

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



MARTYR OR TERRORIST?

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THE AHMADIYYA MUSLIM COMMUNITY WORLDWIDE

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His Holiness 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.

His Holiness 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 Moslem (Muslim) Sunrise, which stands today as one of the longest-running Muslim publications in America. The magazine seeks to open discussions on Islam and topics related to religion in general. It highlights the role of Islam in an ever-changing global society and provides a platform for public opinion on contemporary issues while presenting solutions from an Islamic perspective.

The Muslim Sunrise welcomes letters to the Editor, questions, and submissions.

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The Muslim Sunrise

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 salutated 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.

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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/a (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

O ye who believe! Seek help with patience and Prayer; surely, Allah is with the steadfast (154).

And say not of those who are killed in the cause of Allah that they are dead; nay, they are living; only you perceive not (155).

And We will try you with something of fear and hunger, and loss of wealth and lives, and fruits; but give glad tidings to the patient (156),

Who, when a misfortune overtakes them, say, 'Surely, to Allah we belong and to Him shall we return' (157).

The Holy Qur'an (2:154-157)

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِيْنُوا بِالصَّابِرِ
وَالصَّلْوَةُ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ⑤
وَلَا تَقُولُوا إِنَّمَّا يُقْتَلُ فِي سَبِيلِ اللَّهِ
أَمْوَاتٌ ۝ بَلْ أَحْيَاءٌ ۝ وَلَكِنَّ لَا
تَشْعُرُونَ ⑥
وَلَنَبْلُوَنَّكُمْ بِئْنَ مِنَ الْخَوْفِ
وَالْجُوعِ وَنَقْصٍ مِنَ الْأَمْوَالِ وَالْأَنْفُسِ
وَالشَّمَرَتِ ۝ وَبَشِّرُ الصَّابِرِينَ ⑦
الَّذِينَ إِذَا أَصَابَتْهُمْ مُّصِيبَةٌ ۝ قَالُوا
إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَجُوْنَ ⑧



Saying of Prophet Muhammad

(Peace and blessings of Allah be on him)

Abu Hurairah (May Allah be pleased with him) reported:

"The Messenger of Allah said, 'Whom do you reckon to be a martyr amongst you?' The Companions replied: 'The one who is killed in Allah's way.' He said, 'In that case, the martyrs among my people would be few.' The Companions asked: 'O Messenger of Allah! Then who are the martyrs?' He replied, 'He who is killed in the way of Allah is a martyr; he who dies naturally in the Cause of Allah is a martyr; he who dies of plague is a martyr; and he who dies of a belly disease is a martyr; and he who is drowned is a martyr.'

Riyad as-Salihin 1354



Editorial

In an address to an audience of more than 1,000 guests on the second day of the 41st Annual Convention of the Ahmadiyya Muslim Community in Germany, his Holiness Mirza Masroor Ahmad, the worldwide Head of the Ahmadiyya Muslim Community, stated:

"Islam is not, God Forbid, a religion that promotes extremism or violence; rather, it is a religion that advocates peace, tolerance, and justice at all levels of society. Unquestionably, there are some Muslim groups or individuals who are perpetrating the most heinous possible acts in the name of Islam. Yet, rather than serving Islam, all they are achieving is to defame it by violating its true teachings. In complete contrast to the extremists, the Ahmadiyya Muslim Community is an entirely peaceful religious community that seeks to spread tolerance, reconciliation, and freedom of belief throughout the world. However, do not think we have adopted a new interpretation of Islam or modified its teachings in any way. The sole reason we are peaceful, the sole reason we care about and love mankind, and the sole reason we seek to heal the divisions that have beset the world is because, and only because, we follow the teachings of Islam. It is due only to the fact that we have understood the true meaning of the Holy Qur'an that we Ahmadi Muslims seek to live our lives in this peaceful fashion. Everything we say and do is inspired by what we have learned from the Holy Qur'an and the practice of the Founder of Islam, the Holy Prophet Muhammad (sa)" (1).

Despite this, many people associate Islam with violence and warfare, even though nothing could be further from the truth. No matter what terrorists may claim, under no circumstances are indiscriminate attacks or killings ever justified. Islam has enshrined the sanctity of human life. Chapter 5, verse 33 of the Holy Qur'an states: "Whosoever killed a person...it shall be as if he killed all mankind; and whoso gave life to one, it shall be as if he had given life to all mankind."

Those who claim that Islam is a religion of extremism, a religion of terrorism, must understand that this is not the reality of what Islam teaches. Those who perpetrate such acts have never understood Islam, nor have they ever practiced it. A true martyr does not physically attack anybody and, quite often, does not or cannot fight back, not even in self-defense. A true martyr does not just die for his/her faith and faith-based actions but dies without hurting anybody.

A terrorist, on the other hand, starts out with the sole purpose of killing indiscriminately for a cause, and if death should come about for the perpetrator, it is passed off as collateral damage.

There is no place for terrorism in Islam and suicide attacks or bombings are a flagrant contradiction of the Qur'anic injunctions against homicide and suicide.

Hate is much easier to nurture than compassion. This is why a terrorist can never rise to be a martyr.

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In the Words of The Promised Messiah (as)



“ATTACKING PEOPLE OF OTHER RELIGIONS”

The current practice found among the Muslims to attack people of other religions, which they call by the name of Jihad is not Jihad according to the Shariah (Islamic law), rather, it is clearly violation of the instructions of God and the Messenger (saw) and a grievous sin. (1)

“In fact, the concept of Jihad as found in their hearts is not right, and it begins with the murder of the human sympathy.” (2)

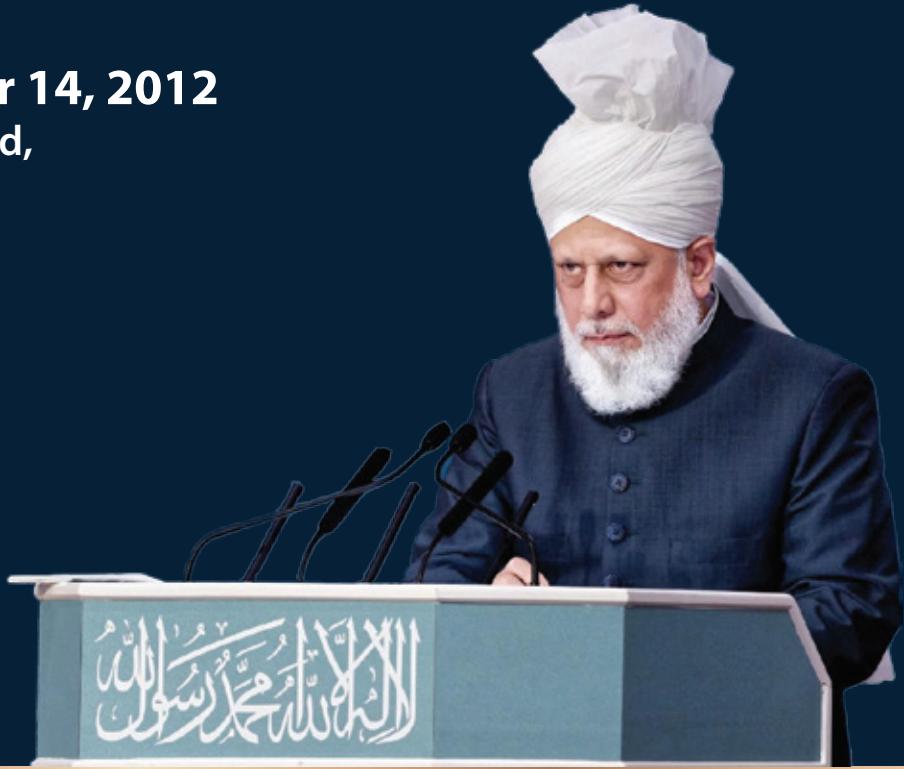
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1. British Government and Jihad, Ruhani Khaza'in, Volume 17, p.17
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Friday Sermon of December 14, 2012

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

The Martyrs



His Holiness Mirza Masroor Ahmad, Khalifatul Masih V (aba) said, generally, a person is considered shaheed (a martyr) when killed in the way of Allah. There is no doubt that a person who gives his life in the way of Allah attains the status of shaheed. Allah, the Most High, opens the doors of paradise for him. But the term Shaheed comprises more than that. Its meanings are vast. It also has other meanings; therefore, today, I will say some things in this respect in light of the sayings of the sayings of the Holy Prophet Muhammad (sa) and his Holiness Mirza Ghulam Ahmad, the Promised Messiah, and Mahdi (as).

Younger adults and children who have grown up here in these countries [e.g., Germany] often pose this question; [for example], recently a young girl in a Waqifate Nau class in Hamburg asked: 'When you talk about martyrs, in their stories, mostly there is a mention that they requested their family members to pray for them that may they be martyred in the way of Allah, or, that [they prayed], 'may I attain the status of shaheed,' or, that martyrdom is attained by fortunate ones. Rather than wishing for martyrdom, why do these people not pray for victory over their adversaries?'

No doubt, the prayer to gain supremacy over the adversary is the preferred prayer. It also is a promise of Allah to the godly people that they are the ones who are going to be

victorious. Victories are theirs. Allah, the Most High, informed the Promised Messiah of triumphs and victories numerous times and gave him the news of supremacy. We firmly believe that the Ahmadiyya Community will see clear and obvious signs of this promise. With the Grace of Allah, we are seeing the signs of its appearance. Every year, despite opposition, hundreds of thousands of people enter our Community, even in countries where opposition is at its peak. All these things point to progress and success, and we see their manifestations. Similarly, there are other programs that the Community is conducting and are clearing the doubts from the minds of the non-Muslim world. These are the steps of the Ahmadiyya Community advancing towards success and triumph, which, at their time, will bring about an extraordinary revolution in the world. Every Ahmadi should make an effort and pray in this respect.

Sacrifices need to be made for the attainment of great objectives. At times, this requires sacrifice of life.. The members of the Community do present all kinds of sacrifices wherever they are needed and are always ready to present them. Sacrifice of life is a part of it, which bestows the status of shahaadat on the ones who present it; such people are entering the heavens for the pleasure of Allah, the Most High. The meaning of Shaheed (martyr) is not limited to death. The youth who raised the question, as

well as the elders, need to know the deeper meaning so that everyone may try to attain the status of Shahadat, understand the soul of such prayer, and enter the paradise of the pleasure of Allah.

Once, the Holy Prophet (sa) said to Abu Hurairah (ra) that if only the ones killed in the way of Allah are going to be considered Shaheed, then there will not be many Shaheeds among my followers.

In another saying, the Holy Prophet (sa) said that a person who desires martyrdom with a sincere heart will be included by Allāh, the Most High, in the category of Shaheeds even if he dies on his bed.

We also see that at the time of the Battle of Badr, the Holy Prophet (sa), referring to His promise, asked for victory and also asked for the life of his companions who were with him in the Battle of Badr. He did not ask for their attaining the status of shaheed by sacrificing their lives. He believed that if the Muslims were annihilated, no one would be left to worship Allah.

Allah has stated that worship is the very purpose of mankind. Therefore, the real purpose of the creation of man and the true believer is not to present his life once; rather, it is the continuous, repeated effort to attain the pleasure of the Almighty Allah and to be prepared for any sacrifice at any moment.

It is also mentioned in the sayings of the Holy Prophet (sa) that a believer should not desire confrontation, but if he is forced into a confrontation, then he should not step back due to fear and should offer the sacrifice of his life and not pull back at all. During periods of war, a believer attained the status of Shaheed while confronting the enemy or gaining victory without any fear or apprehension.

We are not at war in present-day circumstances. Our enemies attack us covertly. Even if he attacks overtly, we are directed not to engage in war. Sometimes, warnings are received in the mail saying 'Either renounce Islam-Ahmadiyyat or get ready to die.' On such occasions, the vitality and spirit of a believer is -- and the Ahmadis of Pakistan demonstrate it-- that life may be taken away, but the faith and the pleasure of God can never be sacrificed. This is a characteristic of a believer that is upheld through different conditions and varying circumstances.

Allah has taught the believer a prayer to beseech to be included among the Prophets, the Truthful, the Martyrs, and the Righteous (1). What does this mean? What is the philosophy behind it? What is its exegesis? To make us understand it, Allah, the Most High, showing His grace to

us, allowed us to accept the Promised Messiah (as), the Imam of the age, who made us understand its nature clearly and in detail. I will not go into the characteristics of each of the Prophets, the Truthful, the Martyrs, and the Righteous. I will, at this time, only concentrate on the topic of Shaheed, which has been raised and which is being discussed, and will go into some detail.

The Promised Messiah (as), in many instances, has written about the nature of the Shaheed and has written about his standing and rank. I will present some excerpts that show why it is necessary to pray to become a Shaheed, what kind of a Shaheed one should beseech to become, and why a believer should desire so.

The Promised Messiah (as) has stated that the general public understands the meaning of Shaheed just to be the one who is killed in a battle, or the one who drowns in a river, or the one who dies in a pestilence, etc. Rather, I say that to restrict the meaning only to these conditions and to limit the meaning to these situations is beyond the status of a believer. Shaheed is actually the person who attains the power of steadfastness and resolve from God, and no upheaval or shock can shake him or move him from his stand. He faces adversities and difficulties bravely to the point that if he has to give his life solely for the sake of God, he is given extraordinary resolve, and he presents his head without any sorrow or disappointment. He wishes that he is given life again and again and that he may present it in the way of Allah again and again. He feels such pleasure that every sword that falls on his body and every strike that may crush him gives him a new life, a new pleasure, and a rejuvenation. These are the meanings of Shaheed.

The word Shaheed also originates from shahd (honey, honeycomb). The Promised Messiah (as) said that this word is extracted from shahd, too, as such people bear intense worship and bear every inconvenience and impropriety in the way of God and become ready to encounter them. They experience sweetness and pleasantness. As the honey is a simile of "Therein is the cure for men (2)," they also are an antidote. The ones who join their company are cured of many ailments.

If this status can only be attained through death, then how can a person benefit from their company? This also is a status of the Shaheed that one in his company can get rid of various improprieties.

The Promised Messiah (as) goes on to say that Shaheed is also the name of that state and status where a man sees Allah, the Highest, or at least considers God seeing him, as he performs all his daily activities. This state is also named

Ihsan (benevolence, graciousness).

When the Promised Messiah (as) said that the status of the Shaheed is also that he sees Allah, the Most High, during all his actions, and is sure that God is watching his activity, the implication is that, in the presence of such a demeanor, attention stays toward good works, and a person cannot engage in wrong activity. What is Ihsan in relation to Allah, the Most High? When a person is in this condition, then Ihsan transpires. What is Ihsan; explaining this, the Promised Messiah (as) says, in one instance, It is a directive of God to you to treat Him and His creatures with 'Adl (justice).

'Adl (justice) is a condition before Ihsan (benevolence)

The Promised Messiah (as) goes on to explain, that this means to engage in fulfilling the rights of God and the rights of man, and if you can do more, then carry out not only 'Adl but engage in Ihsan (benevolence, graciousness) that is, do more than your obligation and engage in the obedience of God with such sincerity as though you see Him.

The obligations which have been specified are to be carried out anyhow, but beyond obligation is the performing of Nawafil (supererogatory prayer), to fulfill the right of the worship of Allah, the Most High, to establish a relationship with Allah, the Most High. If you carry out these tasks beyond obligation, then these actions are taken to the higher states, which are states of Shahaadat.

The Promised Messiah (as) further directed to, treat people well, beyond their rights. Just to fulfill the rights is not enough; rather, to attain to its higher states, to be included among the people who attain the status of Shaheed, in conjunction with delivering the rights of people, treat them with love, affection, leniency, and graciousness.

Then, establish such a relationship with Allah that there is a conviction that there is none other worthy of worship and obeisance, none other is worthy of love, none other is worthy to be depended upon. No one can be depended upon except for Him because He is the Creator and is the one who supports this life and its favors. He also is the Nourisher who nourishes and bestows His favors.

The Promised Messiah (as) said that for a believer, this much is not enough that he just believes in these matters or just understands that only Allah is the possessor of all powers, rather, there should be progress beyond this point, and steps should move forward and that progress is this that you become so convinced of the greatness of Allah, the Most High, and become so respectful before Him in your worship, you have such respect for Him and you have such humility before Him, you are a worshipper with such

heartfelt longing which rises from the heart. This should be the condition [of a believer].

The Promised Messiah (as) said: You should be lost in His love in a manner as though you have seen His greatness, might, and eternal beauty. When a person sees the limitless and eternal beauty of Allah, is convinced of His attributes, his attention is towards His worship, then no such act can emanate from him which is counter to the pleasure of Allah, and when this is the condition, then he is at the status of a Shaheed.

The Promised Messiah (as) also explained concerning a Shaheed that when such a relationship is established with Allāh, it develops the strength of steadfastness. Then, a person becomes ready for any sacrifice to attain the pleasure of Allah. All this is not due to any compulsion; rather, there is comfort realized in the difficulties in its way, and they become a source of solace. The believer stands up bravely in front of every difficulty. There is no fear, sorrow, or disappointment in the heart, that had I not done this, or if I had accepted the proposal of so and so adversary of Ahmadiyyat, or, that I should have severed ties with Ahmadiyyat due to their warnings so that I could have saved myself from the difficulties I am passing through. A believer can never think like this if he really believes. Rather, the strength of faith and conviction in the existence of God, even in these difficulties, provides him comfort, pleasure, and joy. This is the status of Shaheed.

The Promised Messiah (as) further explained that a person attains the status of Shaheed when he worships God while bearing hardship, and when he sacrifices all worldly comfort in the way of His pleasure and worship. It is not only that he sacrifices, but also that he reaches the state wherein he receives such solace from Allah for this action that he experiences enjoyment from it just as he does from the sweetness of honey.

Similarly, if a person abandons a weakness, realizing that it will attract the displeasure of Allah, then his action will also lead his attention toward good works.

The Holy Prophet (sa) has listed five persons as Shaheed: one who dies of a pestilence, one who dies of a stomach ailment, one who dies of drowning, one who is buried under a falling roof of a building, and one who gives his life in the way of Allah.

The Promised Messiah (as) explains that these are simply the states of Shaheed with respect to apparent physical death. There are additional states, as explained earlier.

The Promised Messiah (as) further said that the reality of

Shaheed also relates to the heart. Siddiq (Truthful) has an affinity with the Prophet and is second in status to him. Shaheed is the neighbor of Siddiq (Truthful). The Prophet carries all the superior attributes, that is, he is Siddiq and Shaheed and Salih, but Siddiq and Shaheed are two separate states. There is no need for the discussion whether Siddiq is also Shaheed or not; that state which is extraordinary is distinct for both states. That is why Allah provides him such power that good morals and good actions emanate from him in their sublime state and take place without effort. No fear or hope is the cause of those good actions. They become a part of his nature and personality. His power and personality in this respect continue to increase, and his apprehensions continue to decrease, and he does not feel any burden.

The Shaheed carries out the service of the Community without effort as it has become a part of their personality, and they feel uncomfortable when they are not assigned a task.

The Promised Messiah (as) has given the example of a beggar when he visits a rich person. The rich person usually gives the beggar something, but mostly for show. A Shaheed carries out such an act due to his good nature, and this power of natural good continues to increase with time. He does not expect any appreciation for his actions. The Promised Messiah (as) said that the status of Shaheed meant that when a person, through the power of his faith, develops such conviction of God and Judgment Day, it is as if he is seeing God with his own eye. Then, due to the blessing of the conviction, any difficulty and inconvenience in the performance of goodness are wiped away. Every destined outcome from God, due to this concordance, descends in the heart like honey and fills the courtyard of the bosom with sweetness. Every sorrow appears in the form of a favor. That person is called Shaheed who sees God due to the power of faith and enjoys all that befalls him like sweet honey. He is called Shaheed in this meaning, which is a sign of a perfect believer.

His Holiness, Mirza Masroor Ahmad (aba) gave the example of Ahmadi Muslims living in Muslim countries who protect the truth of their faith against extreme persecution and difficulties. He said that some seek asylum to safeguard the truth of Islam-Ahmadiyyat. If they base their cases on falsehood, they will waste all the truthfulness of their faith. Some have strong cases as they have seen physical persecution. Others can relate to their situation in that the oppressive conditions have become beyond their capacity to bear, as everyone has a different threshold to bear persecution. People of these countries understand such situations. There is great value for truth in these countries.

If a lie is told, it will lead to many additional lies. We should always keep the pleasure of Allah before us.

According to one saying of the Holy Prophet (sa), persons migrating to safeguard truth are not Shaheed but Siddiq. It is narrated in Abu Dawud that the Holy Prophet (sa) said that if a person fearing trouble concerning his faith goes from one place to another, he is a Siddiq (Truthful) in the eyes of God. If he dies in this condition, he is Shaheed. The Holy Prophet (sa) also said that the people who migrate from one land to another due to their faith will be with Jesus (as) at the same level of Paradise.

The Promised Messiah (as) said the greatness of Shaheed is that difficulties, inconveniences, and trials elicit such power of faith, moral power, and steadfastness that they become a sign due to their being extraordinary. The power of faith gives power to actions so much so that when this power of faith develops to its fullest, the believer attains the status of Shaheed as no obstacle hinders him. He will not hesitate or pull back even in giving his life.

Standards for the faith of a believer are mentioned in the Holy Qur'an as belief in the Unseen, observance of Prayer, spending in the way of Allah, belief in the previous prophets, in the Holy Prophet (sa), and in the Promised Messiah (as). Almighty Allah says, "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" (3).

Strengthen your faith. A true believer loves Allah above all. Belief comprises belief in Allah, His Angels, Books, and Messengers. Belief also comprises regard for the might of Allah, Jihad in His way, Jihad of personal reformation and Jihad of propagation, migration for His sake, the spirit of hearing and obeying, and love of the Holy Prophet (sa). Progress in these categories of faith will lead to the status of Shaheed. These characteristics lead to Shahadat even when a person is dying of natural causes. We should all try to attain them with prayers and effort.

References:

1. The Holy Qur'an (4:70)
2. The Holy Qur'an (16:70)
3. The Holy Qur'an (2:4)

Martyrs Live Forever



Qasim Choudhary

Whether we like to admit it or not, partly due to the uncomfortable nature of the subject, one constant in everyone's life is death. Despite this inescapable fate, society still harbors an innate desire to be forever young. The anti-aging market of 2024 is valued at approximately 76.6 billion USD (1). However, no matter how many layers of the latest anti-aging cream are applied, Father Time always catches up. With the fountain of youth confined only to the realm of Hollywood and cryonics, which is speculative science to revive the frozen dead, one might ponder on what grounds the Holy Qur'an, the sacred scripture of Muslims, claims: "And say not of those who are killed in the cause of Allah that they are dead; nay, they are living; only you perceive not" (2).

Critics of Islam often misinterpret this verse of the Holy Qur'an in an attempt to falsely claim that Islam promotes the concept of resurrection. Consequently, they argue that Muslims must accept that the Prophet Jesus (as) died on the cross and was brought back to life a few days following the crucifixion. This erroneous interpretation is used as a crutch in an attempt to establish the divinity of Jesus.

The Arabic word Ahya (living) about martyrs has been used here in a special sense. Commenting on this verse, the Second Worldwide Head of the Ahmadiyya Muslim Community, his Holiness Mirza Bashir-ud-Din Mahmood Ahmad (ra), states:

"The word Hayi (living) is also applied to him whose work, or, more properly speaking, the cause for which he lays down his life, does not come to an end with his death. The verse, therefore, points out that those who lay down their lives for Islam should not be regarded as dead because the cause for which they give their lives still stands and is all the more strongly upheld by others who take their places" (3).

From this, we learn that a heavy responsibility falls on the shoulders of the Muslim community. They are tasked with keeping the legacy and good works of the martyr alive by embodying within themselves those very qualities that made the martyr worthy of their spiritual station.

The history of Islam is replete with examples of devout men and women who achieved the esteemed spiritual status of martyrdom, each shining brighter and sweeter in their own way. Interestingly, the Arabic word for martyrdom originates from Shahd (meaning honey), adding a unique layer of significance. The Holy Qur'an extols the healing properties of honey (4), linking it to martyrdom. In this context, martyrs are likened to an antidote (5). Those who embrace their path and follow their example find spiritual ailments cured, thus receiving a new lease on life.

Instead of delving centuries into the past for a poignant example of martyrdom, one need only journey to the year

2021, where the loss of a young, brilliant journalist and documentarian deeply shook the Ahmadiyya Muslim Community. Syed Taalay Ahmad, a life devotee of the Ahmadiyya Muslim Community, tragically passed away at the age of 31 during an armed robbery incident in Ghana while filming a documentary for MTA (Muslim Television Ahmadiyya). The reverberations of his martyrdom echoed globally and garnered international coverage from various media outlets. His Holiness Mirza Masroor Ahmad eloquently summarized his remarkable qualities and remarked, "He was a diamond that has now departed from us" (6).

Both young and old, including those who never had the privilege of meeting him, were inspired by his unwavering

commitment to his faith. People across the globe, perhaps previously in a state of spiritual slumber, were awakened upon learning of the remarkable attributes of this young martyr. For some, whose worship and faith had become bitter and stale, a newfound sense of joy and sweetness imbued their religious practices. This transformative effect illustrates the enduring legacy of a martyr whose influence persists even after their earthly life ends. Truly, he was a diamond; perhaps there is some truth to the notion that diamonds are forever.

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Martyr or Terrorist?



Waseem Ahmad Sayed

A terrorist is an individual who uses violence, disorder, and destruction—or the threat of such things—to advance his/her goals. The term is often used subjectively; one man's terrorist is another's patriot, hero, or even a martyr. In what follows, we will discuss the Islamic perspective on this issue based on the three sources of Islamic law and guidance: the Holy Qur'an, the Sunnah (Practice of the Holy Prophet Muhammad (sa)), and the Ahadith (Sayings of the Holy Prophet Muhammad (sa)).

Interpretations of Shariah (Islamic Law) provided by the various schools of thought of Islamic Jurisprudence are also often cited as an additional source of Islamic law. It may be noted here that interpretations and justifications of what is or is not allowed by Islam can be found aplenty on just about every issue, and the same is true with this topic. Some people compare suicide terror attacks, for example, to a warrior seeking martyrdom, fighting a battle that he cannot win, yet he fights on and achieves his or her goal. Thus, if we are to arrive at any concrete and definitive conclusion regarding what makes a person a martyr and what makes him a terrorist according to Islam's teachings, it is essential to discuss the relative importance of these sources briefly that is presented herein below based on the writings of the Holy Founder of the Ahmadiyya Muslim Community (1).

The Holy Qur'an is the Book of God, other than which we have no more conclusive and certain statement. It is the Word of God and is free from all doubt and speculation as per the Divine promise:

"Verily, We Ourselves have sent down this Exhortation, and most surely We will be its Guardian" (2).

The Holy Qur'an is, therefore, the foremost authority on what Islam teaches. Next comes the Sunnah, and it is important to understand the distinction between Sunnah and Hadith. The Sunnah is the continuous practice established by the Holy Prophet (sa), while Hadith refers to traditions that were compiled later. The Sunnah, being a continuous practice, is considered next to the Holy Qur'an in certainty. Although extreme care was indeed taken in compiling the Ahadith, it is nevertheless the case that they were compiled many years after the demise of the Holy Prophet (sa) of Islam. It is, therefore, wrong to elevate Hadith above the Qur'an, but equally, we cannot reject all Hadith outright. Instead, the Qur'an and Sunnah should be the criteria for judging Hadith. We should accept those that are not in conflict with them. It is often argued that the Hadith rules over the Qur'an because it was the Holy Prophet (sa) who understood the Holy Qur'an above all others. This argument fails, however, due to the simple fact

that while we have the Divine guarantee and promise regarding the safeguarding of the Holy Qur'an, there is no similar guarantee regarding the Hadith.

So, when we hear the interpretations and justifications put forth by those who discuss this issue, we will have to test them against the standards of the Holy Qur'an and the Sunnah of the Holy Prophet (sa).

Let us examine the life of the Holy Prophet (sa) (3), and the teachings of the Holy Qur'an and see what they tell us about the use of violence and terror to advance one's objectives.

When, at the age of forty, the Holy Prophet Muhammad (sa) started to preach the message of Islam, he and his companions faced extreme persecution, torture, and the loss of lives, yet they displayed a degree of patience that is exemplary. They did not retaliate against their oppressors or use violence or any form of terror. Their patience was not due to weakness but rather a conscious decision to obey God's commandments that were being continually revealed to the Holy Prophet (sa). These devoted Companions who exercised restraint at this time of patience were no different after the permission for jihad was granted (Arabic: **جهاد**, is an Arabic word which literally means "striving" or "struggling", especially with a praiseworthy aim). At some occasions, only a small number of young Muslims defeated much larger number of enemy soldiers. The Muslims were always outnumbered and far less endowed with the means to defend themselves during the entire lifetime of the Holy Prophet (sa), but never did they resort to terror and terroristic tactics.

Let me share here the rules and guidelines for jihad that are found in the Holy Qur'an (4) [the detailed references to the verses can be found in the book referenced]:

- War is to be resorted to only for the sake of God and not for selfish motives, aggrandizement, or the advancement of any other interests.
- Muslims can go to war only against one who attacks them first.
- Muslims can fight only those who fight against them. Muslims cannot fight against those who take no part in warfare.
- Even after the enemy has initiated the attack, it is a Muslim's duty to keep warfare within limits. To extend the war, either territorially or with respect to weapons used, is wrong.
- Muslims are to fight only a regular army charged by the enemy to fight on his side. Muslims are not to fight others on the enemy side.

- In warfare, immunity is to be afforded to all religious rites and observances. If the enemy spares the places where religious ceremonies are held, then Muslims also must desist from fighting in such places.
- If the enemy uses a place of worship as a base for an attack, then Muslims may return the attack. No blame will be attached to them if they do so. No fighting is allowed, even in the vicinity of religious places. To attack religious places and to destroy them or to do any harm to them is absolutely forbidden. A religious place used as a base of operations may invite a counterattack. The responsibility for any harm done to the place will then rest with the enemy, not with Muslims.
- If the enemy realizes the danger and the mistake of using a religious place as a base and changes the battlefield, then Muslims must conform to the change. The fact that the enemy started the attack from a religious place is not to be used as an excuse for attacking that place. Out of reverence, Muslims must change their battlefield as soon as the enemy does so.
- Fighting is to continue only so long as interference with religion and religious freedom lasts. When religion becomes free, interference with it is no longer permitted, and the enemy declares and begins to act accordingly, then there is to be no war, even if it is the enemy who starts it.

Here are the directions (5) gathered from the various books of Ahadith that the Holy Prophet Muhammad (sa) directed Muslims involved in any conflict to follow:

1. Muslims are forbidden altogether to mutilate the dead (6).
2. Muslims are forbidden to resort to cheating (7).
3. Children are not to be killed, nor women (8).
4. Priests, religious functionaries, and religious leaders are not to be interfered with (Tahavi).
5. The old and decrepit women and children are not to be killed. The possibility of peace should always be considered (9).
6. When Muslims enter enemy territory, they should not strike terror into the general population. They should permit no ill-treatment of common folk (Muslim).
7. A Muslim army should not camp in a place where it causes inconvenience to the general public. When it marches it should take care not to block the road nor cause discomfort to other wayfarers.

8. No disfigurement of face is to be permitted (Bukhari and Muslim).
9. The least possible losses should be inflicted upon the enemy (Abu Dawud).
10. When prisoners of war are put under guard, those closely related should be placed together (Abu Dawud).
11. Prisoners should live in comfort. Muslims should care more for the comfort of their prisoners than for their own (Tirmidhi).
12. Emissaries and delegates from other countries should be held in great respect. Any mistakes or discourtesies they commit should be ignored (Abu Dawud, Kitab al-Jihad).
13. If a Muslim commits the sin of ill-treating a prisoner of war, atonement is to be made by releasing the prisoner without ransom.
14. When a Muslim takes charge of a prisoner of war, the latter is to be fed and clothed in the same way as the Muslim himself (Bukhari).

The Holy Prophet was so insistent on these rules for a fighting army that he declared that whoever did not observe these rules would fight not for God but for his own mean self (Abu Dawud).

Abu Bakr, the First Successor (Caliph) to the Prophet Muhammad (sa), supplemented these commands of the Prophet with some of his own.

One of these commands appended here also constitutes part of the Muslim teaching:

15. Public buildings and fruit-bearing trees (and food crops) are not to be damaged (Mu'atta).

The unequivocal exposition of the teachings from the Holy Qur'an and the exemplary guidance set forth by the Holy Prophet (sa) emphatically establishes that terrorism is categorically incompatible with Islam. To assertively underscore this point, it is undeniably accurate to declare that anyone deviating from these sacred principles is unequivocally deemed a terrorist.

It is worth examining the concept and teachings of Islam regarding what is referred to as 'martyrdom' in English in a little more detail so we can understand what is so glorious about 'martyrdom' that makes a believer want to attain this station with such zeal and passion.

It is important to clarify that "martyrdom," referred to in Islam as "shahadat," is not confined only to dying for the

sake of one's faith and thus becoming a 'martyr' or a 'shaheed.' The meaning of 'shaheed' is far more profound, as explained by the Founder of the Ahmadiyya Muslim Community, his Holiness, Mirza Ghulam Ahmad, the Promised Messiah and Mahdi (as):

"Generally, people believe that a Martyr (Shaheed) is simply a person who is killed by an arrow or a gun or someone who meets a sudden, unexpected death. However, in the estimation of Allah the Exalted, the station of martyrdom (shahadat) is not limited to this alone... in my view, the deeper reality of a Martyr, irrespective of whether or not their body is physically cut down or not, is something quite different. It is a state that relates to the heart... Allah the Exalted bestows upon a Martyr the strength which enables them to perform excellent deeds and morals in the most complete and purest sense, without any forced effort. No fear or expectation spurs these good deeds; they become part of their very nature and disposition. The nature of such a one need not strain themselves to do good... A person will only be called a Martyr (Shaheed) when the power of their faith brings about through their person such actions that are performed with ease. Good deeds issue forth from a Martyr just as water falls from a height. A Martyr, as it were, sees God and witnesses His powers. When this rank reaches its point of perfection, it becomes a sign" (10).

This is why a martyr is referred to as shaheed, which also means "witness," and a believer zealously desires to be bestowed such an elevated rank. There is, therefore, no comparison at all between a terrorist and a martyr.

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Ask a Question

Who can be considered as a martyr?

There are many verses of the Holy Qur'an and many Ahadith which show that the souls of people who are pure enter paradise as soon as they die. There are several Ahadith that mention that the martyrs will eat the fruits of paradise. The Holy Qur'an also says: 'Do not account those who are slain in the cause of Allah as dead. Indeed, they are living in the presence of their Lord and are provided for' (3:170). Previous Books also support this. This proves that the souls of the pure will enter paradise. Now, paradise will contain physical bounties of diverse types and fruits of many kinds, and entry into paradise means that those bounties should be availed of. In such a case, the entry of the soul alone into paradise is meaningless and useless. Will the soul enter paradise and yet not be able to avail itself of its bounties? The verse: 'Enter into My Garden' (89:31) clearly shows that a believer is invested in a body after death. All great Muslim thinkers agree that pure believers are invested with a holy and bright body as soon as they die, through which they enjoy the bounties of paradise. To confine paradise at that stage to martyrs alone would amount to disbelief. Can a true believer commit such impertinence as to affirm that the Holy Prophet, peace be on him, under whose grave paradise lies, is outside paradise, but those who acquired faith and righteousness through him and became martyrs are dwelling in paradise and are eating of its fruits? The truth is that he who devotes his life to the cause of God is a martyr, and the Holy Prophet, peace be on him, is the first of martyrs.

Reference:

Mirza Ghulam Ahmad, Zameema Braheen Ahmadiyyah, Part V, p. 214.
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From the Archives

Ten Proofs for the Existence of God

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

Proof Number 4 was published in the March 2024 Issue of the Muslim Sunrise. In this issue of the Muslim Sunrise, we present the 5th 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 and second successor to his Holiness, Mirza Ghulam Ahmad, the Promised Messiah and Mahdi (as), Founder of the Ahmadiyya Muslim Community. He was elected as the Khalifa (Caliph) of the Ahmadiyya Muslim Community in 1914 at the age of 25 and led the movement for 52 years. During his Khilafat (period of service as Caliph), 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.

FIFTH PROOF

Though similar in nature, the fifth proof advanced by the Holy Qur'an in support of the existence of God is far more forceful in terms of the strength of its argument.

Allah says:

تَبَرَّكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ
الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَلْوَغُمْ
إِيَّكُمْ أَحَسْنُ عَمَلًا وَهُوَ الْعَزِيزُ
الْغَفُورُ
الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ طِبَاقًا مَا تَرَىٰ
فِيٌ خَلَقَ الرَّحْمَنَ مِنْ تَقْوِيَّتٍ فَارْجِعِ
الْبَصَرَ هَلْ تَرَىٰ مِنْ قُطُورٍ
ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَقْلِبُ إِلَيْكَ
الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ

Blessed is He in Whose hand is the kingdom, and He has power over all things; Who has created death and life that He might try you — which of you is best in deeds; and He is the Mighty, the Most Forgiving. Who has created seven heavens in harmony. No incongruity canst thou see in the creation of the Gracious God. Then look again: Seest thou any flaw? Aye, look again, and yet again, thy sight will only return unto thee confused and fatigued (1).

There are those who say the entire universe came into existence by chance with matter spontaneously forming to bring everything into being. They turn to science to show it is possible the world came together and rotates on its axis on its own, without someone [to sustain it] and make it turn. However, in the above verses, Allah the Exalted answers this contention by saying that there is never a system of design to those things which come together through chance, rather they are marked by disorder. A painting is made using various colors, but if they were aimlessly splashed across a canvas, would a picture still emerge? Similarly, houses are made from bricks; however, if a group of bricks were thrown together would a building still be formed? Even if it is hypothetically accepted that certain things arise from chance, the system and operations of the universe are such that no one can conclude they came into existence by themselves. Let us suppose for a moment the earth arbitrarily emerged from matter and humanity has its origins in chance, but even then, when one looks closely at human creation it is impossible to conclude that such a perfect genesis could emerge from a random cause.

In our general experience of the world, we find that certain features or qualities of objects lead to their creator. When a person views a magnificent work of art, they recognize it has been created by a skilled artist and when a person reads a fine piece of literature they are able to discern it has been produced by a distinguished writer. The more coherent such a work shows itself to be the more apparent the greatness and magnificence of its maker or writer becomes. How then can people imagine that such a beautifully arranged world came into existence arbitrarily and by itself?

Consider for a moment that where human beings have been invested with the capacity for development, they have also been given intelligence so that they can turn their thoughts into action. Further, because human beings need to labor for their sustenance, they have been endowed with such physical bodies as let them move around to gather provisions. If trees require nourishment from the ground, they have been given roots through which they are able to

feed themselves; if lions are carnivorous animals, they have been given claws with which to hunt for prey; if horses and cows consume grass, they were made with necks which could easily bend down and pick at it; and if camels were meant to eat thorns and the leaves of trees, they were given tall necks. Did such a [complex] system emerge arbitrarily? Was chance able to discern that camels would require long necks, lions would need claws, trees would need roots and human beings would need legs? Is it plausible to believe that phenomena springing from chance would result in such a perfect design?

Then if human beings were given lungs, they were also provided air with which to breathe; if their life was made dependent on water, it too was bestowed to them through the sun, clouds [and all other parts of the hydrological cycle]; if they were given eyes, then to help them function sunlight also existed so that they could see by means of it; if they were given ears, pleasant sounds were created; exquisite foods were made available along with our tongues and fragrances were present to stimulate our noses. Chance may have given birth to our lungs, but what brought oxygen into existence? It could be assumed that chance resulted in the creation of our eyes, but how formidable the likelihood of a sun coming into existence millions of miles away to enable them to function properly. Chance may have given birth to our ears, but what power created sound for them to hear; we may accept that dogs and bears randomly came to be found in snow-capped countries, but how did they come to possess such long hair that it protected them from the cold; if chance gave birth to thousands of afflictions, it also gave birth to the requisite cures; chance created stinging nettles which at a touch cause itchiness and it also created spinach as a remedy.

The random chance of atheists is a peculiar thing indeed. It provided for the birth and regeneration of those things that were destined to die but did not fasten a regenerative cycle to those things that do not meet with [a quick] death. If human beings did not die after their birth, the world would soon have come to an end, hence why death is inextricably attached to them. Whereas celestial bodies like suns, moons and planets do not have a life cycle.

No less astonishing is the fact that because the sun and moon have the powerful attraction of gravity, they are at such a massive distance from one another so that they do not collide. Does not all of this show that the universe emerged from a Creator who is not only all-Knowing but possesses infinite knowledge? His laws are so perfect, they do not contain any sort of contradiction or incongruity. Even my own fingers appear to me as a proof of His

existence. If, with the knowledge that has been extended to me, I had been given the claws of a lion, I would never have been able to write. God gave claws to lions instead of knowledge, just as He gave me knowledge and the fingers with which to record it.

Countless experts and scholars are employed day and night to help improve the governance of nations, yet occasionally they commit such grievous errors that they cause great damage to the state and sometimes bring about its destruction. However, if we accept the workings of the universe emerged from chance alone, it is peculiar to think that thousands of intelligent minds make mistakes, but chance succeeds without fail. The truth is: there is a creator of this universe who is a master over its entire extent and magnitude. He is mighty. Were it not so, such purpose and design would never have been apparent. As the Holy Qur'an says, cast your eyes in every direction and it will

become fatigued [from the search]; an order will be manifest in everything. The virtuous are conferred their reward while the wicked receive their punishment. Everything within the universe functions according to its allocated task and does not desist for a moment. This is an extensive subject, but I will end the discussion here. For those who have been given wisdom, a simple hint should suffice.

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

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Ten Proofs for the Existence of God

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



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.



Tears for the Sake of Allah

Mirza Ghulam Ahmad, Hujjat-Ullah, Ruhani Khaza'in, Vol.12, p. 149. Taken from <https://www.alislam.org/articles/tears-for-sake-of-allah/> [Accessed February 6, 2024]



Mention not any king to me,
For I have placed my hopes at another threshold.

The Lord God, Who has granted life to the universe,
He is the Originator, the Creator, the Sustainer.

The Generous, All-Powerful, Reliever of problems,
The Merciful, the Compassionate, Who fulfils all needs.

I lie prostrate at His door, because it is said
'In this world one thing leads to another.'

Whenever I remember that Faithful Friend,
I forget all my friends and relatives.

How can I tie my heart to other than Him
For I am so restless without Him!

Search not for my heart in my wounded bosom;
For I have pinned it to the apron-strings of the Beloved.

My heart is the Throne of the Beloved;
My head is an offering in the way of the Friend.

How can I describe the extent of His bounties on me
For His grace is boundless!

How can I ever be able to count His favours;
For His favours are uncountable!

The kind of relationship I have with the Beloved,
Is beyond the comprehension of all.

I cry at His door,
As a woman cries in the pangs of childbirth.

All my time is saturated with His love;
How happy is the time! How blissful the days!

O the garden of my Beloved! I sing Your praises;
For You have freed me from the beauty of gardens and
the joy of spring.



BECOME A MUSLIM

Peace be upon you. How can we help?

What Is “Becomeamuslim”?

The “<https://becomeamuslim.online>” is a website with articles on Islam and answers to everyday questions that anyone on the internet can access. What distinguishes this site from all similar ones is a small widget that pops up on the homepage. This is a “chatbox” where anyone can have a live conversation with a certified ‘Imam’ (Murabbi, a Muslim educator and a missionary). The website is being advertised on Google, and our site comes up whenever someone searches the keywords.

The team comprises of over 20 missionaries along with IT coordinators. We have set up a 4-week “Basics of Islam and Ahmadiyyat” course, which some of the missionaries lead. Those who complete the course are given a certificate of completion.

The Missionary who picks up the chat talks to the individual and answers any and all questions they might have, along with encouraging them to join the free online course. After the chat, the Missionary sends the individual's contact information to the local Missionary in his/her area to follow up and establish a personal relationship.

The Project Today

By Allah's Grace, we see many site visitors, have 5-10 chat requests a day, and at least 30 registrations a month for our course. More than 8 Bai'ats (pledging spiritual allegiance) have transpired through direct contact with this project, and many more interested individuals have been connected with local Jama'ats (Chapters). Besides, hundreds of individuals have learned about and accepted Islam after speaking with us and going through our course. Many Americans are looking into Islam, and we can see this practically from the data we take from the site.

The Ask

We request help from our fellow brothers and sisters in the Ahmadiyya Muslim Community. We need sincere prayers for this project and for Allah to awaken the hearts and souls of Americans to find true Islam and accept it.

We request that if an individual from this project is connected with your local Jama'ats (Chapters), you warmly welcome him/her and help them get attached. We also request that you spare some time a week for this project, be it promoting the site externally, helping us directly with IT, or following up. Please reach out to us at <https://becomeamuslim.online/>.



News, Views and Reviews



DAWN

Courts must exercise caution in matters of faith: CJP

Nasir Iqbal Published February 9, 2024

ISLAMABAD: Chief Justice of Pakistan Qazi Faez Isa has observed that courts must exercise extreme caution in matters of faith, saying facts always give way to emotions in dealing with offences against religion and individual complainants supplant the state.

He also cited Surah Al-Baqarah from the Holy Quran to emphasise that the Islamic faith expounds that there must not be any compulsion in religion. Religious compulsion also violates the divine scheme of accountability in the hereafter, CJP Isa observed in a judgement he wrote.

He said that even Prophet Muhammad (peace be upon him) was told by Almighty Allah that he was required to only convey the message and should not compel people to believe, as stipulated in verses from Surah Ar-Ra'd and Surah Yunus.

"Freedom of faith is one of the fundamental tenets of Islam. But sadly, in matters of religion tempers flare up and the Quranic mandate is forsaken," he regretted.

SC orders release of petitioner accused of distributing proscribed book

CJP Isa issued the judgement while heading a two-judge SC bench which had taken up a set of appeals moved by one Mubarak Ahmed Sami against a Lahore High Court order.

Petitioner Sami had sought deletion of certain charges in an FIR registered against him on Dec 6, 2022 at the Chenab Nagar police station in Chiniot district.

The petitioner was accused of distributing/disseminating a proscribed book, Tafseer-i-Sagheer, which, according to the prosecution, was an offence under the Punjab Holy Quran (Printing and Recording) (Amendment) Act enforced in 2021, whereas the FIR alleged that the petitioner had done this in 2019 when the distribution/dissemination of the proscribed book was not an offence.

"The petitioner could not have been charged for it," the judgement explained, adding that the petitioner was not being treated in accordance with the law because, while waiting for the conclusion of his trial, he remained imprisoned for a period much longer than what he could

have been punished for if he was found guilty.

The petitioner was arrested on Jan 7, 2023 and remained incarcerated for 13 months — more than double the permissible punishment under Section 5 of the Criminal Law Amendment Act, 1932.

The Supreme Court set aside the impugned orders and ordered immediate release of the petitioner upon provision of a personal bond in the sum of Rs5,000.

Moreover, the charge was framed on June 24, 2023 by an additional sessions judge to the extent of charging the petitioner for the offences under Sections 298-C and 295-B of the Pakistan Penal Code.

"The Holy Quran requires that all matters of significance should be pondered over and reflected upon Surah An-Nahl (chapter 16), verse 44 and Surah Yunus (chapter 10), verse 24," the judgement observed, adding that all those concerned with this case should have done so; instead they were eager to demonstrate that the Holy Quran was desecrated and that Prophet Muhammad was denigrated.

They should also have considered verse 9 of Surah al-Hijr (chapter 15) where Allah says, "We have, without doubt, sent down the Message; and we will assuredly guard it."

The verdict observed that the principle of there being no compulsion in religion mentioned in the Holy Quran is enshrined in the Constitution as a fundamental right. Clause (a) of Article 20 of the Constitution stipulates that "every citizen shall have the right to profess, practice and propagate his religion", while clause (b) of Article 20 states that "every religious denomination and every sect thereof shall have the right to establish, maintain and manage its religious institutions".

Article 22 of the Constitution requires and prescribes that "no religious community or denomination shall be prevented from providing religious instruction for pupils of that community or denomination in any educational institution maintained wholly by that community or denomination".

"These fundamental rights cannot be derogated from, circumvented or diluted. If only the functionaries of the state had heeded the Holy Quran, considered the Constitution and examined the law then the FIR would not have been registered," the judgement observed.

The court regretted that bail was declined to the petitioner by the additional sessions judge on June 10 last year, without considering that the petitioner had already served out the maximum prescribed imprisonment for these offence. The high court also dismissed the petitioner's bail application by overlooking this crucially important aspect of the case, it added.

Published in Dawn, February 9th, 2024,

<https://www.dawn.com/news/1812607/courts-must-exercise-caution-in-matters-of-faith-cjp> [Accessed February 18, 2024]

Ahmadi Muslim Mosques in the USA



Bait-ul-Hameed Mosque - Chino CA



Yusuf Mosque - Tucson AZ



Ahmadiyya Mosque - Pico Rivera LA



Bait-ul-Aman Mosque - Hartford CT

AZ – Phoenix - (Bait-ul-Aman Mosque)

2035 W Elliot Rd, Chandler, AZ 85224-1717

AZ – Tucson - (Yusuf 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)

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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-Hamid Mosque)

10 Sheedy Rd, Vestal, NY 13850-5902

NY – Bronx - (Bronx Mosque)

3421 White Plains Rd, Bronx, NY 10467-5704

NY – Brooklyn - (Bait-ut-Tahir Mosque)

1477 W 8th St, Brooklyn, NY 11204-6402

NY – Long Island - (Bait-ul-Huda Mosque)

64 Union Ave, Amityville, NY 11701-3024

PA – Philadelphia - (Baitul-Afiyat Mosque)

1215 W Glenwood Ave, Philadelphia, PA 19133-1336

PA – Pittsburgh - (Al-Noor Mosque)

747 South Ave, Wilkinsburg, PA 15221-2939

PA – York - (Ahmadiyya Mosque)

7063 Wertzville Rd, Mechanicsburg, PA 17050-1543

TN – Alabama/Tennessee - (Mahmood Mosque)

101 Maple St, Smyrna, TN 37167-2631

TX – Austin - (Bait-ul-Muqet Mosque)

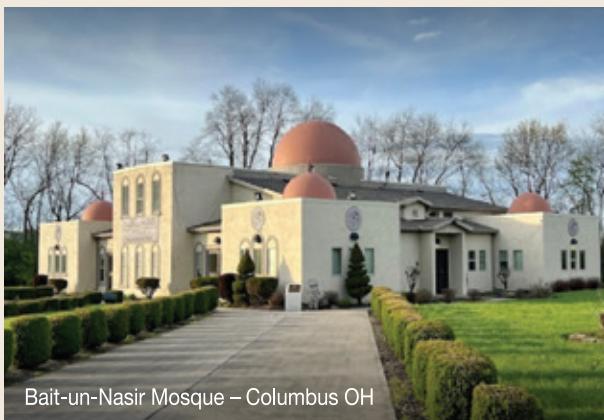
800 Deepwood Drive, Round Rock, TX 78681-5628

TX – Dallas - (Bait-ul-Ikram Mosque)

1850 Hedgcoxe Rd, Allen, TX 75013-3083

TX – Fort Worth - (Baitul Qayyum)

2801 Miller Ave, Fort Worth, TX 76105-4134



Bait-un-Nasir Mosque – Columbus OH



Bait-ul-Ahad Mosque – Cleveland OH



Bait-ul-Hamid Mosque – Binghamton NY



Bait-ul-Ihsan Mosque – Syracuse NY



Bait-uz-Zafar Mosque – Queens NY

NY – Queens - (Bait-uz-Zafar Mosque)

188-15 McLaughlin Ave, Hollis, NY 11423-1137

NY – Rochester - (Bait-un-Naseer Mosque)

1609 East Main St, Rochester, NY 14609-7009

NY – Syracuse - (Bait-ul-Ihsan Mosque)

6650 Old Collamer Rd, East Syracuse, NY 13057-1214

OH – Cleveland - (Bait-ul-Ahad Mosques)

297 Center Rd, Bedford, OH 44146-2251

OH – Columbus - (Bait-un-Nasir Mosque)

3360 Toy Rd, Groveport, OH 43125-9430

OH – Dayton - (Fazl-i-Umar Mosque)

637 Randolph St, Dayton, OH 45417-3203

OR – Portland - (Rizwan Mosque)

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

PA – Harrisburg - (Hadee Mosque)

245 Division St, Harrisburg, PA 17110-1262

PA – Lehigh Valley - (Bait-ul-Ata)

2860 S Pike Ave, Allentown, PA 18103-7637

TX – Houston - (Bait-us-Samee Mosque)

1333 Spears Rd, Houston, TX 77067-1507

VA – Central Virginia - (Mubarak Mosque)

4555 Ahmadiyya Dr, Chantilly, VA 20151-3393

VA – Richmond - (Anwaar Mosque)

2617 Turner Rd, Richmond, VA 23224-2539

VA – Woodbridge - (Masroor Mosque)

5640 Hoadly Rd, Manassas, VA 20112-3408

WA – Seattle - (Bait-ul-Ehsan Mosque)

23515 Old Owen Rd, Monroe, WA 98272-7636

WI – Milwaukee - (Bait-ul-Qadir Mosque)

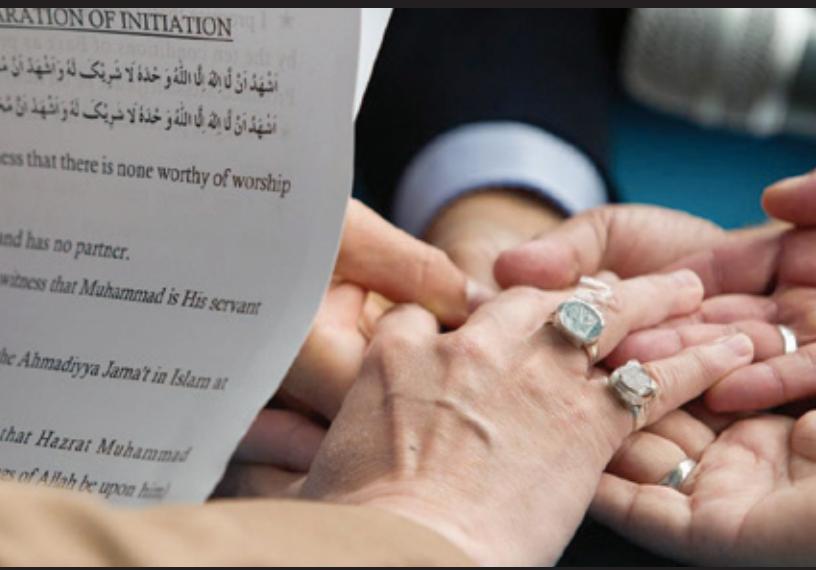
5600 W Fond Du Lac Ave, Milwaukee, WI 53216-1222

WI – Oshkosh - (Qamar Mosque)

300 N Eagle St, Oshkosh, WI 54902-4225



10 Conditions of Bai'at (Oath of Initiation)



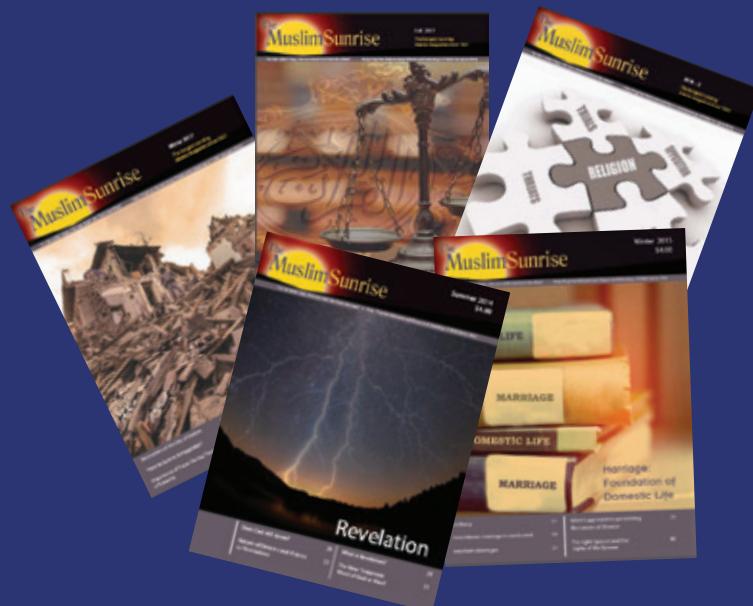
When his Holiness Mirza Ghulam Ahmad (peace be on him) was divinely instructed to take the Oath of Initiation and start a Jama'at, he published an announcement on 1 December 1888, paraphrased below:

“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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