

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

PROPHETS: THE GUIDING LIGHT

None of the Religions are false

06

Even a Single, Profound Dream or Revelation Defeats
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Demystifying Prophethood, Characteristics of
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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"

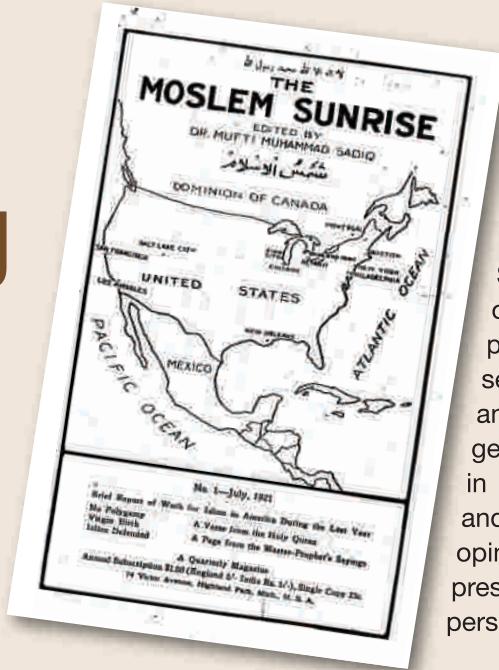
(The Holy Qur'an: 2:257)

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.

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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 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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Headquarters:

15000 Good Hope Road, Silver Spring, MD 20905
Phone: 301-879-0110, **Fax:** 301-879-0115

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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THE TEAM

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PATRON

Dr. Mirza Maghfoor Ahmad
The Ameer (National President)
Ahmadiyya Muslim Community, USA

ADVISER

Azhar Haneef, Missionary In Charge
Ahmadiyya Muslim Community, USA

MANAGEMENT BOARD:

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Amjad Mahmood Khan
Mahmood Kauser
Abdullah Dibba
Rizwan Khan

EDITOR-IN-CHIEF

Dr. Wajeeh Bajwa
editor-in-chief@muslimsunrise.com

SENIOR EDITOR

A. Bushra Salam-Bajwa

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Dr. Mahmud Ahmad Nagi
Dr. Karim Ahmad Sharif
Shazia Shakur Sohail

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From The Holy Qur'an

And We did raise among every people a Messenger, preaching: 'Worship Allah and shun the Evil One.' Then among them were some whom Allah guided and among them were some who became deserving of ruin. So travel through the earth, and see what was the end of those who treated the Prophets as liars!

The Holy Qur'an 16:37

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنْ اعْبُدُوا
اللَّهَ وَاجْتَنِبُوا الظَّاغُوتَ فِيمِنْهُمْ مَنْ
هَدَى اللَّهُ وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ
الصَّلَةُ فَسَيِّرُوا فِي الْأَرْضِ فَانْظُرُوا
كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ﴿٣٧﴾



Saying of Prophet Muhammad

(Peace and blessings of Allah be on him)

Hadrat Abdullah bin Umar (May Allah be pleased with him) stated that my father, Hadrat Umar bin al-Khattab (May Allah be pleased with him), narrated: The Holy Prophet (May peace and blessings of Allah be upon him) said: "The [requirements of] Faith are that you should believe in Allah, and in His Angels, and in His Books, and in His Prophets, and in the Last Day, [i.e., the Day of Requital] and that you should also believe in Allah's determination of good and in His determination of evil.

(Muslim, Book of Faith, Chapter: Explanation of Faith and Islam and favour)



Editorial

To help achieve the object of life, God raises prophets out of His benevolence, who serve as role models. These prophets have appeared to every people and in all parts of the world. Their mission has always been to guide humanity to its Creator through their teaching, example, and model. The guidance revealed through each prophet was designed to cater to the specific needs of the time and location; hence, they were essentially temporary. With the advancement and maturity of mankind, God sent advanced and mature teachings suitable for their time. God's guidance for the human race commenced through Adam (as) and reached the zenith through Muhammad (sa). God says: "This day have I perfected your religion for you and completed My favor upon you and have chosen for you Islam as your religion" (1).

Thus, Islam perfected and completed the revelation of Law or Shariah. According to one saying of Prophet Muhammad (sa), 124,000 prophets were chosen to convey the message of God to mankind. The names of all of them are not mentioned anywhere. However, the Holy Qur'an mentions twenty-eight prophets by name.

The Holy Qur'an states: "There are no people (in the world) to whom We have not sent a Warner" (2).

In this issue of the Muslim Sunrise, we present articles that provide information about the role prophets play in guiding humankind to achieve nearness to Almighty God.

References:

1. The Holy Qur'an 5:4
2. The Holy Qur'an 35:25

In The Words of The Promised Messiah (as)



“NONE OF THE RELIGIONS ARE FALSE”

One of the principles which forms the basis of my belief refers to the established religions of the world. These religions have met with wide acceptance in various regions of the earth. They have acquired a measure of age, and have reached a stage of maturity. God has informed me that none of these religions were false at their source and none of the prophets impostors” (1).

“This is a beautiful principle, which promotes peace and harmony, and which lays the foundation for reconciliation, and which helps the moral condition of man. All prophets that have appeared in the world, regardless of whether they dwelt in India or Persia or China, or in some other country, we believe in the truth of them, one and all” (2).

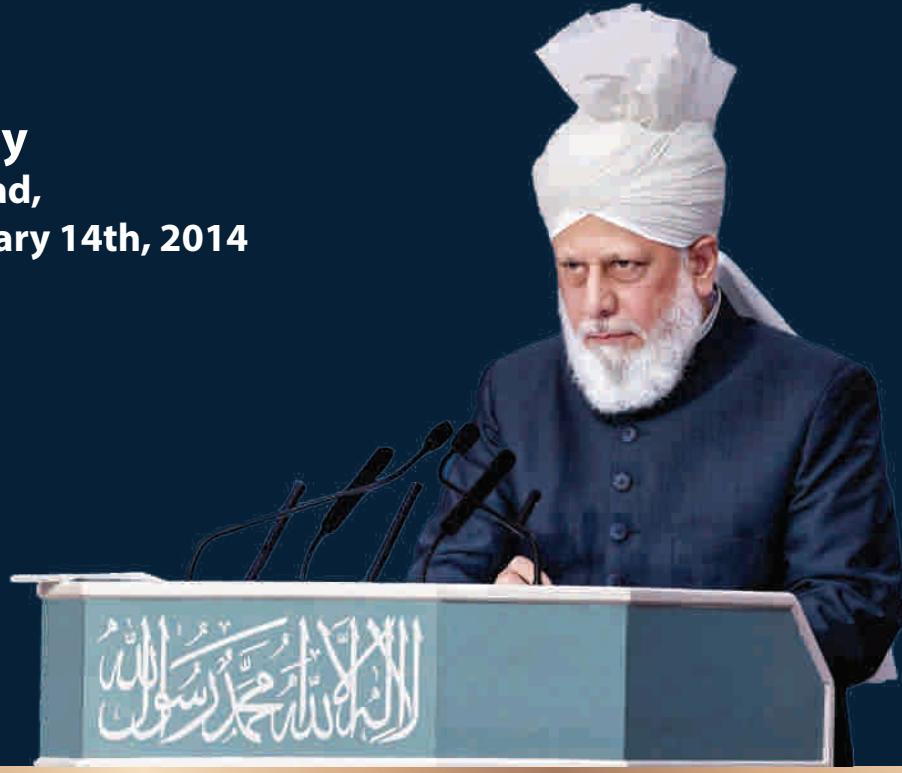
Reference:

1. Mirza Ghulam Ahmad, ‘Tohfa Qaisariya’ p. 256, Roohani Khazain (Spiritual Treasures), Vol 12, Unwin Brothers, Gresham Press, Old Woking, Surrey, 1984.
2. Mirza Ghulam Ahmad, ‘Tohfa Qaisariya’ p 259, Roohani Khazain (Spiritual Treasures), Vol 12, Unwin Brothers, Gresham Press, Old Woking, Surrey, 1984.



Friday Sermon delivered by His Holiness Mirza Masroor Ahmad, Khalifatul Masih V (aba) on February 14th, 2014

Prophets of God and Signs of Truth



In the Friday sermon delivered on February 14, 2014, His Holiness Mirza Masroor Ahmad, Khalifatul Masih V (aba), gave a discourse with reference to revelations of His Holiness Mirza Ghulam Ahmad, the Promised Messiah and Mahdi (on whom be peace) which are given in his writings. The Promised Messiah (on whom be peace) said in this regard that the fundamental objective of these revelations was for God to make evident the truth of Islam to the world through him and to demonstrate the status of the Holy Prophet (peace and blessings of Allah be on him). While these revelations and signs silence the others and the detractors, they are also proofs of the truthfulness of the Promised Messiah (on whom be peace) for Muslims that he indeed is the one commissioned by God for the revival of Islam.

The Promised Messiah (on whom be peace) writes in his magnum opus, Baraheen-e-Ahmadiyya, about keeping a record of his revelations and says that all these arrangements have been put in place so that it may be ideally disclosed to those who seek the truth that all blessings and lights are inherent in Islam and so that the convincing proofs of Allah reach the godless people of this age so that in turn their satanic nature is made evident to every fair-minded person. These people are inclined to darkness and are averse to light and reject the high status

of the Holy Prophet (peace and blessings of Allah be on him), utter abusive words for him, and lay unfair allegations on the most eminent of all men. Borne of their intrinsic wickedness and extreme lack of faith, they are not aware that he alone is the most perfect of men who came to this world and whose light has been illuminating the world like the sun and shall continue to illuminate, so that the glory of Islam is made evident through these true writings via the acknowledgement of the detractors themselves, and a way of proof is opened for the sincere seeker, and anyone who has any delusions gets a reality check.

Another reason for writing down these visions and revelations is to enhance the strength of faith of believers so that their hearts are strengthened and assured, and they may have perfect belief that the right path is with Islam alone. Now, there is only one Prophet and one Book under the heavens. The Prophet is Muhammad, the chosen one (peace and blessings of Allah be on him) who is higher and more exalted than all Prophets and is the most perfect of Messengers and is the Seal of all the Prophets and the best of men by following whom we find God Almighty and all the veils of darkness are lifted and the signs of true salvation are witnessed in this very life. The Book is the Holy Qur'an, which comprises true and perfect guidance and effectiveness, through which knowledge and

understanding of the Divine are obtained, and the heart is purified of human weaknesses; and being delivered from ignorance, heedlessness and doubts, a person arrives at the stage of complete certainty.

Another reason for writing down these visions and revelations and the testimonies of people of other religions is for Muslims to be always equipped with strong arguments. And so that it is always clear and evident to people when the wicked, ungodly, and black-hearted individuals, who unfairly contend with Muslims are trounced and silenced. So that the seekers of truth of this age as well as those of future generations are protected from the toxic air of wickedness and misinformation that is prevalent these days because these revelations will unfold many such aspects that are destined to manifest in the future. Thus, when this age is gone and a new world is revealed and sees for itself the truths written in this book, these prophecies will be most beneficial for strengthening faith. (Baraheen-e-Ahmadiyya I - IV, pp. 555-558 - footnotes)

The significance of this text was not limited to the time of its publication; in fact these signs were also to appear in times to come and were meant to prove the truth of Islam. It is astonishing that people do not seek these signs but are quick to raise objections. It was God's will in however many languages he revealed His words to the Promised Messiah (on whom be peace). Indeed, outsiders were witness to these revelations and they proved the truthfulness of the Holy Prophet (peace and blessings of Allah be on him). The book Baraheen-e-Ahmadiyya remains a sign today for those with spiritual insight and this book and his other books are becoming sources of guidance for people.

The Promised Messiah (on whom be peace) made his prophecies after being given knowledge from God. In this regard, he says in his book, Kishti Nuh:

'Matters of the unseen that God has disclosed to me and which were fulfilled on time are not less than ten thousand in number. However, only one hundred and fifty of these have been recorded in the book 'Nuzul-ul-Masih', which is under publication, along with proofs and witness accounts. None of my prophecies has been left unfulfilled, or [at least] one of its two parts has not been left unfulfilled. Even if a person spends his life looking for any such prophecy that I may have uttered and dies in the process he will not find one about which he could say that it was left unfulfilled. However, he may say whatever he wants out of impudence or lack of awareness. I say with conviction that thousands of most evident prophecies of mine have been clearly fulfilled and hundreds of thousands of people

witnessed this. If an example of this is seen in the previous Prophets, it cannot be found with the exception of the Holy Prophet (peace and blessings of Allah be on him). Had my detractors resolved the matter based on this, their eyes would have been opened ages ago. I was prepared to give them a huge reward if they could come up with an example of these prophecies! What else can we say but attribute it to wickedness and thinking ill of others when it is merely said out of mischief or foolishness that such and such prophecy has not been fulfilled! ... It is not a small matter for thousands of prophecies to be fulfilled with exactness and thousands of living witnesses to them to be present. It is as if seeing the Glorious God. Has anyone observed anywhere apart from the time of the Holy Prophet (peace and blessings of Allah be on him) that thousands of prophecies were given, and they were all fulfilled as clear as day, and thousands of people bore witness to their fulfilment! I know for certain that as God Almighty is manifesting Himself in this age and is coming closer and is unfolding hundreds of matters of the unseen to His servant, very few examples of this time can be found in the earlier times.' (Kishti Nuh, pp. 6-7)

In his book Nuzulul Masih, the Promised Messiah (on whom be peace) explains his various revelations:

'O Ahmad, mercy flows from your lips. We have bestowed upon you abundant points of wisdom! So, obviously my words were miraculous and none could contend with them. I published more than twenty books and journals in eloquent Arabic but no one could contend with me. God took away both power of speech and heart from them and gave them to me' (Nuzulul Masih, p. 510).

'They say from where did you have this status? It is a deception. We will not accept you unless we see God.' These people will not accept anything apart from a sign of death! Say to them that death, that is, the plague, is also coming; therefore, do not be hasty with me. This prophecy was made 20 years before the outbreak of the plague! (Nuzulul Masih, p. 510)

'The Company of the Lounge, how will you know what the Company of the Lounge is? You will see their eyes running with tears. They will call down blessings on you and will supplicate: Our Lord, we have heard a crier calling people to the faith, a summoner to Allah and a bright lamp.' At the time when this prophecy was published in Baraheen-e-Ahmadiyya, there was neither a lounge, nor any company of the lounge. Later, when sincere people migrated to Qadian, guest houses and lounges were prepared for them. Observe how magnificent this prophecy is! These matters were disclosed at a time when

one could not have even imagined that a time will come when such sincere people will gather in Qadian and lounges will be prepared for them! (Nuzulul Masih, pp. 501 – 502)

'The opponents will plan to extinguish the light of God with the breaths of their mouths, that is, they will utilise cunning. However, God will perfect His light although the disbelievers will resent it.' This is a prophecy of a time when there was no opposition or enmity against this movement. Ten years after this prophecy such enmity was shown that it became an upsurge; allegation of disbelief was recorded, edicts of murder were recorded and published in hundreds of books and journals. Almost all the maulvis became opponents and they did not desist from making the lowest of low schemes to ruin me. However, the outcome was quite the opposite and this movement progressed extraordinarily!' (Nuzulul Masih, pp. 526-527)

'Although people will not save you, that is, they will try to ruin you but God will generate measures to save you. God will definitely save you although the people will not want to save you.' See what a strong and glorious prophecy this is! The promise to save is made twice and it has been clearly promised that people will try to ruin and destroy you and will hatch all kinds of schemes, but God will be with you. He will disrupt these schemes and will save you! Just think all possible schemes were hatched. All manner of ploys were devised to ruin and destroy me. Murder cases were filed against me and many efforts were made to disgrace me. Schemes were made to embroil me in tax matters, edicts of disbelief were given but God failed them all and they did not succeed in any of their deception. God had informed me a very long time ago about the forceful storm that followed. Fear God and speak the truth! Is this not knowledge of the unseen and Divine succour! ... defence signifies being saved from great calamities which was the real objective of the enemy. You see, the Holy Prophet (peace and blessings of Allah be on him) was also promised to be defended although he sustained severe injuries in the Battle of Uhud and this took place after the promise of defence was made. Similarly, Allah the Exalted had said to Hazrat Isa (on whom be peace): '...and when I restrained the children of Israel from putting thee to death...' (The Holy Qur'an 5:111) although it is proven from what followed in the nation that the Jews imprisoned Hazrat Masih (on whom be peace) and put him on the cross but God ultimately saved him. This is what is meant by '...when I restrained...' as it is meant by: '...And Allah will protect thee from men...' (The Holy Qur'an 5:68, Nuzulul Masih, pp. 427-428).

These were a few examples of the signs of Allah as given to

the Promised Messiah (on whom be peace), whose books are also a sign. He writes:

When I write something in Urdu or Arabic I feel as if someone is tutoring me from within. My writing, be it in Arabic, Urdu or Persian is divided in two types. One type is when phraseology and its meanings flow for me as I write. I do not have to work hard for this writing and the phraseology is within my mental capacity. The words and their connotation is such that it is possible for me to write them without any special grace of God Almighty and with the blessing of His general support which is in the nature of human ability. I write these subjects making little effort and taking a lot of time. And Allah knows. The other type of my writing is simply extraordinary. For example when I write an Arabic phrase and the syntax needs certain words which I have no knowledge of, at such times revelation of God Almighty guides me regarding the phrase and the Holy Spirit puts those words in my heart like *mutlu* (متلو) revelation and makes me utter them. At such times I am not in control of my senses. For example while writing Arabic I needed an exact word for (سیاری عیال) which I did not know but the syntax was dependent on it. Immediately the word (مشف) was put in my heart like *mutlu* revelation which precisely means (سیاری عیال). Or for example, while writing I needed a word to mean keeping quiet while indignant and I did not know it and instantly the word (میکری) was revealed to me. It is the same with Arabic phrases. While writing in Arabic hundreds of structured phrases are revealed to me like *mutlu* revelation or an angel shows me phrases written on a piece of paper and some of these phrases are Quranic verses or similar to them, with a little variation. Sometimes it is realised after a while that such and such Arabic phrase that was revealed from God Almighty is in such and such book. As God is the Master of everything, He has the power to reveal to me a fine phrase from a book or a fine couplet from a poetic collection. This was about Arabic language, but it is even more amazing that I have certain revelations in languages that I have no familiarity with, like English, Sanskrit or Hebrew, just as some of it is written in Baraheen e Ahmadiyya. I swear by Allah in Whose hand is my life that this is the way of Allah with me and it is one of the signs given to me. Matters of the unseen are revealed to me in various forms and my God has no care if the phrase which is given to me as a revelation is written in an Arabic, English or Sanskrit book, because it is from the unseen for me. Just as Allah the Exalted has placed many stories of the Torah in the Holy Qur'an and has included them in matters of the unseen because those stories were unknown to the Holy Prophet (peace and blessings of Allah be on him) although they were known to the Jews. This is the secret behind me calling on the world to contend with me in commentaries of miraculous and eloquent Arabic. Otherwise, who is man,

and what is the significance of son of Adam to arrogantly call on the world to contend with him.' Nuzulul Masih, pp. 434-436)

Next, His Holiness gave some examples of the effect the powerful Arabic writings of the Promised Messiah (on whom be peace) have had on people.

A Palestinian lady writes that she firmly believed that Hazrat Isa (on whom be peace) was alive in Heaven and would revive Islam with the use of force. She was introduced to the Jama'at through her younger brother-in-law and read books of the Promised Messiah (on whom be peace). She felt as if she had found priceless pearls. The eloquent Arabic writings were like gems of spiritual knowledge and she felt that it is such valuable writings that initiate man's connection with God. Once fully satisfied, she took Bai'at.

Ajaz Sahib from Algeria writes that he was completely disappointed with erroneous commentaries when he was introduced to the writings of the Promised Messiah (on whom be peace) through a Jordanian Ahmadi Muslim friend. As he read the writings his heart opened up and the power of the writings caused him to physically tremble in awe. He was convinced these were writings inspired by revelations.

Faraz Sahib from Abu Dhabi writes that he read as many books of the Promised Messiah (on whom be peace) as he could and also started watching Arabic programmes on Muslim Television Ahmadiyya (MTA). Following this he studied Quranic verses and Ahadith and was satisfied. He now had two options; to continue to wait for a militant Mahdi and stay connected to erroneous creed, or to accept Hazrat Ahmad, who had presented the beauties of Islam and defended the Holy Prophet (peace and blessings of Allah be on him), as the Imam Mahdi. He sought Divine help and prayed a lot and was inclined to the Ahmadiyya Jama'at. When he read the Promised Messiah's poetry in praise of the Holy Prophet (peace and blessings of Allah be on him) his body trembled and his eyes welled up, and he said out aloud that a slanderer could never write such poetry and how could a slanderer have such sentiments for the Prophet. He also felt that for a non-Arab to express such eloquent Arabic was not possible without Divine help!

Abbas Sahib who is an Arab and resides in Italy writes that in spite of what the maulvis said, he used to watch MTA. Once he heard an Arabic Qaseeda of the Promised Messiah (on whom be peace) on MTA. As he listened to it, he looked at an image of the Promised Messiah until, spontaneously he said out aloud, by God, a liar cannot express such sentiments. This person is definitely from God.

Khalid Sahib from Morocco writes that after he was introduced to Ahmadiyyat, he was amazed that the Imam Mahdi had come and gone and he had only just heard about him! He reflected and prayed for guidance and started reading up on the Arabic website of the Jama'at. The Philosophy of the Teachings of Islam was the first book he read and he read it many times. The subject matter sent his soul into a trance. After reading various other books he felt that he had found a treasure-trove.

Hani Sahib writes about Madah Sahib, saying that he asked a few questions in response to which extracts of the Promised Messiah (on whom be peace) were sent to him. He was suitably impressed. He says that the writings opened up his breast, and he was delighted to find such spiritual material to read in this age!

Atami Sahib from Yemen writes that as a journalist and researcher he was intrigued to find the truth. He read a book by detractors of the Jama'at which had resorted to slandering. He realised these were age-old allegations and nothing else. On the other hand, he found the eloquent Arabic of the Promised Messiah (on whom be peace) miraculous. After reading books of the Promised Messiah he reached the conclusion that he had presented the true image of Islam once again.

Hayat Sahib from Iran writes that he was born into a Shia family and was inclined to religion but was not satisfied with the image of Islam; he felt something was lacking and became convinced that it needed correcting. A friend introduced him to MTA. Gradually he was impressed by what he saw on MTA. He was amazed that the religious scholars called on the Shia people for debate but they only abused the Ahmadis since they could not contend with their strong arguments. When he heard about the objectives of writing Baraheen-e-Ahmadiyya he was convinced of the truth. He read books of the Khulafa and realised they were the leaders of Islam and the world was in great need of their views. He felt the Promised Messiah's (on whom be peace) challenge to Arabs and non-Arabs in the Arabic language was a golden chance for the opponents to have proved their distinction, but they could not do so. Reflecting on all these proofs, he says he had no choice but to accept the truth and now he considers Tabligh his obligation!

There are numerous such episodes but His Holiness (aba) presented just a few today. The Promised Messiah (on whom be peace) writes about signs: 'In the same way hundreds of Signs have appeared in my support. Is there a person living on the earth today who could outshine me in this respect? I call God as a witness Who is the Master of my

life that so far, more than 200,000 Signs have been manifested in my favour and, more or less, 10,000 souls have seen the Holy Prophet, peace and blessings of Allah be on him, in dreams and who has given testimony in my favour. Moreover, sages of great renown and spiritually exalted persons who have very large numbers of followers numbering up to 400,000 have been directed in their visions that I have truly come from God. Some of these died thirty years before my appearance; such a sage was named Gulab Shah, who lived in district Ludhiana and who had told Mian Karim Bakhsh of Jamalpur that Jesus had been born at Qadian and that he would visit Ludhiana.

Mian Karim Bakhsh was a righteous man of advanced age who firmly believed in One God. He came to see me at Ludhiana and related to me this prophecy for which the 'Maulvis' harassed him greatly, but he paid no heed to them. He told me that Gulab Shah used to say in his presence that Jesus, son of Mary is not alive. He is dead. He shall never come back to this world. Mirza Ghulam Ahmad is the Jesus for this nation who, under Divine power and wisdom, has been created in the likeness of Jesus, and in Heaven, he has been named Jesus. He reiterated, saying: O Karim Bakhsh, when that Jesus (as) shall appear, you will see how bitterly the divines shall oppose him, but they will not succeed. He shall be sent to this world to clear and embellish the disfigured and distorted commentaries of the Holy Quran which he shall again present to the world in their original perspectives. In this prophecy, the sage had clearly pointed out that Mian Karim Bakhsh would reach an advanced age and see the Messiah personally. (Tadkirat-ush-Shahadatain, pp. 36-37 (published translation))

Next His Holiness (aba) related some incidents of people accepting the Promised Messiah (on whom be peace) after seeing the Holy Prophet (peace and blessings of Allah be on him) in dreams, both from the times of the Promised Messiah and also in recent times.

Hazrat Mian Abdul Rasheed Sahib (may Allah be pleased with him) said he took his Bai'at inspired by a dream. He saw the Holy Prophet (peace and blessings of Allah be on him) laying on a bed very ill, and the Promised Messiah (on whom be peace) is looking after him. The Holy Prophet stands up with the support of the Promised Messiah and begins to give a lecture based on the truthfulness of the Promised Messiah. In the dream, the Holy Prophet's health is restored and his face looks lively. This dream was interpreted to signify that Islam was going to be revived through the Promised Messiah and Rasheed sahib took Bai'at.

Abdul Sattar Sahib writes that he asked his father about the issue of the death of Jesus (on whom be peace). His father related a dream to him. He saw two tents by the River Ravi; one of the tents is of the Holy Prophet (peace and blessings of Allah be on him) and the other is of the Promised Messiah's (on whom be peace). He goes into the Holy Prophet's tent and asks him about the holy person who has claimed to be the Messiah. The Holy Prophet (peace and blessings of Allah be on him) says three times: He is very accomplished. This convinced him about the truthfulness of the Promised Messiah's claim and he accepted him.

Sardar Karam Dad Sahib writes that he had a dream before taking Bai'at. He saw the Holy Prophet (peace and blessings of Allah be on him) and the Promised Messiah (on whom be peace) strolling on a road. The Holy Prophet gestures with his finger three times towards the Promised Messiah and says, 'he is from God.' Later, when Sardar Sahib took Bai'at in Qadian, he found the Promised Messiah (on whom be peace) looked precisely as he had appeared in the dream.

Indeed, people continue to experience such dreams in the current age.

Momin bin Ahmad Sahib writes that he had never heard of Ahmadiyyat. He once saw the Holy Prophet (peace and blessings of Allah be on him) in a dream. The Holy Prophet and he are standing on a beautiful minaret and the Holy Prophet gestures to the moon with his finger. It is a full moon which is nearby and its light is spread far and wide while in the middle stands the minaret. The Holy Prophet gestures as he tells him something which he does not understand. The Holy Prophet is very kind and affectionate to him and he feels words cannot express this. The Holy Prophet then leaves. After awakening, he felt as if he was elevated from the ground and, for many days, he did not talk much to people. He did not understand the dream. His father later told him that he, too, had seen the Holy Prophet (peace and blessings of Allah be on him) in a dream, and he had given him the glad tidings of the birth of a son (Momin Sahib). Later, in Syria, he was introduced to the Jama'at and he studied about it and found its beliefs to be the same that he used to talk to his friends as a youngster. He wrote to Huzoor and said that he used to weep while reading the books of the Promised Messiah (on whom be peace) and each word would be instilled in his soul. It is impossible to express how precious faith is! He believes the Ahmadiyya Jama'at presents the true creed of Islam and feels that although right now the Jama'at is partially triumphant, in the near future it will be wholly triumphant, Insha' Allah.

A friend from Damascus, Rizwan Sahib writes that he

learned religion from personal study. After an incident, he started searching for Divine knowledge and in the first dream, he was given the message that the Holy Qur'an is the treasure-trove of all knowledge and that the resolutions of all one's problems should be found in it. One night as he recited the verse: 'Those whose labour is all lost in search after things pertaining to the life of this world, and they think that they are doing good works.' (The Holy Qur'an 18:105) in his Salat, he felt great fear. Just then, two youngsters knocked on his door and asked him about "Qadianiyyat." He was about to read to them from a book on Qadianiyyat (as a movement of disbelievers) when he felt he was doing wrong and would be simply repeating hearsay, so he stopped. Later, he was introduced to an Ahmadi, Basit Sahib, and the first book he read was **The "The Philosophy of the Teachings of Islam"** which he did not put down until he was finished reading it. He realised it was not what he had heard and the concept of revelation continuing in this age impressed him the most. He saw the Holy Prophet (peace and blessings of Allah be on him) in a dream and he told him that Mirza Ghulam Ahmad was the only means of salvation from the evils of the time.

Next His Holiness (aba) related some incidents from African countries.

Once, our missionary went to a town for Tabligh, but the young people there created chaos, and Tabligh had to be abandoned. The next day all the townspeople had gathered for a programme of theirs when suddenly a fierce wind started blowing, and torrential rain came, and their programme was spoiled. The townspeople felt the storm was a sign of God's wrath because the programme of Ahmadi Muslims had been stopped. As a result, 41 people accepted Islam-Ahmadiyyat.

A report from Nigeria tells that once Tabligh efforts in a village were met with opposition. Sometime later a young man of the village prayed to God that if the Ahmadis were not true they should be put in trouble and if the Ahmadis were true then their opponents should be put in trouble. Five days later, he saw that two of the opponents fell ill and died painfully. This convinced him that Jama'at Ahmadiyya was from God.

A Tabligh report from Burkina Faso tells of a time when our missionary went to a village where a hundred Ahmadis lived. They told him that it had not rained for some time and they were concerned for their crop. The missionary sahib suggested praying to God and offering Salat Istisqa (special prayer offered in drought). When the announcement was made for Salat Istiqqa, non-Ahmadi Muslims did not join the Ahmadis in offering it. During the

Salāt, the missionary sahib implored God for the sake of the Holy Prophet (peace and blessings of Allah be on him) and the Promised Messiah (on whom be peace). God listened to the prayers of Ahmadi women and children and it rained. The non-Ahmadi Muslims and Christians who had seen Ahmadi Muslims observing Salat Istisqa (prayer for rain) were most impressed and this resulted in 90 Bai'ats.

The Promised Messiah (on whom be peace) says: 'Our Jama'at should have a true connection with God Almighty and they should be grateful that God Almighty has not left them but has shown them hundreds of signs of His power to strengthen their faith to the degree of certainty!'

May God make us those who connect with Him, may He show each one of us His signs and enhance in faith, and may we instil this spirit in our next generation. May God keep our generations firm on this and enhance their faith!

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Demystifying Prophethood, Characteristics of God's Chosen Ones

Naila Bajwa



Introduction

The purpose of life is to seek nearness to God and lose oneself in Him through worship (Haqq Allah) and service to humanity (Haqq Al'abad). Central to this pursuit are prophets, chosen by Almighty Allah to provide this guidance to all mankind. God has sent noble messengers to every nation throughout history, as stated in the Holy Qur'an: "And for every people there is a Messenger" (1). Islam acknowledges the status of thousands of prophets, including those named in the Holy Qur'an such as Abraham (as), Moses (as), David (as), and Jesus (as), as well as others who are not mentioned, like Confucius (as), Krishna (as), and Zoroaster (as).

A sincere belief in prophets is a fundamental part of Islam and constitutes one of the six articles of faith. Prophets are universal to all religions and serve as an intermediary between the Divine and man. Due to their profound role and esteemed status, prophets may seem like mystifying figures who achieved an unattainable status of virtue in their lifetime. Nevertheless, we can recognize their humanizing side and emulative qualities by understanding their lives and mission.

Submission / Righteousness

Submission to the will of Allah is the foundation of prophethood and is exemplified by a prophet's actions. In

the Holy Qur'an, Allah enjoins, "And who is better in faith than he who submits himself to Allah, and he is a doer of good, and follows the religion of Abraham, the upright? And Allah took Abraham for a special friend" (2). The specific example of Prophet Abraham (as) and his willingness to sacrifice his son Ishmael demonstrates a complete surrender to God. Each year, Muslims commemorate the extraordinary example of Prophet Abraham (as) through Eid-Al-Adha (the festival of sacrifice). This holy celebration recognizes the deep and abiding submission of prophets to Allah's providence. It inspires the Muslim community to reflect on sacrifices in their own lives and surrender to Allah's divine plan.

There are a myriad of references to the unwavering dedication of prophets to Allah, which serve as a model for believing people. The greatest exemplar, the Holy Prophet Muhammad (sa), consistently performed his daily prayers during the most challenging times, including moments of battle and personal hardships. He took every opportunity to demonstrate to his followers the affirming benefits of spiritual submission and his love for God above all else.

The narrative of Prophet Job (as) provides another touching example of righteousness and trust in Allah amidst adversity. He was stricken with multiple calamities, including the loss of his wealth, children, and health. As

noted in the Holy Qur'an, he prayed, "Affliction has touched me, and Thou art the Most Merciful of all who show mercy" (3). Despite enduring such immense trials, he remained steadfast in his faith through acts of worship and eventually regained his losses. This account demonstrates an enduring lesson in patience and unwavering belief applicable to our daily struggles, including financial hardships, war, discrimination, and global illnesses.

Humility / Forgiveness

The Holy Qur'an is a guide for all people through which Allah highlights the lives and works of His prophets, including their struggles, challenges, and vulnerabilities. By creating this definitive resource, He enshrines these prophets as models of worship and service to humanity for all future generations. The transparency of these examples deepens our trust in the prophets and dispels any myth or mystery about them. Despite being chosen by God for a divine purpose, prophets are mortal people and possess human agency. They acknowledge their imperfections and seek forgiveness and fortitude, exemplifying the highest moral standards.

The Holy Prophet (sa) is a paragon of righteousness among all prophets, as his words and actions are a spiritual guide for all mankind. Despite this lofty status, Allah guides on the importance of making collective decisions through mutual consensus and agreement (Shura) for matters that affect the entire community (4). This highlights the importance of humility in matters of governance and decision-making, fostering unity and collective wisdom in society.

All prophets emphasized the importance of a balanced and holistic approach to daily living. They taught principles of moderation in spiritual, physical, and social aspects of life. The Holy Prophet (sa) always modeled the importance of prayer but also recognized the balance between faith and worldly matters such as maintaining restorative sleep and personal hygiene.

The tumultuous journey of Prophet Jonah (as) is a powerful reminder of the human fallibility of prophets. In a state of frustration, he prematurely left his intended mission and boarded a ship. He was cast into the sea and then swallowed by a large fish (5). Upon realizing his shortcomings, Prophet Jonah (as) sought repentance through prayer. Allah granted His mercy, and he eventually emerged physically unharmed but spiritually transformed by the ordeal. This example demonstrates that no being, including prophets, is exempt from seeking repentance from Allah.

Another example is that of Prophet Moses (as), who faced the daunting responsibility of liberating his people from Pharaoh's oppression. However, he initially expressed concerns regarding his severe speech impediment. He prayed to Allah to relieve the issue for fear that his message would not be delivered (6). In response to his supplications, Allah empowered Prophet Moses (as) with the requisite eloquence, enabling him to convey Allah's message despite his physical ailment.

Throughout time, we have observed prophets face undue resistance from disbelievers in attempts to hinder the delivery of His message, reinforcing their human struggles. Prophet Noah (as) was mocked, ridiculed, and harassed for preaching righteousness to his people (7). He pleaded with them to end idolatry and embrace Allah, and in turn, received death threats by stoning (8). Prophet Noah (as) remained determined to deliver his message, even when his son chose the path of the disbelievers and perished in the flood waters (9).

Furthermore, the complex familial challenges of marriage and parenting are evident in the lives of prophets. Allah relates the journey of Prophet Zakariya (as), who prayed for progeny despite his advanced age and his wife's infertility (10). Allah rewarded them with the miraculous birth of a son named Yahya, who, too, was chosen to be a righteous prophet. This highlights that through resolute commitment, as exemplified by the prophets, even seemingly impossible requests may be granted.

Service to Humanity / Social Justice

Prophets serve as guides for social justice and advocacy for their people. The Holy Prophet (sa) implemented reformation to fight oppression and promote fairness, especially among marginalized populations (11). He established social reforms by advocating on behalf of the most vulnerable groups, including the destitute, widows, and slaves (12). He carried forward the message of Allah with specific instructions on the property rights of orphans and the dowries of women. He created communities with shared values that diminished the economic inequality inherent to tribalism.

The influence of the Holy Prophet's (sa) covenants is also evident in the modern legal systems, including the Constitution of the United States, the Declaration of Independence, and the Bill of Rights. Thomas Jefferson, a Founding Father and third President of the United States owned his own Holy Qur'an, which he used as a guide for his works. Similarly, John Adams described the Holy Prophet (sa) as a "sober inquirer of truth," citing him as a



model for justice and equality in diverse social communities (13).

Prophet Jesus (as) was an outspoken critic of corruption and preached equality through compassion and mercy; he was especially considerate of those neglected by society due to diseases such as leprosy and blindness (14). Prophet Moses (as) resisted against the tyrant ruler of Egypt and championed justice and freedom for his people. He made great sacrifices and endured hardships in his commitment to equality and guided them on a path of morality (15). Every prophet demonstrated service to humanity as a core tenet of their faith. We see that prophets used their positions of authority to advocate for the rights and dignity of all mankind, demonstrating true altruism and leadership.

Compassion / Kindness

A compassionate and kind nature is a defining characteristic of prophets. The Holy Prophet (sa) exemplified empathy for all beings, including his enemies. He prayed for the forgiveness of his oppressors, reflecting his mercy as per the teachings of Islam. He also extended his empathy towards all living creatures, including animals, condoning their mistreatment, including physical abuse and starvation. He also promoted the humane slaughtering of animals. The Holy Prophet (as) narrates: "A woman was punished for maltreating a cat. She had imprisoned the cat; neither gave any food to her nor let her free so that it could eat something from outside. For this reason, the woman was put in the fire" (16).

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The story of Prophet Joseph (as) provides an example of forgiveness and compassion towards his brothers who had wronged him. Prophet Joseph (as) forgave his family members and even extended help when they faced famine and drought (17). This gentle and compassionate nature of prophets allowed them to engage with their followers. This promoted unity and harmony in society and within families while fostering dialogue and a deeper understanding of God's message.

Conclusion

In conclusion, the prophets of Allah are exemplars of His message of love and mercy, guiding mankind through their words and actions. They embody the principles of righteousness, humility, forgiveness, and service. His Holiness Mirza Ghulam Ahmad (as) eloquently stated that a prophet always converses with the Almighty: "O God! I love You and seek Your pleasure. Shower me with such grace that I may reach the point and station, which is the station of Your pleasure. Grant me the ability to perform such deeds that are pleasing in Your estimation. Open the eyes of the people so that they recognize You and fall at Your threshold" (18). Prophets provide a spiritual framework to live a fulfilling life. By studying and gaining a deeper insight into their teachings, we can appreciate their commitment to faith and create a better world for ourselves and generations to come.



Divine Help Provided to Prophets

Rizwan Khan

A question that frequently comes up when introducing His Holiness Mirza Ghulam Ahmad, the Promised Messiah (as), to non-Ahmadi Muslims is: "What need do Muslims have for a prophet when we already have Islam?"

The existence of this question shows that many Muslims have become numb to the present state of disgrace Muslims are in. On one hand, Allah Almighty promised that He and His prophet will prevail, but on the other, the state of Muslims today is that they have unfortunately become accustomed to being prevailed upon and disgraced. The Holy Qur'an says: "Allah has decreed: 'Most surely I will prevail, I and My Messengers! Verily, Allah is Powerful, Mighty'" (1).

In the Holy Prophet's (sa) era, Allah Almighty fulfilled this promise through powerful signs of victory against almost impossible odds. Then, throughout the era of the Rashidun Khilafat, these blessings continued, and Muslims prevailed against armies that vastly outnumbered them in engagements regarded as among the most decisive battles in military history. This support of Allah Almighty was also vividly apparent throughout the first three Islamic centuries of light. Even during the millennia of darkness that came after these three centuries, Allah Almighty continued to show this sign of divine support through His reformers (Mujaddideen) as they continued to prevail against their enemies.

Although the Promised Messiah (as) was born into an India that had largely been colonized by the British just a century and a half before, the glory of Muslims was such that Aurangzeb ruled an India that had a higher Gross Domestic Product (GDP) than the entirety of western Europe. When he faced English aggression during his rule, it resulted in the Anglo-Mughal war, which ended with the governor of the English East India Company, Sir Josiah Child, prostrating himself before Aurangzeb and pleading for pardon, after which he paid a large indemnity and promised better behavior in the future. Such was the awe of Muslim rulers. When British pirates were able to perpetrate one of the most lucrative raids in history against Mughal ships, Aurangzeb nearly ended the English East India Trading Company. They only saved themselves by capitulating and reimbursing the entire amount the pirates had taken. This was the same East India Trading Company that, within a century after Aurangzeb passed away, would go on to colonize much of the Indian subcontinent (2). Even in the dark ages of Islam, Almighty Allah showed signs of the same Divine support he had shown to His Prophet (sa) and Khulafa and granted awe to Muslims.

At the time of the Promised Messiah (as), the state of Muslims had fallen to such an extent that, far from prevailing against others, they had begun to be defeated and colonized everywhere. The era of needing to defend religion with the sword had ended, and with it, the signs of

Divine support for it had left it as well. Now was the era when divine support would no longer be shown through the sword, but it would be shown only through the superior teachings of Islam. It was during this era that the Promised Messiah (as) admonished:

*"Perish the thought, O friends, of striving with the sword,
War and killing is now forbidden in religion.
The Messiah has come now, who is the leader in Faith,
It is now the end of all fighting for religion.
Now the light of God descends from the heavens,
The religious decree for fighting is now absurd."*

The Promised Messiah (as) then prophesied:
*"If someone goes to war even after this command,
He shall be severely routed by the disbelievers"* (3).

Each war that Muslims have taken part in since has given painful testimony to the truth of this prophecy. When Muslims had Divine support, they would fight armies ten times their numbers and inflict ten times the damage on their enemies. Now, in every part of the world, the opposite holds true. For each Israeli that Hamas kills, Israel has killed ten more Palestinians. For each American killed by the Taliban or by ISIS, the US has killed ten more Muslims.

In this dire situation, how can Muslims ask, "What need do Muslims have for a prophet when we already have Islam?" They can only ask this question if they have completely forgotten the promise of Allah: "Allah has decreed: 'Most surely I will prevail, I and My Messengers'" (4).

However, even if many Muslims have, Allah has not forgotten this promise. He has now sent a messenger in these latter days through whom He will again fulfill this promise. The Promised Messiah (as) wrote:

"The word of God has never remained, nor will it ever remain, unfulfilled. He says: "Allah has decreed: 'Most surely I will prevail, I and My Messengers.'" It means that God has ordained from the beginning and has declared it to be His law and His practice that He and His Messengers shall always prevail. Since I am His Messenger, who has been sent by Him, though without any new **shariah** or any new name, rather I have come in the name of the Noble Prophet (sa)—the Seal of Prophets—and through him, and as

him, and as his manifestation, I therefore proclaim that, just as this verse has been proven true from the time of Adam to the time of the Holy Prophet (sa), so will it prove to be true in my case" (5).

The life of the Promised Messiah (as) bears witness to the fact that every attempt at opposition against him met with signs of Divine support. He (as) writes:

"You can see that despite your fierce opposition and your prayers against me, God has not forsaken me, and has defended me in every field. He protected me with His own hand from every stone that was hurled at me. Every arrow that was shot at me was returned by Him to the enemy. I was helpless, He gave me shelter. I was alone, He took me into His bosom. I was a mere nothing, He brought me renown and honor and caused hundreds of thousands to become devoted to me" (6).

This promise of Divine support has powerfully manifested itself throughout the century of Khilafat that has come after him (as). Whenever enemies tried to destroy Khilafat and the community of the Promised Messiah (as), the community prevailed, and its opponents became weaker every time.

Today, many Western countries attack and disgrace Muslims with impunity. Although they seem invincible in the eyes of the world, if they ever dared to attack Khilafat and the community of the Promised Messiah (as), they would face defeat and witness firsthand the continued fulfillment of the promise of the Holy Quran that opponents of Khilafat before them have seen. The present head of the Ahmadiyya Muslim Community, His Holiness, Mirza Masroor Ahmad, said:

"Even today, the same God is standing for the protection of the Ahmadiyya Community. Even today, He hears the prayers of His servant and the community of His Messiah. Even today, you will see that those enemies who are encircled by these prayers will be scattered in the air. If governments stand against the Jama'at, they will disintegrate. If organizations stand, they will be destroyed" (7).

Allah Almighty supports His Messengers with His mighty help; with that support, they always prevail. One purpose of the coming of the Promised Messiah (as) is to revive this living promise and reestablish that tradition of continuous victories that was witnessed in the era of the Holy Prophet (sa) and the Rashidun (rightly guided) Khilafat.

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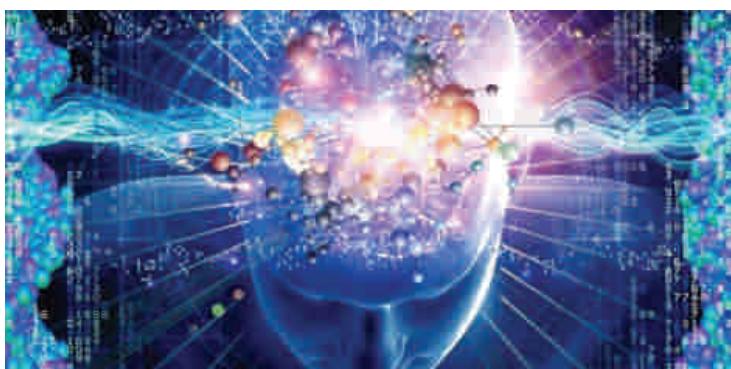
Even a Single, Profound Dream or Revelation Defeats Physicalism or Atheism

Zia H. Shah, MD

Epigraph:

Whatever is in the heavens and whatever is in the earth glorifies Allah; and He is the Mighty, the Wise (1).

Allah it is Who made the sun radiate a brilliant light, and the moon reflect a luster and ordained for it stages, that you might know the number of years, reckoning of time and mathematics. Allah has not created this but in truth. He details the Signs for a people who have knowledge. Indeed, in the alternation of night and day, and in all that Allah has created in the heavens and the earth there are Signs for a God-conscious people (2).



In "Ancient Greece and Ancient Rome — people did not happen to believe that creativity came from human beings. People believed that creativity was a divine attendant spirit that came to human beings from some distant and

unknowable source for distant and unknowable reasons. The Greeks famously called these divine attendant spirits of creativity 'daemons.' Socrates famously believed that he had a daemon who spoke wisdom to him from afar." Says Elizabeth Gilbert in her famous Ted talk, "Your elusive creative genius: "The Romans had the same idea, but they called that sort of disembodied creative spirit a genius. Which is great, because the Romans did not actually think that a genius was a particularly clever individual. They believed that a genius was this sort of magical divine entity, who was believed to literally live in the walls of an artist's studio, kind of like Dobby the house elf, and who would come out and sort of invisibly assist the artist with their work and would shape the outcome of that work" (3).

More than 80% of the top Western scientists, mathematicians, and philosophers are atheists (4, 5, 6).

They no longer believe in scriptures or any revelation from an All-Knowing Divine source.

The majority of the top scientists and philosophers take the search for extraterrestrial intelligence (SETI) more seriously than the search for the God of Abrahamic faiths. Many of them are strict materialists or physicalists so they simply do not allow the possibility of a transcendent God who is beyond time, space, and matter. Hence, the first step in any discussion of religion, God, or scripture is to create the possibility of God.



Physicalism is, in slogan form, the thesis that everything is physical. The thesis is usually intended as a metaphysical thesis, parallel to the thesis attributed to the ancient Greek philosopher Thales, that everything is water, or the idealism of the 18th Century philosopher Berkeley, that everything is mental. The general idea is that the nature of the actual world (i.e., the universe and everything in it) conforms to a certain condition, the condition of being physical. Of course, physicalists do not deny that the world might contain many items that, at first glance, don't seem physical — items of a biological, psychological, moral, social, or mathematical nature. But they insist nevertheless that at the end of the day, such items are physical, or at least bear a significant relation to the physical. This is also called metaphysical materialism and, broadly speaking, it equates with atheism.

So, if there is even a single, profound revelation from beyond that cannot be reasonably explained by the recipients' conscious or unconscious mind, it defeats physicalism or atheism.

First, let me make an easy case for the Muslims and the Christians who believe, respectively, in the Qur'an and the Bible.

Both scriptures talk about the Prophet Yusuf or Joseph, who had a powerful dream in his adolescence, and later, he interpreted the dream of the King of Egypt.

According to the Qur'an:

"Call to mind when Joseph said to his father: Believe me, father, I have seen eleven stars and the sun and the moon in my dream and the wonder is that I saw them making obeisance to me. His father said to him: Dear son, do not relate your dream to your brethren, lest they should contrive some stratagem against you. Satan is, indeed, man's declared enemy. Thus will your Lord, as you have seen, make you His chosen one, and teach you the meaning of spiritual matters, and perfect His favor unto you, and unto the true descendants of Jacob, as He perfected it for two of your forefathers, Abraham and Isaac. Truly your Lord is All-Knowing, Wise" (7).

His dream was about the future, which is beyond the reach of his physical brain. Human minds have zero capacity to know the future with any certainty. Life played on for Joseph; he was thrown into a deserted well by his jealous older brothers and then sold into slavery; years later, he found himself in prison in Egypt through no fault of his own. In the prison, he interpreted the dreams of two prisoners. Thereafter, we read in the middle of Surah Yusuf, from which I just quoted the above verses of his dream, about the King of Egypt:

"Sometime thereafter, the King announced to his courtiers: I have seen in my dream seven fat cows being devoured by

seven lean ones, seven fresh green ears of corn, and seven others dry and withered. Now, ye nobles, expound to me the meaning of my dreams, if you are versed in the interpretation of dreams. They answered: These are confused dreams, and we know not the meaning of such. Then he of the two companions of Joseph who had been set free, and who now remembered, after the lapse of a period, that which had passed between Joseph and him, exclaimed: I shall let you know the interpretation of the dream, only send me to find out. He hurried to Joseph and implored him: Joseph, you the righteous one, do expound to us the meaning of a dream in which seven fat cows are devoured by seven lean ones, and there are seven green ears of corn and seven others which are dry, that I may return to the people and they may know the interpretation."

"Joseph explained: You shall work diligently and continuously at cultivation for seven years, but leave what you reap in the ear, except the little that you consume. Then there will follow seven years of great hardship which will eat up all that you will have laid by in advance for them, except the little that you may set aside. After this will come a year in which the people will be relieved and there will be rejoicing and exchange of gifts" (8).

Human mental faculties of Joseph's time could not in any way predict seven successful years of harvest and then a seven-year famine. Yet this was the dream of the King and its correct interpretation by Joseph. This is what it means to infer that a single, profound dream or revelation defeats or refutes physicalism or the understanding of the atheists that there is no God and only our physical universe.

Because of the insightful interpretation of the dream, the King appointed Joseph as an important minister of his kingdom to manage the food supply. The famine did come as predicted, and Joseph's planning saved Egypt from the consequences of the failing crops for seven years. Even his brothers had to come to Egypt in search of food and, without covering every detail chronologically, the story continues in Surah Yusuf:

"When the caravan set out from Egypt, their father said to those around him: Were it not that you would call me a dotard, I would say that I definitely perceive the fragrance of Joseph. They retorted: By Allah, you still persist in your fixed illusion. But when the bearer of the good news arrived, he laid Joseph's shirt before his father, who thereupon comprehended everything and reminded them: Did I not say to you: I know from Allah that which you know not!

"His sons then begged him: Father, do pray for forgiveness of our sins, we were manifestly in the wrong. He comforted them:

I shall certainly pray for forgiveness for you to my Lord; most assuredly, He is the Most Forgiving, Ever Merciful. When they

approached, Joseph went forth to do honor to his parents and welcomed them: Enter you all into Egypt in peace as is the pleasure of Allah.

"He installed his parents in the place of honor and they all fell down prostrate before Allah in gratitude for His favors to him. Joseph said: Father, this is the fulfillment of my dream of old. My Lord has made it come true. He was indeed gracious unto me for He took me out of prison and appointed me to a place of honor and brought you from the desert after Satan had brought about discord between me and my brethren. Surely my Lord is benignly Gracious unto whomsoever He pleases, for He is the All-Knowing, the Wise.

"Then Joseph prayed: My Lord, You have bestowed upon me a portion of sovereignty and taught me somewhat of the interpretation of dreams. Maker of the heavens and the earth, You are my Helper in this world and the Hereafter, let death, when it comes find me in a state of complete submission to Your will and join me to the company of the righteous" (9).

Centuries before the revelation of the Qur'an to the Prophet Muhammad (sa), these dreams were also recorded in the Bible in the very first book of Genesis. Firstly, in Chapter 37 we read about Joseph's dream during his adolescence:

"Joseph had a dream, and when he told it to his brothers, they hated him all the more. He said to them, 'Listen to this dream I had: We were binding sheaves of grain out in the field when suddenly my sheaf rose and stood upright, while your sheaves gathered around mine and bowed down to it.'

His brothers said to him, 'Do you intend to reign over us? Will you actually rule us?' And they hated him all the more because of his dream and what he had said.

Then he had another dream, and he told it to his brothers. 'Listen,' he said, 'I had another dream, and this time the sun and moon and eleven stars were bowing down to me.'

"When he told his father as well as his brothers, his father rebuked him and said, 'What is this dream you had? Will your mother and I and your brothers actually come and bow down to the ground before you?' His brothers were jealous of him, but his father kept the matter in mind" (10).

The King of Egypt's dream is recorded in Chapter 41 of the book of Genesis:

"When two full years had passed, Pharaoh had a dream: He was standing by the Nile, when out of the river there came up seven cows, sleek and fat, and they grazed among the reeds. After them, seven other cows, ugly and gaunt, came up out of the Nile and stood beside those on the riverbank. And the cows that were ugly and gaunt ate up the seven sleek, fat cows. Then Pharaoh woke up.

He fell asleep again and had a second dream: Seven heads of grain, healthy and good, were growing on a single stalk. After them, seven other heads of grain sprouted—thin and scorched by the east wind. The thin heads of grain swallowed up the seven healthy, full heads. Then Pharaoh woke up; it had been a dream" (9).

It is always appropriate to give credit to the Bible when it is due. But, unfortunately, many Christian apologists make the accusation that the Qur'an is merely copied from the Bible and deny its Divine source. To disabuse them of this self-indulgent idea, let me merely say that whereas the Qur'an embellishes the dreams of Joseph and the King of Egypt included in the Bible, yet it makes no reference to the abhorrent stories of prostitution, promiscuity, and incest alluded to in the intervening Chapters 38-40 between the above-mentioned dreams in the book of Genesis.

Now, I move on to address the agnostics or the atheists, who do not believe the Qur'an or the Bible, but they do believe in science and the best mathematics. How can I use science and mathematics to defeat physicalism?

The Qur'an has passages of scientific importance that simply cannot be explained by the consciousness of any human living in the seventh century when the Prophet Muhammad (sa) received the Qur'an from Allāh, the All-Knowing. Many Muslim authors have written extensively on this theme. Today, I present to you Dr. Maurice Bucaille's book, "The Bible, the Quran and Sceince", and some of my work:

The Miracle of the Quran: It Speaks of Innumerable Stars and Innumerable Earths (10).

Why is the Qur'an a Sign or a Miracle, according to itself? (13)

The Qur'an: Allah has bound the sun and the moon into service, each running its course for an appointed term (14).

The Qur'an and the Breathtaking Universe: Is This God Speaking, or Muhammad? (15).

The Qur'an and the Expanding Universe: Is This God Speaking, or Muhammad? (16)

The Qur'an and Creation Ex Nihilo: Is This God Speaking, or Muhammad? (17)

According to the Encyclopedia Britannica as it talks about chemistry and the Periodic Table:

"The Periodic Table was invented by Russian chemist Dmitri Mendeleev in 1869. However, prior to Mendeleev, chemists had been pondering for decades on how to classify the elements.

"Atomic weights were used by English chemist John Newlands in 1864 in classifying the elements. After arranging the elements in order by atomic weight, Newlands noted that every eighth element seemed to have similar chemical properties. By analogy with the seven-note musical scale, he called this the law of octaves.

"Mendeleev built on this work in arranging the elements according to atomic weight and their properties, but he also paid special attention to an element's valence (the number of single bonds an element can form). His 1869 table contained 17 columns (or groups, as they are now known). He revised this into an eight-group table in 1871. In his 1871 table, Mendeleev correctly predicted that the then-known atomic weights of 17 elements were wrong. He also predicted the existence of three then-unknown elements, scandium, gallium, and germanium, and their properties based on gaps in his table. In Mendeleev's table, elements were not placed in ascending order of atomic weight based on their properties. It was not until the early 20th century that it was discovered that an element's position in the Periodic Table is determined by its atomic number (the number of protons in its atomic nucleus)" (18).

Mendeleev had the table given to him in a dream (19). Mendeleev himself would recount in his diary: "I saw in a dream a table where all the elements fell into place as required. Awakening, I immediately wrote it down on a piece of paper" (20).

Let us move from chemistry to mathematics.

Srinivasa Ramanujan (22 December 1887 – 26 April 1920) was an Indian mathematician. Though he had almost no formal training in pure mathematics, he made substantial contributions to mathematical analysis, number theory, infinite series, and continued fractions, including solutions to mathematical problems then considered unsolvable. He single-handedly left us 3,900 equations and identities.

To quote Rachel Thomas' Ramanujan: Dream of the possible: "And the legacy is indeed impressive: Ramanujan's work is today relevant in areas as diverse as computer science, electrical engineering, and physics, as well as, of course, mathematics. 'Ramanujan's formulas have offered glimpses of theories that Ramanujan probably wouldn't have been able to articulate himself' says Ono. 'Theories that nobody needed — until they needed them. For example [some work on black holes] makes use of some of Ramanujan's mathematics. Nobody even knew that black holes were something to study when Ramanujan was alive. But he had already developed some of the first formulas that would be used to explain their properties. What's astonishing is that Ramanujan has done this for us several dozen times'" (21).

He had visions of scrolls of complex mathematical content unfolding before his eyes. He often said, "An equation for me has no meaning unless it expresses a thought of God." (22).

According to the Encyclopedia Britannica: "He had only the most nebulous idea of what constitutes a mathematical proof" (23). He did not solve many of the 3,900 equations or identities. Those were given to him in dreams.

Dear readers, I rest my case!

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Poetry Corner

Love of Islam and its Founder



Taken from "Precious Pearls" English translation of Durr-e Sameen (Urdu) by Mirza Ghulam Ahmad, Translated by Waheed Ahmad (2008). pp. 30-31

We wearied our mind by searching all around;
No Faith did we find like the Faith of Muhammad.
There is no religion that can show such signs,
This fruit we ate only from Muhammad's orchard.
We have experimented with Islam by our own self;
It is light - pure light. Awake and see as we announce.
We looked at other Faiths, there was no light in them;
If we concealed the truth, would someone point it out!
We are tired of saying these things time and again;
We sent our invitations darting in all directions.

No one came to test it - not a soul,
We challenged every adversary to come against us.
They keep slumbering under blankets of neglect
And do not wake - though we tried a hundred times.
They are all burning in enmity and malice;
They do not give up, however hard we tried.
Come, O people! 'Tis here you'll find the light of God,
Lo! We told you a way to satisfy yourself.
Today, these lights are blazing in this humble one;
We've tinged our heart with lights of every hue.

Ever since we got this light from the Messenger's light,
We joined our self with that of the Person of God!
May Thy peace and blessing be on Mustafa, sans end;
From him we obtained this light, O God Almighty.
My soul has always had affinity with Muhammad's soul;
We fed that wine-cup to the heart - filled to the brim.
We saw no one better than him in this world;
Indeed we alienated our heart from all strangers.
We stand accused in the eyes of the strangers, ever since
We placed his love in the bottom of our heart.

In their mind, our claim to be the Messiah
Is a calumny that we have made up ourselves.
They call us "disbeliever", "pagan" and "Antichrist",
What names are we called for the sake of our people!
On hearing invectives, I pray for these people.
Our mercy's on the rise; we've subdued our wrath!
I swear by thy visage, my dear Ahmad,
We took on this burden all for thy sake.
My every cell is brimful of thy love;
We've cultivated this notion in our heart.

We routed the ranks of foes with convincing proofs;
The work of the sword we accomplished with just the pen.
Showing thy light we accused and debased them all
And all their hearts we scorched in consuming fire.
With love for thee we erased all signs of our existence;
Every bit of our self we offered on thy way.
When saw thy tavern - people's gathering place -
We took to lips with greed cup after cup!
God's Splendour can be seen in thy traits;
Through finding thee we found that Person.

Touching thy garment saves from every snare;
No doubt we bowed our head at thy door.
O dearest! I swear of thy uniqueness;
In thy love we forgot our own self.
By God, all signs of strangers are from the heart erased,
Ever since we set thine image in the heart.
Beholding thee we saw a strange display of light,
With this light of thine the Satans did we scorch.
We are elect of men through thee, O elect of Messengers;
We moved our own step forward with thy stride.

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Bait-ul-Hameed Mosque - Chino CA



Yousuf Mosque - Tucson AZ



Ahmadiyya Mosque - Pico Rivera LA



Bait-ul-Aman Mosque - Hartford CT

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AZ – Tucson - (Yusuf Mosque)

1111 N Queen Ave, Tucson, AZ 85705-7320

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520 Pacifica Ave, Bay Point, CA 94565-1330

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370 Main St, Fitchburg, MA 01420-8007

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MD – National Headquarters - (Baitur Rahman Mosque)

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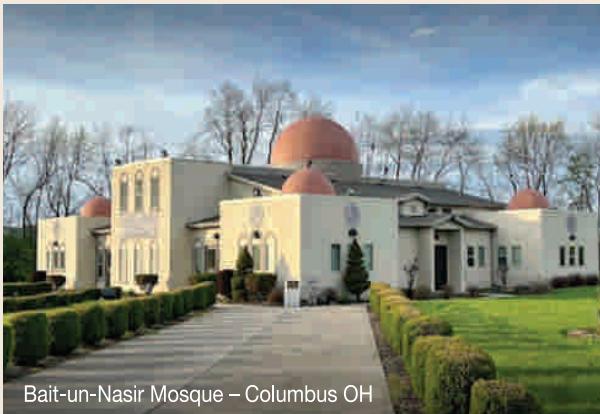
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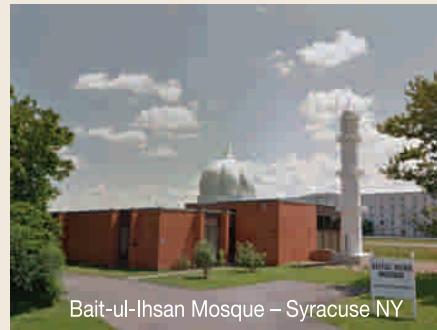
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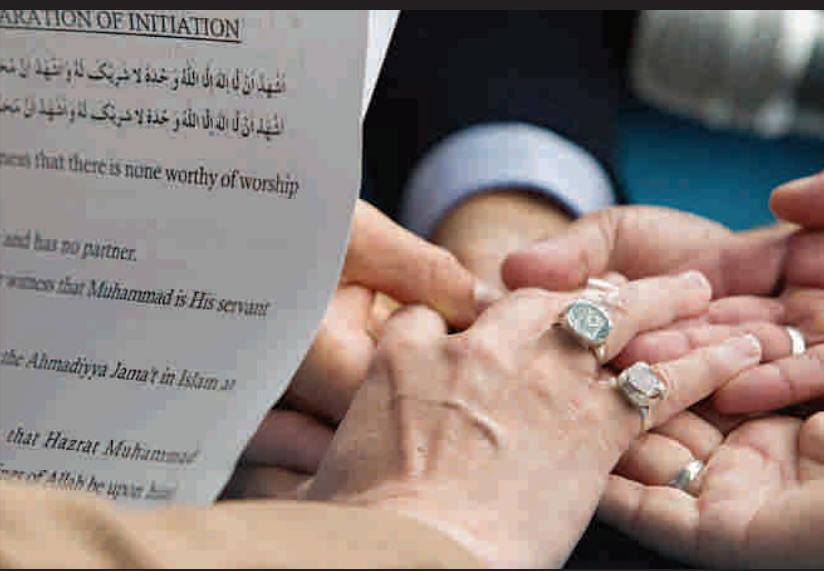
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10 Conditions of Bai'at (Oath of Initiation)



When his Holiness Mirza Ghulam Ahmad (peace be on him) was divinely instructed to take 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 an 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



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