

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



**Alhaj Boureima Bidiga**



**AG Maniel Alhassane**



**AG Hamidou Abdouramaane**



**AG Ibrahim Souley**



**AG Maliel Ousseni**



**AG Soudeye Ousmane**



**AG Maguel Agali**



**AG Idrahi Moussa**



**AG Adramane Agouma**

**Nine faithful witnesses to the truth  
of Ahmadiyyat, the True Islam.**

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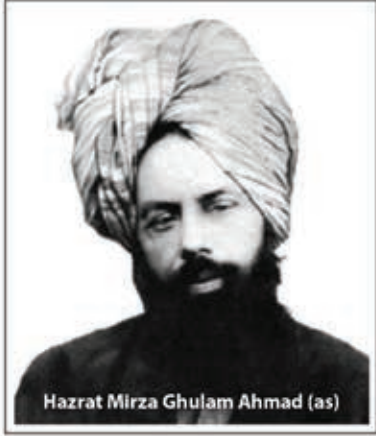
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## The Ahmadiyya Muslim Community



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).

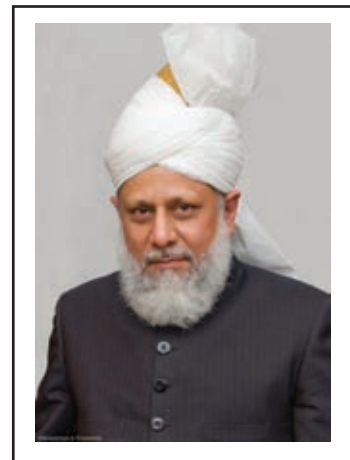
The Movement he started is an embodiment of the benevolent message of Islam: peace, universal brotherhood, and submission to the Will of God-in its pristine purity.

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).



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

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# The Muslim Sunrise

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The Muslim Sunrise

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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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# FROM THE HOLY QUR'AN

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ  
عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ  
وَحَسَنَ أَوْلِيَائِكَ رَفِيقًا ﴿٤٠﴾

And whoso obeys Allah and this Messenger of His shall be among those on whom Allah has bestowed His blessings, namely, the Prophets, the Truthful, the Martyrs, and the Righteous. And excellent companions are these.

The Holy Qur'an (4:70)

## SAYING OF PROPHET MUHAMMAD (sa)

It has been narrated on the authority of Abu Hurairah (ra)  
(through another chain of transmitters)  
that the Messenger of Allah (sa) said:

“Whom do you consider to be a martyr among you? [The Companions] said: Messenger of Allah, one who is slain in the way of Allah is a martyr. He said: Then [if this is the definition of a martyr] the martyrs of my Umma will be small in number. They asked: Messenger of Allah, who are they [the martyrs]? He said: One who is slain in the way of Allah, is a martyr; one who dies in the way of Allah is a martyr; one who dies of plague, is a martyr; one who dies of cholera is a martyr. Ibn Miqdam said: I testify to the truth of your father's statement (with regard to this tradition) that the Prophet (sa) said: One who is drowned is a martyr.”

Sahih Muslim, 1915a  
(The Book on Government, Chapter: About the Martyrs)



# EIDITORIAL

## FEBRUARY 2023

Throughout the ages, men and women have been martyred because of their beliefs and faith. Their opponents have persecuted them, pressed them to renounce their religious convictions, and on their refusal to do so, they have been brutally killed, not only individually but many times, collectively as well.

In the early days of Islam, poor and helpless believers were killed by vicious disbelievers in Makkah, Arabia. Most of the followers of the new religion of Islām had to take refuge in other cities, but the antagonists did not leave them in peace and attacked them with armed force. Thus, the Muslims were compelled to fight back in self-defense, and many were martyred in the ensuing battles.

The Holy Qur'an declares the following about those who are killed because of their religious belief: "And say not of those who are slain in the way of Allah that they are dead; nay they are living, only you perceive not" (1).

Here, the words "they are living" convey several meanings. Hazrat Mirza Bashiruddin Mahmud Ahmad, Khalifatul Masih II (ra), in his Tafsir-e-Kabeer (detailed commentary of the Holy Qur'an) (2), elaborates upon the meanings of this phrase. In the general usage of this phrase, it means that they are not dead because of the purpose for which they laid down their lives and because there are numerous followers of the same faith to perpetuate its teachings in the future. That nation never dies whose members strive faithfully to replenish the void left behind by their martyrs. The work of the martyrs can never die.

The second meaning of this phrase is that the martyrs are free from grief and sorrow for all eternity. It cannot be possible that those who lose their lives for the sake of Allah, and their faith can suffer in the next world. On the contrary, they are elated and ecstatic about being bestowed a life superior to this worldly existence. Furthermore, martyrs are bestowed a higher and superior life immediately after their deaths, while other deceased souls have to pass through a prolonged waiting period.

In short, those who are true believers know that the death of a martyr will bring life to their nation, and they shall reap immense reward from Allah. This is why Allah declares that they should not be deemed dead.

In our age, the Ahmadiyya Muslim Community has upheld the banner of martyrdom from its inception. In the lifetime of the Promised Messiah (as), two devoted Ahmadi Muslims were martyred in Afghanistan: , Maulawi 'Abdur Rehman (rh) of Kabul faced martyrdom in 1901, and then Hazrat Sahibzada Sayyid Abdul Latif (ra), a leading and honorable divine of Afghanistan, was stoned to death in Kabul on July 14, 1903.

Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi (as), writes in his book Tadhkiratush-Shahadatain [Memoir of The Two Martyrs]: "From the moment I met him, I swear by God in Whose hands is my life, I found him (Sahibzada 'Abdul Latif) completely lost and submerged in my love and devotion and in the truth of my claim, and it was not possible to see such a deep dedication in any human being" (3).

The history of the martyrdom of Ahmadi Muslims is extensive, and chapters continue to be added to this day. The most recent major event occurred on January 11, 2023, when nine Ahmadi Muslims were martyred as a group in Burkina Faso in Africa, merely because of their beliefs. In this issue of the Muslim Sunrise, we have collected the narrations of that martyrdom, alongside a few others, including the martyrdom of Hazrat Sahibzada Sayyid Abdul Latif (ra). On August 8, 1983, Dr. Muzaffar Ahmad, an enthusiastic preacher of Islām Ahmadiyyat, was martyred in Detroit, Michigan, USA. On May 28, 2010, two Ahmadi Muslim Mosques were attacked in Lahore, Pakistan, and 86 Ahmadis were martyred.

Please, read these narrations, most notably the Friday sermons of Hazrat Khalifatul-Masih V (aba) narrating these historical incidents, and send us your feedback.

### References:

1. The Holy Qur'an (2:155)
2. Mirza Bashiruddin Mahmud Ahmad, Tafseer-e-Kabeer, Vol: 3, Pp. 288-291
3. Mirza Ghulam Ahmad, Tadhkiratush-Shahadatain, (Memoir of Two Martyrdoms), p.7, Ruhani Khazain, Vol. 20, P. 10.

# IN THE WORDS OF THE PROMISED MESSIAH(as)

## Martyrdom of Maulawi Sahibzada Abdul Latif

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

Be it be clear that what happened in Kabul after the martyrdom of Maulawi Sahibzada 'Abdul Latif was also a Divine sign in my favour. Since the murder of this innocent martyr was intended to humiliate me, Divine wrath drew the sword of His fury at Kabul. Severe cholera broke out in the city after the murder of this innocent martyr, and most of those who had taken part in the conspiracy of murder fell victim to it. The house of the Amir of Kabul suffered fatalities and became a scene of mourning. Thousands of people who were rejoicing over this murder also fell prey to death. The cholera epidemic struck with such ferocity as was never witnessed in Kabul before. Thus, the revelation, "I shall humiliate him who offends you," was fulfilled in this case also. (1)

Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi (as), wrote on September 5, 1903:

I saw in a vision that a very long branch of a cypress tree which was very lovely and green, had been cut down in our garden. Someone was holding it in his hand while another person said it should be planted next to the jujube tree, which was cut down earlier, so it would grow again. At the same time, I received the Revelation: "Was cut off from Kabul and came straight to us." I interpreted this to mean that the blood of the deceased, martyr [Sahibzadah 'Abdul-Latif (ra)], has fallen upon the ground like a seed and would become very fruitful and would add to the numbers of our Community. (2)



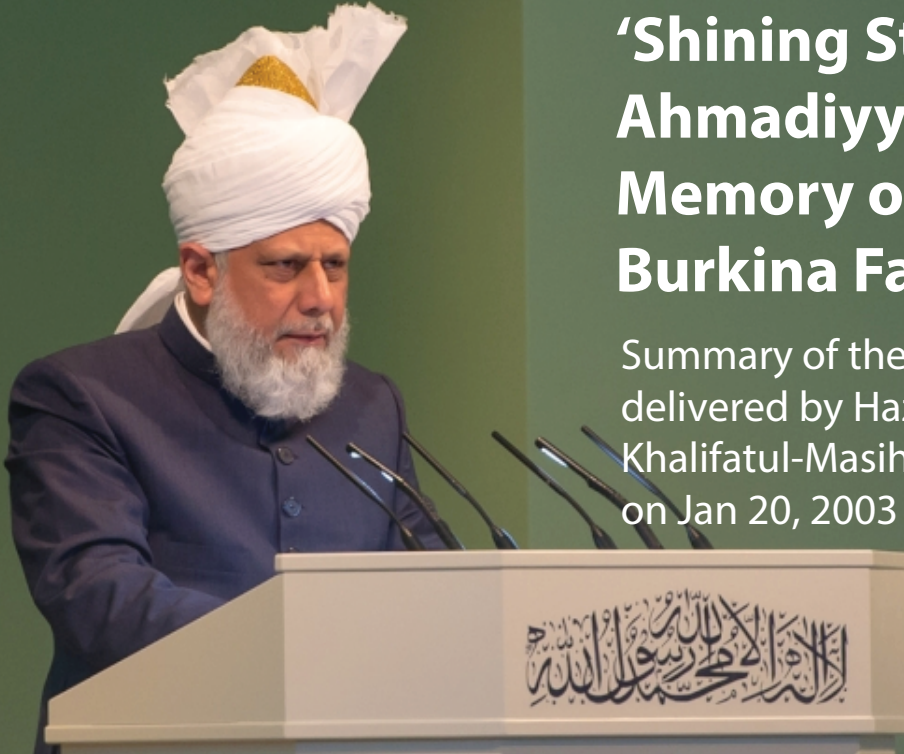
**Hazrat Mirza Ghulam Ahmad of Qadian,**  
The Promised Messiah and Mahdi (as)

### References:

1. Mirza Ghulam Ahmad, Haqiqat-ul-Wahi, Ruhani Khaza'in, Vol. 22, p. 364
2. Mirza Ghulam Ahmad (1903), Tadhkiratush-Shahadatain, p. 55, Ruhani Khaza'in, Vol. 20, p. 57

# 'Shining Stars of Islam Ahmadiyyat – The Lasting Memory of Nine Martyrs in Burkina Faso'

Summary of the Friday Sermon  
delivered by Hazrat Mirza Masroor Ahmad,  
Khalifatul-Masih V (aba)  
on Jan 20, 2003



After reciting Tashahhud, Ta'awwuz and Surah al-Fatihah, His Holiness, Hazrat Mirza Masroor Ahmad (aba) recited the following verses of the Holy Qur'an: "And say not of those who are killed in the cause of Allah that they are dead; nay, they are living; only you perceive not. And We will try you with something of fear and hunger, and loss of wealth and lives, and fruits; but give glad tidings to the patient, Who, when a misfortune overtakes them, say, 'Surely, to Allah we belong and to Him shall we return.'" (The Holy Qur'an, 2:155-157)

## 1. A New Page in the History of Africa and Ahmadiyyat

His Holiness (aba) said that this is what God Almighty has said regarding those who sacrifice their lives for the sake of God – that they are not dead, but they are living. For more than a century, Ahmadis have been sacrificing their lives for the sake of God. Have their sacrifices gone in vain? No. Rather, not only did God elevate the name and status of those martyrs, He also made it a means for the continuous progress of the Ahmadiyya Muslim Community. These are the people who are enabling the success of those left behind; how then can they be considered to be dead?

His Holiness (aba) said that these martyrdoms began with Hazrat Sahibzada Abdul Latif Shaheed (ra). Then, in Africa, there was a sincere Ahmadi in Congo who was martyred in 2005. In recent days, the love, loyalty, sincerity, firm faith and resolve shown by Ahmadis in Burkina Faso is astounding and their example stands alone. These individuals were given the option to deny the truthfulness of the Promised Messiah (as) and to accept the belief that Jesus (as) is alive in the heavens and will descend down from it, as a result of which, their lives would be spared. However, these individuals, who were filled with faith and

conviction, whose faith was even stronger than the mountains, replied, "Everyone is going to eventually pass away, if not today then tomorrow, thus, we cannot compromise our faith in exchange of saving our lives. We cannot abandon the truth which we have witnessed for ourselves." Then, one after the other, they presented their lives for the sake of God. Their wives and children were made to look on, yet none wailed or exclaimed, rather they showed the utmost patience. Thus, these are the people who have gone down in the history of not just Africa, but Ahmadiyyat all over the world. They gained eternal life for themselves. They fulfilled their oath of sacrificing their life, wealth and time to the fullest extent. His Holiness (aba) prayed that may Allah make them the recipients of the rewards promised to those who sacrifice their lives for His sake.

## 2. Nine Martyrs of Burkina Faso in the Way of Allah

His Holiness (aba) said that on January 11 in the Mahdi Abad community of Dori, Burkina Faso, 9 Ahmadis were martyred for not renouncing their faith. According to reports, 8 people on 4 motorcycles came to the Ahmadiyya mosque at the time of the evening prayer (Isha). They had an announcement made that everyone should come into the mosque swiftly as there were some people who had come to meet them. They then asked who the Imam of the mosque was and who the associate Imam was. They asked various questions about the belief of Ahmadis, to which the Imam confidently gave answers. They asked about whether Jesus (as) is alive or has passed away, to which the Imam replied that the Ahmadiyya belief is that Jesus (as) has passed away. He then also told them about the advent of the Promised Messiah (as). They then brought in pictures of the Promised Messiah (as) and



the Caliphs and the Imam gave an introduction to all of them. They then said that – God forbid – the Promised Messiah (as) was false in his claim. The terrorists then formed groups of all those present in the mosque, separating the children, youth and the elders. There were about 11 or 12 women present in the mosque as well. Then, the terrorists took the elders out into the courtyard of the mosque. There were 10 elders at the time, including one with an ailment, who the terrorist told to stay inside. Whilst outside, the terrorists said that whoever renounced Ahmadiyyat would be saved. The Imam replied that if they wished to behead him then they could, however he would not renounce the truth after having found it. They laid him down on the ground with a knife to his neck, however he said that if they were going to kill him they should let him be upright. Upon this, they shot him, and thus, the first martyr was Imam Alhaj Boureima Bidiga.

### 3. An Extraordinary Example of Remaining Firm in One's Faith

His Holiness (aba) said that after this, the terrorists thought that upon seeing this, others would be scared and renounce their faith. They moved on to the next elder, however he said he could never renounce Ahmadiyyat and he was content with following the path of the Imam. Upon this, they shot him in the head. Then the terrorists went to the rest one by one, asking them the same question, receiving the same answer, and they all met the same honour of martyrdom. They all exhibited the highest level of patience and perseverance. Their faith did not waver for even a moment, despite seeing their brothers being martyred and they all gave the same answer. Each martyr endured about 3 or so bullets. Two of the martyrs were also twin brothers. When 8 people had been martyred, AG Adramane Agouma remained, who was 44 years old and the youngest among the martyrs. The terrorists said that he was the youngest and should save his life. He boldly replied that he was ready to sacrifice his life just as his elders had, and he was subsequently martyred.

His Holiness (aba) said that with reference to a dream he saw about Hazrat Sahibzada Abdul Latif Shaheed (ra), the Promised Messiah (as) commented that God would send others like him. Surely, the events in Burkina Faso are a fulfilment of that.

His Holiness (aba) said that the entire ordeal lasted for about an hour and a half. One can only wonder the difficulty that the children and others present endured having to watch their elders be martyred. The terrorists did not immediately leave and continued spewing threats, saying that others who did not renounce Ahmadiyyat

would face the same end.

### 4. Establishment of the Mahdi Abad Community in Burkina Faso

His Holiness (aba) said that the Community of Mahdi Abad was established in 1998. In 1999, a majority of a nearby village accepted Ahmadiyyat. The Imam of the area was Alhaj Ibrahim Bidiga who was a Wahabi Imam. He converted to Ahmadiyyat after a great deal of investigation and study. He then became a fearless soldier of Ahmadiyyat. When faced with the option to renounce Ahmadiyyat he said that after having seen the truth which is attested to by the Holy Qur'an and the Ahadith (sayings of the Holy Prophet (sa)), then how could he abandon the truth? In 2004, due to finding gold in their village, a mining company displaced them to a different area. Most of these people were Ahmadi, and so upon writing to the Caliph, this area was named Mahdi Abad. In 2008, IAAAE created the first model village in this area, which was the very first of its kind.

His Holiness (aba) said that the terrorists had struck fear into the people, there was a fear that if the bodies were retrieved, the terrorists would return. The nearby army camp did not send anyone despite being informed and no security personnel arrived until the next morning. The martyrs were buried on the morning of January 12.

### 5. Nine Shining Stars of Ahmadiyyat:

His Holiness (aba) said that he would give details of each of the martyrs.

#### 5.1. Alhaj Boureima Bidiga:

He had lived in Saudi Arabia for some time for studies. He was a scholar of the Tamasheq language, especially of the commentary of the Holy Qur'an in this language. Before accepting Ahmadiyyat, he was the chief Imam of various areas, and many scholars would come to stay with him to learn and benefit from his knowledge.



**Alhaj Boureima Bidiga**

Sometimes, this number would reach five hundred, and they would remain with him for a week. The first time he heard about Ahmadiyyat was in a market. When he learned that Ahmadis believe in the death of Jesus and the advent of the Promised Messiah (as), he went to the mission house in Dori to learn more. He accepted Ahmadiyyat after a great deal of research. His Holiness (aba) said that some opponents say that the Ahmadiyya Community targets to convert poor people, however these martyrs have refuted

this as well, for he is an example of those who accepted Ahmadiyyat after a great deal of research and study. In 2000, he travelled to the UK to attend the Annual Convention (Jalsa Salana). He had an immense passion for the propagation of Islam. It seemed as if he did not care for anything else as much as he did for this. He endured many death threats but he never responded harshly. Many great scholars of the area accepted Ahmadiyyat due to his efforts and many villages also entered the fold of Ahmadiyyat due to his efforts as well. He had a profound love for the Caliph; he would sit and intently listened to the classes that the Caliph held with children, despite not knowing any Urdu at all. He said it was an honour for him just to sit and listen to the Caliph. Many of his students work as local missionaries now in different areas of Burkina Faso. He was regular in offering the five daily prayers in the mosque. He had two wives and 11 children. His Holiness (aba) attested to his firm faith and resolve and also presented the personal accounts of many who were positively impacted by him. His Holiness (aba) said with regards to the sincerity of people in Burkina Faso, that whilst on a tour there, he noticed that whenever people met him, they would always try to hug him. Even the Fourth Caliph (rh) once stated that he found the soil of Burkina Faso to be fertile and ready to accept the truth.

**5.2. AG Maniel Alhassane:**

He was a farmer by profession. He accepted Ahmadiyyat in 1999 and was among the foremost Ahmadiis in the village. He had a great deal of love for Khilafat. He was regular in offering prayers, offering financial contributions, and always presented sacrifices for the sake of the Community. He was well liked by all. He would always be at the forefront of fulfilling any call made by the Community.



**AG Maniel Alhassane**

**5.3. AG Maliel Ousseni:**

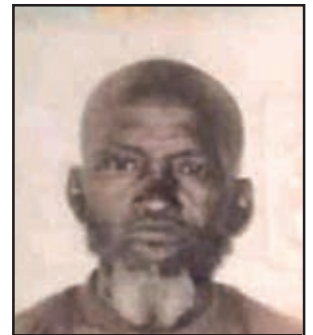
He was the twin brother of the above-mentioned martyr. He also accepted Ahmadiyyat in 1999. He was among those who accompanied Imam Boureima to the Dori mission house to learn more about Ahmadiyyat, He was regular in offering the five daily prayers and the pre dawn voluntary prayers.



**AG Maliel Ousseni**

**5.4. AG Hamidou Abdouramanae:**

He accepted Ahmadiyyat in 1999. He was also a farmer by profession. He was very kind and always attended programmes conducted by the Community. He always taught his family to remain attached to the Community. He always watched MTA with regularly



**AG Hamidou Abdouramanae**

**5.5. AG Ibbrahim Souley:**

He was also a farmer by profession. He always read prayers in congregation and presented financial sacrifices. He possessed great knowledge and would have scholarly discussions. He was very kind and gentle and treated everyone with kindness.



**AG Ibbrahim Souley**

**5.6. AG Soudeye Ousmane:**

He was a sincere Ahmadi, always presenting his time and wealth. He helped with the construction of the mosque in Mahdi Abad. He always presented whatever income he made first for the sake of the community. He would also help others in need however he could.



**AG Soudeye Ousmane**

**5.7. AG Maguel Agali:**

He accepted Ahmadiyyat in 1999 along with his father. He was a very sincere Ahmadi. He was regular in offering prayers and financial contributions.



**AG Maguel Agali**

**5.8. AG Idrahi Moussa:**

He was also a farmer by profession. He was an active Ahmadi and was regular in offering his prayers. He would spend time in the mosque whilst occupied in the remembrance of God. He regularly wrote letters to the Caliph and would pray for him as well.

**AG Idrahi Moussa****5.9. AG Adramane Agouma:**

He was the youngest among the martyrs. He accepted Ahmadiyyat at the age of 20. Thereafter, his attachment to the Ahmadiyya Community only increased. When the terrorists entered the mosque and asked who the associate Imam was, he boldly stated that it was him. He would always be among the first to arrive at the mosque. He would also bring his children to the mosque in order to keep them attached as well. He was an expert cyclist and even cycled to Ghana in 2008.

**AG Adramane Agouma**

His Holiness (aba) said that these are the shining stars of Ahmadiyyat. They have left us with an example. His Holiness (aba) prayed that may Allah increase their progenies in sincerity. The enemy may think that they will eliminate Ahmadiyyat from the area with their martyrdoms, however, God-willing, Ahmadiyyat will only increase in the area. His Holiness (aba) said that the local community should carefully devise a plan to continue propagating the message of Ahmadiyyat. His Holiness (aba) prayed that may Allah continue to grant patience to the families.

His Holiness (aba) said that in order to help support the families of martyrs, a fund was started at the time of the Fourth Caliph (rh) called the Syedna Bilal Fund. His Holiness (aba) said that since this incident, people have been sending donations directly for these people, however people should donate these funds to the Syedna Bilal Fund and specify that this donation is specifically for the families of the martyrs in Burkina Faso. His Holiness (aba) said that this is not a favour being done, rather it is the Community's responsibility to care for them.

His Holiness (aba) prayed that may Allah continue to elevate the station of these martyrs. May their martyrdoms bear fruits and be the means of the message of the Holy Prophet (sa) spreading swiftly across the world.

**6. Funeral Prayers**

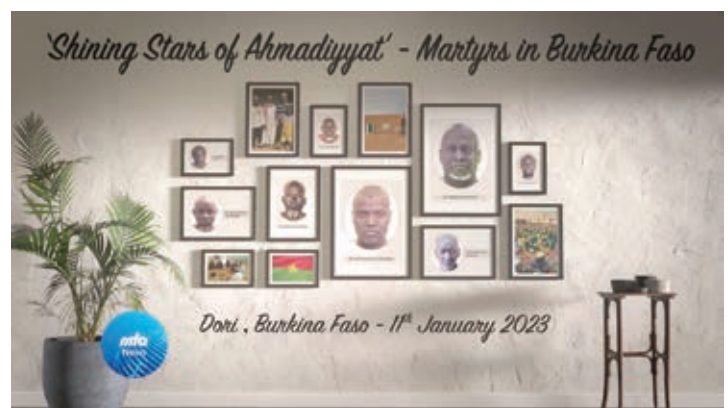
His Holiness (aba) said that in addition to the nine martyrs, he would also lead the funeral prayers in-absentia of the following sincere members:

**6.1. Dr Karimullah Zirvi**

He was from USA and was the son of Sufi Khuda Bakhsh Zirvi. Dr Karimullah Zirvi passed away on January 4 2023. He was also the son-in-law of Malik Saifur Rahman. He was a great scholar; he has written various books and served the Community in various ways. His Holiness (aba) prayed that may Allah grant him forgiveness and mercy

**6.2. Amatul Latif Zirvi**

She was the wife of Dr Karimullah Zirvi and the daughter of Malik Saifur Rahman. She passed away on January 6, 2023, two days after the passing of her husband. Her mother's name was Amatul Rashid Shaukat who served as the Editor of the Al-Misbah magazine in Rabwah. She possessed great intellectual prowess, and also had the opportunity of serving the Community. His Holiness (aba) prayed that may Allah grant her forgiveness and mercy. Her brother writes that both husband and wife had great love for each other. They endured difficulties but never complained. They were both oceans of knowledge and cared for everyone around them with love until their last days.



## Sayyid Al-Shuhada, Hazrat Sahibzada Sayyid Abdul Latif, Martyr of Kabul

Sahibzada Jamil Latif

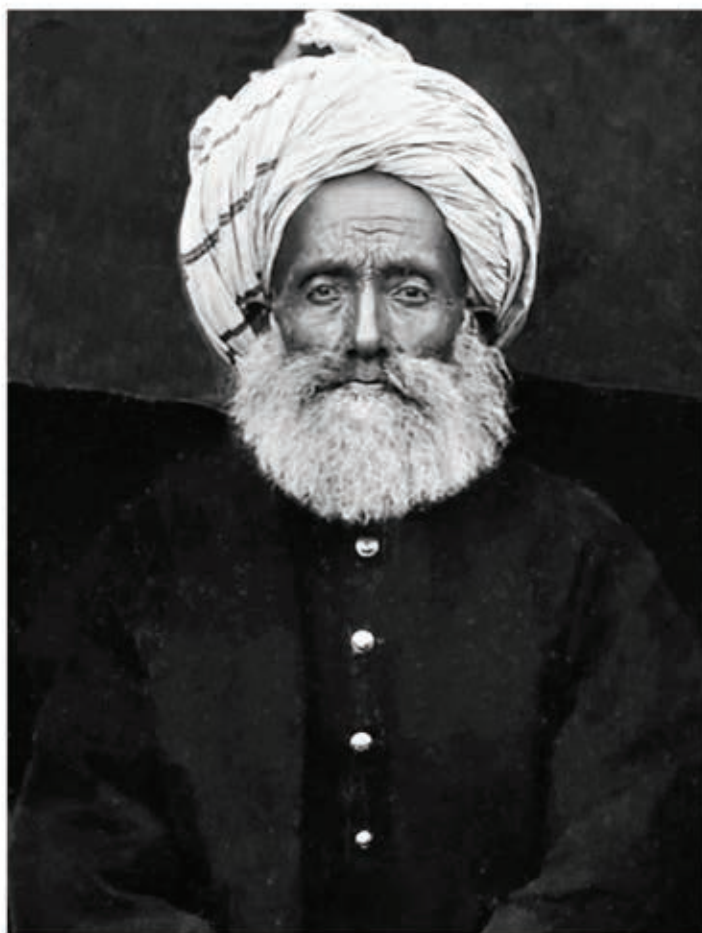
Allah, the Gracious, has named the Ahmadiyya Muslim Community as the Akhireen in the Holy Qur'an, meaning 'the ones who have not yet joined' and has blessed them with all the noble virtues and Islamic values which were characteristic of Awwaleen, 'the former people [Companions of Prophet Muhammad (sa)].'

If we talk about personal sacrifices, including the utmost sacrifice of one's life for the sake of the establishment of the unity of Allah, the prophethood of the Holy Prophet Muhammad (sa), as well as the truthfulness of the Messiah of the time, Hazrat Mirza Ghulam Ahmad (as), the name that comes to one's mind is of a prince of his era from the land of Afghanistan and the state of Khost, Hazrat Sahibzada Sayyid Abdul Latif Shaheed (ra), whose religious and worldly status is described by the Promised Messiah (as) himself when he writes: "This revered person was not an ordinary man. He was a man of substance who owned estates and property worth millions in Kabul and also owned considerable property in British territory. He was such a highly esteemed scholar that he was known as the chief of the divines and was known to be the most able in the understanding of the Holy Qur'an, the Traditions, and Islamic Jurisprudence. It was he who officiated at the crowning ceremony of the Amir and when the king died, it was he who led the Amir's funeral prayer. In short, this revered person was a greatly renowned man in the State of Kabul. He had no equal as regards piety, wisdom, honor, and family status. Besides being called a Maulawi, he was known by the titles of Sahibzada (son of a nobleman) and Akhwandzada (son of a senior officer) and was also a prince in that country. Despite holding such a high status, he was so meek and humble in his deportment as is pertinent only to one who is wholly devoted to God" (1).

Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi (as), has termed his sacrifice as the biggest and the most notable and exemplary sacrifice aside from the sacrifices of the Companions of the Holy Prophet Muhammad (sa) in the 1300 years of Islamic history (2); he has specifically written a special book about this event and has advised his Jama'at (followers/community) to read this book repeatedly and has termed the conduct of Sahibzada Syed Abdul Latif (ra) as an Uswa-e-hasana, or the best example (3).

Following in the footsteps of the Promised Messiah (as) all the Khulafa of Ahmadiyyat have particularly highlighted the importance of this great sacrifice by repeatedly narrating this incident in their various addresses to the Ahmadiyya Muslim Jama'at. The authentic scholars of the Jama'at have written seven books about Hazrat Sahibzada Syed Abdul Latif (ra). I have humbly also written two books, one about Hazrat Sahibzada Sahib (ra) (Sayyid Al-Shuhada), and the other about the hardships faced by the family of Hazrat Sahibzada Sahib (ra) in the aftermath of his martyrdom (Hayat-e-Tayyab) (4).

As mentioned before, aside from his lofty worldly status, Hazrat Sahibzada Sahib (ra) also carried the reputation of being a very pious and knowledgeable man. Therefore, when the time came to demarcate the boundary between Afghanistan and (then) British India, the government of Afghanistan nominated Hazrat Sahibzada Sahib (ra) and



Sardar Shireendil Khan, the Governor of Khost, to represent their side. The British government was represented by Lord Durand and Sir Sahibzada Abdul Qayyum Khan (Durand Line Commission 1894) (5). It was on this occasion that Sahibzada Syed Abdul Latif Sahib (ra) received the holy writings of the Promised Messiah (as) in the form of his book *Aina-e-Kamalat-e-Islam, The Mirror of Excellences of Islam*. According to one narration, he was asked to critique the book and comment about the author of the book. However, after receiving the book, Hazrat Sahibzada Sahib (ra) said that he was very busy at the time but would read the book upon returning to his country. Our aunt (the eldest daughter-in-law of Hazrat Sahibzada Sahib (ra)) used to tell us that he did not sleep a wink that entire night and read the book in its entirety. The next morning was a Friday, and he told the people during his Friday sermon that he had not read a book like this in his entire life and that the author of the book, by just writing this book, had done such an extraordinary service to Islam the kind of which had not been done thus far in the 1300 years of Islamic history. And he expounded on the

the King to go for Hajj. A quarantine was in place for India due to a cholera outbreak, so he could not go to Hajj from Lahore onwards and instead went to Qadian to meet the Promised Messiah (as) (8). When he finally met the Promised Messiah (as) in Qadian, Hazrat Sahibzada Sahib (ra) went on to accept him and offered his Bai'at (pledge of allegiance) without asking any questions, in the same manner as Hazrat Abu Bakr Siddique (ra) when he accepted Islam and pledged his allegiance to the Holy Prophet Muhammad (sa). The Promised Messiah (as) writes: "In short, God had blessed him with an unshakable faith, and he had accepted me with the same fervor as if he had seen me coming down from heaven with hordes of angels" (9).

The Promised Messiah (as) has detailed the account of this first meeting with Syed Abdul Latif Sahib (ra) as follows: "I declare this on the oath of Allah, Who is the Master of my life, that I found him to be incomparably sincere and honest in his adherence to me and in accepting my claim. His love and affection could be likened to a clear crystal



brilliance of this book with such fervor and intensity that his face turned red, and at one point he held his head with his two hands and said: "O' My God, please make me stop" (6). He was, in fact, in a state of non-existence and obscurity as he had found the priceless jewel that he had been searching for all along.

After the Friday sermon, when Hazrat Sahibzada Sahib (ra) came toward his guest houses, he gave the glad tidings to the hundreds of his disciples and devotees (according to the Promised Messiah (as) he had around 50 thousand disciples) that, indeed this author is that holy personality that the Muslims had been awaiting for centuries (7). He arranged for one of his students to go to Qadian for more information and soon afterward obtained permission from

vial of the most fragrant perfume. Indeed, I found him to be most sincere in his love for me. His heart, like his radiant face, was very pure. The most enviable quality that the deceased sage possessed was that he always gave preference to matters of faith over all worldly affairs. He was, without the least doubt, from amongst those true and righteous persons who, through fear of God, piety, and obedience to Him, endeavor to reach the highest point of rectitude; those who, for acquiring God's pleasure, would voluntarily and gladly sacrifice their lives, their reputation, their glory, and their possessions as if all these were mere chaff as compared to seeking the pleasure of Allah. His zeal and enthusiasm for the faith were so highly advanced that it would not be an exaggeration if it was likened to a lofty mountain and even this resemblance would fall short of reality" (10).

During his stay in Qadian, Hazrat Sahibzada Syed Abdul Latif (ra) repeatedly received the revelation “Sir be deh” (12), meaning, “Offer your head” or, in other words, the revelation about the fact that he would be martyred.

The Promised Messiah (as) writes about the martyrdom of Hazrat Sahibzada Syed Abdul Latif (ra) in these blessed words: “A hole was mercilessly pierced through his nose, and a string was passed through it, and in this terrible state of torture, he was, through the deriding crowds and the scornful jeers of the onlookers, led to the place of execution. The Amir himself, accompanied by his courtiers, muftis, and divines, rode alongside the crowd witnessing this terrible scene and arrived at the place of execution. A great multitude numbering many thousands, also went along to witness this gruesome execution. At the place of the execution, the condemned prince was made to stand in a hole dug into the ground and was buried up to his waist. The Amir then went to him and said: ‘Even at this

stage, if you denounce the person of Qadian who claims to be the Promised Messiah, I shall save you. This is the last chance being offered to you. Take pity on yourself and on your family.’ The Sahibzada replied: ‘God forbid that I should deny the truth. This life is worth little, and none of my kith and kin shall avail me in the least. It is not possible that I should renounce my faith for their sake. I shall die for my faith.’ Hearing this, the divines and the jurists cried out in one voice that he was a ‘Kafir’ [disbeliever in God as per Islam] and should be stoned to death at once” (13).

There is no better way to end this essay than with the blessed words of the Promised Messiah (as):

“O Abdul Latif, may thousands of blessings be showered on thee, for thou hast, in my own lifetime, manifested unparalleled fidelity to me, and I do not know how my followers will behave when I am no more among them” (14).

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## Martyrdom of Dr. Muzaffar Ahmed and Allah's Swift Justice

Nasir Mahmood Malik

Served as President of the Ahmadiyya Muslim Community, Detroit Chapter, from 1977 to 1991, and from 2000 to 2006.

1983 was a historic year for the Detroit, Michigan Chapter of the worldwide Ahmadiyya Muslim Community when it was selected to host the 35th USA Jalsa Salana (Annual Convention), to be held August 12-14, 1983, at Oakland University in Rochester, Michigan. In the months leading up to August, all members of the Detroit Chapter had been working selflessly to make that a historic Jalsa Salana.

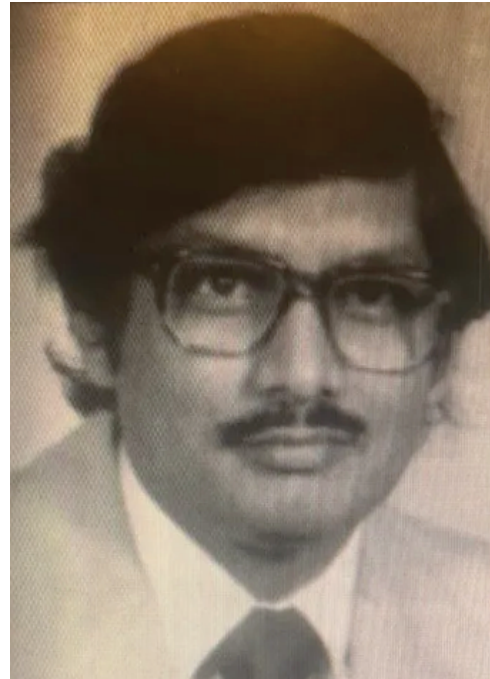
At that time, I was serving as the President of the Detroit Chapter, and closely serving with me was the Detroit Chapter General Secretary, Dr. Muzaffar Ahmed. Dr. Ahmed was also serving as the Qaid Majlis Khuddam-ul-Ahmadiyya (Leader of the male Youth Auxiliary Organization) of the Detroit Chapter).

During one of our Jalsa Salana Planning meetings at the Detroit Mission House, located at 8218 Wyoming Avenue, we received a phone call from a stranger inquiring about Ahmadiyyat. Dr. Muzaffar Ahmed, always eager to introduce and invite people to Islam Ahmadiyyat, volunteered to take that call. After a brief conversation, he invited the caller (who turned out to be William Kane) to his home for dinner and further conversation.

Thus, Dr. Muzaffar Ahmed hosted Kane at his home for dinner and a lengthy conversation about Ahmadiyyat. He also presented Kane with a copy of the Holy Qur'an and invited him to the upcoming Jalsa Salana. Unbeknownst to Dr. Muzaffar Ahmed, Kane left his cap at his host's residence.

Monday, August 8, 1983, was a typical summer day in the Detroit Metropolitan Area. But it turned out to be no ordinary day. Dr. Muzaffar Ahmed, who had meticulous handwriting, had been working on a banner for the Jalsa Salana at my home that day. Missionary Mirza Muhammad Afzal also arrived from Chicago on that day to assist us with the Jalsa Salana preparations and was planning to stay with Dr. Muzaffar Ahmed. In the afternoon, Dr. Muzaffar Ahmed took Missionary Afzal home for dinner.

Shortly after they reached home, Kane showed up unannounced at Dr. Muzaffar Ahmed's home, to pick up his cap. Dr. Muzaffar Ahmed invited him in and introduced him to Missionary Afzal as someone who was interested in learning about Islam Ahmadiyyat and asked the missionary to pray for him. Dr. Muzaffar Ahmed gave Kane



his cap and walked him to the door to see him off. As they reached the foyer, Kane suddenly turned around and fired several shots at Dr. Muzaffar Ahmed in cold blood, hitting him once in his face and as he fell, once in the back of his neck. Dr. Muzaffar Ahmed passed away on the spot (1).

*Inna Lillāhi Wa Innā Ilaihi Raji'oon.*

[(Surely, to Allah we belong and to Him shall we return.' (The Holy Qur'an (2:157))]

After serving dinner to her husband and Missionary Mirza Afzal, Dr. Muzaffar Ahmed's wife, Asiya, stepped out on her front lawn to walk with her 4-year-old son, Ghazanfar. She heard the shots as some firecrackers but then saw the assassin run out of her home towards his getaway car being driven by his accomplice (who was later discovered to be Calvin Jones). Alarmed, she ran back to the house with her son and saw her beloved husband in a pool of blood (2).

At around 6:00 PM, I received a phone call from Missionary Afzal, informing me that Dr. Muzaffar Ahmed had been shot. Stunned and shocked, I rushed to Dr. Muzaffar Ahmed's residence with my mother, only to find that he had already passed away and his body had been removed by Emergency Medical Services.

I began calling our National Amir (President), Maulana Ataullah Kaleem, and the Detroit Chapter members about the atrocious murder. As we were trying to figure out the situation, I received a call that the house of Laeeq Butt, a prominent member of the Detroit Chapter, in Mount Clemens (an eastern suburb of Detroit) had been attacked with firebombs (thankfully, the firebombs failed to inflict any lethal damage). Late at night, I received a call from Hasan Abdullah, a senior member of the Detroit Chapter, that the Detroit Mission House had been found aflame by the neighbors. Later, two bodies were discovered in the gutted building.

As the Police and FBI investigations discovered (3), after murdering Dr. Muzaffar Ahmed, the assassin and his accomplice drove to Laeeq Butt's house to firebomb it and then drove to the Mission House. They entered the building through the back door, poured gasoline inside, and set it ablaze. However, they could not escape the building because the back door had no functional handle on the inside. They fired several shots at the door to open it but to no avail. Both of them were found asphyxiated in the restroom of the building. Thus, they met their ignominious fate within hours of murdering Dr. Muzaffar Ahmed, Allah's swift justice prevailed.

The investigations discovered the depth and gravity of the assassins' heinous plan; in the car was a list of the Detroit Chapter's prominent members, along with firearms and gasoline. The enemies of Ahmadiyyat had been working secretly on their nefarious plan to disrupt our Jalsa Salana and the progress of Islam Ahmadiyyat. Little did they know that Allah also had a plan and that He is the Best of Planners (4).

In addition to the fire in the Mission House sealing the fate of the assassins, the fire also manifested Almighty Allah's power and protection in another way. Although the Mission House was gutted, hundreds of copies of the Holy Qur'an in the building were not touched by the fire, Alhamdulillah. Some of these copies of Allah's Book remain on display in our Mahmood Mosque in Rochester Hills, Michigan.

The news of Dr. Muzaffar Ahmed's martyrdom and the Mission House fire circulated very rapidly universally within the world of Ahmadiyya Muslim Community, as well as locally in the Michigan news media. The worldwide Ahmadiyya Muslim Community responded with solidarity, support, prayers, and spiritual rejuvenation. In addition, the local public developed a genuine curiosity and awareness about Islam Ahmadiyyat, Alhamdulillah.

Dr. Muzaffar Ahmed was the son of Rashid Ahmed. He was born in 1946 in Mahilpur, District Hoshiarpur, India. After the partition of India and Pakistan in 1947, Rashid Ahmed and his family migrated to Pakistan and settled in the town of Rabwah. Dr. Ahmed completed his intermediate studies (F.Sc.) at Ta'lim-ul-Islam College in Rabwah, where he achieved first position in the District. He earned a merit scholarship and completed his medical studies at King Edward Medical College in Lahore. He then served in the Pakistan Army Medical Corps as a Captain and later worked at the Mayo Hospital in Lahore. In 1976, Dr. Ahmed migrated to the United States, first to Kansas City and then to Chicago, where he completed his medical training at Michael Reese Hospital and passed his American Board of Anesthesia Examination. In 1979, he moved to Michigan and started working as an anesthesiologist at the Wayne Medical Center in Westland.

At his martyrdom, Dr. Muzaffar Ahmed was only 37 years old; his second son, Jaffar Mansoor, was born about two months after his demise. He was a pious and devout Ahmadi Muslim who was regular in his worship and financial sacrifices. He had a deep passion for serving Islam-Ahmadiyyat and spreading its message. He was both a good physician and an enthusiastic Da'i Ilallah (Caller To Allah).

Dr. Muzaffar Ahmed's body was flown to Pakistan, where Hazrat Khalifatul-Masih IV (rh) led his funeral prayer on Tuesday, August 16, 1983, in Rabwah. He was buried in Qita-e-Shohada (Section of Martyrs) in Bahishti Maqbara (The Heavenly Graveyard).

Memorializing the martyrdom of Dr. Muzaffar Ahmed, Hazrat Khalifatul-Masih IV (rh) said in his Friday sermon on August 12, 1983, in Rabwah: "Do not refer to this martyr as dead; he is alive" (5). "Do not step backward even an inch from the path which this faithful man traversed and advanced so far ahead. O Muzaffar, Peace be on you; there are thousands of Muzaffars who are willing to take your place" (6). "O those who have extinguished this light, understand that you have given him eternal life" (7).

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## Patience and Prayers for the Great Sacrifices of the Lahore Martyrs

Friday Sermon delivered by  
Hazrat Mirza Masroor Ahmad (aba),  
June 4, 2010



Hazrat Mirza Masroor Ahmad (aba) [referred to as Hudhur] recited verses 31 to 33 of Surah Ha Mim Al-Sajdah from the Holy Qur'an; the translation reads: **"As for those who say, 'Our Lord is Allah,' and then remain steadfast, the angels descend on them, saying: 'Fear ye not, nor grieve; and rejoice in the Garden that you were promised. We are your friends in this life and in the Hereafter. Therein you will have all that your souls will desire, and therein you will have all that you will ask for an entertainment from the Most Forgiving, the Merciful'"** (The Holy Qur'an 41:31-33).

Explaining [these verses] Hudhur said each week he receives thousands of letters asking for prayers regarding illnesses, prayers for dear ones, letters including Hudhur in the joy of marriages, letters asking prayers regarding anxiety over finding matrimonial matches, prayers for blessings in employment, businesses or problems relating to them, prayers for success in examinations, in short, many subjects. However, last week Hudhur received thousands more letters than is usual and the subject of all of them revolved around the great sacrifices of the Shaheeds (martyrs) of Lahore. There was expression of grief and pain and anger, but the anger transformed in the very next sentence into patience and prayers. Every one forgot their own problems. These letters came from Pakistan, India, Australia and the Islands, from Europe, America and Africa. These were not just the emotions of Ahmadis of Pakistani descent. Rather, persons of every ethnicity who have been enabled to come into the Bai'at of the Promised Messiah (on whom be peace) have been expressing anguish as if it were their close, blood relations who had been victims of the cruelty. As for those whose close relations were martyred, they have been consoling Hudhur in their letters on the martyrdom of their sons, fathers, brothers and husbands. It is a great account of patience and steadfastness. Hudhur personally telephoned the families of all the martyrs to pay his condolences.

Hudhur said he should be informed if any family has been missed. In each family that Hudhur rang, he found children, wives, mother and fathers submitting to the will of God. Hudhur said letters can conceal emotions but he clearly heard their resolute voices on the telephone expressing in light of the Qur'anic injunction: **'Surely, to Allah we belong and to Him shall we return'** (The Holy Qur'an 2:157). Hudhur said they said what they said in full awareness and with complete perception of attaining God's pleasure that they submitted to the will of God. One or two sacrifices were nothing for them, they were prepared to spill the last drops of their blood for the community of the Promised Messiah (on whom be peace) because today it is their blood alone which will demonstrate the status of the Holy Prophet as Khatumun Nabiyeen and the Chief of all Prophets (peace and blessings of Allah be on him). They are those who will revive the model of the earlier ones; they keep the great example of the Companions (may Allah be pleased with them all) in view. Hudhur said having read all these letters he feels unable to express his own emotions. However, they have further strengthened his belief that most certainly God granted these beloved people to the Promised Messiah (on whom be peace) in order to accomplish His high objectives. These are the great people who are patient and steadfast, whose departed ones also demonstrated models of steadfastness as they met their God and thus verified the Qur'anic statement of: **'And say not of those who are killed in the cause of Allah that they are dead; nay, they are living; only you perceive not'** (The Holy Qur'an 2:155). They demonstrated to the world that while they have attained the pleasure of God, they have also become a source that shall flourish the faith. Every single drop of their spilt blood will bear great fruits. Angels will have embraced them and they would not have felt anything as they gave their lives; how the bullet hit them or the shrapnel from the grenade struck them. These embodiments of steadfastness who offered their lives for faith lay injured in their blood for hours and recited Durud. If any one of them uttered a sound out of pain, the other injured said to him, 'Be patient, people give their lives without any cause, you are going to sacrifice yourself for a great cause.' And then the one who uttered the sound recited Durud till he breathed his last and thus assured that he was fulfilling his promise made to the Promised Messiah (on whom be peace).

Hudhur said he has seen a most heartbreaking video recorded by an injured person which is most moving. God

indeed took sacrifices of these people but His angels showered tranquillity on them and they waited patiently for hours without groaning and instead prayed. A 19-year old was hit by several bullets but he waited patiently for hours in one position and prayed. If the police had arrived on time many precious lives would have been saved but where the entire system is full of disorder what else can be expected? One young man caught the terrorist's grenade wanting to throw it back, but the grenade detonated. He thus gave his life and saved many. An elderly person also offered his life as he ran towards the assailant, thus taking all the bullets on his body. Hudhur said the IG [Inspector General] of the police is boasting that the police captured two terrorists. This is what happens when the entire system, from top to bottom, reeks of untruth. Indeed, the two terrorists who were held were held by our own [members]. One was held by a young man who is slim of build but was full of faith. He held the terrorist with one hand on his neck and the other preventing him from detonating his suicide belt.

Hudhur said the terrorists were men in their late teens early twenties of deprived backgrounds. Due to poverty these people are taken in childhood by criminals who brainwash them, give [them] false hopes of Paradise and make them carry out suicide attacks whereas such death incurs God's displeasure. We never see the ring-leaders of terrorists, we [have] never seen them sacrificing their own children. It is the children of the deprived who lose their lives.

Hudhur said while the descent of angels is apparent on the injured, God has also placed it on those who lost their loved ones. It is due to their faith in the Imam of the Age. God commanded the angels to console them as they are engaged in prayers. Hudhur said he saw the same outlook in every home and was amazed at the calibre of people God has given to the Promised Messiah (on whom be peace), each one appears a personification of **'...I only complain of my sorrow and my grief to Allah...'** (The Holy Qur'an 12:87) and this indeed is the glory of a believer. God has reminded believers to be patient: **'And seek help with patience and Prayer...'** (The Holy Qur'an 2:46). A servant of the Gracious God will submit to God rather than raise a clamour, take out rallies and take the law in his own hands. He shifts his emotions to patience and prayers and that is when he is worthy of glad tidings. God has foretold us that: **'And We will try you with something of fear and hunger, and loss of wealth and lives, and fruits; but give glad tidings to the patient'** (The Holy Qur'an 2:156).

Hudhur said the verses recited at the beginning cite people such as the martyrs and those who live their lives to seek the pleasure of God. Angels console people such as these. The lives and property of believers as well as [their] honour are

attacked and at times it appears as if the doors of God's help have closed from all directions. When believers exercise patience and steadfastness in such trials they garner God's grace and come into His refuge. The doors to success are opened for them and God demonstrates wonders for them. Thus, steadfastness is the condition. Blessed are the Ahmadis of Lahore who have displayed steadfastness, those who have departed as well as those who are left behind. God is True to His promises, He will fulfil all His promises. Currently the tranquillity of hearts is a sign of the fulfilment of His promises.

The Promised Messiah (on whom be peace) said angels descend on those who say our Lord is Allah and who are steadfast. God is their Friend in this world and in the Hereafter. The most excellent steadfastness is when one is engulfed in misfortunes from all directions and there is no assurance. When, as a trial, Allah does not show consolation even through dreams etc. If one does not display cowardice and there is no lessening in steadfastness and dedication and one does not rely on anyone for support, rather is firm and resolute by oneself and does not flinch at God's decree and does not show any impatience or restlessness until the trial is over, this is the steadfastness through which one finds God and the fragrance of which can still be perceived from the dust of the Prophets, the truthful and the martyrs.

Hudhur said today the dust of our martyrs too gives off this fragrance and it is making us fragrant and is telling us not to let go of the patience that we have held on to. God is True to His promises, our resolve should not waiver due to the length of the trial and no word of ingratitude should be uttered. Hudhur said many have seen good dreams of the Lahore martyrs in Paradise being awarded medals.

Our sorrow and our grief is only expressed to God and there should be no lessening in that. Addressing the Ahmadis of Lahore, Hudhur said they are those about whom the Promised Messiah (on whom be peace) had a revelation: 'There are our pure members in Lahore' (Tadhkirah p. 482). Hudhur said this is their honour and they should try and uphold it as there is immense glad tidings in this connection. Fortunate are you, Hudhur said, that the Promised Messiah (as) has given glad tidings about your city. Hudhur said in his view, the enemy did not carry out these attacks only to incur loss of life. They wished to create fear. In their assumption they wanted to alienate the weak Ahmadis and create restlessness among the youth. They did not know that these are the sons of mothers in whose milk runs the pledge to sacrifice one's life, property, time, and children. Who themselves possessed the fervour to honour loyalty. The enemy had assumed Ahmadis will not be able to bear this huge loss and will take out violent rallies which would

give the government the chance to impose its will on them. And by exaggerating any such reaction to the rest of the world, Ahmadis could be disgraced. What they did not know was that Ahmadis are those who seek God's help with Patience and Prayer and who come under His refuge, who gather under the banner of Khilafat and will therefore never react in such a manner.

Hudhur said when such a reaction was not forthcoming and the outside world raised concerns and the media too exposed these people, then late in the night, they too thought of issuing statements of sympathy. Hudhur said it is astonishing that they still do not realise what sort of people Ahmadis are. Even a history of 120 years has not opened their eyes that these people rise and sit on the voice of one Imam. They are the followers of the Promised Messiah (on whom be peace) who came to establish the teaching of his master the Holy Prophet (peace and blessings of Allah be on him); teachings that had brutes transform into righteous men. Now that we have left the state of brute-like existence and aspire to be godly people, how could we take out rallies and react in a violent way? We said: **'Surely, to Allah we belong and to Him shall we return'** The Holy Qur'an, 2:157) and left our matter with God. And we await His decree. You keep your brutality and your violence that you perpetrated in the name of God on God's beloved people and with which you appear to take the masses back to the brutality of 1,500 years ago. Some say there is no need for a reformer, the Shariah of the Holy Qur'an is sufficient. Are these acts in line with the Shariah?

Hudhur said, 'You are unsuccessfully trying to bring the name of my master, benefactor of mankind, the Holy Prophet (peace and blessings of Allah be on him) into disrepute.' Hudhur said on the Day of Judgement, the Kalima (declaration of Islamic faith) will seize every single one of them and hurl them to their bad ending. Our task is to be patient; not only are the others amazed at our steadfastness rather they are inclined towards Ahmadiyyat and have expressed the wish to take Bai'at. Thus their brutality has resulted in blessings for us.

Hudhur said he had thought that he would relate some incidents but some of them are so heartbreaking that Hudhur feared he would overcome with emotion. However, Hudhur related a few:

One worshipper at the funeral Prayer said, 'I have received one more blessing, I am now a father of a martyr. My resolve and courage is high.' One Ahmadi was informed that his brother had been martyred he should go to such and such hospital. His reply was, 'The one who has departed has gone. I will stay here, Ahmadi brothers may need my blood donation.' One mother said, 'I have placed my youth son

from my lap onto God's lap, he was God's trust'. Shad sahib, our martyred missionary of Model Town who was delivering the Friday sermon at the time of the attack, continued to recite Durud and prayers and also said Allahu Akbar (Allah is Great) aloud. He had mentioned earlier Ahmadi martyrdoms at Fajr on the day. About 200 Ahmadis took shelter under the staircase outside. One terrorist came to the edge of the courtyard. Had he come outside, the 200 Ahmadis would not have remained. A 65-year old Ahmadi ran towards him and took his bullets on his chest. The terrorist was delayed in coming out and as a result many Ahmadis ran to safety. When it was all over and they came out, they saw many martyrs lay on the staircase.

One Ahmadi who was visiting from Japan went to the funeral Prayers. He says that these funeral Prayers evoked recollection of the time of the Holy Prophet (peace and blessings of Allah be on him). Such were the models of steadfastness that it is difficult to put them in words. He met an elderly person and asked him how did he know the martyr? His reply was, 'He was my son'. The narrator says his heart sank but the father of the martyr said, 'Alhamdulillah, it was God's will'. There were resolute faces all around. A lady has related that her young children had gone for Friday Prayers, God saved them. When the incident was shown on the TV the lady's neighbouring women flocked to her house assuming she would be wailing. However, she told them our matter is with God. She told them she was not concerned about her children; everyone [in the mosque] was her relative. If her children were martyred they would gain nearness to God, if they survived they would be Ghazi (one who has been in a conflict for [the sake of] Islam). One mother lost her only son, her other children are daughters, she is exhibiting extreme patience and steadfastness. An Ahmadi from Syria was visiting and was in the mosque and got injured. He relates that he has never quite seen anything like this ever before. There was no panic, no chaos, no fear. Everyone was doing their duties, obeying instructions even when firing was going on.

Hudhur said these are those people, those mothers who the Promised Messiah (on whom be peace) has created in his community and who have established great models of sacrifices. They are not only concerned about their own children, their hearts pain for the entire Jama'at. Hudhur said, 'O Ahmadi mothers, never allow these virtuous, pure emotions to die. As long as they remain, no enemy can harm even an iota of the Jama'at.'

Moving the coffins of the martyrs into ambulances, one young man remarked that the last coffin was his father's. Rather than leave with the coffin in the ambulance, he went back to his duty in the mosque. Hudhur said these are the great people of the Promised Messiah (on whom be peace)

who only show their emotions to God. Hudhur said there were scores of other incidents which will be all collated and written down at a later time. Everyone says while the terrorists were in the mosque, there was no sense of panic. As long as they were alive, the Murrabi Sahib and the office holders gave instructions, and they were followed. Even afterwards, everyone remained organised. One elderly person stayed in [a] prostration posture. Hudhur said these are illustrations of true faith.

Hudhur said he has been receiving many letters with reference to verse 24 of Surah Al Ahzab: **'Among the believers are men who have been true to the covenant they made with Allah. There are some of them who have fulfilled their vow, and some who still wait, and they have not changed their condition in the least.'** (The Holy Qur'an 33:24) and these people are giving Hudhur assurance of their own pledge and allegiance. The enemy thought he would weaken us, will break our strength. He assumed urban Ahmadis probably did not have faith. He did not know the Promised Messiah (on whom be peace) has infused the energy of faith into his community. Doubtless they are involved in worldly matters but those are not their objectives. When they are called for faith, they are always forthcoming. Rather than brutality, they are the champions of humanity. Hudhur said after all Ahmadis also belong to the same nation/ethnicity, however, after accepting the Promised Messiah (on whom be peace) these people sacrifice their lives for religion in the manner instructed by God.

Hudhur said may God reward the Pakistani press for their just coverage of the incidents and may He always enable them to say the truth and not go back to the old ways. Hudhur said many countries have sent messages of condolences; here [in the U.K.], some MPs (members of Parliament) have also expressed sympathy. May God reward them all. What is more, even the Khatm-e-Nabuwat appears to have said this was a bad deed. Hudhur remarked, if this is so, what about those hate-filled posters and banners? Those which are displayed under the nameplates of High Court judges? Who has plastered them? It is they alone who incite the foolish. Now that they see the course of the world has changed so they have joined in. The real reason for this atrocity is the rancour and spite that the so-called mullah exhibits against us. The Chief Justice of Pakistan takes notice of every small matter by going to press. Did he not ever think of taking notice of this huge atrocity, the banners, the posters? Should he not take action against these mullahs who incite hatred? Is his standard of justice limited to his choice? Our sorrow and grief is to God alone, we do not expect anything from him. Hudhur said he was only pointing out his standards. Indeed after every trial, our

perception of sacrifice for God and attainment of His pleasure increases. People can neither harm us nor can they give us anything.

Hudhur said indeed there is a lot of terrorism in Pakistan but when perpetrated against the Ahmadis, it has the protection of law. The perpetrators of Mong [an atrocity committed in an Ahmadi mosque a few years ago] are roaming the street free. Ahmadis do not expect anything from these people. Allah is our Lord and He Alone is our Helper. He will continue to help us. We do not expect any good from them in [the] future. Therefore, Ahmadis need to stay alert. We should recite the prayers: 'O Allah, we make You a shield against the enemy and we seek Your protection against their evil designs.' And ' O' Lord, everything is subservient to You. O' Lord protect us, help us and have mercy on us.' Hudhur said say many other prayers, pray for them to get their just desserts. Hudhur said we now have one more martyr: Dr. Imran sahib, who was injured in the incident, has passed away.

Hudhur said Ahmadi Muslims played a pivotal role in the creation of Pakistan, more than those who are today posing as the care-takers of the country. Pray a lot for the country, that it is saved from their evil and the evil of those create disorder, may He keep each Ahmadi safe from all evil. Someone wrote to Hudhur that the enemy has rolled our diamonds in dust. Hudhur said this is incorrect. The enemy has tried but God gathered these diamonds and embraced them. Every single one of these diamonds has further strengthened the diamonds left behind and they are decorated on the horizon of Islam, Ahmadiyyat and they have created a new constellation and each of these stars is a guiding light for us. None of our enemies can ever be successful. May God elevate the station of these martyrs and continue to grant us steadfastness.

Hudhur said he would mention the martyrs another time. He announced leading their funeral Prayer after Jum'ah. Following these atrocities an Ahmadi was martyred in Narowal district Pakistan while he slept in his house. His son was injured in the attack, may God grant him healing and elevate the station of the deceased, who leaves behind a widow, three daughters and three sons. The murderer belonged to the Tahafuz e Khatm e Nabuwat group and confessed that he had carried out the act in light of the statement of a mullah following the Lahore incidents. Hudhur prayed that may God keep each Ahmadi safe from every evil. Hudhur said pray profusely; also pray for the injured that may God grant them perfect healing.

*Summary of the Friday sermon of June 4, 2010, taken from [alislam.org](http://alislam.org), Patience and prayers on great sacrifices of the Lahore martyrs ([alislam.org](http://alislam.org)) [Accessed February 2, 2023]*

## Q: What is the true purpose of life?



To answer this question, Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi (as) writes: "When we look into the faculties of man and try to discover what their highest reach is, we find that he seeks after God, the Exalted. He desires to become so devoted to God that he should keep nothing as his own, and all that is his should become God's. It is obvious, therefore, that the highest reach of man's faculties is to meet God, the Exalted. Thus, the true purpose of his life is that the window of his heart should open towards God."

Mirza Ghulam Ahmad, *The Philosophy of the Teachings of Islam*, Pg. 160-161., Islam International Publications Ltd. Reprinted in UK in 2013 & 2017.

## poetry CORNER



Those are the people who truly love God  
Who renounce everything for His sake

Day and night they have just one concern  
When will the Beloved be pleased with them

They gave Him their life and wealth many times  
Yet their heart fears they're still worth nothing

Those inclined wholly toward that Pure One  
Just they will leave purified from this earth

*Mirza Ghulam Ahmad, 'Alaamat-al-Muqarrabeen, Nishan-e-Asmani, Page 46, 1892.  
(Translated by Shazia Sohail)*

# NEWS VIEWS, '& REVIEWS



WORLD, MIDDLE EAST

## Arab countries condemn violent desecration of Quran in Netherlands

Saudi Arabia, United Arab Emirates, Qatar, Egypt, Jordan, Palestine, and Oman condemn provocation

Ibrahim Khazen, Laith Al-jnaidi | 25.01.2023 - Update : 25.01.2023



The Saudi Foreign Ministry on Tuesday voiced the kingdom's condemnation of the incident, calling it a "provocative step towards the feelings of millions of Muslims."

The Emirati Foreign Ministry also condemned the incident, stressing "the need to respect religious symbols and sanctities and to refrain from incitement and polarization." Qatar also denounced the incident in a statement by its Foreign Ministry, saying this "heinous incident is an act of incitement and a serious provocation to the feelings of more than 2 billion Muslims worldwide" and warning against "allowing recurrence of violations of the holy Quran under the pretext of freedom of expression."

### ISTANBUL

Arab countries are condemning a recent attack on Islam's holy book the Quran in The Hague, Netherlands, warning that it tried to rend the peaceful social fabric and cause deliberate offense to one of the world's great faiths.

A video on social media on Monday showed Edwin Wagensveld, a far-right Dutch politician and leader of the Islamophobic group Pegida, tearing out pages from a copy of the Quran in The Hague. The video then showed the politician burning the torn-out pages of the holy book in a pan.

Egypt's Foreign Ministry slammed the incident as "a blatant act that goes beyond the limits of freedom of expression and violates the sanctities of Muslims," stressing that European countries witnessing the rise of Islamophobia are responsible for preventing any recurrence of such provocations.

Jordan's Foreign Ministry also condemned the "extremist" incident, warning that it "fuels hatred and violence, threatens peaceful coexistence, and destabilizes security and stability," calling for respect for religious symbols and an

end to hatred.

The Palestinian Foreign Ministry decried the incident as "a flagrant attack on the feelings of millions of Muslims," calling for international action to stop such provocations and criminalize their perpetrators.

The Foreign Ministry of the Gulf state of Oman expressed its "strong condemnation" of the incident, stressing "the need for concerted international efforts to consolidate the values of tolerance, coexistence and respect, and to criminalize all acts that promote the ideology of extremism and hatred and offend religions and beliefs."

Nayef Al-Hajraf, secretary-general of the Gulf Cooperation Council, condemned the incident in a statement, warning that "such actions would inflame and provoke the feelings of Muslims around the world."

In a statement, the General Secretariat of the Organization of Islamic Cooperation, also condemned the incident in the strongest terms.

The provocation came close on the heels of a similar incident last Saturday in which Rasmus Paludan, an extremist Swedish-Danish politician, burned the Quran near the Turkish Embassy in the Swedish capital Stockholm, triggering outrage both in Türkiye and worldwide.

*The original article appears at: <https://www.aa.com.tr/en/middle-east/arab-countries-condemn-violent-desecration-of-quran-in-netherlands/2796705>*



WORLD

## Muslims in Netherlands protest desecration of Quran

Head of Turkish Islamic Culture Foundation says Islamophobia has risen to 'a new level' in the country

Abdullah Asiran | 06.02.2023 - Update : 06.02.2023



### THE HAGUE

A group of Muslims staged a protest in the Hague on Sunday against recent desecrations of the Quran and Islamophobia. Hundreds of Muslims marched towards Koekamp square as part of the "stop anti-Muslim hatred" protest organized by the Federation of Islamic Organizations (FIO) and the Haaglanden Region Islamic Organizations Association (SIORH).

Gathering in the square, they chanted slogans against the desecration of the Muslim holy book, condemning such Islamophobic acts.

They also performed a prayer and recited verses from the Quran.

Speaking at the demonstration, Tahsin Cetinkaya, the head of the Turkish Islamic Culture Foundation, said Islamophobia has risen to "a new level" in the Netherlands. "Muslims, mosques and other Islamic institutions have faced various Islamophobic acts over the years, including the sending of threatening letters to mosques, the hanging pigs' heads on mosque doors and arson," he said.

Cetinkaya noted that the perpetrators of these acts are encouraged by the silence of government officials.

"Enough is enough. Stop holding grudges against Muslims and Islam," he said, stressing that Muslims living in the Netherlands are also part of the country.

Rasmus Paludan, an extremist Danish-Swedish politician and the leader of the far-right party Stram Kurs (Hard Line), burned a copy of the Quran outside the Turkish Embassy in Stockholm on Jan. 21 with both police protection and permission from Swedish authorities.

The following week, he burned a copy of Islam's holy book in front of a mosque in Denmark and said he would repeat the act every Friday until Sweden is included in NATO.

Meanwhile, far-right Dutch politician Edwin Wagensveld, leader of the Patriotic Europeans Against the Islamisation of the West (PEGIDA), tore apart a Quran before setting it on fire at an anti-Islam demonstration in Enschede, the Netherlands in late January.

*The original article appears at: <https://www.aa.com.tr/en/world/muslims-in-netherlands-protest-desecration-of-quran/2807332>*



'This was something that was very hard for us to swallow,' says Windsor imam

CBC News · Posted: Jan 21, 2023 4:00 AM EST | Last Updated: January 21



Ahmadi Muslims in Windsor gathered Friday to pray and reflect in solidarity after an attack at a mosque in Burkina Faso killed nine people.

The attack in the landlocked west African country happened when people were at their local mosque in Mehdi Abad.

"Nine members of the Ahmadiyya Muslim Community were

brutally executed in an unprovoked and cold-blooded terrorist attack," Ahmadiyya Muslim Jama'at Canada said in a news release.

"The terrorists separated nine of the elder men, including the Imam of the mosque, from the other worshippers and forced them outside of the mosque where they were killed."

Ahmadiyya Muslim Jama'at is a sect of Islam which spans 200 countries and has millions of adherents.

"This was something that was very hard for us to swallow. Members are grieving at the moment, going through a very difficult time," said Imam Zeeshan Ahmed of the Ahmadiyya Muslim Jama'at in Windsor. The prayers happened at Baitul Ehsaan Mosque.

"This is something that is very sad for them."

The news comes amid a time of strife in the west African country.

Burkina Faso is battling a rampant insurgency with links to al Qaeda and Islamic State. Jihadists have occupied territory in the country's arid and mainly rural north, executing hundreds of villagers and displacing thousands more in the process.

They have also blockaded certain areas in recent months, leaving trapped citizens with acute food shortages.

The United Nations says the insurgency has killed thousands and forced more than 2.7 million people to flee their homes over the past decade.

In Windsor-Essex, the community has offered thoughts and condolences, and Ahmed said mosque members are thankful.

"It gives us a sense how closely knitted we are as a region and as a community," he said.

He also said the threat of violence is something members of the Ahmadiyya Muslim faith have had to deal with before.

"We are persecuted community," he said, "and we were fortunate that we found a country like Canada to call our home."

*The original article appears at: <https://www.cbc.ca/news/canada/windsor/windsor-solidarity-event-burkina-faso-9-killed-1.6721529>*



# AHMADIYYA MOSQUES IN THE USA

## **AZ – Phoenix - (Bait-ul-Aman Mosque)**

2035 W Elliot Rd, Chandler, AZ 85224-1717

## **AZ – Tucson - (Yusuf Mosque)**

250 W Speedway Blvd, Tucson, AZ 8570.

## **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 - (American Fazi 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 - (Fath-i-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 - (Bait-ur-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, Wilkesburg, 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-Muqheet 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 - (Bait-ul-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 – 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)

DECLARATION OF INITIATION  
by the ten conditions of Bai'at as follows:  
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ  
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ  
I bear witness that there is none worthy of worship  
except Allah.  
He is one and has no partner.  
And I bear witness that Muhammad is His servant  
and His messenger.  
From this day the Ahmadiyya Jama'at in Islam at  
Masroor.  
firm faith, that Hazrat Muhammad  
peace & blessings of Allah be upon him

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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