

The Muslim Sunrise

February 2025

An Islamic magazine
published since 1921

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

UNITED
KINGDOM

INDIA



Fazl mosque inaguration, London



Qadian, India

FIRST VISIT OF A KHALIFA TO THE WEST

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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:

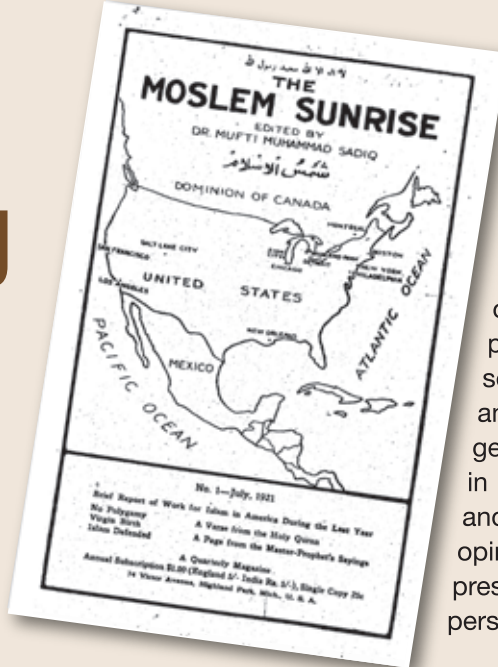
"There is no compulsion in religion"
(The Holy Qur'an: 2:257)

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.

Email us at: contact@muslimsunrise.com or go online: www.MuslimSunrise.com

Library of Congress Call Number: BP195.A5 M8



The Muslim Sunrise is published by the Ahmadiyya Muslim Community, under the auspices of US Ameer (National President), Dr. Mirza Maghfur Ahmad.

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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.

The Muslim Sunrise is a monthly publication of the Ahmadiyya Movement in Islam, Inc.
Editorial and Executive Office: 15000 Good Hope Road, Silver Spring, MD 20905
Single copy: \$4.00. **Subscriptions:** \$40.00 per year in USA.



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The Muslim Sunrise

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From The Holy Qur'an

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ
عَلَى الدِّينِ كُلِّهِ وَكَفَىٰ بِاللَّهِ شَهِيدًا ۝

He it is Who has sent His Messenger, with guidance and the Religion of Truth, that He may make it prevail over all other religions. And sufficient is Allah as a Witness.

The Holy Qur'an, 48:29

Saying of Prophet Muhammad

(Peace and blessings of Allah be on him)

لَا تَقُومُ السَّاعَةُ حَتَّىٰ تَكُونَ عَشْرُ آيَاتِ الدَّجَالِ وَالدُّخَانُ وَطُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا

The Hour will not set in until the appearance of ten signs [including] Dajjal, the smoke, and the rising of the sun from the west.

(Ibn Majah, Narration 4041)





Editorial

A hundred years ago, Mirza Bashir-ud-Din Mahmud Ahmad, may Allah be pleased with him, was the first Ahmadi Khalifah to visit the West. During his visit, he laid the foundation of the first Ahmadiyya mosque in the West, the London Mosque, that followed with a wave of establishment of Ahmadiyya mosques in the West. He also addressed various gatherings during his visit and met dignitaries and common folk. Having observed the religious condition firsthand in the West, on his return, he was able to appreciate and address the spiritual needs of the Western nations.

The world is groping for peace. Did the material acquisitions result in peace and tranquility? The answer is an unequivocal "No." Material wealth temporarily satisfies the body, but the soul is still thirsty yearning for inner peace. Until and unless the human beings are satisfied with the object of their creation and the means to establish communion with the creator, they will never attain inner peace. This was provided by the sacred book, the Holy Quran to Muslims in particular and mankind in general.

The process of spiritual development has been gradual and regional through guidance of prophets and spiritual teachers. It took final universal shape when the master prophet, the seal of the prophets, best spiritual teacher and exemplar, may peace and blessings of Allah be upon him, was raised by God at a time when human race was tending to become one. A perfect code for men's spiritual and moral guidance was revealed to Holy Prophet Muhammad (saw) and Almighty Allah decreed that the spiritual light in the Holy Quran should enlighten the human race by accepting the commandment of Allah contained in it and completely subjecting oneself to the will of God so that, metaphorically speaking, man should reflect attributes of God. This state of belief and complete implicit obedience in Arabic terminology is called Islam. God says, in his holy book, 'Surely the true religion in the estimation of Allah is Islam' (3:20).

Islam's universal aspect is reflected in its insistence on belief in the unity of God the creator of the universe and His angels and all previous divine spiritual scriptures, and the Holy Quran which contains the essentials of all previous holy books and all God's prophets, and life after death and the Day of Judgment and fate (all Laws to be under control of God). Such a universal teaching is acceptable to all and as such essential for establishing universal peace and brotherhood among the human race and communion between man and his creator and achieving salvation and spiritual bliss, the goal of all right-thinking human race.

Hazrat Mirza Ghulam Ahmad(as) of Qadian, India, claimed to be the messiah that had been promised for the last days. It is a formidable claim Indeed. He boldly proclaimed:

Our God is that God Who is alive even now as He was alive before. He speaks even now as He used to speak before. And even now He hears as He heard before. It is a false notion that in these times He only hears but does not speak. On the contrary, He hears and also speaks. All His Attributes are eternal and everlasting. None of His Attributes is in abeyance, nor will it ever be. He alone is the One without any associate; He has no son, nor has He any wife. (The Will, 2005, pp. 12-13)

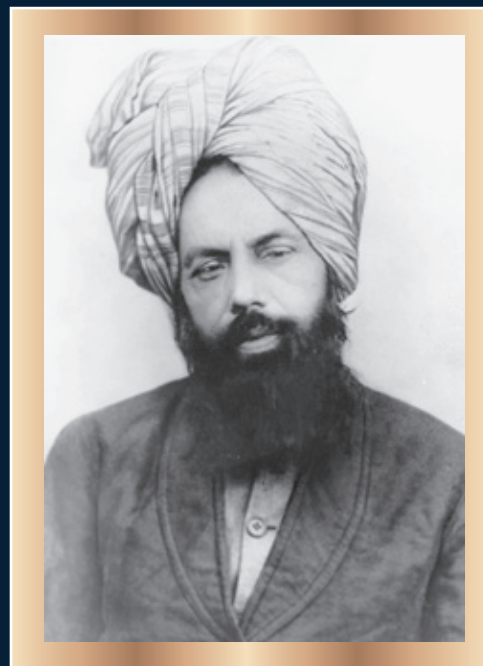
Under the influence of Western philosophers, prayers as a means of success have been largely discounted. It was the Promised Messiah(as) who proved it beyond reasonable doubt from the Holy Quran that prayer is the potent weapon through which one can reach the Creator and attain inner peace.

He firmly established that there is a living God who listens and answers the prayers as is stated in the Quranic verse, "And when My servants ask thee about Me, say, I am near. I answer the prayer of the supplicant when he prays to Me. So, they should hearken to Me and believe in Me, that they follow the right way" (2:187) and also the verse, "Call upon Me and I will answer" (40:61), tell us that Allah answers the supplicant's prayer. In other words, the prayer is a two-way communication between God and a godly person. The person becomes godly through the God's Grace and Beneficence which is earned by completely submerging in the love of God through fervent prayers. Therefore, prayer in various forms to Allah alone is the pinnacle of pleasing Allah and obtaining noble objectives.

The trip to England by the Second Khalifah of the Promised Messiah(as) was in accordance with the divine plan of the Almighty to bring the light of Islam to the West.

Saiyed Burhan Ahmad Qaderi

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



“ THE RISING OF THE SUN FROM THE WEST ”

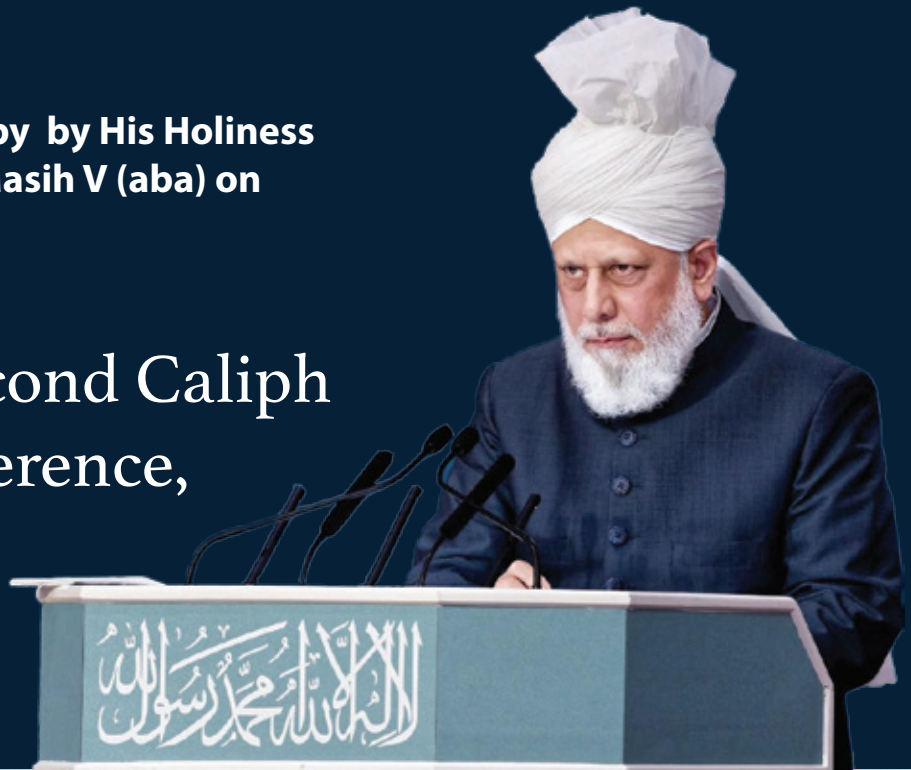
We believe in the rising of the sun from the West but it has been disclosed to me in a vision that the meaning of the rising of the sun from the West is that the Western countries, which, from ancient times, have been enveloped in the darkness of disbelief and error, will be illumined by the sun of truth and will partake of Islam.

[Izala-e-Auham, Urdu, p. 515, Ruhani Khaza'in, vol. 3, pp. 376–377]
(Tadhkirah, under year 1891, English Edition 2009, p. 239)

”

**From the Friday Sermon delivered by by His Holiness
Mirza Masroor Ahmad, Khalifatul Masih V (aba) on
February 28, 2014**

The treatise of the Second Caliph in the Wembley Conference, London 1924



The widely known Webley Conference was held in 1924 when a socialist leader William Loftus Hare suggested to hold a religious conference in conjunction with the renowned Wembley Exhibition to which religious representatives of the religions of the Empire should be invited to expound principles of their religions. A committee was formed under the auspices of The School of Oriental Studies of the London University to extensively prepare for the conference. It was decided that the conference will be held at The Imperial Institute from September 22 to October 3, 1924. The committee chose to invite representatives from various religions, including Hinduism, Islam, Buddhism, Zoroastrianism, Jainism, Sikhism, Sufism, Brahmo Samaj, Arya Samaj, and Confucianism.

Maulawi [A.R. Nayyer] came to hear about the conference after the committee had already chosen speakers for the conference. He showed great courage and went to see the joint secretary of the committee, Mr. M Sharples, who, after the meeting, felt that the Ahmadi point of view on Islam should be included in the conference.

At the recommendation of Maulawi Abdur Rahim Nayyer, an invite was sent to the Second Caliph of the Ahmadiyya Muslim Community from the leading Orientalists. It was under special guidance and help of the Almighty that His

Holiness Mirza Mahmud Ahmad, the Second Caliph to the Promised Messiah, decided to take part in the conference. It was the first ever visit of a Caliph of the Promised Messiah to Europe. On his way to London, His Holiness Mirza Mahmud Ahmad, the second Caliph to the Promised Messiah, also stopped in Syria, Egypt and Palestine.

The Second Caliph prepared a treatise in Urdu which was translated in English and read in the conference by Sir Zafrulla Khan. Before he stood up to read the treatise, the Second Caliph came up to the rostrum and spoke briefly about himself and the Ahmadiyya Community and thanked the organizers for holding such a commendable event.

The audience listened to the address in a trance and with rapt attention. In the treatise, His Holiness Mirza Mahmud Ahmad, the Second Successor to the Promised Messiah, shed light on how the Ahmadiyya Community was formed, what the claim of the Promised Messiah was regarding his status as the Messiah and Mahdī and how the institution of Khilāfat succeeded the Promised Messiah under Divine guidance. He mentioned Divine signs corroborating truthfulness of the Promised Messiah (on whom be peace) and mentioned the following vision of the Promised Messiah in his own words:

"I saw in a vision that I was standing on a pulpit in the city of London and was setting forth the truth of Islam in the English language in a very well-reasoned address. Thereafter I caught several birds who were sitting upon small trees and were of white color and their bodies resembled the bodies of partridges. I interpreted this vision as meaning that though I would not be able to travel to that country but that my writings will be published there, and many righteous English people will accept the truth."

In addition, His Holiness Musleh Mau'ūd [Second Khalifa of the Promised Messiah] wrote about how the Ahmadiyya Community was rapidly spreading across the globe and how people from other faiths were joining Ahmadiyyat in large numbers, and how God speaks to His righteous servants and grants their prayers. His Holiness Mirza Mahmud Ahmad, the second successor to the Promised Messiah, said that by sending the Promised Messiah into the world God has granted the world the means to reform itself.

The Second Caliph also discussed in his treatise the status of the prophets of God Almighty and highlighted the importance of establishing a true relationship of man with God inasmuch as it is imperative if one wants to excel in spirituality. He also said that the Holy Qur'ān categorically rejects the allegation that Islām was spread by sword. His Holiness touched in his treatise on a number of other issues as well, such as authentic Islāmic points of view regarding slavery, interest, polygamy, and divorce, as well as moral teachings of Islām and life after death. Moreover, he proved the truth of the Promised Messiah by elaborating on the signs God Almighty showed in his support. The Second Caliph of the Promised Messiah invited the audience to the truth of Islam saying, "Dear sisters and brothers! The light of the Almighty has shown forth for you. The glory of the Almighty God has been made manifest for you through a prophet. Therefore, do thou accept this light and let your hearts be lit up by it."

The treatise ended with the following words: "Rejoice, ye bridesmaids, and sing joyful hymns, for the bridegroom has come. He who has been sought after, has been found. He who was being waited for till the eyes of those waited had become dim now illumines your eyes; Blessed is he who comes in the name of the Lord; Yea, blessed is he who comes in the name of the Lord. Those who find him, find all, and those who see him not will see nothing."

The treatise was well-received and praised by all the learned participants of the conference.

For example, Sir Theodore Morrison, the president of the conference said, "The Ahmadiyya Movement and other such current movements prove that Islam is a living religion and high-level scholarship was engaged in for its renaissance. Mirza Bashir-ud-Din [Mahmud Ahmad] who was accompanied by many green-turbaned followers said that Ahmadiyya Movement is an important and natural revival of Islam just as dispensation of Jesus was for the dispensation of Moses. Its objective is not to introduce any new religious law; rather it is the dissemination of the true and real Islam... The treatise had itself proved its quality and refinement." He said he was sure that he was rightfully thanking on behalf of the audience and was paying the dues of representing them. He congratulated His Holiness Mirza Mahmud Ahmad, the Second Khalifa of the Promised Messiah, on the success of the treatise and said that his piece was the best among the ones read on the day. He said, 'Do you not think that you came here for the success that you received today!'

Dr. Walter Wash, Head of the Free Church, who was a great orator, said that he was most fortunate to listen to the treatise.

A priest said that three years ago he had seen in a dream that Jesus had come with thirteen disciples and now the dream had been fulfilled.

Miss Sharples, the conference secretary, said that His Holiness appeared to be the Luther of the age.

A French person said that he used to give preference to Islam over Christianity but gave preference to Buddhism over Islam. After listening to the treatise of His Holiness as well as the Buddhism viewpoint, he acknowledged that in reality Islam was the best religion. He said he was most influenced by the way Islam's excellence was depicted and no other religion could contend with it.

A person went up to His Holiness (may Allah be pleased with him) and said that he had worked in India for thirty years as a missionary and had studied the circumstances and arguments of Muslims. However, he had never heard something as clear and refined as the treatise presented on the day. It had affected him greatly as regards its thoughts, its order and its arguments.

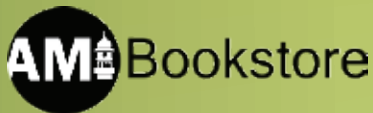
The Manchester Guardian wrote:

"An incident that caused excitement in the conference took place when a new sect of Islam was mentioned. ... According to people of this sect they were established 34

years ago by the Messiah who is prophesized in the Bible and other books. This Movement claims that God laid the foundation of this Movement in accordance with His explicit revelations so that mankind may reach God through Islam. A person from India wearing a white turban, with a radiant, pleasant face supporting a black beard and whose title is His Holiness Khalifatul-Masih Al-Haaj Mirza Bashir-ud-Din Mahmood Ahmad, or for short Khalifatul-Masih, presented the aforementioned challenge in his treatise which was entitled 'Ahmadiyya Movement in Islam'... One of his followers wearing a red Turkish cap read his treatise in an excellent manner... He concluded his treatise which mostly promoted and supported Islam on a

passionate appeal in which he invited the audience to accept this new Messiah and his new teaching. ... The commendations and cheers this treatise received were not afforded to any other treatise before it."

A unanimous resolution was passed after the conclusion of the treatise which thanked His Holiness for useful information, academic ideas and great advice.



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A Martyrdom in Palestine

Martyrdom of Muhannad Mu'ayyad Abu Awwad



His Holiness Mirza Masroor Ahmad, Fifth Khalifa to the Promised Messiah, mentioned the martyrdom of Muhannad Mu'ayyad Abu Awwad in his sermon of Friday 13 December 2024 as follows.

The next funeral prayer in absentia is of Muhannad Mu'ayyad Abu Awwad of Gaza, Palestine. He was also martyred in a drone strike at the age of 20.

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

[“Surely, to Allah we belong and to Him shall we return.”]

Sharif Odeh, Amir of Kababir, writes that Muhannad Mu'ayyad Abu Awwad was a 20-year-old shy, quiet youth who always remained happy and positive despite the conditions of the war. He was with his parents in the South of Gaza at a Humanity First camp near Khan Yunis where they lived in a tent. He also worked with Humanity First and served others. Not only did he reside in the camp; rather, Humanity First says that he was a good volunteer for them. Ahmadiyyat was introduced to his family through his father, Mu'ayyad Sahib, who accepted Ahmadiyyat along with his family in 2009 or 2010. As I mentioned, the late Muhannad had the opportunity to serve on the Humanity First team as a volunteer and was a very active member. Muhannad was aware of the difficulties and needs of his family and would try to alleviate them. There was no food in that area, which is why finding even a morsel of food was

nothing short of a blessing. The situation there these days is very dire. The Israeli government has imposed restrictions on food reaching them. The aid trucks that are dispatched are stopped.

A few days prior to his martyrdom, Muhannad went to Rafah in the South of Gaza to search for food. Vehicles carrying aid would pass through this area, but they are often attacked, destroying everything or looting them. Hence, some youngsters go to that area in hopes of finding food in the rubble. Sometimes, flour mixed with dirt can be found. Even if they find some, it is mixed with dirt, yet even this is an extraordinary blessing for them. Once, when Muhannad went there, he was fortunate to find some flour for his family and neighbors, which he brought back home. His mother was happy as this would help many people stay alive; however, his father scolded him, telling him never to go back there because returning from there was nothing short of a miracle. He was young and had a great deal ahead of him in life and so it was not wise for him to go there just for a few kilograms of flour while putting his life in jeopardy.

In any case, he went back there on 3 December along with two of his friends in search of food. While there, they came across the dead body of a fellow Palestinian. There were some dogs roaming around in the area and were clawing away at it. This greatly pained them and so, forgetting their

actual purpose of being there, they carried the corpse and took it to an ambulance in order to take it to safety so that it may be buried.

During this time, they heard the screams of a wounded woman and her daughter who were calling for help. After carrying the corpse to the ambulance, the three friends got a stretcher and returned to get the wounded mother and daughter. They were carrying one of the wounded back on the stretcher when an Israeli plane suddenly dropped a missile on them. Muhannad, one of his friends and both wounded women were martyred on the spot, while the third friend survived and recounted this entire incident. He says, unfortunately, whoever went to recover the body of Muhannad and his friends was also killed on the spot. Eventually, his body was recovered a day ago.

The martyr's father, Mu'ayyad Sahib is a sincere and humble member of the Jamaat. He always looks for opportunities to serve the Jamaat. At the Humanity First camp, he does not let anyone else clean the area reserved for offering prayer; rather, he cleans it himself. He always works with sincerity and trustworthiness.

After accepting Ahmadiyyat, his father also faced many difficulties. Since he was very courageous, he would go to various mosques, and in a loud voice he would announce that the Messiah had come. Due to this, he would often be beaten. In fact, because of accepting the Promised Messiah(as), the local government accused him of apostasy and kept him in jail for many weeks. However, even in the face of all these difficulties, he remained resolute, and his faith never wavered in the slightest. While in custody, an investigator punched his ear, after which he was unable to hear anything in that ear.

Hence, the deceased martyr's father has also made great sacrifices and this family has made great sacrifices for the sake of the Jamaat and for the sake of their faith. May Allah the Almighty protect them from every evil in the future, and may He elevate the station of the deceased martyr.

(Al-Hakam, 10 January 2025)

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Humanity First
Serving Mankind

Civilians in Gaza are suffering in many ways. Over 140 health facilities have been damaged and there are shortages of medication and clinical supplies. With limited access to water and food, there are growing cases of diseases.

A Good Vigilante?

Rizwan Khan



Why does the killing of the UnitedHealth CEO matter?

The public reaction to the killing of the United Health CEO was unique. In a survey from NORC at the University of Chicago, "About 7 in 10 adults say that denials for health care coverage by insurance companies, or the profits made by health insurance companies, also bear at least "a moderate amount" of responsibility for Thompson's death. Younger Americans are particularly likely to see the murder as the result of a confluence of forces rather than just one person's action." "Americans under 30 are especially likely to think a mix of factors is to blame for Thompson's death. They say that insurance company denials and profits are about as responsible as Thompson's killer for his death. About 7 in 10 U.S. adults between 18 and 29 say "a great deal" or "a moderate amount" of responsibility falls on profits made by health insurance companies, denials for health care coverage by health insurance companies or the person who committed the killing. Young people are also the least likely age group to say "a great deal" of responsibility falls on the person who committed the killing." [1]

This public reaction was not the result of propaganda; there was no misinformation campaign being spread to malign healthcare insurance CEOs. This public reaction was based on collective personal experiences, and it was bipartisan. There is a widespread underlying frustration with the way the healthcare insurance companies operate

in the United States, and it came to the surface after this killing. The way people reacted, whether right or wrong, was a reflection of the way people already felt.

The vigilante's actions resonated with frustrations many people were harboring. The reason so many people supported his action was not because they had read his personal manifesto or that they agreed with his personal philosophy. Before people knew what his motivation was, before anyone even knew who he was or anything about him, the public came together in a shared frustration over the human lives lost for profits. People came together on a collective feeling of having exacted some revenge for the injustices the rich were complicit in.

Is wanting revenge a bad feeling?

Revenge is a feeling that Islam acknowledges only if properly directed. A desire for revenge is a natural emotion, and Islam does not completely suppress any part of our nature. It is only when it is misdirected that it becomes a bad thing. Islam recognizes a desire for revenge as a legitimate feeling that self-respecting people can experience when they've been gravely wronged. For example, Islam teaches that when a criminal is punished, while sentencing is given by the judge, the victim's family can participate in executing the punishment. [2] The victims of a crime are not wrong in feeling catharsis as the criminal is punished.

The Holy Quran says, "And kill not the soul which Allah has forbidden save for just cause. And whoso is killed wrongfully, We have surely given his heir authority to demand retaliation, but let him not exceed the prescribed bounds in slaying; for therein he is helped by law." [3]

The natural feeling of revenge is only allowed to express itself in a very specific way. For example, when we put someone in prison, we take a human being and put him in a cage like an animal. If an ordinary citizen does this, it is kidnapping and a crime. However, when it goes through the justice system, we now feel that action is good. It is the dispassionate third party, the judge, that makes all the difference because he decides without a personal desire for revenge. Due process is what changes that action from a crime to an act of justice.

In our society today, many people are frustrated because they have personally experienced or know of unnecessary loss as a result of the health insurance system. They have a desire for justice and to take revenge from those responsible for it. While that desire has been misdirected through glorifying vigilantism, the fact that so many identified with this vigilante shows that many in our society have a desire for revenge. That desire can only be correctly fulfilled through the authorities if they establish justice by holding wrongdoers accountable, no matter how wealthy or influential they are. However, to express that desire for revenge through vigilantism is not permissible in Islam as that would be murder.

Should the authorities have put more resources into the manhunt for this vigilante than they did for other murders?

Extra resources were put into conducting a nationwide manhunt for the vigilante. Does this mean only rich people's families get justice but poor people don't?

Islam divides wrong into three categories of escalating social harm. [4] The Holy Quran "forbids indecency, and manifest evil, and wrongful transgression." [5]

1. One type of crime is "indecency," where you hide it.
2. The second type is "manifest evil," where you do it openly. If the authorities don't take action, it starts to become normalized.
3. The third type is "wrongful transgression," where you actually promote a crime, which is a rebellion.

The vigilante who killed the healthcare CEO did not commit a crime in hiding. Not only did he commit a crime

publicly, his intent was to motivate others to do the same. This is an attempt to incite rebellion. Therefore, from the perspective of the authorities, they had no choice but to make it a priority.

However, when dealing with a popular vigilante, there has to be a balance. On the one hand, we have to respect his popularity among the public. That means taking action to regulate the healthcare insurance companies that are hurting the public, even if the lobbyists and campaign donors of those corporations dislike it. On the other hand, we must have to prevent further vigilantism by taking action against the vigilante.

If this balance is not kept and the authorities fail to regulate corporations, we go more towards a corrupt state that will only embolden future vigilantism. If the authorities only bring down a heavy hand on vigilantism and not on corporations, we go more towards a police state and further the divide between the rich and the poor.

In Islam, there is no good vigilante because such actions are rebellion. However, the fact that a vigilante is popular with the public does show that there is corruption in society. Islam has placed a heavy responsibility on the authorities to be just, and it requires individuals to be law abiding citizens.

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1. <https://www.pbs.org/newshour/politics/most-americans-blame-insurance-profits-and-coverage-denials-alongside-killer-in-unitedhealthcare-ceo-death-poll-finds>
2. "Here, it is necessary to clarify the issue whether a murderer should be handed over to the heirs of the one who has been murdered in order to be punished, as was done by Hazrat Uthman (ra), or should the state see to the punishment itself? It should be remembered that this is a subsidiary matter and Islam has left it to be determined according to the needs of the time. The country can adopt whatever it deems most effective based on its society and conditions. There is no doubt that these two methods are only beneficial under specific circumstances." (Tafsir-e-Kabir, Surah al-Baqarah 2:179, Vol. 2, pp. 360-361)
3. Surah Bani Isra'il [17]:34
4. Tafsir-e-Kabir, Surah an-Nahl [16]:91, Vol. 2, pp. 360-361
5. Surah an-Nahl [16]:91

Book Review: *Haqiqatul-Wahi*

The Philosophy of Divine Revelation

This book is the most remarkable work of the Promised Massih and Mahdi Hazrat Mirza Ghulam Ahmad(as) written in May 1907 in Urdu and Arabic.



The Book in many ways consolidates the author's lifetime of engagement with and profound study of the spiritual phenomenon of Divine revelations.

In the social and religious context (of India and elsewhere) where dreams and other psychic phenomenon that the humans experience often confuse common people about the true nature of spiritual illumination and mislead them into giving credence to psychic illusions and there is a crying need for clear guidance on how to distinguish between false claimants and the Divinely imbued souls in the path of the Exalted Being. The Promised Messiah (as) makes this important contribution to our collective understanding on mystical realities surrounding dreams, visions and revelations.

The Promised Messiah (as) discusses the philosophy of divine revelation, the three categories of people who claim to receive revelation, and the distinction of the truthful from the false. He then establishes his truthfulness by documenting over 200 Signs, including the fulfillment of prophecies made by the Holy Prophet Muhammad(saw) other men of God, earlier scriptures, and his own revelations spanning over twenty-five years.

The Promised Messiah (as) discusses in the book three categories of recipients of true dreams and revelation:



1) Chapter 1 describes the people who occasionally experience true dreams or revelations, but do not enjoy a relationship with God in the least.

2) Chapter 2 describes the people who occasionally experience true dreams or revelations and have imperfect relationship with God — though not to a great extent.

3) Chapter 3 describes there are the people who receive revelation from God Almighty in its purest and most perfect form and who are honored with divine communion and discourse in all its perfection. Such people experience dreams that are as clear as daybreak. Like God's chosen Prophets and Messengers, they have a most perfect, consummate, and pure relationship with God Almighty.

4) Finally in Chapter 4, the Promised Messiah (as) discusses his own personal experiences by explaining as to which of the three categories he has been placed in by the grace and munificence of God Almighty. This chapter ends with a transcription of numerous revelations bestowed upon the Promised Messiah (as). It may be noted that the book contains some poems in Arabic which have been translated in Urdu, English, and some other languages.

The Promised Messiah (as) cites numerous examples of his enemies who publicly predicted his downfall and demise, only to become the very victims of their own prophecies. God, however, protected him against every assault, while continuously reassuring him of His promise to bless his community a promise which continues to bear the seal and testimony of history.

The author also appeals to the followers of different faiths to read this book cover to cover to appreciate and accept this evidence as proof that God is One and the Holy Prophet Muhammad (saw) is the Messenger of God, and that he is the Promised Messiah raised to unite humanity under the banner of Islam.

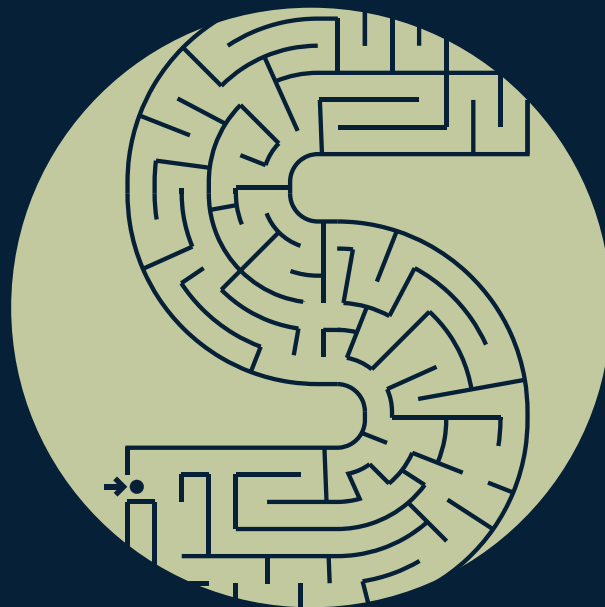


About the Author

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.

Enigma of Sin

Mubasher Ahmad



In Search of a Definition of Sin

Sin has many names and many forms: It could be a hidden thought, a word expressed, or an act committed or omitted. Some may see it as impurity of mind and soul, a moral offence, an ungodly or unholy deed. There are those who believe in one God, others in many, and some in none; but in one way or the other they all share a firm belief in the presence of sin.

Theism and Henotheism

For those who have faith in the existence of God and accept His authority over human affairs, it may seem easy to define sin. God has spoken to His chosen ones and revealed His Will, telling the difference between right and wrong, what to do and what not to do. Anything that is against a commandment of God is a sin. It is like committing a crime in the realm of God—an act of omission of what He wants the believer to do; or a disobedient rebellion against what He forbids. For example, in the Torah, God makes it clear, “You shall observe MY judgments and keep My ordinances, to walk in them: I am the Lord your God” (Lev. 18:4). Failing his or her responsibility to discharge any one of divinely ordained obligations makes a person sinful.

In theistic faiths, commandments against sin are not only transmitted through revelations and oral traditions, but they have also been put down into writings. These written

religious scriptures contain rules and regulations that usually encompass the entire life cycle, from birth to death. Set of rules and regulations concerning human body, food, sex, marriage, upbringing of children, social behavior, ethics, agriculture, commerce, acquisition of property, funeral, disposal of the dead and inheritance are all covered and written down. In Judaism, the Tanakh (which consists of 613 commandments of the Torah, the books of Prophets and the Writings) elaborates the binding interpersonal obligations as well as duties towards God. The Hindus have their Puranas, Vedas, Niti Shastras, Shruti and Smriti scriptures. However, in Hinduism their scriptures do not contain ‘rules and regulations’ but give contextual guidelines. Many Christians believe in the Bible as the Word of God, inspired and inerrant in its original writing. The Muslims believe in the Qur’an as their holy Book. They believe the Qur’an to be the Word of Allah, revealed to Prophet Muhammad through the archangel Gabriel. In addition, in Islam there are books of Hadith that contain narrations of the Prophet’s personal conduct and sayings. The Sikhs have Sri Guru Granth Sahib as the sanctified collections of the teachings of their Gurus. To ignore expressed directives constitutes sin with adverse consequences to the noncompliant.

For those who believe in God, to show mistrust in God and to express ingratitude and infidelity to Him are also sins. Sin is every thought, speech or action that displeases God, and

His loving relationship with the sinner is broken. Sin is lawlessness, transgression and rebellion against Divine love, grace and mercy. If God is caring, loving and gracious, then, a sin on the part of His servant is no less than an emotional flaw, insensitivity towards the benefactor. A step taken towards sin is a step away from God. All spiritual merit of nearness to God depends upon staying away from sinfulness. Sin is an indication that the very faith in the existence of God is shaken. Sin is a sickness of the soul, an ignorant attitude towards the High, a breakage of healthy relationship between man and the Divine.

In Hinduism the concept of sin also relates to the teachings of gods, goddesses and avatars, but mostly it is a mental attitude against the norms of the established dharma that guide them the choices in their daily lives. In Hindu scriptures, there are innumerable virtues to develop that assist in performing good actions and to avoid vices as part of their dharma. Sin is anything that agitates the reaction of the mind before, during or after an action. A sin is considered to carry a negative consequence, a suffering, to be redeemed through the process of transmigration of the self. If sin is an act of the flesh opposed to the dictates of spirit, then greater the resistance to the cosmic Law of dharma which holds all things together, the bigger is the sin. Hindus believe that by removing ignorance, one can be liberated in this life. In the Bhagavad Gita, Krishna says, "Triple is the gate of hell, destructive of the self: kama (sensuality/lust), krodha (hate/anger), and lobha (covetousness)." Therefore, one should forsake these three practices and do what is good for him and helps to reach the Supreme God. This supreme state is called moksha, that is, liberation from the endless cycle of birth and rebirth on realizing that everything is divine. Through achieving moksha, one loses the ego or individuality, and merges in universal divinity.

The Sikhs are monotheists, and their notion of sin depends upon what takes them away from God's commandments concerning how to live a pure life. Guru Granth Sahib sets a clear definition of sin:

Cursed is that long life during which love for the Lord's Name is not enshrined. Cursed is that comfortable bed which lures one into the darkness of attachment to sexual desire. Fruitful is the birth of that person who takes the Support of the Naam, the Name of the Lord. Cursed, cursed is that home and family, in which the love of the Lord is not embraced (GG, 233 -4, 5, 6.). The Holy Scripture further says, "Sinners like stones are sunk; by the Master's teaching will they be saved" (GG, 163). The root cause of evil is egoism, that is, to get lost in self-serving interests, forgetting the real

needs of the soul, the atman. When man is not focused on the commandments of God, and makes his own laws, and becomes self-centered, he is a sinner. He is called manmukh—the one who disobeys God's hukum (command) as taught by the Gurus. 1005

Non-theism

In a religion which is usually silent about God, such as Jainism and Buddhism, sin is not defined as an offense against established instructions of a God or gods, or a broken relationship with the Divine. The concept of sin in Jainism is different, as Jains do not believe in any God or Creator. They believe in Tirthankaras (liberated souls), and follow the path shown by them to achieve nirvana (moksha). There are 24 Tirthankaras and the last of them was Mahavira. They believe in the sacredness of all life; and giving pain to others by words of mouth, showing anger or hurting someone by physical action is sin (paap). Even the thought of offending someone is paap. The desires of lust, greed and hate fall in the category of sins. Some other major sins in Jainism are falsehood, stealing, pride, deception, false allegation and quarrelling. The ultimate goal to achieve is complete liberation of sinful deeds committed in present and past lives.

The Buddhists call sin kelisa, which means impurity and defilement through harmful thoughts and evil emotions which tarnish and pollute the mind. It is a deviation from the path of spiritual contentment and clarity of mind. Sin is caused by the craving for earthly possessions. This desire to cling to earthly goods is in everyone and needs to be avoided at all costs. There are many kelisa—sinful pathways, such as killing, greed, anger, delusion, jealousy, stealing, sexual impurity, and lying, etc. These are all poisons for the soul. Buddhism encourages to look within instead of looking without, and thus to see many defilements that cause impurity of mind. By getting rid of these sinful thoughts and impulses, the soul gains happiness and contentment, and the mind is free of pollution and darkness.

(To be continued...) (Source Enigma of Sin by Mubasher Ahmad)

Second Coming

Syed Sajid Ahmad

Billy Graham, prominent American evangelist, proclaimed, "The Bible teaches that Jesus is coming again. And I don't see any other hope, because we're heading toward a catastrophe in our world." He passed away waiting. Will millions more, who are looking for Jesus to come, pass away waiting?

Daniel's prediction put the second coming around the 1800s but as his advent did not happen the way it was visualized, words from Matthew, "no one know the hour (24:36)," have proven to be quite convincing.



The people who predicted second coming in the 1800s read the Bible and knew of Matt 24:36. They were not unaware of it. They did not have any different Bible.

It cannot be a coincidence that Prophet Muhammad too put the date of the second coming around the same time. Muslims held strong belief that Jesus was to return at the beginning of the fourteenth century after Muhammad, a time frame falling during the 1800s, and believed that the sun will not dawn on the fifteenth century until Jesus had appeared, but the Islamic world celebrated the beginning of the fifteenth Islamic century without witnessing the descent of Jesus.

Today, looking back at the 1800s, we discern a claimant to be the promised messiah who shook the religious world of his time, and despite extreme opposition and persecution, continues to gain increasing recognition all over the world. Mirza Ghulam Ahmad Qadiani (1835-1908) proved both from the Bible and the Quran that God accepted the prayers of Jesus and saved him from the accursed death on the cross. He showed in "Jesus in India" that Jesus travelled east to reach the "lost sheep of Israel," and passed away in Kashmir and his grave is located in Srinagar. Thus, the promised messiah had to be a person like Jesus and not Jesus of old himself, and that God had informed him that he was the very promised messiah who was to appear during the latter days. Thus, he prophesied in 1903,

"No one will descend from heaven. All our opponents

who are alive today will die and no one will see Jesus Son of Mary descending from heaven. Then their next generation will pass away and no one of them will see this spectacle. Then generation next after that will pass away without seeing the Son of Mary descending from heaven. Then God will make them anxious that though the time of the supremacy of the cross had passed away and the world had undergone great changes, yet the son of Mary has not descended from heaven. Then the wise people will suddenly discard this belief. The third century after today will not yet have come to a close when those who hold this belief, whether Muslims or Christians, will lose all hope and will give up this belief in disgust. There will then be one religion that will prevail in the world and only one leader. I have come only to sow the seed, which has been sown by my hand. Now it will sprout and grow and flourish, and no one can arrest its growth."

This prophecy continues to hold true and invites an urgent review of his claim by anyone who desires to recognize the second advent before he is called to his Lord in heavens.

The time of the second coming has passed, and people should be concerned that they missed the second advent. They should be praying to God the Father earnestly and asking Him to guide them before they pass away, rather right now as no one know when they will pass away. Billy Graham lived to be 99 but had to pass away without seeing the messiah.



Dr. Mufti Muhammad Sadiq

11 January 1872-13 February 1957

First Ahmadiyya Missionary to the US

Mahmud Ahmad Nagi

A number of Americans had accepted Islam during his lifetime through the outreach efforts of His Holiness Mirza Ghulam Ahmad (1835-1908), the Promised Messiah, may peace be upon him, but the first Ahmadiyya Muslim missionary, Mufti Muhammad Sadiq, arrived in the US in 1920.

After passing the Inter examination in 1890, he was appointed English teacher. [1] He was the 69th person to pledge allegiance to the Promised Messiah (may peace be on him) in December 1890. [2]

Mufti Muhammad Sadiq (may Allah be pleased with him) was a dedicated and close companion of the Promised Messiah, may peace be upon him. He had the honor of recording many of his oral presentations. He had a charming personality. Blessed with a vast measure of knowledge, he was well-versed in Urdu, Arabic, Persian, English, and Hebrew. Before coming to the USA, he had a distinguished propagation record in England.

He prayed to God for the accomplishment of three objectives in the USA and God helped him fulfil all of them.

The first prayer he sought was to be strengthened by a sincere community of newcomers.

The second prayer was to establish and open a mosque that would function as the center for the spread of Islam in America.

The last prayer was to publish a magazine so that the truth, insight, and wisdom of Islam could reshape the hearts and minds of all Americans.

These were prayers made in complete isolation during a voyage around the globe in an era that included every conceivable misery by a man who had nothing in his hands except the burning fervor of his heart. [3]

Mufti Mohammad Sadiq arrived in Philadelphia on Sunday, 15 February 1920, on board the Haverford. For religious reasons, he was detained and was not permitted to propagate Islam in this country. On hearing the news of his detention, the second successor to the Promised Messiah, Hazrat Khalifatul-Masih II (may Allah be pleased with him), said:

"America, a country that claims to be the strongest nation, may have challenged many a nation and may have even defeated them. But if it dares challenge the spiritual kingdom, it will find out that it can never defeat us because the Almighty Allah is on our side. We will propagate Islam in the countries surrounding America

and after converting their people we will send them into America. America will not be able to stop them. One day America will resound with, There is none worthy of worship except Allah.” [4]

During his detention, he converted many to Islam [5]. Mufti Muhammad Sadiq was eventually released from detention and wrote on 29 March 1920 that his new address in New York was 68 W 116 St [6]. He stayed in New York for some months. Later, he moved to Chicago and established the first headquarters of the Ahmadiyya Muslim Community at 4448 Wabash Avenue. He started the first periodical of the Movement in the US, “The Moslem Sunrise.” [7]

Mufti Sadiq departed for his home country from Boston, USA, on 8 September 1923 after propagating Islam in the US for three and a half years and reached Paris. Mufti Sadiq wrote on 29 September 1923 from Paris, “I shall be traveling to India after a few weeks stay in Paris.”

Mufti Sadiq reached Qadian on 4 December 1923 after propagating Islam in Europe and the US. He was especially received by Hazrat Khalifatul-Masih II (may Allah be pleased with him) at the turn of the road along with many people. [8] Dr. Sadiq traveled extensively to propagate the message of Islam. His spiritually charming personality immediately attracted the media’s attention. He was regularly invited to deliver lectures in many towns and shared the pulpits of many churches in different parts of the country. His speaking assignments were announced in local newspapers. The dignitaries of local towns came in large numbers to hear him. Some newspaper editorials commented very positively on his presentations on Islam as the solution to American social ills.

Dr. Mufti Muhammad Sadiq’s style of propagation was to write hundreds of missionary epistles weekly to convey the message of Islam to renowned personalities throughout the USA and the world on historic occasions. By July 1921, 646 letters had been received and 2,800 had been dispatched. About 300 books and leaflets had been distributed. Another 1,000 missionary epistles with literature had been mailed to the main libraries all over the USA. 500 letters giving the Message of Islam with sample copies of the Moslem Sunrise, were sent to Masonic Lodges all over the country. His missionary efforts were crowned with great success. He published the names of over 400 persons in the earliest issues of the Moslem Sunrise. The total number of converts ran to thousands during his stay in the USA.

Mufti Muhammad Sadiq held weekly meetings for the spiritual training of the new converts every Sunday morning at the Mission House in Chicago. [9]

Dr. Sadiq died on 13 February 1957. He was indeed a model missionary leader, a loving teacher, a prolific writer, an engrossing speaker and above all, a distinguished ambassador of Islam. [10]



Dr. Mufti Muhammad Sadiq
11 January 1872-13 February 1957
First Ahmadiyya Missionary to the US

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One of the earliest mosques in the US Capital

Mahmud Ahmad Nagi

The American Fazl Mosque in Washington DC
Ahmadiyya Headquarters 1949-1994



The Ahmadiyya headquarters in the US were established in Chicago in 1922. Americans in and around Washington DC had been accepting Ahmadiyya Islam from its early days. To meet the needs of the local membership and to have presence in the nation's capital, need was felt to establish a mosque in D.C. Financially, it was not an easy step to take but the Second Caliph to the Promised Messiah decided to fulfill this need in spite of the hardships and sacrifices through which the movement has been passing for some years. [1]

Khalifatul-Masih II, the second successor to the Promised Messiah, asked Missionary Chaudhri Khalil Ahmad in August 1949 to buy a house for the Mission in Washington. Consequently, a three-story building was procured. In May 1950, the headquarters were shifted from Chicago to Washington. [2]

The first Ahmadiyya Mosque in the nation's capital was procured as a house at 2141 Leroy Place, Washington, D.C. on 6 April 1950 for \$42,000 with the efforts of Hazrat Chaudhri Muhammad Zafrulla Khan (may Allah be pleased with him). The building is located in a diplomatic enclave. It is a three-story building with a basement. The building was converted from a residence to a mosque and the Ahmadiyya headquarters. Hazrat Khalifatul-Masih II (may Allah be pleased with him) named it the American Fazl Mosque. It served as the headquarters of the Ahmadiyya Muslim Community USA from 1949 (1950) to 1994. [3]

The mosque is located a few minutes from the White House and neighboring embassies. Fazl Mosque was opened seven years prior to the Islamic Center of Washington D.C. and is one of the longest serving mosques in the nation's capital. The building was built as a private residence in 1912. The Colonial Revival-style building is

designated as a contributing property to the Sheridan-Kalorama Historic District, listed on the National Register of Historic Places. Located near Dupont Circle, it served as National Headquarters from 1950–1994. Renowned diplomat and jurist as well as a notable scholar of Islam, Sir Chaudhri Muhammad Zafrulla Khan, who in addition to serving as president of the United Nations General Assembly and president of the International Court of Justice at the Hague, was a companion of the Promised Messiah, purchased the colonial walk-up that would serve as the Ahmadiyya Muslim Community headquarters for more than forty years, and which has hosted venerable guests with three Ahmadiyya Caliphs on the top of the list.

His Holiness Mirza Nasir Ahmad, the third successor to the Promised Messiah, visited it in 1976 and 1980.

His Holiness Mirza Tahir Ahmad, the fourth successor to the Promised Messiah, visited the American Fazl Mosque on 4 October 1987. Jamā'at Ahmadiyya USA arranged a reception in Washington Hilton on 7 October 2024. The Mayor of Washington D.C. declared 7 October as Mirza Tahir Day. [4]

His Holiness Mirza Masroor Ahmad, the fifth successor to the Promised Messiah, came here in June 2012.

World News of the Ahmadiyya Muslim Community



On 19 August 2024, the Ahmadiyya Muslim Community in Germany presented the message of Islam Ahmadiyyat to the Chancellor of Germany, Olaf Scholz, at an event held in Vechta City. The Mayor of Vechta, Mr Kristian Kater, is a good friend of the Ahmadiyya Community and extended an invitation to join the fair on the opening day.

(Report by Syed Salman Shah, Missionary, Germany, Al-Hakam, 6 September 2024)

Ahmadiyya Muslim Community, Mexico, held its fifth Annual Convention on 16-17 August 2024 at the Baitul Aafiyat Mosque in Mexico City. It was attended by members from Mexico City, Merida, Queretaro, and Chiapas, along with guests from the USA and Guatemala.

(Report by Noman Rana, Missionary and President, Ahmadiyya Jamā'at, Mexico, Al-Hakam, 11 October 2024)



Ahmadiyya Muslim Community Ireland held its 22nd annual convention on the theme of "Khilafat" on 24-25 August 2024 on the west coast of Ireland in Galway. In the first session, a special message from Hazrat Khalīfatul-Masīh V was read.

(Report by 'Atta-ur-Rahman Khalid, Missionary, Ireland)

Ahmadiyya Muslim Community, Suriname, held its forty-third Annual Convention on 20-22 September 2024 at the Nasir Mosque Headquarters. The convention's theme was "The decline of world peace and appeal for reformation by the Spiritual Leader of the Ahmadiyya Muslim Community"

(Laiq Ahmad Mushtaq, Missionary-in-charge, Suriname, Al-Hakam, 11 October 2024)



Ahmadiyya Jamā'at Sweden held its Annual Convention on 21-22 September 2024 at the Nasir Mosque in Gothenburg, attended by guests from all across Sweden, with some guests traveling more than 1500 kilometers from the northern parts of the country.

(Report by Kashif Virk, Missionary, Sweden)

THE WEEKLY

AL HAKAM

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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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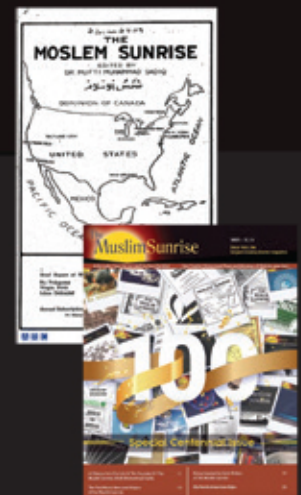
The Muslim Sunrise

The longest running
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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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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)

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 - (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-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

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-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



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 – 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

TX – Houston - (Bait-us-Samee Mosque)

1333 Spears Rd, Houston, TX 77067-1507

VA – Central Virginia - (Mubarak Mosque)

4555 Ahmadiyya Dr, Chantilly, VA 20151-3393

VA – Richmond - (Anwaar Mosque)

2617 Turner Rd, Richmond, VA 23224-2539

VA – Woodbridge - (Masroor Mosque)

5640 Hoadly Rd, Manassas, VA 20112-3408

WA – Seattle - (Bait-ul-Ehsan Mosque)

23515 Old Owen Rd, Monroe, WA 98272-7636

WI – Oshkosh - (Qamar Mosque)

300 N Eagle St, Oshkosh, WI 54902-4225

WI - Milwaukee

10401 W Oklahoma Ave, Milwaukee, WI 53227

10 Conditions of Bai'at (Oath of Initiation)

DECLARATION OF INITIATION

أشهد أن لا إله إلا الله وحده لا شريك له وأشهد أن محمدا عبده ورسوله
I witness that there is none worthy of worship
and has no partner.
I witness that Muhammad is His servant
the Ahmadiyya Jama'at in Islam at
that Hazrat Muhammad
of Allah be upon him

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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