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The Muslim Sunrise

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An Islamic magazine published since 1921

"In the Latter Days, the sun shall rise from the West" - Holy Prophet Muhammad (Peace and blessings of Allah be upon him)



ISLAM
AND
WORLD
PEACE

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Hazrat Mirza Ghulam Ahmad (may peace be upon him)

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 inter-faith dialogue, diligently defends Islam and tries to correct misunderstandings about Islam in the West. It advocates peace, tolerance, love and understanding among followers of different faiths. It firmly believes in and acts upon the Qura'nic teaching:

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

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

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



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.

Email us at: contact@muslimsunrise.com or go online: www.MuslimSunrise.com

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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

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ
شَيْئًا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا
تَنْفَعُهَا شَفَاعَةٌ وَلَا هُمْ يُنصَرُونَ

And fear the day when no soul shall serve as a substitute for another soul at all, nor shall any ransom be accepted from it, nor any intercession avail it, nor shall they be helped

The Holy Qur'an (2:124)

Saying of Prophet Muhammad

(Peace and blessings of Allah be on him)

Hazrat Anas (ra) narrated,

“Allah’s Messenger (sa) said, ‘Help your brother be he the oppressor or the oppressed.’ The companions said, ‘O Allah’s Messenger (sa), we understand that we should help him when he is the aggrieved party, but how should we help him when he is the wrongdoer?’ He said: ‘Hold his hand [i.e., stop him from oppressing.]’”

(Sahih al-Bukhari, Kitab al-mazalim,
Bab a’in akhaka zaliman aw mazluman, Hadith 2444)

Editorial



MEANS AND WAYS TO ESTABLISH WORLD PEACE

Many people on this planet are looking for the means and ways to establish world peace, which is being threatened, alongside other troubled areas of the globe, by the current situation in the Middle East. Certainly, everyone appreciates that the world stands in great need of peace and harmony, yet despite comprehending this, it seems as though the majority is unwilling to take the necessary steps to achieve it.

Undoubtedly, the evil acts of certain so-called Islamic groups have caused fear and panic to spread in the world. People in the West are becoming increasingly frightened of Islam and consider it to be a threat to their civilization and way of life.

A golden principle for establishing peace is given in Chapter 16, verse 91 of the Holy Qur'an, where Allah the Almighty says: "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." (The Holy Qur'an 16:91)

The Qur'an not only calls upon Muslims to be fair and just, it has established a more elevated standard for treating others. Almighty Allah says, "giving like kindred," requiring a believer to favor others and to always hope for the very best for them. It requires Muslims to treat all who cross their path as close family members. It necessitates that they strive to love others without any desire for reward, just as a mother selflessly loves her child. The Qur'an does not say that Muslims should treat only their fellow Muslims in this way; rather, it says that they should love "others," and this includes Muslims and non-Muslims alike.

This can only happen if absolute justice, founded upon a spirit of selflessness, reigns over all forms of greed. May Almighty Allah grant sense and wisdom to those who have promoted warfare and enable them to understand the consequences of their acts before it is too late. May the people of the world recognize their Creator and come to realize the importance of striving for peace and fulfilling the rights of one another. May Almighty God enable us all to witness a better and brighter future of peace for mankind, Amin.

The Champion of Peace and Defender of Islam

His Holiness Mirza Masroor Ahmad, is the fifth Khalifa (Caliph) of the Ahmadiyya Muslim Community.

Elected to this lifelong position on April 22, 2003, he serves as the worldwide spiritual and administrative head of an international religious organisation with membership exceeding tens of millions spread across over 206 countries.



His Holiness is the world's leading Muslim figure promoting peace and inter-religious harmony. Through his sermons, lectures, books, and personal meetings, His Holiness has continually advocated the worship of God Almighty and serving humanity. He also continually advocates for the establishment of universal human rights, a just society and a separation of religion and state.

PEACE INITIATIVES

Since being elected Khalifa, His Holiness has led a worldwide campaign to convey the peaceful message of Islam through all forms of print and digital media. Under his leadership, national branches of the Ahmadiyya Muslim Community have launched campaigns that reflect the true and peaceful teachings of Islam. Ahmadi Muslims the world over are engaged in grassroots efforts to distribute millions of 'Peace' leaflets to Muslims and non-Muslims alike, host interfaith and peace symposia, and present exhibitions of The Holy Qur'an, to present its true and noble message. These campaigns have received worldwide media coverage and demonstrate that Islam champions peace, loyalty to one's country of residence and service to humanity.

In 2004, His Holiness launched the annual National Peace symposium, held in the United Kingdom, in which guests from all walks of life come together to exchange ideas on the promotion of peace and harmony. Each year the symposium attracts many serving ministers, parliamentarians, politicians, religious leaders and other dignitaries. In 2009, His Holiness also launched the annual 'Ahmadiyya Muslim Prize for the Advancement of Peace'; an international peace award for individuals or organisations that have demonstrated an extraordinary commitment and service to the cause of peace and humanitarianism.

In 2012, both the United States Congress and the European Parliament benefited directly from His Holiness's message of peace, justice and unity.

On June 27, 2012 Hazrat Mirza Masroor Ahmad was welcomed to Capitol Hill in Washington D.C. where he delivered a keynote address entitled, 'The Path to Peace – Just Relations between Nations', to an audience filled with more than 30 members of the United States Congress. In conjunction with this historic event, a bi-partisan resolution was introduced in the House of Representatives in honour of His Holiness's visit.

On December 4, 2012 His Holiness delivered a historic keynote address at the European Parliament in Brussels to a packed audience of more than 350 guests representing 30 countries, including the President of the European Parliament. During his thirty-five minute address, His Holiness called on the European Union to preserve its unity and called for equality and justice in international relations.

On February 11, 2014 His Holiness delivered the keynote address at 'The Conference of World Religions' held at the Guildhall in London. During his address, His Holiness outlined Islam's commitment to promoting mutual understanding, tolerance and respect based on the teachings of the Holy Qur'an and the life of the Holy Prophet Muhammad (peace be upon him).



Friday Sermon of Dec 15, 2023
Hazrat Mirza Masroor Ahmad,
Khalifatul-Masih V (aba)

‘Life of the Holy Prophet (sa) – Commencement of the Battle of Uhud and Prayers for Palestine.’

His Holiness, Hazrat Mirza Masroor Ahmad (aba), said that he had been mentioning incidents from the life of the Holy Prophet (sa) pertaining to the Battle of Uhud, and this sermon is a continuation of this series.

The Military Prowess of the Holy Prophet (sa)

His Holiness (aba) said that when the Muslims reached Uhud, the mountain was to their rear in order to keep them protected from being attacked from behind. However, there was also a hill from where the enemy could have attacked. Hence, the Holy Prophet (sa) stationed 50 archers on that hill. Furthermore, the Holy Prophet (sa) instructed them not to leave their station under any circumstances until they received direct orders from the Holy Prophet (sa). No matter if the Muslims were losing the battle or were victorious, they were not to leave their appointed station unless expressly commanded so by the Holy Prophet (sa).

His Holiness (aba) quoted various historians who lauded the military prowess of the Holy Prophet (sa) and how this strategy was extremely astute in protecting the Muslims on all fronts.

His Holiness quoted Hazrat Mirza Bashir Ahmad (ra) who writes: “Putting his trust in God, the Holy Prophet (sa) marched forward and setup camp on a plain at the foot of mount Uhud, in such a manner that the mountain range

fell behind the Muslims, and Madinah was positioned in front of them, as it were. In this manner, the Holy Prophet (sa) managed to secure the rear of the army. There was a mountain pass in the valley to the rear from where an attack could be made. Thus, the plan which was devised by the Holy Prophet (sa) in order to secure it was that he positioned fifty archers from among his companions at this location under the command of Abdullah bin Jubair (ra), and emphatically instructed them not to leave this place under any circumstances, and that they should continue to shower the enemy with arrows. The Holy Prophet (sa) was so greatly concerned for the security of this mountain pass that he repeatedly instructed Abdullah bin Jubair (ra): “Look here, this mountain pass should not be left empty under any circumstances. Even if you see that we have become victorious, and the enemy has fled in defeat, do not leave this place; and if you see that the Muslims have been defeated, and the enemy has prevailed upon us, do not move from this place.”

This instruction was so emphatic that in one narration, the following words have been related: “Even if you see that vultures are tearing away at our remains, do not budge from this place until you receive an order to leave.” (The Life and Character of the Seal of Prophets (sa), Vol. 2, pp. 327-328)

His Holiness (aba) said that after appointed the 50 archers, the Holy Prophet (sa) began arranging the army ranks and assigning duties. The Muslim position as compared to the enemy was very weak, in terms of numbers, weapons and means. In fact, for every one Muslim there were four Makkans soldiers. The Makkans were far better equipped and armed than the Muslims. The Makkans had ten rows of soldiers, whereas the Muslims only had two rows and then the 50 archers on the mount.

His Holiness (aba) quoted Hazrat Mirza Bashir Ahmad (ra), who writes, ‘After completely fortifying his rear, the Holy Prophet (sa) began to arrange the Muslim army in battle array and appointed separate commanders for the various sections of the army. On this occasion, the Holy Prophet (sa) received news that the flag of the army of the Quraish was in the hands of Talhah. Talhah was from that dynasty, who, under the administration of Qusayy bin Kilab, the paramount ancestor of the Quraish, held the right to be standard-bearing in representation of the Quraish during wars. Upon becoming aware of this, the Holy Prophet (sa) said, “We are more worthy of demonstrating national loyalty,” and then, the Holy Prophet (sa) took the flag of the Muhajirin from Hazrat Ali (ra) and entrusted it to Mus’ab bin Umair (ra), who was also a member of the very same dynasty to which Talhah belonged.

On the opposing end, the army of the Quraish had also aligned in the battle array. Abu Sufyan was the commander-in-chief of the army. Khalid bin Walid was the commander of the right-wing, and Ikramah bin Abu Jahl commanded the left flank. The archers were led by Abdullah bin Rabi’ah. The women were positioned behind the army, and while beating their drums, they sang couplets to rouse the martial spirit of their men.’ (The Life and Character of the Seal of Prophets (sa), Vol 2, pp. 328)

Commencement of the Battle of Uhud

His Holiness (aba) said that then the battle commenced. The first to advance from the Quraish was Abu Amir, whereas his son Hazrat Hanzalah (ra) was fighting on the Muslim side. He sought permission from the Holy Prophet (sa) to kill his father in battle however the Holy Prophet (sa) did not allow it. Even in this time of war, the Holy Prophet (sa) taught us to maintain control over our emotions. His Holiness (aba) quoted Hazrat Mirza Bashir Ahmad (ra) who writes: ‘The first to advance from the army of the Quraish was Abu Amir and his followers (who has already been mentioned above). He was from the Aus tribe and used to reside in Madinah. He was known by the name of Rahib.’ Shortly after the arrival of the Holy Prophet (sa) to Madinah, this individual became full of malice and jealousy, and left for Makkah with a few supporters, and continuously incited the Quraish of Makkah against the Holy Prophet

(sa) and the Muslims. Now, in the Battle of Uhud, he came forth in war against the Muslims as a supporter of the Quraish. It is astonishing to note that Hanzalah, the son of Abu Amir, was a very faithful Muslim who was a part of the Muslim army on the occasion of this war and was martyred fighting valiantly. Since Abu Amir was among the influential people of the Aus tribe, he was confident that after coming before the people of Madinah following such a long period of separation, they would immediately abandon Muhammad (sa) and join him. In this hope, Abu Amir advanced along with his followers before anyone else and exclaimed in a loud voice, “O People of the Aus tribe! It is I, Abu Amir.” The Ansar called out in a single voice, “Be gone, you wicked man! May you never receive the delight of your eyes.” With this, they showered him with stones, and Abu Amir and his followers lost their senses and fled back to where they had come from. Upon witnessing this sight, Talhah, the Quraish flag-bearer, marched forward vehemently and called for a dual in a very arrogant tone. Hazrat Ali (ra) advanced to confront him and cut him down in two or four blows. After this, Uthman, the brother of Talhah, came forward; and from the opposing front, Hamzah (ra) stepped forward to challenge him and put him to the ground. Upon witnessing this sight, the disbelievers became furious and launched an all-out attack. Calling out slogans of God’s Greatness, the Muslims also marched forward, and both armies fiercely collided with one another. Therefore, after the flag-bearer of the Quraish had been slain, both armies collided with one another, and brutal carnage ensued, and for a period in time, this killing and bloodshed continued. At last, slowly but surely, the army of the Quraish began to lose their footing in the face of the Muslim army.

The renowned British historian, Sir William Muir writes: “Pressed by the fierce ardour of the Muslims, the Meccan army began to waver. Their horse repeatedly sought to turn Muhammad’s left flank, but they were forced back by the galling archery of the little band Muhammad had posted there. The same daring contempt of danger was displayed as at Badr. The Meccan ranks might be seen to quiver as Abu Dujanah, distinguished by a red kerchief around his helmet, swept along the enemy’s ranks, and, with a sword given to him by Muhammad, dealt death on every hand. Hamza, conspicuous by his waving ostrich feather; Ali, known by his long white plume; and Az-Zubair, by his bright yellow turban, like heroes of the Iliad – carried confusion wherever they appeared. Such were the scenes in which the great leaders of the Muslim conquests were reared.”

Hence, battle was waged, and fierce indeed it was, and for quite a while, victory remained obscure. Eventually, however, by the Grace of God, the Quraish began to lose

footing, and signs of confusion and disarray began to prevail throughout the army. The flag-bearers of the Quraish were slain one after the other, and about nine of them took up the national flag in turns, but one by one, all of them were cut down at the hands of the Muslims. Finally, an Abyssinian slave of Talhah, whose name was Sawab, courageously advanced and took hold of the flag, but he too was met by a Muslim, who stepped forward and, severing both his hands with a single blow, mixed the flag of the Quraish to dust. However, Sawab was a brave and passionate man – he dived to the ground along with it and attempted to raise the flag with the support of his chest, but that Muslim who knew well the worth and value of a downcast flag, struck his sword from above and finished Sawab there and then. After this, not a single individual from the Quraish could muster the courage and strength to take up the flag. On the opposing end, upon orders from the Holy Prophet (sa), whilst calling out slogans of God's Greatness, the Muslims waged another fierce onslaught. Piercing through and scattering the odd enemy ranks that had remained, they reached the opposite end of the army where the women of the Quraish were positioned. Absolute chaos broke out within the Makkah army, and in no time, the field was more or less cleared, so much so that the Muslims were put to such ease that they became occupied in gathering spoils of war. (The Life and Character of the Seal of Prophets (sa), Vol. 2, pp. 329-332)

Doing Justice to the Sword of the Holy Prophet (sa)

His Holiness (aba) said that on the day of Uhud, the Holy Prophet (sa) held a sword and asked who would take it. All the Companions expressed their willingness. The Holy Prophet (sa) again asked, saying who would do justice to it? Upon this, the Companions became silent; however, Hazrat Abu Dujanah (ra) spoke up and said he would do justice to it.

Thereafter, he wreaked great havoc against the enemy using that very sword, thereby doing justice to it. In another narration, it is recorded that Hazrat Abu Dujanah (ra) asked what it meant to do justice to the sword, upon which the Holy Prophet (sa) said that it meant not to kill any Muslim by it and not to turn away when facing the enemy. Then, Hazrat Abu Dujanah (ra) said he would do justice to the sword.

His Holiness (aba) quoted Hazrat Mirza Bashir Ahmad (ra) who writes: 'Upon witnessing this sight, the disbelievers became furious and launched an all-out attack. Calling out slogans of God's Greatness, the Muslims also marched forward, and both armies fiercely collided with one another. Perhaps on this occasion, the Holy Prophet (sa) took his sword in hand and said, "Who shall take this sword and do justice to it?" Many companions extended their

hands in the desire of this honour, which included Hazrat Umar (ra) and Zubair (ra), and in light of various narrations, even Hazrat Abu Bakr (ra) and Hazrat Ali (ra). The Holy Prophet (sa), however, restrained his hand and continued to say, "Is there anyone to do this sword justice?" Finally, Abu Dujanah Ansari (ra) extended his hand and submitted, "O Messenger of Allah! Grant me this honour." The Holy Prophet (sa) endowed the sword upon him, and with this sword in hand, Abu Dujanah (ra) strutted forward, marching proudly towards the disbelievers. The Holy Prophet (sa) addressed the Companions, saying, "Allah greatly abhors this gait, but not on an occasion like this." Zubair (ra), who was most desirous of receiving the sword of the Holy Prophet (sa) and who felt that he was more deserving due to his being a close relative of the Holy Prophet (sa), began to toss and turn in anxiety. He wondered why the Holy Prophet (sa) had not entrusted this sword to him but endowed it to Abu Dujanah (ra) instead. To alleviate his own distress, in his heart, he vowed to remain close to Abu Dujanah (ra) on the battlefield so that he could witness how this sword was used. As such, he relates: "Abu Dujanah (ra) tied a red cloth on his head, and taking this sword in hand, whilst softly humming songs of God's Praise, he penetrated the idolatrous ranks. I saw that wherever he would turn, it was as if he would go about scattering death, and I did not see a single man who came before him and was then spared. This was to such an extent that cutting his way through the army of the Quraish, he emerged from the opposite corner of the army, where the women of the Quraish were standing. Hind, the wife of Abu Sufyan, who was encouraging her men with great zeal and commotion, came before him. Abu Dujanah (ra) raised his sword upon her, and Hind shrieked in a loud voice, appealing to her men for assistance, but no one came to her aid. However, I then saw that Abu Dujanah (ra) lowered his sword of his own accord and moved away from that place.

Zubair (ra) relates: "On this occasion, I inquired of Abu Dujanah, 'What happened? First, you raised your sword, but then lowered it.' He responded, 'My heart could not come to terms with the fact that I should use the sword of the Holy Prophet (sa) against a woman; and then such a woman, who at the time had no male protector.'" Zubair (ra) relates, "It was then that I understood how Abu Dujanah (ra), in fact, did justice to the sword of the Holy Prophet (sa) and that I could perhaps not have done the same, and thus, the misgiving in my heart was dispelled." (The Life and Character of the Seal of Prophets (sa), Vol. 2, pp. 329-331)

An Example of Islam's Rules of War

His Holiness (aba) said that this was a reflection of Islam's teachings about the rules of war. In fact, Hazrat Mirza Bashiruddin Mahmud Ahmad (ra) explained that Hazrat

Abu Dujanah (ra) made this decision not to attack the women because the Holy Prophet (sa) had instilled in his followers to honour and respect women under all circumstances. Hence, this was also part of the rules of war taught by the Holy Prophet (sa).

His Holiness (aba) said that he would continue narrating these incidents in the future.

Prayers for Palestine

His Holiness (aba) urged continuous prayers for the Palestinians. The cruelties are exceeding all bounds and increasing by the day. May Allah bring the oppressors to task and create ease for the oppressed Palestinians. May He grant the Muslim countries reason and understanding that they must unite as one voice so that they may be those who strive to uphold the rights of their Muslim brethren.

This article is based on the summary of the Friday Sermon prepared by The Review of Religions (<https://www.reviewofreligions.org/?s=Sermon+of+December+15%2C+2023+>), Accessed: December 19, 2023



The Holy Prophet Muhammad (sa) and World Peace

Waseem Ahmad Sayed



The topic of the devastation of World War II (WW II) and current global unrest is of immense importance, considering what is happening around the world at this time. A quick look at the devastation caused by WW II, the last global conflict, should suffice. Some 70 million people died, and 40 million of these were civilians. The use of atom bombs against Japan in Hiroshima and Nagasaki resulted in utter devastation of a type never seen before. The aftermath of the war was no less terrifying.

It is November 27, 2023, 6:05 P.M. I am sitting in Southern California typing these words. I have been witnessing helplessly, every day and every night, for almost two months now, the most barbaric destruction being wreaked upon a defenseless civilian population in Palestine using the latest and most advanced weapons of mass destruction. The entire population of Gaza has been cut off from water, electricity, food, and other essentials. No building, whether a school, place of worship, hospital, or even a residence, is safe against bombing. Anyone and everyone is subject to being targeted by snipers anywhere, and the toll of death and destruction being wreaked continues to mount.

The November 26, 2023, headline of The New York Times screams, 'Gaza Civilians, Under Israeli Barrage, Are Being Killed at Historic Pace,' and goes on to say: "Even a

conservative assessment of the reported Gaza casualty figures shows that the rate of death during Israel's assault has few precedents in this century" (1).

All the while, the entire world has been unable to bring these atrocities to an end. Indeed, there seems to be no end in sight. Sadly, this is not the only brutal conflict going on in the world. We can add Sudan, Ukraine, Syria, and dozens of other conflicts that are ongoing, and hardly anywhere can any hope be seen of an end in sight. This tells us how little progress humanity has really made on its journey towards world peace.

Root Cause of Widespread Unrest and Hostilities

Injustice may be the root cause of this failure, is not difficult to discover and has been set forth by many people. Although poverty, inequality, and even the lack of an effective global structure to end wars are cited by many as contributing causes of wars, I humbly submit that the root cause of widespread global unrest and conflict is directly related to the requirements of justice not being fulfilled. At whatever level of society we fight injustice, we will see conflict rearing its ugly head.

Be Always Just

For this reason, the Holy Prophet Muhammad (sa) emphasized the need for justice. Look how powerfully the

requirement of justice is enshrined by the Holy Qur'an, the Book containing very aspect of Divine guidance revealed to him:

"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" (2).

The Holy Qur'an does not merely set forth teachings; it also guides how to achieve successful adoption and widespread implementation of those teachings. The Qur'an says:

"And good and evil are not alike. Repel evil with that which is best. And lo, he, between whom and thyself was enmity, will become as though he were a warm friend" (3).

So, after justice, the Holy Qur'an emphasizes the doing of good to employing wisdom and kindness to replace enmity with friendship.

Everyone is Born Equal

The requirements of justice are truly only properly fulfilled when all parties and all people are treated equally. We are taught in the Holy Qur'an:

"O mankind, We have created you from a male and a female, and We have made you into tribes and sub-tribes that you may recognize one another. Verily, the most honourable among you, in the sight of Allah, is he who is the most righteous among you. Surely, Allah is All-knowing, All-Aware" (4).

Thus, although our ethnic backgrounds and nationalities act as a means of identity, they do not entitle or validate any form of superiority of any kind. Everyone is born equal.

In his Final Sermon, the Holy Prophet Muhammad (sa) told all Muslims to remember always that an Arab is not superior to a non-Arab and nor is a non-Arab superior to an Arab, that a white person is not superior to a black person and nor is a black person superior to a white person. This clear teaching of Islam was perfectly exemplified by the life of the Holy Prophet Muhammad (sa). For the world to achieve peace, it is essential that people of all races and nationalities be treated equally, and everyone be granted equal rights; there is no room left for any discrimination or prejudice. This key and golden principle lays the foundation for harmony between different groups and nations and for the establishment of peace.

Sadly, when we look at the United Nations, the pre-eminent global body established to achieve peace and harmony

globally, we see that it is ill-equipped to facilitate the dispensing of justice, and its structure certainly is totally lacking in any semblance of equality. The powerful are treated differently from those who are weak in a blatant manner. Such measures have resulted in pent-up frustration, anxiety, and even open protests from many nations. The world must follow the teaching that the Holy Prophet Muhammad (sa) exemplified to perfection to bring about peace throughout Arabia in his lifetime; peace within a nation hitherto given to bloody internecine conflicts lasting for generations:

"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" (5).

Here, the teaching is to treat even such people as have gone beyond the limits of hatred and enmity with justice and fairness. We are guided by the Holy Qur'an to accept every advice to excel in goodness and virtue and to reject every effort that promotes sin and transgression:

"And help one another in righteousness and piety but help not one another in sin and transgression" (6).

We are taught to abide by justice and to testify to the truth even if it is against our own kin or fellow countrymen:

"O ye who believe! Be strict in observing justice, and be witnesses for Allah, even though it be against yourselves or against 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" (7).

It is this level of justice that needs to be practiced if we are to achieve global peace. Rich, powerful nations must deal equitably with the poor and weak nations and not usurp their rights. Similarly, it is the duty of poor and weak nations not to sit on the lookout for an opportunity to cause harm to wealthy, powerful countries. Everyone should work to uphold the principle of true justice. The good of all lies in this, as this alone is the way forward toward peace and can help maintain peaceful relations between countries.

Never Look Enviously at the Riches of Others

The Holy Qur'an also guides nations never to look enviously at the resources and wealth of others, much less seek to gain control over them unjustly under one pretext or another:

“Stretch not thy eyes towards what We have bestowed on some classes of them to enjoy for a short time and grieve not over them; and lower thy wing of mercy for the believers” (8).

The world is full of conflicts that arose as the result of various machinations employed by more technically advanced, rich, and powerful nations to gain control of the natural resources of weak and poor developing countries. The Holy Qur’an guides nations to serve and assist the less fortunate nations and governments with pure intentions. Sadly, for many decades, efforts to help advance the interests of developing nations have failed, leading to the growth of frustrations, restlessness, rebellion, and disorder within those countries; the developed world has not been left unimpacted by such disorders either further eroding the cause of global peace.

Help Both Parties - the Afflicted and the Aggressor

Here is another important teaching of the Holy Prophet Muhammad (sa) on how to restore peace when a conflict breaks out: He guided his companions (may Allah be pleased with them) to help both parties, the aggressor as well as the one against whom aggression is being waged. When the companions (may Allah be pleased with them) heard this, they enquired that while it was understandable to help the afflicted party, how could they be called upon to assist the aggressor?

The Holy Prophet Muhammad (sa) replied: “By stopping his hand from committing cruelty because his excess in cruelty will make him worthy of God’s punishment” (9). So, the teaching is to have mercy on the aggressor and help him save himself. This principle can help restore peace at every level of society, individually and collectively, domestically, nationally and internationally. This indeed is the teaching of the Holy Qur’an:

“And if two parties of believers fight against each other, make peace between them; then if after that one of them transgresses against the other, fight the party that transgresses until it returns to the command of Allah. Then if it returns, make peace between them with equity, and act justly. Verily, Allah loves the just” (10).

Although the Muslims are addressed in this verse, this principle, if followed by all, can help lay a solid foundation for global peace.

As stated at the outset, a lack of attention to fulfilling the requirements of justice is the root cause of all the conflicts that abound in the world today. However, if war erupts

despite adherence to the principle of justice and all efforts to restore peace fail, then we are directed to unite and fight together against the transgressor until the transgressing party is ready to make peace. But once this stage is reached, the requirement of justice is not to seek revenge or impose restrictions or embargoes. By all means, keep an eye on the transgressor, but at the same time, try to improve his situation.

This was illustrated to a most perfect degree by the Holy Prophet Muhammad (sa) in his lifetime when, after almost two decades of facing persecution and opposition, he became victorious against his enemies and forgave them all. This gracious and magnanimous action brought tears to the eyes of those who were his bloodthirsty enemies, and he succeeded in winning the hearts of the whole of Arabia. Never Miss an Opportunity to Sue for Peace

Another extremely important aspect of peace-making that the Holy Prophet Muhammad (sa) exemplified to perfection in his lifetime is set forth in the Holy Qur’an as follows:

“And if they incline towards peace, incline thou also towards it, and put thy trust in Allah. Surely, it is He Who is All-Hearing, All-Knowing. And if they intend to deceive thee, then surely Allah is sufficient for thee” (11).

This verse teaches that no offer of peace should be rejected even if there are risks involved and never to miss an opportunity to sue for peace, so much so that it encourages Muslims to place their trust in God and attempt to make peace even when there are risks.

Even today, putting these teachings into practice could truly unite humanity’s hearts and bring about global peace. Unity must triumph so that true justice may be heard for all.

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Opinion: The End Times – America, Evangelical Christianity, and Israel’s occupation of Palestine

Abdul Haleem, UK

The ongoing Israeli attacks on Palestinians have deeply affected a vast majority of the global population. People worldwide are exhausted and emotionally overwhelmed by the distressing scenes unfolding before their eyes. It is the first time in history that we can witness the live massacre of a nation with a simple click of a button. This has taken a toll on everyone globally, sparking protests worldwide, with tens of thousands expressing their outrage over the Israeli government’s actions in Gaza.

However, despite widespread global opposition to these attacks, America, it seems, stands as an exception by staunchly supporting Israel. It remained the singular country that vetoed humanitarian aid to Gaza, has not yet agreed to a ceasefire, and continues to provide Israel with billions in military aid. So, the question arises: Why does America provide such extensive support to Israel, and what do they gain from this?

There are multiple explanations, but one that is highly significant is often not discussed enough and is tied to Christianity and its concept of the End Times.

Evangelical Christians greatly influence the political decisions made by the United States government, because they dominate one of the most powerful pro-Israel lobbies in America with over 10 million members. (“The American Evangelical Christians and the U.S. Middle East policy: A case study of the Christians United for Israel (CUFI)”, www.proquest.com)

Understanding the beliefs of Evangelical Christians clarifies why they staunchly support Israel. Many Evangelicals see

Israel as playing a pivotal role in what they consider the End Times. For them, it’s a biblical belief that as soon as the state of Israel is established, Jesus will return to Earth, triggering the battle of Armageddon, which they view as a holy war. According to their faith, in this war, Jews and other non-Christians will suffer for accepting the Antichrist as their messiah and will be killed. They believe that true Christians will be spared as they will have been raptured (taken directly into Heaven) before the war begins. Following this, they believe Jesus will rule the world from the temple mount in Jerusalem. (“The dispiriting truth about why many evangelical Christians support Israel”, www.msnbc.com; “John Hagee: Understanding End Times Prophecy (Full Episode) | Praise on TBN”, www.youtube.com)

This becomes clear after listening to John Hagee, an evangelical pastor, and the founder of Christians United for Israel, he says:

“God is getting ready to defend Israel in such a supernatural way it’s going to take the breath out of the lungs of the dictators on planet Earth but we are living on the cusp of the greatest most supernatural series of events the world has ever seen ready or not.

“Hagee said when Jewish people are present in Israel ‘the clock starts ticking’ on the rapture.

“What will come soon is the antichrist and his seven-year empire that will be destroyed in the battle of Armageddon. Then Jesus Christ will set up his throne in the city of Jerusalem. He will establish a kingdom that will never end.”

("This war is prophetically significant: why US evangelical Christians support Israel", www.theguardian.com)

Evangelical Christians justify their support of Israel based on passages from the Bible, such as "Blessed is he that blesseth thee, and cursed is he that curseth thee." (Numbers 24:9)

From this, they believe that if America, as a country, does not bless Israel, meaning if it does not offer its government unconditional support, God will curse America. ("Televangelist Pat Robertson Warns U.S. Will 'Suffer Curse' from God if Dems Don't Support Israel", www.newsweek.com)

We can also see how important the creation and support of Israel is to the Christians from the following statement of pastor Jerry Falwell:

"I have arrived at the conclusion that unless the United States maintains its unswerving devotion to the State of Israel, the very survival of that nation is at stake [...] Every American who agrees Israel has the right to the land must be willing to exert all possible pressure on the powers that be to guarantee America's support of the State of Israel at this time." (Simon, Merrill (1984), Jerry Falwell and the Jews, p. 62)

People may wonder how Evangelicals arrived at the belief that establishing the state of Israel would lead to the end times. This belief often comes from how they understand certain parts of the Old Testament such as:

"And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." (Isiah 11:12)

"And say unto them, Thus saith the Lord GOD; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land." (Ezekiel 37:21)

Bible scholars interpreted these verses to mean that the return of Christ or end times would occur when the Jewish people returned to Palestine and the state of Israel was established. ("Zionism: Christian Zionism" by David Krusch", www.jewishvirtuallibrary.org)

That is why a Popular evangelical pastor Greg Laurie in a speech regarding the Israel and Hamas war on 13 October 2023 said that the recent events were a "super-sign" that the

"prophetic clock ticking is the regathering of the nation Israel into their homeland." ("War in Israel: A Fulfillment of Bible Prophecy?", harvest.org)

Additional evidence supporting this notion that Evangelical Christians are behind the support of Israel is the role of William Eugene Blackstone, an American evangelist, who is regarded as a Father of Zionism. He wrote the Blackstone Memorial in 1891, a petition urging the American government to facilitate the return of the Jewish people to Palestine. He is recognised as one of the pioneers in initiating this movement. (Journal of the Evangelical Theological Society, 53/4, p. 787, www.etsjets.org)

By thoroughly examining the provided information, we can comprehend why there is resistance to a ceasefire and why America persists in supporting Israel's occupation of Palestine because a ceasefire for them is seen as slowing the process of the birth of the state of Israel. The faster the Palestinian people vacate Gaza, the swifter the state of Israel is created, quickening the return of Jesus and the dominance of Christianity globally!

Jewish Zionists also support this idea, viewing it as the fulfilment of God's promise of land to the Jews mentioned in the Torah. (Genesis 17:8) However, they hold contradictory beliefs compared to Christians regarding the coming Messiah.

So, Jewish Zionists and evangelical Christians, share the ultimate goal of establishing the state of Israel, but with different outcomes in mind. On the surface, it might appear that Christians and Jews have united forces, especially given America's immense support for Israel. However, Christian Zionism (Evangelical Christians) seeks to establish Christian dominance on a global scale. This scenario once again proves the truthfulness of the Quran, where God Almighty states that Jews and Christians will continue to stand in disagreement with each other until the Day of Judgment. (The Holy Qur'an, Surah al-Baqarah, Ch.2: V.114) It is evident from America's actions and decisions that they are ready to go to great lengths to support Israel, consistently emphasising Israel's right to self-defence. In this process, innocent civilians being massacred seems to hold little to no significance to them. Perhaps they should grab their notepads and consider taking a page from Islam, understanding that in a state of war, no harm should come to the elderly, women, or children. However, it appears as if they flourish on the blood of these innocent children, rejoicing in their suffering and pain.

Isn't it absurd that when bloodshed occurs in the sacred

name of Islam, the world erupts in condemnation and it's swiftly labelled as terrorism? However, when individuals or nations, claiming to adhere to the teachings of Christianity and Judaism, drive a narrative steering the world towards a massive conflict that would engulf the world in violence and bloodshed, world leaders seemingly turn a blind eye. This apparent hypocrisy challenges America's claim of being a champion of human rights, perhaps, a more fitting title should be the champion of human crises.

The world leaders and those orchestrating these plans should be reminded of a verse in the Holy Quran where God states: And they planned, and Allah [also] planned; and Allah is the Best of planners. (The Holy Qur'an, Surah Aal-e-Imran, Ch.3: V.55)

We witness a divine plan in action as non-Muslims observe the distressing violence and crimes against humanity inflicted upon the Palestinians. As these individuals clutch the flesh and body parts of their loved ones the only words to escape their lips are "Hasbunallahu wa ni'm al-wakeel" ('Sufficient for us is Allah, and an excellent Guardian is He') and "Alhamdulillah" (all praise belongs to Allah), this profound act has left non-Muslims worldwide in awe and a

state of shock, forcing many to reach for the Holy Quran, seeking to understand how such devotion to God is possible. Numerous videos capturing these moments circulate on social media, showing how individuals, moved by the steadfastness of the Palestinians, have embraced Islam after delving into the pages of the Holy Quran. ("Young Americans are picking up the Qur'an 'to understand the resilience of Muslim Palestinians'", www.theguardian.com)

So, while these supposed world leaders continue planning, they should remember that the True Living God is also at work.

Taken from

This article has been re-published exactly as it appeared in the weekly 'Al Hakam'; no further edits have been made. <https://www.alhakam.org/opinion-the-end-times-america-evangelical-christianity-and-israels-occupation-of-palestine/> [Accessed December 15, 2023]



Marek Piwnicki | Unsplash



Witnessing the Beloved Lord

The face of the Beloved is not hidden from the seekers;
For it shines in the sun and is reflected in the moon.

But that lovely Countenance is indeed hidden from the eyes of the unaware;
It is only for a sincere lover that the veil is lifted.

Arrogance can lead no one to His threshold;
There is no way to reach Him but through the door of humility, pain and anguish.

Dangerous is the path that leads to the Eternal Beloved;
Give up your ego if you value your life.

The understanding and wisdom of the unworthy cannot fathom His words;
Only he finds the right path who loses his self to find it.

The secrets of the Holy Quran cannot be understood by the sons of the world;
Only he can appreciate the true taste of a wine who partakes of it.

O ye who have not been granted enlightenment,
I do not mind what you say about me;

I only say all this out of sympathy and as honest advice,
So that this ointment may heal the deep wounds.

Try to remedy with prayer the loss you have incurred by rejecting prayer;
If you can't get intoxicated, still more wine is the remedy.

You who say: Show me If there is any power in prayer;
Run towards me, I will show you its power as clear as the shining sun.

Beware! Do not deny the wonders of Divine Omnipotence;
Come now, let me show you how prayers are accepted!

Reference:

Poem by Hazrat Mirza Ghulam Ahmad (as) taken from "Selected Poems of the Promised Messiah," (Persian with English Translation), First English translation published in the UK, 2023, © Islam International Publications Ltd.

'Turn towards God instead of materialism to attain world peace'

Mirza Bashir-ud-Din Mahmud Ahmad (ra) address at a reception in London, 1955

Ata-ul-Haye Nasir, Al Hakam



An old view of the Grosvenor Hotel, London

On 22 August 1955, Hazrat Musleh-e-Maud, Mirza Bashir-ud-Din Mahmud Ahmad (ra), addressed a reception at the Grosvenor Hotel in London, which was organised in his honour by Jamaat-e-Ahmadiyya, UK.

The Civil and Military Gazette reported:
London Reception for Ahmadiyya Chief

London, Aug. 24 – 'Turn towards God instead of materialism to attain world peace,' was the theme at a reception held on Monday afternoon at Grosvenor Hotel here in honour of Mirza Bashiruddin Mahmud Ahmad, head of the Ahmadiyya movement. The reception was arranged by the Ahmadiyya community of Great Britain. Members of the movement arrived not only from different parts of the country to attend the function but also from Africa and the United States.



Mr. Maulood Ahmad Khan, Imam of London Mosque, presented a formal address. Other speakers included Sir Francis Low on behalf of the East India Association, Sir Harold Shoobert on behalf of the Pakistan Society, and Rev. Mr. Mason on behalf of Central Rotary Club. The Imam emphasised the importance of Islamic spiritual values and hoped that the members of the movement would live up to them and provide an example to others.

The head of the Ahmadiyya movement expressed pleasure at the high spiritual standard intended to be set up in practice by the community. Since most of the members in Great Britain came from Pakistan he felt sure that their fine example would not only elevate them spiritually but would also be a matter of pride for Pakistan.

He hoped that the terrifying atomic destructive forces would be completely harnessed for the benefit of mankind and the world thus assured of everlasting peace. – Reuters." (The Civil and Military Gazette, 25 August 1955, p. 2)

phenomena which are known, not through the five senses directly, but by different means. For example, the existence of the mind, intellect and memory is an accepted truth which no one in the world denies; yet has anyone ever seen the intellect, or heard, or tasted, or smelled it? How then was the intellect recognised and how was the existence of memory discerned? There is also strength: an ability which all beings, whether powerful or weak, possess to some degree. But, has anyone ever seen, heard, [smelled], touched or tasted it? Again, how then was the existence of strength established? It can be easily understood from this, even by the most ignorant of people, that such phenomena are determined not through our senses, but by contemplating their effects. For example, when we see people take the time to resolve the various problems that afflict them, it is evident that there is something within them that has assisted them at that moment; we call this thing intelligence. Thus the intellect is not discovered directly through the five senses. Its fundamental truth is determined by witnessing its wonders. Similarly, when a person carries a heavy load, it is clear they possess some sort of capacity which enables them to lift the weight, or to physically manipulate a weaker object; we refer to this as strength or power.

Accordingly, the more refined and subtle a thing is, the more imperceptible it is to the naked eye. Its existence is known through its effects rather than by looking upon it, by smelling it, by tasting it or by touching it.

Hence, when seeking to determine the existence of Allah the Exalted Who is the most subtle of all, it is unjustified to put limitations on the requirements for belief in His existence such as that His existence can only be attained through sight. Has anyone seen electricity? And yet is it possible to deny the truth of electricity when telegrams are sent by it, machines are operated by it and bulbs are lit by it? Modern research on ether has initiated many breakthroughs in the physical sciences, but have scientists been able to discover a method of seeing, hearing, smelling, touching, or tasting this compound? Yet if one denies its existence, the process by which sunlight reaches the earth cannot be explained. Therefore, under these circumstances, it is wrong [for atheists] to ask to see God in order to believe in Him. Allah the Exalted is certainly visible, but He can be observed only by such eyes as are capable of seeing Him. For those who desire to look upon Him, God stands before the world through His strength and power and despite being hidden, He is the most manifest of all. God Almighty explains this in the Holy Qur'an in the following brief yet incomparable words: "The being of Allah the Exalted is such that eyes cannot reach Him but He reaches the eyes. And He is the Incomprehensible, the

All-Aware." (The Holy Qur'an, Surah Al-An'am, 6:104).

Here Allah the Exalted draws the attention of human beings to the fact that their eyes are incapable of seeing Him for His being is subtle and the finest subtleties cannot be discerned by sight. Power, intelligence, the soul, electricity and ether cannot be seen; how then can the human sight penetrate to the subtleness of God's being?

With that said, how are people meant to see God, and attain knowledge of His being? To this the Holy Qur'an says: "He reaches the eyes." That is, He Himself reaches the human eye, and though it is too frail to penetrate to the truth of His being, God reveals Himself to human beings through His power, strength and the manifestation of His perfect attributes. The human eye cannot see Him and so He shows Himself in different ways through demonstrations of His infinite power and strength - whether by way of calamitous punishments, by way of the prophets, by way of signs of divine mercy or through the acceptance of prayer.

If after this explanation, the truth of God's existence is still dependent on observation and it is argued nothing can be accepted until it is seen, then almost four-fifths of the phenomena of the world would have to be denied. And according to some philosophers this would be true for all phenomena, as in keeping with their beliefs, no worldly objects are perceivable, only their attributes can be observed.

I will now seek to present those proofs that establish the existence of God and strengthen human beings in the conviction that they have a creator and are not self-created.

FIRST PROOF

In accordance with my belief that the Holy Qur'an has expounded on all the essential ways to attain spiritual progress, I shall God willing, look only to its verses when submitting proofs for God's existence. In view of the fact that the first sensory experience a newborn child has of the world is through sound, my opening proof will derive from aurality.

In the Holy Qur'an, God says: "Verily, he truly prospers and succeeds who purifies himself, and proclaims the name of his Lord and who not only makes a verbal declaration but engages in worship to demonstrate his belief through his actions. But you prefer the life of this world, whereas the Hereafter is better and more lasting. And this is not an argument presented by the Holy Qur'an alone; rather this indeed is what is taught in the former Scriptures—thus the Scriptures of Abraham and Moses imparted this very same teaching to the world." (The Holy Qur'an, 87:15-20)

In this verse, Allah the Exalted sets forth the argument to the opponents of the Holy Qur'an that those who eschew selfish desires, who affirm the existence of God and show [themselves] to be His true servants always attain victory and success. And the evidence in favour of this teaching is its commonality among all the religions of the past.

And so, to the followers of the prevalent religions of that era—Christianity, Judaism and Meccan paganism—God makes the decisive argument that the teaching of Abraham (as) and Moses (as), which they all accept, is the exact same teaching. Therefore, the principle that [the loved ones of God always meet with success] and the unanimous agreement of all religions on this teaching and the ubiquity of this truth among all nations is presented by the Holy Qur'an as a great proof of the existence of God.

The more one reflects over this argument, the more convincing and veracious it appears. In truth, all world religions agree on the existence of a being who is the creator of the universe. While there may be differences in doctrines and beliefs because of geographical and circumstantial variances, all faiths universally accept the existence of God even if they diverge on the particulars, such as an understanding of His attributes. All major contemporary religions—Islam, Christianity, Judaism, Buddhism, Sikhism, Hinduism, and Zoroastrianism—believe in the existence of the One God, Elohim, Parameshwara, Paramatma, Satguru or Yezdan.

Archaeological evidence also shows even religions now considered extinct were [in their essential features] monotheistic; whether they were found in the far off places of the Americas, the forests of Africa, or in Rome, England, Java-Sumatra, Japan, China, Siberia or Manchuria. How did this harmony of belief arise, and who apprised the inhabitants of America about the creeds of the people of India and similarly who told the people of China about the beliefs of Africans? In the past, [means of transportation and communication such as] trains, telegrams and the post did not exist as they do now, nor were there airplanes or large ships regularly traveling back and forth. Journeys were usually undertaken by horseback or mule and the sailing vessels of the time would take months to complete voyages that now take just days. Vast swathes of the world remained undiscovered during this period. How could a consensus emerge on this particular belief among remote and distant communities of different dispositions and cultures? It is difficult enough for two people to agree on something that has been fabricated; the fact that so many nations and countries have

reached a consensus on a single principle, without any means of exchanging their ideas, is proof of the veracity of

this belief which has been mysteriously revealed by Islam and which in the past has been expressed to peoples of all countries and nations. Historians agree that when a claim [or a source] has been affirmed by chroniclers of different [ancient] communities, it ought to be considered authentic. Therefore, when hundreds and thousands of people have agreed on this fundamental precept, why should it not be accepted that they came to believe in it through some sort of [divine] manifestation?

SECOND PROOF

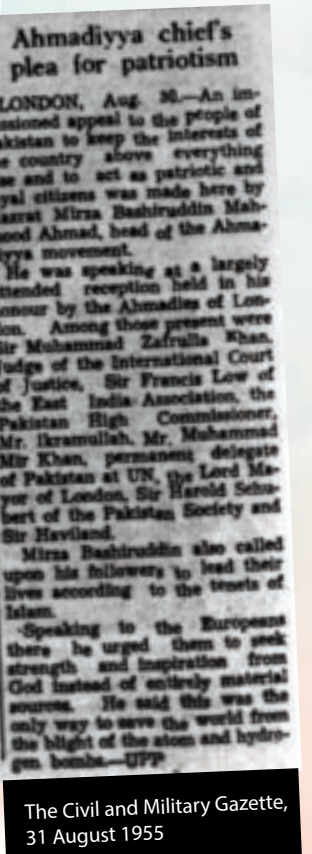
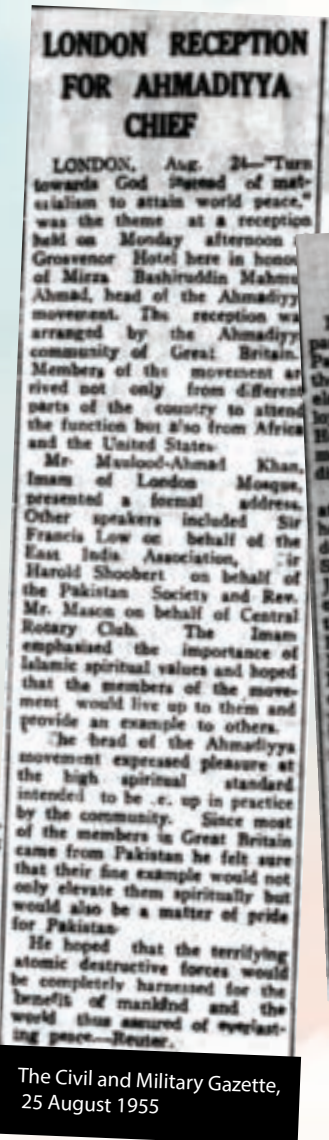
The second proof forwarded by the Holy Qur'an for the existence of God can be found in the following verses:

"Our argument which We gave to Abraham against his people. We exalt in degrees of rank whomso We please. Thy Lord is indeed Wise, All-Knowing. And We gave him Isaac and Jacob; each did We guide aright, and Noah did We guide aright aforetime, and of his progeny, David and Solomon and Job and Joseph and Moses and Aaron. Thus do We reward those who do good. And We guided Zachariah and John and Jesus and Elias; each one of them was of the virtuous. And We also guided Ishmael and Elisha and Jonah and Lot; and each one did We exalt above the people of their time." (The Holy Qur'an, Surah Al-An'am, 6:84-87)

And then:

"These it is whom Allah guided aright, so follow thou their guidance." (The Holy Qur'an, Surah Al-An'am, 6:91)

Through these verses, God Almighty asks whether the testimony of numerous righteous people ought to be accepted and given preference to or the claims of uninformed people whose integrity cannot compare with the former. Clearly the claims of those who have, through their character and conduct, established their righteousness and piety and avoided sin and falsehood ought to be given credence to. It is, therefore, incumbent on everyone to follow them and reject their adversaries. Accordingly, we are able to see that all those who, in the past, have spread goodness and established the truth of their piety before the world through their actions, have testified to the existence of a being who across various languages is known as Allah, God or Parameshwara. In India we have the example of righteous individuals like Ramachandraas and Krishnaas, in Iran there is the righteousness of Zoroasteras, in Egypt there was the righteous one of Moses (as), then the righteous Jesus (as) of Nazareth and the righteous Nanakrh of Punjab, and ultimately we have the Supreme Leader of the Righteous and the Light of Arabia, Muhammad (sa) the Chosen One, who in his earliest years was given the title of The Truthful by his people and who said: I have lived [all] my life



Hazrat Musleh-e-Maud's (ra) speech was translated into English by Hazrat Sir Chaudhry Muhammad Zafrulla Khan (ra).

The Civil and Military Gazette reported:

"Ahmadiyya Chief's Plea for Patriotism

"An impassioned appeal to the people of Pakistan to keep the interests of the country above everything else and to act as patriotic and loyal citizens was made here by Hazrat Mirza Bashiruddin Mahmood Ahmad, head of the Ahmadiyya movement.

"He was speaking at a largely attended reception held in his honour by the Ahmadies of London. Among those present were Sir Muhammad Zafrulla Khan, Judge of the International Court of Justice, Sir Francis Low of the East India Association, the Pakistan High Commissioner, Mr Ikramullah, Mr Muhammad Mir Khan, permanent delegate of Pakistan at UN, the Lord Mayor of London, Sir Harold Schubert of the Pakistan Society and Sir Haviland.

"Mirza Bashiruddin also called upon his followers to lead their lives according to the tenets of Islam.

"Speaking to the Europeans there he urged them to seek strength and inspiration from God instead of entirely material sources. He said this was the only way to save the world from the blight of the atom and hydrogen bombs.—UPP



During this reception, Sir Francis Low, Sir Harold Shoobert, and Rev. Mr Mason warmly welcomed and expressed their gratitude to Hazrat Musleh-e-Maud (ra) on behalf of the East India Association, Pakistan Society, and London Rotary Club, respectively.

During his speech, Huzoor (ra) called on the members of the Jamaat to follow the Islamic principles in all fields, and as a piece of advice for the people of Pakistan, Huzoor (ra) said that they ought to always keep in mind the interest of their country and to prove their loyalty and honesty through their actions. Advising the Europeans, Huzoor (ra) urged them to pay heed to God Almighty instead of inclining towards materialism. Huzoor (ra) emphasised that if this principle is acted upon, then a peaceful and harmonious society can surely be established. (Al Fazl, 25 August 1955, p. 1)

'Voices for Peace' event held on US Capitol Hill

Faran Rabbani,
USA Correspondent



On 4 December 2023, a 'Voices for Peace' event was held at Capitol Hill by Jamaat-e-Ahmadiyya USA.

Rep. Jim McGovern, who serves as the co-chair of the Tom Lantos Human Rights Commission in US Congress, joined academics and faith leaders at the event to discuss how to de-escalate the Israel-Palestine conflict.

More than 125 people, including staff members from various US Congressional offices, participated in the timely, hour-long discussion at the historic Rayburn building, which featured speakers that included Rep. McGovern, Dr Craig Considine of Rice University and Azhar Haneef, missionary-in-charge of the Ahmadiyya Muslim Community, USA. Journalists and other special guests also attended the panel discussion.

The highlight of the afternoon was a video featuring the message of Head of the Worldwide Ahmadiyya Muslim Community, Hazrat Mirza Masroor Ahmad (aba), from one of his recent Friday sermons. He said:

"The swiftness with which the conditions of war are increasing and the policies which Israel and the major governments of the world are adopting make a World War an imminent reality."

Huzoor (aba) added that "until someone does not have the courage to try to bring an end to this war, they are responsible for leading the world toward ruin. [...] Thus, along with prayers, you should try to spread the message around you that injustices must be brought to an end."

Dr Craig Considine echoed the need for a ceasefire, and Karim A. A. Khan, the chief prosecutor of the International Criminal Court, also sent a video message to attendees.

The final speaker was Azhar Haneef, who spoke of the wisdom and guidance from the Holy Quran. He reaffirmed the message of Hazrat Khalifatul Masih V (aba).

He also added, "We stand allied with those who, all around the world at this moment, are giving voice to this message of peace. And we are echoing those voices far and wide throughout the world in these very humbled conferences — Voices for Peace".





From the Archives

Real Enemies of the Bible

Mr. William Jennings Bryan, the famous president – nominate, has written a pamphlet “The Bible and Its Enemies” in which he counts enemies of the Bible as four in number – viz – the Agnostic, the Atheist, the Higher Critic, and the Evolutionist. With all due respect to Mr. Bryan for his religious zeal and abilities we beg to point out that the learned writer has missed the real enemies of the Bible. Agnostics and so forth are indifferent to the Book because they cannot reconcile its story with the geological and other scientific facts. They are not to blame much for what they could not understand. But, the real enemies of the Bible are those who claim it to be a Divine Law from God to man and do not care to follow the commandments given therein therein. The Bible is divided into two parts: First, the law and rules laid down by Moses and other Prophets. This whole big volume is discarded by the Christian saying that law is a curse. The second part contains the ethical teachings given by Jesus for the members of His Esoteric Essenes Order. No Christian practices them as they are impractical in everyday life. Suppose there is a Book of Laws and Regulations made by the Congress and Senate of the United States and finally passed by the President, but no one in the country acts according to those laws. Now,

who is to blame for insulting the law-makers – the people who live in the country and call that law their Charter, or those who have left the country and belong to it no more? My dear Mr. Bibler, either (a) act on the first part of your book and make no second and third gods with one, eat nothing unclean, circumcise your male child, remember the Saturday Sabbath as holy, keep fasts and feasts – or, if you cannot do this – then (b) act on the second part of the book – love your enemies, resist no evil, keep no army and police, make yourself eunuchs, allow no divorces, keep no money and never prepare for the morrow. But when you neither do this nor that, then your scriptures are merely a burden on your shoulders and excuse me for saying, “Thou art thyself the greatest enemy of the Bible.”

Taken from the Moslem [Muslim] Sunrise – No. 5 - July 1922, Page 109

2024 EVENT CALENDAR

AHMADIYYA
MUSLIM
COMMUNITY
USA

JAN 28
National Public Affairs Seminar

JAN 29
Day On The Hill

FEB 25
Musleh Mau'ud Day
(celebrating the prophecy of a promised son)

MAR 12-APR 9
Ramadan (month of fasting)

MAR 24
Masih Mau'ud Day
(celebrating the advent the Promised Messiah)

APR 10
Eld-ul-Fitr
(celebrating end of month of Ramadan)

MAY 9
Khilafat Day

JUNE 17
Eld-ul-Adha
(celebrating the sacrifice of Abraham (as))

JUNE 28-30
Annual Convention of the Ahmadiyya
Muslim Community, USA



- DISASTER RELIEF
- GIFT OF SIGHT
- FOOD SECURITY
- GLOBAL HEALTH
- KNOWLEDGE FOR LIFE
- WATER FOR LIFE

Your support makes disaster relief possible for families and communities. Be part of the human resilience, be part of the recovery!



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

ISLAMIC BOOKSTORE, USA

Welcome to the Bookstore of Ahmadiyya Muslim Community, USA. We are the providers of the relevant and contemporary Islamic literature. You will find here books which address issues like

- Jihad and Terrorism
- Punishment of apostasy and blasphemy in Islam
- Khilafat and Prophethood
- Life of Holy Prophet Muhammad (PBUH)
- Revival of Islam through the writings of Imam Mehdi and Promised Messiah
- Divinity or Prohethood of Jesus Christ
- Revelation and Rationality

and many more



Also



Contact Email:
bookstore@ahmadiyya.us
Website to Order:
www.amibookstore.us

Ask a Question

Are all Prayers accepted?

A: If someone is in doubt because some prayers are not accepted and are apparently ineffectual, I would say that the same is also true of medicines. Have medicines closed the door of death, or is it impossible for them to fail in their purpose? And yet, can anyone deny their effect? It is true that Predestination comprehends everything, but it has neither rendered the sciences useless, nor has it shown the means to be unreliable. If you reflect deeply enough, you will see that the physical and spiritual means are not outside the sphere of Predestination. For instance, if a sick person's destiny is favourable, all the means for the proper remedy become available and his physical condition happens to be such that it is ready to derive full benefit from the remedy, and the medicine also finds its mark accurately. The same principle applies to prayer. All the means and conditions for the acceptance of a prayer only become available when God wills to accept it. God Almighty has bound both the physical and spiritual orders in the same chain of cause and effect.

Taken from: Mirza Ghulam Ahmad, Blessings of Prayer, p. 18, Fourth edition printed in the UK, 2018, Reprinted 2021, Published by Islam International Publications Ltd.



Ahmadi Muslim Mosques in the USA



Bait-ul-Hameed Mosque - Chino CA



Yusuf 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 Mosques)

1111 N Queen Ave, Tucson, AZ 85705-7320

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

520 Pacifica Ave, Bay Point, CA 94565-1330

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

11941 Ramona Ave, Chino, CA 91710-1661

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

13221 Prairie Ave, Hawthorne, CA 90250-6107

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

7419 Passons Ave, Pico Rivera, CA 90250-6107

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

926 Evans Rd, Milpitas, CA 95035-3409

CT – Hartford - (Bait-ul-Aman Mosque)

410 Main St, Meriden, CT 06451-5090

DC – Washington - (Fazl Mosque)

2141 Leroy Pl NW, Washington, DC 20008-1848

FL – Miami - (Bait-un-Naseer Mosque)

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

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

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

GA – South Carolina - (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-Jaamay Mosque)

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

IL - Zion - (Fath-e-Azeem Mosque)

2700 Lewis Ave, Zion, IL 60099

KS – Kansas - (Mosque/Center)

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

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

2113 38th St, Kenner, LA 70065-3509

MA – Boston - (Bait-un-Nasir)

4 Nasir Ahmad Rd, Sharon, MA 02067-1164

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

370 Main St, Fitchburg, MA 01420-8007

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

7302 Pulaski Hwy, Baltimore, MD 21237-2528

MD – National Headquarters - (Baitur Rahman Mosque)

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

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

8218 Wyoming Ave, Detroit, MI 48204-3114

MI – Detroit - (Masjid Mahmood)

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

MN – St. Paul, (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 – Research Triangle - (Salat 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

10 conditions of Bai'at (initiation)



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 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...”

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

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-Muqet Mosque)
800 Deepwood Drive, Round Rock, TX 78681-5628
TX – Dallas - (Bait-ul-Ikram Mosque)
1850 Hedgcoxe Rd, Allen, TX 75013-3083
TX – Fort Worth - (Baitul Qayyum)
2801 Miller Ave, Fort Worth, TX 76105-4134



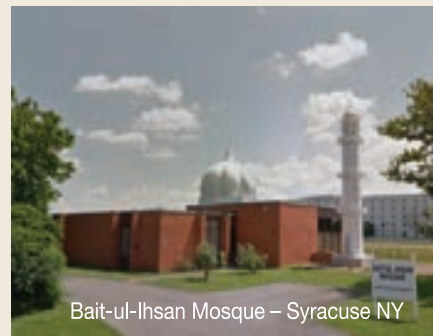
Bait-un-Nasir Mosque – Columbus OH



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 – 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

TX – Houston - (Bait-us-Samee Mosque)
1333 Spears Rd, Houston, TX 77067-1507
VA – Central Virginia - (Mubarak Mosque)
4555 Ahmadiyya Dr, Chantilly, VA 20151-3393
VA – Richmond - (Anwaar Mosque)
2617 Turner Rd, Richmond, VA 23224-2539
VA – Woodbridge - (Masroor Mosque)
5640 Hoadly Rd, Manassas, VA 20112-3408
WA – Seattle - (Bait-ul-Ehsan Mosque)
23515 Old Owen Rd, Monroe, WA 98272-7636
WI – Milwaukee - (Bait-ul-Qadir Mosque)
5600 W Fond Du Lac Ave, Milwaukee, WI 53216-1222
WI – Oshkosh - (Qamar Mosque)
300 N Eagle St, Oshkosh, WI 54902-4225

- 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/>