N Queen Ave, Tucson, AZ 85705-7320

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

520 Pacifica Ave, Bay Point, CA 94565-1330

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

11941 Ramona Ave, Chino, CA 91710-1661

CA – Los Angeles (Hawthorne) - (Bait-us-Salaam Mosque)

13221 Prairie Ave, Hawthorne, CA 90250-6107

CA – Los Angeles (Pico Rivera) - (Ahmadiyya Mosque)

7419 Passons Ave, Pico Rivera, CA 90250-6107

CA – Silicon Valley - (Bait-ul-Baseer Mosque)

926 Evans Rd, Milpitas, CA 95035-3409

CT – Hartford - (Bait-ul-Aman Mosque)

410 Main St, Meriden, CT 06451-5090

DC – Washington - (Fazl Mosque)

2141 Leroy Pl NW, Washington, DC 20008-1848

FL – Miami - (Bait-un-Naseer Mosque)

208 NW 7th Ct, Hallandale Beach, FL 33009-2323

FL – Orlando - (Bait-ul-Aafiyat Mosque)

9501 Satellite Blvd Ste 103, Orlando, FL 32837-8445

GA – Atlanta - (Bait-ul-Ata Mosque)

1800 Willow Trail Pkwy NW, Norcross, GA 30093-2668

HI – Honolulu - (Mosque/Community Center)

650 Kohou St Ste 1B, Honolulu, HI 96817-4422

IL – Chicago - (As-Sadiq Mosque)

4448 S Wabash Ave, Chicago, IL 60653-3121

IL – Chicago - (Bait-ul-Jaami Mosque)

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

IL - Zion - (Fateh-e-Azeem Mosque),

2700 Lewis Ave, Zion, IL 60099

KS – Kansas - (Mosque/Center)

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

LA – New Orleans - (Dar-ul-Aman Mosque)

2113 38th St, Kenner, LA 70065-3509

MA – Boston - (Bait-un-Nasir)

4 Nasir Ahmad Rd, Sharon, MA 02067-1164

MA – Fitchburg - (Bait-uz-Zikr Mosque)

370 Main St, Fitchburg, MA 01420-8007

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

7302 Pulaski Hwy, Baltimore, MD 21237-2528

MD – National Headquarters - (Baitur Rahman Mosque)

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

MI – Detroit - (Bait-ul-Muzaffar Mosque - to be rebuilt),

8218 Wyoming Ave, Detroit, MI 48204-3114

MI – Detroit - (Masjid Mahmood)

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

MN – St. Paul, MN (Nusrat Mosque)

11450 Robinson Dr, Coon Rapids, MN 55433-3745

MO – St. Louis - (Bait-ul-Hafeez Mosque)

4529 Emerson Ave, Saint Louis, MO 63120-2237

NC – Cary - (Mosque/Center)

830 Old Apex, Cary, NC 27513-4235

NC – Charlotte - (Mosque Charlotte)

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

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

27 South St, Old Bridge, NJ 08857-2951

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

131 Wagaraw Rd, Hawthorne, NJ 07506-2711

NJ – Willingboro - (Al-Nasir Mosque)

500 Bridge St, Willingboro, NJ 08046-3741



Yousuf Mosque - Tucson AZ



Bait-ul-Hameed Mosque - Chino CA



Ahmadiyya Mosque - Pico Rivera LA



Bait-ul-Aman Mosque - Hartford CT

NV – Las Vegas - (Bait-ut-Tauheed Mosque)

6574 W Cheyenne Ave, Las Vegas, NV 89108-4929

NY – Albany - (Bait-un-Nur Mosque)

941 River Rd, Schenectady, NY 12306-6526

NY – Buffalo - (Mahdi Mosque)

9610 Colvin Blvd, Niagara Falls, NY 14304-2812

NY – Binghamton - (Bait-ul-Hamd Mosque)

10 Sheedy Rd, Vestal, NY 13850-5902

NY – Bronx - (Bronx Mosque)

3421 White Plains Rd, Bronx, NY 10467-5704

NY – Brooklyn - (Bait-ut-Tahir Mosque)

1477 W 8th St, Brooklyn, NY 11204-6402

NY – Long Island - (Bait-ul-Huda Mosque)

64 Union Ave, Amityville, NY 11701-3024

NY – Queens - (Bait-uz-Zafar Mosque)

188-15 Mclaughlin Ave, Hollis, NY 11423-1137

NY – Rochester - (Bait-un-Naseer Mosque)

1609 East Main St, Rochester, NY 14609-7009

NY – Syracuse - (Bait-ul-Ihsan Mosque)

6650 Old Collamer Rd, East Syracuse, NY 13057-1214

OH – Cleveland - (Bait-ul-Ahad Mosques)

297 Center Rd, Bedford, OH 44146-2251

OH – Columbus - (Bait-un-Nasir Mosque)

3360 Toy Rd, Groveport, OH 43125-9430

OH – Dayton - (Fazl-i-Umar Mosque)

637 Randolph St, Dayton, OH 45417-3203

OR – Portland - (Rizwan Mosque)

9925 SW 35th Dr, Portland, OR 97219-6136

PA – Harrisburg - (Hadee Mosque)

245 Division St, Harrisburg, PA 17110-1262

PA – Lehigh Valley - (Bait-ul-Ata)

2860 S Pike Ave, Allentown, PA 18103-7637

PA – Philadelphia - (Baitul-Afiyat Mosque)

1215 W Glenwood Ave, Philadelphia, PA 19133-1336

PA – Pittsburgh - (Al-Noor Mosque)

747 South Ave, Wilkinsburg, PA 15221-2939

PA – York - (Ahmadiyya Mosque)

7063 Wertzville Rd, Mechanicsburg, PA 17050-1543

TN – Alabama/Tennessee - (Mahmood Mosque)

101 Maple St, Smyrna, TN 37167-2631

TX – Austin - (Bait-ul-Muqeat Mosque)

800 Deepwood Drive, Round Rock, TX 78681-5628

TX – Dallas - (Bait-ul-Ikram Mosque)

1850 Hedgcoxe Rd, Allen, TX 75013-3083

TX – Fort Worth - (Baitul Qayyum)

2801 Miller Ave, Fort Worth, TX 76105-4134

TX – Houston - (Bait-us-Samee Mosque)

1333 Spears Rd, Houston, TX 77067-1507

VA – Central Virginia - (Mubarak Mosque)

4555 Ahmadiyya Dr, Chantilly, VA 20151-3393

VA – Richmond - (Anwaar Mosque)

2617 Turner Rd, Richmond, VA 23224-2539

VA – Woodbridge - (Masroor Mosque)

5640 Hoadly Rd, Manassas, VA 20112-3408

WA – Seattle - (Bait-ul-Ehsan Mosque)

23515 Old Owen Rd, Monroe, WA 98272-7636

WI – Milwaukee - (Bait-ul-Qadir Mosque)

5600 W Fond Du Lac Ave, Milwaukee, WI 53216-1222

WI – Oshkosh - (Qamar Mosque)

300 N Eagle St, Oshkosh, WI 54902-4225



Bait-ul-Hamd Mosque – Binghamton NY



Bait-uz-Zafar Mosque – Queens NY



Bait-ul-Ihsan Mosque – Syracuse NY



Bait-ul-Ahad Mosque – Cleveland OH



Bait-un-Nasir Mosque – Columbus OH

10 Conditions of Bai'at (Initiation)



On December 1st, 1888, Hazrat Mirza Ghulam Ahmad (as), the Promised Messiah and Mahdi, published an announcement that God had ordained him that whomsoever sought true faith and piety, should pledge allegiance to him so that Allah may shower His mercy and beneficence on them.

- 1** That till the last day of his life, he shall abstain from *shirk* (associating any partners with Allah).
- 2** That he shall keep away from falsehood, cruelty, adultery, dishonesty, disorder, rebellion and every kind of evil.
- 3** That he shall offer prayers (*Salat*) five times daily.
- 4** That he shall not inflict injury on any of Allah's creatures.
- 5** That he shall bear every hardship for the sake of Allah.
- 6** That he shall not follow vulgar customs, and shall guard against evil inclinations.
- 7** That he shall discard pride and haughtiness, live in humility & meekness
- 8** That he shall hold his faith, dignity, and the welfare of Islam dearer than his own life, wealth and children.
- 9** That he shall have sympathy for all of God's creatures, and devote his talents to their welfare.
- 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.

The list provided here gives an overview and abbreviated version of the Ten Conditions of the Bai'at. Please see the full text of the Ten Conditions of Bai'at at: <https://www.alislam.org/articles/conditions-initiation-baiat/>



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