

The Muslim Sunrise

February 2024

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)

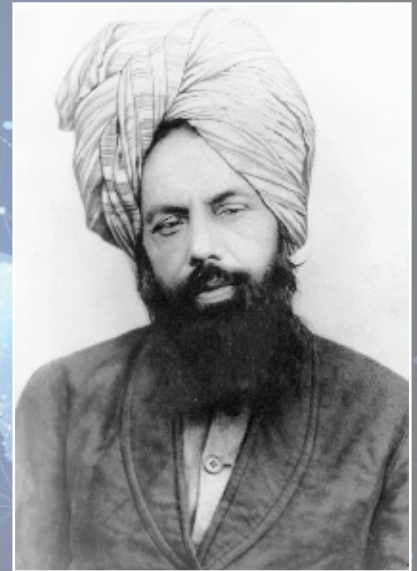


SEEKING GOD

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THE AHMADIYYA MUSLIM COMMUNITY WORLDWIDE

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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 Verse 6 of Chapter 98 of the Holy Qur'an: "[Islam] is the religion of the people of the right path." The Ahmadiyya Muslim Community was created under divine guidance with the objective to rejuvenate Islamic moral and spiritual values. It encourages interfaith dialogue, diligently defends Islam and tries to correct misunderstandings about Islam in the West. It advocates peace, tolerance, love and understanding

among followers of different faiths. It firmly believes in and acts upon the Qura'nic teaching:

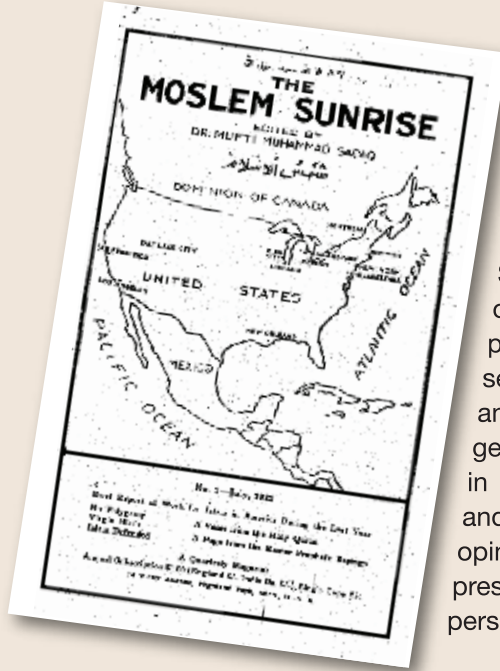
**"There is no compulsion in religion"
(The Holy Qur'an: 2:257).**

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

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

Library of Congress Call Number: BP195.A5 M8



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

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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.

The Muslim Sunrise is a monthly publication of the Ahmadiyya Movement in Islam, Inc.
Editorial and Executive Office: 15000 Good Hope Road, Silver Spring, MD 20905
Single copy: \$4.00. **Subscriptions:** \$40.00 per year in USA.

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From The Holy Qur'an

لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ
اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى
الْقَاعِدِينَ دَرَجَةً ۗ وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ ۗ وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى
الْقَاعِدِينَ أَجْرًا عَظِيمًا ﴿٩٦﴾

Those of the believers who sit still, excepting the disabled ones, and those who strive in the cause of Allah with their wealth and their persons, are not equal. Allah has exalted in rank those who strive with their wealth and their persons above those who sit still. And to each Allah has promised good.

And Allah has exalted those who strive above those who sit still, by a great reward.

The Holy Qur'an (4:96)

Saying of Prophet Muhammad

(Peace and blessings of Allah be on him)

Zaid bin Thabit said that while we were accompanying God's Messenger, who was riding a she-mule in a garden belonging to the an-Najjar, the animal shied and almost unseated him. It happened that there were five or six graves there, so he asked if anyone knew who was buried in them. A man replied that he did, and on being asked when they died, he said it was in the period when the people were polytheists. The Prophet then said, "These people are being afflicted in their graves, and were it not that you would cease to bury, I would ask God to let you hear the punishment in the grave which I am hearing." Then he turned, facing us, and said, "Seek refuge in God from the punishment of the fire." They said, "We seek refuge in God from the punishment of the fire." He said, "Seek refuge in God from the punishment in the grave." They said, "We seek refuge in God from the punishment in the grave." He said, "Seek refuge in God from trials both open and secret." They said, "We seek refuge in God from trials both open and secret." He said, "Seek refuge in God from the trial of ad-Dajjal!" They said, "We seek refuge in God from the trial of ad-Dajjal."

Reference: Mishkat al-Masabih 129



Editorial



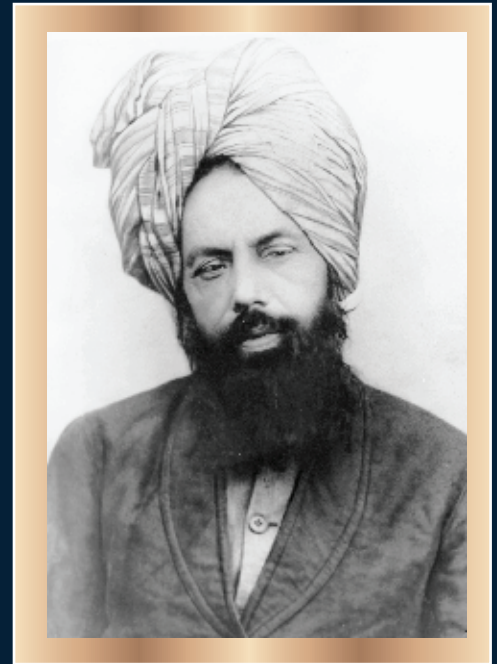
ISLAMIC TEACHINGS REGARDING SEEKING GOD

Regarding a certain objective behind the creation of mankind, all religions of the world, regardless of which country they belong to, or which revealed book they believe in, agree to the fact that the creation of mankind has occurred to form a connection with God and to attain His nearness. Moreover, there is no disagreement on this point among various religions. You may ask the scholars of the Hindu faith, and they will tell you that the purpose behind the creation of mankind is for them to immerse themselves in [the love of] their Creator. You may ask the Jews, and they would also tell you that the sole purpose behind mankind's creation is for them to attain the nearness of God. The Muslims also hold the belief that the one who does not desire to seek Allah the Almighty, is [spiritually] blind and commits a sin. The Christians also claim that the one who inclines towards God is granted His nearness. The Sikhs and Zoroastrians, etc., also say that the true purpose behind the creation of mankind is for their hearts to become the abode of God.

There is an Arabic saying: 'He who seeks has no religion.' A seeker should abandon all prejudices, suspend all beliefs, and then begin his search for true beliefs. Only then can there be any hope of progress. In this search, God should be the foundation stone. If this is the case, then the final 'stone' will also be God.

This issue of the Muslim Sunrise highlights Islamic teachings regarding seeking God and discusses the means to do so.

In the Words of The Promised Messiah (as)



“ OUR PARADISE

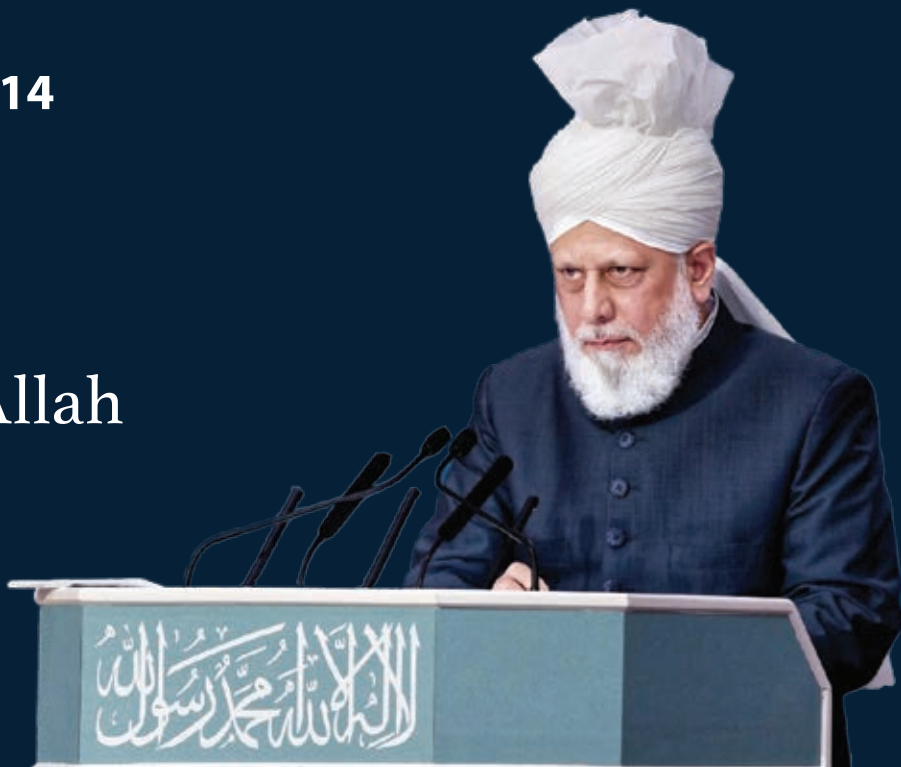
Our paradise is in our God. Our highest delight is in our God for we have seen Him and have found every beauty in Him. This wealth is worth procuring though one may have to lay down one's life to procure it. This ruby is worth purchasing though one may have to lose one's self to acquire it. Oh ye who are bereft, run to this fountain and it will satiate your thirst. It is the fountain of life that will save you. What shall I do, and by what drum shall I make the announcement that this is your God, so that people might hear? What remedy shall I apply to their ears so that they should listen. If you belong to Allah, rest assured that Allah will indeed belong to you.

Reference:

Mirza Ghulam Ahmad, "Selections from the Writings of The Promised Messiah," p.1, Printed in Qadian, India in March 2016 © Islam International Publications Ltd.

Friday Sermon of May 2, 2014 Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V (aba)

Seeking Nearness to Allah



Hazrat Mirza Masroor Ahmad, fifth successor to the Promised Messiah and Mahdi, Hazrat Mirza Ghulam Ahmad (as), said that in order to find God, it is important to have the insight and perception that real piety is in the Being of God and piety comes from Him alone, and it can be attained by abiding by His teaching, which in turn grants one Divine nearness and blessings. In this regard, Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi (as), wrote:

“In the real sense, no one is pious except God Almighty; all high morals and all pieties are in Him in their entirety. As much as one breaks free of one’s nafs (self) and one’s desires and gains nearness to God, one is able to reflect Divine qualities in his person accordingly. Whatever qualities and true refinement one attains is by virtue of Divine nearness. And so it should be, since creation is nothing of its own accord. The reflection of high Divine morals reflects on the hearts of those people alone who follow the Holy Qur’an perfectly. The true experience shows that the kind of high morals that are replete with pure and clear spiritual discernment and love emanate from these people, and they are incomparable in the world. Indeed, anyone can make verbal claims, and everyone can boast, but only these people successfully negotiate the rather narrow passageway of true experience. If others show high morals, it is out of formality and pretense. They

hide their foulness, conceal their maladies, and exhibit false refinement. Their veneer comes off in trivial trials. They often consider exhibiting high morals out of formality and pretense because they deem the success of everything to do with their life and living in this. If they were to follow their inner foulness all the time, it would interfere with their escapades in life. Although they have some inherent seed of morality in them, but most of the time it is suppressed under the barbs of selfish desires and is made evident only with the adulteration of their vested interests and not purely for the sake of Allah... Only those who take this inherent quality of goodness to its excellence become God’s. Seeing their souls completely free of fondness for all else, God fills them with His pure morals and makes them love those morals as much as He Himself loves them. As mortals, they attain a status of Divine morals in the sense that they become instruments of God through which He demonstrates His morals. Finding them thirsty and hungry, He makes them drink the lucid, pure water of His special fountain” (2).

Explaining the concept of hypocrisy that the Promised Messiah (as) has mentioned above, Hazrat Mirza Bashir-ud-Deen Mahmood Ahmad (ra), second successor to the Promised Messiah (as), recounted that once, an assembly of educated people belonging to high society decided to have the air of informality in their gathering,

and this informality resulted in all manner of crass and absurd conduct exhibiting; indeed their veneer came off.

Hazrat Mirza Masroor Ahmad (aba) said that the Promised Messiah (as) wrote about Divine nearness:

“God Almighty is not deceived, He only makes those His friends who swim in the river of His love naturally like fish, who become His and are completely devoted to obeying Him. A truthful person can never say that everyone apart from God Almighty is impure and neither anyone has been purified nor will be purified. As if God Almighty created His servants in vain. Real spiritual knowledge expresses that it is the way of Allah from the very start with mankind that He has purified those who love Him. Indeed, God Almighty is the fountain of true purity and pureness. God Almighty puts His quality in those who are engaged in His remembrance through zikr, worship and love and thus they also partake this purity in a reflective way; the purity which is inherent in the Being of God Almighty.” (3).

Explaining that the Holy Prophet (sa) is the means and model to attain high morals, piety, and Divine nearness, the Promised Messiah (as) wrote:

“We also believe that even the lowest stage of the straight path cannot become available to a person without following the Holy Prophet (sa), let alone the higher stages of that path. We cannot attain any stage of honor and perfection or of nearness to God except through the true and perfect following of the Holy Prophet [sa]. Whatever is bestowed upon us is by way of reflection and through the Holy Prophet (sa)” (4).

What is the reality of Islam and how should a Muslim be? The Promised Messiah (as) expounded:

“The reality of Islam is to present one’s neck to God like the sacrificial lamb; to give up one’s own designs and to be devoted to the designs of God and His pleasure; to lose oneself in God and to impose a type of death upon oneself; to be dyed in the personal love of God and to obey Him entirely for the sake of that love; to obtain eyes that see only through Him, and to obtain ears that hear only through Him, and to develop a heart that should be wholly devoted to Him, and to obtain a tongue which would speak only at His command. This is a stage where all search ends; human faculties complete their functions, and man’s ego dies completely. Thereupon, Divine mercy confers a new life upon the seeker through His living words and His shining light. He is honoured with the delightful converse of God. A fine light, which is not discoverable by reason and is not recognizable by the eyes, approaches close to his heart, as is said by God: ‘We are nearer to him than even his

jugular vein” (5).

“In this manner, God honours mortal man with His nearness. Then the time comes when blindness is removed, and eyes are given insight, and man beholds God with his new eyes, hears His voice, and finds himself wrapped in the mantle of His light. Thus, the purpose of religion is fulfilled, and having beheld God, man casts aside the dirty garment of his lower life and puts on a garment of light. He waits for a sight of God and of heaven not merely as a promise to be fulfilled in the hereafter, but in this very life” (6).

The Promised Messiah (as) wrote about Istighfar (seeking forgiveness from God):

“Istighfar strengthens the roots of faith, has been defined by the Holy Qur’an in two ways. The first meaning of Istighfar is to stop committing sin, which overwhelms a person when he is separated from God, and anchorone’s heart in His love, and seek His help by losing oneself in Him. This Istighfar is characteristic of those who are so close to God that they consider even a momentary separation from Him worse than death. They continue to seek God’s forgiveness so that He may forever keep them immersed in His love. The other meaning of Istighfar is to free oneself from sin, to hasten towards God, and to be captivated by His love—just as a tree is held firmly by the earth—so that, by growing in piety, the human heart may escape from the aridity and decay of sin. Both these states are called Istighfar” (7).

There are many stations to nearness to God, and the highest of these stations is Divine nearness. One should not be happy just to receive true dreams or even revelation, for even Bal’am was a recipient of revelation, yet he stumbled. This is why we should seek Divine nearness, and this can be attained by connecting to those commissioned by God who are constant recipients of spiritual light from God.

The Promised Messiah (as) wrote:

‘God is Light, as He states: ‘Allah is the Light of the heavens and the earth...’ (24:36). A person who only sees the outward signs of this Light is like that person who sees smoke from a distance but does not see the light of the fire and remains deprived of the benefits of this Light as well as from its heat which burns the foulness of humanness. Those who accept the existence of God Almighty via recounted or logical arguments or supposed revelations like the apparent ulema (religious leaders) or philosophers or those who only accept the existence of God Almighty borne of their spiritual powers, that is, their capacity to receive dreams and visions, but are deprived of the light of Divine nearness. They are like that person who sees from

afar smoke emerging from fire but does not see the light of the fire and merely accepts the existence of fire by looking at the smoke' (8).

Writing about stations of Divine nearness, the Promised Messiah (as) said:

"Because there are different stations of Divine nearness and connections with God, therefore when a person, who may be close to God, contends with a person who is far advanced than him in Divine nearness and love, it ultimately results in the person who is at the lower stage of Divine closeness being not only ruined but also meeting his death in a state of faithlessness, just as it happened to Bal'am when he contended with Moses" (9).

The Promised Messiah (as) said that the highest station of Divine nearness was that of the Holy Prophet Muhammad (sa), and now we see that in perfect obedience to the Holy Prophet Muhammad (sa), God has given this station to Hazrat Mirza Ghulam Ahmad, the Promised Messiah (as). Anyone who looks for this station separated from the Promised Messiah (as) will have an ending like that of Bal'am.

Explaining how Divine nearness is attained through the Holy Qur'an, the Promised Messiah (as) has written:

"It is made evident by God to anyone who contends with a person who truly follows the Holy Qur'an through His awe-inspiring signs that He is with the person who follows His Word. Just as He made it evident to Lekh Ram and his death took place in such a way that he understood very well that through it God had put a seal on the truthfulness of Islam. Thus, through His living powers God draws a follower of the Holy Qur'an closer and closer and takes him to lofty heights of Divine nearness" (10).

The Promised Messiah (as) also said:

"It should be remembered very well that there is benefit in everything. We see in the world that there is nothing that is not beneficial for man from the highest grade of minerals to rodents and insects. Whether these things are earthly or heavenly, they are projections and signs of Divine attributes. And while the attributes are entirely beneficial, imagine the level of benefits in the Being. It should also be remembered at this juncture that when these things sometimes prove detrimental, that happens because of our own mistakes and lack of understanding and not because these things have inherent harm in them. Indeed, man suffers loss and harm because of his own errors and slip-ups. Similarly, we experience trials and tribulations due to our lack of knowledge of some Divine attributes or else Allah is All-Merciful and Compassionate. The reality behind

the problems we face in this world and the grief we endure is borne of our own lack of insight and understanding. It is by virtue of this insight into Divine attributes that we find Allah the Exalted to be Ever Merciful, Noble, and a beyond imagination Beneficial Being. Only that person can understand this benefit who becomes close to Him and this station is attained by those who are called righteous and gain nearness to Allah the Exalted.

The Closer a righteous person becomes to Allah the Exalted, the greater light of guidance he receives, which illuminates his awareness and senses, and the further a person goes away from God, a ruinous darkness possesses his heart and mind. So much so that he becomes a representation of: 'They are deaf, dumb and blind; so they will not return.' (2: 19) and is ruined and destroyed. Meanwhile, the person who is blessed with light finds great pleasure and honour. God Almighty has Himself stated: 'And thou, O soul at peace! Return to thy Lord well pleased with Him, and He well pleased with thee' (The Holy Qur'an 89: 28-29). That is, O soul at peace, and this peace is found in God!" (11).

The Promised Messiah (as) also explained that some people are satisfied by obtaining something from the government, while the source of satisfaction for others is their family, children, and acquaintances. However, all this cannot give true satisfaction; in fact, as they continue to seek satisfaction from these people, their thirst/yearning increases and is never satiated and is ultimately ruinous. On the other hand, God Almighty states that the person who finds satisfaction in Divine nearness does not care at all for all the riches he may have when compared to God Almighty. The world is not his objective, and he finds true happiness, which is in the Being of Allah the Exalted.

The Promised Messiah (as) wrote:

"These verses teach us that our true happiness lies in nearness to God and love for Him. The moment we turn away from Him and lean towards the world, we begin the life of hell, and everyone is bound to realize this sooner or later, even if he does so when he is at death's door and is about to leave behind all his worldly possessions and relations" (12).

The Promised Messiah (as) said:

"Highest delight is found in God beyond which there is no greater delight. Something that is concealed is called paradise, and Paradise is called Paradise because it has concealed blessings. True Paradise is God with Whom no wavering/problem is associated, this is why the highest blessings of Paradise are counted as: '...And the pleasure of Allah is the greatest of all...' (The Holy Qur'an 9:72). Owing to his humanness, man is ever in some grief or problem;

however, the more Divine nearness he attains, the greater he is imbued in the color of Allah and finds real peace and comfort by the relative degree to his closeness with God. Most certainly he will partake of God's blessings in accordance and will be deemed exalted" (13).

The Promised Messiah (as) writes about the ending of those who attain Divine closeness:

"One who surrenders his being to God and devotes his life in His path and is eager to do good will get his reward from the fountain of Divine nearness. They shall have no fear, nor shall they grieve. In other words, one who employs all his faculties in the way of God Almighty and whose word and deed, action and inaction, indeed his whole life is devoted to God, and who occupies himself in doing good, shall be rewarded by God Himself and shall be delivered from fear and grief" (14).

The Promised Messiah (as) said that prayer is a means of attaining Divine nearness:

"The example of prayer is like a sweet water spring to which a believer has access, and he can satiate himself with it whenever he wants. Just as fish cannot live without water, similarly, prayer is that water for a believer without which he cannot stay alive. The most appropriate form of such prayer is Salat, in which a believer finds delight and bliss of that level compared to the greatest delight of a hedonistic man that he may find in any decadence, which is nothing. A main accomplishment of prayer is Divine nearness. It is through prayer alone that man becomes close to God Almighty and draws God to himself" (15).

Explaining the standard of prayer and Salat, the Promised Messiah (as) said:

"Man should have a yearning to attain nearness to God by virtue of which he will become worthy in God's sight. If he does not have this yearning and only yearns for this world and all that is in it, then he will be ruined after a brief respite. God Almighty gives respite because He is Forbearing, but if no one takes advantage of His forbearance, what can God do? Man's good fortune is definitely in having a connection with God. The human heart is the focal point of worship. If a man worships God, but his heart is not inclined to God, what good would that worship be? Therefore, it is necessary that one's heart is also completely inclined to God. You observe there are thousands of mosques, but only ritualistic worship takes place in them! The state of the Jews in the time of the Holy Prophet (peace and blessings of Allah be on him) was exactly so. Their worship was merely ritualistic and out of habit, and they did not have a sincere inclination of heart,

which is the essence of worship of God. That is why God Almighty cursed them. Thus, even now, if those who are not concerned about purity of heart go through hundreds of postures of Salat as a ritual or out of habit, it will be of no avail. The garden of practice flourishes with purity of heart, which is why God Almighty states: "Surely, he prospers who augments it, And he who corrupts it is ruined." (The Holy Qur'an 91:10-11). That is, only he will succeed who purifies his heart. One who does not purify it will be ruined; that is, those who will make their heart a hub of selfish desires will be unsuccessful. We do not deny that there are thousands of impediments to reaching God. Had they not been there, there would have been no Hindu and no Christian on the face of the earth; everyone would have been a Muslim. However, these impediments are also removed by the grace of God Almighty. Only if He enables can man distinguish between good and bad. Therefore, the matter ultimately rests with this that man may turn to God so that God may grant power and strength" (16).

Drawing attention to repentance to attain Divine nearness, the Promised Messiah (as) said:

"Remember well that sin is a toxin which ruins man, and not only is he ruined but also deprived of attaining Divine nearness and does not remain worthy of receiving this blessing. The more he turns to sin, the farther he goes from God Almighty and becomes distant from the light and luminosity that he once received from nearness to God Almighty. He is thrown into darkness and is embroiled in troubles and tribulations until such time that the most dangerous enemy, Satan, takes possession of him and ruins him. However, Allah the Exalted has facilitated something to avoid this dangerous outcome, and if man avails of it, he is saved from the pit of destruction and can once again attain Divine nearness. What is that source? Turning to Allah or true repentance, God Almighty's name is Tawwab (Oft-Returning with compassion), and He too turns to man. The fact is that when man sins, he becomes distant from Allah the Exalted, and God Almighty becomes remote from him. However, when a man turns to God, repentant of his sins, the mercy and compassion of the Ever-Merciful God are stirred, and He pays attention and turns to His people; that is why His name is Tawwab. Thus, man should turn to his Lord so that He too turns to him with blessings" (17).

The Promised Messiah (as) wrote:

"Islam teaches that means of salvation which has been appointed by God Almighty from the very beginning. And that is to look for the station of God's nearness with true belief and pure practices and by being absorbed in God's pleasure. With effort made to attain His nearness and pleasure because all turmoil is in being distant from God Almighty and in His wrath. When a man becomes close to

God Almighty by virtue of sincere repentance, by adopting sincere means and attaining sincere obedience and sincerely accepting Unity of God, then his turmoil is removed" (18).

The Promised Messiah (as) writes about turning to good works to attain Divine nearness:

"Good deeds are a great blessing. God Almighty is pleased with good deeds, and through them, Divine nearness is attained. However, just as the last sip of alcohol is most intoxicating; similarly, the blessings of good deeds are latent in their lasting good. The person who perseveres and takes good deeds to their highest point is blessed, but the person who abandons every good deed halfway through and does not take it to its requisite excellence remains deprived of these blessings" (19).

The Promised Messiah (as) said:

"I know that a true believer is purified, and he is imbibed in the colour of angels. Just as his closeness to God Almighty is enhanced, he listens to the Word of God Almighty and is assured by it. Each one of you may reflect in your heart whether you have attained this station. I say truly that you are content on the outer shell alone whereas it is nothing, and God Almighty is interested in the kernel. Just as it is my task to stop the external attacks on Islam, it is also [my task] to instill the true spirit and essence of Islam among Muslims" (20).

"Man's respect is in it, and it alone is the greatest wealth and blessing to have the nearness of Allah the Exalted. When man is close to God, Allah the Exalted showers thousands of blessings on him, from the earth and the heavens. How much force did Quraish exert to uproot the Holy Prophet (sa)? They were an entire nation, and the Holy Prophet (sa) was all by himself, but look who was successful and who failed! Divine help and succor is a great sign of those who are close to God Almighty" (21).

"Be very wary of God's curse; He is Holy and with honor. The wicked cannot attain God's nearness, the arrogant cannot attain His nearness, the unjust cannot attain His nearness, and the disloyal cannot attain His nearness. Anyone who does not have a sense of honor for His name cannot attain His nearness. Those who fall into this world like dogs, ants, or vultures and find comfort in worldly things cannot attain His nearness. Each impure eye is distant from Him, and each impure heart is unaware of Him. One who burns for him will be given salvation from the Fire, and one who weeps for Him will laugh. And one who breaks off with the world for Him will find Him. Become God's friend with sincerity of heart, complete honesty, and eagerness, He, too, will become your Friend. Be kind to your subordinates,

your wives, and your needy brothers so that kindness is shown to you in the heavens. Truly become His so that He too becomes yours" (22).

The Promised Messiah (as) writes on how God shows His sense of honor for those close to Him and ruins the opponents:

"When contempt and persecution reach its height, and the trial that God had willed comes to pass, is when God Almighty's sense of honour for His friends is stirred, God looks at them and finds them the victims and sees that they are persecuted and abused and have unjustly branded kafir and are hounded by the oppressors. He rises so that He can fulfill His way for them, demonstrate His mercy, and help His pious people. Thus, He puts it in their hearts to be fully attentive to God Almighty and humbly supplicate day and night to Him, and thus His way continues as regards those who are close to Him. Ultimately, wealth and help are given to them, and God Almighty makes their enemies fodder for lions and cheetahs. Thus continues the way of Allah for the sincere, they are not wasted but are blessed. They are not slighted but are given eminence!"(23).

His Holiness (aba) said that there is no doubt that Ahmadi Muslims have observed exactly this to be God's treatment of the Promised Messiah (as), and God disgraced his opponents. This did not happen once or twice, but it happened many times in different areas, in different countries where enemies of Ahmadiyyat were disgraced, humiliated, and ruined. We continue to experience these spectacles.

His Holiness (aba) concluded his sermon with these words: "I would like to draw the attention of Ahmadi of Pakistan that God Almighty's chastisement against the enemies of Ahmadiyyat will come to pass and will definitely come to pass, God Willing. We see its manifestations on a smaller scale, but if these manifestations are to be seen quickly and on a larger scale, then every Ahmadi living in Pakistan and every Ahmadi with a connection with Pakistan needs to develop nearness to God Almighty further. Cast the world aside and move onwards and closer to God Almighty. We should make these efforts to move onwards and upwards to experience these manifestations soon. In general, Ahmadi of the world also need to pay attention to this so that Satan's kingdom is soon eliminated and the kingdom of those who are close to Allah the Exalted is established in the world. May Allah the Exalted enable us to pray, and may He include us among those people who are close to the Exalted, Amin!"

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Searching for God

Waseem Ahmad Sayed



The Holy Qur'an clearly states that the object of man's life, of those who are high and mighty and of those who are low and humble, is to worship God.

"And I have not created the Jinn and the men but that they may worship Me" (1).

However, the reality of modern life is that anyone who is asked if they are searching for God knows that a response in the affirmative will place them—in the estimation of the petitioner at least—at the lower end of all the measures of intelligence the psychologists love to talk about these days. It is argued that such people have low comprehension, cannot deal adequately with people, certainly will have difficulty building a network, and, in the face of adversity, rely on assistance from an imaginary, fictitious, non-existent being. The most passionate advocates of such thinking are found among those who have acquired some small measure of scientific training but not enough to realize that all scientific theories are based actually on mere assumptions (For more detail, see reference 2).

The reason for this has less to do with one's intelligence, or even that of the person asking the question, and more to do with the ego of man when he becomes enamored with the world, loses all connection with God, and begins to consider himself to be something worthy of worship.

The reality, of course, is that every sane person is striving all the time to the best of his abilities, searching for that which he desires, wants, adores, loves, and indeed worships—this being his god! And when someone comes and disturbs this relentless pursuit by asking about the One who created everything -- including the creation of man, who in reality is a microcosm of all that exists, endowed with the ability to comprehend the universe and indeed to create (and how a man loves his own creations!) —he is woken up to the realization of his insignificance. The best way to deal with it is to simply reject the idea of God altogether and to reject it as being totally out of hand and not even worthy of the slightest consideration—in essence, to make the non-existence of God a fact and a priority.

How beautifully the Holy Qur'an captures this contemptuous attitude of people in every age and every time period regarding God, whenever they are reminded about His existence, relevance, and indeed of one day having to render an account to their Creator of all that He had bestowed upon them:

"Far, far from truth is that which you are promised. There is no life other than our present life; we were lifeless and now we live, but we shall not be raised up again" (3).

Contrast this contemptuous attitude with the fact that all scientific theories start with an irreducible set of pure assumptions based on which we argue and develop a framework that not only fits what we have observed but also makes predictions about things not yet measured. It is when these predictions come out to be in accord with the developed theory that we begin to have confidence in the assumptions made at the start. It is precisely this same scientific approach that the Holy Qur'an invites its readers to adopt when it comes to searching for God in the very beginning:

"I am Allah, the All-Knowing. This is a perfect Book; there is no doubt in it; it is a guidance for the righteous, who believe in the unseen and observe Prayer, and spend out of what We have provided for them; And who believe in that which has been revealed to thee, and that which was revealed before thee, and they have firm faith in what is yet to come. It is they who follow the guidance of their Lord and it is they who shall prosper" (4).

Make the assumption, adopt as a hypothesis that God exists, pray to Him, make use of all the faculties that you have been provided, see that God has sent guidance, as He did in the past and as He will keep providing, and see if you are not blessed with success and prosperity!

When discussing the topic of 'Searching for God', it is worthwhile keeping in mind this apt and succinct quote of Hazrat Mirza Ghulam Ahmad (as), the Promised Messiah and Mahdī, Founder of the Ahmadiyya Muslim Community, from his magnum opus, "Barahin-e-Ahmadiyya":

"Why do they not search, like true seekers, for that God who is Omnipotent, Powerful, and Ever-Living, Who has the power to affirm His own existence, and Who can revive the dead "in an instance by the call 'Verily, I am Allah'? When they themselves know that the light of reason is smoky, then why do they not aspire for the perfect light? How foolish they are that while acknowledging their illness, they care not for its remedy!" (5).

The sad thing is that when people talk of human beings searching for God, the impression given is that God is somehow disinterested, sitting idly by, watching the show, and it is the prodding by man that brings about any results. The Holy Qur'an states that the truth is something altogether different:

"And as for those who strive in Our path — We will surely guide them in Our ways. And verily Allah is with those who do good" (6).

The Holy Qur'an goes much further and says that man, in fact, cannot succeed in his search for God, except with the help of God, as it says:

"Eyes cannot reach Him but He reaches the eyes. And He is the Incomprehensible, the All-Aware" (7).

When we look at nature, we see that the Creator has made provision for all man's physical needs. Does it make sense, then, to think that the one thing that distinguishes a human being from all other creatures—his spirituality—would be the thing that the Creator would have left man deprived of provisions for? Certainly not, and the Holy Qur'an affirms that God, who created everything, also made provision for his spiritual needs, and sent messengers in all parts and in all epochs, as we read:

"Verily, We have sent thee with the truth, as a bearer of glad tidings and as a Warner; and there is no people to whom a Warner has not been sent" (8).

Here is a profound commentary of the Holy Qur'an's explanation of how God Himself makes arrangements to bring the spiritually dead back to life:

"Allah the Almighty is that Benevolent and Merciful Being Whose law of nature since the beginning is that He sends the winds before His mercy—that is to say, before the rain—until when the winds bring forth heavy clouds, We drive them to a dead city— meaning, to an area where the land had become virtually dead due to lack of rain. Then We send down water therefrom, and We bring forth therewith fruits of every kind. In like manner do We bring forth the spiritually dead from the pit of death. This example has been related so that you may pay heed and understand that just as We quicken the earth after a severe drought, in the same way, it is Our practice that, when extreme misguidance becomes rife, and hearts—which are akin to the earth—die, We breathe into them the spirit of life. The earth that is pure will bear as much vegetation as it ought to by the command of Allah, but the earth that is barren brings forth scant vegetation, which is not of good quality. In like manner do We explain things in different ways so that those who are grateful may express their gratitude" (9). The Holy Qur'an most emphatically dispels the misguided notion that God is sitting idly by waiting to be discovered by man; on the contrary, it sets forth the teaching that it is indeed God who brings mankind out of every darkness and into the light:

"This is a Book which We have revealed to thee that thou mayest bring mankind out of every kind of darkness into light, by the command of their Lord, to the path of the Mighty, the Praiseworthy" (10).

“Allah is the friend of those who believe: He brings them out of every kind of darkness into light” (11).

“He it is Who sends blessings on you, as do His angels, that He may bring you forth from all kinds of darkness into light. And He is Merciful to the believers” (12).

“There has come to you indeed from Allah a Light and a clear Book. Thereby does Allah guide those who seek His pleasure on the paths of peace and leads them out of every kind of darkness into light by His will and guides them to the right path” (13).

Man has been endowed not only with the faculty of reason and intellect but also the wherewithal to receive spiritual guidance. Reason can only take a man so far. Looking at the order and design of the universe, one can be led to believe that God certainly ought to exist. However, it is the perfect certainty that he attains through spiritual faculties that enable a person to strive to seek God and, thereafter, to put their entire trust in Him; this is illustrated beautifully by the Holy Qur’an through the example of the mother of Moses (as), when she was commanded as follows:

“Put him in the ark, and throw it into the river, then the river will cast it onto the bank, and one who is an enemy to Me and also an enemy to him will take him up.’ And I wrapped thee with love from Me, and this I did that thou mightiest be reared before My eye” (14).

Lest anyone think that this endeavor is pointless, namely, why bother seeking God even if He does exist, we will deal with it when the time comes, it is important to state here the guidance of the Holy Qur’an in this respect:

“But whoso is blind in this world will be blind in the Hereafter, and even more astray from the way” (15).

The point the Holy Qur’an makes is that if one does not use the faculties God has bestowed upon man to attain the object of his life here through seeking God, he will suffer its consequences in the Hereafter.

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The Holy Prophet Muhammad (sa) and World Peace

Tasnim Lateef
Translated by Sarah Ahmad



Today, we are witnessing the world standing on the brink of social, moral, and economic destruction. The lack of peace has eradicated all civilized and cultural values. The world seems helpless to remove anarchy and unrest at either the national or international level to create peace. We petition the peace seekers and gatekeepers of the world that complete peace and the true salvation of mankind can only be found in the guidance provided by the Holy Prophet Muhammad (sa) because this knowledge was revealed to him by God Almighty. And He, being the Creator, attains to full knowledge of human psychology and its preservation. The proof of this claim lies in the guidance itself.

It is not just a claim that Prophet Muhammad's (sa) example can bring revolution and has the capability to unite hearts full of malice with love. Historical accounts bear witness that these teachings transformed the uncivilized Arabs into humans, from being used to killing at the smallest occurrence to learning to put themselves in difficulty for the sake of the comfort of others and turning into godly humans (1). The reason why the Muslim Ummah of the present era is a victim of lack of peace is not that the Qur'an was unable to guide them. Rather, they have not been following the teachings of the Qur'an. They certainly claim to be lovers of the Prophet of Allah but do not consider his light to be worthy of imitation.

To bring peace to the present world, it is imperative to bring to the fore the true message of peace without any doubt or fear and bring to light a solution to peace for this global village. We must highlight the morals of Prophet Muhammad (sa), and his emphasis on social justice, patriotism, service to one's community, empathy, piety, righteousness, and consideration and sacrifice for others (2). The Prophet's utter humility and high moral standards were only achievable through true obedience to God and his constant struggle for His nearness. These teachings of compassion, humility, and sincerity are the only saving graces for humanity.

The Prophet of humanity's teachings are so thoroughly detailed that they tackle human progression from the beginning of life. The parents of an unborn child are taught to practice high moral values and recite prayers before conception (3). Similar practices and morals are encouraged in the teachings during the pregnancy for both parents so that the unborn child inherits the prayers that will protect it from all the negatives of this world. Family rights have been established to enable mothers to be at peace during and after pregnancy (4). Parents are then advised to practice contentment, humility, and gratitude to safeguard their children from greed, envy, and pride. The Holy Prophet (sa) taught mankind how to live within their limits.

Being addicted to supremacy, becoming prominent and the most powerful, this is the race that has excited the entire world with its affliction. During this age of advanced technology, the desire to acquire the most superior weapons of mass destruction has destroyed the public order. This era has already seen two World Wars in which thousands of people were killed, and thousands were left disabled. The race for superiority is the very reason why today's world economic crisis has reached its peak, and the dark clouds of World War III are looming overhead. Prophet Muhammad (sa) has provided the means to prevent this from the start. Islam does not permit the path that stems from self-pride, family privilege, and economic status. Rather, God's Messenger directs us, "O People! Your God is one, and your father is one. An Arab has no superiority over a non-Arab, nor a non-Arab has any superiority over an Arab; also a White has no superiority over a Black, nor a Black has any superiority over a White except by piety and good action" (5).

In this day and age, society has drawn one's attention to giving such importance to one's self in the name of advancement that one considers even the smallest matter as a blow to one's ego, views any guidance as being against one's glory, and redirects it back in fury. On the other hand, Islam considers any guidance to be a blessing and persuades one to listen to others with courage. The Holy Prophet (sa) teaches us to be patient in matters that we dislike and to avoid conflict, if possible.

Islam teaches respect for humanity. Every person's rights are designated, and these rights are to be upheld at all levels. This Islamic teaching tells us that Allah's beings should live together in harmony. A Muslim does not mistreat others or consider them with contempt, nor embarrass or disgrace them. The Holy Prophet (sa) relates that every Muslim's blood, respect, and honor are forbidden for another Muslim and must be respected (6).

Islam does not even consider the person whose hands and tongue are not safe for others to be a believer, let alone the possibility of causing harm to others (7). The Prophet (sa) wants for us to like for others what we like for ourselves; if someone is in pain, then we should also feel the pain the same way. We should not hold malice against anyone, or be envious, and should never break trust (8). Such examples of community are mentioned in the traditions of Prophet Muhammad (sa) that, if practiced with sincerity, this world full of evil and disorder would become a cradle of peace.

It is human nature that when man desires peace, it is only for himself and when he is concerned with harm, he is only

considering how he will be harmed. On the other hand, the concept in Islam is to have a desire to attain his Creator's approval. The entire purpose of man's creation is attainment of God's pleasure (9). The path to pleasing God enjoined by the Holy Prophet (sa) includes love of His creation, consideration of its wellbeing, and to not cause harm to the environment. Islam teaches the concept of accountability (10), so that every person knows that if they misuse their financial power or authority then there is a Supreme Being Who will hold them accountable for this transgression. And it is this fact that prevents them from abusing their power.

It is this concept of God and His creation presented by Islam that helps us see the world as a single unit. The anarchy of nations, supremacy over one another, and a desire to dominate over others occurs when this is overlooked. These Islamic teachings can help formulate the central principle for removing the world's differences, that our God is One, our ultimate end is in His hands, and if we mistreat His creation, we will be called to account.



In global relations, a foundation of fairness and justice is critical. A major reason for the lack of peace is that powerful countries are biased in matters of justice when treating other nations. Whereas the Prophet (sa) has taught us to refrain from every barrier that prevents mediating with justice (11). Here it is instructed to be neutral during any decision-making (12). Islam has forbidden giving false testimony, even to benefit oneself or one's parents or one's close relatives (13). It teaches us to treat everyone equally to the point where parents are taught not to discriminate between their children and to distribute gifts and inheritance with equity (14).

In today's world, one large factor that causes harm to peace is when an unjust enemy's hand is strengthened, whereas the Islamic teaching is that if you cannot do good for someone, at least protect them from evil and do not support any evildoer (15). Do not encourage them by staying silent. Rather, prevent the evil with whichever method possible, whether with your hand or your tongue (16).

The Qur'anic solution to resolving differences between nations is given as: "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 (17)."

Religious conflict often plays a role in the destruction of peace. Islam teaches us to respect every religion, their

founders, and places of worship (18). There is no compulsion in religion (19) because when we impose religion on someone, religious hatred and differences come into existence. Islam even forbids us to speak ill of someone's false god in case they might, in their ignorance, turn around and curse the glory of the True God (20).

In short, by establishing the rights of each individual and every relationship in society, the Holy Prophet (sa) established the foundations of a beautiful society. From an individual to his immediate relations, from a family unit to a society, from a society to a nation, and from the nations to the entire world, by his word and practice the Holy Prophet of Allah (sa) has defined our rights and responsibilities in each role to ensure harmony and peace within individuals and their respective environments.

If we want to stop being victims of havoc and aspire to be the ones who bring peace and harmony to the world, it is obligatory upon us to support our claim of being true believers of Allah and true followers of the Holy Prophet (sa) by acting upon his guidance in all the practices that establish true peace. Our homes and our surroundings should bear witness to our practice of Qur'anic teachings following in the footsteps of the Holy Prophet of Allah (sa). This is the only coherent solution to bringing peace to this world. The world of today is in desperate need of learning about these tools of peace and to be introduced yet again to true Islam and its peacemaking Prophet, Muhammad, may peace and blessings of Allah be upon him.

This article is based on a speech in Urdu by Tasnim Lateef at "Jalsa Seerat-un-Nabi," held on Sunday, November 26, 2023, at the Baitul Futuh Mosque, London, UK.

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Love for All

Azhar Goraya

Love
for all
Hatred
for
None

The Prophet Muhammad (sa) loved people. Not only his own people, the Muslims, but rather all people. Even the rough-and-tumble kind – the kind that lived on the margins of society, who might make an ordinary person uncomfortable if they slid in next to them on the bus. His love was demonstrated through his silent acts of charity, his loving words, and his brilliant teachings. Sadly, sometimes, his love was not reciprocated. The love he so willingly gave would be forcefully returned through a harsh word, a sly comment, or even a rough blow.

The Prophet (sa) was returning from the Battle of Hunain. It was a terrible ordeal – the Muslims had been forced to defend themselves from rival tribes that saw them as a political threat. Yet Allah granted them victory, and a large quantity of spoils was granted to them as well. As was the habit of the Prophet (sa), these spoils were distributed amongst the people, and the Prophet (sa) returned with practically nothing. As was his habit.

Along the way, a few Bedouins, those that might make any other man cringe, came up to him and began to beg. His spiritual magnetism drew in all types of souls: the noble but the desperate, the worthy, and the ignoble. The begging very quickly turned into harassment. The Prophet (sa) was traveling with only a single companion. He did not rebuke them. He tried to calm them and explain to them the

situation. All the while, he was being forced back. His words fell on deaf ears. His back brushed against a tree. In the fleeting instant of disorientation, one of his harassers graduated to thievery by snatching his cloak. The Prophet (sa) stopped; what had been merely distasteful behavior was now sinful and injurious. Like a good teacher, his tone changed from explanatory to admonitory:

“Give my cloak back to me. Were I to have camels equal to the number of these trees, I would have distributed them all among you, and you would not have found me a miser, or a liar, or a coward” (1).

Three lessons can be learned from this story:

1. The hand that gives is better than the hand that receives.
2. Spending on the poor is a virtue, whose supplement is kind words if one has nothing to give.
3. Those that take advantage of our kindness and generosity should be admonished.

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News, Views and Reviews



Imam killed after Hindu mob attacks mosque in India's Gurugram

Maulana Saad, 19 was killed inside a mosque hours after deadly communal violence in neighbouring district, official say.



Shadab Anwar (not pictured), brother of Maulana Saad, who was killed during an attack on a mosque allegedly by a mob in Gurugram. [Kabir Jhangiani/Nur Photo via Getty Images]

Al-Jazeera reported on August 1, 2023, that a Hindu mob attacked a mosque in Gurugram in India, a suburb of New Delhi, killing its 19-year-old deputy Imam Maulana Saad and also injuring another person. The mob opened fire on Anjuman Jamia's Mosque in Gurugram, known for the big offices of multinational corporations and has a population of about 12 lacs [Millions].

It is stated by Deputy Commissioner of Police Mr. Nitish Agarwal that a group of 50 to 60 troublemakers opened fire, killing Imam Saad. It was alleged that the mosque was also set on fire during a midnight attack. A First Information Report (FIR) was registered, and a few were arrested. It is also reported that the mob is aligned with the ruling Bhartiya Janata Party (BJP).

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The Stages of Finding God

Mustanser Qamar, New Zealand

THE REVIEW OF RELIGIONS

In this day and age, we frequently come across atheists or those who deny the existence of God. Some time ago, I also had a long conversation with one such individual. He said it is irrational and there is no evidence for His existence.

I knew that it is impossible to conclusively prove the existence of God to anyone. Just as the Promised Messiah (as) has said in a Persian couplet

Whoever wants to find God through
mere intellect is certainly mad
Because the hidden ways of His access
are beyond the reach of mere intellect. [1]

When faced with such questions from atheists, it is vital for us to understand the different stages of belief and the levels of evidence for the existence of God, otherwise, we fall into the habit of only presenting such arguments which leave much doubt and many unanswered questions.

So, in this article, I attempt to explain the different levels and stages of evidence and belief in God, starting from the lowest rungs of belief and leading to more compelling evidence which leads one to a level of certainty that necessitates a personal effort.

Precautionary Argument

'It is narrated that someone asked Hadrat Ali (ra) [the Fourth Caliph of Islam] for proof of God's existence. Seeing that the man was a simple person, he replied: It is enough for you to realise that if there is no God, the believers and non-believers are all the same and no one has anything to lose. However, if there is indeed a God, then the deniers would be in grave trouble. This rationale satisfied the man and he asked no further question.' [2]

This is known as the precautionary argument for belief in God. In our day-to-day affairs, we often undertake chores, not because of their absolute necessity, but merely because it is safer to do them. For instance, when camping in a forest, we arrange for a guard – not because of any imminent danger of thieves or wild animals- but as a precaution. We argue that although there is no imminent danger, there is no harm in having a guard. We all understand that such precautions are indeed necessary and useful.

When we consider the matter of belief in God based on this principle, we find that it is more prudent to believe in God than to deny Him. Even if there is no God and the universe is a result of chance, it can do us no harm to believe in God.

Though this is not true faith, this prudent or precautionary approach is better than no belief at all.

First Level of Belief in God – 'Certainty Through Inference'
The first and weakest level of belief in God is called علم اليقين (ilmul yaqeen) or 'certainty through inference'. This is based purely on a logical and rational proof. For example:

'It is said someone once asked a Bedouin what proof he had for the existence of God. The Bedouin replied that if he were to see camel dung in a forest, he would be able to tell by looking at it that a camel had passed that way. Therefore, by observing the glorious creation of the universe, why would he not be able to recognise that there was an ultimate creator. What a true and natural response. If human beings ponder over the origins of creation, it perforce leads them to the acceptance of a being who is the ultimate creator of all things.' [3]

Can anyone truly believe that the Eiffel Tower came about without a designer or creator? Or a magnificent art piece was the result of a random chance explosion of paint? Or a plane was created from a tornado whirling through a junkyard? Or that an explosion in a printing press caused the Oxford Dictionary to form?

Likewise, it is not only the existence of creation which proves a designer or Creator but the order of all the systems working together. 'There is never a system of design to those things which come together through chance, rather they are marked by disorder.' [4]

'Consider this: the earth came about by itself; the things moving about in it came into existence by themselves; man came into existence from nothing by himself; his nose, ears, and eyes all appeared by themselves. In short, all this happened by chance. Then, how come a magnificent lamp was lit more than ninety million miles away from the earth for the light to facilitate human eyes to see? A tree grew on the earth. It produced seeds, and the seeds were made to fall on the earth and sown therein. However, who determined that water is required for the seeds to sprout, and who arranged for sunlight to fall upon the ocean and carried there from billions of tons of water on the winds to the scorched land and caused these clouds to rain?' [5]

This is the absurdity of not believing in a Creator of this vast, intricate and complex universe.

It is said that for a single protein molecule to be formed out of chance, it would require 10248 years! As far as the known span of evolution is concerned, for it to accommodate all the figures that have been mentioned, it is as impossible as impossible can be. All the amazing steps of creation only took 4.5 billion years! [6]

But, is this conclusive proof of the existence of God? No!

The order, the functioning of different things within their designed circles, yet dependence on other events and other millions of equally impossible 'chances' proves that there most certainly is a designer of the universe.

However, once again, this is only 'certainty through inference'. This is like seeing smoke from a distance and inferring that there is a fire there. It is not an absolute certainty and is only inferring that 'there should be' a God.

Second level of belief in God – 'Certainty through sight'

The second evidence is that which, to a certain extent, eliminates doubt and takes one to the stage of actually 'seeing that fire' – or of being sure that there 'must be' a God. This stage, in Islamic terminology, is called عَيْنُ الْيَقِينِ ('ainul yaqeen) or 'certainty through sight'.

Testimony of millions

In our daily lives, we often rely on the testimony of others. For example, 'travellers say Siberia is a vast sparsely

inhabited region and we do not deny this. Why? Because numerous people have given testimony in support of these facts. We believe them in spite of the fact that we are unaware of the circumstances of these people and whether they are tellers of truth or tellers of lies.' [7]

Also, we often quite rightly believe what we are told by our teachers or our doctors, sometimes without even being provided evidence. So, why should we not take in to account the first-hand testimony for the existence of God Almighty from the millions of pious, honest people who have borne testimony to His existence; who have claimed God has spoken to them and they have seen and heard Him with their spiritual faculties?

Lives of Prophets

Furthermore, we can attain 'certainty through sight' by actually studying the lives of these pious, righteous people, such as the prophets. For example, every single prophet has always faced opposition. Despite presenting the belief in One God, and going against all accepted norms of society, despite being outnumbered and out powered and at times having to face the strongest enemies, they are always successful. Their message always prevails while those who oppose them are humiliated.

Take the example of the prophet Moses (as) who, despite being apparently powerless, was granted victory over the powerful Pharaoh, who was humiliated and drowned.

There is also the example of the Chief of all prophets, the Holy Prophet Muhammad (sa). 'Plans were made to kill him; he was forced into exile; many tried to humiliate him and the Muslims in market places and alleyways; and the whole world severed their ties with them.' [8] Despite all this, history bears testimony to the truth of the Prophet's (sa) claim as he was granted victory over all the enemies of Islam. He peacefully and victoriously marched back into his homeland with an army of 10,000 and the enemies were humiliated. To this day, millions honour, respect and revere the Prophet Muhammad (sa). But what became of the enemies of God and His chosen, noble prophets? They faced humiliation and are remembered with disdain to this day. These victories were, and still are proof of Divine support for the chosen ones of God.

Reference:

<https://www.reviewofreligions.org/26151/the-stages-of-recognising-god/> [Accessed January 20, 2024]

Poetry Corner

I love the Maker



I love the Maker when I see what He has made.
From flowers the praises of the Gardener I recall –

Through every beauty doth my love pervade.
My love, my Lord, my wondrous All-in-All.

Wondrous His beauty, who made the beauteous face –
Wondrous His wisdom, who made man so wise –

How great is He, who planted through His grace,
The seed of His great love in man to rise.

The world is full of nights and full of days.
The nights are dark, but the glad days are bright –

When it is day, I revel in the sun's warm rays,
When darkness falls, I kindle my inward light.

So, I am never in the dark, for with my clear searchlight,
Which has been granted [to] me through His grace,

I search to find rare pearls and diamonds bright,
And, searching, find my prizes, though they're somewhat scarce.

Pearls there are in words – diamonds in deeds.
In roses, and in rosy faces everywhere they are.

But best of all, the lofty mind that leads
All to Heaven's bliss, from both near and far.

I admire those minds of old and new,
From Adam to Noah, Abraham and Moses,

Elijah, David and all the Prophet Hebrew
Muhammad[sa], the Master-mind, and lowly Jesus.

Buddha, Zoroaster, Krishna Celestial –
All spring from the One Great and Good Guardian.

So taught my Master the latest of them all
The Prophet Ahmad [as] of Qadian in Hindustan.

Reference:

Mufti Muhammad Sadiq, "100 Years Ago... – Lecture on Islam, a mosque in Paris and a poem in praise of God by MM Sadiq Sahib"

<https://www.alhakam.org/100-years-ago-lecture-on-islam-a-mosque-in-paris-and-a-poem-in-praise-of-god-by-mm-sadiq-sahib/> [Accessed 1/12/2024]



From the Archives

Ten Proofs for the Existence of God

Proofs 1 and 2 were published in the December 2023 Issue of the Muslim Sunrise. In this issue of the Muslim Sunrise, we present the 3rd proof for the Existence of God.

Hazrat Mirza Bashir-ud-Din Mahmud Ahmad (ra) (1889-1965), the Musleh Mau'ud (the Promised Reformer), was the son of the Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Madi (as), and his second successor. He was elected as the Khalifa of the Ahmadiyya Muslim Community in 1914 at the age of 25 and led the movement for 52 years. In the period of his Khilafat, the message of Ahmadiyyat spread to countries as far and wide as the United States of America and Japan. He also set the foundations of the community's administrative structure and launched numerous initiatives for the propagation of Islam, most notably "Tehrik-e-Jadid" (New Scheme) and Waqf-e-Jadid (The New Dedication). A prolific writer, orator, and the author of a ten-volume commentary of the Holy Qur'an, he leaves a profound and enduring legacy that lasts to the present day.

Ten Proofs for the Existence of God (continued ...)

THIRD PROOF

The third proof which can be ascertained from the Holy Qur'an is that human nature is in itself evidence of the existence of God Almighty, for there are certain evils which

daughter; coming into contact with urine, bodily excrements or other similar types of filth; falsehood and indeed all such other things which even atheists recoil from. Why would this be true if there was no god? If God does not exist, why do men differentiate between their mothers, sisters and other women; why do they perceive lying to be wrong; by what criterion do they assess the above-mentioned things to be abhorrent to them? If their hearts are not in awe of a higher power, why do they shun such things? For them truth and falsehood, justice and injustice should all hold the same value and they ought to act freely in accordance with their inner desires. What is this divine law that governs the emotions and prevails over the hearts of people in a way that even if an atheist denies it with his words, he cannot release himself from his inherent nature and his eschewal of sinful acts or at least his avoidance in disclosing them, is a form of personal evidence that in his heart he too fears having to answer to a king even if he denies his sovereignty? In the Holy Qur'an Allah the Exalted says:

"Nay! I call to witness the Day of Resurrection. And I do call to witness the self-accusing soul, that the Day of Judgment is a certainty" [The Holy Qur'an, Surah Al-Qiyamah, 75:2-3]

That is, people are mistaken to think there is neither a god nor a final reckoning, when in fact God has manifested two evidences for this. First, all things must meet with a day of

judgement in which their affairs are decided. Good is met with good and evil is met with evil. If there is no deity, why is it that reward and punishment are meted out? And those people who deny the Day of Judgement may well be able to witness that judgement begins in this very life. For example, adulterers are more prone to contracting syphilis and gonorrhoea than people who are married, even though both engage in the same act. The second evidence is the self-accusing soul. That is, a person's own conscience is able to distinguish sin and identify when something is wrong or evil. Even atheists recognise adultery and falsehood as wrongs and do not hold up arrogance and jealousy as virtues. Why is this? After all, they do not adhere to any religious law. Instead their hearts are repulsed by certain things—and the heart is thus inclined because it recognises it will face a reckoning for certain actions from a higher being, even if it is unable to articulate this sentiment. In support of this idea, at another place in the Holy Qur'an, God says:

"And He revealed to it what is wrong for it and what is right for it." (The Holy Qur'an, Surah Ash-Shams, 91:9)

Thus, an inherent sense of right and wrong is a magnificent proof for the existence of God. Without God, there is no reason to categorise certain things as virtuous and others as immoral. [In such a case] people would do whatever they wanted, [without any regard for right and wrong].

(To be continued in the next issue of the Muslim Sunrise)

Reference:

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

Purity of Heart Is the Key to Happiness

Dr. Mufti Muhammad Sadiq

No person can attain to the quality of the purification of heart and union with God and His Holy Angels and Spirits, without first shaking off all malices, jealousies, and evil thoughts for others. People might have done lots to hurt you and injure you; but you show mercy to all so that mercy may be shown to you from above. "Purge your heart," says the Promised Messiah, "Purge your heart of all manner of spite or malice for in this way you will become like angels. How impure and corrupt is the faith, which is devoid of human sympathy, and how unclean is the way which is fraught with the thorn; of mean ill-will." The prayer taught by the Prophet Jesus shows that we will be forgiven our sins only through our action of forgiving our sinners. In order to attain to salvation our soul must be purified of all kinds of dirt and impurities and nothing is worse in filthiness than our malice for others. Hence it is said in the Holy Quran "Indeed he has attained to salvation who has purified his soul." Always think and meditate on the inner condition of your heart. Let yourself pass through trials and troubles like

the dirty cloth has to be beaten and thrashed before it becomes again clean and white. God is not in need of your services, but serve mankind to please God. Through services you secure your merit. Serve with love and not in a grumbling spirit. Service mixed with grumbles, reproaches and boasting is worse than no service. Love all for the sake of God and not for any selfish purposes. Shake off all malice and hatred out of your heart and you will become pure and happy.

Reference:

Taken from The Moslem [Muslim] Sunrise, p. 19, Vol. III, No. IV – December 1930

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Ask a Question

What is true love of God

A: Some people think that crying before God does not avail anything at all. But this idea is very wrong. These type of people do not have any faith in the existence and omnipotence of God. Had they possessed real and true faith, they would have never dared to express this opinion. Whenever a man has come to God and has repented sincerely, he has invariably been the recipient of the grace of God. Somebody has said it very accurately: "There has never been a lover who has not been attended to by his beloved. Of course, "O, Master, you don't have the pain. Otherwise, the physician is there."

God wishes you to come to Him with a pure heart; of course, the condition is that you should be what He likes you to be; you should bring about the change in yourself which makes a man worthy of going into the presence of God. I tell you the truth that God the Almighty has wonderful powers, and His grace and blessings are limitless, but you should have the eye of love to see them. If someone has a sincere love for Him. He accepts his prayers much and bestows His succor on him.

Mirza Ghulam Ahmad, Malfoozat, vol 1, p. 338. Taken from "So said the Promised Messiah (peace be on him)" by Naseem Sufi, Vakalat-i-Tasnif, Tahrik-i-Jadid, Rabwah, Pakistan, p. 34.



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)

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 - (Al-Masjid Baet-ul-Jaamay)

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 - (Charlotte Salat Center)

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

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, Wilkensburg, PA 15221-2939

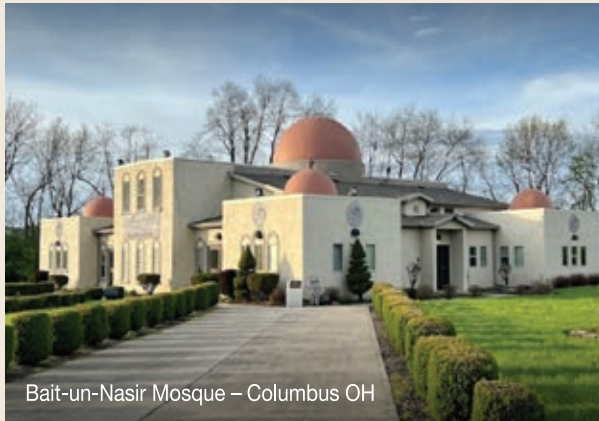
PA – York - (Ahmadiyya Mosque)
7063 Wertzville Rd, Mechanicsburg, PA 17050-1543

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

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637 Randolph St, Dayton, OH 45417-3203

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

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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

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..”

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/>



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