

The Muslim Sunrise

June 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)



ANNUAL CONVENTION

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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:

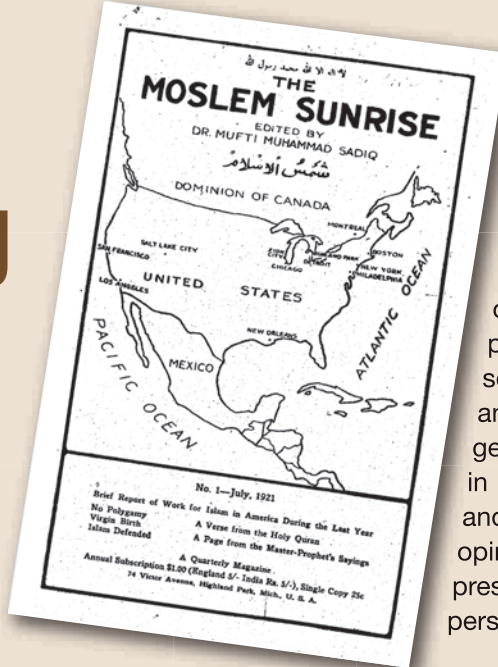
**"There is no compulsion in religion"
(The Holy Qur'an: 2:257)**

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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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

And when My servants ask thee about Me, say: 'I am near. I answer the prayer of the supplicant when he prays to Me. So they should hearken to Me and believe in Me, that they may follow the right way.'

The Holy Qur'an (2:187)

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ
أَجِيبْ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ
فَلَيْسَ جَبْوًا لِي وَلَئِنْ سَأَلْتَهُمْ
يَرْسُدُونَ ﴿١٨٧﴾



Saying of Prophet Muhammad

(Peace and blessings of Allah be on him)

It is narrated on the authority of Amirul Mu'minin, Abu Hafs 'Umar bin al-Khattab (ra), who said:

"I heard the Messenger of Allah (sa) say: 'Actions are [judged] by motives (niyyah), so each man will have what he intended. Thus, he whose migration (hijrah) was to Allah and His Messenger, his migration is to Allah and His Messenger; but he whose migration was for some worldly thing he might gain, or for a wife he might marry, his migration is to that for which he migrated.'"

Reference:

Sahih al-Bukhari 6689



Editorial

The Annual Convention (Urdu: Jalsa Salana) of the Ahmadiyya Muslim Community carries great significance for millions of Ahmadi Muslims worldwide. It is not just a gathering but a continuation of an over a century-old tradition, a legacy left by the Community's Founder, His Holiness Mirza Ghulam Ahmad (as) of Qadian, the Promised Messiah and Mahdi. This historical significance fills Ahmadi Muslims with pride and reverence as they participate in this sacred event.

One of the unique aspects of the Annual Convention is its remarkable foundation in 1891 by Prophet Ahmad (as), the Promised Messiah and Mahdi, whose arrival was eagerly awaited by believers of diverse faiths. Highlighting the Annual Convention's importance in its initial years, the Promised Messiah (as) said: "Do not consider this Jalsa [convention] to be equivalent to any ordinary worldly gathering. The fact of the matter is that it is founded upon the pure support of truth and the propagation of Islam. The foundation stone of this Jama'at has been laid by Allah the Almighty Himself, and nations have been readied that will soon come to join its fold. This is because it is the work of the All-Powerful God, for Whom nothing is impossible" (1). This Convention laid the foundation for the yearly gathering of Ahmadi Muslims in various countries, which is called "Jalsa Salana" (The Annual Convention).

In an announcement on December 2, 1892, His Holiness Mirza Ghulam Ahmad, the Promised Messiah and Mahdi (as), underscored the profound nature of the Annual Convention: "The primary objective of this Convention is to

provide a platform for every sincere individual to experience religious benefits personally. It is a space where they can enrich their knowledge and, with the blessings and enablement of Allah, The Exalted, progress in their perception [of Allah]. Among its secondary benefits are the promotion of mutual introduction among all brothers and the strengthening of the fraternal ties within this Community. This Convention is a beacon of spiritual growth and enlightenment, inspiring and motivating all who attend" (2).

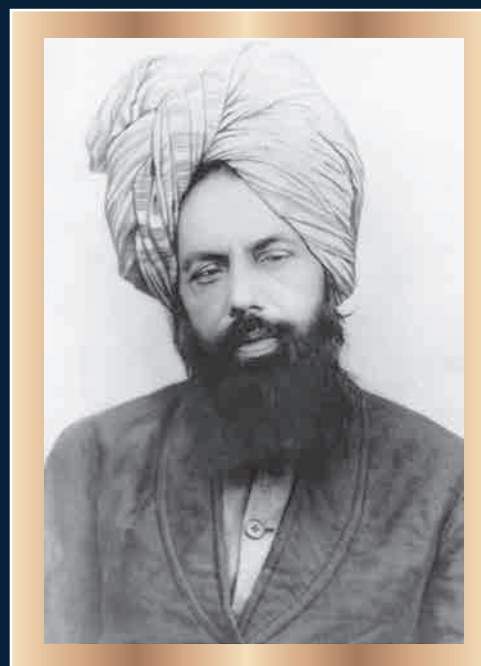
After the passing of His Holiness Mirza Ghulam Ahmad (as), the Jalsa Salana is being held under the guidance and leadership of his successors (Khulafa (3)). The blessed presence of the Khalifa of the Promised Messiah (as) is also one of the distinguishing characteristics of Jalsa Salana, setting it apart from any other gathering across the globe.

May Almighty Allah enable all attendees of the Annual Conventions held worldwide, male and female, young and old, from every race and ethnicity, every walk of life, to benefit from these gatherings and enhance their spiritual well-being, Amin.

References:

1. Mirza Ghulam Ahmad, Majmua-e-Ishtiharat, 2019, Vol. 1, p. 361
2. Mirza Ghulam Ahmad, The Heavenly Decree, Islam International Publications Ltd., 2006, pp. 74 -75.
3. Khulafa is the plural of Khalifa or Caliph. See "caliph" <https://www.britannica.com/topic/caliph> [Accessed May 19, 2024]

In The Words of The Promised Messiah (as)



“ BENEFIT OF JALSA SALANA

One immediate benefit of this Jalsa shall be that the many friends that join this Jamaat in each new year shall, by attending on the appointed dates, get to meet their brethren, and after gaining familiarity [with them], such a relationship and acquaintance will progress. Also, anybody who passes away during the year from this temporary abode, a prayer for their forgiveness shall be made at this Jalsa, and it shall be endeavoured to spiritually unite all brethren and to remove disassociation, unfamiliarity and hypocrisy from among them, if the Most Merciful Lord wishes.

Reference:

(Majmua-Ishteharat, Volume 1, Page 302-304)

<https://www.alislam.org/articles/foundations-of-jalsa-salana-by-the-promised-messiah/> [Accessed May 30, 2024]

Concluding Session of Jalsa Salana UK 2021

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

Fulfilling the Rights of Others



His Holiness Mirza Masroor Ahmad (aba) said that he would continue on from his speech delivered at the Jalsa Salana UK 2019 regarding the various rights which must be fulfilled in light of the Holy Qur'an and traditions of the Holy Prophet (sa). His Holiness (aba) said that it is in acting upon these teachings that the rights of others can be honoured and fulfilled. By not acting upon these teachings, the problems of the world cannot be solved, nor can the rights of various parts of society be fulfilled.

His Holiness (aba) said that we have no need to adhere to the standards of rights which are set by worldly people, nor do we need to be defensive about our teachings. Rather, we should propagate our teachings of honouring the rights of others, so that true peace and harmony can come about in society. It is true, that the rights of society cannot be honoured until and unless it is accepted that there is One Creator of this universe, there is none worthy of worship except Him, and no partners should be associated with Him. When this is done, and true belief in God is established, then the world can move towards establishing true peace.

Be Grateful to Mankind in Order to be Grateful to God

His Holiness (aba) said that God has enjoined at every step

to honour the rights of His creation. In fact, He has said that until we are grateful to our fellow people, we cannot be grateful to God. Thus, Islam presents beautiful teachings of fulfilling the rights of others.

His Holiness (aba) said that further to the rights he has mentioned previously, he would continue by mentioning the rights of others which are taught by Islam. In fact, Islam's teachings are so thorough, that it establishes the rights of even animals. Not only does Islam teach these rights, but teaches how to implement and enact them as well.

The Rights of Friends

His Holiness (aba) said that Islam teaches to honour the rights of friends. One should befriend those who are pure of heart, and then honour that friendship. God Almighty states in the Holy Qur'an:

'O ye who believe! Take not others than your own people as intimate friends; they will not fail to corrupt you. They love to see you in trouble. Hatred has already shown itself through the utterances of their mouths, and what their breasts conceal is greater still. We have made clear to you Our commandments if you will understand.' (The Holy Qur'an 3:119)

His Holiness (aba) said that God Almighty has included friends in the sphere of close relatives, showing thereby the manner and care with which they should be treated.

His Holiness (aba) said that Islam teaches to honour friendship for the sake of God. Any other friendship is merely temporary, whereas a friendship for the sake of God carries a firm and strong bond, which is beyond mere friendship and can therefore be sustained. This also increases the love with which friends treat one another. The Holy Prophet (sa) said that anyone who prays for their brother when they are not present, angels pray for the same to be accepted in favour of the supplicant. Brothers here include friends as well. This is the manner in which Islam has fostered love between friends. Islam also teaches that friends should not be upset with each other and refrain from speaking with one another for more than three days. Furthermore, Islam teaches that one should also uphold the friendships of their parents, even after they have passed away, thus establishing the honour of friendships for generations.

His Holiness (aba) quoted the Promised Messiah (as) who likened his care for friends to a body which, when experiencing pain in one part, experiences pain throughout the body. The Promised Messiah (as) said that his restlessness for the well-being of his friends is like a mother's restlessness for the well-being of her children. The Promised Messiah (as) related an incident of two friends, one of whom went on a journey. Whilst one was on a journey, the other requested the key to his safe and took some money. When the other friend returned and was informed of this, he became very happy, and due to this happiness, freed the worker who had not stopped his friend from doing so. This incident was to exhibit the close bond which friends should develop.

The Rights of the Sick

His Holiness (aba) said that Islam has enjoined fasting for Muslims, but has established rights for those who are ill. God Almighty says,

'The prescribed fasting is for a fixed number of days, but whoso among you is sick or is on a journey shall fast the same number of other days' (The Holy Qur'an 3:168)

Thus, Islam has established the rights of those who are ill and exempted them from fasting, so long as they are ill, and until their health is restored.

His Holiness (aba) said that Islam also teaches to fulfil the desires of those who are ill. Once, the Holy Prophet (sa) was visiting someone who was ill, and that person expressed

their desire for some bread. The Holy Prophet (sa) said that if a person who is ill desires something to eat, then an effort should be made to provide that for them. Islam also teaches that there is a great reward for those who visit the ill, thus advocating the rights of the ill.

His Holiness (aba) said that there was once someone who wished to see the Promised Messiah (as), but was unable to walk due to an ailment in his feet. The Promised Messiah (as) vowed to visit him, and the next day he fulfilled this promise and visited that person. It is recorded that at times, those who were ill would go straight to the door of the Promised Messiah (as) seeking medicine and expressing their grief, sometimes even staying for an hour at a time. Yet the Promised Messiah (as) would not usher them away, but instead would listen patiently and attentively. The Promised Messiah (as) expressed that tending to the ill is also a matter of faith, and something which should not be neglected by true believers.

His Holiness (aba) said that one of the five rights that one Muslim has over the other, as stated by the Holy Prophet (sa), is to visit the ill.

His Holiness (aba) said that Islam has also established the rights of orphans. God Almighty says,

'And come not near the property of the orphan, except in the best way, until he attains his maturity, and fulfil the covenant; for the covenant shall be questioned about' (The Holy Qur'an 17:35)

Taking Care of Orphans

Islam says that if one is able, they should spend out of their own pocket to care for orphans, and if they are unable to do so, then they should be extremely deliberate in their spending from the wealth of orphans. Furthermore, Islam says that when an orphan reaches the age of maturity, their wealth should be given to them. It is also stated in the Holy Qur'an:

'Nay, but you honour not the orphan, and you urge not one another to feed the poor' (The Holy Qur'an 89:18-19).

Thus, Islam warns that there is punishment for one who does not honour and respect orphans. In this way, Islam has protected what is perhaps the weakest faction of society.

His Holiness (aba) said that once the Holy Prophet (sa) joined his index and middle finger together and said that one who takes care of orphans will be as close to him in heaven as the two fingers joined together. The Holy

Prophet (sa) also warned that one who does not fulfil the rights of orphans and women should fear the wrath of Allah. The Holy Prophet (sa) said that the reward of one who takes care of three orphans will be equivalent to the reward of a person who stays up all night in prayer, fasts during the night, and strives in the way of Allah.

His Holiness (aba) quoted the Promised Messiah (as) who said that one should take care of orphans and the needy, and do so not for their own benefit or gain, but only to attain the pleasure of Allah Almighty and attain His nearness.

Rights of Oaths

His Holiness (aba) said that Islam also teaches to uphold and fulfil oaths, thereby establishing the rights of oaths. God Almighty states in the Holy Qur'an,

'Excepting those of the idolaters with whom you have entered into a treaty and who have not subsequently failed you in any thing nor aided anyone against you. So fulfil to these the treaty you have made with them till their term. Surely, Allah loves those who are righteous' (The Holy Qur'an 9:4)

Thus, one of the qualities of righteous people is to uphold and fulfil oaths. It is recorded that the Holy Prophet (sa) said that one who breaks their oath, the Holy Prophet (sa) would be at odds with them on the Day of Judgement. On another occasion, the Holy Prophet (sa) said that there were two non-Muslims who were killed, and they also had pacts with the Holy Prophet (sa). Thus, the Holy Prophet (sa) gave their families blood-money for them, thus showing that even oaths with non-Muslims should be upheld.

His Holiness (aba) said that there is the famous incident at the time of the Treaty of Hudaibiyah, which took place even before the treaty had been completed. One of the conditions was that if any person fled from Makkah to the Holy Prophet (sa), they would be returned to Makkah. As the treaty was being written, a Muslim who had fled from Makkah and the persecution he faced there and came to the Holy Prophet (sa) requesting to remain with him. However, the Holy Prophet (sa) said that he could not allow him to stay. He said that even though the treaty had not yet been signed, the condition had been written down, and so he honoured this oath.

Rights of Others During Wartime

His Holiness (aba) said that Islam has also established the rights of those at war. Often, those at war are merely trying to enforce their might, and though they claim to fight for

rights, they are usurping the rights of others. If Islam gives permission to fight, it is only and solely for the purpose of establishing peace and religious freedom. It is stated in the Holy Qur'an,

'Those who have been driven out from their homes unjustly only because they said, 'Our Lord is Allah'—And if Allah did not repel some people by means of others, there would surely have been destroyed cloisters and churches and synagogues and mosques, wherein the name of Allah is oft commemorated. And Allah will surely help one who helps Him. Allah is indeed Powerful, Mighty—' (The Holy Qur'an 22:41)

Islam states that if men were left free, then religion would be destroyed altogether. Islam thus enjoins justice as it is stated in the Holy Qur'an,

'O ye who believe! Be steadfast in the cause of Allah, bearing witness in equity; and let not a people's enmity incite you to act otherwise than with justice. Be always just, that is nearer to righteousness. And fear Allah. Surely, Allah is aware of what you do.' (The Holy Qur'an 5:9)

His Holiness (aba) said that whenever the Holy Prophet (sa) appointed a general or commander, he would advise them to act with righteousness, to be fair and just, to not transgress and, if the opponents lay down their arms and cooperate, to cease fighting. It is also recorded that the Holy Prophet (sa) would enjoin any envoy departing that they should strive to establish compassion, and should not level an attack until they have first invited the opposing party to peace. He would also instruct that no children, women or elderly people should be harmed.

His Holiness (aba) said that these days, people raise allegations against Islam, yet the same people carry out air-raids destroying hospitals and schools, or end up harming and killing innocent people. Yet the teachings of Islam are to foster peace and fulfill the rights of others.

His Holiness (aba) said that even at times of war, Islam has established the rights of opponents. Islam forbids Muslims from mutilating or humiliating the bodies of those opponents killed in battle. Furthermore, Muslims are instructed not to act deceitfully in battle. Women, children and elders should not be harmed. When going into another city or country for battle, the residents and citizens should not be harmed or terrorised, as is done by those who invade countries these days and carry out air-raids. The faces of opponents should not be harmed. Prisoners should be tended and cared for and given the same things to eat and wear as one eats and wears themselves.



Similarly, Islam teaches not to destroy buildings, or cut down fruit-bearing trees.

His Holiness (aba) said that these days, when countries are at war, they are threatening the other with nuclear warfare; in fact in the last World War, nuclear bombs were actually used. However, when we look at the history of Islam and the examples of Companions(ra), we find that they never acted unjustly or cruelly in any way.

His Holiness (aba) said that these are only a few rights which he has mentioned. If these rights are upheld, then true peace and harmony can be established in the world. However, if the world neglects the fulfilment of these rights, then the world should prepare for a global war.

His Holiness (aba) said that we must pray for the world to avoid such destruction, and that humankind may be able to recognise the One, True God. His Holiness (aba) prayed that may all Ahmadi Muslims remain safe and be saved from any and all hardships.

His Holiness (aba) then led the silent prayer.

His Holiness announced that the total attendance at the Jalsa over the three days was 8,887, of which 6,709 were men and 2,168 were women. Also, there were over 3,000 people who gathered in various mosques around the UK to watch the Jalsa Salana.

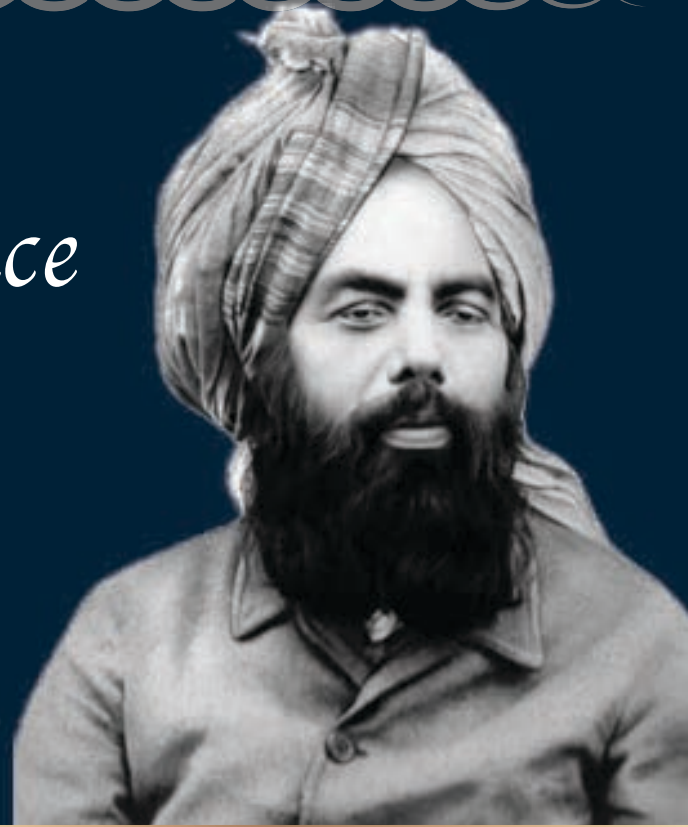
At the end, His Holiness (aba) said that people from different parts of the world could be seen taking part virtually in the Jalsa Salana, despite the varying time differences. This too is an extraordinary thing to behold. His Holiness (aba) prayed for all those who attended around the world.

References:

<https://www.alislam.org/updates/fulfilling-rights-of-others/> [Accessed May 6, 2024]

Certainty and Patience

So Said the Promised Messiah(as)



MALFUZAT

Sayings & Discourses of the Promised Messiah

ملفوظات

حضرت مرزا غلام احمد قادیانی
سینہ نور و دلائل ہدیہ

You should remember that a man can never benefit from the prayer (supplication) unless he is extremely patient and prays constantly and with Steadfastness. He should never think that maybe God does not listen to the prayer or He might not listen to his prayer. He should take Him to be the Possessor of all powers and having the Will to do whatever He likes. He should have certainty and patience for his prayers. A time would come when God would listen to his prayers and answer him. Those who adopt this method are never deprived and they definitely achieve the desired success. God's powers are limitless. It is His law that completion and perfection in human affairs be linked with long patience and He does not alter this law of His. He who wishes the law to be changed, displays impertinence. Moreover, this also should be remembered that there are some people who show impatience and want the things to be done like a juggler in a jiffy. He who is impatient can do no harm to God; he himself will be the loser. Let him be patient and see what happens.

I do not believe the false and fabricated stories that such and such faqir (a religious mendicant) did such and such things by just blowing on them (in the winking of an eye). This is against the Practice of God and the Holy Qur'an is opposed to it. Such a thing can never happen.

Reference:

Mirza Ghulam Ahmad, Malfoozat Vol. III, p.205



History of Jalsa Salana

Muhammad Abdul Khaliq

An old view of Qadian | Image: library

The Ahmadiyya Muslim Jalsa Salana or Ahmadiyya Muslim Annual Convention started with divine guidance granted to His Holiness Mirza Ghulam Ahmad (as), who is the Promised Messiah and Mahdi for all religions.

Around the world we hold conventions relating to politics, health benefits, scientific research, sporting events, and so on. People benefit from these conventions to strengthen their political affiliation and enhance their knowledge about health and health benefits and their finances, while scholars exchange ideas about their latest research. Most of the conventions are dedicated to worldly or secular learning, but it is spiritual uplift that is associated with the Jalsa Salana of the Ahmadiyya Muslim Community, where Ahmadi Muslims around the world gather to worship and gain spiritual rewards and benefits.

In 1891, His Holiness Mirza Ghulam Ahmad, the Promised Messiah and Mahdi (as), for the first time, called his Community members to assemble in Qadian, India, during the winter month of December. The purpose was to take counsel of members who would act as judges in regard to the first spiritual challenge the Promised Messiah (as) had given to Muslim clerics in his book 'The Heavenly Decree.' That year, seventy-five companions traveled from far and wide to Qadian on December 27, 1891. During the congregation, respected Maulvi Sialkoti read out "The Heavenly Decree," and those present had the opportunity

to shake the blessed hands of the Promised Messiah (as) and benefitted from his company. This was the first Jalsa Salana of the Ahmadiyya Muslim Community. On this occasion, the Promised Messiah (as) announced that a Jalsa Salana would be held in December every year (as during winter months, farmers were not busy harvesting crops due to holidays). The Promised Messiah (as) said: "Three days of every year should be fixed for a gathering in which all my devoted followers should – God willing, be present, with the condition of health, time, and absence of strong impediments. So, in my opinion, these dates should be from the 27th to 29th of December. Hence, from this day, December 30, 1891, if we live to see the 27th of December, all our friends should, to the best of their ability, come and listen to Divine words and join in supplication for the sake of Allah" (1).

In an announcement on December 2, 1892, the Promised Messiah (as) highlighted the extraordinary nature of the Jalsa Salana: "The primary purpose of this Convention is to enable every sincere individual to personally experience religious benefits; they may enhance their knowledge and – due to their being blessed and enabled by Allah, The Exalted – their perception [of Allah] may progress. Among its secondary benefits is that this congregational meeting together will promote mutual introduction among all brothers, and it will strengthen the fraternal ties within this Community..... It is essential for all those who can afford

to undertake the journey that they must come to attend this Convention, which embodies many blessed objectives. They should disregard minor inconveniences in the cause of Allah and His Prophet (sa). Allah yields rewards to sincere people at every step of their way, and no labor and hardship undertaken in His way ever goes to waste. I re-emphasize that you must not rank this convention in the same league as other ordinary human assemblies. This phenomenon is based purely on the Divine Help, for propagation of Islam" (2).

The total attendance at the first Jalsa Salana was seventy-five devotees. The humble attendees came with a profound love for the Promised Messiah (as), to be in his company and to offer five daily prayers led by him; their finances were meager, and traveling facilities were inadequate and uncomfortable. Their accommodation arrangements were made possible only through the most exemplary sacrifices of His Holiness, Mirza Ghulam Ahmad (as). It was not an easy task for the Promised Messiah (as), yet he himself funded the Jalsa through whatever means possible. His passion was such that he even asked his wife (ra) to sell some of her jewelry to cover expenses; she did so happily. The Promised Messiah (as) viewed the guests arriving for Jalsa Salana as the guests of Allah. A narration by Respected Munshi Zafar Ahmad Kapoorthalwi (ra) highlights the initial financial challenges, the Promised Messiah's (as) passion for serving, and his trust in Allah and the Divine help associated with the Jalsa Salana.

Respected Munshi Zafar Ahmad (ra) narrates: "On one occasion, during Jalsa Salana, the funds diminished. In those days, no formal Chanda fund (financial contribution) was set up for Jalsa Salana's expenses. Therefore, the Promised Messiah (as) would bear the expenses himself. Mir Nasir Nawab (ra) said there was no food for the Jalsa guests. Upon this, the Promised Messiah (as) instructed, 'take some jewelry from [my] respected wife that will suffice for the need [of acquiring food for the guests], sell it, and purchase whatever is needed.' Accordingly, Mir Nasir Nawab did so and purchased whatever was needed to serve the guests. After two days, Mir Nasir Nawab, during the night, while I too was present, informed the Promised Messiah (as) that there was nothing left for the next day. Upon hearing this, the Promised Messiah (as) said, 'In obedience [to God] we have exhausted all possible worldly means, now we need not worry, the One whose guests these are will Himself take care of them'" (3).

Respected Munshi Zafar Ahmad further goes on to narrate that after the Promised Messiah (as) had said this, the very next morning, at either 8.00 or 9.00 AM, when the postman

came to deliver letters, the Promised Messiah (as) called him and Mir Nasir Nawab. The postman was holding 10-15 money orders full of cash from Ahmadi Muslims who were not able to attend the Jalsa Salana. They had written a note along with the cash saying that they could not travel to Jalsa Salana for various reasons; however, they were sending money to aid with the care of the Jalsa guests. The Promised Messiah (as) immediately delivered a short speech about trust in Almighty Allah. He explained that a worldly person relies upon the money in his savings box and trusts he can use it whenever he so wills. However, those who trust Allah and believe in Him have a stronger conviction and trust than a worldly person's confidence in his savings. And it is so whenever they are in need, God Almighty instantly provides for them. (3)

The second Jalsa Salana of 1892 became known as "the big Jalsa" among those attending. The history of the Ahmadiyya Muslim Community (1) describes how this Jalsa was held next to the pond in Qadian. The stage was built from mud collected in and around the pond. The Promised Messiah (as) sat on a raised platform on which a carpet had been laid, and Jama'at members were seated around him on the ground.

The historical proceedings of the second Jalsa Salana, on December 27, 1892, was the first speech delivered by His Holiness Maulana Nooruddin (ra) on the death of Jesus. Thereafter, respected Syed Hamid Shah (ra) recited a Qasida before the audience. Then, the Promised Messiah (as) delivered a powerful lecture regarding a section of his book, 'Tauze-e-Maram' (Elucidation of Objectives), that dealt with angels; Muslim clerics had raised objections against it. The speech had a profound effect on those present. The Promised Messiah (as) later also conversed with his companions after the prayers of Zuhr and Asr (mid and late afternoon). On the second day, 28th December 1892, a Majlis-e-Shura (consultative/advisory council) was held to discuss plans for Tabligh (propagation) across Europe and America – approximately 40 prominent companions contributed and presented their ideas. The gathering decided to create a detailed leaflet portraying the beautiful teachings of Islam and distribute it for free in Europe and America. This was the beginning of "The Review of Religions" magazine. Counsel was also taken on building a press desk in Qadian, a list of those companions was also recorded who would financially contribute to this project. Another proposal concerned the initiation of a newspaper that would aid in spreading the teachings of Islam Ahmadiyyat. Maulana Syed Muhammad Ahsan Amrouhi (ra) was made responsible for promoting this proposal across India. The aims and purpose of Jalsa Salana

were discussed by Majlis-e-Shura and its organization was given structure; a committee was proposed that would take care of arranging future Jalsa Salanas (Annual Conventions). The proposal presented that His Holiness Maulana Noorudin (ra) be made in charge (3).

The Jalsa Salana, the Divine Annual Convention, started by the Promised Messiah (as) in 1891, is still being held worldwide. First in Qadian, after the partition of the Indian subcontinent in 1947, the Ahmadiyya Muslim Community grew in number, and Jalsa Salana continued to be held in the small town of Rabwah. The Jalsa Salana steadily increased in size and influence as even more Ahmadi Muslims gathered to enhance their spiritual knowledge and reaffirm their dedication to their Khalifa. In 1973, the third successor to the Promised Messiah (as), His Holiness Mirza Nasir Ahmad (rh), allowed foreign delegates to attend Jalsa Salana. With this, the Jalsa Salana became the gathering of nations or international Jalsa Salana. In 1984, the government of Pakistan, through an ordinance, denied Ahmadi Muslims the right to practice their faith. Due to these circumstances, the fourth successor to the Promised Messiah (as), His Holiness Mirza Tahir Ahmad (rh), left Pakistan and migrated to the United Kingdom, moving the headquarters to Fazl Mosque in London. The last Jalsa Salana held in Rabwah in December 1983 was attended by over 250,000 faithful Ahmadi Muslims in the presence of their beloved Khalifa in Pakistan for the last time. Meanwhile, under the guidance of Khilafat, the Community was spreading worldwide. Countries such as Ghana, Nigeria, Germany, Switzerland, Canada, the United States of America, Fiji, Bangladesh, Australia, Singapore, and many more held their own separate Jalsas and continue to do so yearly. The highlight of the Jalsa Salanas is the addresses of the Khalifatul Masih in person or whenever possible through Muslim Television Ahmadiyya (MTA), the Community's satellite TV network and it is streamed live on the internet.

Today, the Jalsa Salana's organizational structure can handle everything from setting up the venue to obtaining the necessary legal clearances for the event, preparing a comprehensive three-day program, and arranging accommodation, food, and transportation for thousands of guests who arrive from many countries worldwide.

The organizational structure of the Jalsa Salana works under the leadership of Afsar Jalsa Salana (Officer-In-Charge Jalsa Salana), with different Nazims (Directors) taking care of all the Departments. In some countries, the Afsar Jalsa Salana works all year, preparing for three days in December or sometimes three days



according to their calendar. The Jalsa Salana program traditionally starts with the raising of the Lawa-e-Ahmadiyya (the official flag of the Ahmadiyya Muslim Community) and silent prayer a little after the Jum'ah (Friday) service, marking the beginning of the first day's proceedings. Friday's sermon, delivered by His Holiness Khalifatul Masih (aba), starts the first session. The three days of Jalsa Salana are split into six short sessions containing almost a dozen speeches on various religious subjects, richly enlightening the audience. On the second day, at the International Jalsa Salana UK or where Khalifatul Masih is in attendance, in the morning, His Holiness delivers an address in person to the women of the Community and their guests, and in the afternoon, local/national dignitaries and other religious leaders who share equally in their vision of universal compassion and inter-religious harmony, deliver their short discourses. This is followed by a comprehensive annual report of the worldwide Ahmadiyya Muslim Community's efforts in various fields, delivered by His Holiness. The third day's highlight is the concluding address of His Holiness, the Khalifatul Masih (aba), or by the Amir (National President) of that country where the Khalifatul Masih (aba) is not physically present. During these three days of Jalsa, exhibitions are arranged, ranging from Tabligh, Books of the Ahmadiyya Muslim Community, Majlis Khuddamul Ahmadiyya (male youth auxiliary) booth, and MTA (Muslim Television Ahmadiyya) booth, as well as booths for homeopathy services and Department of Matrimonial Affairs services.

Jalsa Salana concludes with a silent prayer led by His Holiness (aba) or by the Amir of the country. After the silent prayers at the International Jalsa Salana UK, selected groups of reciters representing various cultures are given a few moments to present emotional poems expressing their unwavering love for Khilafat, where Khalifatul Masih is physically present. As the last group finishes, His Holiness waves his hand to the impassioned audience present and those on the other side of the globe, signaling his farewell for that year's Convention. In reply to it, thousands of hands instantly arise across the enormous seating area, intensely waving back with tears of gratitude. Indeed, this is the unique spiritual experience of meeting fellow Ahmadi Muslims, and non-Muslim attendees. May this divine convention continue satiating the love of devoted Ahmadi Muslims and enhance their connection with humans from every walk of life from different cultural and ethnic backgrounds, creating an atmosphere of harmony and bridging all differences.

References:

1. Mirza Ghulam Ahmad (as), *The Heavenly Decree*, Islam International Publications Ltd., 2006, pp. 74 -75
2. Al Hakam, Friday, August 3, 2018, Issue XX, p. 16 [Accessed May 12, 2024: https://www.alhakam.org/print_edition/al-hakam-jalsa-salana-special-03-august-2018/]
3. *Tarikh-e-Ahmadiyyat*, vol. 1, pp. 444 - 448



From the Archives

Ten Proofs for the Existence of God

Proofs 6th and 7th were published in the May 2024 Issue of the Muslim Sunrise. In this issue of the Muslim Sunrise, we present the 8th 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 ...)

EIGHTH PROOF

The eighth proof found in the Holy Qur'an for the existence of Allah the Exalted is the acceptance of prayer. Whenever an individual supplicates to Him in a state of anxiety, God accepts their entreaties. And this is not specific to any particular period, rather it is true for all times. In the Holy Qur'an Allah, the Exalted says:

"When My servants ask thee about Me, say: 'I am present and I am near. I answer the prayer of the supplicant when he prays to Me. So they should hearken to Me and believe in Me, that they may follow the right way.'"¹⁶

Here, a person could ask how we can be certain God is the One Who answers these prayers; why cannot we say the outcomes which emerge from prayer owe themselves to chance as on occasion prayers are seemingly fulfilled, and at other times they are not. If every prayer was effective, such a case could still be made, however, using the example of certain entreaties how can one conclude that they are fulfilled by a deity, rather than the consequence of random events? The answer to this question is that in truth the acceptance of prayer is accompanied by signs. Our master,

Hazrat Mirza Ghulam Ahmad of Qadian, the Promised Messiah and Mahdī (as) proposed the following test as a proof of the existence of God Almighty. He suggested a set of patients suffering from a serious malady ought to be selected and divided into groups. One set of patients ought to be treated and cared for by doctors, whereas he would pray for the second lot and from this it could be seen as to which patients made the better recovery. What doubt can there be in such a test? Accordingly, he once prayed for the victim of a dog bite who had been struck down by rabies. The doctors in Kasauli (17) refused to treat him and gave a written statement that his condition was incurable. However, through the prayers of the Promised Messiah (as) he returned to health, even though people who are bitten by a rabid dog and have begun to manifest signs of madness rarely recover from it. Thus the acceptance of prayer is proof of the fact there exists a being that answers prayers. Moreover, this phenomenon is not restricted to a particular period of time, rather, such instances can be witnessed in all ages. Prayer finds fulfilment today just as it did in the past.

Ten Proofs for the Existence of God



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

References

(numbering used as given in the publication):

16. Surah Al-Baqarah, 2:187 [Publishers]
17. Kasauli is a small hill town in the north Indian state of Himachal Pradesh. [Publishers]



Twitter @SwissJalsa
Jalsa Salana, Jamaat Switzerland

Blessings of the Annual Convention - Jalsa Salana

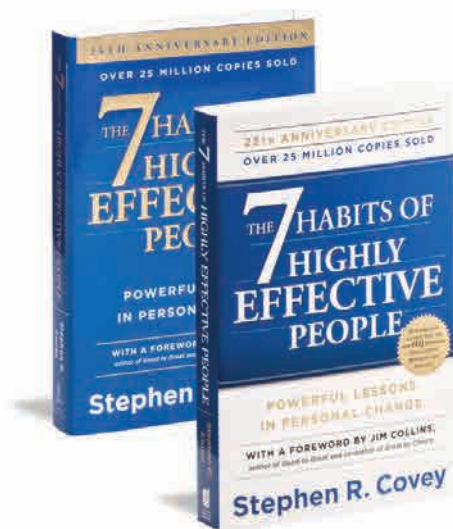
Shazia Sohail

In his famous treatise, “7 Habits of Highly Effective People,” Stephen Covey advises us to constantly work on augmenting our personal development by purposefully acting in a manner that revitalizes us in order to stay happy, healthy, and effective. The four areas requiring deliberate attention are our physical, mental, spiritual, emotional, and spiritual renewal (1). The Islamic acts of worship have been divinely designed to renew and recharge us on a constant basis. Various acts of increasing effort are layered upon each other, the base being a belief in an All-Powerful, Omnipotent, Gracious, and Merciful God. The ultimate goal is to develop a deep and loving relationship with the Living God fostered by prayer at various hours of the day and night and sacrificing all competing desires and loyalties. The supplemental layers, among others, of going to the mosque for congregational prayers, Friday prayers, and Eid prayers provide additional physical and social renewal. Attending a three-day long religious Annual Convention, or Jalsa Salana, combines all these elements of worship for an overall rejuvenation of the body, mind, and soul.

Physical Revitalization

A three-day Convention typically requires active physical engagement for a minimum of five days. The acts of planning comfortable shoes and clothing to be worn each day, packing a bag, and traveling some distance to get to the site of the convention shake loose the residual vestiges

of lethargy and laziness. Once there, it’s a good opportunity to eat hearty meals at regular intervals and stay hydrated throughout the long days. Convention venues are always spread out over vast areas that necessitate walking some distance to get to places like the seating area, dining area, restroom, bookstore, and other stalls. Whether one feels healthy or not, a visit to the Homeopathy stall for a consultation with an expert is extremely beneficial. One can always call on the physicians present at the Convention to get their professional opinions about one’s health issues.



For those who live close to the Convention site, this is a time to do an annual thorough cleaning, re-decorating, and re-organizing of their homes so they can have the maximum number of guests stay with them. This requires a longer period of physical engagement that reaps even greater benefits.

Mental Revitalization

The Annual Convention is an amazing opportunity to intentionally focus on renewing one's mind. The mere act of prayer and introspection is mentally rehabilitating, but when you add to it the free and ready access to new information and knowledge, it can be very powerful. The speeches delivered by learned scholars are educational and open up new avenues for self-improvement. A visit to the bookstore renews one's love for books and reading, and a visit to the handicrafts stall provides ideas for pursuing new hobbies and interests. This is an opportunity for professional groups to meet and plan further activities for the benefit of the community. Individuals can hone their photography and video making skills for posting on social media. Those who love to write would find great pleasure in skillfully crafting short descriptions of their experience for X (formerly Twitter) or detailed articles for any number of the Ahmadiyya Muslim Community's publications.

Social/Emotional Revitalization

The ability to see and share experiences with the same people each year, starting from early childhood, strengthens one's bonds and imbues one with a feeling of being a part of a global community. Over time, one continues to expand one's circle of loved ones by meeting the friends of friends. Additionally, attending the Annual Conventions of other countries expands one's social and emotional horizons even further. Spending time with extended family, making new friends, and having meaningful conversations contribute to emotional recharge and renewal. It is a great opportunity to practice empathy and courtesy. Children start to associate pleasant memories of meeting old and new friends, receiving awards, and having their Quran completion ceremonies with Jalsa Salana. There are various ways to meet others with shared values, including volunteering, which reaps its own benefits. Families can meet up with potential marital matches for their grown children. Hosting guests in one's home during the Convention offers an excellent opportunity to get to know people even more closely.

Spiritual Revitalization

The highest purpose of Jalsa Salana is spiritual rejuvenation. When the physical activities mentioned above are undertaken with the view to improving one's ability to carry out the various acts of worship, they become

a means to enhance one's spirituality. The speeches and sermons, while increasing one's knowledge, also stir the soul and inspire one to reach greater spiritual heights. During social interactions, one gets to practice moral qualities like cheerfulness, patience, forbearance, forgiveness, hospitality, sacrificing one's own comfort for the sake of others, etc. At a personal level, one would have to consciously choose to go to Jalsa at the cost of various other vacation options. Moral attributes of placing one's trust in Allah and making a financial and time sacrifices for His sake come into play. Overcoming physical, mental, and social challenges by acting upon the commandments of Allah inevitably raises one to a higher spiritual plane. Attention and focus in prayer improve considerably due to the immersion in a religious environment. Every act of volunteering carried out with the express intention to please God becomes an act of worship that deepens one's spirituality. Testimonies, provided by new converts, elicit feelings of gratitude. It is a very good time for introspection, silencing one's demons, and being grateful. Those hosting guests in their homes are especially blessed to overcome challenges and improve in all aspects of their lives.

The Founder of the Ahmadiyya Muslim Community, His Holiness Mirza Ghulam Ahmad, the Promised Messiah (on whom be peace), initiated the Jalsa Salana or Annual Convention, and defined its purpose:

"The primary purpose of this Convention is to enable every sincere individual to personally experience religious benefits; they may enhance their knowledge and – due to their being blessed and enabled by Allah, The Exalted – their perception [of Allah] may progress. Among its secondary benefits is that this congregational meeting together will promote mutual introduction among all brothers, and it will strengthen the fraternal ties within this Community (2)."

The Promised Messiah (as) made clear the ways that Jalsa Salana was distinct from any other kind of convention:

"It is essential for all those who can afford to undertake the journey, that they must come to attend this Convention which embodies many blessed objectives. They should disregard minor inconveniences in the cause of Allah and His Prophet (peace be upon him). Allah yields reward to the sincere persons at every step of their way, and no labor and hardship, undertaken in His way, ever goes to waste. I re-emphasize that you must not rank this Convention in the same league as other, ordinary, human assemblies. This is a phenomenon that is based purely on the Divine Help, for propagation of Islam" (3).

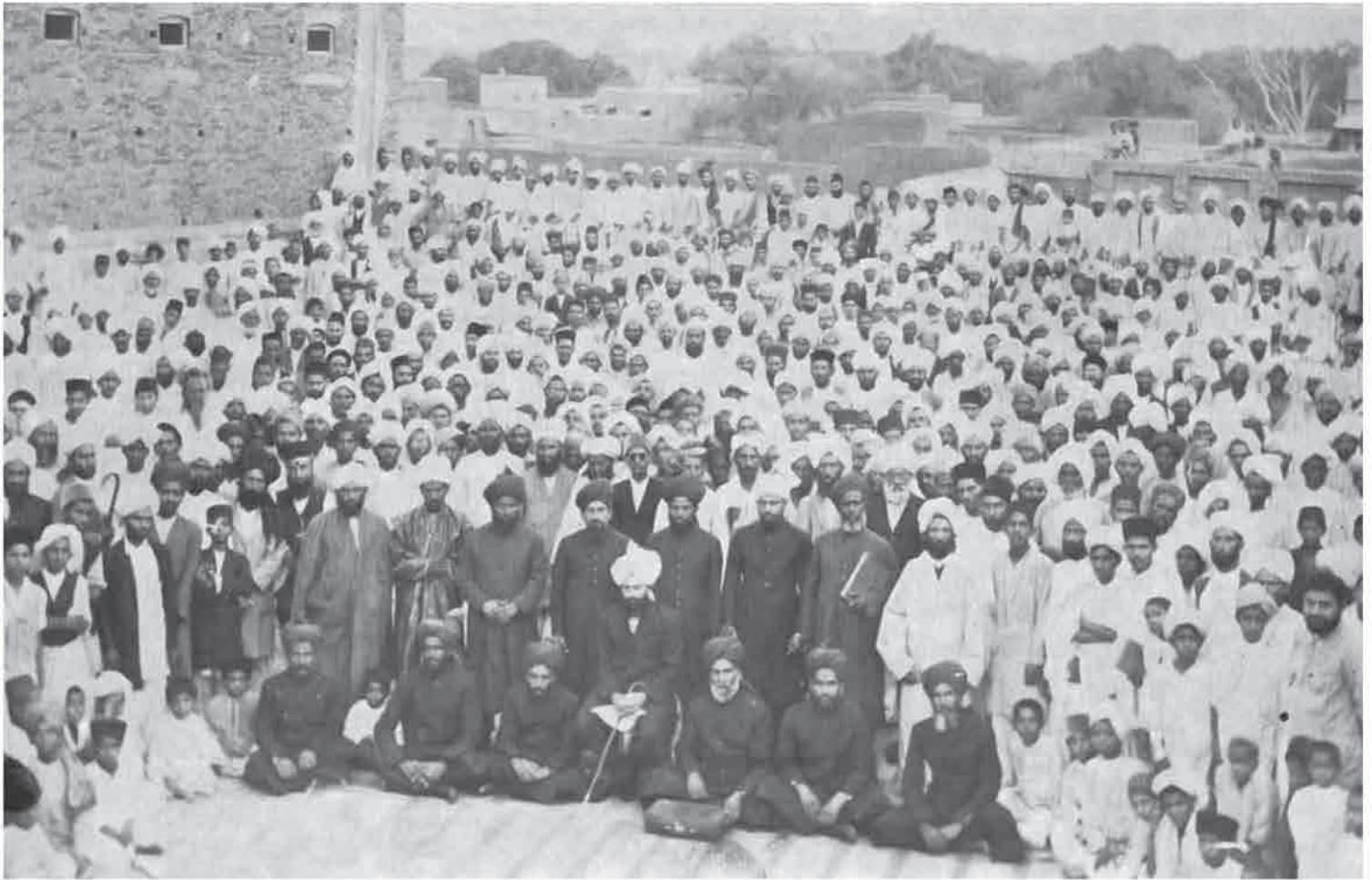


The Promised Messiah (as) further inspired his followers with these fervent, all-encompassing prayers for Jalsa Salana attendees:

"I conclude with the prayer that everyone who travels for [attending] this Convention that is for the sake of Allah: May Allah, the Exalted, be with him, reward him in abundant measure, have mercy on him, ease up for him his circumstances of hardship and anxiety and eliminate his anguish and grief. May He grant him freedom from every single hardship and lay open for him the ways of [achieving] his cherished goals, and raise him up, on the day of Judgment, among those of His servants who are the recipients of His blessings and Mercy. May He be their Guardian in their absence until after their journey comes to an end. O Allah! O Sublime One and Bestower of bounties, the Ever Merciful and One Who Resolves all problems, do grant all these prayers, and grant us Victory over our opponents with scintillating signs because You alone have all the prowess and power. Aameen! Aameen!!" (4).

References:

1. Stephen Covey, "7 Habits of Highly Effective People," <http://www.empowerteam.org/ebooks/The%207%20Habits%20of%20Highly%20Eff%20People.pdf> [Accessed May 20, 2024]
2. Mirza Ghulam Ahmad, Ishtihar 7 Dec. 1892, Majmoo'ah Ishtiharat Vol. I, Page 340.
3. Mirza Ghulam Ahmad, Ishtihar 7 Dec. 1892, Majmoo'ah Ishtiharat Vol. I, Page 341.
4. Mirza Ghulam Ahmad, Ishtihar 7 Dec. 1892, Majmoo'ah Ishtiharat Vol. I, Page 342.



100 Years Ago... – A glimpse of Jalsa Salana Qadian 1919

<https://www.alhakam.org/100-years-ago-a-glimpse-of-jalsa-salana-qadian-1919/>

Poetry Corner

Knowledge of God

Taken from "Precious Pearls" English translation of Durr-e Sameen (Urdu) By Hazrat Mirza Ghulam Ahmad (as), Translated by Waheed Ahmad, p. 49



This voice is coming from the phonograph,
Seek God from heart not through pomposity.

If deeds are not there with a pure and cleansed heart,
This pastime is no better than circuits around an idol.

If the dead heart is not out of the coverings,
What can be gained from hostility and warmongering?

What Faith is that wherein there is no Sign from God,
No support by God, no succour from Heaven?

Religion is a pastime if there is no certitude,
What is void of light, such Faith is not from God.

God's Faith is only that which is an ocean of lights;
Whoever is far from it, he is distanced from God, too.

God's Faith is only that that shows the way to God,
What good is that Faith that cannot open the knots?

Those who do not follow this Faith, they've no strength;
They cannot move a single step past worldly things.

Those persons who are feeble in the knowledge of God,
They remain enslaved to idols even after giving them up.





74th Jalsa Salana USA June 28th to June 30th, 2024

Do not consider Jalsa Salana
as an ordinary convention!

“If an Ahmadi truly understands the blessings of Jalsa and then makes every effort to receive these blessings, and accumulates the transformations that each annual convention brings about in him, then he will progress towards a new standard in Taqwa (righteousness) each year, which will eventually lead him to the point where the Promised Messiah (as) wished to see us.”

– Hazrat Khalifatul Masih V (aba)

When

The 74th Jalsa Salana USA will be held in 2024 from June 28 to June 30.

Where

Greater Richmond Convention Center

403 North 3rd Street,
Richmond, VA 23219

Contact

information@jalsasalana.us
+1 703-473 1040

Ask a Question

What is Jalsa Salana?

Jalsa Salana is the formal annual gathering of the Ahmadiyya Muslim Community initiated by Hazrat Mirza Ghulam Ahmad (May Allah be pleased with him).

Usually, the gathering spans over three days, beginning on Friday after the Friday Sermon. Typically, the flag hoisting ceremony is used to identify its commencement. Although Ahmadies attend a central, international Jalsa from across the world, many countries hold their own national jalsa too, sometimes attended by the Hazrat Khalifatul Masih.

In May 1891, in a remote and unknown town in India called Qadian, under Divine inspiration Hazrat Mirza Ghulam Ahmad (as) announced that he was the Promised Messiah and Imam Mahdi awaited by all Muslims. Later in the same year, the Promised Messiah (as) decided to hold the first Jalsa Salana, and from then on, the divine conventions of Jalsa Salana began.

Reference:

<https://jalsasalana.us/jalsa-history/>



Ahmadi Muslim Mosques in the USA



Bait-ul-Hameed Mosque - Chino CA



Yousuf Mosque - Tucson AZ



Ahmadiyya Mosque - Pico Rivera LA



Bait-ul-Aman Mosque - Hartford CT

AZ – Phoenix - (Bait-ul-Aman Mosque)

2035 W Elliot Rd, Chandler, AZ 85224-1717

AZ – Tucson - (Yusuf Mosque)

1111 N Queen Ave, Tucson, AZ 85705-7320

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

520 Pacifica Ave, Bay Point, CA 94565-1330

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

11941 Ramona Ave, Chino, CA 91710-1661

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

7419 Passons Ave, Pico Rivera, CA 90250-6107

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

926 Evans Rd, Milpitas, CA 95035-3409

CT – Hartford - (Bait-ul-Aman Mosque)

410 Main St, Meriden, CT 06451-5090

DC – Washington - (Fazl Mosque)

2141 Leroy Pl NW, Washington, DC 20008-1848

FL – Miami - (Bait-un-Naseer Mosque)

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

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

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

GA – South Carolina - (Bait-ul-Ata Mosque)

1800 Willow Trail Pkwy NW, Norcross, GA 30093-2668

HI – Honolulu - (Mosque/Community Center)

650 Kohou St Ste 1B, Honolulu, HI 96817-4422

IL – Chicago - (As-Sadiq Mosque)

4448 S Wabash Ave, Chicago, IL 60653-3121

IL – Chicago - (Al-Masjid Baet-ul-Jaamay)

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

IL – Zion - (Fath-e-Azeem Mosque)

2700 Lewis Ave, Zion, IL 60099

KS – Kansas - (Mosque/Center)

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

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

2113 38th St, Kenner, LA 70065-3509

MA – Boston - (Bait-un-Nasir)

4 Nasir Ahmad Rd, Sharon, MA 02067-1164

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

370 Main St, Fitchburg, MA 01420-8007

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

7302 Pulaski Hwy, Baltimore, MD 21237-2528

MD – National Headquarters - (Baitur Rahman Mosque)

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

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

8218 Wyoming Ave, Detroit, MI 48204-3114

MI – Detroit - (Masjid Mahmood)

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

MN – St. Paul, (Nusrat Mosque)

11450 Robinson Dr, Coon Rapids, MN 55433-3745

MO – St. Louis - (Bait-ul-Hafeez Mosque)

4529 Emerson Ave, Saint Louis, MO 63120-2237

NC – Research Triangle - (Salat Center)

830 Old Apex, Cary, NC 27513-4235

NC – Charlotte - (Charlotte Salat Center)

5314 Mt Holly Hunterville Rd, Charlotte, NC 28216-8801

NJ – Central Jersey - (Bait-ul-Hadi Mosque)

27 South St, Old Bridge, NJ 08857-2951

NJ – Northern New Jersey - (Bait-ul-Wahid Mosque)

131 Wagaraw Rd, Hawthorne, NJ 07506-2711

NJ – Willingboro - (Al-Nasir Mosque)

500 Bridge St, Willingboro, NJ 08046-3741

NV – Las Vegas - (Bait-ut-Tauheed Mosque)

6574 W Cheyenne Ave, Las Vegas, NV 89108-4929

NY – Albany - (Bait-un-Nur Mosque)

941 River Rd, Schenectady, NY 12306-6526

NY – Buffalo - (Mahdi Mosque)

9610 Colvin Blvd, Niagara Falls, NY 14304-2812

NY – Binghamton - (Bait-ul-Hamd Mosque)

10 Sheedy Rd, Vestal, NY 13850-5902

NY – Bronx - (Bronx Mosque)

3421 White Plains Rd, Bronx, NY 10467-5704

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

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

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

64 Union Ave, Amityville, NY 11701-3024

PA – Philadelphia - (Baitul-Afiyat Mosque)

1215 W Glenwood Ave, Philadelphia, PA 19133-1336

PA – Pittsburgh - (Al-Noor Mosque)

747 South Ave, Wilkinsburg, PA 15221-2939

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

TX – Houston - (Bait-us-Samee Mosque)

1333 Spears Rd, Houston, TX 77067-1507



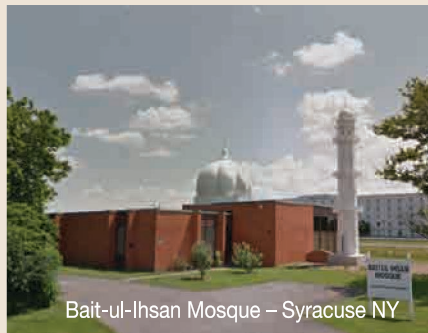
Bait-un-Nasir Mosque – Columbus OH



Bait-ul-Ahad Mosque – Cleveland OH



Bait-ul-Hamd Mosque – Binghamton NY



Bait-ul-Ihsan Mosque – Syracuse NY



Bait-uz-Zafar Mosque – Queens NY

NY – Queens - (Bait-uz-Zafar Mosque)

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

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

1609 East Main St, Rochester, NY 14609-7009

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

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

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

297 Center Rd, Bedford, OH 44146-2251

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

3360 Toy Rd, Groveport, OH 43125-9430

OH – Dayton - (Fazl-i-Umar Mosque)

637 Randolph St, Dayton, OH 45417-3203

OR – Portland - (Rizwan Mosque)

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

PA – Harrisburg - (Hadee Mosque)

245 Division St, Harrisburg, PA 17110-1262

PA – Lehigh Valley - (Bait-ul-Ata)

2860 S Pike Ave, Allentown, PA 18103-7637

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

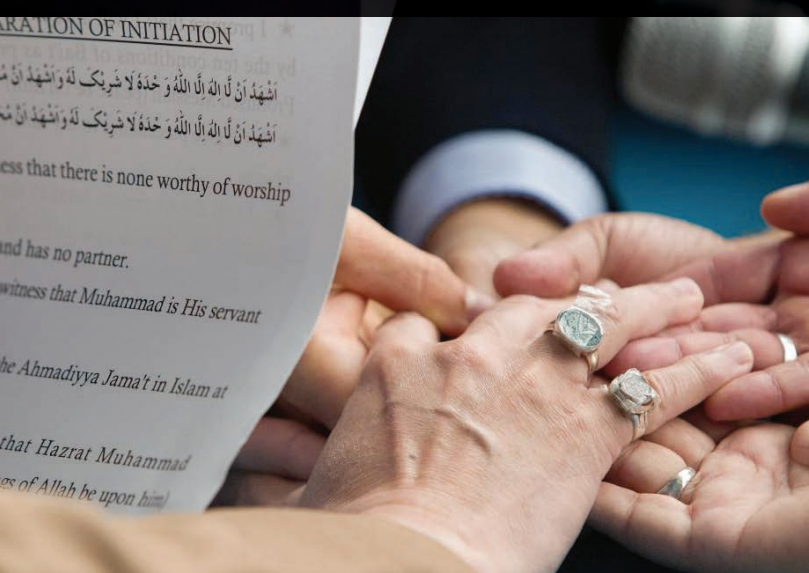
WA – Seattle - (Bait-ul-Ehsan Mosque)

23515 Old Owen Rd, Monroe, WA 98272-7636

WI – 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 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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