

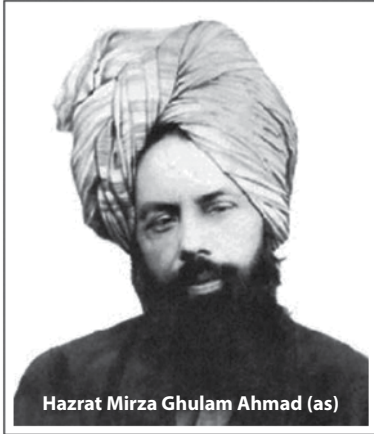
In the Latter Days, the sun shall rise from the West (The Holy Prophet Muhammad (peace and blessings of Allah be on him))



## Spirituality - fundamental part of faith

Our Teaching	5	Spirituality Versus Organized Religion	13
Significance of Majlis-e-Shura and Mutual Consultation	7	The Holy Qur'an, Champion of Social Justice	16
Objective of Life	10	Poetry Corner	
		Changing a beast into a human being	18

## 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).

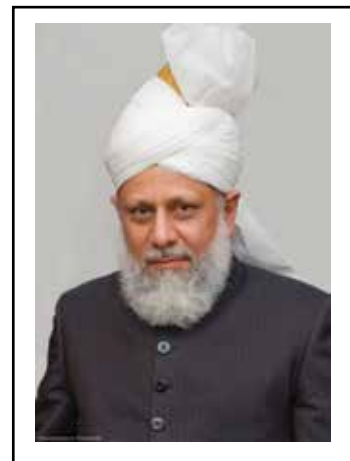
The Movement he started is an embodiment of the benevolent message of Islam: peace, universal brotherhood, and submission to the Will of God in its pristine purity.

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 (Fifth Successor) of the Promised Messiah (as).



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

[www.alislam.org](http://www.alislam.org)  
[www.muslimsunrise.com](http://www.muslimsunrise.com)  
[www.amibookstore.us](http://www.amibookstore.us)  
[www.mta.tv](http://www.mta.tv)

# The Muslim Sunrise

[www.muslimsunrise.com](http://www.muslimsunrise.com)



@MuslimSunrise



@MuslimSunrise



@Muslim.Sunrise.Official



The Muslim Sunrise

The Muslim Sunrise is published by the Ahmadiyya Muslim Community USA, under the auspices of US Ameer (National President), Dr. Mirza Maghfoor Ahmad

**Headquarters:** 15000 Good Hope Road, Silver Spring, MD 20905

**Phone:** 301-879-0110 **Fax:** 301-879-0115

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.

Email us at [contact@muslimsunrise.com](mailto:contact@muslimsunrise.com) or go online to [www.MuslimSunrise.com](http://www.MuslimSunrise.com)



Library of Congress Call Number: BP195.A5 M8

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.

The Muslim Sunrise is a monthly publication of the Ahmadiyya Movement in Islam, Inc.  
Editorial and Executive Office: 15000 Good Hope Road, Silver Spring, MD 20905

Single copy: \$4.00. Subscriptions: \$40.00 per year in USA.

**PATRON**

Dr. Mirza Maghfoor Ahmad  
The Ameer (National President)  
Ahmadiyya Muslim Community, USA

**ADVISER**

Azhar Haneef  
Missionary In Charge  
Ahmadiyya Muslim Community, USA

**MANAGEMENT BOARD:**

**Chairman:** Falahud Din Shams  
**Secretary:** Syed Sajid Ahmad  
**Members:** Dr. Waseem Sayed, Amjad Mahmood Khan,  
Mahmood Kauser, Abdullah Dibba, Rizwan Khan

**EDITOR-IN-CHIEF**

Mubasher Ahmad

**MANAGING EDITOR**

Dr. Wajeesh Bajwa

**SENIOR EDITOR**

A. Bushra Salam-Bajwa

**EDITORS**

Maryam Ellen Ahmad  
Mazher Ahmad  
Dr. Muhammad Abdul Khaliq  
Dr. Mahmud Ahmad Nagi  
Dr. Karim Ahmad Sharif  
Shazia Shakur Sohail

**CIRCULATION DIRECTOR**

Suhail Kausar

**DESIGN & LAYOUT**

Naveed Ahmad Malik  
Latif Ahmed

**NEWS, VIEWS & REVIEWS**

Dr. Mahmud Ahmad Nagi

**QUESTION & ANSWERS**

Dr. Wajeesh Bajwa

**SOCIAL MEDIA**

Khalid Khan

**WEBSITE**

Muneeb Ahmad  
Muhammad Khawas Bhatti  
Mutwassim Sandhu



## In This Issue

Editorial	5
Our Teaching Hazrat Mirza Ghulam Ahmad of Qadian (may peace be upon him)	5
Significance of Majlis-e-Shura and Mutual Consultation Hazrat Mirza Masroor Ahmad, Khalifatul Masih V (aba)	7
Objective of Life Muhammad Zafrulla Khan	10
Spirituality Versus Organized Religion Rizwan Khan	13
The Holy Qur'an, Champion of Social Justice Shehla Ahmad	16
Poetry Corner Changing a beast into a human being "The Commentary of al-Qasidah" by Maulana Jalal-ud-Din Shams,	18
Q&A What are man's physical, moral, and spiritual conditions?	19

# FROM THE HOLY QUR'AN



Allah has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors from among those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security and peace after their fear: They will worship Me, and they will not associate anything with Me. Then whoso is ungrateful after that, they will be the rebellious.

The Holy Qur'an (18:56)

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا  
الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا  
اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ ۖ وَلَيُمَكِّنَنَّ  
لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ  
وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا ۗ  
يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا ۗ وَمَن  
كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٥٦﴾

## SAYING OF PROPHET MUHAMMAD (sa)

It has been narrated on the authority of Umm Salama that the Messenger of Allah (sa) said:

“In the near future, there will be Amirs, and you will like their good deeds and dislike their bad deeds. One who sees through their bad deeds (and tries to prevent their repetition by his hand or through his speech) is absolved from blame, but one who hates their bad deeds (in the heart of his heart, being unable to prevent their recurrence by his hand or his tongue), is (also) safe (so far as God’s wrath is concerned). But one who approves and imitates their bad deeds is spiritually ruined.” People asked (the Holy Prophet): Should we fight against them? He replied: “No, as long as they offer their prayers.”

Sahih Muslim 1854a (In-book reference: Book 33, Hadith 97)



# EDITION

MAY 2023

All major world religions include spirituality as one of their fundamental and innate aspects. The followers of contemporary spirituality who claim to be *spiritual but not religious* adopt most of the major religious traits as their objectives, such as meditation, prayer, tolerance, peace, non-violence, helping the needy, and purifying the inner self from polluted thoughts.

Some very well-organized religious communities, such as the Ahmadiyya Muslim Community, put maximum importance on developing spirituality under the spiritual and organizational leadership of Khilafat. All essential parts of spirituality, individual and collective, are regularly emphasized. The members of the Ahmadiyya Muslim Community do not feel any conflict between spirituality and organized religion. Both are part and parcel of each other.

We invite the readers of the Muslim Sunrise to reflect deeply on the importance of organized religion that encompasses spirituality as the essential and fundamental part of faith, which the religious organization helps to promote in the best possible way.

We invite our readers to send us feedback.



## IN THE WORDS OF THE PROMISED MESSIAH(as)

### Our Teaching

Hazrat Mirza Ghulam Ahmad of Qadian  
(may peace be upon him)

Let it be absolutely clear that a mere verbal pledge has no value if it is not supported by a genuine and firm resolve to live up to it in every way. Therefore, whoever fully lives up to my teaching, he alone enters that house of mine with reference to which God Almighty has promised i.e., "I shall Myself protect all those who are in this house." It

should not, however, be understood here that this Divine protection is extended only to those living within the compass of my house made of mud and bricks: the pledge also encompasses those who follow my teaching to the fullest extent, and who, therefore, can truly be said to be the inmates of my spiritual home.

Relevant to a proper observance of my teaching, it is essential that one should firmly believe that there is an all Powerful, all-Sustaining Supreme Being, the Creator of everything, Changeless, Everlasting and Eternal. He does not beget, nor was He begotten. He is Holy, so that there is no need or occasion for Him to go on the Cross, or suffer in any way, or be subject to death. He is such that being far removed, He is still very near; and being very near, He is still very far. Although He is One, and absolutely unique, His manifestations are diverse and multifarious. Whenever there occurs in man a new change, for the changed man He becomes a new God, dealing with him on the basis of a fresh manifestation, the man witnessing a change in God in proportion to the change in himself-not that there occurs any change in God, He being Eternal, Changeless and most Perfect in Himself; but with every change in man for the better, God also reveals Himself to him in a fresh and clearer manifestation. With every progressive effort on the part of man God also shows Himself with higher and more powerful manifestation. He displays an extraordinary manifestation of His power and glory only when man shows an extraordinary change in himself-this being the root and the bedrock basis of the marvels and miracles witnessed at the hands of all servants of God. Belief in this God with these powers, is the foremost essential condition of our Movement. Inculcate this belief in your hearts, giving to its implications and requirements the first and topmost priority over all considerations of self, over its comforts and relationships. By means of actions in the field of your daily life, with unflinching courage, show a steadfast loyalty in His way. Others in this world do not give Him preference over material means and the support they hope to get from their friends and relations. But you give Him the first place, so that in heaven you should come to be reckoned His people.

To show signs of grace is the eternal way of God. But you can partake of this blessing only when there remains no difference and no distance between Him and you; only when all your wishes, hopes and desires merge into His will; only when, at all times, in success or failure, in hope or disappointment, you remain in humble prostration at His door, so that He should do with you what He will. If you act like this, in you would appear that God, Who for a long time has kept His face concealed from the world. Is there any among you, then, who would act upon this teaching, seeking only His pleasure, without the slightest sense of dissatisfaction against the way His will works? Even in distress you should put your best foot forward, for this is the secret of your success; and you should strive to the utmost of your power to spread the idea of His singleness and unity all over the Earth. Be kind and merciful to



Excerpts of the original Urdu text page printed in 1902

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

humanity, for all are His creatures: do not oppress them with your tongue, or hands, or in any other way. Always work for the good of mankind. Never unduly assert yourselves with pride over others, even those who are placed under you. Never use abusive language for anyone, even though he abuses you. Be humble in spirit, kind and gentle, and forgiving, sympathetic towards all and wishing them well, so that you should be accepted. There are many who pretend to be kind, gentle and forgiving, but inside they are wolves; there are many on the outside who look pure, but in their hearts, they are serpents. You cannot be accepted in the presence of the Lord unless you are pure, both on the outside and inside. If you are above others, have mercy on the lowly and do not look down upon them. If you are wise and well-versed in learning serve the ignorant with words of wisdom; never desire to bring disgrace on their ignorance by trying to show off your own learning. If you are rich, instead of treating them with self-centered disdainful pride, you should serve the poor. Beware of the paths of destruction. Fear the Lord, be righteous, do not fall in worship before the creation of God. Turn wholly and solely to Him so that you lose interest in this world. Become entirely His, living wholly for His will and pleasure, for His sweet sake, hating everything impure and sinful for indeed He is Holy. Every morning should be a witness for you that you spent the night with righteousness and every evening should be a witness for you that you went through the day with fear of God in your heart.

Mirza Ghulam Ahmad. "Our Teaching," Translated From "Kash-ti-Nuh," Pp. 1-3, Fazl-e-Umar Printing Press, Qadian, Edition 2016

# Significance of Majlis-e-Shura and Mutual Consultation

Friday Sermon of May 12, 2023  
Hazrat Mirza Masroor Ahmad,  
Khalifatul-Masih V (aba)



After reciting Tashahhud, Ta'awwuz and Surah al-Fatihah, His Holiness, Hazrat Mirza Masroor Ahmad (aba) recited the following verse:

And it is by the great mercy of Allah that thou art kind towards them, and if thou hadst been rough and hard-hearted, they would surely have dispersed from around thee. So pardon them and ask forgiveness for them, and consult them in matters of administration; and when thou art determined, then put thy trust in Allah. Surely, Allah loves those who put their trust in Him. (The Holy Qur'an 3:160)

## The Importance of the Institution of Shura

His Holiness (aba) said that these days various countries are holding their Majlis-e-Shura (meeting of the consultative body). His Holiness (aba) said that although he has spoken about the importance of Shura and the responsibility of delegates, however since it has been a few years, His Holiness (aba) said that he deemed it appropriate to speak on the subject again as a reminder in light of the commandments of God, the Holy Prophet (sa) and the Community's tradition.

His Holiness (aba) said that even in countries where the Shura has already taken place, the delegates can still take benefit from this advice, because their responsibilities continue after the Caliph of the Time has approved their proposals in order to ensure their implementation.

## Complete Trust Should be Placed in God

His Holiness (aba) said that he would highlight certain aspects in light of the verse which he recited in the

beginning along with the example of the Holy Prophet (sa). In the verse, Allah the Almighty testifies to the fact that the Holy Prophet (sa) was extremely tenderhearted towards his people. The verse also states that those who were to carry forth the same mission, especially his true servant who was to come in the latter days were to show the same kindness and compassion. God states that rather than kindness, if anger and strictness were to be shown, then people would flee away, which is why the commandment of forgiving and praying for forgiveness has been given. Similarly, the commandment of mutual consultation has also been given. It is thus that Majlis-e-Shura is held, but as the name indicates, this body exists to consult, not to make decisions. Hence, God states that after consultation, when a decision is made, then complete trust should be placed in God.

His Holiness (aba) said that the perfect example of trust in God is of the Holy Prophet (sa). Whereas the Holy Prophet (sa) received divine revelation to elucidate various matters at hand, the Holy Prophet (sa) would also consult with his Companions when it pertained to matters regarding which divine revelation had not yet been received. This shows us how the conduct of office bearers should be with members of the Community, and the fact that we should do things with mutual consultation. We are very fortunate that Allah the Almighty granted the Ahmadiyya Community the blessing of the Caliphate. As such, the Caliph of the Time, in accordance with the commandment of God and the teachings of the Holy Prophet (sa), consults with the members of the Community in various countries regarding their situations and matters pertaining to them.



### Shura as a Means to Allah's Mercy

His Holiness (aba) said that the example of the Holy Prophet (sa) seeking consultation was surely to guide us right and to establish unity in his people. It is narrated that when the Qur'anic verse about mutual consultation was revealed, the Holy Prophet (sa) said that this had been made a mercy for his people. Therefore, one who consults will receive blessings, whereas those who do not consult cannot be saved from humiliation. Hence, although the Holy Prophet (sa) was exempt from this, he still established the example of mutual consultation in order to guide us. Three Ways of Consultation by The Holy Prophet (sa) and the Rightly Guided Caliphs

His Holiness (aba) said that in light of this, we should be grateful for the establishment of Majlis-e-Shura and honour it. With regards to the manner in which the Holy Prophet (sa) sought consultation, we find three types of examples; one was that when counsel was required on a matter, an announcement would be made for people to gather. Then the Holy Prophet (sa) would consult with the people regarding the matter, after which he would make his decision. Although all people would gather, the leaders and chieftains of the various tribes would be the ones to actually speak as representatives of their people, and the people were perfectly content with this. The second manner in which consultation was sought was that the Holy Prophet (sa) would specifically summon those whom he thought were most apt to give suggestions on a particular matter. The third manner in which consultation would be sought was that when the Holy Prophet (sa) deemed it appropriate, he would summon people one at a time to seek their advice. These were also the same methods adopted by the Rightly Guided Caliphs.

### How The Holy Prophet (sa) Sought Consultation

His Holiness (aba) said that it is narrated that no one would seek consultation more than the Holy Prophet (sa). For example, when it came to sending Hazrat Mu'az bin Jabal to Yemen, the Holy Prophet (sa) consulted various people, including Hazrat Abu Bakr (ra), Hazrat Umar (ra), Hazrat Uthman (ra), Hazrat Talha (ra), Hazrat Zubair (ra), and many other Companions. Hazrat Abu Bakr (ra) said that had the Holy Prophet (sa) not asked them, they would not have said anything. The Holy Prophet (sa) said that in matters regarding which he had not received revelation, he was just like them. In this matter, the Holy Prophet (sa) also asked the opinion of Hazrat Mu'az (ra). Hence, this exhibits the humility of the Holy Prophet (sa) and the esteemed importance that must be given to mutual consultation.

His Holiness (aba) said that the Holy Prophet (sa) also consulted his Companions after his migration to Madinah,

when the Makkans sought to destroy the peace of Muslims. After consulting them, the Holy Prophet (sa) set out towards Badr. In fact, during this consultation, the chieftains of the Ansar showed a great deal of sincerity and even made an oath, which greatly pleased the Holy Prophet (sa). This was because not only is the conduct of those from whom consultation is sought of the utmost importance, but they must be at the forefront in the fulfilment of whatever decision is made as a result of the consultation. Hence, all the delegates of Majlis-e-Shura must bear in mind that they must be the foremost in implementing whatever decision is made by the Caliph of the Time. It is only when they set their own practical examples that the rest of the membership of the Community will be prepared to implement it and be prepared to offer whatever sacrifice is required for it.

### The Responsibilities of the Shura Delegates

His Holiness (aba) said that the Shura delegates must remember that every Ahmadi has pledged loyalty to the Caliphate, and thus, they must fulfil this pledge to the utmost degree. Just as the Caliph must abide by the commandment of seeking consultation and being kind hearted, those who are consulted also have the responsibility of doing the same, and giving their suggestions with the purest of intentions. The Shura delegates should reflect as to the level of their righteousness. It is narrated that Hazrat Ali (ra) said that only the intelligent and those given to worship. This is the standard required of the delegates. In fact, this is also guidance for those who elect the Shura representatives. They should select those who seem to be capable of giving sound counsel and are devoted to worship. When this is the spirit in which the representatives are selected, then a clear distinction is visible in the suggestions that they make.

His Holiness (aba) said that whilst giving suggestions and expressing opinions, the Shura delegates should not become influenced by someone else, they should not consider their personal friendships in the opinions they express, nor should they change their own opinions for fear of anything else. Rather, they should give their opinions whilst keeping righteousness at the forefront of their minds. They should remember that God knows what is in their hearts and what their actions are. They should be fearful of the fact that if they do not act to attain the pleasure of God, then they could incur His displeasure.

### Attaining the Blessings of God

His Holiness (aba) said that in countries where the Shura has already taken place, the delegates should continue to fulfil their responsibilities by vowing to set their practical

examples whilst being mindful of their spiritual and practical states. They should act upon the decisions that were made with righteousness and also see to their fulfilment. It is in doing so that we can attain the blessings of God and that there can be blessings in the decisions that were made. When this is not done, then the decisions made can be such that they cause ruin or even disturb the peace. Hence, in order to avoid this, we must always analyse ourselves.

### **Majlis-e-Shura acts as a Helper of the Caliph**

His Holiness (aba) said that the proposals made are sent to the Caliph of the Time. In fact, the Shura is called only upon the instruction of the Caliph of the Time. Hence, Majlis-e-Shura acts as a helper of the Caliphate. After the system of Caliphate, Majlis-e-Shura holds esteemed importance. A Shura delegate holds that position for a year's time and they should understand the importance and gravity of this position. The agenda of the Shura and the proposals that are made give the Caliph of the Time insight into the issues at hand in different countries. The proposals made sometimes do not encompass the complete manner in which a problem can be solved, upon which the Caliph of the Time includes different aspects that perhaps were not in the view of the Shura delegates. Whatever approval is received should be implemented by every Shura member. It is only in doing so that we can be true helpers in the mission of the Promised Messiah (as).

### **Upholding the Sanctity of Shura**

His Holiness (aba) said that sometimes when expressing an opinion, some people become very impassioned and speak in a manner that does not behoove the sanctity of Shura. Therefore, rather than delivering passionate and emotional speeches, they should express their opinions in a calm and appropriate manner. Sometimes, the Amir who is chairing the session may think that a person who is expressing their opinion is speaking against them or their executive body and then stop them from speaking. However, the Amir should be reasonable, and consider that the person expressing their opinion is doing so with pain for the Community. Similarly, when matters such as the budget are being discussed, there can be times where people have very strong opinions. Rather than letting emotions prevail, everyone should keep calm and listen to each other's suggestions knowing that everyone is seeking the overall benefit of the Community. It should always be kept in mind that as delegates, they have been chosen as representatives and so never should anything be personal or contentious. Upon being elected as representatives, if the delegates are not at the standard of righteousness that is required, then they must continually

seek forgiveness and strive to improve their condition. They must be helpers of the Caliph of the Time, and they must ensure that the decisions made by him are being implemented exactly as they were made.

### **Importance of Implementing the Decision of Shura**

His Holiness (aba) said that sometimes, decisions are not fully implemented due to slackness on the part of office bearers. In such instances, not only should the Shura delegates draw the attention of the general membership towards implementing the decision, but they should also remind the office bearers. If despite this the decision is not being implemented, then the Shura delegate should write to the central headquarters. Bear in mind that one can make excuses to evade their responsibilities and get away with it in this life, but they will be questioned by God as to the responsibilities that were entrusted to them. This is something to be very cautious of. It should also be borne in mind that a delegate should not lodge a complaint against an office bearer upon having some sort of a personal disagreement with them. They must always tread upon the path of righteousness. The decisions should be implemented to such a degree that the proposal never has to be presented to the Caliph of the Time again, nor should the proposal be sent with the note that since the matter was already presented previously, it is suggested that it not be presented again. His Holiness (aba) said that this should be a source of embarrassment. The goal should be for something like this to never happen.

His Holiness (aba) said that it should also be analysed that there may be certain active Jama'ats which fully implement the decision made by the Caliph of the Time. It should be seen what it is that has drawn to so passionately and enthusiastically implement the decisions that have been made and those same principles should then be shared with the less active Jama'ats.

His Holiness (aba) said that we cannot bring about a change in the world with mere words, rather we must show our actions. If the Shura delegates focus on improving the standards of their worship and attending the mosque, then the overall attendance could increase in mosques three-fold. If Shura delegates were to treat others kindly and compassionately and pray for them, and if they were to increase the level of their obedience to the Caliph of the Time, then a revolutionary change within the Community can come about. We have been entrusted with a mighty task. The Promised Messiah (as) was sent with the mission of spreading the beautiful teachings of Islam to the world and to bring it under the Unity of God. The fulfilment of this mission requires constant effort. The

fulfillment of these tasks also requires funds. Hence, whilst discussing the budget, it should be seen how the most can be done whilst remaining economical.

His Holiness (aba) prayed that may we fulfil our responsibilities whilst treading on the path of righteousness. May Allah cover our shortcomings and continually shower us with His blessings.



## References:

Summary prepared by The Review of Religions  
<https://www.reviewofreligions.org/42411/friday-sermon-summary-12th-may-2023-the-significance-of-majlis-e-shura-and-mutual-consultation/> [Accessed: May 18, 2023]

# Objective of Life

Muhammad Zafrulla Khan (1)

is life?  
 is its objective?  
 are the ways and means to achieve  
 this objective?

Let it be known that all life, including human life, is a manifestation of the attribute of Allah to create. Throughout life's stages man seeks the manifestation of different attributes of Allah and benefits from them.

Each thing that feels and has been trusted with the ability to progress is living, be it from minerals, vegetables, or animals, or be it from the heavenly bodies.

All creation has a zenith set for its progress. All creation has been given its individual distinctive perceptions and forces required to reach its own high point. Such strengths are present in them from the start. Certain alternating systems essential to the progress of these forces in a relative state have been put in place in the heavens and the earth. These can help in the progress. There is an appointed law for gradual progress for all creation, the progress is step by step and it takes many thousand years to complete a phase of progress. As the Creator of the universe always has been and always will be, He does not entertain haste. He is the Master of time and rules over all things. He does not need haste. Only finite beings rely on haste or those, which change from one state into another

with speed—those that require finishing a given task or reaching a certain result within a certain time span.

## Divine Order

The first step in the process of all creation is Allah's Command. That is to say, if we investigate the universe as to where did such and such things come into being, we would eventually reach a point where we would have to concede that beyond it lies just the Divine Order and nothing else. When scientists started their investigation, they first said that all matter is made up of extremely fine particles. They said these fine particles unite and according to the method and form of this union, different shapes of matter are formed. In discovering the origin of matter, the scientists then went beyond particles and informed us that these particles are a cluster of extremely delicate electromagnetic bubbles, which rapidly rotate around each other. Due to their mutual attraction, these bubbles form a certain union, which creates particles.

Science will perhaps take a long time to go further than this but the definition of the bubbles and the suggestions made about their reality gives clear indications that the next stage would be for them to acknowledge that all matter started with the expression of a Mighty Being, it is as if, science is now making gentle noises about accepting that all matter was created with Divine Order.

## Stages of Progress

As I said earlier, Allah has entrusted each particle with special attributes according to which it has the capacity to progress, and given suitable motives and circumstances, can accordingly make progress. For instance, some particles have been given such attributes that form into stones but cannot gradually progress within themselves to go beyond the state of being a stone. Some form into diamonds, some pearls, some coal, some have such attributes that they can change into gold, silver, iron, copper, etc. Some have been given the attributes to become burrowing animals or snakes, scorpions, rats, etc. Some have been given the attributes that they can become any kind of vegetable, grain, tree, or fruit, while the others have the attributes to become different kinds of animals. Some have been given the attributes from the very beginning to become human.

This is a chain of diverse kinds of progress. There is another kind of progress that goes on simultaneously. For instance, the particles of the earth and the light and heat of the sun, the light of the moon, the effects of the wind, the freshness brought on by rain, all join forces to produce vegetables or fruit. Due to similar effects, the animal was created and so was the human. When a human or an animal eats vegetables or fruit, the fruit's certain elements become constituents of the human or the animal being. These elements thus take on human or animal attributes. When humans include an animal in their diet, a similar change occurs in the constituents of the animal, which take on the form of human elements. If you ponder over the universe, you will find out how everything, in its own sphere, is working towards the completion of the Divine Order. We find delightful shapes in different species of life, which have all sorts of formation and links with each other. Out of all these varied forms of life and different parts of the universe that we contemplate over, even the aspects which our apparent senses do not notice, the human being is the focal point. Although humans came into being over many millions of years in the same way as the other animals, it is as if the vast and varied resources of this universe were prepared for human use and human progress. All creation came into being for the purpose of the birth of humans and that is why humans are called the most eminent of all creations.

It is often said that humans are made out of dust and water. This is not correct in the sense that a whole human body was made with dust and water and then a human spirit was blown into it. However, it is correct in the sense that the process of human birth started with dust and water. Although there were many phases from the initial

stage to becoming human, this initial substance of dust and water had the capability to be human from the very start. Having gone through very weak initial stages, this creation entered into the phase of being an accomplished animal, then a rational animal and then into the phase of wisdom. At this stage, it acquired the form of a human being. It has now been in this state for a very long period. When a human being's intellectual and mental progress reached a stage that was stalwart enough to receive Divine revelation, it was then that the most accomplished man of that era received revelation from Allah. A few simple social commandments were revealed to him. He and his clan were instructed to live life according to these commandments. This man was called Adam. In actual fact, the human generation did not start with Adam. It had started earlier during inferior stages and had progressed through to the stage of a human being. Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V (aba) addressed this issue in detail at last year's Jalsa Salāna. You should read this speech attentively when it is published, in addition to the speech which Hudur [Hazrat Khalifatul-Masih II (ra)] delivered at the 1937 Jalsa Salana and which has been published under the title of Inqilab-i-Haqiqi [The Real Revolution].

The reference to dust in the birth of man is symbolic in that human beings' nature has been made like that of soft clay. It is affected by outside influences and can be molded to any specification. Just as clay can be easily imprinted on, human nature too is receptive. This establishes that there is infinite strength and capability for progress and development in human nature.

The origin of the birth of humans was with dust and water, but having gone through its early stages when he came closer to the era of acquiring the form of an accomplished animal, his birth came about with sperm. Thus, the foundation for spouse, family, nation and civilization was laid.



### The Birth of the Human Soul

Thus far I have briefly outlined the physical human birth. There is another human birth far greater and superior to this and that is the birth of the soul. Just like human qualities were put in the original dust and water, which was to progress to the human form rather than any other animal or thing, similarly the elementary dust and water had also been given the ability, qualities, and attributes to create the human spirit. Just as many centuries were set for the completion of the physical human form, similarly when the time of the birth of the human soul was remote and distant, it was indeed present in the original dust and water just as the fragrance and perfume of the rose is very much present in the soil from which it grows.

The initial aspect of the birth of the soul, like the initial aspect of the birth of matter, is Divine Order. There is a specific time set for its manifestation. When an unborn baby reaches a certain stage of development in the womb,

its soul is created as if it were like a perfume. It is thus given a new creation. This compound of physical life appears as a separate entity and this process is commonly called 'birth.'

The main difference between the soul of animals and humans is that the human soul has been given a capacity and a sense of agitation to be near its Creator. This is either missing in the animal spirit or is extremely weak and is thus negligible.

### References:

1. Muhammad Zafrulla Khan, "Letter to a Dear One", Pp: 12-16, First Edition published in October 2001 by The Majlis Ansarullah, U.S.A.



# Spirituality Versus Organized Religion

Rizwan Khan

Is there a need for organized religion? Can't spirituality just be an individual effort?

To answer this question, the first thing to understand is what spirituality and religion are. Spirituality is everything related to the human soul as opposed to material or physical things. When a person yearns to find what is beyond the physical and searches for God, that is spirituality. What is religion? Religion is a pathway, a "textbook," on how a person may find God.

Why do we need religion? If there is a reality to spirituality, there has to be a way of reaching it and a correct way of finding God. If spirituality is just imaginary, then everybody can do whatever they want, and it does not make any difference; there is no specific path, and there is no need for a textbook. Some people say you can just follow whatever you want to in spirituality. What they are actually saying is that spirituality has no reality, so you can just do whatever makes you feel good. However, if there is a God, there must be a correct method to find Him. Just as there is a correct and incorrect method in the physical sciences, there has to be a correct and incorrect method in the spiritual sciences. Religion is a "textbook" on the correct method in the spiritual sciences. Islam gives the standard to which any religion must be held when it describes the Holy Quran as "the Book which comprises guidance for mankind and clear proofs of guidance and divine Signs which discriminate between truth and falsehood" (1). A person adopts a religion that they, through experience, find to be true in leading them toward the reality of God.

The founder of the Ahmadiyya Muslim Community, Hazrat Mirza Ghulam Ahmad, the Promised Messiah (as) said, "The true purpose of adopting a faith is that one should acquire such certainty concerning God, Who is the fountainhead of salvation as if one can see Him with one's eyes." "The first duty of a person, therefore, is to acquire certainty with regard to the existence of God and to adopt a religion through which this certainty can be acquired so that he should fear God and shun sin. How can such certainty be acquired? It cannot be acquired through mere stories. It cannot be acquired through mere arguments. The only way of acquiring certainty is to experience God repeatedly through converse with Him or through witnessing His extraordinary signs, or by keeping company with someone who has that experience" (2).

What is organized religion? Organized religion is just a group of people coming together to pursue spirituality through practicing religion. The most simple example is that "spirituality" is searching for God, "religion" is Islam teaching us the method of observing daily prayers to find God, and "organized religion" is Islam teaching us to observe congregational prayers, to get together with other people searching for God and to pray together so that we are all encouraged and learn from each other's spiritual experiences. When we study the physical sciences, we study and experiment by ourselves, but we also need to form institutions to work together and learn from each other's experiences to truly advance. Similarly, there is naturally a parallel in studying the spiritual sciences. To truly advance in spirituality, we need religion to show us the way, and we need organized religion to help us along the way. The Holy Quran teaches, "And help one another in righteousness and piety" (3). In its most simple form, congregational prayer can be a form of organized religion within Islam.

## How do we determine which organized religion is the correct religion?

We have to judge the truth of a religion based on results. For example, if we are studying the physical sciences, we only know a method is correct when it starts to produce results. The same principle applies to the study of the spiritual sciences. In religion and in organized religion, the central objective is spirituality. A religion without spirituality is no religion at all, it would just be a philosophy and nothing more. The Holy Quran's first commandment is, "O ye men, worship your Lord Who created you and those who were before you, that you may become righteous" (4). Thus, in the religion of Islam, we search for a personal relationship with God.

When judging which religion is correct, the first question we must ask ourselves is: is the religion I am following effective in leading me to a living relationship with God? Am I experiencing an answer from beyond the physical? Religion is not just a meditation that gives us inner peace because of some mental exercises. There has to be something beyond the physical that we have to experience. True religion is the correct method that connects us with God and continues leading us to a closer relationship with Him. In the Holy Quran, God Almighty

says, "And when My servants ask thee about Me, say: 'I am near. I answer the prayer of the supplicant when he prays to Me'" (5).

This same criterion applies to organized religion. We have to ask ourselves the same questions - Is this organized religion a means to my gaining nearness to God? If that organization is not fulfilling the essential purpose of religion or are we not following it correctly? Thus, an organized religion's truth must be judged on this fundamental criterion. Islam gives the standard to which any religion must be held when it describes the Holy Quran as "the Book which comprises guidance for mankind and clear proofs of guidance and divine Signs which discriminate between truth and falsehood" (6).

The founder of the Ahmadiyya Muslim Community and the Promised Messiah, Hazrat Mirza Gulam Ahmad (as) said, "The main purpose of the advent of Prophets (as) in this world and the grand objective of their teaching and preaching is that humankind should recognize God Almighty and should be delivered from the life which leads to hell and ruin and which is known as the life of sin. In fact, this is the most important objective before them. Now that God Almighty has established a dispensation and has raised me, the same purpose which is common to all Prophets (as) is also the purpose of my coming, namely, that I wish not only to tell the world what God is but I actually want them to see Him, and to show them the way of desisting from sin" (7).

This is the truth and reality that we, as Ahmadi Muslims, invite you to. The religion of Islam is the best method to find God and the most effective way to develop a connection with Him. The Ahmadiyya Muslim Community teaches the correct method of spirituality, and its organization provides a structure that helps a person spiritually advance with the support of others.

### **How do we mitigate the negative impact that a handful of corrupt clergy and religious figures can have?**

It all comes down to how much we care. For example, when politicians become corrupt, some people become disillusioned with politics. We saw in governments worldwide, especially in the United States, how something as basic as medicine and science was politicized during the Covid-19 pandemic. When politicians start forming policies to serve their personal or political interests, some people give up on politics and write off all government as corrupt and useless. However, most people do not give up because they care. The sign that they care is that they get involved

and work hard to effect positive change. They become the change they want to see. This happens in every kind of organization or institution. For example, universities are founded with a passion for education, but many have turned into money-making corporations. Consequently, some people become demoralized and write off universities entirely. However, the people who care about education get involved and work passionately toward the ideals that those universities were founded on.

The same thing applies to religious organizations. If some corrupt people act against the principles of religion, the people who do not care about religion are easily demoralized, and they say that all organized religions are corrupt. However, those who do care get involved and become the change they want to see. If we see religious figures having a negative effect, we must get involved. We have to get involved in the same way we would if we saw our school's organization, political party, or even homeowners association becoming corrupted. Whenever we see people harming an organization we care about, we try to get involved and effect a change. The Holy Quran repeatedly reminds us of our responsibility to always try and restrain people from doing wrong, saying in one place, "Why do not the divines and those learned in the Law restrain them from uttering falsehood and devouring that which is forbidden?" (8).



**Isn't organized religion just a money-making scheme?**

Every organization that becomes corrupt turns into a money-making scheme. No organization has become corrupt that did not turn into a money-making scheme. When a person says organized religion is a money-making scheme, it shows he has a bias and has already decided that all organized religions are corrupt. He gives this opinion on organized religion as if it is an independent conclusion he has come to. For example, when somebody says that universities are a money-making scheme, it is because he has lost faith in the institution and has already decided that universities are corrupt. Even something as simple and pure as an educational institution becomes a money-making scheme when it becomes corrupted. This applies to every organization and any community. Organizations being corrupt does not mean the concept of a religious organization is false. After all, the prophets of God come to illuminate the world at a time when darkness and corruption have spread.

The Ahmadiyya Muslim Community was established to revive the pure concept of a spiritual and religious organization. Its founder, Hazrat Mirza Ghulam Ahmad, the Promised Messiah (as) said, "Just consider whether, during the last thirteen hundred years, anyone has experienced a time which is so similar to the time of the Holy Prophet

Muhammad (sa). Our Jama'at (community), which was established in this age, resembles in many respects the Companions (ra) of the Holy Prophet Muhammad (sa). Our people witness miracles and signs such as the Companions (ra) witnessed and gained light and certainty from fresh heavenly signs and support as the Companions (ra) did. In the cause of Allah, they endure the mockery, ridicule, and reproaches of people and bear persecution and boycotts, just as the Companions (ra) endured. They lead pure lives helped by clear heavenly signs, support, and wise teachings, as did the Companions (ra). There are many among them who weep during their Prayers as the Companions (ra) wept so profusely that their places of prostration were dampened. Many of them see true dreams and are honoured with Divine revelations, as was the case with the Companions (ra). Many of them spend their hard-earned money in promoting the activities of the Jama'at, purely for the sake of winning the pleasure of God Almighty, as did the Companions (ra). Many among them keep death in mind and are gentle of heart and tread the path of truerighteousness, as was the practice of the Companions (ra). They are the party of God who are supported by God Himself and whose hearts He is purifying daily and whose bosoms He is filling with the wisdom of faith, and whom He is drawing towards Himself through heavenly signs, as He did with the Companions (ra)" (9).

**References:**

1. The Holy Quran (2:186)
2. Mirza Ghulam Ahmad, The Essence of Islam, vol. 1, p. 3-4 (Edition 2007), UK
3. The Holy Quran (5:3)
4. The Holy Quran (2:22)
5. The Holy Quran (2:187)
6. The Holy Quran (2:186)
7. Mirza Ghulam Ahmad, The Essence of Islam, vol. 4, p. 108 (Edition 2007), UK
8. The Holy Quran (5:64)
9. Mirza Ghulam Ahmad, The Essence of Islam, vol. 4, p. 272-3 (Edition 2007), UK



# The Holy Qur'an, Champion of Social Justice

Shehla Ahmad

When George Floyd was killed in May 2020, systemic discrimination was found to be the culprit. The widespread protests that ensued after this and similar incidents shed light on the gravity and significance of the problem of social injustice prevailing in our society and the increased awareness about the need to uphold social justice at all levels.

According to Collins Dictionary, Social Justice is "the principle that all members of society have equal rights and opportunities" (1).

The Holy Qur'an is a book of complete guidance that covers every aspect of human life. It lays down the foundations of a society, ensuring that every individual's rights are guaranteed and safeguarded. It is by ensuring that every segment of the society gets their due rights that social justice is established.

The Holy Qur'an makes it clear that Allah is the Creator of the Universe and the Lord of all the worlds. For Him, all human beings are equal. The Holy Qur'an covers the subject of maintaining social justice from various aspects to serve as a code of conduct for its followers. Justice is at the heart of every principle presented in the Holy Qur'an. It is important to note that justice may or may not always mean equality. It is, rather, just not to enforce equality in every a situation.

We may be strong proponents of justice and understand it is important theoretically; however, the Holy Qur'an highlights that the real test of our commitment to social justice is when we are willing to be a witness against ourselves. Only then can society ensure justice is truly established. Allah admonishes the believers to be strict in observing justice, especially when our own is a party. Justice is established when it is practiced and not avoided in the name of justice itself. Allah states: "O ye who believe! Be strict in observing justice, and be witnesses for Allah, even if it is against yourselves or your parents and kindred. Whether he be rich or poor, Allah is more regardful of them both than you are. Therefore, follow not low desires so that you may be able to act equitably. And if you conceal the truth or evade it, then remember that Allah is well aware of what you do" (2).

This verse makes it clear that the person who is to decide the matter should do it on its merits rather than deviating from the prescribed principles in the name of protecting the interests of the parties. Since it is Allah who knows best what is ultimately a favor for the affected party, thus the clear words of Allah should be upheld as a reference for decision-making.

Another practical situation that can be a threat to peace and harmony is when a judge has animosity towards a party where he/she can be inclined to use this opportunity to avenge their personal grudges. Allah states: "O ye who believe! Be steadfast in the cause of Allah, bearing witness in equity; and let not a people's enmity incite you to act otherwise than with justice. Be always just, that is nearer to righteousness. And fear Allah. Surely, Allah is aware of what you do" (3).

The expectation of the Holy Qur'an is that instead of one feeling tempted to usurp rights of others, one should be willing to give others their due rights even out of natural love. "Verily, Allah enjoins justice, and the doing of good to others; and giving like kindred; and forbids indecency, and manifest evil, and wrongful transgression. He admonished you that you may take heed" (4).

Justice in society prevails when people elect their representatives as public officials with complete honesty and do justice with their right of vote, not for personal gain or family ties. It is only then that one can expect that just laws will be made and implemented fairly. Allah states, "Verily, Allah commands you to make over the trusts to those entitled to them, and that, when you judge between men, you judge with justice. And surely excellent is that with which Allah admonishes you! Allah is All-Hearing, All-Seeing" (5).

Peace in a society ensues when everyone is equal. No group or class of people should inherently be considered superior or inferior to the other. Justice cannot be established when there is a presumed bias for or against a person or group because they belong to a certain race, background etc. The Holy Qur'an makes it clear when it states: "O ye who believe! Let not one people deride another people, who may be better than they, nor let women deride other women, who

may be better than they. And defame not your own people, nor call one another by nicknames. Bad indeed is evil reputation after the profession of belief; and those who repent not are the wrongdoers" (6).

The golden words of the Holy Prophet Muhammad (sa), known as the Farewell Sermon, perfectly explain this Qur'anic teaching for all times. He said, "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. Even as the fingers of the two hands are equal, so are human beings equal to one another. No one has any right, any superiority to claim 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" (7).

Expounding on the subject as mentioned in the Holy Qur'an, Hazrat Mirza Ghulam Ahmad, the Promised Messiah (as), said, "God's pleasure does not lie in somebody's physique or this or that tribe; He always looks towards the Taqwa (righteousness and the quality of fearing God, that is, the most honorable in the sight of God is the one among you who is most God-fearing)" (8).

Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V (aba), referring to the Holy Prophet's (sa) Farewell Sermon as a "momentous speech that laid the foundations for world peace" said, "In words that were as timeless as they were enlightened, the Holy Prophet (sa) 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... Brandishing an eternal torch illuminating the path towards universal human rights, the Holy Prophet (sa) pronounced that all human beings were born equal and had the same rights" (9).

Another important aspect of social justice established in the Holy Qur'an is that everyone should have freedom of conscience and belief. No one should be forced to follow an ideology or faith out of fear of the majority. It states, "There should be no compulsion in religion" (10). This clear exhortation goes a long way in clearing up the misconceptions when people feel that just because they think their faith is divinely guided, they have a right to enforce it upon others or deprive a group of equal opportunities just because they follow a different ideology or faith. The Holy Qur'an negates this.

The Holy Qur'an, however, has cautioned that freedom of speech should have limitations. Ensuring these restrictions

are applied equally and across the board is important. It is vital for peace in society that we respect the sentiments of all people. The Holy Qur'an states: "And revile not those whom they call upon besides Allah, lest they, out of spite, revile Allah in their ignorance. Thus unto every people have We caused their doing to seem fair. Then unto their Lord is their return; and He will inform them of what they used to do" (11).

The Holy Qur'an expects its followers to recognize their responsibilities towards fellow human beings and do justice to them. Allah states: "And worship Allah and associate naught with Him, and show kindness to parents, and kindred, and orphans, and the needy, and to the neighbor that is a kinsman and the neighbor that is a stranger, and the companion by your side, and the wayfarer, and those whom your right hands possess. Surely, Allah loves not the proud and the boastful" (12).

For a society to function, it is important and just that everyone gets their due share. The Holy Qur'an makes every individual liable to take care of the elderly in whatever ways needed and within one's means. This is also based on principles of justice that as parents take care of children in their childhood; children should take care of their parents when they grow old. The Holy Qur'an states, "And lower to them the wing of humility out of tenderness. And say, 'My Lord, have mercy on them even as they nourished me in my childhood'" (13).

The Holy Qur'an admonishes man to recognize the favors of parents and return them when they grow old. "And We have enjoined on man concerning his parents — his mother bears him in weakness upon weakness, and his weaning takes two years — 'Give thanks to Me and to thy parents. Unto Me is the final return" (14).

If we look at modern society and its evolution, we find that women have been fighting for the rights which they should already have based on the principles of justice. The Holy Qur'an granted women equal rights 1400 years ago. It states: "For men is a share of that which parents and near relations leave; and for women is a share of that which parents and near relations leave, whether it be little or much — a determined share" (15). Women, like men, have rights based on what they earn. Therefore, women are not left behind. "Men shall have a share of that which they have earned, and women a share of that which they have earned" (16).

The Holy Qur'an creates a society responsible for ensuring the equitable distribution of wealth. When this is

established, then no person needs to seek help, as if it is a favor to them. Allah states, "And in their wealth was a share for one who asked for help and for one who could not" (17). The Holy Qur'an proposes an economic system that is based on the principles of justice. A creditor is strongly discouraged from exploitation. "And if any debtor be in straitened circumstances, then grant him respite till a time of ease. And that you remit it as charity shall be better for you, if only you knew" (18).

The Holy Qur'an has provided us with a complete set of rules of life to ensure peace and establish social justice in society. This code safeguards everyone's rights and provides a mechanism by which due rights should reach the one who deserves them.

## References:

1. Definition of "Social Justice," [www.collinsdictionary.com/us/dictionary/english/social-justice](http://www.collinsdictionary.com/us/dictionary/english/social-justice) [Accessed: April 04, 2022]
2. The Holy Qur'an (4:136)
3. The Holy Qur'an (5:9)
4. The Holy Qur'an (16:91)
5. The Holy Qur'an (4:59)
6. The Holy Qur'an (49:12)
7. Mirza Bashiruddin Mahmud Ahmad, "Introduction to the Study of the Holy Qur'an," P. 217, (Edition 2016), UK
8. "So said the Promised Messiah (peace be on him)," Translation by Naseem Saifi, Published by Vakalat-I-Tasnif, Tahrik-I-Jadid, Rabwah – Pakistan, <https://www.alislam.org/library/books/So-Said-the-Promised-Messiah.pdf> [Accessed: April 04, 2022]
9. Press Release "Islam proclaims that all people are born equal" <https://www.alislam.org/press-release/islam-proclaims-that-all-people-are-born-equal/> [Accessed: April 04, 2022]
10. The Holy Qur'an (2:257)
11. The Holy Qur'an (6:109)
12. The Holy Qur'an (4:37)
13. The Holy Qur'an (17:25)
14. The Holy Qur'an (31:15)
15. The Holy Qur'an (4:8)
16. The Holy Qur'an (4:33)
17. The Holy Qur'an (51:20)
18. The Holy Qur'an (2:281)

## poetry CORNER

"Changing a beast into a human being."

The ignorant people of Europe say the Holy Prophet (sa) is not a perfect being,

And it was not a big accomplishment to spread religion among wild-natured people.

The fact is that it is a miracle to change a beast into a human being.

In this fact is the secret of prophethood.

He brought light from heaven, and he himself was a light.

Regardless of whether he was raised among a nation of beasts

The light of the sun is indifferent whether it rises in Rome or in Zanzibar.

(Taken from "The Commentary of al-Qasidah"

by Maulana Jalal-ud-Din Shams,

Page 120, Islam International Publications Ltd., 2013, UK)

## شرح القصيدة

### THE COMMENTARY OF AL-QAŞİDAH

*The English translation and commentary  
of an Arabic poem by the Promised Messiah<sup>as</sup>,  
in praise of the Holy Prophet Muhammad<sup>sa</sup>*

Commentary by

Maulānā Jalāl-ud-Dīn Shams

## What are man's physical, moral, and spiritual conditions?

Hazrat Mirza Ghulam Ahmad (as) writes:

Islam has a clearly defined concept of man's physical, moral, and spiritual conditions. The source of these conditions or stages are mentioned in the Holy Qur'an as three states. The three states are independent of each other. The first state of existence is described as a "self" that is called "Nafse Ammara," the self which is "ever inclined to evil" and is opposed to his attainment of perfection and his moral state. This is also called a natural state of man, where instincts are the way of life. This is a state where human beings are more occupied with satisfying their immediate needs. There is no rationality or logic in actions we carry out, such as eating, drinking, sleeping, waking, showing anger, and provocation, as do the animals. Once a person starts thinking about actions and brings them under the influence of reasoning, purpose, and logic, he starts entering into moral states.

The second source of moral states in Islam is described as "Nafse Lawwama," i.e., "the reproving self." It means that this "self" starts asking questions about our actions and tries to bring them under the influence of rationality; a person enters a moral state of existence. In this state, a person can fall back to the lower physical state, repent, and then try to come back to the higher moral self. In short, this is the moral state of the human self when it seeks to comprehend within itself high moral qualities and is disgusted with disobedience but cannot achieve complete success.

The third source that should be described as the beginning of man's spiritual state is called "Nafse Mutmainnah" in the Holy Qur'an, "the soul at rest." This is the stage when the soul of a person, being delivered from all weaknesses, is filled with spiritual powers and establishes a relationship with God Almighty, without whose support it cannot exist. In this state of existence, man is at peace with himself and is in perfect harmony with the Creator.

The reverse is also true, as the physical state influences the moral and spiritual states. For example, a spiritually depressed person may show moral lapses, which also translates into physical problems. Similarly, bad habits become morally depressive and spiritually inhibitive. That is why in Islam, there are laws for physical existence, moral and spiritual, and relationships are well-defined and perfectly demonstrated by role models like prophets.

Above is an edited version of the following:

<https://www.alislam.org/question/physical-moral-spiritual-conditions-of-man/> [Accessed May 7, 2023]

# 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, 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-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

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 messenger.

From this day the Ahmadiyya Jama'at in Islam at [location] of Masroor.

firm faith, that Hazrat Muhammad [name] 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/>



**SUBSCRIBE**NOW



The  
**Muslim Sunrise**



[www.muslimsunrise.com](http://www.muslimsunrise.com)