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# The Muslim Sunrise

September/  
October 2023

An Islamic magazine  
published since 1921

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



## God, the Creator of the Universes

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# The Ahmadiyya Muslim Community Worldwide

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Hazrat Mirza Ghulam Ahmad (may peace be upon him)



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 (may peace be upon him) (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 (may peace be upon him) 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:

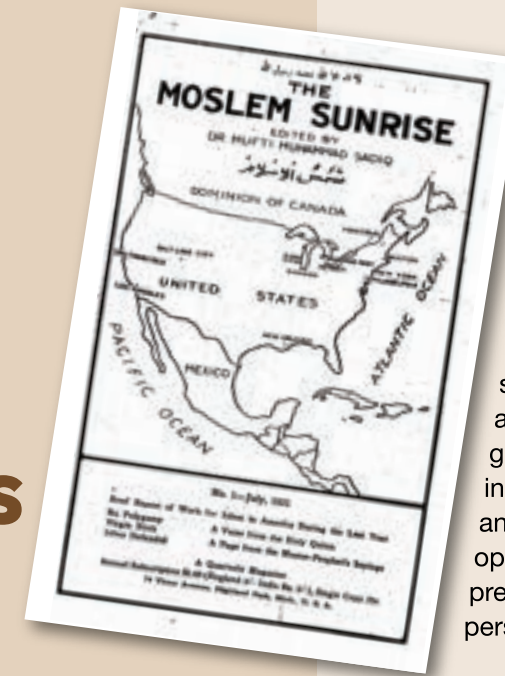
**"There is no compulsion in religion"  
(The Holy Qur'an: 2:257).**

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



The Ahmadiyya Muslim Community is led by the elected successors of Hazrat Mirza Ghulam Ahmad (peace be on him). The present Head of the Community, His Holiness Mirza Masroor Ahmad, was elected in 2003. His official title is Khalifatul-Masih V or Fifth Successor of Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi (peace be on him).

# One of the longest running Muslim publications in America



In 1920, the first Ahmadi Muslim missionary, Dr. Mufti Muhammad Sadiq (ra), arrived in America. In 1921, he founded the Muslim Sunrise, which stands today as one of the longest-running Muslim publications 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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## The Muslim Sunrise

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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.

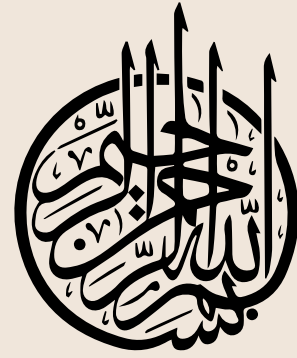
### Acronyms for salutations used in this publication

- 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

تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢﴾  
الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٣﴾  
الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا ۗ مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِن تَفَوتٍ فَأَرْجِعِ  
الْبَصَرَ هَلْ تَرَى مِن فُطُورٍ ﴿٤﴾  
ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنقَلِبْ إِلَيْكَ الْبَصَرُ حَاسِمًا ۗ وَهُوَ حَسِيرٌ ﴿٥﴾

Blessed is He in Whose hand is the kingdom, and He has power over all things; Who has created death and life that He might try you — which of you is best in deeds; and He is the Mighty, the Most Forgiving.

Who has created seven heavens in harmony. No incongruity canst thou see in the creation of the Gracious God. Then look again: Seest thou any flaw? Aye, look again, and yet again, thy sight will only return unto thee confused and fatigued.

The Holy Qur'an (67:2-5)

## Saying of Prophet Muhammad

(Peace and blessings of Allah be on him)

عَنْ مُعَاذِ بْنِ جَبَلٍ، قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "يَا مُعَاذُ أَتَدْرِي مَا حَقُّ اللَّهِ عَلَى الْعِبَادِ  
قَالَ اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ " أَنْ يَعْْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا. أَتَدْرِي مَا حَقَّهُمْ عَلَيْهِ  
قَالَ اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ " أَنْ لَا يُعَذِّبَهُمْ "

Mu'adh bin Jabal related that the Prophet, peace and blessings of Allah be on him, said, "O Mu'adh! Do you know what Allah's Right upon His slaves is?" I said, "Allah and His Apostle know best." The Prophet (sa) said, "To worship Him (Allah) Alone and to join none in worship with Him (Allah). Do you know what their right upon Him is?" I replied, "Allah and His Apostle know best." The Prophet (sa) said, "Not to punish them (if they do so)."

(Sahih al-Bukhari 7373)



# Editorial

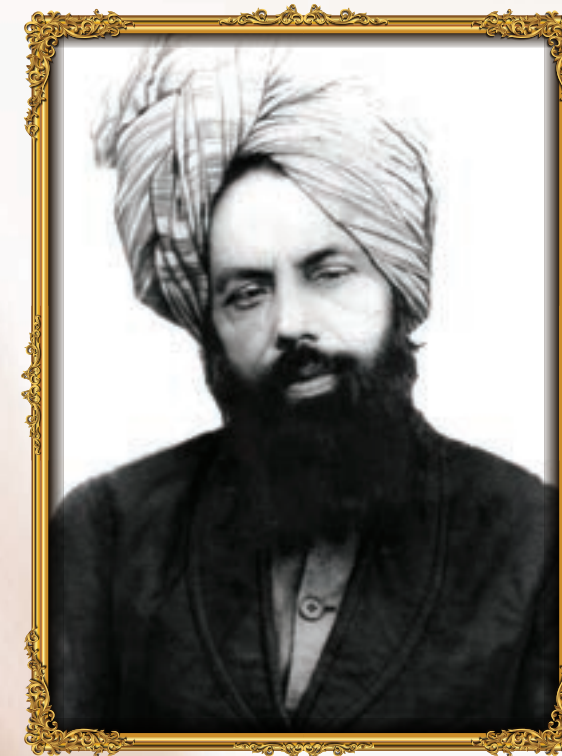
The very opening chapter of the Holy Qur'an, Al-Fatiha states: "Alhamdo lillahe Rabbil 'alameen" (1): "All praise belongs to Allah, Lord of all the worlds." The Arabic word "Rabb" is usually translated as "Lord," but it has deeper meanings. It means the Creator, Sustainer, and Developer to perfection by degrees. At another place in the Holy Qur'an, it is stated: "All praise belongs to Allah Who created the heavens and the earth and brought into being darkness and light" (2). Thus, from the Islamic perspective, all the universes are created by God. And each universe contains uncountable universes within them. For example, the "heaven" contains the sun, the moon, the planets, the stars, and the galaxies. The earth is a universe in the sense that it contains

water, oceans, mountains, trees, vegetables, animals, and above all, human beings. Then, within the physical body of an animal or human being, there are many universes, such as the eyes, the heart, blood, kidneys, liver, and brain.

In this issue of the Muslim Sunrise, we have included a few articles on the nature of some of these universes created by God. Please enjoy reading this important subject and send us your feedback.

#### References:

- (1) The Holy Qur'an 1:2
- (2) The Holy Qur'an 6:2



*In the words of  
Hazrat Mirza  
Ghulam Ahmad,  
the Promised Messiah  
and Mahdi (may peace be  
upon him):*

*The Being of God is transcendental and beyond the beyond and is most secret and cannot be discovered by the power of human reasoning alone. No argument can prove it conclusively, inasmuch as reason can travel only so far that contemplating the universe, it feels the need of a Creator. But the feeling of a need is one thing, and it is quite another to arrive at the certainty that the God, Whose need has been felt, does in fact exist. As the operation of reason is defective, incomplete, and doubtful, a philosopher cannot recognize God purely through reason. Most people who try to determine the existence of God Almighty purely through the exercise of reason, in the end, become atheists. Reflecting over the creation of the heavens and the earth does not avail them much, and they begin to deride and laugh at the men of God. One of their arguments is that there are thousands of things in the world which have no use and the fashioning of which does not indicate the existence of a fashioner. They exist merely as vain and useless things. These people do not seem to realize that lack of knowledge of something does not necessarily negate its existence.*

*There are millions of people in the world who regard themselves as very wise philosophers and who utterly deny the existence of God. It is obvious that if they had discovered a strong reason for the existence of God, they would not have denied it. If they had discovered a conclusive argument in support of the existence of God, they would not have rejected it shamelessly and in derision. It is obvious, therefore, that no one boarding the ark of the philosophers can find deliverance from the storm of doubts, but is bound to be drowned, and such a one would never have access to the drinking of pure Unity*

[Mirza Ghulam Ahmad, Haqiqat-ul-Wahi, Ruhani Khaza'in, Vol. 22, pp 120-121]



Friday Sermon:

## Distinctive qualities of servants of the Gracious God

by Hazrat Mirza Masroor Ahmad, Khalifatul Masih V  
(may Allah support him with His mighty help)  
on September 25, 2009



After reciting verses 64 to 77 of Surah Al-Furqan (Chapter 25) of the Holy Qur'an, Hazrat Mirza Masroor Ahmad, Khalifatul Masih V (may Allah support him with His mighty help) gave a discourse on the distinctive qualities of Ebaadur Rahman (servants of the Gracious God). The translation of the verses is as follows:

'And the servants of the Gracious God are those who walk on the earth in a dignified manner, and when the ignorant address them, they say, 'Peace!'

And who spend the night before their Lord, prostrate and standing,

And who say, 'Our Lord, avert from us the punishment of Hell; for the punishment thereof is a lasting torment.

'It is indeed evil as a place of rest and as an abode;'

And those who, when they spend, are neither extravagant nor niggardly but moderate between the two;

And those who call not on any other God along with Allah, nor kill a person that Allah has forbidden except for just cause, nor commit fornication, and he who does that shall meet with the punishment of sin.

Doubled to him will be the punishment on the Day of Resurrection, and he will abide therein disgraced,

Except those who repent, and believe and do good deeds; for as to these, Allah will change their evil deeds into good deeds; and Allah is Most Forgiving, Merciful;

And those who repent and do good deeds, indeed turn to Allah with true repentance;

And those who bear not false witness, and when they pass by anything vain, they pass on with dignity;

And those who, when they are reminded of the Signs of their Lord, fall not deaf and blind thereat;

And those who say, 'Our Lord, grant us of our spouses and children the delight of our eyes, and make each of us a leader of the righteous.

It is such as will be rewarded a lofty station in Paradise because they were steadfast, and they will be received therein with greeting and peace,

Abiding therein. Excellent it is as a place of rest and as an abode.'

Hazrat Mirza Masroor Ahmad (may Allah support him with His mighty help) said Ramadan came and went and he is still receiving letters written during and indeed after Ramadan. In these letters, people are prayerful that the pure changes they were able to attain during Ramadan become constant in their lives. Huzur said such feelings are the very objective of Ramadan. He said that God has related certain characteristics in the Holy Qur'an by adopting which one can be called Ebaadur Rahman. These put individual and communal responsibilities on us as well as draw attention to honouring God's dues. If we continue to tread the path that we espoused during Ramadan, we will attain God's pleasure.

The first distinct characteristic of servants of the Gracious God is that they walk on the earth with humility and dignity. They are not possessed of pointless strictness or anger or unnecessary leniency that may lead to dishonourableness. Huzur said attention is drawn to this matter on an individual as well as a collective basis. It is foretold that servants of the Gracious God will be triumphant but in their triumph, they will not be arrogant and will not settle old scores. Rather, they will be humble and meek and will honour the dues of others.

The second distinction of servants of the Gracious God is that each individual is of a peaceable nature and counsels others gently.

“ The first distinct characteristic of servants of the Gracious God is that they walk on the earth with humility and dignity. ”

The humility and collective dignity that is adopted in accordance with the first commandment/characteristic should be abided by when one is in power. Otherwise, Satan is constantly waylaying us. It is for us to keep our emotions in check and try and follow the blessed model of the Holy Prophet (peace and blessings of Allah be on him) and his Companions.

Hazrat Mirza Masroor Ahmad (may Allah support him with His mighty help) said these days Ahmadis are harassed and persecuted in some countries, in particular in Pakistan. It is so attempted that somehow, the Ahmadis take the law into their own hands so that they can be legally persecuted. However, we are enjoined not to respond to filth with filth for this can lead to further difficulties. Huzur said the current

“The second distinction of servants of the Gracious God is that each individual is of a peaceable nature and counsels others gently”

situation is such that his message to Ahmadis is to become servants of the Gracious God. It is prophesized that theirs will be the upper hand. When in power, they should be most sensitive to the sentiments of others. In Pakistan, different ways are used to provoke the Ahmadis. Many schemes are being hatched. It is required to exercise great caution and seek God's help with steadfastness and prayer and thus contend with the situation. The Promised Messiah (on whom be peace) said that servants of the Gracious God are those aficionados who are forbearing and who wish peace to the ignorant. Huzur added, indeed, we are dealing with extreme ignorance. The Promised Messiah (on whom be peace) said that servants of the Gracious God pray for the ignorant rather than be abusive to them. Indeed, the Gracious God, by virtue of His quality of graciousness, grants to one and all. His expansive blessing encompasses the good and the bad. In emulating, we too, should try and be kind to friends and foes alike and pray for guidance.

The third distinctive feature of the servants of the Gracious God stated in the verses is that they spend their night prostrating and standing before their Lord. Huzur said a large number of people put this into practice during Ramadan. However, God does not state to limit this practice to a few days; rather, it is for always. Huzur said it is a huge responsibility on the Ahmadis, particularly during the current times as they face difficulties in all Muslim countries. Not only should attention be given to Fardh (obligatory) Salat but also to optional

Salat during the night. Huzur said waking up during the night to worship God is suppressing the self. May our sincere worship during night become the cause of protecting the Community from difficulties. Therefore, waking up at night for Prayers should not be simply for personal reasons. Huzur said if each Ahmadi made it essential on him/herself to offer two optional rakat every night, God's help would be forthcoming more than before and the enemy would be disgraced. Huzur expounded the excellence of optional Prayers with Hadith that relates that God states one who offers these Prayers receives His love and nearness to the extent that, 'I become his hearing with which he hears, his eyes with which he sees, his hands with which he touches and his feet with which he walks'. End of Ramadan does not mean that one stays up till late in the night indulging in

“The third distinctive feature of the servants of the Gracious God stated in the verses is that they spend their night prostrating and standing before their Lord.”

frivolous pursuits, disregarding Salat. Huzur said Salat teaches us the ways and means of becoming a servant of the Gracious God and we should adorn our nights with these. The Companions (may Allah be pleased with them all) truly honoured the dues of Salat and thus brought about a revolution. Even when they were forced into battle during the day, they would awaken at night to offer the optional Prayers. As long as this practice was prevalent among Muslims, they progressed. Today, the Ahmadis should adopt this way and profusely pray for their progress.

Hazrat Mirza Ghulam Ahmad, the Promised Messiah (may peace be upon him) said that no religion can function without spirituality and purity. When the early Muslims accepted Islam, they went through an amazing transformation. Religion succeeds when its followers have holy qualities. Huzur said we wish for our Community to traverse progress rapidly and for our difficulties also to be removed quickly. We should then find a heavenly antidote. This, of course, is attained by submitting oneself to God. May God enable us to do this.

The fourth distinct quality of the servants of the Gracious God is that they pray to remain distant from Hell. This includes the Hell of the Hereafter and the hell on earth. Huzur said we should pray that God saves us from disgrace in this world and the Hereafter, and may He not make us a slave to this world and may our concerns about our offspring be also removed.

The fifth characteristic of the servants of the Gracious God is that they are not spendthrifts. They are not wasteful regarding their own wealth or that of the community. An example of personal extravagance that seems to be on the increase is lavish spending on weddings. This is mostly done in imitation. Receptions are held for the wedding, the Walima, and now also for the mehndi ceremony. Separate cards are printed for the mehndi, and a reception is held. Huzur said if Mehndi must be celebrated, friends of the bride should gather to have some fun. A new tradition seems to be that the groom's family also holds a pre-wedding reception in the name of festivities. This is wrong and is a harmful innovation. Some families although well-versed in religious matters also

“The fourth distinct characteristic of servants of the Gracious God is that they pray to remain distant from Hell”

“The fifth distinct characteristic of servants of the Gracious God is that they are not spendthrifts”

indulge in this. Those who do not partake in these matters - and one should always assume in good light that they shun them due to piety - are branded miserly. Some families travel to Pakistan for weddings, and they overspend on jewelry and receptions. The money spent on these matters can be of so much use to the disadvantaged, can be used to support orphans, and can be spent on many other good causes which can make one a servant of the Gracious God.

The sixth distinct feature of the servants of the Gracious God is that they are not miserly and niggardly. Huzur said there are those who do everything simply to accumulate money, so much so that they do not even spend on their personal needs. They do not help out family and friends, do not give to the poor, or have the spirit to contribute to the Community. If the affluent do not spend, they can not be servants of the Gracious God. Indeed, the servants of the Gracious God spend and desist from over-spending for the pleasure of God.

The seventh distinction of the servants of the Gracious God is that they totally avoid shirk (associating partners with God). The shirk that is referred to in conjunction with the servants of the Gracious God is not merely the apparent shirk. Rather, it is the manner in which they discharge all their responsibilities and dues and keep a meticulous eye that nothing they do is a basis of hidden/concealed shirk.

The eighth quality of the servants of the Gracious

“ The seventh distinction of the servants of the Gracious God is that they totally avoid shirk ”

God is they do not unjustly kill. Huzur said the battles that the Holy Prophet (peace and blessings of Allah be on him) and his Companions and later the Rightly Guided Khulafa Khulafa e Rashideen (may Allah be pleased them all) fought were fought firmly on taqwa and due to the enemy exceeding all limits. Indeed, these battles were fought within the strict guidelines of the rules of warfare in Islam which safeguard the innocent. Unlike the havoc created in WWII, for example, or the current-day air-borne attacks that kill indiscriminately. Huzur said there are also those who presume themselves to be servants of the Gracious God but commit murder of the innocent through suicide attacks. It is God's decree that they can never be servants of the Gracious God.

The ninth characteristic of the servants of the Gracious God is that they do not commit fornication or adultery. This also includes watching vulgar and improper spectacles for entertainment. These days, some TV channels and Internet sites show vulgarity, which is tantamount to mental and visual fornication. Ahmadis should particularly shun these.

“ The eighth quality of the servants of the Gracious God is they do not unjustly kill ”

The tenth distinct quality of the servants of the Gracious God is that neither do they tell lies nor do they give false testimony. Huzur said falsehood plays a huge part in the decline of nations. Divine communities aspire to attain heights; if falsehood penetrates among them, then they do not remain God's special people. Ahmadis should employ 100% honesty in all their affairs and their testimonies. Huzur said, for example, in marital matters, during Nikah, it is asserted that Qawl e Sadid (the right word) should be employed. However, after the wedding ceremony is over, lies are told, friction sets in, and eventually marriages break up for egotistical reasons, and where children are involved, they suffer greatly. Hazrat Mirza Masroor Ahmad (may Allah support him with His mighty help) said he had drawn attention to this matter

“ The ninth characteristic of the servants of the Gracious God is that they do not commit fornication or adultery ”

many times before. In order to honor the dues of God and the dues of mankind, it is essential to shun falsehood.

The eleventh characteristic of the servants of the Gracious God is that they do not engage in vain, frivolous pastimes. Huzur said these include misuse of the Internet and some TV channels. Young girls and boys socialize together in groups; they go to clubs, go to concerts; all this is idle and frivolous for a believer. On one hand, we take our Bai'at and pledge to be servants of the Gracious God; on the other hand, we indulge in these frivolous activities which are entirely destructive to morals. Vain and frivolous matters also include mutual conflicts or anything that destroys the peace of society.

“ The tenth distinct quality of the servants of the Gracious God is that neither do they tell lies nor do they give false testimony ”

The twelfth sign of the servants of the Gracious God is that they are not deaf and blind to the recitation of the Holy Qur'an. They hear it, and they try to put it into practice in developing their spirituality. In order to become a servant of the Gracious God, it is essential to practice all kinds of virtues, to put in practice anything that is said with reference to God and His Messenger (peace and blessings of Allah be on him).

The thirteenth distinctive quality of the servants of the Gracious God is that they pray that their spouses and children are a delight of their eyes. Huzur said this is a most significant principle for the permanence of the next generation. Along with obvious planning prayers should be made because good results only come from God. It is false to imagine that one's own efforts result in a good upbringing of children. By virtue of God's quality of Rahmaniyyat (graciousness), some children may excel in worldly matters, but they may not be called servants of the Gracious God because God does not bestow the honor of righteousness unless one prays sincerely for the piety of one's children and also follows pious ways. Today, parents are most concerned everywhere about the education of their children, but less attention is given to spiritual matters. In the West, free rein has been given to children in the name of freedom. As a result, children have developed extraordinary audacity. They do not tolerate any advice or counsel, let alone the parents be their Imam. Of late, voices have been raised about this excessive freedom given to children. In the West, institutions established for

the welfare of children, simply remove children from their families if the families reprimand them or in some cases, the children threaten the parents of these institutions. The main reason for this is that the West is oblivious to the concept of prayer.

Huzur said it had come to his knowledge that a child was approached by other Muslim children who said to the child that You people do not believe in God but worship Satan. The child, in spite of being old enough, did not know how to answer, so he kept quiet. Huzur said this would have definitely given the impression that Ahmadis do not believe in God. Huzur said some parents do not even give their children the very basic information. As regards early moral training, Huzur said he has said before that young girls should be made aware of the proper attire from the early age of four to five years old, rather than be suddenly told to change their ways in their teenage years. Huzur said for good and proper upbringing of children it is conditional for the parents to be righteous and be servants of the Gracious God.

Huzur prayed that God may enable us to make a sincere connection with Him and may our inner-self always be clean and may we have the qualities that are necessary to make one a servant of the Gracious God, may God always make us a recipient of His eternal Paradise.

“ The thirteenth distinctive quality of the servants of the Gracious God is that they pray that their spouses and children are a delight of their eyes ”

# Man & the Universe

Muhammad Zafrulla Khan

The universe was created; it did not just happen. So much is the attribute of Creation regarded as a concomitant of the Godhead that the Creator has become a synonym for God.

Not only did the universe not just happen of itself, but it was created with a purpose. It is inconsistent with the Godhead that He should bring into being anything merely by way of sport or pastime. "We created not the heaven and the earth and all that is between the two in play. If We had wished to find a pastime We would surely have found it in what is with Us, if at all We were to do such a thing" (21:17-18). Indeed, to imagine that God does anything without purpose, in effect amounts to a denial of God (38:28). All God's attributes operate in accordance with the requirements of wisdom (15:86; 39:6; 46:4).

The whole of God's creation is in harmony. There is no discord, disorder, or incongruity. Everything is adjusted and co-ordinated so as completely to fulfil the purpose for which it was created (67:2-5). Such disorder or maladjustment as may be observed results from misuse or contravention of the laws governing the universe.

The purpose of the creation of the universe is to aid man in achieving the object for which he has been created. This is part of the measure of God's unlimited bounty to man. The universe and

the laws that govern it constantly work out under Divine direction the consequences, beneficent or otherwise, of man's use of God's bounties (14:8; 16:13-17; 23:79-81; 56:69-71).

The creation of man has passed through many stages (71:15,18). Over aeons, having originated from water and clay, man began to be created from the sperm, was endowed with sense and understanding, and began to be guided through revelation (32:5-10; 23:13-15; 35:12).

The Quran stresses the unity of mankind, emphasising that man has been created of one kind (4:2; 16:73).

Like the universe, man has not been created without purpose and has not to pass his life aimlessly (75:37). His life has a purpose, and he is responsible and accountable in respect of it. In the phraseology of the Quran, the principle of accountability is expressed in terms of man having to be "brought back" to God (23:116). The purpose of man's creation is that he should receive the impress of God's attributes and should become a manifestation of them within the limits of his capacities. In other words, he should become God's image (51:57). The Prophet has explained this by saying: "Equip yourselves with the attributes of God."

To aid man in the achievement of this purpose, he has been endowed with appropriate faculties and capacities. He has been created "in the best of moulds" (95:5).

In addition to man's inherent capacities, which are best fitted for the achievement of the purpose of his life, God has bestowed upon man dominion over the forces of nature in the sense that the whole of nature is governed by laws; the operation of these laws has as its object the beneficent service of man. These laws are ascertainable, and through their knowledge man can progressively increase his mastery over the forces of nature and extract greater and greater beneficence from them.

The Quran describes man as God's "vicegerent upon earth" (2:31). It affirms that man has been created by stages, and that he began to be guided through revelation when his faculties had been perfected. He then found that the universe was subjected to him for the enrichment and consummation of his life. So much so that the angels were commanded to assist in the fulfilment of his righteous designs (15:30; 38:73).

Allah it is Who has subjected the sea to you that ships may sail thereon by His command, and that you may seek of His Bounty and that you may draw benefit therefrom. He has subjected to you whatsoever is in the heavens and whatsoever is in the earth; all of it is from Him. In that surely are Signs for a people who reflect (45:13-14).

Again: Allah is He Who created the heavens and the earth and caused water to come down from the clouds and brought forth therewith fruit for your sustenance; and He has subjected to you the ships that they may sail through the sea by His command, and the rivers too has He subjected to you. He has also subjected to you the sun and the moon, both pursuing their courses constantly. He has subjected to you the night as well as the day. He gave you all that you wanted of Him. If you try to count the favours of Allah, you will not be able to number them. Verily, man is apt to

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misuse and abuse the bounties of God (14:33-35).

God's favour in bestowing upon man all that was needed for the fulfilment of the purpose of life and in subjecting to his service the whole of the universe and all its phenomena is repeatedly stressed, and man is exhorted to reflect upon, and to draw lessons from, all these phenomena.

He it is Who sends down water for you from the clouds; from it you have your drink; and there grows by it vegetation on which you pasture your beasts.

Therewith He also grows for you corn, and the olive, and the date palm, and the grape, and all kinds of fruit. Surely in that is a Sign for a people who reflect.

He has constrained into service for you the night and the day, and the sun and the moon; and the stars too have been constrained into your service by His command. Surely, in that are Signs for a people who make use of their reason. He has constrained into service the things He has created for you in the earth, of diverse hues. Surely, in that is a Sign for a people who take heed.

He it is Who has subjected to you the sea, that you may take therefrom fresh flesh to eat, and the ornaments that you wear. And thou seest the ships ploughing it, that you may journey thereby, and that you may seek of His bounty, and that you may be grateful (16:11-15).



As already stated, reference to God's Signs emphasises the need for study and research so that the proper use of each thing may be discovered by acquiring knowledge of its properties and the laws governing them.

These gifts and bounties are for the benefit of man as such; that is to say, of the whole of mankind without discrimination. They are not intended for, or confined to, any particular section.

Considerations of space forbid even a brief reference to the multitude of directions in which man is capable of expanding his beneficent uses of everything that God has provided in the universe for his benefit. The assurance that the whole universe is subjected to man's service and the certainty that everything in it is governed by laws, the knowledge of which can be progressively acquired by man, throws wide open to man all avenues of knowledge, which he is not only encouraged, but is repeatedly urged and exhorted, to explore unceasingly. The only limitation is imposed by another of God's laws: that so long as man continues to make beneficent use of God's bounties, God will continue to multiply them unto man without limit, but, on the other hand, if he misuses or abuses them, he will be called to account in respect of them, and these very bounties may become the instruments of his ruin and destruction (14:8).

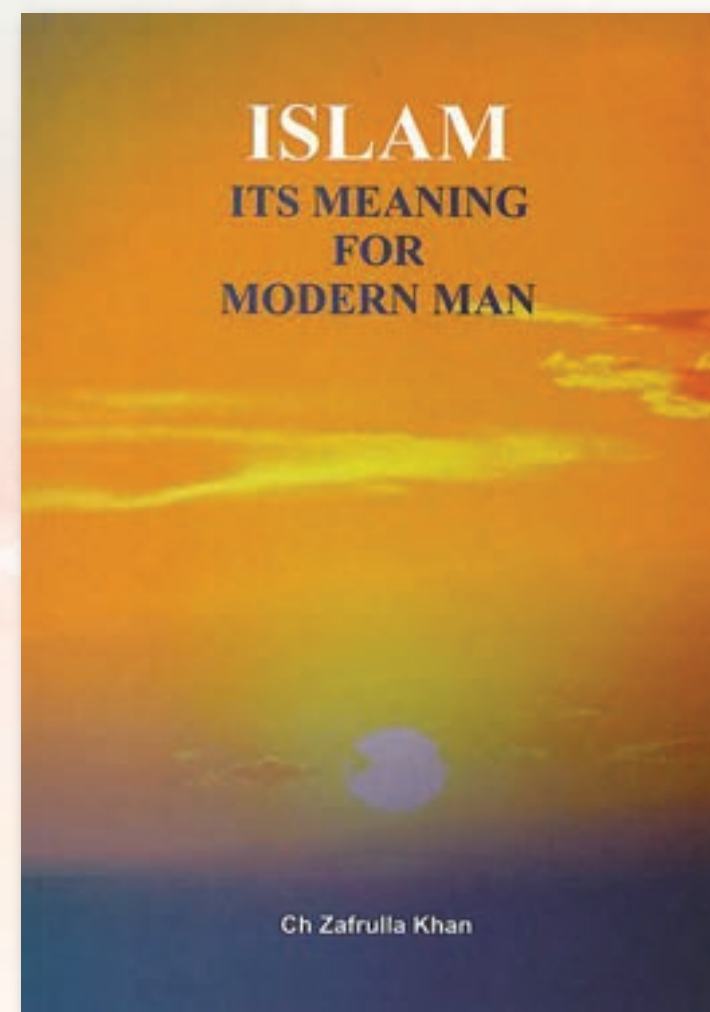
Further, as has been seen, God has always provided guidance through revelation so that mankind may be enabled to regulate their lives beneficently in all spheres.

Thus, equipped with his own inherent faculties and capacities appropriate to, and adequate for, the purpose of achieving his object in life; with Divine guidance available at all stages, adequate to his needs; and with the whole of the universe subjected to his service, man has through Divine beneficence been placed in the most favourable position for the complete fulfilment of his life and for the achievement of its goal and purpose. It is

a glorious prospect.

A host of questions may be raised with regard to the nature of good and evil; man's propensity toward, and the likelihood of his falling into, evil; the chances and means of his retrieving himself and working his way back to beneficence; and with regard to the problems, real or fancied, encountered in connection therewith. The Quran deals with all these questions, and it does so with indubitable relevance for modern man.

[The above article is taken from "Islam: Its meaning for modern man." by Muhammad Zafrulla Khan, pp. 161-167.]



# The Universe - A Testament to the Existence of God

Fareeha Haroon

The universe, with all its celestial objects, has always intrigued the human mind. Although much has been discovered about the universe, it appears as mysterious as it was at the dawn of human life on Earth. The Holy Qur'an invites men to explore the universe and discover new facts. This new knowledge should direct them to the realization of one Supreme God. On top of this, the Holy Qur'an is full of scientific facts that could not be realized earlier due to the limited knowledge of humanity about the world and the universe. The ultimate purpose of mentioning these facts was to make the belief in the existence of God stronger and to strengthen the concept of Omnipotence and absoluteness of Allah.

Many scientists do not believe in God and reject all the proofs of His existence. It is in part due to the opposition of the Church to any new idea or concept. In the beginning, whenever any discovery surfaced, the church denied it vehemently and gave very cruel punishments to the propellants of new ideas. The animosity of the Church drifted scientists away from God (1).

In his book, "Revelation, Rationality, Knowledge, and Truth" Hazrat Mirza Tahir Ahmad (may Allah shower His mercy on him), the fourth successor to the Promised Messiah and Mahdi (may peace be upon him), has cited many verses from the Holy Qur'an that confirm or expound the latest

ideologies and theories about the universe, its beginning, its end, and the objects found within. The Holy Qur'an discusses and explains in detail the Universe, celestial objects, and their purpose and function.

There are different theories about the existence and creation of the universe. One common belief is that it has always existed and will always be, i.e., it is a constant entity. This concept was based on the theory that matter is indestructible and is, therefore, constant. Later research proved it wrong.

"Some of the theories relating to the creation of the universe have been verified as facts, whereas some others are still being explored. The concept of the expanding universe belongs to the former category and has been universally accepted by the scientific community as 'fact.' This discovery was first made by Edwin Hubble in the 1920s. Yet some thirteen centuries before this, it was clearly mentioned in the Qur'an: "And the heaven We built with Our own powers (aydin) and indeed We go on expanding it (Musi'un)" (2, 3).

The Holy Qur'an also explains the universe's creation in stages that align with the Big Bang theory. It does not stop there; it states that it happens in a cycle with an end followed by a new beginning. "Do not the disbelievers see that the

heavens and the earth were a closed-up mass, then We opened them out? And We made from water every living thing. Will they not then believe?" (4).

The Arabic word used to describe the closed-up mass not only means the coming together of masses into one but also means "total darkness." It goes perfectly with the concept of a Black Hole. A group of scientists believes in the ever-expanding universe, while another group believes that the expansion will reverse at some point in time and all the masses will come together to form one entity, "a Black Hole." The Holy Qur'an confirms the latter view, "Remember the day when We shall roll up the heavens like the rolling up of written scrolls by a scribe. As We began the first creation, so shall We repeat it — a promise binding upon Us; We shall certainly perform it" (5).

This verse not only confirms the transience of the universe but also alludes to a black hole through the metaphor of rolling up of scrolls (6).

The beginning and end of the universe is not the only fact described by the Holy Qur'an. It also sheds light on the celestial bodies, their properties and features, and their role in the human world.

It was previously believed that the Earth is stationary and that the Sun and Moon are revolving around the Earth. Later, it was proved that the reality is otherwise. The Earth revolves around the Sun and on its axis. In fact, all the objects are in motion in one way or another. The Holy Qur'an tells us: "And the sun is moving on the course prescribed for it. That is the decree of the Almighty, the All-Knowing God. And for the moon, We have appointed stages, till it becomes again like an old dry branch of a palm tree. It is not for the sun to overtake the moon, nor can the night outstrip the day. All of them float in an orbit" (7).

Hazrat Mirza Tahir Ahmad (may Allah shower His mercy on him), the fourth successor to the Promised Messiah and Mahdi (may peace be

upon him), mentions in his book "Revelation, Rationality, Knowledge, and Truth:" "But it is not only the question of the Sun and Moon. All the heavenly bodies are described in the Qur'an as soundlessly floating. Again, there are numerous verses in the Qur'an that describe the heavenly bodies bound together with invisible links. Hence if one of them moves in a direction other than its orbital and elliptical motion, all the other heavenly bodies must also move along to maintain their mutual balance. 'And He it is Who created the night and the day, and the sun and the moon, each gliding along in its orbit (The Holy Qur'an 21:34)" (8).

There is nothing in this universe that is permanent except God Himself. He has always been and will always be. Everything is moving towards its destination and will disappear into nothingness. Almighty Allah says in the Holy Qur'an: "He merges the night into the day, and He merges the day into the night. And He has pressed into service the sun and the moon; each one runs its course to an appointed term. Such is Allah, your Lord; His is the kingdom, and those whom you call upon beside Allah own not even a whit" (9).

It must be noted that the movement of the Sun and Moon is the source of the concept of time as the Holy Qur'an says: "He it is Who made the sun radiate a brilliant light, and the moon reflects a luster, and ordained for it stages, that you might know the number of years and the reckoning of time. Allah has not created this, but in truth. He details the Signs for a people who have knowledge" (10).

The commentary of Verse 10 of Chapter 6 explains: "The verse points to a very wise natural law. We can judge the amount of space traversed by a body only by the change of its position relative to other bodies. Hence, this verse purports to say that God has appointed stages for the Sun and the Moon that we may be able to make a reckoning of time. In other words, He has caused these heavenly bodies to move and has appointed stages for their motion so that by

observing the motion of these bodies we may be able to know that a certain amount of time has passed and that we have moved on from our original position. All reckoning and all calendars depend on the movements of the Sun and the Moon. The Moon moves round the Earth and thereby we know the measure of months. The Earth moves round the Sun and also rotates on its own axis, thus enabling us to measure our years as well as our days. The Arabic words rendered here as, that you might know the number of years and the reckoning of time, may also be translated as "that you might know the number of years and the principles of mathematics." In fact, all fundamental principles and basic rules of mathematics are based on and derived from the movements of heavenly bodies like the Sun and the Moon" (11).

It must be noted that Allah Himself has given all these details as proof of His Existence as the Supreme Being who has not only created the whole Universe but also runs its operations. Not even a single leaf can move without His command. He has assigned different attributes to even the smallest particles. Everything is under His command, and He has fashioned the course of every object. Not a single object deviates from

the given path. "Surely, your Lord is Allah Who created the heavens and the earth in six periods; then He settled Himself on the Throne. He makes the night cover the day, which pursues it swiftly. And He created the sun and the moon and the stars, all made subservient by His command. Verily, His is the creation and the command. Blessed is Allah, the Lord of the worlds" (12).

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**“Surely, your Lord is Allah Who created the heavens and the earth in six periods; then He settled Himself on the Throne. He makes the night cover the day, which pursues it swiftly. And He created the sun and the moon and the stars, all made subservient by His command. Verily, His is the creation and the command. Blessed is Allah, the Lord of the worlds” (12).**



# The Universe Inside Our Bodies:

## Exploring the Incredible Functions of the Human Brain

Dr. Amrinder (Amr) Singh Mann

The human brain is a remarkably complex organ responsible for regulating both simple and intricate bodily functions. It consists of the central nervous system (CNS) and the spinal cord (1). It processes information from sensory organs: the eyes, nose, ears, tongue, and skin. The brain regulates and controls various cognitive and physical functions within the body. These functions include the management of thoughts, memories, speech, and movement of limbs and organs. These functions are performed by the frontal lobe, which constitutes two-thirds of the human brain. Being an extremely intricate organ, the proper functioning of the brain is essential for overall health and well-being. As we grow, the brain increases in weight and contains several distinct components, each with a unique and crucial function. The typical brain weighs one pound at birth, increasing to two pounds during childhood. An adult brain weighs about 2.7 to 3 pounds (2). Given its elaborate nature, the human brain is a universe, or *Aalam*, “a term applied to all beings or things by means of which one is able to know the Creator” (3). One can only progress

spiritually through appropriate use of the brain, i.e., through exercising reason and understanding when deciding on a course of action, to ultimately and truly know God. Almighty Allah states in the Holy Qur’an: “Who listen to the Word and follow the best thereof. It is they whom Allah has guided, and it is they who are men of understanding” (4).

The vagus nerve, often known as the “soul nerve”, plays a crucial role in the nervous system and profoundly affects human experiences. Its name is derived from the Latin term “wandering” because it extends from the brainstem to the abdomen. Unlike other nerves, the vagus nerve serves both sensory and motor functions, making it a unique and delicate part of the human organism. Through subtle movements and sensations, it communicates information from the brainstem to several different organs and nerve systems within the human body. The vagus nerve assumes a pivotal role in the autonomic nervous system, which governs essential bodily functions such as digestion, respiration, and heart rate. It connects

to various parts of the body, including the throat, lungs, heart, stomach, liver, spleen, pancreas, kidney, and intestines. By functioning as a two-way communication channel, the vagus nerve facilitates the flow of information between the organs and the brain. The brain can discern whether everything is functioning optimally and regulates relaxation or parasympathetic activity accordingly. It is quite intriguing that the human gut houses over 100 million neurons – even more than the spinal cord – and innervates the largest nerve in the body, the vagus nerve. This is why we often rely on our “gut instinct”, which some experts call our “second brain.” This second brain can detect coherence, flow, and an inherent sensation of right or wrong. A study utilizing spectral analysis of electroencephalography (EEG) and heart rate variability (HRV) revealed that during Salat, parasympathetic (relaxatory) activity increased, while sympathetic (fight or flight) activity decreased. This suggests that integrating regular Salat practices may aid in promoting relaxation, reducing anxiety, and mitigating cardiovascular risk (5). Regular prayer positively impacts decision-making and emotional regulation skills, reduces stress, and improves cognitive function.

The Holy Qur’an states, “There is no creature that moves on the earth, but He holds it by the forelock (or fore part of the head). Surely, my Lord stands on the straight path” (6). The prefrontal cortex is a brain region distinguishing humans from other animals. These distinctive characteristics encompass self-awareness, the capacity for complex planning, problem-solving, learning and memory, executive functions, personality expression, decision-making, and modulation of social behavior (7). Additionally, the prefrontal cortex is the most frontal portion of the brain that is situated directly behind the forehead. In this context, the “forelock or fore part of the head” (8) can be interpreted as the prefrontal cortex. In the context of these verses, it may mean that every human being is gifted the power to transcend animalistic, instinctual characteristics through sheer power of will. The words “He holds it by the forelock”, tell us that our freedom is limited since

it is only through appropriate utilization of the brain that we can make progress. Even though we are free to choose our own course of action based on the proper or improper utilization of our vast brain capacity, the outcome of every action is predetermined.

This concept of freedom and exercising the gifts offered by Allah is in direct parallel with the Islamic concept of the Nafs or the self. The Promised Messiah, Hazrat Mirza Ghulam Ahmad (may peace be upon him), explains that the first stage of the Nafs is *Ammarah*, or the animalistic stage of a human being. The second stage is *Nafs-e-La-wammah*: the reproving self. The Promised Messiah, Hazrat Mirza Ghulam Ahmad (may peace be upon him), explained, “It is so called as it reproves man on vice and is not reconciled to man’s submitting to his natural desires and leading an unbridled existence like the animals... This is the moral state of human self when it seeks to comprehend within itself high moral qualities and is disgusted with disobedience but cannot achieve complete success” (9). The purpose of prayer is to reflect on one’s actions to improve one’s morality and build restraint over one’s animalistic, instinctual desires. Prayer strengthens the connection between the prefrontal cortex, also known as the decision-making area of the brain, and the amygdala, the fear/emotional center of the brain (10). It bolsters the prefrontal cortex to exercise more control over the amygdala, thus gaining greater control of the emotions experienced on a daily basis. The human brain can refrain from engaging in immoral behavior and can be transformed through performing Salat, the Muslim prayer. Prayer enables the brain to rejuvenate and guides moral standards by settling it calmly and rationally.

The noun form of “*aqil*” (intellect) is not present within the Holy Qur’an, with its usage instead being primarily centered around verbs such as “*aqalu*, *ta’qilun*, *ma’qilu*, *ya’qiluha*, and *ya’qilun*”. These are various terms that translate to “using one’s reason to understand”. These verbs all revolve around the concept of intellect, with the absence of “*aqil*” as a noun being a notable

occurrence that leads us to believe that intellect is a verb. It has no value unless it is utilized. It has a functional purpose, serving to indicate an activity that is necessary, required, and crucial (11) or, more accurately, moral. In other words, an act is moral only when it is “*manifested on its proper occasion under the guidance of reason and reflection*” (12), and if “*it is not exercised under the control of reason or reflection and with deliberation, it is not accounted a moral quality*” (13). Thus, the application of the human brain is essential in regulating the thoughts and actions of the body.

The human brain is a complex and intricate organ that serves as the central hub for all our mental and physical processes. It governs our thoughts, emotions, memories, and behaviors and is responsible for enabling us to live our lives to the fullest. The brain is an incredible learning

machine that can adapt, change, and evolve throughout our lives. By following the eternal code of conduct outlined in the Holy Qur’an and Hadith, we can keep our brains sharp and dynamic and unlock our full potential in all areas of life. These principles include honesty, integrity, compassion, and respect for others. When implemented deliberately under the influence of reason and reflection, we benefit not only our own mental health but also contribute to the greater good of society. Thus, wisdom lies in making an effort to understand God’s commandments:

*“He grants wisdom to whom He pleases, and whoever is granted wisdom has indeed been granted abundant good, and none would be reminded except those endowed with understanding”* (14).

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## Concept of God in Sufism

Fazal Masood Malik

The nature and concept of God are central to all religions, and Islam is no exception. The Islamic image of God or Allah emphasizes His Oneness, Sovereignty, and Absolute Transcendence. However, throughout history, Islamic philosophers, mystics, and theologians have proposed various models for understanding Allah, rooted in reason and inner spiritual experiences. While theological models based on Quranic principles tend to describe Allah as a personal yet unknowable and wholly other Being, mystical traditions such as Sufism offer an intimate, experiential perspective.

At the heart of the Holy Qur’an, Almighty Allah is a concept of unparalleled significance, epitomized by the Islamic testament of faith: “There is no God but Allah” (1). The Holy Qur’an expounds upon Allah’s multifaceted nature, revealing Him as the embodiment of qualities such as Mercy, Justice, Knowledge, Power, and Wisdom encapsulated by the Beautiful Names of Allah. Allah transcends the confines of human comprehension, existing beyond the bounds of time, space, and division. As *as-Samad* (2), the Absolute Self-Sufficient One, Allah requires nothing and possesses no deficiencies. Allah is *Mureed*, an infinite and indivisible Will, and *Al Qadir*, an infinite and indivisible Power over everything. He desires control, underscoring His Omnipotent essence. He is *As-Sami*, an infinite and indivisible Perceiver, and *Al Basir*, the sole Evaluator, infinitely and indivisibly. Allah stands as the *Kalim*, an endless and indivisible totality of meaning. Almighty Allah is the Creator, the Maker, the Designer, and the possessor of the most beautiful names. The Holy Qur’an sternly

prohibits associating partners with Him, emphasizing His Absolute Singularity, Indivisibility, and Incomparability beyond any parallel or likeness (3).

This article will briefly overview some prominent models of God in Islamic thought before exploring the Sufi approach and concepts.

Various philosophical and theological models of God have emerged in Islamic intellectual history. The Personal God model conceives Allah as a distinct being involved in human affairs, consistent with conventional monotheism. The Impersonal God model, found in some Eastern traditions, describes an ultimate, impersonal reality beyond attributes. The Deistic God model posits a detached Creator God who is not inherent within creation. Deism focuses solely on transcendence rather than on immanence. The Pantheistic model identifies Allah with the totality of existence rather than as a conscious being beyond the universe. In this model, God is an all-pervading divine unit, not a ruler. Process Theology models God as a dynamic, evolving being interrelated with creation. This contrasts with the classical portrayal of Allah as eternal and unchanging. While most Muslims affirm the Personal God model, agreeing on Allah’s omnipotence, omniscience, and sovereignty, mystical interpretations diverge by granting significance to God’s immanence, in addition to transcendence. Sufism examines how Allah relates to the world by considering it the result of divine energy pouring out. This idea helps Sufis feel close to Allah through their personal experiences (4).

Sufism, the mystical dimension of Islam, seeks to cultivate direct inner knowledge of the divine through spiritual practices. Therefore, Sufi models view Allah as near, illuminating the soul, and attainable through realized spiritual states. This article examines two key concepts of God in Sufism: *Wahdat al-Wujud* and *Wahdat al-Shahud* (5).

*Wahdat al-Wujud*, or “Oneness of Being,” is a concept in Sufi metaphysics that suggests everything comes from a single, unique reality. The doctrine states that the world of objects we see is merely a temporary reflection of true reality, which is God. God is an eternal and all-encompassing reality, and everything else reflects God’s presence. In simpler terms, the *Wahdat al-Wujud* doctrine postulates the existence of everything as an expression of God’s being and that there is no separation between the Creator and the creation.

The concept has sparked significant debate, particularly concerning its association with Hazrat Ibn al-Arabi (died 1240), despite his not having explicitly employed this term in his writings. The ascription of this concept to him seems to have its roots in the debates of Ibn Taymiyya (died 1328). Ibn Arabi, however, believed in God’s transcendence over everything (6).

In *Wahdat al-Shuhud*, or “Unity of Witness,” the distinction between God and the universe is maintained, as it asserts that God and His creation are entirely separate. It claims that God is the only reality, but we perceive Him through many veils, manifestations, and His creation. As we progress on the spiritual path, we can remove these veils and experience God more directly.

Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi (may peace be upon him), remarkably guides us: “*Wahdat al-Shahud* is an expression of extreme love and devotion. It is another name reflecting the excellence achieved in faith in God. This type of love erases all traces of existence from a person’s identity. *Wahdat al-Shahud* believes that a person can benefit immensely from the being of God. When the love

of God and a person bind in the heart, it births an existence. It is only after achieving the pinnacle of love and losing their identity that a person finds themselves fully immersed in (the love of) God. All they see is God (i.e., despite the knowledge that the universe and God’s creation exist) (7).

The inability to understand the veil that exists between Allah, the Creator, and the Universe and everything within its boundaries that is, Allah’s creations, some people erroneously observe that at some point, their souls will become part of God’s entity, hence subscribing to the doctrine of *Wahdat al-Wujud*. Hazrat Mirza Ghulam Ahmad (may peace be upon him) has indicated that such is not the case: “*The destiny of a person is not to become God or divine. A person will always remain a person in this world and the next.*” This argument is fully supported by the Holy Qur’an: “*Nothing in essence shares its substance or attributes with God. He is All-Hearing, All-Seeing*” (8).

The guidance of Allah the Almighty is clear. Allah the Almighty asked humankind: “*Am I not your Lord?*” They responded, “*Yes! We bear witness (that You are our Lord)*” (9).

However, if we look beyond this conversation towards the nature of the world, we see a contradiction to this true testimony of the Holy Qur’an. Today, a large percentage of the world’s population turns their gaze away from their true Lord, the Creator, and the Owner.

As human thought has progressed, so has disbelief. In this era, Almighty Allah has appointed Hazrat Mirza Ghulam Ahmad, peace be upon him, as the Promised Reformer to proclaim the absolute Unity of God to the world. Through him, the world once again saw the attractive and beautiful countenance of the real God presented by Islam, and this light illuminated many seekers of the truth.

In this context, Hazrat Mirza Ghulam Ahmad (may peace be upon him) declared:

*“It is not within the power of man to comprehend all the activities of the Divine, as they are above reason, intellect and imagination. A man should not be proud of his pittance of knowledge that he has to some degree comprehended the system of cause and effect, inasmuch as that knowledge of his is very limited, as if it were a millionth part of one drop out of the ocean. The truth is that as God Almighty Himself is unbounded His activities are unbounded also. It is beyond and above human power to reach the reality of every activity of God”* (10).

In today’s world, Hazrat Mirza Ghulam Ahmad (may peace be upon him) was appointed as the Promised Reformer to emphasize the absolute Unity of God. Through his teachings, the world witnessed the re-emergence of the pure *Tauheed* (unity), illuminating the path for those who seek the truth.

Within the realm of Sufism, we explored two fundamental concepts: *Wahdat al-Wujud*, emphasizing the unity of all existence as a reflection of God, and *Wahdat al-Shuhud*, maintaining the distinction between God and His

creation while seeking to remove the veils that obscure our perception of the divine.

As we reflect on Allah’s infinite and boundless nature, we must remember that human understanding can only grasp a fraction of His vast reality. Allah’s existence is far beyond our comprehension, and our knowledge remains limited in the face of His boundless existence.

References:

1. The Holy Qur’an (36:37)
2. The Holy Qur’an (112:3)
3. Hazrat Mirza Ghulam Ahmad. *Islami Usul ki Philosophy* (Urdu), Ruhani Khaza’in, Vol. 10, pp. 372-376. Also *Malfuzat*, Vol. IV, p. 347
4. Diller, Jeanine, and Asa Kasher, eds. *Models of God and alternative ultimate realities*. Dordrecht: Springer, 2013.
5. “Sufi metaphysics,” [https://en.wikipedia.org/wiki/Sufi\\_metaphysics](https://en.wikipedia.org/wiki/Sufi_metaphysics) [Accessed September 18, 2023]
6. Seyyed Hossein Nasr, “Three Muslim Sages: Avicenna, Suhrawardi, Ibn Arabi” (1964). p.106.
7. *Akhbar al-Badr*, volume 2, number 7, page 49, March 4, 1903, also, see *Maktoot-e-Ahmad*, volume 1, letter number 41. For an incredibly detailed discussion on the issues with *Wahdat ul Wujud*, see page 647 (letter 1 to Mazhar Hussein) of the same book.
8. The Holy Qur’an (24:12)
9. The Holy Qur’an (7:173)
10. Mirza Ghulam Ahmad. *Chashma-e-Ma’rifat* (Urdu), Ruhani Khaza’in, Vol. 23, pp. 280-282.

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**Humanity First USA is in Maui:**

Legal and Logistics: Attorneys from the HFUSA network are helping people remotely to understand the available assistance and complete the right forms to get help.  
 Medical: The HFUSA Doctors4Humanity initiative sent volunteer medical professionals to see dozens of patients for injuries and chronic conditions. Partners included local groups like Mauna Medics and Maui-based reps of national institutions.  
 Education: HFUSA's The Education Project has set up weekly lessons by local teachers and 1:1 virtual tutoring to keep kids learning while school is disrupted.

**GUAM TYPHOON MAWAR**

Humanity First USA mobilized immediately to cook meals and distribute non-perishables. We joined Nihi Kids, the Red Cross, and Mayor's office to clean up debris, set up shelters, and deliver food to families struggling to access resources.

**TÜRKIYE & SYRIA EARTHQUAKE**

Humanity First USA sent doctors and experienced response teams to join the HF international relief effort. Our medical camps treated nearly 6,000 patients and we served 1 million meals to displaced families.

**PAKISTAN FLOODS**

Humanity First, with local partners, distributed tents and food and provided care to people at 75 medical camps. To help rebuild, we are constructing homes and helping people recover their livelihoods with support for agriculture and livestock.

**PUERTO RICO AND THE DOMINICAN REPUBLIC**

After Hurricane Fiona flooded thousands of homes and cut electricity and water, Humanity First reached both places to clear debris and give people needed supplies.

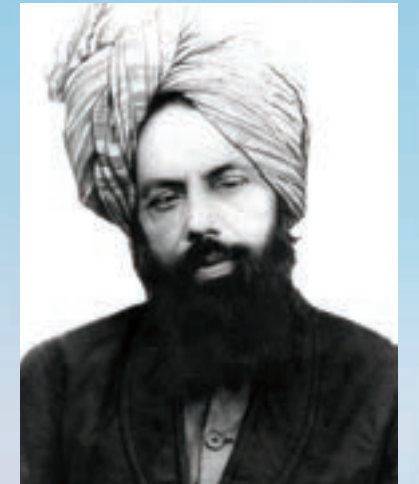
**UKRAINE CRISIS**

A displaced person carrying multiple bags is greeted by a volunteer at a Humanity First tent. An international Humanity First team deployed to the Polish-Ukrainian border in February 2022 to provide medical and food assistance to Ukrainian refugees. HF collaborated with WHO, WFP, OCHA, Sauvetures Sans Frontieres (SSF) and Intersos.

[www.usa.humanityfirst.org](http://www.usa.humanityfirst.org)

# Our God

Reference: Mirza Bashir Ahmad, M.A., "Our God (Original is in Urdu "Hamara Khuda" by Hazrat Mirza Ghulam Ahmad, The Promised Messiah, and Mahdi," p. 19-20, Islam International Publications, Ltd. 2017



Lord! All might and power belongs to You;  
 By finding You, we attained fulfilment of all our desires.

Every lover has carved for himself an idol;  
 But our Beloved alone has captivated our hearts.

He alone is the Comfort of our soul and the Darling of our heart;  
 He is the One whom we call the Lord of Creation.

He has dawned upon me through His blessings;  
 Holy is He who has humbled my opponents.

I am bound to that Friend with my very life;  
 He alone is Paradise and the Ultimate Refuge.

To glorify Him, wherefrom can I seek the power?  
 A sea of love flows in my heart.

How great is Your Benevolence, O my Guide;  
 Holy is He who has humbled my opponents.

There is no limit to Your Mercy;  
 Not a moment is devoid of Your Grace.

There is no counting Your Blessings and Your Mercy;  
 I no longer have the strength to thank You enough.

How great is Your Beneficence, O my Guide;  
 Holy is He who has humbled my opponents.

# Ask a Question

*Does proof of the existence of God come from the personal experience of divine signs?*

**Answer:** “The search for God is a difficult matter. It is not an affair of worldly philosophers and wise men. Observation of the heavens and earth only leads to the conclusion that although orderliness indicates that the universe should have a Creator, yet it is not proof that such a Creator in fact exists. There is a great deal of difference between ‘ought to be’ and ‘is’. The Holy Qur’an is the only Book that sets forth His existence as a fact and not only urges the seeking of God but makes Him manifest. There is no other book which makes manifest the Hidden Being.”

Reference:  
Mirza Ghulam Ahmad, “The Essence of Islam,” p. 6, vol. 1,  
Islam International Publications, Ltd. U.K., Edition: 2007



## Ahmadi Muslim Mosques in the USA



Bait-ul-Hameed Mosque - Chino CA



Yousuf Mosque - Tucson AZ



Ahmadiyya Mosque - Pico Rivera LA



Bait-ul-Aman Mosque - Hartford CT

**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 Pacific Ave, Bay Point, CA 94565-1330

**CA – Los Angeles (Chino) - (Bait-ul-Hameed Mosque)**  
11941 Ramona Ave, Chino, CA 91710-1661

**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 Fazl Mosque)**  
2141 Leroy Pl NW, Washington, DC 20008-1848

**FL – Miami - (Bait-un-Naseer Mosque)**  
208 NW 7th Ct, Hallandale Beach, FL 33009-2323

**FL – Orlando - (Bait-ul-Aafiyat Mosque)**  
9501 Satellite Blvd Ste 103, Orlando, FL 32837-8445

**GA – Atlanta - (Bait-ul-Ata Mosque)**  
1800 Willow Trail Pkwy NW, Norcross, GA 30093-2668

**HI – Honolulu - (Mosque/Community Center)**  
650 Kohou St Ste 1B, Honolulu, HI 96817-4422

**IL – Chicago - (As-Sadiq Mosque)**  
4448 S Wabash Ave, Chicago, IL 60653-3121

**IL – Chicago - (Bait-ul-Jaami Mosque)**  
2S510 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

# 10 conditions of Bai'at (initiation)

**NJ – Willingboro - (Al-Nasir Mosque)**  
500 Bridge St, Willingboro, NJ 08046-3741

**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

**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-A yat 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



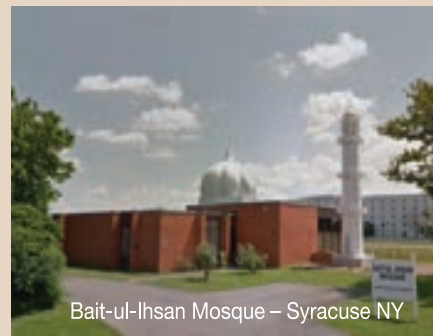
Bait-un-Nasir Mosque – Columbus OH



Bait-ul-Ahad Mosque – Cleveland OH



Bait-ul-Hamd Mosque – Binghamton NY



Bait-ul-Ihsan Mosque – Syracuse NY



Bait-uz-Zafar Mosque – Queens NY

**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

**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

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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



When Hazrat Mirza Ghulam Ahmad (peace be on him) was divinely instructed to take Bai'at and start a Jama'at, he published an announcement on 1 December 1888, paraphrased below:

“Another message that I wish to convey to the people at large, and to my Muslim brothers in particular, is that I have been commanded to take an oath of allegiance [bai'at] from seekers of truth who wish to acquire true faith and purity; who yearn to find the path to Allah's love...

- 01 That till the last day of his life, he shall abstain from **Shirk** (associating any partners with Allah).
- 02 That he shall keep away from falsehood, cruelty, adultery, dishonesty, disorder, rebellion and every kind of evil
- 03 That he shall offer Prayers (**Salat**) five times daily
- 04 That he shall not inflict injury on any of Allah's creatures
- 05 That he shall bear every hardship for the sake of Allah
- 06 That he shall not follow vulgar customs, and shall guard against evil inclinations
- 07 That he shall discard pride and haughtiness, live in humility and meekness
- 08 That he shall hold his faith, dignity, and the welfare of Islam dearer than his own life, wealth and children
- 09 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/>