

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



LOYALTY TO ONE’S COUNTRY

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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:

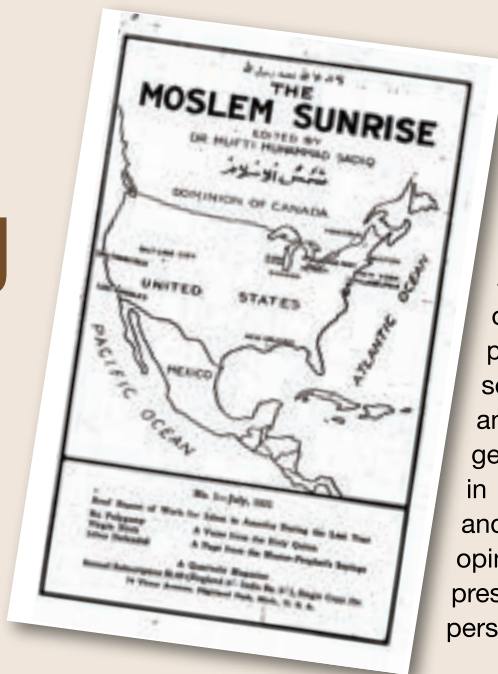
"There is no compulsion in religion"
(The Holy Qur'an 2:257)

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

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ
مِنْكُمْ ۖ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ
تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٦٠﴾

“O ye who believe! Obey Allah, and obey His Messenger and those who are in authority among you. And if you differ in anything among yourselves, refer it to Allah and His Messenger if you are believers in Allah and the Last Day. That is best and most commendable in the end.”

The Holy Qur'an (4:60)

Saying of Prophet Muhammad

(Peace and blessings of Allah be on him)

Abu Hurairah (ra) relates that the Holy Prophet, peace and blessings of Allah be on him, said:

“He who obeys me obeys Allah, and he who disobeys me disobeys Allah, and he who obeys my appointee, obeys me, and he who disobeys my appointee, disobeys me.”

(Sahih al-Bukhari 7137)





Editorial

The meaning and significance of loyalty to the country in which one lives and loyalty to one's faith are frequent topics of discussion. It is not always straightforward to fully comprehend what loyalty means, especially loyalty to one's country. To help answer this question, the head of the Ahmadiyya Muslim Community, his Holiness Mirza Masroor Ahmad (aba), gave an address at the Military Headquarters in Koblenz, Germany, in 2012.

His Holiness Mirza Masroor Ahmad (aba) said: "First and foremost, a fundamental principle of Islam is that a person's words and deeds should never manifest any form of double standards or hypocrisy. True loyalty requires a relationship built on sincerity and integrity. It requires what a person displays on the surface to be the same as what lies beneath. In terms of nationality, these principles are of the utmost importance. Therefore, it is essential for a citizen of any country to establish a relationship of genuine loyalty and faithfulness to his nation. It does not matter whether he is a born citizen or gains citizenship later in life, either through immigration or by any other means.

"I would like to say that today we observe that the world has become a global village. Mankind has become very closely knit together. The people of all nations, religions and cultures are found in all countries. This requires that the leaders of every nation should consider and respect the feelings and sentiments of all people. The leaders and their governments should strive to create laws that foster an environment and spirit of truth and justice, rather than making laws that are a means of causing distress and frustration to the people. Injustices and cruelties should be eliminated and instead we should strive for true justice. The

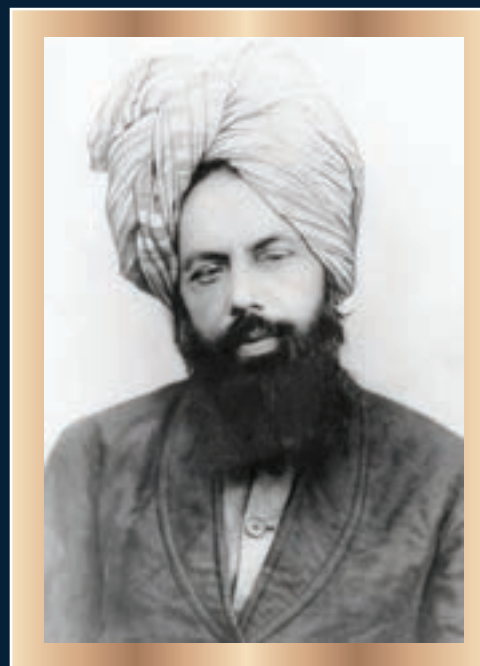
best way to do this is that the world should come to recognise its Creator. Every form of loyalty should be linked to loyalty with God. If this occurs then we will come to witness with our own eyes that the very highest standards of loyalty will be established by the people of all countries and new avenues leading us to peace and security will open throughout the world" (1).

We pray that Almighty Allah enables us to fulfill our obligations of always remaining peaceful and loyal to one's country without sacrificing our religious beliefs.

References:

Address by His Holiness Mirza Masroor Ahmad, Khalifatul Masih V, Head of the worldwide Ahmadiyya Muslim Community, at the Military Headquarters in Koblenz, Germany on May 30, 2012.
<https://www.alislam.org/library/articles/True-Loyalty-to-Ones-Nation.pdf>
[Accessed June 16, 2024]

In The Words of The Promised Messiah (as)



“ ESSENCE OF OBEDIENCE AND SUBMISSION

The Holy Qur'an commands, 'Obey Allah and obey His Prophet and obey those in authority among you.' Believers are to obey those in authority, besides God and His Prophet. To say that 'those in authority' do not include a non-Muslim-Government would be a manifest error. For, a government or authority whose ordinances are in accordance with the Shariah (that is, they are not in conflict with it) is 'authority from among you.' Those who are not against us are among us. The Qur'an, therefore, is unequivocal on the point. Obedience to governmental authority is one of its imperatives.

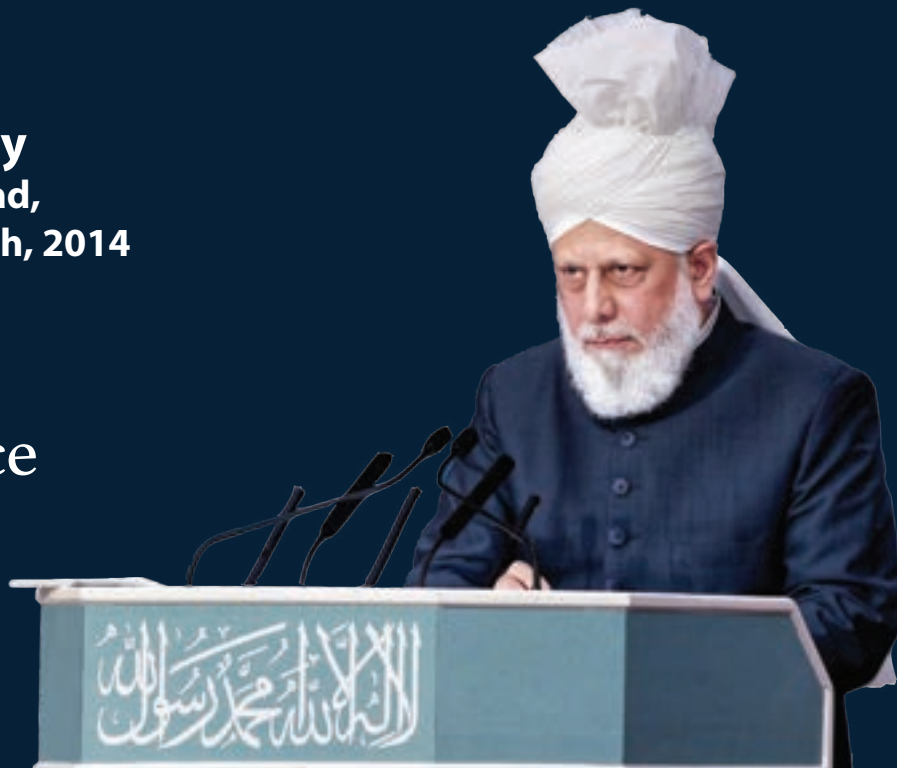
Reference:

Mirza Ghulam Ahmad, Works and Speeches, Vol. (i), p. 261.

Taken from: <https://www.alislam.org/articles/question-divided-loyalty-parallels-history/> [Accessed July 16, 2024]

**Friday Sermon delivered by
His Holiness Mirza Masroor Ahmad,
Khalifatul Masih V (aba) on Dec 5th, 2014**

Essence of Obedience and Submission



The Holy Qur'an says: 'O ye who believe! Obey Allah, and obey His Messenger and those who are in authority over you. And if you differ in anything among yourselves, refer it to Allah and His Messenger if you are believers in Allah and the Last Day. That is best and most commendable in the end.' (The Holy Qur'an 4:60)

This verse cites a principle for true believers to follow. That is, they have to stress upon being obedient and have to excel at it, be it obedience of God, His Messenger or of those in authority. If those in authority or the government directs you to do something which is against a clear commandment of God and His Messenger, then the commandment of God and His Messenger takes precedence. However, if there is freedom of religion then whether those in authority are Muslim or non-Muslim, they are to be obeyed.

Hazrat Mirza Ghulam Ahmad, the Promised Messiah (on whom be peace), said: "The Holy Qur'an commands: '...obey Allah, and obey His Messenger and those who are in authority over you...' Here it is clearly commanded to obey those in authority and it would be definitely incorrect for someone to say that the government is not included in 'those in authority over you'. Whatever the government says in line with Shariah includes it in 'those in authority

over you'. Whoever does not oppose us is among us. It is manifestly proven from the Holy Qur'an that the government should be obeyed and whatever it says should be accepted.' (Journal Al Andaz, p. 69 – Tafseer Hazrat Masih e Maud, Vol. II, p. 246))

Thus the Arbiter and Judge of the age has clearly stated that with the exception of something contrary to what God and His Messenger say, the law of the land should be obeyed completely. If Muslims were to adopt this principle the disorder in many Muslim countries could lessen considerably.

A long extract from the writings of His Holiness Mirza Ghulam Ahmad, the Promised Messiah, (on whom be peace), was presented, which covered the points: what should be the standards of obedience, the significance of obedience, harm in not being obedient and the role obedience played in the spread of Islam. In this current age only Ahmadi Muslims can portray real obedience and can demonstrate to the world how the dignity of Muslims can be established. However, first and foremost we have to raise our own standard of obedience.

The Promised Messiah (on whom be peace) wrote: 'That is, obey Allah and His Messenger and your rulers. If obedience

is adopted with sincerity the heart finds luminosity and the soul finds bliss and light. Spiritual exercise is not needed as much as obedience is needed, though obedience has to be sincere and that is the difficult aspect. It becomes necessary to crush your self-centredness in obedience because it is not possible to be obedient without this. And self-centredness is an emotion that can create idols even in hearts of great big adherents of the Unity of God. How blessed were the Companions (may Allah be pleased with them) that they were a community wholly devoted in their obedience to the Holy Prophet (peace and blessings of Allah be on him). It is true that a community cannot be a community and cannot have the spirit of nationhood and concord unless it adopts the principles of obedience. If differences of opinion and discord are prevalent, then consider these as signs of misfortune and decline. Along with various other reasons, mutual disagreements and internal conflicts are also behind the weak state and decline of Muslims. If a difference of opinion is abandoned and only one person is obeyed, whose obedience is commanded by Allah the Exalted, success is achieved in everything. The hand of Allah the Exalted is on the community; therein lies the secret.

Allah the Exalted likes oneness and unity cannot be established unless obedience is practiced. In the time of the Holy Prophet (peace and blessings of Allah be on him) the Companions were learned and had the ability to make judgments. God had thus created them that they were also well-versed in politics. The competence and excellence with which Hazrat Abu Bakr (may Allah be pleased with him), Hazrat Umer (may Allah be pleased with him) and other Companions handled power when they became Khalifa demonstrates very well how capable they were at being learned with the ability to make judgments. However, in the presence of the Holy Prophet (peace and blessings of Allah be on him), they considered naught all their opinions and discernment. Whatever the Holy Prophet (peace and blessings of Allah be on him) said, they deemed it worthy of practice. So devoted were they in his obedience that they sought blessing in the leftover water of his ablution and considered his blessed mouth venerable. If they did not have this spirit of obedience and compliance and everyone considered his own opinion the best, there would have been discord among them and they would not have attained high status.

In my opinion only one argument is sufficient to end the Shia and Sunni conflict, that is, the revered Companions did not have any kind of mutual discord or enmity. Their progress and advancement bore witness to the fact that they were as one and no one had any enmity with the other. Imprudent opponents say that Islam was spread

with force but I say this is not correct. The fact is that their hearts were drenched with the spirit of obedience and it was a result of their obedience and unity that they won over hearts. My belief is that they only drew the sword in self-defence. Even if they had not drawn the sword they would have won over the world with their speech!

No doubt heartfelt words move the heart!

The Companions accepted the truth with sincerity of heart and without any pretence. Their truth alone became the source of their success. It is right that a truthful person only uses the force of his truthfulness. The blessed countenance of the Holy Prophet (peace and blessings of Allah be on him) effused the light of trust in God with both beauty and glory. It had attraction and power which drew hearts to it. And his community was exemplary in obedience of the Prophet and its stability proved to be so supremely auspicious that whoever saw it could not help but being drawn to it. In short there is a need now for the condition and unity of the Companions to be replicated. Because Allah the Exalted has joined the community which is being trained by the hands of the Promised Messiah to the community which was trained by the Holy Prophet (peace and blessings of Allah be on him). A community's success is borne of examples of such people alone, therefore those of you who are known as the community of the Promised Messiah and wish to be joined with the community of the Companions, instil the tenor of the Companions. Emulate their obedience; emulate their mutual love and unity. In short, adopt the ways of the Companions in every form.' (Al Hakam, Vol. 5, dated 10 February 1901, pp. 1-6)

The Promised Messiah (on whom be peace) has elucidated many aspects in this extract. Firstly, he has explained obedience of God, His Messenger, your ruler and government. This includes the administration of the government as well as the administration of the Jama'at. Obedience of Khilafat precedes these two because Khilafat establishes the commandments of God and His Messenger and the administration of the Jama'at works under Khilafat. It is the beauty of Khilafat that if ever there is a problem between those appointed to run the administration of the Jama'at and members of the Jama'at, the Khalifa of the time can remove it. Indeed, it is one of his duties to do so. Obedience of Khilafat comes before obedience of government. However, there should be no misunderstanding in this regard because the Khalifa of the time is foremost in obeying the law of the land himself and in ensuring that others do too.

The Promised Messiah (on whom be peace) said in another place: 'In worldly terms 'ulul amr' [who are in authority] means the king, and in spiritual terms it means the Imam of

the age.' (The Need for The Imam, p. 37)

Within the framework of the worldly system of government, a spiritual system can and does function. Fortunate are we to be part of this spiritual system. Khilafat endeavours to establish the kingdom of God and His Messenger in hearts and minds, and in situations of discord, the Khalifa reaches judgement according to the commandment of God and His Messenger. It is a favour of God that we have the system of Khilafat among us; otherwise, different sects and different jurists have different views about matters. And rather than resolve issues, they can further entangle them. Similarly, different views can create different issues with the government as well. Thus interpretation of Islamic law over issues can only be achieved under Khilafat. Ahmadi Muslims could not be grateful enough for this, and this gratefulness can be expressed by showing complete obedience to Khilafat.

The Promised Messiah (on whom be peace) said something which is quite important: 'If obedience is adopted with sincerity, the heart finds luminosity and the soul finds bliss and light.' Certainly, here, obedience of the spiritual system is meant and this is also a way to measure your individual obedience. Do you experience the light and bliss mentioned here? Reflect over your own standard of obedience and assess it yourself as to how much obedience do you have for God, His Messenger and the Khilafat established by the Promised Messiah. Obedience of government brings peace and tranquillity but obedience of spiritual system brings peace and bliss. The Promised Messiah (on whom be peace) also said: 'Spiritual exercise is not needed as much as obedience is need...' without it, one cannot experience spiritual bliss and luminosity or peace in one's life. People who feel very assured about their Salat and worship of God but do not practice obedience cannot be the recipients of God's blessings. Another aspect of attaining a good standard of obedience as told by the Promised Messiah (on whom be peace) is: 'It becomes necessary to crush your self-centredness in obedience...' One has to bring one's wishes in line with what God and His Messenger said in order to be obedient. The Promised Messiah (on whom be peace) said that idols can be created even in the hearts of great big adherents of Unity of God which can make a person not even capable to obey on a very small level. The Promised Messiah (on whom be peace) said that the Companions (may Allah be pleased with them) only attained high standards of worship of God after practicing obedience.

Indeed, a Hadith relates that even if a slave of the lowest caste is your leader you have to obey him. In another

version, it is stated that even if your leader has a low IQ you must obey him.

The Promised Messiah (on whom be peace) correlated national/communal advancement to obedience and said that a nation/community cannot be formed unless people adopt compliance and obedience for therein lies advancement. The Holy Prophet (peace and blessings of Allah be on him) said that advancement is in staying connected to one's community, in listening to the discourses of Imam of the age and in obedience. If only the Muslim world was to understand this they would become a great force which no one on earth could contend with! We Ahmadi Muslims have to attain high standards of obedience. God has stated that obedience is most excellent for spiritual communities in terms of fruition. However, obedience demonstrates amazing results even in worldly communities.

We see in history that Napoleon took power in France when the country was in decline. He told the country that unless they gave up mutual discord, they would not progress and he advocated obedience in order to progress. The well-wishers of the country accepted his ethos and showed excellent obedience and compliance so much so that it is said it was a life-changing experience for Napoleon as well. After defeat in a big battle, he had to go into exile on an Italian island. When he returned to the shores of France, a new king was in power. The king had gathered priests, military commanders and politicians and taken their oath of allegiance on the Bible because he felt that Napoleon had such a devoted following that it could resurface upon his return. Napoleon gathered people upon his return although those loyal to him were not experienced soldiers. The king had sent a General with troops and they made a stand with Napoleon's band at a very narrow pass. Napoleon ordered his men to go forward but they were killed by the government's troops. He sent more men and they too were fired on and were killed. Seeing the situation Napoleon could not believe that his former troops would not obey him. He felt he had instilled obedience and loyalty in them. Assured of the loyalty he had once instilled in the nation he himself went forward and said: 'Soldiers I am your Emperor. Know me! If there is one of you who would kill me, here I am.' The soldiers could not bear this and they ran towards Napoleon. It is said some of them wept as they clamoured around Napoleon. The General also joined in offering his allegiance to Napoleon.

Hazrat Musleh Mau'ud (may Allah be pleased with him) cited Napoleon's return to power and said: 'Napoleon or other leaders like him did not have the Divine help that true faith has yet they brought about revolutions. The



situation of those who take Bai'at is different. Indeed, the very meaning and purport of Bai'at is to completely devote oneself with obedience. This meaning and purport is so lofty that obedience in worldly matters can never compete with it. The concept: '...obey Allah, and obey His Messenger and those who are in authority over you...' is such that if a nation does not follow it, whether they are adherents of a true faith or are unaware of it, they cannot ever succeed.'

We should always keep the words of the Promised Messiah (on whom be peace) in mind that it is most important to have accord and obedience in order to become a nation or community. Without it there can only be decline and deterioration. The Holy Qur'an states in this regard: 'And hold fast, all together, by the rope of Allah and be not divided; and remember the favour of Allah which He bestowed upon you when you were enemies and He united your hearts in love, so that by His grace you became as brothers; and you were on the brink of a pit of fire and He saved you from it. Thus does Allah explain to you His commandments that you may be guided' (The Holy Qur'an 3:104).

It is most unfortunate that in spite of this clear Divine message Muslims have hit the lowest ebb of mutual discord and have forgotten their blessings and are at a terrible juncture in terms of calamity and decline. There has been a decline since the time of the Promised Messiah (on whom be peace) but now it has reached abysmal lows. The Promised Messiah (on whom be peace) said to give up your differences and obey one person, that is the Imam of the age, and then experience how everything you do will be blessed. Make God give them sense!

The Promised Messiah (on whom be peace) also said: 'The hand of Allah the Exalted is on the community...' and without this, success cannot be achieved and God cannot be found. God is found by those and only those have the correct insight and perception of Unity of God who have unity among them. We should not be simply pleased that we have taken Bai'at. We need to attain the standard of Bai'at which is, as clearly understood from the meanings of the very word Bai'at, to sell oneself.

The Promised Messiah (on whom be peace) explained by giving examples of Hazrat Abu Bakr (may Allah be pleased with him) and Hazrat Umer (may Allah be pleased with him) that they were learned and had the ability to make judgments and when the time was right these qualities of theirs shone brilliantly and they ran governments. However, during the lifetime of the Holy Prophet (peace and blessings of Allah be on him) it appeared as if they did not know anything. At the time they considered all their

opinions and discernment as insignificant. And later the world witnessed how they guided the Companions and we see exemplary obedience during the period of Rightly-Guided Khilafat.

An incidence of the selflessness and discernment of Hazrat Abu Ubaida is that during a battle he received a letter from Hazrat Umer (may Allah be pleased with him) with the news of the passing away of Hazrat Abu Bakr (may Allah be pleased with him) and Hazrat Umer (may Allah be pleased with him) demoted Khalid bin Waleed and appointed Abu Ubaida the leader of the army. In light of wider national interest, Abu Ubaida did not inform Khalid bin Waleed of this until the treaty was not agreed with the people of Damascus. And he asked Khalid bin Waleed to sign the treaty. When Khalid bin Waleed came to know the facts, he expressed discontent, but Abu Ubaida made nothing of it and instead assured Khalid bin Waleed by mentioning his heroic achievements. Khalid bin Waleed demonstrated splendid obedience to Khilafat when he said: People! The 'ameen' of this Ummah has been appointed your leader. The Holy Prophet (peace and blessings of Allah be on him) had given Abu Ubaida the title of 'ameen' (trustworthy). Abu Ubaida said: I have heard the Holy Prophet (peace and blessings of Allah be on him) say that Khalid is one of the swords of God and is a most excellent young man of the tribe. Thus the order of the Khalifa of the time was cheerfully accepted.

Generally speaking, with the grace of God, the Jama'at has the spirit of obedience, but sometimes, if the odd person is removed from office, they ask why they have been removed, what they lacked, etc. If the historical examples/models are kept in view, such questions would never rise.

We should be mindful that today, it is the same Qur'an and the same Prophet (peace and blessings of Allah be on him) who is followed, but what is the condition of the Muslims? They are either embroiled in disorder, or they beg the world. The Promised Messiah (on whom be peace) said the Shia-Sunni discord is borne of abandoning obedience. What is needed is unity and especially the Promised Messiah (on whom be peace) has asked his Jama'at to instil the model of the Companions so that your truth can cut asunder the enemy. And this will come to pass when everyone of us will try and inculcate complete obedience and compliance. With absolute obedience of God and His Messenger we can also partake of the light which was granted to the Holy Prophet (peace and blessings of Allah be on him).

The responsibility on Ahmadis is very great; we have to demonstrate an example of ‘...obey Allah, and obey His Messenger and those who are in authority over you...’ which will draw the world to us. This is the only way we can take the world to the footsteps of God and His Messenger and can guide the world. This is the way we can end disorder in the world. We have the commandments of the Holy Qur’an which are worthy of being practiced and worthy of being obeyed. We have the blessed model of the Prophet and it is our obligation to obey it. And we also have the spiritual system of ‘ulul amr’ (who are in authority) over us which constantly draws our attention to the commandments of God and His Messenger. There is no reason we cannot generate a clear distinction between us and the others. May God enable all of us to do so, and may we always fulfill the expectations of the Promised Messiah (on whom be peace)!

Reference:

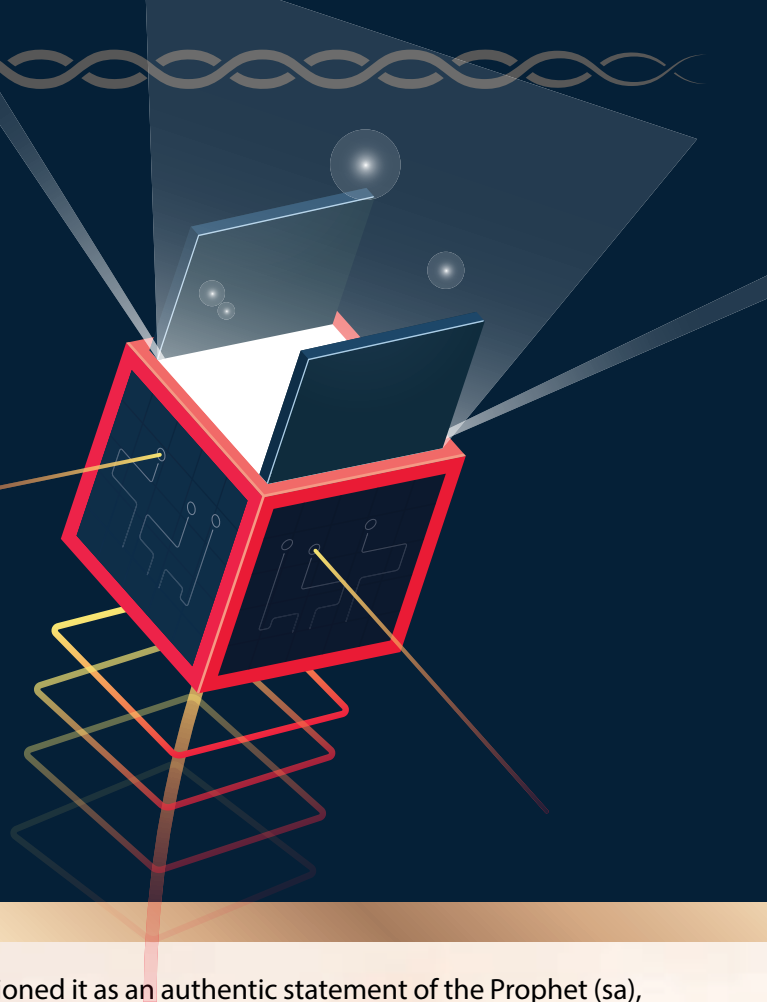
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Loyalty to Faith vs Loyalty to the State:

Unpacking the Sources of Tension

Tahir Ijaz, M.D



The phrase 'Muslims for Loyalty' was used in an educational and public relations campaign for the public at large by the Ahmadiyya Muslim Community, USA in 2011. This was 10 years after the terrorism of 9/11 in 2001. The phrase suggests Ahmadi Muslims are standing by their country and community, which is a position of their faith. Loyalty is a valued trait in Islam, based on the idea of upholding covenants, both of a secular and spiritual nature. Muslims are encouraged to be loyal to their faith, families, and communities, upholding justice and truth. In the aftermath of 9/11, Islamophobes questioned whether Muslims in America were truly loyal to their country (the USA). In contrast, some extremist elements amongst Muslims harbored a belief that real loyalty is only to the faith and the Ummah, not to secular modern nation-states, and considered such loyalties mutually incompatible.

An oft-quoted Hadith runs, "Love of one's country is part of faith" (hubb al-watan min al-iman). The first portion may also be translated as 'love of one's homeland' since the concept of nation-state or country is a later development in human history. This particular Hadith has been one source of tension and controversy within the Muslim religious establishment both past and present. Since there is no extant chain of transmitters of the saying, it is considered weak or even fabricated. However, many Muslim divines (e.g. Imam al Ajluni, Ibn Hajar al Asqalani, and Rumi in Masnavi) (going back to circa 1200 AD) have

mentioned it as an authentic statement of the Prophet (sa), despite noting the lack of isnad (authenticities). It is a noteworthy concept to understand that some Ahadith, though lacking information on the chain of transmission, may still have to stand, based on 'critical reflection.' In other words, if the saying has truth and wisdom, especially when backed by other sayings of the Holy Prophet (sa), one need not be unnecessarily skeptical.

A major reason this particular Hadith can be considered genuine is because of several other sayings of the Holy Prophet (sa), which distinctly buttress this sentiment, where he clearly indicated his love for his homeland, Makkah [Mecca], even under severe persecution. For example, one Hadith records on the eve of his forced migration from Makkah, "By Allah, verily, you are the best and most beloved land to Allah and had I not been driven away from you I would not have left you" (1). Hence the charge of unreliability of the saying 'Love of country is part of faith' is completely unwarranted.

The sentiment of love of one's country, leading to a sense of patriotism and thus, naturally, loyalty, is a source of tension for some since the objection is, how can one be loyal to their faith and their homeland at the same time, especially when some values may clash? In other words, it is argued that Muslims can only be loyal to their homeland if the nation follows an Islamic Shari'ah since loyalty is only

owed to a genuine Islamic community. The genesis of these kinds of sentiments actually goes back a few centuries when Muslim ulema (scholars/theologians) divided the world into two camps - House of Islam (where faith could be practiced) and House of War (the non-Islamic lands where faith could not be adequately practiced). Though clearly outdated now as the world is not divided as it was in the past, the concepts of division continue to be exploited by current-day Islamophobes, quoting from some of the classical Islamic literature, hoping to drive their own agenda for marginalizing Muslims and viewing them suspiciously. This is also manifested when it is alleged that Muslims have more loyalty to the Middle East since their holy sites are there.

The dilemma of the so-called divided loyalties is not difficult to resolve, based on a correct understanding of the Qur'an and Hadith. As the aforementioned Hadith indicates, patriotism is a hallmark of faith, not something outside of it or foreign to it. In other words, pledging one's allegiance to a country itself is a religious practice - this is the first key to solving the apparent dilemma. Loyalty to one's country creates peace in society because it demands each individual citizen to first fulfill all their covenantal relationships, i.e., their pledges, to their fellow countrymen, from the individual level and, by extension, to the community and nation as a whole. There is no hope for peace until there is basic humanity and tolerance, regardless of differences in faith and creed. It must start by respecting and working with your fellow countrymen who share your home.

The Qur'anic underpinning is very clear, "O ye who believe! Obey Allah and obey his Messenger and those in authority among you" (2). It is by first obeying God and Islamic commandments one follows authority, as it flows from that faith position. Also, Allah says: "O ye who believe fulfill your compacts" (3), meaning one must undertake all covenants. Here, Muslims are obliged to honor all covenants, a mark of piety, since the Qur'an (4) lists all hallmarks of piety, one of them being "fulfilling all promises when they have made," i.e., all covenantal relationships. Similarly, the Qur'an emphatically commands, "Break not oaths after making them firm" (5).

Historically, loyalty and obedience to authority were exemplified when some companions of the Holy Prophet (sa) fled to Abyssinia on account of persecution in Mecca. By all accounts, they were faithful to the non-Muslim rulers and lived peacefully as loyal citizens.

The Madinah [Medina] Charter ratified by the Holy Prophet (sa) is also very instructive for living in a pluralistic society,

giving people of diverse backgrounds a voice in civil society, with full freedom of conscience, and with all loyal to their cause.

However, the key point is that one should not hold to the notion of patriotism if it is at the cost of one's faith. The perfectly normal innate compassion Muslims may have for their home country does not mean blindly endorsing un-Islamic conduct, sins, transgressions, or developing feelings of racial or ethnic superiority. Specifically, regarding the latter, the Holy Prophet (sa) cautioned against the idea of unbridled tribalism or nationalism, but to strike a balance. He said, "He is not one of us who calls for tribalism (asabiyyah). He is not one of us who fights for the sake of tribalism (asabiyyah). He is not one of us who dies for tribalism (asabiyyah)" (6).

In the event of clear differences between the temporal authorities (i.e. the state) and Islamic principles, Muslims have the obligation to peacefully criticize policies and strive to make changes through peaceful persuasion, working through the political process. This is entirely permissible and not against loyalty to the country since every truly loyal citizen desires what is best for their community and country. In the event a Muslim finds a country unlivable due to injustices, the instruction is to leave the land (7). No one can be compelled to follow something against their conscience. The Hadith is also clear. It is related to the Holy Prophet (sa), "A Muslim must listen to and obey the order of the ruler whether he likes it or not, as long as his orders involve not one of disobedience to Allah. But if an act of disobedience is imposed, one should not obey it" (8).

Thus, reconciling loyalty to one's homeland with loyalty to one's faith is not difficult, and any apparent tension or conflict is resolved based on the clear dictates of the Holy Qur'an and Ahadith literature.

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2. Holy Qur'an (4:60)
3. Holy Qur'an (5:2)
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5. Holy Qur'an (16:92)
6. Abu Dawud Book 43, Hadith 349
7. Holy Quran (4:98)
8. Bukhari Book 93, Hadith 8

Every form of loyalty should be linked to loyalty to God

Falahud Din Shams



Ever since human beings started to live in organized societies consisting of tribes, there has been a general loyalty present among them. They were loyal to their family, especially their parents. The code of conduct also required them to be loyal to their tribe and especially to the Chief of the tribe. In return, when an individual needed help, due to sickness or poverty, the tribe helped him by being loyal to him. So, society worked with mutual loyalties among themselves, from leadership to the common folks.

The loyalty I am referring to was not learned in any school but was intuitive and is inherently present in each person. They felt it was their duty to be supportive and considered it their obligation above all other feelings. It was essential for a peaceful society and their protection and safety from outside forces such as the neighboring tribes. Without this bond of loyalty within their community, their existence would be in danger.

Teachings of Religion about Loyalty to God

With the introduction of religion among human beings, God provided guidance through His messengers and prophets. He appointed these individuals throughout the world at various times among all nations. Among the principles of divinely guided behavior was the concept of loyalty or complete submission to God and His prophets.

The prophets explained God and His attributes. God was the Omnipotent, Creator and Sustainer of all life in the universe. All power, help and sustenance emanated from God. That was the principle which required all creation to be dutiful and loyal to Him. Without God, there was no protection, and it was in being loyal to him and His representative on earth that societies were safe.

The Imam of the age, His Holiness Mirza Ghulam Ahmad (as) explained:

"God is the light of the heavens and the earth. Every light that is visible on the heights or in the valleys, whether in souls or in bodies, whether personal or impersonal, whether apparent or hidden, whether in the mind or outside it, is a bounty of His grace. This is an indication that the general grace of the Lord of the worlds envelops everything and nothing is deprived of that grace. He is the source of all grace, the ultimate cause of all lights and the fountainhead of all mercies. His Being is the support of the universe and is the refuge of all high and low. He it is Who brought everything out of the darkness of nothingness and bestowed upon everything the mantle of being. No other being than Him is in himself present and eternal or is not the recipient of His grace. Earth and heaven, man and animals, stones and trees, souls and bodies, have all come into existence by His grace"(1).

The religion of Islam declared in the Holy Qur'an: "O ye who believe, obey Allah and obey the Prophet and obey those in authority among you" (2). The Holy Qur'an also emphasizes that loyalty must be at the highest level for God, above all other relations; states: "Say, if your fathers, and your sons, and your brethren, and your wives, and your kinsfolk, and the wealth you have acquired, and the trade whose dullness you fear, and the dwellings which you love are dearer to you than Allah and His Messenger and strive in His cause, then wait until Allah comes with His judgment; and Allah guides not the disobedient people" (3).

It is clear from the above verses that loyalty and obedience to Allah and His Prophet, and also to the established government in each organized society, are required. The governing body provides protection and safety to a person under its authority, so loyalty to them becomes loyalty to God since it is His commandment to obey them and be loyal to them.

Religion also established many rules and guiding principles for human beings in dealing with other members of their society, such as parents, spouses, siblings, and neighbors. Following God's commandments regarding these relationships meant being loyal to God.

Loyalty to Family

The fundamental unit of any society is a family unit established by marriage. Under the guidance of God, it is established that a man and a woman agree to a contract of being a husband and wife and create a family unit to ensure the future of the society. All the components to this contract are connected to God in societies belonging to the believers. It is God who has created a bond and feelings of love and attraction between a man and a woman. Their contract is made with the witnesses present in their community and with God being their witness as well. It is crucial and essential that the newly married are loyal to God to fulfill their contract to the best of their abilities. In return, God would become their Protector and Helper in good times and through adverse conditions.

Loyalty to Parents

Loyalty to parents was present among human beings from the beginning of time, but religion explained it in a much more forceful way. It is the instinct of human beings to be obedient to their parents. However, religion explained that it was God who provided for their parents while they were raising their children. It was God who had the plans in place of creating another generation. So, loyalty to parents was loyalty to God. Without this loyalty nothing was possible.

The Holy Qur'an states: "And We have enjoined on man concerning his parents — his mother bears him in weakness upon weakness, and his weaning takes two years — 'Give thanks to Me and to thy parents. Unto Me is the final return' (4) and "Thy Lord has commanded, "Worship none but Him, and show kindness to parents. If one of them or both of them attain old age with thee, never say unto them any word expressive of disgust nor reproach them but address them with excellent speech. And lower to them the wing of humility out of tenderness. And say, 'My Lord, have mercy on them even as they nourished me in my childhood' (5).

In the above verses, the basis of loyalty is described with reasoning as well. One must be loyal to one's parents because of their service and loyalty when one was a weak child. When parents become weak in old age, God commands that children should show loyalty, kindness, and obedience to them. All this loyalty connects to loyalty to God.

The Holy Prophet Muhammad (sa) enforced the guidance of God through his admonitions:

Once Abdullah-Bin-Masood (ra) asked the Holy Prophet (sa) to tell him the deed liked by Almighty Allah. The Holy Prophet (sa) replied: 'To offer prayers in time.' He asked him to tell the second best. He was told 'to behave nicely with parents' (6).



Examples of loyalty in early Islam

The Holy Prophet Muhammad (sa) taught his companions the principle of loyalty to God above their loyalty to their tribes. It was remarkable how the companions understood and practiced this principle. Their culture was to be loyal to their tribes, and they would fight and take revenge from the enemy for generations. Reformation was not easy, but when they accepted Islam, their loyalty to God and His Prophet surpassed all other loyalties.

Examples of their loyalty to God can be seen in the history of early battles in Madinah. The companions did not care about their fathers, brothers or friends being martyred. They were concerned about the Holy Prophet (sa) and the victory of Allah. This spirit of loyalty continued after the demise of the Holy Prophet (sa). The companions showed exemplary loyalty and obedience to the Khulafa (plural of Khalifa) of the Holy Prophet Muhammad (sa). The great military general Khalid bin Waleed (ra) served as a soldier under the orders of His Holiness Omar (ra) because of his loyalty to the Khalifa since he was the representative of the Holy Prophet (sa).

Conclusion

It is essential to deeply comprehend the attributes of the Almighty Creator to reach the conclusion that true loyalty, obedience and praise belong to Him. All other loyalties, whether to the prophets, family, friends, or the government, are subservient to the loyalty to God. All other entities and personalities are not perfect but need the grace of God and His sustenance whether for their spiritual or physical needs. Knowledge of God's grace is what would take us to the conclusion that true safety and protection is with God Himself. All others are vehicles through which He provides us sustenance. When someone provides us with any help, we are told to say Alhamdolillah (All praise belongs to God) before we say to the person Jazak' Allāh (May God reward you with goodness).

His Holiness Mirza Ghulam Ahmad (as) wrote:

"It needs no argument that the true and perfect God, to believe in Whom is the duty of every creature, is the Lord of the worlds. His Providence is not confined to a particular people, age or country. He is the Sustainer of all peoples, of all ages, of all places and of all countries.

He is the fountainhead of all grace. Every physical and spiritual power is bestowed by Him, and the whole universe is sustained by Him and He is the support of all. God's grace comprehends all peoples, all countries and all ages, lest any people should complain that God bestowed His bounties upon others, but not upon them, or that

others received a Book from Him for their guidance, but they did not, or that in other ages He manifested Himself through His revelation, inspiration and miracles, but that He remained hidden in their age. By bestowing His grace upon all He obviated all these objections and out of His vast qualities He did not deprive any people or any age of His physical or spiritual bounties" (7).

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3. The Holy Qur'an (9:24)
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From the Archives

Ten Proofs for the Existence of God

Proof number 8 was published in the June 2024 Issue of the Muslim Sunrise. In this issue of the Muslim Sunrise, we present the 9th 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 ...)

NINTH PROOF

The ninth proof for the existence of God found in the Holy Qur'an is that of revelation. Though I have placed this at number nine in the list, it is in truth a magnificent proof which establishes the existence of God Almighty with full certitude. Allah the Exalted says:

يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي
الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ؕ

"Allah the Exalted strengthens the believers with the word that is firmly established, both in the present life and in the Hereafter" (18).

Therefore, when Allah the Exalted speaks to a large number of people across all ages and periods how can denial in His existence be justified? And it is not just that He discourses with His prophets and messengers, but He also speaks with saints and at times, through His mercy, He even speaks to a poor servant of His to bring him solace. He has also spoken

Accordingly, both the Holy Qur'an and the Torah not only mention, but also describe in clear terms, the advancements that have taken place under Christianity today and left the world astonished. Indeed, they also allude to those events that are yet to transpire. First, we can take the following example:

That is, a time will come when camels will be made redundant. In a Hadith of Muslim this is explained in the following terms:

Second:

That is, the fostering of human relationships and ease of communication is more evident in this age than in any other.

Fourth:

That is, powerful earthquakes would strike with more regularity and leave the earth shaken. With regards to this too, the present age has been marked by [many such calamities].

Fifth:

“There is not a township, but We shall destroy it before the Day of Resurrection, or punish it with a severe punishment.”

Accordingly, in the present time, numerous fatalities have been caused by the plague, earthquakes, raging storms, volcanic eruptions and wars. Currently, so many potential avenues to death have opened up, and with such force, that when taken as a whole, no similar example can be found at any other point in history.

As for Islam, it is a religion which has in every century, given rise to such people who have been honoured with divine revelation and who have through extraordinary signs manifested the truth of the existence of a powerful and living being whose intentions emanate from wisdom.

God revealed the following revelation to the chosen one of this age at a moment of great helplessness and anonymity:

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That is:

People will come to you by every distant track, so much so that the paths they take will become well-worn with use. Men whom We shall direct through revelation from heaven will help you. You should not be discourteous towards those who visit you and not be tired by their large number. Is this a minor event or a sign to be dismissed without due consideration that an individual from a village unknown to the civilised world makes a claim [as the one above], and then despite fierce opposition and constraints, the world witnesses people from America, Africa and all other places gather where he is; the number of these people swells so large that to greet and shake hands with them all is not the task of a normal person; they are a people of great influence, yet they forsake their homeland and take up residence here and the name of Qadian is made famous throughout the world?

In a second instance, a Christian from America called [Alexander] Dowie claimed to be a prophet and published the following vile words:

“I pray to God that Islam should soon disappear from the world. O’ God, accept this prayer of mine. O’ God destroy Islam” (26).

Only our leader, the Promised Messiah (as), confronted him and published an announcement saying:

“O’ you who claim to be a prophet, enter a mubahala with me. Our contest will be conducted through prayer and both of us will pray to God Almighty that He causes to die first, whichever one of us, is a liar (27).

To which he insolently replied:

Do you think that I shall reply to these gnats and flies?... If I put my foot on them I would crush out their lives (28).

But in the same announcement of 23 August 1903, the Promised Messiah (as) said that even if Dowie ran away from this challenge, a great catastrophe would still befall his home of Zion. The Promised Messiah (as) wrote:

O’ my God, my most perfect and absolute God, decide this matter quickly and expose the lies of Dowie before the people.

And then my worthy readers let me tell you what happened next. A man who lived the life of a prince and possessed 70 million in currency saw his wife and son become his enemies and his father issued a handbill that claimed his son was of illegitimate birth. He was struck by paralysis and

lost his mind to his grief. Finally, in March 1907, in a state of regret and misery [he died] exactly as God had revealed to His chosen one and just as the Promised Messiah (as) had foretold in his announcement of 20 February 1907. He wrote that God had said to him:

I shall manifest a fresh Sign which will bring great victory. This Sign will be for the whole world (29).

His death was a sign of the existence of God. This was a victory given to the Promised Messiah (as) over the old and new order of the Christian world.

As a third example, let us take the Aryas who dominated this country and were once led by Lekh Ram. In the booklet Karamat-us-Sadiqeen published in the month of Safar 1311 Hijri, the Promised Messiah (as) recorded the following prophecy, which he states was given to him as a result of the acceptance of his prayer:

God has disclosed to me that within six years from today’s date this man would be afflicted with great torment on account of his reviling the Holy Prophet, may peace and blessings of Allah be upon him.

Then in an announcement of 22 February 1893, he foretold the manner of his death:

عَجَلُ جَسَدُ لَهْ خَوَا اِلَهْ نَصَبَ وَعَذَابُ

That is, Lekh Ram is like the Samaritan golden calf out of which issues a sound that is devoid of spirituality. Hence, he will be afflicted with the same torment that struck the Samaritan golden calf. As everyone is aware, the Samaritan golden calf was cut into pieces, burned and then its ashes were thrown in the river.

Then on 2 April 1893, the Promised Messiah (as) saw a dream in which a strongly built man of hideous appearance—who seemed to be more from among the angels of wrath than from among men—asks where Lekh Ram is.³⁰ Again in the following verse found in Karamat-us-Sadiqeen he also stipulated the date of his demise.

وَبَشِّرْنِي رَبِّي وَقَالَ مُبَشِّرًا سَتَعْرِفُ يَوْمَ الْعِيدِ وَالْعِيدُ أَقْرَبُ³¹

That is, the day after Eid—a Saturday.

Then:

الاے دشمن نادان و بے راہ بترس از تیغ بُرانِ محمدؐ 32

Thus, five years prior to the event, the Promised Messiah (as) wrote and described how Lekh Ram would be killed. Ultimately, Lekh Ram was killed on 6 March 1897 and with one voice all people accepted that this prophecy had been fulfilled in clear and manifest terms and was a decisive proof of the existence of God.

Thus, Divine revelation is such a conclusive proof that denying the existence of God in its presence is the height of shamelessness.

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22. When people are brought together. Surah At-Takwir, 81:8 [Publishers]
23. This will happen on the day when the quaking earth shall quake, and a second quaking shall follow it. Surah An-Nazi'at, 79:7-8 [Publishers]
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Poetry Corner

The Glory of Islam

Taken from "Precious Pearls" English translation of Durr-e Sameen (Urdu) by Mirza Ghulam Ahmad, Translated by Waheed Ahmad (2008). p. 70



"Not to leave the loyalty, not to break the covenant",
This is what my Ageless Beloved has told me.

Since finding that Beloved, every house houses a foe -
Hearts are turned to stone; this is fate and fortune.

They try to scare me - keep coming back to my door -
They show the axe and sword - such is the case around.

On Beloved's path, this heart is afraid of no one -
The whole world is smart - this is the crazy one.

What do I tell you of my tales on this path? These are
Squabbles of grief and pain; this is the whole story.

With my heart turned to pieces, I still desire one vista -
Don't you call me mad - this is true sagacity!

O my Soul Mate! Pray render this grace Thyself -
Say not: "You can't see Me", this is my wish from Thee.

What's this separation done? Life is in constant chaos;
That where the lovers die, this is that field of martyrs.

Thou art fully Loyal - the fault of staying away is ours;
Even obedience is done partially, this is the curse on us.

Thou art Faithful, my Love -Thy covenants are all true
But we stood far away; this is the place of wailing.



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Ask a Question

What is the basis of Islamic Teachings regarding loyalty to one's homeland?

Islam requires Muslims to not only obey their government, but actively love their country. Prophet Muhammad(sa) instructed:

“Love of one's country is a part of faith” (1)

The Community's founder, Hazrat Mirza Ghulam Ahmad (as), emphasized:

“It should be the duty of every Muslim to render true and sincere obedience ... and offer heartfelt gratitude to such an authority and pray for their welfare.”

Reference:

1. Sakhavi; Safinat al-Bihar, vol. 8, pg. 525; Mizan al-Hikmah, Hadith #21928).



Ahmadi Muslim Mosques in the USA



Bait-ul-Hameed Mosque - Chino CA



Yousuf Mosque - Tucson AZ



Masjid Masroor - Pico Rivera LA



Bait-ul-Amn 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 Pacific 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 – Buffalo - (Bait-ul-Majeed)

5071 Harris Hill Rd, Williamsville, NY 14221

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-Aafiyat 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)

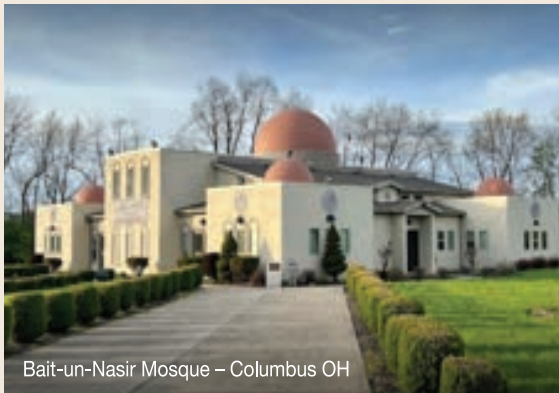
1850 Hedgcoxe Rd, Allen, TX 75013-3083

TX – Fort Worth - (Bait-ul-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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