

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



THE LONDON MOSQUE



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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.

His Holiness 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:

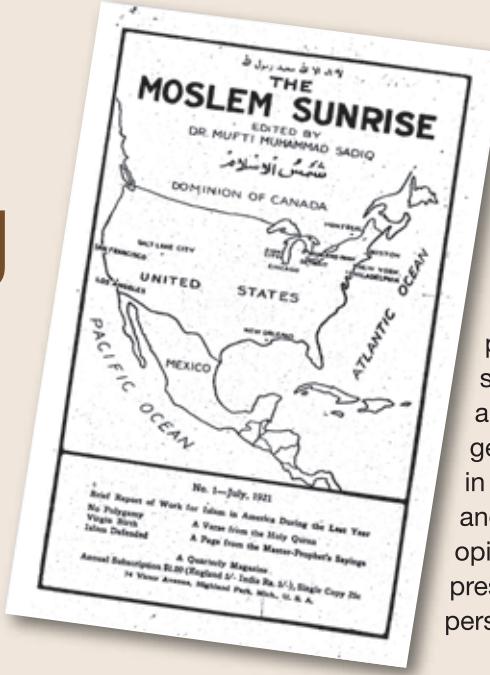
"There is no compulsion in religion"
(The Holy Qur'an: 2:257)

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 His Holiness Hazrat Ahmad (as). The present Head of the Community, His Holiness 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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The Muslim Sunrise

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

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

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

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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/'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'ān 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 Muslim Sunrise

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From The Holy Qur'an

And who is more unjust than he who prohibits the name of Allah being glorified in Allah's temples and seeks to ruin them? It was not proper for such men to enter therein except in fear. For them is disgrace in this world; and theirs shall be a great punishment in the next.

The Holy Qur'an 2:115

وَمَنْ أَظْلَمُ مِنْ مَنْ نَعَ مَسْجِدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا اسْمُهُ وَسَعَى فِي الْخَرَابِهَا أُولَئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَاغِبِينَ لَهُمْ فِي الدُّنْيَا حِزْنٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ○



Saying of Prophet Muhammad

(Peace and blessings of Allah be on him)

عَنْ عُثْمَانَ بْنِ عَفَانَ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "مَنْ بَنَى مَسْجِدًا. قَالَ بُكَيْرٌ حَسِبْتُ أَنَّهُ قَالَ- يَبْتَغِي بِهِ وَجْهَ اللَّهِ، بَنَى اللَّهُ لَهُ مِثْلَهُ فِي الْجَنَّةِ".

(سنن الترمذى أبوا باب العلم باب ما جاء في فضل الفقيه على العباد)

Uthman bin 'Affan relates that the Holy Prophet (may peace and blessings of Allah be upon him) said: "Whoever builds a mosque (Bukair said that he thought that the Holy Prophet said, "Intending Allah's Pleasure"), Allah will build for him something like it in the Paradise."

(Sahih al-Bukhari, Book of Prayers, Hadith 450)



Editorial

Building and maintaining mosques

Ahmadi Muslims are the followers of the Prophet Muhammad and his Messiah in these latter days. The building and maintenance of mosques is our prime responsibility as Allah says in the Holy Quran,

The idolaters cannot keep the Mosques of Allah in a good and flourishing condition while they bear witness against themselves to disbelief. It is they whose works shall be vain, and in the Fire shall they abide. He alone can keep the Mosques of Allah in a good and flourishing condition who believes in Allah, and the Last Day, and observes Prayer, and pays the Zakat, and fears none but Allah; so, these it is who may be among those who reach the goal. (9[At-Taubah]: 17-18) [English translation of the Holy Qur'an by Maulawi Sher Ali]

The prosperity of a mosque of God, and for that matter of the Ka'bah itself, lies in the fulfillment of the noble object for which it is built. This object is the glorification and the remembrance of the name of God in it; and certainly, this object is much better realized by encouraging and exhorting true believers to frequent it and by prohibiting those from visiting it who, instead of glorifying God, attribute partners to Him.

The words, these it is who may be among those who reach the goal, signify that, since believers are destined to prosper, even the material prosperity of the Ka'bah will not suffer from the exclusion of infidels; for, believers will go on

pilgrimage to it in ever-increasing numbers. [The Holy Qur'an with English Translation and Commentary (a.k.a. Five-Volume Commentary), Commentary on (9[At-Taubah]: 18)]

Mosques are the retainers and containers of divine grace and blessings. That is why there is a great emphasis on the importance of building mosques in great numbers.

Building mosques is our priority. The Promised Messiah (may peace be on him) said, "Our Jamāat's progress is dependent on the building of mosques." (Malfūzāt, vol 7, p. 119, Edition 1984)

After the Promised Messiah, Ahmadiyya Caliphs have led and encouraged building mosques all over the world as a priority in the Ahmadiyya Muslim Movement in Islam. As the Ahmadi Caliphs sent missionaries to all corners of the world, they established mosques in their assigned areas. The second caliph laid the foundation of the first Ahmadiyya mosque in London UK. It is highlighted in this issue.

According to Wikipedia, there are over 15,055 Ahmadiyya Mosques around the world as of year 2009.

The Ahmadiyya Muslim Community established the first house of Allah in the USA in 1922 in Chicago on Wabash Avenue. Since then, the community has added over fifty more mosques. About thirty have been added since 1982.

In
The Words of
His Holiness
Mirza Ghulam Ahmad,
The Promised Messiah and
Mahdi (as)



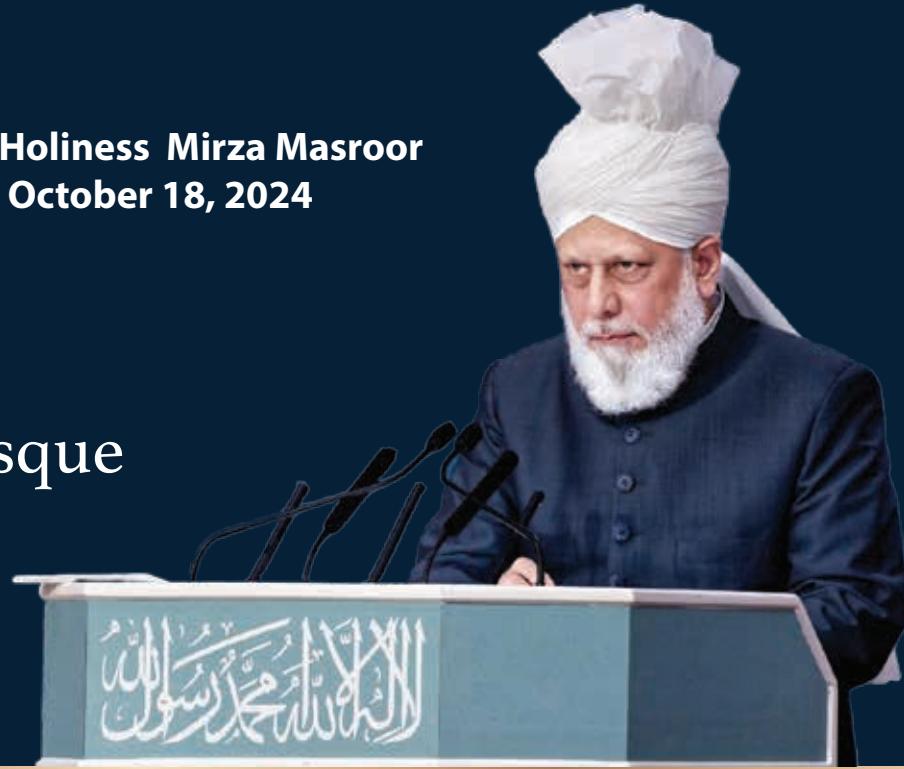
“ **MANIFESTATION OF ECLIPSES —
OF THE SUN AND THE MOON**

This manifestation [of the eclipses of the sun and the moon] is for the second rejuvenation and spiritual transformations, and this is the first brick for the foundation of the righteous system, and also for the construction of mosques and the desolation of temples. And Godly forces shall prevail over worldly powers in it, and messianic lights shall increase over the tricks of Dajjal, and God Almighty shall show His creation a glittering lamp. So, they shall join the divine movement in droves.

(Translation by Mahmud Ahmad Nagi)

Friday Sermon delivered by His Holiness Mirza Masroor Ahmad, Khalifatul Masih V (aba) on October 18, 2024

The Purpose of a mosque



His Holiness, Hazrat Mirza Masroor Ahmad said, "The Fazl Mosque holds a historical significance in that it is the first mosque of the Ahmadiyya Muslim Community, which was built in the stronghold of Christianity and from here, the true teachings of Islam started being conveyed to people on a wide scale." His Holiness mentioned that another mosque was built before this mosque in Woking by the renowned orientalist, G. W. Leitner with the financial support of the ruler of Bhopal, Shah Jahan Begum in 1889; astonishingly, the same year the Ahmadiyya Muslim Community was established by Hazrat Mirza Ghulam Ahmad, the Promised Messiah(as). However, the first official mosque that was built by any Muslim sect or the Ahmadiyya Muslim Jamaat is the Fazl Mosque.

His Holiness said that the mosques here are not actually conveying the beautiful teachings of Islam, which bring love, peace and harmony to all, in the way that is being spread forth from the Ahmadiyya Muslim mosques. He further stated that the importance of commemorating its centennial event will be of benefit only when we fulfill the true purpose of mosques which is by populating them, instilling a pure reformation within ourselves, establishing a close relationship with Allah the Almighty, and by ensuring that our future generations are attached to the mosque. We must fulfill the rights laid out by Islam. Thus, every Ahmadi must remember that we must not be



pleased by merely hosting a function or with decorative illuminations, rather we should fulfill the rights of the mosque. We should look into its history, ponder over it, and then reflect upon our own state of affairs. His Holiness mentioned a vision regarding the spread of Islam in the West, in the words of the Promised Messiah(as):

"We certainly believe that the sun will rise from the West [as prophesied]. However, what was given to understand to this humble one in a dream is that the meaning of the sun rising from the West is that those Western countries, which have been for a long time in a state of disbelief and misguidance, will eventually be illuminated by the sun of

truth and shall partake of Islam." (Izala-e-Auham, Ruhani Khazain, Vol. 3, pp. 376-377) "The Promised Messiah(as) said this with great conviction, therefore, we should always have hope that Islam will also spread in these countries", he said.

His Holiness proclaimed in the words of the Second Caliph who said at its foundation stone ceremony, "Allah the Almighty wants to now manifest His divine mercy upon the people of the Western countries. This is the guidance, desire, prayer, and glad tidings of the Promised Messiah(as). In order to continue this task, the Ahmadiyya Jamaat in the England as well as the Jamaat around the world, including America and other Western countries, are striving to convey the true message of Islam, and the foundation of the Fazl Mosque was established in order to fulfill this very objective."

"What the world needs is tolerance—meaning that people should live with love despite their differences in beliefs and principles. Certainly, everyone has the right to call others towards what they believe is good for them, because without spreading teachings, knowledge cannot advance. However, what no one has the right to do is attempt to change someone's beliefs or actions before changing their heart or to hurt somebody, simply because of disagreements. This is wrong."

He further stated: "A mosque is built to foster this spirit, and Islam has termed mosques as The House of Allah, meaning it is a house where no human has the right to expel anyone due to differences or cause them harm, for it is not their house but God's."

"Therefore, today we should strive to fulfill the rights of worship. In our surroundings, among our people and our progeny we must inform every one of them that one's true life and survival is if we worship Allah the Almighty and fulfill His rights as well as the rights of His creation, and for us to follow His injunctions. Only then can we establish peace, tranquility and harmony in the world.

Only then can we successfully ensure this world moves ahead in peace, tranquility and harmony and we can live our lives. Otherwise, there is nothing aside from fighting and disorder, which we can see around us today. Thus, every Ahmadi ought to keep this purpose in mind."

His Holiness concluded, "Therefore, in light of this teaching, it is the duty of every Ahmadi to inform the world about the teachings of Islam which is full of peace, love and affection: it is a message that contains peace and harmony. We should inform the world and make them understand that this is the only guarantee for man's survival, there is nothing else that can save future progeny from destruction and falling into the abyss of ruin. It is not a far-fetched notion that these wars will cause future generations to be born with disabilities, be handicapped and suffer complications. It is necessary to warn people of this as well. May Allah the Almighty grant everyone the ability to fulfill the rights of this mosque and every other mosque."



The community gathered together to witness history to mark 100 years of London's iconic Fazl Mosque



Ten Proofs for the Existence of God

Hazrat Mirza Bashir-ud-Din Mahmud Ahmad
(may Allah be pleased with him)



Proof No. 9 of "Ten proofs for the existence of God" by Hazrat Muslih Mau'ud, Khalifatul-Masih II (may Allah be pleased with him) was published in "The Muslim Sunrise" on July 2024 on pages 17-20. The 10th proof is being presented in this Muslim Sunrise issue.

About the Author

Hazrat Mirza Bashir-ud-Din Mahmud Ahmad (may Allah be pleased with him) (1889-1965), the Muslih Mau'ud (the Promised Reformer), was the son of the Promised Messiah (may peace be on him) and his second successor. He was elected as the Khalifa of the Ahmadiyya Muslim Community in 1914 at the age of twenty-five and led the movement for fifty-two years. In the period of his Khilafat, the message of 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 Jadid and Waqf Jadid. A prolific writer, orator, and the author of a ten-volume commentary of the Holy Qur'an, he leaves a profound and enduring legacy which lasts to the present day.

Tenth Proof

The tenth proof identified in the Holy Qur'an to settle each and every point of contention can be found in the following verse:

وَالَّذِينَ جَاهُوا فِينَا لَهُمْ سُبْلًا

And as for those who strive in Our path—We will surely guide them in Our ways. (29[Al-'Ankabut]: 70)

All those who have acted in accordance with this verse have always benefited. Anyone who denies the existence of God Almighty ought to bear in mind that if He does indeed exist it places them in a great predicament. Hence, if in the hearts of some people there is a sincere desire to discover the truth, they ought to fall prostrate before God in prayer with full fervor and beseech Him in the following terms:

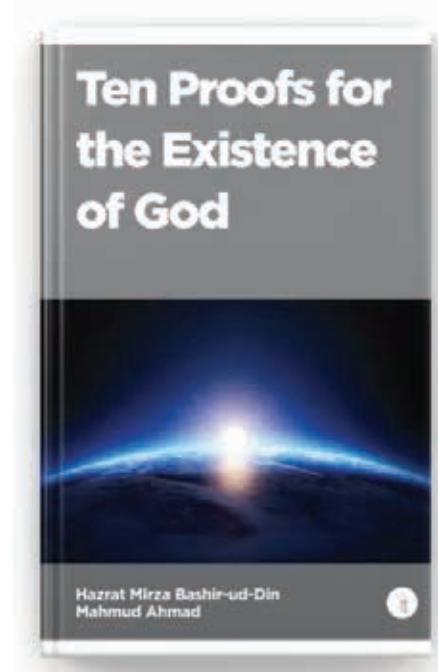
"O God, if indeed You exist and if, as those who believe in You say, then You are possessed of infinite power—then have mercy on me and guide me to Yourself, and fill my heart with faith and belief so that I may not be left deprived."

If someone adopts this course with a pure heart for at least forty days, then no matter which religion or country that individual belongs to, the Lord of all the worlds will certainly guide them, and they will quickly see God

manifest His existence in a manner that will cleanse the filth of doubt and suspicion from their heart. It is quite clear that there can be no deception in this method of finding a resolution. What difficulty can there be for seekers of truth to adopt this approach?

For the time being, I end this discourse on these ten proofs, though there is much more evidence in the Holy Qur'an. However, at present, I feel that this will suffice. If one ponders over these proofs, further evidence will emerge from within them. And Allah it is Whose help is to be sought.

In the end, I call on those friends who receive this essay to pass it on to others who they feel might benefit by it after they themselves have finished reading it. (Tashheedh al-Adhhan, March 1913) (Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifatul-Masih II, Islam International Publications, UK (2018), pp. 43-45)



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The Wise Scholar and the Sinful King

Missionary Azhar Ahmad Goraya, Puerto Rico



A powerful king was once consumed by the desire to indulge in sin. Yet, the fear of rebellion from his righteous people kept him from acting on his impulses. Determined to find a way, the king devised a cunning plan: seek a religious decree from the nation's religious scholars that permitted his sinful behavior. With their approval, he could indulge freely without losing the loyalty of his people.

The king summoned the scholars, one by one, to his grand court. He presented his request to each, but none agreed to his demands, for they valued their faith above all. Furious at their defiance, the king imprisoned every scholar who refused him.

As the jails began to overflow, the king's advisors grew uneasy. One day, his wisest advisor approached him with a bold suggestion. "Great King," he began, "the people revere one man above all others: the chief scholar, a saintly elder who resides in the wilderness. If he grants your request, no one will question your actions."

The king's face lit up with excitement. "A brilliant idea!" he exclaimed. Without delay, he set off to meet the revered scholar.

The old scholar, a man of piety and wisdom, lived humbly in a small hut amidst the wilderness. He had heard of the king's tyranny and anticipated this visit. When the royal

entourage arrived, he stepped out calmly to greet the king. "Chief scholar," said the king, attempting a tone of respect, "I have come to seek your counsel. Permit me to act on my desires, and I will reward you richly. Refuse, and you will share the fate of those in my prisons."

The scholar's eyes gleamed with a serene confidence in God. "O King! I will grant you permission under one condition: fulfill any one of the four requirements I will set before you."

The king, eager to hear the terms, nodded enthusiastically. "Speak your conditions! I will fulfill them without fail." The scholar raised a hand, his voice calm yet firm. "The first condition: commit your sins where Allah cannot see you."

The king froze, stunned by the simplicity of the condition. He mulled it over for a long time before speaking. When he did, his voice was tinged with uncertainty: "Allah is All-Seeing and All-Knowing. There is no place where He cannot see me."

The scholar smiled gently. "Then how can you sin, knowing that Allah watches over you at all times?"

The king's face flushed with anger. He was tempted to order the old man's arrest, but the scholar continued, unfazed. "Fear not, O King. There are still three conditions

left. Perhaps you will find one you can fulfill."

The king calmed himself and gestured for the scholar to proceed.

"The second condition," said the scholar, "is this: if you must sin, do so using resources that do not belong to Allah."

The king frowned, thinking deeply. His wealth, his power, his very existence—everything he possessed came from Allah. After a long silence, he admitted, "There is nothing I have that is not from Allah."

The scholar's voice rang out like a bell. "Then how can you use His blessings to disobey Him?"

The king's anger surged again, but the scholar continued. "Do not despair, O King. There is still hope. The third condition is this: sin only in a place that is beyond Allah's dominion."

The king's thoughts bewildered. But how could he escape the dominion of the One who created the heavens and the earth? At last, he confessed, "This, too is not possible. There is no place beyond Allah's reach."

The scholar nodded, his expression was sympathetic. "Then, O King, listen to the final condition: if you must sin, ensure that you will live forever so that you will never face Allah's Judgment."

The king's heart sank. He knew the truth—no one could escape death. His voice trembled as he replied, "No man has ever lived forever."

The scholar's eyes softened, and he spoke with gentle finality. "Then, O King, if you cannot fulfill even one of these conditions, why persist in your desire to sin? Prepare instead for the Day of Judgment and live a life worthy of Allah's mercy."

The king was overcome with emotion. He kissed the scholar's hands, tears streaming down his face. When he returned to his palace, he released all the imprisoned scholars, begged their forgiveness, and vowed to forsake his sinful ways. From that day forward, he dedicated his life to righteousness and the worship of Allah, earning the respect and love of his people.

Thus, the wisdom of one humble scholar transformed the heart of a tyrant and brought peace to the land.



A Savior—Descending from heaven or coming out of a cave...

Syed Sajid Ahmad

The sun of the fourteenth century of Islam dawned in 1882 and set in 1978.

As I was growing up in Pakistan during the last quarter of the fourteenth century of Islam, everyone was waiting for Jesus to descend from heaven.

Muslim scholars agreed that the Islamic traditions related to the second coming pointed for the event to take place at the head of the fourteenth century. "The sun on the last day of the century would not set until Jesus descends," I was told often by the faithful.

The end of the fourteenth century and the dawn of the fifteenth century was celebrated in the Muslim world with much fanfare but without any sightings of Jesus descending to earth.

Jesus was, or is, to be accompanied by a Guided One, that is, a Mahdi, some say has been hiding in a cave for hundreds of years. Both would team together to annihilate evil and bring the pious to victory.

In parallel, the Christian world predicted the second coming in the 1800s that culminated in the Great Disappointment. Many have dared since to announce subsequent predictions that never came about.

Every failure of a prediction and every passing year has strengthened the faith of Ahmadi Muslims in the claim of His Holiness Mirza Ghulam Ahmad (1835-1908) (may peace be upon him) to be the awaited Messiah and the Mahdi. He announced his claim right at the start of the fourteenth century of Islam and at the height of the expectation of the Christians in the late 1800s.

He claimed that God had told him that Jesus had died and one who was to come was to be a person like Jesus. He proved from the Bible and the Holy Quran that Jesus had passed away. He wrote *Jesus in India* showing that Jesus came to India after escaping from the death on the cross and lived in Kashmir a revered life until his last breath.

Despite extreme opposition and severe persecution, Ahmadi Muslims have persevered and continue to gain ground all over the world. While mobs incited by clerics attack the mosques of the Ahmadis at some places to bring down their minarets, the Ahmadis continue to raise higher and brighter minarets at other places.

The claim of His Holiness Mirza Ghulam Ahmad (may peace be upon him) is so sound and robust that his opponents have had his books banned, Ahmadi presses shut down and have stopped the publication of Ahmadi periodicals. While the Pakistani constitution guarantees religious freedom to all, it contradicts itself by making it a punishable offense for Ahmadi Muslims to practice the religion of Islam they profess and adhere to.

Ahmadi believe that with the advent of His Holiness Mirza Ghulam Ahmad (may peace be upon him) as the Messiah and Mahdi of the last age, the rise of true Islam as taught by Prophet Muhammad (may peace and blessings of Allah be upon him) is tied to Ahmadiyya Khilafat that proceeded after His Holiness Mirza Ghulam Ahmad (may peace be upon him) passed away. If the second coming has been fulfilled in His Holiness Mirza Ghulam Ahmad (may peace be upon him), then summoning Armageddon or contemplating the building of a temple or endlessly waiting for the descension of someone from heaven are all futile exercises inviting misguidance, chaos and disorder.

Book Review

Barāhīn-e-Ahmadiyya

The first and the second volumes of *Barāhīn-e-Ahmadiyya* were published in 1880 CE, the third volume in 1882 and the fourth volume in 1884. The fifth volume took, under the divine scheme, a long time to be published. It saw the light of the day after 1905.

At the time the book started to be written and published, the British Government was well established in the sub-continent of India and in its wake the Christian religion was getting itself entrenched with great force and speed. The statistics show that whereas there were 91,000 Christians in India in 1851 CE, there were no less than 470,000 in 1881 CE. The increase in number was simply unprecedented.

The onslaught of the Christian missionaries was mostly directed towards the Muslims. Followers of some other religions, like Hinduism, also did not lag behind in attacking Islam. Arya Samaj was particularly opposed to all that was connected with Islam and the Muslims.

It was in these circumstances that Hazrat Mirza Ghulam Ahmad (peace be on him), who later on claimed to be the Promised Messiah and Mahdi, took up his pen to prove the truth of Islam and the excellence of the Holy Qur'an. As for the reason why, he wrote his book *Barāhīn-e-Ahmadiyya*, he says:

"Let it be clear to all the seekers after truth that the reason why this book entitled (the proofs of the truth of the Book of Allah – the Holy Qur'an, and the Prophethood of Muhammad (may peace and blessings of Allah be on him) has been compiled is that the proofs of the truth of Islam



and the proofs of the excellence of the Holy Qur'an and the proofs of the truth of the prophethood of the Holy Prophet (may peace and blessings of Allah be on him), the Khātaman-Nabīyyīn [Seal of the Prophets], may God's choicest blessings be upon him, are made known to the people with the greatest clarity and all those who do not believe in the sacred book and chosen prophet, are silenced with perfect intellectual proofs in a way that they cannot open their mouths anymore."

Hazrat Ahmad (peace be on him) offered a prize of 10,000 rupees to anyone who could refute these proofs and give even one-fifth of these proofs in favor of his own religion, scripture and Prophet. He was so anxious to make things clear to the people that he got this challenge (with prize) printed in such bold letters that a page of almost 10 inches length had only seven lines on it, and it was spread over pages 24 to 52.

When the Christians and the Hindus saw the first volume, they became furious and talked most irrelevantly but none of them succeeded in taking up the challenge sincerely. Hazrat Ahmad (peace be on him) then explained to his readers that he never had any intention to injure the feelings of the people. What he actually wanted to do and what he was doing was to prove intellectually that Islam was a better religion than every other religion. He said that

the days had passed when stories were considered to be sufficient to prove that religion was a living and practical religion.

Hazrat Ahmad (peace be on him) has made mention of the following six points about this book:

It contains all the truths based on the principles of the knowledge of religion; all the truths that put together can be called Islam.

It contains 300 proofs — strong, conclusive and convincing of the truth of Islam.

It contains answers to the allegations, accusations, objections and whimsical views of the opponents of Islam like Jews, Christians, Magians, Aryas, Brahmins, idol worshippers, atheists, naturalists and non-religious people.

It contains a discussion on the basic religious beliefs of the followers of other religions.

It contains the explanation of the secrets of the word of God. The wisdom of the Holy Qur'an becomes manifest throughout.

All the discussions have been penned with great coolness and fineness and in perfect accordance with the rules of discussion; everything has been said in a lucid manner and understanding has been made easy.

The third volume starts with a mention of the poor condition of the Muslims and Hazrat Ahmad (peace be on him) has shown great concern for them. It contains the external and internal proofs of the truth and excellence of the Holy Qur'an. This topic has been discussed at length and quite a number of details have been mentioned in the marginal notes.

The fourth volume begins with a list of the topics discussed in the book. It makes mention of the proofs of the need of the Word of God (revelation) and asserts that the perfect faith and God-realization which is all important for salvation can be achieved through the revelation of God. It also mentions the excellent and unique interpretation of the Surah Fatihah and also some other verses of the Holy Qur'an; the teachings of Vedas are devoid of the idea of the Oneness of God; Pundit Dayanand silenced and the prophecy about his death of which many people were informed beforehand came to pass; the comparison of the teachings of the Holy Qur'an and the New Testament; prophecies which many people were told beforehand; the

miracles of Jesus Christ (may peace be on him), and what is the real salvation and how it can be obtained.

At the close of the fourth volume, Hazrat Ahmad (peace be on him) added a note which is entitled 'We and our Book.' In it he says that when he started writing this book things were different from what they are now. He remarked that a sudden manifestation of God the like of which was shown to Moses (may peace be on him) had been received by him and he had heard the voice of God Who said:

"Verily I am your Lord,' and thereafter such secrets of spiritual heights were made known to him as could never be gotten through the medium of wit and intelligence." He further said that he now had no control over this book and it was God alone Who knew how it would proceed.

The fifth volume of Barāhīn-e-Ahmadiyya was published no less than twenty-three years after the publication of the fourth volume.

This volume starts with a description of the true and living religion and stresses the point that a true and living religion must have the miraculous manifestation of the words and deeds of the Almighty God. Any religion that is not true and is not living will certainly be devoid of these manifestations.

Hazrat Ahmad (peace be on him) then continues to explain what a miracle really is and why it is essential that the miracles must take place. He adds that the living miracles and not merely the stories of the old are the sure sign of a living religion.

In the second chapter of the volume, Hazrat Ahmad (peace be on him) makes mention of the fulfillment of what had been outlined in the first four volumes, almost twenty-five years back. During this period a large number of prophecies had come to pass and hundreds of his revelations had been mentioned to the people with the result that all those people were witnesses to those revelations. He also shows to his readers the succor that he had received from God on all the occasions. All these things, he says, are a proof of the truth of the Holy Prophet Muhammad, on whom be peace and blessings of Allah and also, they, quite clearly, show that he (Hazrat Ahmad (peace be on him)) was true in all the claims that he had made in respect of his having been commissioned by God.

There is a lengthy supplement attached to the book (Volume V). In this supplement, Hazrat Ahmad (may peace

be on him) has answered the objections raised by the people, especially by Mr. Muhammad Ikramullah of Shahjahanpur, Maulawi Abu Saeed Mohammad Hussain, Sayyid Muhammad Abdul Wahid of Bengal and Rashid Ahmad Gangohi.

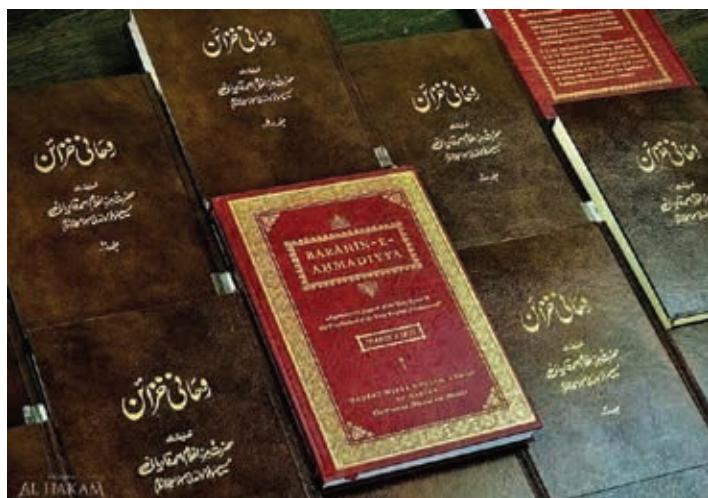
He has also dealt with the death of Jesus Christ (may peace be on him), basing his arguments on a number of verses of the Holy Qur'ān.

After the supplement, Hazrat Ahmad (peace be on him) wanted to write an epilogue. The short notes for this epilogue have been added to the book. These notes show that he wanted to explain what Islam really is, how excellent and perfect is the teaching of the Holy Qur'ān, the fulfillment of the promises God had made to him as mentioned in the first four volumes of the book and, also, he wanted to explain what those revelations meant in which he had been called Jesus.

As for his claim, he says (and with that ends the fifth volume of Barāhīn-e-Ahmadiyya):

"I deem it necessary to say this much about my claim that I have been sent by God at the most appropriate time. This is the time when most of the people have become similar to the Jews. They have not only abandoned the fear of God (Taqwa) and purity of heart, they have become, like the Jews of the days of Jesus, the enemies of the truth. That is why, as a matter of contrast with them, God has given me the name of Messiah. It is not that just I call the people to myself; it is this Age that has called me (that is my advent is the need of the hour)."

This historic writing can be accessed online at alislam.org and can be purchased from amibookstore.us.



About the Author

Hazrat Mirza Ghulam Ahmad (may peace be upon him) was born in 1835 in Qadian, India. From his early life, he dedicated himself to prayer, and the study of the Holy Quran and other scriptures. He was deeply pained to observe the plight of Islam, which was being attacked from all directions. In order to defend Islam and present its teachings in their pristine purity, he wrote more than ninety books, thousands of letters, and participated in many religious debates. He argued that Islam is a living faith, which can lead man to establish communion with God and achieve moral and spiritual perfection. Hazrat Mirza Ghulam Ahmad (may peace be upon him) started experiencing divine dreams, visions, and revelations at a young age. In 1889, under divine command, he started accepting initiation into the Ahmadiyya Muslim Community. The divine revelations continued to increase and he was commanded by God to announce that God had appointed him to be the same Reformer of the Latter Days as prophesied by various religions under different titles. He claimed to be that very Prophet who the Holy Prophet Muhammad (may peace and blessings of Allah be on him) said would be raised as the Promised Messiah and Mahdi. The Ahmadiyya Muslim Community is now established in more than 200 countries. After his demise in 1908, the institution of Khilāfat (successorship) was established to succeed him, in the fulfilment of the prophecies made in the Holy Quran and by the Holy Prophet Muhammad (may peace and blessings of Allah be on him). Hazrat Mirza Masroor Ahmad (may Allah be his Helper) is the Fifth Successor to the Promised Messiah (may peace be upon him) and the present head of the Ahmadiyya Muslim Community.

Quranic Guidelines on Interracial Harmony

M Ismail Munir



We all are born from a single soul

[4:2] O ye people! Fear your Lord who created you from a single soul and of its kind created its mate, and from them twain spread many men and women; and fear Allah, in Whose name you appeal to one another, and fear Him particularly respecting ties of kinship. Verily, Allah watches over you.

Why the different racial groups?

[49:14] O mankind, We have created you from a male and a female; And We have made you tribes and sub-tribes that you may know one another. Verily, the most honorable among you, in the sight of Allah, is he who is the most righteous among you. Surely, Allah is All-Knowing, All-Aware.

Everyone is free to strive for spiritual progress

[29:70] And as for those who strive to meet Us - We will, surely, guide them in Our ways. And, verily, Allah is with those who do good.

God enlarges provision

[30:38] See they not that Allah enlarges the provision to whomsoever He pleases and straitens it to whomsoever He pleases? In that, truly, are Signs for a people who believe.

God truly grants wisdom

[2:270] He grants wisdom to whom He pleases, and whoever is granted wisdom has indeed been granted abundant good; and none would take heed except those endowed with understanding.

Everybody is free to receive Angels

[41:31-32] As for those who say, 'Our Lord is Allah;' and then remain steadfast, the angels descend on them, reassuring them: 'Fear not, nor grieve; and rejoice in the glad tidings of the Garden which you were promised; 'We are your friends in this life and in the Hereafter. Therein you will have all that your souls will desire, and therein you will have all that you will ask for.'

An important prayer to bring a change in coming generations

[46:16] And We have enjoined on man to be good to his parents. His mother bears him with pain, and brings him forth with pain, and the bearing of him and his weaning takes thirty months till, when he attains his full maturity and reaches the age of forty years, he says, 'My Lord, grant me that I may be grateful for Thy favor which Thou hast bestowed upon me and upon my parents, and I may do such righteous deeds as may please Thee. And establish righteousness among my progeny for me. I do turn to Thee; and, truly, I am of those who are obedient to Thee.'

The First Ahmadiyya Mosque in the US

Chicago



The above building was purchased in Chicago in 1922 and converted into a mosque and a mission house.

On embarking for mission to America, Mufti Muhammad Sadiq had set one of his goals to establish a mosque in the US. Karoub brothers were building a mosque in Detroit and they needed a capable leader. They heard of the arrival of Mufti Muhammad Sadiq in the US and his successful bold efforts to preach and propagate Islam.

They invited him to Detroit. Mufti Muhammad Sadiq helped them in building the mosque. Due to sectarian infighting at the Detroit mosque, Mufti Muhammad Sadiq left Detroit and came to Chicago. The mosque in Detroit was eventually sold and ceased to exist.

In Chicago, Mufti Muhammad Sadiq worked on establishing a permanent headquarters for the community.

Dr. Mufti's sincere efforts bore fruits. A large house was bought in the early summer of 1922 at 4448 Wabash Avenue, the northwest corner of Wabash Avenue and 45th Street in Chicago IL, at a cost of \$3,000 for the first Ahmadiyya central office, a mosque, a mission house, and an office of the Moslem Sunrise. The money for the purchase of the building was remitted from Ahmadiyya headquarters in Qādiān, India. The administrative office moved to Chicago right after it was purchased, but it took a few months of renovation to give it a mosque-like look by installing an arch and a dome. The fifth issue of the Moslem Sunrise was published in July 1922 from this address. (The Moslem Sunrise, July 1922, issue 5, p. 112. Review of Religions, September 1922, p. 350. Review of Religions, October-November 1922, p. 367)

Brother Muhammad Yaqub (Mr. Andrew Jacob) carried out woodwork for arch and dome of the mosque. (Mufti, Muhammad Sadiq. July 1922. The Moslem Sunrise, no. 5,

\(112). Chicago, IL., Review of Religions, September 1922, p. 350, Review of Religions, October-November 1922, p. 367)

The Chicago Defender of 1 September 1934 made a headline: "Open new Moslem Mosque in the city." Similarly, the Chicago Home News wrote in its issue of September 8, 1934: "Moslems who open Mosque here explain the principles."

This building in Chicago IL served as the headquarters of the Ahmadiyya Community in the US until May 1950 when a house was bought in Washington DC for the purpose.

After the headquarters moved to DC, the building continued to serve as local and regional headquarters.

The building was demolished in the 1990s as it had deteriorated and was replaced with a mosque. The new mosque was opened by Hazrat Mirza Tahir Ahmad, the fourth successor to the Promised Messiah, on 23 October 1994. It has been serving the local chapter since then. Hazrat Mirza Masroor Ahmad, the fifth successor to the Promised Messiah visited the mosque on 17 June 2012.



The original building was demolished due to deterioration and the above mosque was built at the site of the original building.

Civil War?

Rizwan Khan



In 2016, during an interview prior to the first election of Donald Trump, Hazrat Mirza Masroor Ahmad (aba), the Fifth Khalifa of the Ahmadiyya Muslim Community, warned of "a big civil war" in America. He said that if Trump was elected and his divisive policies implemented, the threat of an American civil war would be imminent:

"...if he tries to implement whatever he is saying, then I fear that there's going to be a big civil war."

The interviewer, Peter Mansbridge, asked with slight surprise, "civil war?"

In response, Hazrat Mirza Masroor Ahmad (aba) confirmed:

"Yes, of course. They will rise against the government, because if the government takes harsh measures just to try to deny all their rights in any way, then there are so many hundreds of people. You see, to create any disturbance or nonsense, a single man can even single-handedly do it ... So they have to use sense."

Earlier in the interview, Hazrat Khalifatul Masih V (aba) warned of "chaos in the country" if divisive policies saw implementation.

This is a grave warning for every American. How can we

know if a civil war is coming? For this, we can gain insight from history. We must look at how the last civil war started, and if we see similar factors developing today.

To keep things simple, let us explore two basic points, 1. How badly we were divided before the last civil war, and 2. what we were divided on.

1. The first question is, how divided were we?

In the presidential election of 1860, there were nine states where Abraham Lincoln did not receive a single vote. This level of division in the country meant that there were many Americans who felt he did not represent them at all, and this created grassroots support for the idea of seceding from the union.

Coming to recent history, the American public has always largely accepted the president-elect and united under him. The period after the announcement of election results is a time of unity and reconciliation. However, after the 2016 election, a larger number of Americans than ever before felt that Donald Trump did not represent them, and the slogan "not my president" was chanted in cities across the country. Now, on his second election, far from scenes of unity and reconciliation, we see the political divide between the right and left growing even greater. While this divide is not as geographical as it was in the 1860's, it is acutely felt within communities and is even dividing families across America.

2. The second question is, what were we divided on?

Before the first American Civil War, the political parties gradually shifted from having surface level disagreements they would eventually compromise on to having fundamental disagreements on what was constitutional and unconstitutional. By the time Abraham Lincoln took office, seven states felt the differences were on such uncompromisable principles that they had seceded from the union.

Coming to today, we see that the political parties are uncompromisingly divided on what is and is not constitutional. An ideological battle is being waged for control of the Supreme Court, and that Supreme Court has begun making changes to what had recently been considered to be constitutional rights.

We are witnessing far deeper divisions than anything in recent history, and the tremors felt across the country are coming from fault lines in our foundations. The symptoms of impending war seen leading up to the American Civil War are today being seen across America. The warning given eight years ago by the Fifth Khalifa of the Ahmadiyya Muslim Community seemed shocking then and was even mocked. Today, it is commonly being spoken of as an impending reality.

Going back to the interview where Huzoor (aba) warned of a civil war in America, the Press Secretary of the Ahmadiyya Muslim Community, Abid Khan, describes his reaction when he heard this warning of the Khalifa, "It was something that, on the sidelines where I stood, and a couple of other people, even we took a step back. I figured, figuratively, that civil war even to me at that time seemed like something for the 19th century of America, not something for the 21st century. The journalist was so experienced, and for him as well you could see, in that moment, he wanted to ask, he was surprised, and he asked Huzoor (aba), "civil war?" as in, "have you misspoken?" And Huzoor (aba) said, "Yes, if these types of policies are made that would foster so much division, then yes."

The Press Secretary went on to speak about how the social unrest during the Trump presidency confirmed the warning of the Khalifa and said that it culminated, earlier this year on January 6th when, after losing the next election, President Trump was claiming that he had actually won it and thousands of his supporters stormed the Capitol Hill building in a way not seen for 150 years, since around that time of the Civil War in America. And so across those four years there was so much disharmony, so much division ignited, that now I read the media news coverage and about politics, I've lost count of the number of times that

people have, in the last two three years, referred to the possibility of civil war in America, or of it being civil war like, or the prospect of an actual Civil War. And now, people aren't seeing it with shock, or a state of "how is this possible?"

He narrates, "I remember, two three years after I narrated one or two of these stories to Huzoor (aba), about how other people are now starting to mention the fact that there is a risk of a civil war like situation in America, I was very struck that Huzoor (aba) said to me that at the time he said that, "When I said the words civil war, it was a surprise to me as well, in some respect. It was not something that I had thought about in the past before the interview, that there could be a civil war in America." But he said, "At that moment, Allah put it in my heart, that these are the words to use," and he said, "now the worldly people, or the commentators, are also coming to this similar conclusion."

References:

1. <https://www.alhakam.org/at-the-brink-of-civil-war/>
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3. Khilafat - Living Proof for the Existence of God, The Review of Religions, https://www.youtube.com/watch?v=l1o_g6kZxSI

THE WEEKLY

AL HAKAM

www.alhakam.org

Al Hakam is a weekly English newspaper for members of the Ahmadiyya Muslim Jamaat around the world. Its aim is to provide Ahmadis with content regarding the beliefs of the true Islam, reintroduced to the world by Hazrat Mirza Ghulam Ahmad of Qadian, peace be on him.

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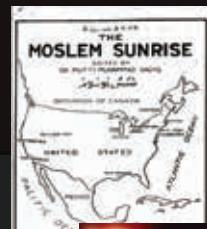
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The Muslim Sunrise

The longest running
Islamic magazine since 1921

Dr. Mufti Muhammad Sadiq (1872-1957) was the first Ahmadiyya Muslim missionary to arrive in America. In 1921, he founded the Muslim Sunrise, which stands today as the longest running Muslim publication in America. It seeks to open discussions on Islam and topics relating to religion in general. It highlights the role of Islam in an ever changing global society.



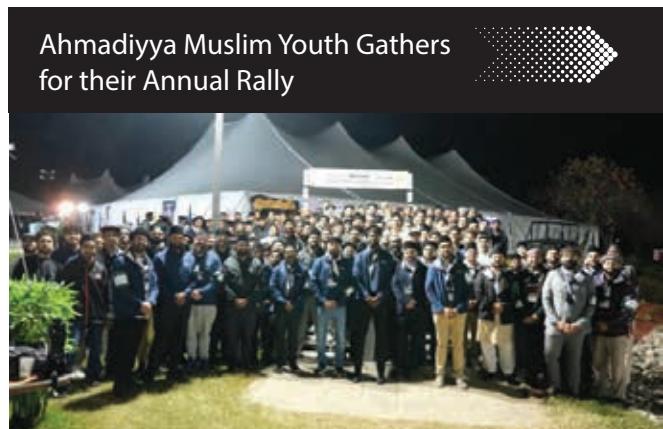
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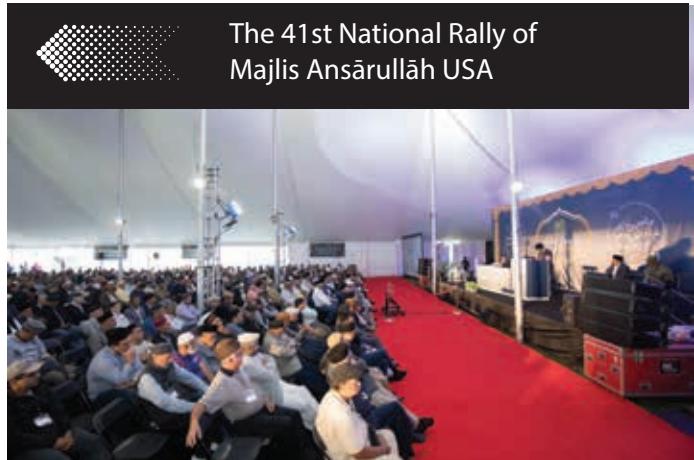
US News of Ahmadiyya Muslim Community

Ahmadi elders hold Forty-First National Rally

The 41st National Rally of Majlis Ansārullāh USA, organization of Ahmadi men over 40, was held on Saturday-Sunday, the 5-6 October 2024, at Bait-ur-Rahman Mosque in Maryland. The theme of this year's Rally was to increase one's standard of worship, which was taken from the address of Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V (may Allāh be his Helper) at the Annual Rally of counterpart organization in UK.



Ahmadiyya Muslim Community, Milwaukee, WI, offers Jumu'ah at a new mosque building on 1st November 2024



The members of the youth wings (Majlis Khuddāmul-Ahmadiyya and Majlis Atfālul-Ahmadiyya USA), of the Ahmadiyya Community, gathered at the Bait-ur-Rahman Mosque in Silver Spring, Maryland, for the 54th National Rally (Ijtima) and the subsequent programming was around the theme of the year given to Majlis Khuddāmul-Ahmadiyya USA by Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V (may Allāh be his Helper) of "Fulfilling Our Pledges."



The younger sister of William A. Cain, who martyred Dr. Muzaffar Ahmad on the 8th of August 1983, came to Mahmood Mosque in Rochester Hills, Michigan, on 10 August 2024 to extend an apology on behalf of her family for the hurt and loss that her brother had caused to the family and the community of Dr. Muzaffar Ahmad Shaheed. Ms. Cain recently found out about the Ahmadiyya Muslim Jamā'at in Detroit. She wrote a letter requesting to visit in person and apologize on behalf of her family for the loss and hurt her brother had caused Dr. Muzaffar Ahmad Shaheed and the Ahmadiyya Muslim Community.

Ahmadi Muslim Mosques in the USA



Bait-ul-Hameed Mosque - Chino CA



Yousuf Mosque - Tucson AZ



Ahmadiyya Mosque - Pico Rivera LA



Bait-ul-Aman Mosque - Hartford CT

AZ – Phoenix - (Bait-ul-Aman Mosque)

2035 W Elliot Rd, Chandler, AZ 85224-1717

AZ – Tucson - (Yusuf Mosque)

1111 N Queen Ave, Tucson, AZ 85705-7320

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

520 Pacifica Ave, Bay Point, CA 94565-1330

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

11941 Ramona Ave, Chino, CA 91710-1661

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

7419 Passons Ave, Pico Rivera, CA 90250-6107

CA - San Diego Salat Center

7576 Trade Street, Suite D, San Diego, CA 92121

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)

2S510 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 - (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

5071 Harris Hill Road, Clarence, NY

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

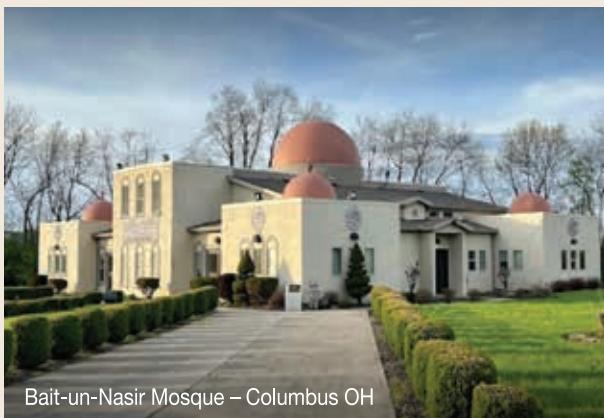
10 Sheedy Rd, Vestal, NY 13850-5902

NY – Bronx - (Bronx Mosque)

3421 White Plains Rd, Bronx, NY 10467-5704

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

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



Bait-un-Nasir Mosque – Columbus OH



Bait-ul-Ahad Mosque – Cleveland OH



Bait-ul-Hamid Mosque – Binghamton NY



Bait-ul-Ihsan Mosque – Syracuse NY



Bait-uz-Zafar Mosque – Queens NY

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

64 Union Ave, Amityville, NY 11701-3024

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

PA – Philadelphia - (Baitul-Afiyat Mosque)

1215 W Glenwood Ave, Philadelphia, PA 19133-1336

PA – Pittsburgh - (Al-Noor Mosque)

747 South Ave, Wilkinsburg, PA 15221-2939

TN – Alabama/Tennessee - (Mahmood Mosque)

101 Maple St, Smyrna, TN 37167-2631

TX – Austin - (Bait-ul-Muqeeet Mosque)

800 Deepwood Drive, Round Rock, TX 78681-5628

TX – Dallas - (Bait-ul-Ikram Mosque)

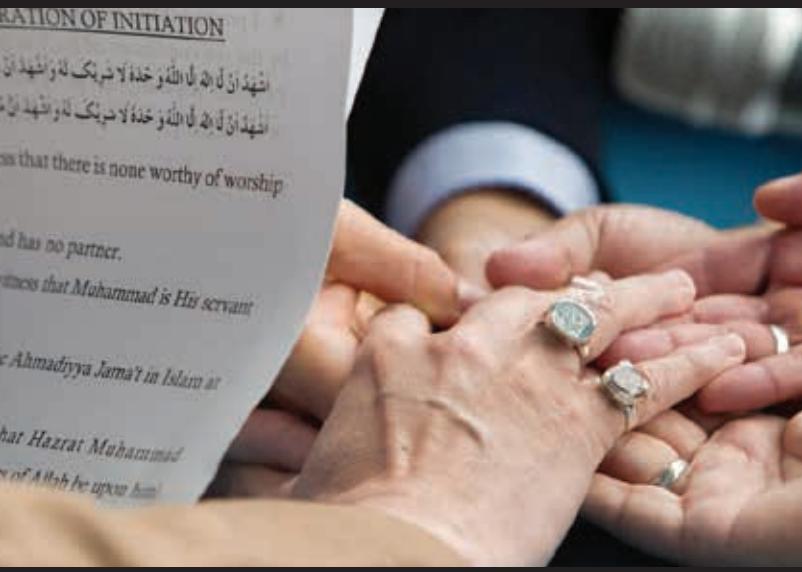
1850 Hedgcoxe Rd, Allen, TX 75013-3083

TX – Fort Worth - (Bait-ul-Qayyum)

2801 Miller Ave, Fort Worth, TX 76105-4134



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

The list provided here gives an overview and abbreviated version of the Ten Conditions of the Bai'at.

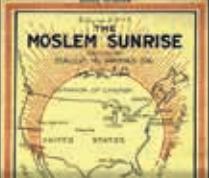
Please see the full text of the Ten Conditions of Bai'at at: <https://www.alislam.org/articles/conditions-initiation-baiat/>



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