

The Muslim Sunrise

March 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)



ADVENT OF THE MESSIAH

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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 his Holiness 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:

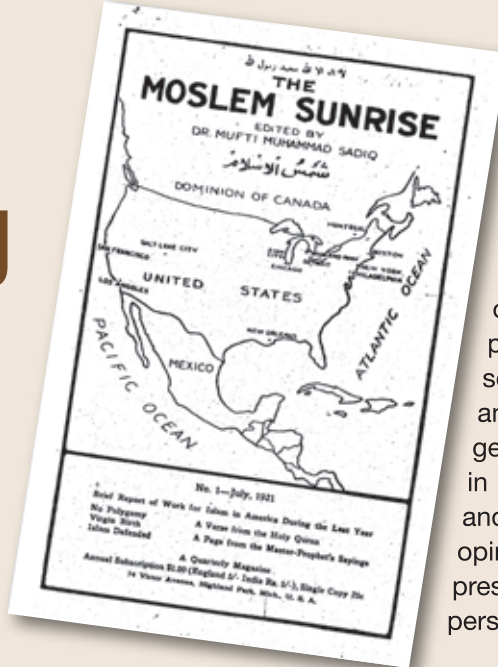
**"There is no compulsion in religion"
(The Holy Qur'an: 2:257)**

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

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The Muslim Sunrise

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Muslims follow the name of God's prophets with the prayer 'Alaihis-Salam or 'may peace be upon him,' and for the Holy Prophet Muhammad, Sallallahu 'Alaihi Wa Sallam or 'may peace and blessings of God be upon him.'

Companions of prophets who have passed away are saluted by Radiyallahu 'Anhu/a or 'may God be pleased with him/her.'

While such salutations sometimes are not set out in the text in order to facilitate reading, we encourage readers to offer these prayers as if set out in full.

Acronyms for salutations used in this publication

- sa: Sallallahu 'Alaihi Wa Sallam (peace and blessings of Allah be upon him)
- as: 'Alaihis-Salam (may peace be upon him)
- ra: Radiyallahu 'Anhu/'Anha (may Allah be pleased with him/her)
- rh: Rahimahullahu Ta'ala (may Allah shower His mercy on him)
- aba: Ayyadahullahu Ta'ala Bi-Nasrihil-'Aziz (may Allah support him with His mighty help)

Verse numbers in the references from the Holy Qur'an count "In the name of Allah, the Gracious, the Merciful" at the beginning of a chapter as the first verse.

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From The Holy Qur'an

But man desires to continue to send forth
evil deeds in front of him (6)
He asks, 'When will be the Day of
Resurrection?' (7)
When the eye is dazzled, (8)
And the moon is eclipsed, (9)
And the sun and the moon are
brought together, (10)

بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ ۚ
يَسْأَلُ أَيَّانَ يَوْمُ الْقِيَمَةِ ۚ
فَإِذَا بَرِقَ الْبَصَرُ ۚ
وَحُشِفَ الْقَمَرُ ۚ
وَجُمِعَ الشَّمْسُ وَالْقَمَرُ ۚ

The Holy Qur'an (75:6-10)

Saying of Prophet Muhammad

(Peace and blessings of Allah be on him)

Prophecy About the Advent of the Promised Messiah (as)

The Holy Prophet Muhammad (sa) said: "Of our Mahdi there are two signs which have never taken place since the Earth and the Heaven came into existence. One is that in the month of Ramadan, the moon shall be eclipsed on the first of its nights and the sun in the middle of its days, and such a sign has never occurred ever since the creation of the Earth and the Heaven."

(Dar Qutni, vol. 8, p. 188)



Editorial



The history of the Ahmadiyya Movement [Muslim Community] is studded with divine proofs of the truth of its Holy Founder, and of Allah's continuous support of it. That is evidence which no reasoning can refute or dispel. The basic claim of the Holy Founder of the Movement was that he was the constant recipient of Divine verbal revelation. That claim was either true or false. If it was true, then whatever that Divine revelation proclaimed as his status and mission must be accepted. If that claim was false, he was (God Forbid) an impostor, and no further attention need be paid to him. How can this issue be conclusively determined? The Holy Qur'an sets forth a decisive criterion (Holy Qur'an: 69: 45-48) that an impostor is most surely destroyed by God. How did God deal with this claimant? This is not a matter of argument; it is a question of fact. He who yearns may read. It is a long and continuous spectacle of Divine favours and bounties, a series of triumphs. A tree is known by the fruits thereof. Carry out an honest and unprejudiced comparison of the fruits of the trees of Ahmadiyyat and of the trees of its opponents and abide by the result (1).

The Promised Messiah and Mahdi, his Holiness Mirza Ghulam Ahmad (as), states:

"Let it be clear that my advent in the present age is not for the reformation of the Muslims alone, but I have come to reform the people of all the three religions: Muslims, Christians and Hindus. Just as God has appointed me the Promised Messiah for the Muslims and Christians, so am I the Avatar for the Hindus. For the past twenty years or so, I have been proclaiming that just as I have appeared in the spirit of the Messiah son of Mary (as) for the

purpose of removing sins which have filled the earth, so have I come as Raja Krishna—one of the greatest Avatars of the Hindu faith. In other words, I am the same person by virtue of spiritual reality. This is no fancy or speculation on my part. The God of heaven and earth has revealed to me, not once but a number of times, that for the Hindus I am Krishna and for the Muslims and Christians I am the Promised Messiah" (2).

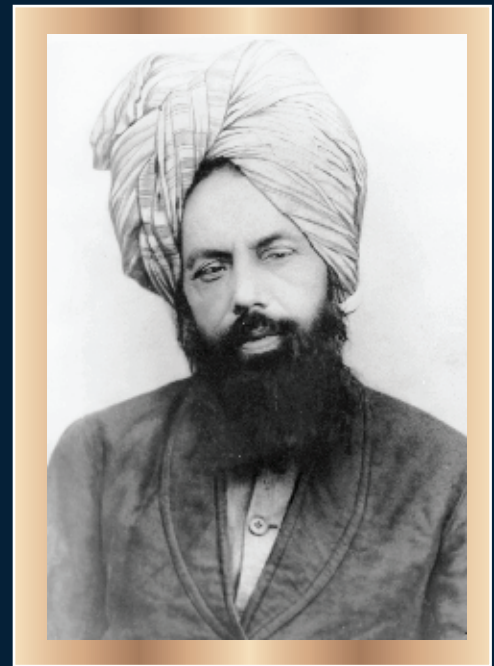
This mission of the Promised Messiah and Mahdi (as) is continuing through Khilafat-e-Ahmadiyya (spiritual successors of the Messiah), which is propagating the true teachings of Islam all around the world. To achieve this objective, Ahmadiyya Muslim missions have been established all around the world, which are serving to propagate the message of Hazrat Mirza Ghulam Ahmad, the Promised Messiah (as), far and wide and bringing pious souls under the flag of the Holy Prophet Muhammad (sa).

In this issue of the Muslim Sunrise, we present proof of the advent of the Messiah for the latter days, the one awaited by all religions.

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In the Words of The Promised Messiah (as)



“ THE PURPOSE OF THE ADVENT OF THE MESSIAH ”

The fact of the matter is that when man is a mortal being, when there is no telling when death will arrive, and when life is transitory, how crucial it is for him to become constantly engaged in seeking his own reformation and prosperity. However, I observe that the people of the world are so obsessed in their own preoccupations, that they are not the least concerned or worried for the hereafter. They are becoming so indifferent towards God Almighty, that it is as if He did not exist at all. In these circumstances, when the state of the world is becoming so weak in faith, Allah the Exalted has appointed me and sent me so that I may show them the path which leads to a living belief in the Living God.

Reference:

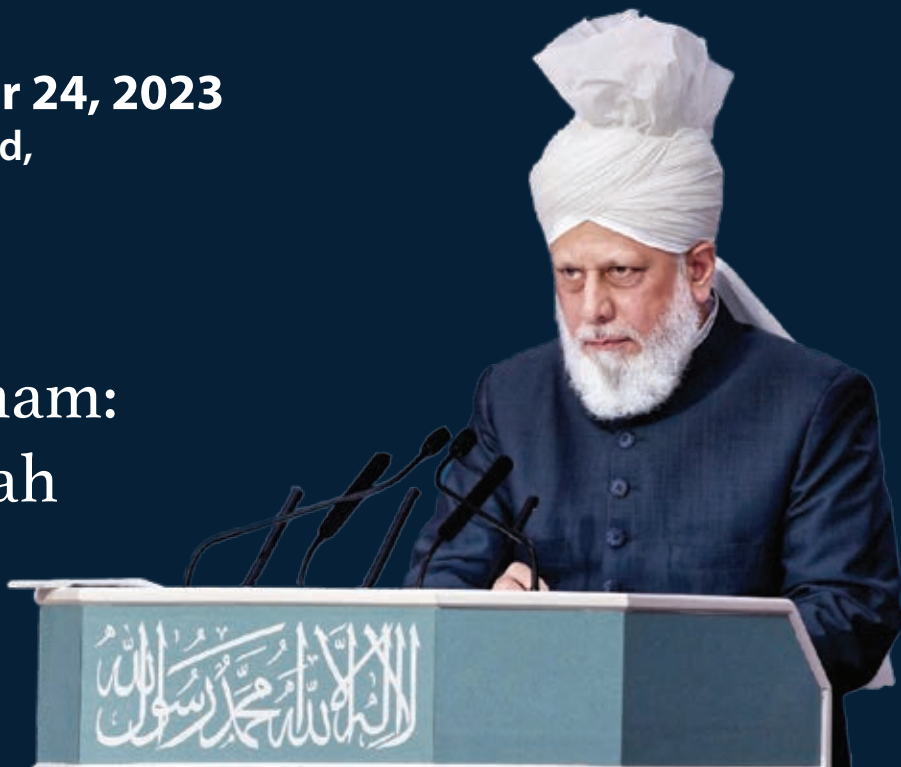
The Purpose of the advent of the Promised Messiah, Al-Hakam 11th November 2022

<https://www.alhakam.org/the-purpose-of-the-advent-of-the-promised-messiah-to-develop-a-living-faith-in-the-living-god/>

Friday Sermon of November 24, 2023

**His Holiness Mirza Masroor Ahmad,
Khalifatul-Masih V (aba)**

The Need for The Imam: The Promised Messiah and Mahdi



His Holiness Mirza Masroor Ahmad, Khalifatul Masih V (aba) delivered Friday's sermon on November 24, 2023. He stated:

In his writings and teachings, His Holiness Mirza Ghulam Ahmad, the Promised Messiah (as), has stated the need for his advent and the need for a reformer to appear in this era on countless occasions. He has proved that his being sent by Allah the Almighty was exactly in accordance with the need of the time and in accordance with the tradition of Allah the Almighty and the prophecies of the Holy Prophet (sa). As such, His Holiness Mirza Ghulam Ahmad (as) states: "I wish to state as a completion of the argument that God Almighty – having found this age full of darkness, and sunk deep in heedlessness, denial, and paganism, and having observed the waning of faith, truthfulness, sincerity, and righteousness – has sent me so that He may once again re-establish in the world the intellectual, physical, moral and spiritual verities, and to safeguard Islam against the onslaughts of those who design to harm this divine garden in the guise of philosophy, naturalism, innovation, polytheism and atheism. O seekers of truth, contemplate and observe! Is this not the very time, which called for aid for Islam from the heavens? Has it still not become manifest to you, all the atrocities that befell Islam in the previous century, the 13th century, and the intolerable injuries we had to sustain due to the spread of misguidance? Have you

still not come to know of all the calamities that have encircled Islam? Have you not yet been told of how many people have left Islam and joined the Christians, become atheists and naturalists, to what extent polytheism and innovations have replaced the unity of God and His traditions, and to what extent books have been penned against Islam and published across the world? Hence, contemplate and say, was it not necessary now for someone to be sent by God Almighty in this century, who would defend against these external onslaughts? If there was a need, then do not reject a divine favour knowingly and do not turn away from the person whose advent took place at the head of this century in accordance with its need and which had been foretold by the Holy Prophet (sa) from the very outset." (A'ina-e-Kamalat-e-Islam, Ruhani Khazain, Vol. 5, pp. 251-253)

Then, in relation to the merits of testing the truthfulness of a claimant who has appeared, His Holiness Mirza Ghulam Ahmad (as) states:

"If it was indeed essential to produce specific prophecies from Divine scriptures, it would be impossible to prove the Prophethood of any Prophet.

The true criteria for judging the claim of a Prophet is to see whether he has come at the time of need, whether he has

made his appearance at the time foretold by the Prophets, whether he has been accompanied by Divine help, and whether he has satisfactorily answered the objections raised against him by his opponents. Only he who meets all these criteria can be considered truthful in his claim.

As far as the need of the time is concerned, this age is practically crying out for a heavenly reformer who will save Islam from inner dissension and external challenges, re-establish the long-lost spirituality, strengthen the faith by granting certainty, save people from sin and transgression, and draw hearts towards piety and virtue. This shows that I have come at the time of need, and only the most prejudiced will deny this.

The second condition, that the claimant should appear at the time foretold by the Prophets, has also been fulfilled with my coming. The Prophets had prophesied that the Promised Messiah would appear at the end of the sixth millennium after Adam. The sixth millennium, if we go by the lunar calendar, has already passed; and if we go by the solar one, it is almost coming to its end. (That has now come to an end as well.) Moreover, there is the saying of the Holy Prophet (sa) that there would appear a Reformer—Mujaddid—at the turn of every century in order to revive the faith. We are in the 22nd year of the fourteenth century (at the time when the Promised Messiah (as) stated this), and is it not a sign that the Reformer has come?" (Lecture Lahore [English], pp. 58-59) Irrespective of whether others accept this or our opponents accept the truthfulness of the Promised Messiah (as), they are themselves crying out at every place and saying that Islam needs a Mahdi and reformer who will steer the ship of Islam aright. The one promised to come has already arrived in accordance with the prophecies and the need of the time, yet they are not prepared to accept him."

Likewise, the Promised Messiah (as) did not merely make his claim, rather, he also presented countless signs to support his truthfulness. It is not possible to mention them all here, but in one instance, he stated:

"One magnificent sign is that 23 years ago today, the revelation was written in Barahin-e-Ahmadiyya, that 'People will attempt to destroy this movement, and they will try to implement all kinds of plots and schemes. However, I shall cause this movement to grow and perfect it and it shall become an army. Its supremacy shall last till the Day of Judgment, and I shall make your name renowned in all corners of the earth, people shall come in droves from every direction, and financial support shall come from everywhere. Expand your abodes, for this preparation is being made in heaven.'" The Promised

Messiah (as) states, "Observe as to what era this prophecy was made in, and how it has been fulfilled today. These are the signs of God which are being witnessed by those who possess sight, but according to those who are blind, no signs have been manifested up till now." (Nuzul-ul-Masih, Ruhani Khazain, Vol. 18, pp. 384-385)

Even today, the progress of the Jama'at is tremendous, hundreds of thousands of people are entering the Community, and the increase in their levels of sacrifice are all signs of the truthfulness of the Promised Messiah (as). There is not a single country in the world today where his [the Promised Messiah's (as)] message has not reached, or where pious-natured souls have not been drawn towards Islam and accepted it through his message. In fact, there are such incidents in certain places where Allah the Almighty guided the people, and they have entered the fold of the Community. Despite the opposition of our enemies, Allah the Almighty has strengthened the faith of the members of the Community and continues to do so. Thus, the support of Allah the Almighty that we witness even today is the means of strengthening the faith of the Ahmadi Muslims. I now wish to present some of these incidents.

Boboev Islombek is a Russian from Kyrgyzstan. He says, "I am from Kashgar-Kyshtak, Kyrgyzstan, and the reason for writing this letter is that I am joining the true Islam, i.e. the Ahmadiyya Community, after pledging allegiance to the Imam Mahdi (as). The reason why I am entering the fold of Ahmadiyyat is that the Imam Mahdi (as) has presented the excellence of Islam in a most wonderful manner. I became convinced that it is only the Imam Mahdi who can present the beauties of Islam in such a manner." He then writes, "Pray that Allah Almighty makes me a righteous person and enables me to act upon the ten conditions of bai'at [oath of allegiance]."

This was the account of a person sitting in a far-off place. This is not just in one case; rather, it is the case in every country.

In the Maniema province of Congo, there is a place called Rodika. A Christian named Feroz Majik received a pamphlet from the Community in which the advent of the Promised Messiah (as) and the blessing of the system of Khilafat were mentioned. Having read this, he had a complete transformation. He began saying, "This is the Islam I was in search of." After pledging his allegiance, he entered the fold of [Islam-]Ahmadiyyat.

Similarly, there is another person, named Husain Sahib, who read a pamphlet of the Community and entered the fold of [Islam-]Ahmadiyyat. In fact, he even went on to

preach, and up until the time this report was received, five people had entered the fold of Ahmadiyyat as a result of his preaching. Hence, this is how people are not only themselves joining, but are also preaching. This is a moment to reflect for those who are already Ahmadis, that they should also pay attention to outreach.

In the Shinyanga region of Tanzania, we have a local community chapter in Muwangalanga. After establishing the Community there, the Ahmadi Muslims used to pray under the shade of trees. During this time, a person named Muhammad Fungagunga began to oppose the Community vehemently and, along with some people, began to announce, “These Ahmadis are not Muslims, and we Muslims will quickly construct a mosque in this area.” This person even got a guarantee from a prominent woman saying that she would provide the funds for the mosque. On the other hand, there was a sincere Ahmadi, Ramadan Sahib, who donated his land to build a mosque. That person, therefore, made every effort for that plot of land to go to a non-Ahmadi [Muslim], yet this Ahmadi Muslim remained steadfast from the beginning of the construction of the mosque of the Community until it was completed. During this time, the preaching of the Community reached that opponent’s household. While he was opposing the message of Islam-Ahmadiyyat, this message reached his home, and Allah the Almighty enabled his wife and children to accept Islam-Ahmadiyyat, leaving him alone in opposition. If this person – and there are many people like him – possessed any understanding, he would have seen that this was sufficient as a sign that despite his opposition, Allah the Almighty imbued his wife’s and children’s hearts with the fervour for the true Islam and that he could assert no influence over them. No human has the power to bring about this faith and transformation. Never! This can only happen due to the special grace of Allah the Almighty.

Then, there is another example of the strengthening of faith and the support of Allah the Almighty. Argentina is a far-off country in the Americas – some incidents are from Africa, some from a [former] Soviet [state], and now this one is from America. A woman there named Mariela Sahiba accepted Islam, but she was becoming distant from Islam due to the conduct of certain Muslims. She was not an Ahmadi Muslim but had accepted Islam. When she was introduced to the Ahmadiyya Community, she went to the mission house and joined the Arabic classes about Islam. After a few months, she pledged her allegiance and entered the fold of the Ahmadiyya Muslim Community.

She states, “I felt at peace after taking the bai’at (declaring on oath) because I saw a consistency between the teachings of the Jama’at and its actions, and I felt a true

atmosphere of camaraderie. Everyone is given an opportunity to serve, even if they are new, and there is no kind of discrimination or division.” Her daughter, who is a non-Muslim, studies in a Sunni Islamic center, which functions as a high school. The Arabs spent money on this school, and she was studying there. When the school’s administration found out that her mother had joined the Community, they started pressuring her and spreading propaganda against the Community. When the school found out that her daughter, as part of a school project, prepared special decoration pieces for the mission house out of her own free will, the administration of the school was very disappointed and told her that if she supported the Community, she would face hardships at school. She and her mother should separate themselves from the Community. When her mother found out, she immediately and without any hesitation transferred her daughter from the Islamic school, and she said, “Now my daughter and I are both at peace that no one will bother us based on our religion. I accepted the Community because I found it to be the truth, so I will happily and proudly declare this in front of others, even if they do not like it.” This is the faith that is taking root within these people.

There is a pious Ahmadi-Muslim in the Bukhara region of Former Russia [state], named Sunat Sultanu. He is from the Bukhara region of Uzbekistan, and he works in Russia. He said, “I am the only Ahmadi [in my family], and I consistently introduce the teachings of Islam-Ahmadiyyat to my wife and kids. I am eager for my wife and kids to become Ahmadi Muslims. I profusely pray that Allah the Almighty may enlighten them with the light of Islam Ahmadiyyat.” He says, “I saw in a dream that the Promised Messiah (as) visited me, and placing his head upon my heart, he continuously recited Surah al-Ikhlās [Chapter 112 of the Holy Qur’an], due to which my heart received a lot of comfort. In the same manner, I saw in a dream that I was with my wife and son in heaven, and there I saw Prophet Moses (as) and Prophet Jesus (as). The comfort I received from this dream is that heaven refers to Islam-Ahmadiyyat, whose teachings are heavenly, and Allah the Almighty will also bring my wife and son into this heaven with His grace. Only a few days had passed since the dream, that Allah the Almighty opened the heart of my 19-year-old son Dyaar Baig Sunat towards Islam Ahmadiyyat, and he took the oath of allegiance. It was a day of immense happiness for me. It is impossible for me to put into words. May Allah the Almighty open the heart of my wife in the same way and bring her into the fold of Islam Ahmadiyyat.” This is the passion and zeal of these people.

There is a new convert [to Islam-Ahmadiyyat] in the UK; she says, “I have a Muslim background; I was from a staunch Sunni [Muslim] family.” She says, “We were told that only

Sunni Islam is the real Islam.” She says, “One day, I heard the Azan (call to prayer) in the Nasir Mosque near my university in Gillingham. When I came home, I very happily told my father that there was a beautiful mosque near our university. Upon hearing this, my father looked into it and discovered that this was the mosque of Ahmadi Muslims. He strictly prohibited me [from going there], saying, “This is the mosque of the Qadianis, and they do not believe in the finality of prophethood. They have created their own prophet, etc. So, stay away from this mosque.” These are false allegations [against our community].

She says, “I initially adhered to what he said, but my heart did not accept it. I felt that I should do more research about Ahmadi Muslims, but on the other hand, there was a fear that my family would find out and they would be displeased with me. I also met some Ahmadis at the university. I kept having in-depth conversations with them about Islam-Ahmadiyyat. At first, I was just trying to prove to them that Sunni Islam is the real Islam, but because of this kind of conversation, my desire to research Ahmadiyyat kept increasing. Then I found out about the Community website; there, I found many videos to watch and much more content to read. I had some questions about Islam for which I could not find satisfying answers, but when I researched the Community’s literature, I began finding answers to the questions I was asking.” Now, Ahmadi [Muslim] youth should also observe that if they try to seek knowledge in the correct manner, rather than being influenced by others, they will find their answers [in the Ahmadi Muslim literature]. Some youth do become influenced [by this false information]. She says, “Then I started praying that Allah the Almighty would show me a sign.” This is a very grand method to receive guidance and find the right path. Even if they are already Ahmadis or new, we should pray to Allah the Almighty that our faith becomes firm and that He shows us a sign and keeps bestowing guidance.

Nevertheless, she says, “During this time, I saw a lot of dreams. In one dream, I saw that I was on the bank of a river, and on the other bank, the Fourth Caliph (rh) was entering a hall. I want to cross the river and get to the other bank, but the river’s flow is fast. Upon this, His Holiness Khalifatul Masih IV (rh) stated ‘Allah does not leave His servant alone.’ As soon as he said this, the river disappeared, and I reached the other side.” In the same way, she also saw me [His Holiness Mirza Masroor Ahmad] in a dream and saw me in such a state that she was very impacted. She says, “I saw my paternal grandmother in another dream. She said, ‘When you go to Islamabad, then remember me as well.’”

She says, “All of these dreams were a clear sign for me. Thus,

I took the Bai’at [pledged allegiance].” Now, in this manner, if taking hold of someone’s hand and bringing them towards Ahmadiyyat whilst establishing conviction of faith in their heart is not a sign of Allah the Almighty’s help, then what is it?

Now observe how Allah the Almighty granted a man in an African village conviction in his faith after enabling him to accept Islam-Ahmadiyyat. In the Dori Region of Burkina Faso, an Ahmadi-Muslim youth named Jabir of the Taka chapter was working in the fields. Some terrorists apprehended him and said, “Just as we killed Ahmadis in Mahdiabad yesterday, we will also kill you.” Then they took his mobile phone, checked it, and found speeches by the missionaries of the Community. After listening to these speeches, they said, “We are in search of all of these men because they preach Ahmadiyyat on the radio.” Furthermore, they inquired about his father from the Ahmadi youth, and said, “Tomorrow we will come to your village.” So, when he came home, he took his father and family members and went to Muhammadabad, where the local chapter of Dori is quite large, leaving behind his house and all of his belongings. The next day, the terrorists arrived at the village, and after forcing a villager to point it out, they went to the house. They searched the whole house, threw all of their belongings out of the house, and kept saying, “Whoever is Ahmadi here, we will kill them.” Nonetheless, the family had already left, and now, they are living in Muhammadabad under [the care of] the administration of the Jama’at.

By sacrificing their lives, the martyrs of Burkina Faso did not weaken the faith of the Ahmadi Muslims [in that area]. In fact, they are increasing in their faith by the day. Those poor people have left the little means and provisions they had; they have left their homes or even their means of livelihood, which they depended on, but they have not let go of their faith. It has only been a few years since they accepted Islam-Ahmadiyyat, yet they are ascending in their faith. There is no being besides Allah the Almighty Who is strengthening their faith in this manner.

On the one hand, we see that despite opposition to Islam-Ahmadiyyat, the people’s faith is strengthening, and on the other, we see many instances of how God Almighty is inspiring people’s hearts to accept the Promised Messiah (as). The Promised Messiah (as) said that this is the time to seek out [the truth], and then Allah the Almighty also sends His help.

There is a place in Central Africa called Yaloke. The mu’allim there writes, “We went there to preach, and 150 men and women gathered to hear our message. I delivered a speech on the signs of the advent of the Promised Messiah (as),

and people asked questions afterward. The Central Imam there, Samasa Omer, sought permission to speak and began by reciting the verse:

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ ۚ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا ﴿٨٢﴾

['Truth has come and falsehood has vanished away. Falsehood does indeed vanish away fast'] (The Holy Quran, 17:82)

He then said, 'We have never heard, nor researched into the message you have brought. Alhamdulillah [All praise belongs to Allah], for the truth has come to our village today. The Holy Prophet (sa) said that we must accept the Imam Mahdi immediately upon his arrival. Thus, today, I and my forty companions enter the fold of Ahmadiyya Muslim Community.' He then said, 'May Allah the Almighty enable us to remain steadfast upon this truth.' This is the manner in which people are entering [the Ahmadi Muslim community].

Allah the Almighty is also drawing opponents towards entering the fold of the Jama'at [The Ahmadiyya Muslim community]. There are many accounts [of this type of acceptance of the Ahmadiyya Muslim community]. There is a place by the name of Nema, located in the Koulikoro region of Mali. It was reported this year that, before holding the regional Jalsa [convention], the Jama'at in Koulikoro had announcements made on the radio. Due to this village being in a remote area, sometimes you can hear the radio there while at other times you cannot. However, in those days, the radio could be heard. As a result, a non-Ahmadi by the name of Siddique Jarah decided to attend the Jalsa. He brought a friend along with him who used to discourage him from listening to the teachings of Ahmadiyyat. He would say, "Do not listen to the [message] of Ahmadiyyat because these people are disbelievers." Nonetheless, after his friend insisted, they both came to attend the Jalsa after traveling for 80 kilometers with great difficulty. There are no roads there. After asking around for directions, they arrived at the venue for Jalsa two days before its start. The local president and members of the Community hosted them. They were introduced to Islam -Ahmadiyyat even before the Jalsa commenced. During the days of Jalsa, they listened to the speeches, offered Tahajjud [pre-dawn voluntary prayer] in the congregation, and witnessed the mutual love and sincerity of the Jama'at members. They were deeply impacted by this. On the last day of Jalsa, when they were called to share their experiences as guests, they expressed their sentiments and also announced their acceptance of Ahmadiyyat. His friend also wished to share his thoughts. He said, "In truth, I accompanied my friend to give him a negative impression, however, on the contrary, I myself have accepted

Ahmadiyyat." Thus, he also entered the fold of Ahmadiyyat. Congo-Brazzaville is also an African country. There is a young man named Siril, who completed his FA [Faculty of Arts] in higher secondary school. He started to learn about Christianity under the village's Catholic missionary. After acquiring missionary training, he was to go to university through the church. During this time, he contacted our local missionary, who said, "We started to preach to him. He came to the realization that neither he nor his missionary teacher could refute the arguments of the Ahmadiyya Community. As a result, instead of becoming a Christian missionary, he pledged allegiance and entered the fold of the Ahmadiyya Community. Now, he is propagating Islam-Ahmadiyyat as a preacher."

A missionary made plans to preach in the Tambacounda region of Senegal. He says, "A few years ago, a man, along with his wife and children, accepted Ahmadiyyat. However, the people of his village were opposing them. This year, after repeatedly meeting the village's chief and Imam, a program to propagate Ahmadiyyat was planned. The chiefs, Imams, and people of surrounding villages were also invited. The missionaries delivered speeches on the current state [of the world] and the need for the Promised Messiah in this age, the advent of the Promised Messiah (as), and the Ahmadiyya Jama'at's role in the progress of Islam. Afterward, there was time for questions and answers. The people who came from nearby villages said that they had heard the name of Ahmadiyyat in their neighboring country of Gambia. However, they were not acquainted with our beliefs. Today, during this gathering, after having heard clarifications about the Community's beliefs, they have proclaimed to enter the fold of Ahmadiyyat without any questions. Following this, the village's Imam stood up and announced the truthfulness of Ahmadiyyat. Along with this, the village chief also announced that he and his family were entering the fold of Ahmadiyyat and said that if any attendees had any doubts, they should speak. Otherwise, there would be no excuses afterward. Thereupon, all attendees and their families announced that they were entering into the fold of Ahmadiyyat." In this way, Allah the Almighty draws people into the fold of the Ahmadiyya Muslim Community.

Uzbekistan is a country from among the [former] Russian states. There is a new convert there by the name of Muslim Auo Mansoor. He says, "I used to subscribe to the beliefs of Imam Abu Hanifah. One day, my friend took me along with him to an Ahmadi teacher to learn Arabic. Whilst learning Arabic, I also continued to ask my teacher about Islam. I got such excellent answers that I was satisfied." If you are seeking true answers, such that permeate the heart, are logical and truthful, then you cannot find these answers anywhere besides the Ahmadiyya [Muslim] Community;

the Promised Messiah (as) has given us these answers and has elucidated on them. He further says, "When I asked our teacher about the true source of these answers, he introduced us to the Ahmadiyya [Muslim] Community." He says, "My heart was already satisfied, and so I pledged allegiance and joined the Community. Pray for me that Allah the Almighty enables me to remain steadfast on this path."

Allah the Almighty not only establishes the truthfulness of the Promised Messiah (as) to people, but He also manifests His help for the institution of the Ahmadiyya Khilafat and solidifies people [in their belief] through dreams.

The [Ahmadi Muslim] mu'allim [teacher] of the Tambacounda region in Senegal went on a tour to preach. He says, "The [Ahmadi Muslim] mu'allimeen began to propagate the message and introduced the Community. One person, Muhammad Diallo, asked, 'Are you from the Ahmadiyya [Muslim] Community?' The mu'allim replied in the affirmative. Diallo Sahib responded, 'Just a few days ago, a man came to me in my dream and said, "Out of all the sects in Islam, the Ahmadiyya [Muslim] sect is the right and truthful representative of Islam. You should enter it." Now, the very next day, you people have come, so there must be some truth to this.'" The mu'allim showed him pictures of the Khulafa [plural of Khalifa] on a cell phone, including my picture as well. Upon seeing my picture, he said that this was the person who came to him in his dream, and this person also said that he is the Khalifa of the Ahmadiyya [Muslim] Community. While relaying this incident, his eyes became teary, and, right then and then, he very emotionally announced that he and his family had entered the fold of Ahmadiyyat [Muslim Community]. He is now also preaching Islam-Ahmadiyyat.

Then, there is another incident of accepting Ahmadiyyat through dreams. Congo-Kinshasa is a different country, hundreds of miles away. The president of one of the areas there, Basem Munir, who converted to Islam-Ahmadiyyat from Christianity, says, "When the Community's missionaries came here to spread the message, I considered Islam to be a terrorist religion. This is the propaganda that non-Muslims spread about Islam. However, the Islam presented by the Ahmadi missionaries was astounding to me, and I had already grown weary of Christianity. Upon seeing all of this, I grew very worried, and so I started praying. During this time, one night, I saw in a dream that a wise man came to me and said, 'Leave them and come here.' The explanation that I understood from Allah the Almighty was that I should leave Christianity and come to Islam-Ahmadiyyat. Hence, I pledged allegiance and joined the fold of Ahmadiyyat."

Chad is another African country where another incident took place. Abdullah Muhammad Musa is from an Arab tribe; the Missionary In Charge writes, "A few months ago, a local Ahmadi-Muslim went to meet him [Abdullah Muhammad Musa] as he was in his area for some work related to Humanity First. When the mu'allim went to his area a second time, he gave him the Arabic translation of "Philosophy of the Teachings of Islam" to read. A few weeks later, Abdullah Sahib came to the capital in Chad and contacted the mu'allim to ask questions about the death of Jesus (as). He said, 'I have posed many questions to scholars about Jesus (as) being alive, however, none of them could provide satisfactory answers.' He spent the night at the mu'allim's home. He spent the entire night asking questions about Islam-Ahmadiyyat and the Promised Messiah (as) and said, 'I will pray to Allah the Almighty to guide me.' The next morning, after the Fajr prayer, he slept for a little while and then woke up all of a sudden and said to the mu'allim, 'When I was sleeping, I heard a voice in a dream saying:

يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ

["He will come after me; his name being Ahmad"] (The Holy Quran, 61:7)]

When the mu'allim told him about this verse, and that it is proof of the truthfulness of the Founder of our Jama'at, Abdullah Sahib said, 'God Almighty has guided me.'" He had studied Arabic, and this is one of the meanings of the verse. And so, he became an Ahmadi Muslim.

Marshall Islands is an island in the Americas. The missionary there writes that Hermon Lajar taught at a college. The missionary contacted him with regard to translating a verse of the Holy Qur'an into the Marshallese language. When the missionary went to see him to have the translation done, he learned that this was a verse of the Holy Qur'an, he became worried, because Islam was completely new to him. He said, "I am afraid to translate any religious text, especially because there are great differences between the Bible and the Qur'an." In any case, he did the translation. [The missionary] says, "A few months later, I started learning the Marshallese language from him. He would come to the mosque to teach me the language. During this time, we would often talk about Islam. I would introduce him to the teachings of the Holy Prophet (sa), as a result of which he became very well acquainted with the teachings of Islam." Not long ago, I sent a message to the missionary in the Marshall Islands to translate the Promised Messiah's (as) book, "Our Teaching," into Marshallese because new Ahmadis require a great deal of moral training. He says, "I spoke to Mr Lajar about this, and he

expressed his willingness to help.” He says, “Now, his perception of Islam has completely changed. This time, he mentioned that he was worried about his job, upon which I advised him to pray, but not in the name of Jesus (as); rather, he should pray to Allah the Almighty. Hence, he continued to pray, and a few weeks later, the Ministry of Culture opened a new department and gave him a job right away in the field where he had applied. He said, ‘Now when I pray, I stop myself from invoking the name of Jesus (as), and instead I pray to God Almighty.’ Sometime later, he received approval for his work. Upon seeing this sign of the acceptance of his prayers and upon reading the words of the Promised Messiah (as), Mr Lajar pledged allegiance and the translation of the Promised Messiah’s (as) book, Our Teaching has also been completed.”

This is how Allah the Almighty draws people’s hearts towards Islam and the Promised Messiah (as). Christianity used to make claims of raising its flag in the world, yet now, Christians are coming under the flag of the Holy Prophet (sa). Despite seeing this, the eyes of the so-called custodians of faith do not open, and so their matter rests with God Almighty. The work that Allah the Almighty has done to spread the message of Islam to the corners of the world through the Promised Messiah (as) and the Ahmadiyya Muslim Community will continue to prosper and flourish, God-willing. There is no one who can stop God’s work. However, every Ahmadi [Muslim] must understand that it is not enough to merely accept the claim of the Promised Messiah (as) rather, we must establish those virtuous changes within ourselves that are truly reflective of the true teachings of Allah the Almighty so that we become a real reflection of the Holy Prophet’s (sa) practice. It is the only way we will become the recipients of Allah the Almighty’s blessings. May Allah the Almighty enable us to do so.

Please continue praying for the Palestinians, that may Allah grant them salvation from the oppression and injustice being perpetrated against them. It is said that a pause in the war of a few days will take effect to allow necessary humanitarian aid to be delivered. However, what will happen afterward? After delivering the aid, will they then start attacking them again? The intent of the Israeli government is dangerous. Just recently, one of its key ministers threatened to quit should fighting not immediately resume after this temporary pause. So, this is their mindset. Whilst major powers make outward assertions of extending sympathy, they do not act justly. They are not serious about this matter. They obviously believe that the situation will remain confined to that region, whereas the sensible among them have started to contend that the war will not remain confined to only that

area; rather, it will extend in its scope and eventually spread to their countries as well. Some Muslim governments have begun to speak up. For example, I have heard that the Saudi King said that Muslims should act with one voice. So, to achieve this unity, strong efforts will also be necessary. If he has truly realized this, then may Allah enable this realization to become a practical reality. Nonetheless, give great emphasis to prayers.

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Advent of the Messiah

Waseem Ahmad Sayed



A popular misunderstanding among Muslims posits that we need no guidance since religion has been rendered complete from the time that Allah stated:

“This day have I perfected your religion for you and completed My favour upon you and have chosen for you Islam as religion” (1).

Reading the Holy Qur’an, however, one finds its very first chapter teaches us to go on seeking guidance from Allah: “Thee alone do we worship, and Thee alone do we implore for help. Guide us in the right path — The path of those on whom Thou hast bestowed Thy blessings, those who have not incurred Thy displeasure, and those who have not gone astray” (2).

Indeed, the Holy Prophet of Islam, Muhammad (sa), taught Muslims to make this prayer an integral part of their five daily obligatory prayers, and consequently, every Muslim asks God, more than 32 times daily, to be guided in the right path, the path of those who have received the blessings of Allah. More amazing indeed is the definition that the Holy Qur’an itself gives of who these people are who have received the blessings of Allah:

“And whoso obeys Allah and this Messenger of His shall be among those on whom Allah has bestowed His blessings, namely, the Prophets, the Truthful, the Martyrs, and the

Righteous. And excellent companions are these” (3).

So, Muslims pray and beg Allah every day, at least 32 times, to be guided to the path of the Nabiyyeen (Prophets), the Siddiqueen (Truthful), the Shuhadaa (Witnesses or Martyrs), and the Saliheen (Righteous). It would, therefore, be highly malicious against God to suggest that He directed Muslims to offer this prayer so frequently if they were not to be guided along the paths of the Prophets, the Truthful, the Martyrs, and the Righteous. It has indeed been the eternal practice of God Almighty to send His guidance through people whom He selects Himself and appoints for that specific purpose.

We need only to advance a few more verses ahead to read the emphatic declaration that guidance will indeed continue to be provided as it always has been the practice of God in the past:

“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” (4).

Then there is the verse addressing all humanity:

“O children of Adam! If Messengers come to you from

among yourselves, rehearsing My Signs unto you, then whoso shall fear God and do good deeds, on them shall come no fear nor shall they grieve" (5).

Then there is, of course, the very forthright verse declaring that angels will keep descending upon those who declare that Allah is their Lord and remain steadfast:

"As for those who say, 'Our Lord is Allah,' and then remain steadfast, the angels descend on them, saying: 'Fear ye not, nor grieve; and rejoice in the Garden that you were promised'" (6).

Allah the Exalted has guided us how to interpret the verses of the Holy Quran:

"He it is Who has sent down to thee the Book; in it there are verses that are decisive in meaning — they are the basis of the Book — and there are others that are susceptible of different interpretations. But those in whose hearts is perversity pursue such thereof as are susceptible of different interpretations, seeking discord and seeking wrong interpretation of it. And none knows its right interpretation except Allah and those who are firmly grounded in knowledge; they say, 'We believe in it; the whole is from our Lord.' — And none heed except those gifted with understanding" (7).

Clearly, the popular understanding of the Muslims that we are not in need of any guidance since all necessary guidance has been provided and since religion has been rendered complete is erroneous.

Had this interpretation been true, it would, of course, have meant that revelation, any and all communication with God, and all divine guidance would have come to an end with the demise of the Holy Prophet Muhammad (sa). This false interpretation is also opposed to the following Divine promise contained in the Holy Qur'an:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٥٠﴾

"Verily, We Ourselves have sent down this Exhortation, and most surely We will be its Guardian" (8).

This verse declares the message of the Holy Qur'an to be everlasting and that God shall go on sending such people into the world who would revive its teachings and deliver its benefits to the people because safeguarding the Qur'an requires both the safeguarding of its text and the safeguarding of its benefits and effects.

It is in fulfillment of this promise of God to safeguard the Holy Qur'an that Mujaddideen (Reformers) appeared at the head of every century, and lists of the names of such Reformers are readily available (9) for the first 13 centuries of Islam. What is more, if we delve into Islamic history, we will find that the zeal among Muslims for the appearance of a God-sent Guide was never greater than at the dawn of the 14th century of Hijra. The condition of Muslims and of the Islamic world at that time was so dire that every Muslim could be seen to be praying in earnest for someone to appear in fulfillment of this Divine promise—and there were prophecies aplenty based on the ahadith (the sayings of the Prophet (sa)), the Holy Qur'an, and the visions of the saintly auliya (protectors) that such a one would indeed appear at the head of the 14th century of the Hijri calendar (10).

In the Holy Quran, Allah describes the advent of the Holy Prophet Muhammad (sa), in the following terms:

"Verily, We have sent to you a Messenger, who is a witness over you, even as We sent a Messenger to Pharaoh" (11).

The reference here is to the Biblical prophecy:

"I will raise them up a Prophet from among their brethren, like unto thee, and will put My word in his mouth; and he shall speak unto them all that I shall command. And it shall come to pass, that whosoever will not hearken unto My words which he shall speak in My name, I will require it of him" (12).

The resemblance between the two dispensations of Moses (as), and Muhammad (sa) has profound implications (13).

All Prophets and Messengers of God are human beings, and so have limited lifespans. So how was Moses, peace be on him, to serve as a witness over the good and evil deeds of his ummah (people)? It could only happen through Khilafat, the system of spiritual successors. A series of spiritual successors were thus raised by Allah among the ummah of Moses, peace be on him. This continued unabated for 1,400 years and culminated in the advent of Jesus, peace be on him. It was the testimony of these successors, therefore, that was to be understood as being the same as the testimony of Moses (as).

The Holy Prophet (sa) lived for only twenty-three years among his followers after he began to receive revelation from Allah that would be the final, complete, and perfect teaching for humanity that was to serve all its future needs. So, if the Holy Prophet was to serve as a witness over his

entire ummah, the complete and perfect resemblance between the two dispensations necessitated the establishment of the system of Khilafat among his followers. This is precisely what Allah has promised in the Holy Qur'an:

"Allah has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors from among those who were before them" (14).

In keeping with this Divine promise, and as mentioned earlier, Reformers continued to appear among the ummah of the Holy Prophet Muhammad (sa) at the head of every century. Furthermore, it was essential that a Mujaddid appears in the name of Hazrat Masih [Jesus] in the 14th century since only in this way would the resemblance between the first and the last ages of the two dispensations come to be perfected.

We, the members of the Ahmadiyya Muslim Community, have accepted the claim of his Holiness Mirza Ghulam Ahmad (as) to be that very Prophet who the Holy Prophet Muhammad (sa) said would be raised as the Promised Messiah and the Awaited Mahdi. We have heeded the admonition of the Holy Prophet (sa), and performed Bai'at (pledged allegiance) at his hand as he had directed:

"When you find the Mahdi, perform bai'at at his hand. You must go to him, even if you have to reach him across icebound mountains on your knees. He is the Khalifah of Allah, [he is] the Mahdi" (15).

A question naturally arises at this stage about what was to follow after the advent of the Mahdi and Messiah in the 15th and all coming centuries that would follow. The answer to this important question was provided beautifully by the Holy Prophet Muhammad (sa) in another well-known hadith:

"Prophethood shall remain among you as long as Allah wills. He will bring about its end and follow it with Khilafat on the precepts of prophethood for as long as He wills and then bring about its end. Kingship shall then follow, to remain as long as Allah wills and then come to an end. There shall then be monarchical despotism which shall remain as long as Allah wills and come to an end upon His decree. There will then emerge Khilafat on the precepts of prophethood" (16).

Upon the demise of Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi (as), in 1908, the institution of

Khilafat was once again established on the precept of prophethood exactly as prophesied by the Holy Prophet (sa). The work of Takmeel-e-Isha'at — of conveying the perfect and complete teachings of Islam to every nook and corner of the world — continues, and through it, the world shall indeed soon see the fulfillment of the prophecy contained in the Holy Qur'an:

"He it is Who has sent His Messenger with the guidance and the Religion of Truth, that He may cause it to prevail over all religions, even if those who associate partners with God hate it" (17).

His Holiness Mirza Bashir-ud-Din Mahmud Ahmad (ra), the second successor to his Holiness Mirza Ghulam Ahmad, the Promised Messiah and Mahdi (as), states in his Five-Volume Commentary of the Holy Qur'an in English that:

"Most commentators of the Quran agree that this verse applies to the Promised Messiah in whose time all religions will make their appearance and the superiority of Islam over all of them will be established" (18).

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From the Archives

Ten Proofs for the Existence of God

Proof 3 was published in the February 2024 Issue of the Muslim Sunrise. In this issue of the Muslim Sunrise, we present the 4th proof of the Existence of God.

His Holiness Mirza Bashir-ud-Din Mahmud Ahmad (ra) (1889-1965), the Musleh Mau'ud (the Promised Reformer), was the son of his Holiness Mirza Ghulam Ahmad, the Promised Messiah and Mahdi (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. During his Khilafat, the message of Islam-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 "Tahrik-e-Jadid" (The New Initiative) 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 ...)

FOURTH PROOF

The fourth proof we find in the Holy Qur'an for the existence of God is as follows:

وَأَنَّ إِلَىٰ رَبِّكَ الْمُنْتَهَىٰ (43) وَأَنَّهُ بِوَاسِطَتِكَ وَابِّئِي (44) وَأَنَّهُ بِوَسْطَاتِ وَأَخْيَا (45)
وَأَنَّهُ خَلَقَ الرُّوحَيْنِ الذَّكَرَ وَالْأُنثَىٰ (46) مِنْ نُّطْفَةٍ إِذَا تُمْنَىٰ (47)

That is, God has given to the prophets the knowledge that everything has its ultimate end with Him. All happiness and grief emanate from Him and life and death rests in His hands. It is He Who created both men and women from the emission of a droplet (The Holy Qur'an, 53:43-47).

In these verses, Allah the Exalted focuses the attention of people to the fact that every action has an agent behind it. It is for certain that whenever an act occurs, there is perforce a performer of that act. Thus, if people ponder over the workings of the universe, it will bring them to the conclusion that all things are ultimately caused by God Who is the ultimate or first cause of everything and by Whose command everything occurs. Therefore, God reminds people of their initial state and says they have been created from something [as insignificant as] a sperm

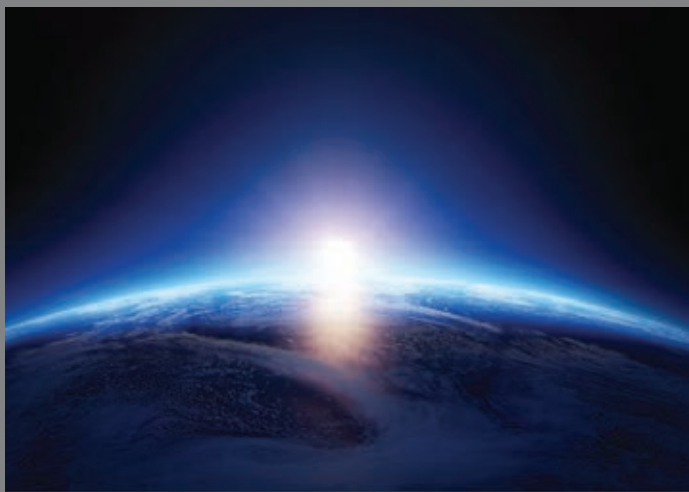
drop, and the further back they trace their beginnings the more insignificant they become, therefore, they could not have been their own creators. There can be no creation without a creator and human beings are not the agents of their own existence as is evident from the journey of their progress from a state of weakness to a [state of strength]; therefore, when human beings are not agents of their own creation in their current state, how could they be so in their state of weakness? It has to be accepted from this that they originated from an independent creator whose strength is absolute and whose powers are infinite.

Thus, when one ponders over the causes of the gradual development of human beings, the means of this advancement become more and more imperceptible, until a point where all worldly forms of knowledge offer no further explanation or insight into the processes of [these remote stages of human existence]. It is here that the hand of God is at work and all scientists eventually have to concede that everything has a point of culmination and the ultimate end is with a being which cannot be

comprehended by the human intellect and that end is God. This is a simple argument which can be understood even by the most ill-educated of people.

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.

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



by his Holiness Mirza Bashir-ud-Din Mahmud Ahmad, Khalifatul Masih II(ra)

Ten Proofs for the Existence of God

Ten Proofs for the Existence of God is an elegant and thoughtful disposition of the proofs of God's existence found in the Holy Quran. From the principle that the loved ones of God always meet with success to the moral awareness of human beings to the fine-tuning of the universe, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^(ra), the second successor of the Promised Messiah^{as}, sets forth ten Quranic arguments to show with compelling force that the existence of God can be established with full certainty and in a manner which is beyond refute.

Does Islam Support or Oppose Socialism?

Rizwan Khan



There is a growing movement towards socialism in the United States (US), popularized by Senator Bernie Sanders and followed by other progressives. Many in our country are apprehensive about it. Opponents of socialism often equate it with communism to disparage it, so we must first clarify the distinction between socialism and communism. Since policy debates between the right and left have become progressively more toxic and polarizing, people use negative terminologies for their opponents. The word 'communism' is a loaded term in American history. A strong anti-communist sentiment pervaded our country for large parts of the twentieth century and peaked during the early Cold War. It escalated to a point where people were so paranoid that even accusing someone without any evidence of possibly being a communist was enough to ruin their career (1). Since communism is such a loaded word, it is to the political advantage of many opponents of socialists to label it as such.

Socialism is a broad political philosophy, and communism is one type of socialism that is often described as far left. What makes communism distinct, and particularly Marxist communism popular in the twentieth century, is its emphasis on all property being publicly or state-owned, and the central distribution of products to create economic equality by force. Whereas socialism emphasizes the distribution of wealth to each according to their

contributions, communism distributes wealth to each according to their needs (2).

The Second Caliph of the Ahmadiyya Muslim Community, his Holiness Mirza Bashir-ud-Din Mahmud Ahmad (ra), explained how communism is inconsistent with Islamic economic philosophy. Islam promotes voluntary effort and a spirit of competition for advancement, things that are stifled in communism. Also, Islam established property and land rights as individual rights (3).

Islam is opposed to those parts of communism that remove the financial reward that naturally comes with exceptional effort and skill. It opposes that which stifles a spirit of competition. Islam teaches that each person is rewarded according to their efforts in both spirituality and economics. The Holy Qur'an says, "Allah has favored some of you above others in the matter of worldly provision" (4).

However, this does not mean that Islam teaches unregulated capitalism. In principle, the Holy Qur'an teaches, "And those who hoard up gold and silver and spend it not in the way of Allah — give to them the tidings of a painful punishment" (5). Through its institution of Zakat and prohibition of interest, Islam teaches a system where wealth always flows from the rich to the poor. This is the opposite of what we see in the interest-based capitalism of

America today, where wealth is always flowing from the poor to the rich.

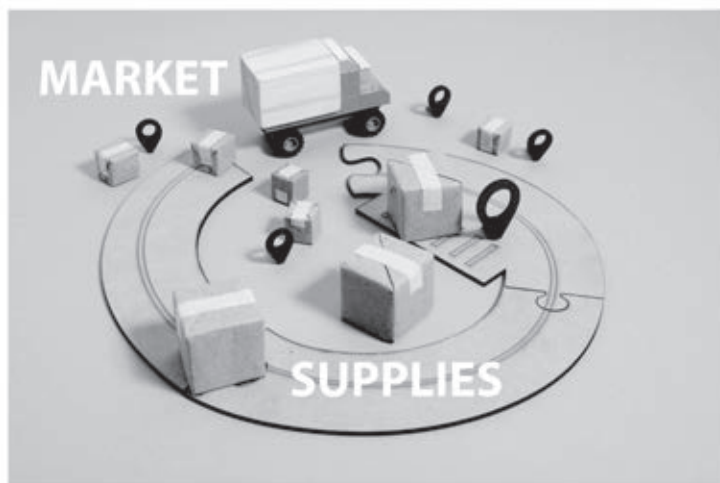
What Islam teaches is a system where the government is responsible for fulfilling the basic necessities of the people. These needs include water, food, clothing, and shelter (6). It is left up to each society to decide what additional necessities its government can sustain, like health care and education. Islam requires the government to provide an equal distribution of necessities, but it does not allow it to impose an equal distribution of wealth.

Islam promotes those aspects of socialism that seek to provide for the basic necessities of the people in society while allowing for a regulated but free market.

Question: What is Islam's take on monopolies? It seems as though many of the mega-rich in the world have exploited the system in one way or another to get where they are.

The Second Caliph of the Ahmadiyya Muslim Community, His Holiness Mirza Bashir-ud-Din Mahmud Ahmad (ra), explained how Islam teaches that governments have the right to regulate the market to prevent the creation of monopolies and manipulation of the market. He said:

"Islam also demands that supplies should not be deliberately withheld from the market with the purpose of artificially boosting prices. If a person hoards goods for this reason, he does so by going against Islamic principles. If a trader has wheat but deliberately withholds its supply from the public in order to raise prices, he is engaged in a sinful activity, according to Islamic teachings. Some people believe that regulation of markets by the state is a modern economic concept, but Islam has always recognized its need."



An Islamic government would require that no trader could hoard his goods, and if any trader were found to be doing so, the government would be entitled to force liquidation of his inventory at appropriate market prices. Thus, the broader Islamic principle mandates that any good that is a need of the people must not be artificially hoarded. The word used for hoarding is "ihtikar" which primarily refers to the hoarding of food grains. But in line with the Islamic rules of jurisprudence, this injunction would be interpreted broadly to cover all goods that are withheld from the market with the intent of raising the price.



Similarly, Islam does not permit that price be forced down by artificial means, because, as mentioned above, this too enables unscrupulous traders to strangle their rivals by forcing them to sell at reduced prices. During his reign, his Holiness Umar (ra), while inspecting the market, came across a trader from outside Madinah who was selling dried grapes at prices that local producers and traders could not compete against. His Holiness Umar (ra) ordered the man to remove his produce from the market or to sell it at the price prevailing in Madinah. When asked for the reasons for this order, his Holiness Umar (ra) replied that without such an order the local merchants would have suffered a loss even though they were not charging an undue price.

In short, the Holy Prophet (sa) prohibited only improper interference with price levels or unnecessary disruption in the normal operation of supply and demand. He allowed regulation to check abnormal price movements, whether prices are driven artificially high or artificially low. The prohibition of ihtikar, which is firmly established according to the sayings of the Holy Prophet (sa), also bears this out, because ihtikar only means that artificial price increases be checked. Therefore, Hazrat Umar's (ra) action, although an interference in the market, was a necessary regulation; it was consistent with Shariah and demonstrated a sound principle of Islamic teachings (7).

The governing principle on regulating the free market is the same as applies to the government's right to regulate free speech. For example, Islam teaches that individuals have a right to free speech. However, where a certain individual's use of free speech results in the rights and freedoms of others being affected, the government can place regulations on free speech. In such cases, limits on free speech allow for an environment of greater free speech. If there are no regulations on free speech, it results in such an oppressive environment that freedom of speech is altogether lost. Similarly, a regulated market creates an economic environment that creates a truly free market. However, a completely free market creates an oppressive economic environment where the system is freely exploited, and monopolies become the norm. A completely unregulated market results in the free market being lost altogether.

Thus, Islam teaches that the government has a responsibility to regulate the market in a way that keeps the market free.

Question: In Islam, is it wrong to be mega-rich?

In Islam, being mega-rich is not wrong in and of itself. There were several companions of the Holy Prophet (sa) who went on to become very wealthy in later life, and they achieved this honestly and honorably. The important question is, how did a person become mega-rich? If they got there through exploiting the system, through predatory practices, or by a way that left the system in shambles, then it is certainly wrong. But if a person honestly and honorably becomes rich, or even mega-rich, Islam does not at all condemn it.

References:

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2. Communism, <https://en.wikipedia.org/wiki/Communism>, [Accessed February 10, 2024]
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5. Holy Qur'an (9:34)
6. Holy Qur'an (20:119-120)
7. Mirza Bashir-ud-Din Mahmud Ahmad, "Barriers to Illegitimate Accumulation of Wealth in Islam," https://www.alislam.org/book/economic-system-islam/barriers-illegitimate-accumulation-wealth-islam/#withholding_supplies_from_the_market_forbidden [Accessed February 18, 2024]

From the Archives: Islam Fore

Omar Cleveland



Fundamentally, Islam means a firm belief in two cardinal principles, which are the essence of Islam, and the source of all its beliefs and practices - oneness of God and equality of man.

This is Islam, in all its pristine purity and simplicity, the heritage of our fathers - a gift that no money, no power, no wealth can supplant, and fills, an empty, aching void in the hearts of many.

Here there is no barrier between God and man. His doors are open to all. Islam seeks to enact that grand meeting between rich and poor alike.

With the Moslems, religion is not donned as a sabbath habit - something to be remembered but once a week, then betimes put aside and disregarded. On the contrary, the faithful regard all days of the week equal in their devotions to Allah. Wherever they may be in the vast stretches of the desert - the deep recesses of the mountains, or in the busy haunts of man - over them spreads the starry canopied dome of the great Mosque of Heaven.

There, five times daily, they may center their thoughts and hopes upon matters transcending self and find certain peace.

The Quran asks its readers to accept its teachings on the strength of reasoning - to pass in review the various

doctrines and tenets of other religions. keeping in mind the bizarre features of false principles and consider them quite unfettered by the views of anyone.

Islam has about it nothing of the abnormal or decadent. Its laws are sovereign and eternal, and suggest a thousand hidden, sparkling springs of the divine wisdom of the ages. Literally "a pillar of fire by night, a cloud by day."

So it is readily understood why Moslems believe in the perfection and finality of Islam, and also in its divine origin. Quite naturally, Islamic missions have a desire to advocate their cause in western lands and acquaint its people with the Book of their Faith. Islam is determined to spread her cultural boundaries far and wide. Her sons have put on the armour of faith and inspired by unabating zeal have gone forth into foreign climes to teach the religion of Islam and exemplify by example that upon the lofty and sublime teachings of Islam lie the salvation of the world. For this noble cause, no sacrifice has been too great, no words of praise too fulsome for work well done.

What has already been accomplished gives hope for the present and confidence for the future, and by the grace of Allah, it shall in the long run achieve magnificent success.

Taken from: "The Moslem [Muslim] Sunrise," p. 16-17, Vol. VII, October-January 1934, No. 1 and 2 (Double Number).

Poetry Corner

The Promised Messiah Has Come



The following is an abridged version of a poem composed by Major Daud H. Beg:

Behold ye O Mankind
The Promised Messiah has come.
Peace be upon him
As Muhammad prophesied

To unite all religions
And all mankind,
To revive Islam
As in Muhammad's own time.

Said God-Almighty
To the Promised Messiah:
Shall spread thy message
To corners I desire.

Thou art the Holy Master's
Spiritual reflection
Answerable on
The Day of Resurrection.

Communion with God
Is by contemplation,
A fact endorsed
By Muhammad's supplication.

Jesus, son of Mary
God's Prophet is dead.
In spirit, you are Jesus,
O Ahmad, God said.

Heretic, Satan, Innovator
Are but names
Given to a Prophet
Repulsive and insane!

Salvation of mankind
Is a mission ordained.
God's words be exalted!
The Apostle proclaimed.

Blessed thou shalt be
By a son, O Messiah.
Thy progeny will spread
Like the forest fire.

His advent is blessed,
A Divine manifestation,
To propagate Islam
By this application.

O Promised Messiah
The long march has begun
Watch the feeble Mullahs
Already on the run!

Did they not know the people
Of tiny Qadian
Deputed by God
In the service of Islam?

Behold the Holy spectre
On the surface of the earth.
Islam appeared forgotten,
Till tingled by his birth.

It was left to the Caliphs
One after the other
To carry Allah's message
One end to another.

Verily the exhortations
Sent to us by God,
Surely He is its Guardian,
Won't allow it to be bogged.

The tree of Ahmadiyyat
Will continue to grow.
You will reap exactly
From whatever you will sow.

First Caliph was Hakim.
Allah's blessings be on him!
What Musleh Maud achieved
Was destined for him.

Fifty-two years Caliph
Fulfilled that prophecy.
May God bless him and others, too,
Islam's devotees!

Perennial Divine succour
And His aid is manifest.
And who shall dare to harm him
Whom Allah has so blessed.

Mirza Nasir Ahmad
Has a feather in his cap.
Revived Islam in Spain
Added to the Islamic map!

The edifice of Islam
Is protected by Allah.
Islam will spread to all corners
Al Hamd O Lillah!

He sent Mahdi and Caliphs
To save us from the worst.
All Praise Belongs to Allah
Lord of the universe!

Taken from "The Review of Religions," Nov 1993, <https://www.alislam.org/library/links/00000105.html> [Accessed: January 16, 2024]

News, Views and Reviews



Current Affairs

Historic provisional ruling: ICJ orders protection of Palestinians in the Gaza Strip from 'acts of genocide'

27th January 2024

0



Ayesha Naseem, UK

On Friday 26 January 2024, the International Court of Justice delivered a provisional ruling in South Africa's case, submitted to the court in December last year, in which it accused Israel of committing genocide against the Palestinians in the Gaza Strip.

The International Court of Justice concluded that "South Africa has standing to submit to it the dispute with Israel concerning alleged violations of obligations under the Genocide Convention."

("APPLICATION OF THE CONVENTION ON THE PREVENTION AND PUNISHMENT OF THE CRIME OF GENOCIDE IN THE GAZA STRIP", www.icj-cij.org)[Al-Hakam, 27 January 2024]

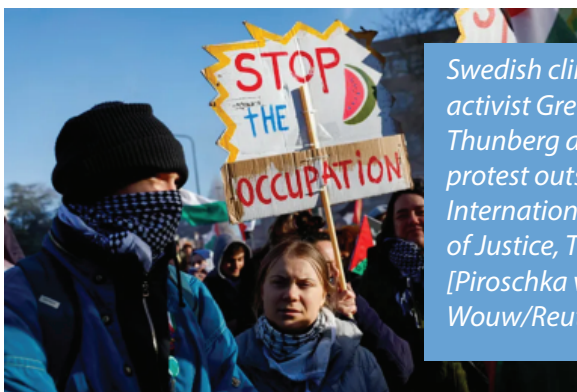


ALJAZEERA

News | Israel War on Gaza

World reacts to ICJ interim ruling in Gaza genocide case against Israel

Ruling on South Africa's requests, top UN court orders Israel to take all measures to prevent acts of genocide but does not call for ceasefire.



Swedish climate activist Greta Thunberg attends a protest outside the International Court of Justice, The Hague [Piroschka van de Wouw/Reuters]



The International Court of Justice (ICJ) delivered its interim ruling on the emergency measures requested by South Africa in its genocide case against Israel over its war in Gaza.

The top United Nations court in The Hague on Friday did not order a ceasefire in Gaza but told Israel to take measures to prevent and punish direct incitement of genocide in the besieged enclave.

(Report <https://www.aljazeera.com/>)



Gems of the Promised Messiah & Imam Mahdi (as) – The Advent of the Promised Messiah and the Purpose of the Ahmadiyya Muslim Community’s Establishment

14th July 2023

Yesterday I heard someone say that the only difference between us and those Muslims who oppose us relates to the life and death of the Messiah, peace be upon him; otherwise, we are one and the same. It is further claimed that as far as the practice of our opponents is concerned, they too are in the right. That is to say, their prayer, fasting and other practices are those of Muslims, and they follow all the injunctions of Islam. The only error that had crept into them related to the demise of Jesus, peace be upon him, and in order to remove this, God Almighty established this community.



However, it ought to be realised that this view is incorrect. Although it is true that this error is rampant among the Muslims, if someone were to presume that the purpose of my advent in the world was to rectify this error alone, and there was no other fault among the Muslims that required reformation, rather they are on the right path, then such a notion is false. In my view, the belief relating to the death or life of the Messiah is not of such importance for which Allah the Exalted would have established a community so significant and sent to the world a particular individual to manifest His magnificent glory at a time when darkness had enveloped the world and the earth had become accursed. The error regarding the life of Jesus, peace be upon him, is not one which has arisen in this age, but emerged a short while after the demise of the Holy Prophet, peace and blessings of Allah be upon him; and despite the coming of distinguished holy personages, righteous people and the elect of Allah, people have remained ensnared in this error. If the purpose was to rectify this error alone, Allah the Exalted would have done so at that time, but He did not, and to this day, the aforementioned error has persisted. Even now, if this alone were the only issue, Allah the Exalted would not have established a community for this purpose, as the death of the Messiah was not a view that had never been accepted by anyone else in the past. In former times, many of the elect to whom Allah Almighty had disclosed this truth, did believe in the death of Jesus (as). However, there is another purpose for which Allah the Exalted has established this community. It is true that the removal of the misconception relating to the life of the Messiah was also one of the great objectives of establishing this community, but God Almighty has not raised me for this task alone. In fact, many errors had arisen such that if Allah Almighty had not established a community and appointed someone to rectify them, the world would have perished and Islam would have been annihilated completely! We can describe this question in another way: what is the purpose of my advent?

The death of Jesus (as) and the life of Islam are two issues which are very closely intertwined. The issue relating to the death of the Messiah has, in this age, become vital for the life of Islam. This is because the disorder resulting from the alleged life of the Messiah has become immensely widespread.

Hazrat Mirza Ghulam Ahmad (as), *The Advent of the Promised Messiah* (Tilford, Surrey: Islam International Publications Ltd., 2016), 1-3.

Reference:

<https://www.reviewofreligions.org/42837/gems-of-the-promised-messiah-imam-mahdi-as-the-advent-of-the-promised-messiah-and-the-purpose-of-the-ahmadiyya-muslim-communitys-establishment/>

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Ask a Question

What is the Qur'anic source of the concept of a promised Messiah of the Latter Days?

The sayings of the Promised Messiah (as) as uttered at various times and occasions have been collected in the series Malfuzat. Therein, it is reported that on January 20, 1901, the Promised Messiah (as) said on this very subject:

“There are four chapters in the Holy Quran which are recited often, and they contain mention of the Promised Messiah and his community. Firstly, there is Surah Fatihah, which is recited in every unit (rak'ah) of the formal Prayer. This chapter contains proof in support of my claim, as shall be established in this commentary. Secondly, there is Surah al-Jumu'ah which contains the following verse in respect of the Promised Messiah and his community:

وَأَخْرَيْنَ مِنْهُمْ

“And among others from among them.” al-Jumu'ah, 62:4

This Surah is recited every Friday. Thirdly, there is Surah al-Kahf, the recitation of which the Messenger of Allah, peace and blessings of Allah be upon him, has emphasised. The first and last 10 verses of this chapter speak of the Antichrist. Fourthly, the last chapter of the Holy Quran, in which the Antichrist has been given the name khannas (the evil whisperer); this is the same word which has also been used for the Antichrist in the Hebrew Torah, i.e. Nahash (נָחָשׁ). In the same manner, there is extensive mention in other instances throughout the Holy Quran as well.”

Reference:

Hazrat Mirza Ghulam Ahmad of Qadian, The Promised Messiah and Mahdi, Malfuzat [English], Vol. III, pp. 99-100, Islam International Publications Ltd., first English translation published in the UK, 2021



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)

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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

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

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MI – Detroit - (Masjid Mahmood)

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10 Conditions of Bai'at (Oath of Initiation)



When his Holiness Mirza Ghulam Ahmad (peace be on him) was divinely instructed to take Oath of Initiation 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 Initiation [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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