

The Muslim Sunrise

March 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)



MONTH OF RAMADAN

Salat purifies the spirit and Fast illuminates the heart

06

The Blessings of Ramadan

07

Can any verse of the Holy Quran be abrogated?

10

How to Overcome Your Regret s

12

Enigma of Sin

16

The first Ahmadiyya purpose-built mosque in US

18

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:

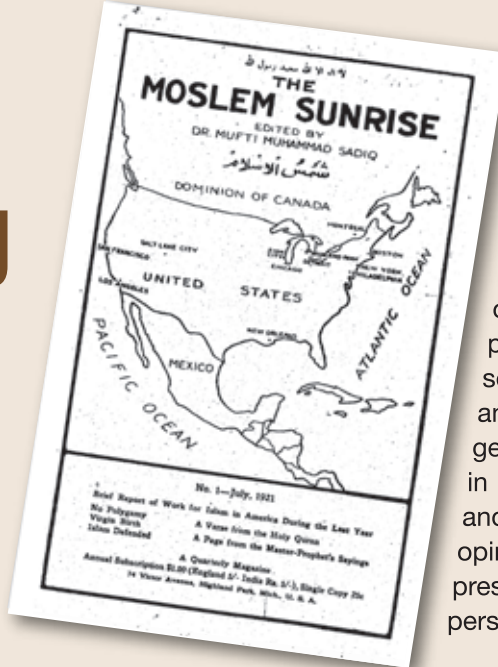
"There is no compulsion in religion"
(The Holy Qur'an: 2:257)

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

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Headquarters:

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

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

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

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

Acronyms for salutations used in this publication

- sa: Sallallahu 'Alaihi Wa Sallam (peace and blessings of Allah be upon him)
- as: 'Alaihis-Salam (may peace be upon him)
- ra: Radiyallahu 'Anhu/'Anha (may Allah be pleased with him/her)
- rh: Rahimahullahu Ta'ala (may Allah shower His mercy on him)
- aba: Ayyadahullahu Ta'ala Bi-Nasrihil-'Aziz (may Allah support him with His mighty help)

Verse numbers in the references from the Holy Qur'an count "In the name of Allah, the Gracious, the Merciful" at the beginning of a chapter as the first verse.

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The Muslim Sunrise

TABLE OF CONTENTS

05	Editorial The month of Ramadan
06	In the Words of The Promised Messiah (as) Salat purifies the spirit and Fast illuminates the heart
07	Sermon by His Holiness Mirza Masroor Ahmad (aba) The Blessings of Ramadan
09	Important Events 2025 Upcoming Events
10	Can any verse of the Holy Quran be abrogated? Rizwan Khan
12	How to Overcome Your Regrets Azhar Goraya
14	Book Review: The Philosophy of Teachings of Islam
16	Enigma of Sin, Part 2 Mubasher Ahmad
18	The first Ahmadiyya purpose-built mosque in US Mahmud Ahmad Nagi
21	Maulawi Muhammad Din, The Second Ahmadiyya Missionary to the US Mahmud Ahmad Nagi

THE MUSLIM SUNRISE

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 PATRON Dr. Mirza Maghfoor Ahmad The Ameer (National President) Ahmadiyya Muslim Community, USA	 EDITORS Dr. Muhammad Abdul Khaliq Dr. Mahmud Ahmad Nagi Dr. Karim Ahmad Sharif Shazia Shakur Sohail Anisa Bushra Salam- Bajwa Burhan Qaderi	 CIRCULATION Suhail Kausar, Director Quadratullah Ayaz
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From The Holy Qur'an

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى
وَالْفُرْقَانِ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَن كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ
فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا
الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ○

The month of Ramadan is that in which the Qur'an was sent down as a guidance for mankind with clear proofs of guidance and discrimination. Therefore, whosoever of you is present at home in this month, let him fast therein. But whoso is sick or is on a journey, shall fast the same number of other days. Allah desires to give you facility and He desires not hardship for you, and that you may complete the number, and that you may exalt Allah for His having guided you and that you may be grateful.

The Holy Qur'an, 2:186

Saying of Prophet Muhammad

(Peace and blessings of Allah be on him)

وَعَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَجْوَدَ النَّاسِ بِالْخَيْرِ وَكَانَ أَجْوَدَ مَا
يَكُونُ فِي رَمَضَانَ وَكَانَ جَبْرِيلُ يَلْقَاهُ كُلَّ لَيْلَةٍ فِي رَمَضَانَ يَعْرِضُ عَلَيْهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ الْقُرْآنَ فَإِذَا لَقِيَهِ جَبْرِيلُ كَانَ أَجْوَدَ بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ

Ibn Abbas relates that the Holy Prophet was the most generous of men and he was at his most bountiful during Ramadhan when Gabriel visited him every night and recited the Qur'an to him. During this period the bounty of the Holy Prophet waxed faster than the rain-bearing breeze. (Bokhari and Muslim)

[Gardens of the Righteous (Riyad as-Salihin of Imam Nawawi),
translated from Arabic by Muhammad Zafrulla Khan,
p. 213, Hadith No. 1227]





Editorial



A good portion of the fasting Muslims all over the world go into seclusion, preferably in a mosque, during the last ten days of Ramadan to pray and worship 24/7 to seek the mercy and pleasure of God. They and their fellow Muslims will celebrate the end of Ramadan the day after the new moon is sighted. A lunar month is 29 or 30 days long.

The month of Ramadan is based on lunar cycle, so the month comes about eleven days earlier every year. A Muslim therefore gets to fast in every part of the year during his adult lifetime. Muslim fasting is not limited to abstention from eating and drinking from dawn to dusk, but also some allowed activities such as intimacy.

Charity and helping the needy is a hallmark of fasting. The charity of Prophet Muhammad, may peace and blessings of Allah be upon him, took the form of a blowing wind during this month. As Muslims are directed to abstain from taking or giving loans on interest, living a simple life, and saving themselves from extravagance, they generally have extra cash available to help their relatives, friends and the needy.

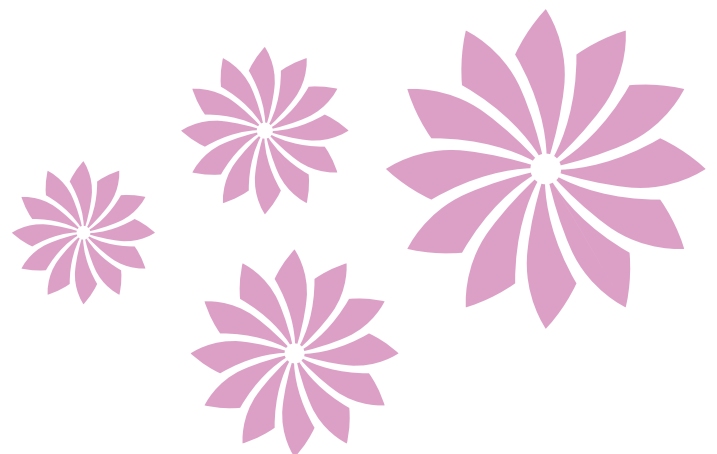
Many will attend daily reading of the Quran at the local mosque, covering the whole Quran during the month. The whole Quran will be recited in special Ramadan services after the nightly prayer. Many will finish reading the whole Quran by themselves. Thus, many will end up listening or reading the whole Quran more than once. Ramadan makes the Quran by far the most read book in the world in this month every year.

Children, pregnant women and the sick are not allowed to fast. An adult who is not able to fast feeds the poor instead. Missed fasts can be made up during the rest of the year.

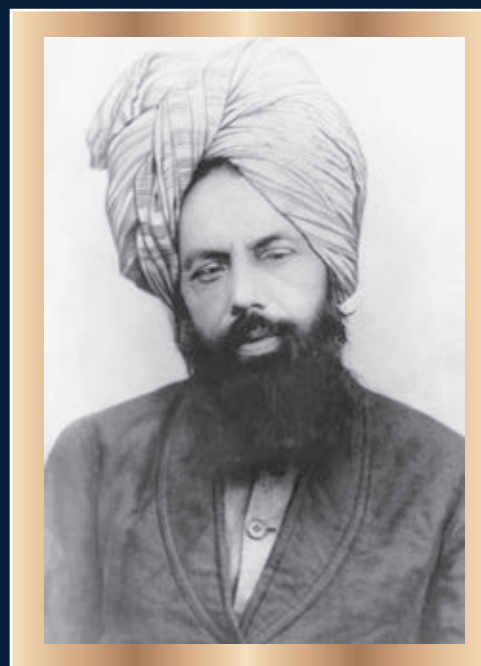
Muslims have two main celebrations during the year, one at the end of Ramadan and the other two months and ten days later at the annual pilgrimage to Mecca. The celebration at the end of Ramadan includes helping the needy and exchanging gifts among family and friends.

For daily prayers, Muslims go to the neighborhood mosque and acquaint and socialize with people in their neighborhood. For weekly services on the Friday afternoon, they go to the large mosque and have a chance of seeing people from other neighborhoods. For the annual celebrations, they all gather in an open space outside the city or in the largest mosque in town and see people from the whole city. After prayers and a sermon by the Imam, they facilitate each other with the blessings of the month and return home, taking a different route than the one taken going there thus they pass through the parts of the city they may not have occasioned to visit during the year.

Islamic worship seeks to bring people together socially while they endeavor to the attain pleasure of God. It is not possible to neglect the needs of the fellow beings and yet attain the commendation of the higher being through any kind of strenuous spiritual exercise.



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



SALAT PURIFIES THE SPIRIT AND FAST ILLUMINATES THE HEART

The month of Ramadan is that in which the Qur'an was sent down. (2:186)

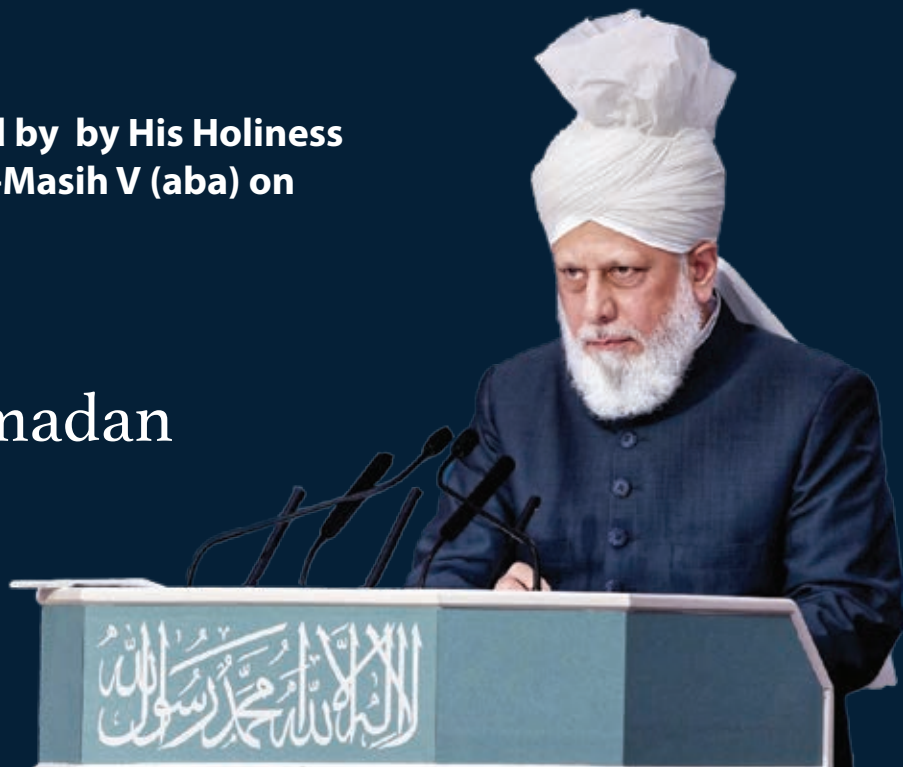
This verse indicates the greatness of the month of Ramadan. The Sufis have recorded that this is a good month for the illumination of the heart. One who observes the fast has frequent experience of visions in this month. The Salat purifies the spirit and the fast illumines the heart. The purification of the spirit means that one may be delivered from the passions of the self that incites to evil; and the illumination of the heart means that the gates of vision may be opened so that one may be able to behold God.

(Essence of Islam, vol 2, pp. 312-315)
(Salat: Islamic ritual worship)



From the Friday Sermon delivered by by His Holiness
Mirza Masroor Ahmad, Khalifatul-Masih V (aba) on
March 15, 2024

The Blessings of Ramadan



“O ye who believe! Fasting is prescribed for you, as it was prescribed for those before you, so that you may guard against evil. The prescribed fasting is for a fixed number of days, but whoso among you is sick or is on a journey shall fast the same number of other days; and for those who are able to fast only with great difficulty is an expiation—the feeding of a poor man. And whoso does good of his own accord it is better for him. And fasting is good for you, if you only knew.” (Holy Quran, 2:184-185)

By the grace of Allah the Almighty, the month of Ramadan has commenced. The Holy Prophet (sa) said that this is the most magnificent month, in which God bestows an abundance of blessings upon His servants—and Allah already grants unimaginable blessings throughout the year.

Allah the Almighty has instructed us to follow His commandments while adopting righteousness, He has also mentioned certain commandments regarding fasting. Therefore, we are very fortunate that Allah the Almighty has granted us a book full of wisdom through the Holy Prophet(sa) so that we are able to attain His nearness and to become those who tread the paths of His closeness.”

Allah has drawn our attention towards treading the path of humility and instructed us to adopt humbleness. Thus, Allah says that by fasting, you are not doing something exclusive; rather, fasting was also prescribed to those before you. Indeed, there are differences in their method of fasting. The objective was to tread the path of righteousness, and so this is the very same purpose for you as well, so that you become righteous, that is, refrain from

all immoral things and adopt all that is good. If you tread the path of righteousness, you will not only safeguard yourselves but also slay Satan by attacking him and all satanic thoughts.

During Ramadan especially, the wealthy should tend to the poor. They should not simply invite other wealthy people to their Iftar dinners [at the breaking of the fast at sunset], rather they should also arrange Iftar for the poor. I am not even in favor of elaborate Iftars in the form of dinner parties. These have taken on the form of ostentation and innovation. Instead, during Ramadan, there should be a greater focus on worship and reciting the Holy Qur’an and implementing it.

To benefit from a shield, one must know how to use it, otherwise, how will they protect themselves if Satan attacks them from the front, rear, right and left? We must strive to do justice to the fasting of Ramadan and to attain righteousness, which is the true objective. For the sake of Allah, if we abstain from those things which are otherwise lawful, then surely Allah the Almighty will look upon us with His mercy and will put our Satan in chains.

The Promised Messiah (as) has said, “Fasting is not merely that a person remains hungry and thirsty; rather, there is a realization and change that is only gained by experiencing fasting. It is within human nature that the less one eats, the more one’s soul is purified and their ability to see visions increases.”

God has commanded us to adopt righteousness in various instances in the Holy Qur’an. In fact, righteousness is a prerequisite for virtue. The Promised Messiah (as) wrote a line in

his poetry saying, 'The root of every virtue is righteousness.' Then, God revealed the next line to him saying, 'If this root remains, then everything remains.' Hence, it is righteousness that leads to all virtue and purifies one from the maladies of this world and fulfils every physical and spiritual need.

The Promised Messiah (as) says:

"The Holy Quran has stated right at the beginning:

هُدًى لِّلْمُتَّقِينَ

"[It is a guidance for the righteous.' (Holy Qur'an, 2:3)]

"Thus, to understand the Holy Quran, and to attain guidance in accordance with it, righteousness is necessary.

"Similarly, in another place it states:

لَّا يَسْهُءُ إِلَّا الْمُطَهَّرُونَ

"[None can touch it except those who are pure.' (The Holy Qur'an, 56:80)]

"This stipulation is not for attaining other disciplines, such as mathematics, engineering, astronomy, and other subjects. There is no condition that the student of these subjects should be righteous or one who abstains from evil; rather, even if they are evil and wicked, they can learn it." "But in the study of faith, those people who adhere purely to dry logic and philosophy cannot progress, and those verities and understandings cannot be opened to those whose hearts are polluted and do not possess any semblance of righteousness. Despite this, if they say that the knowledge of faith and spiritual verities is uttered from their tongue, they forge a lie."

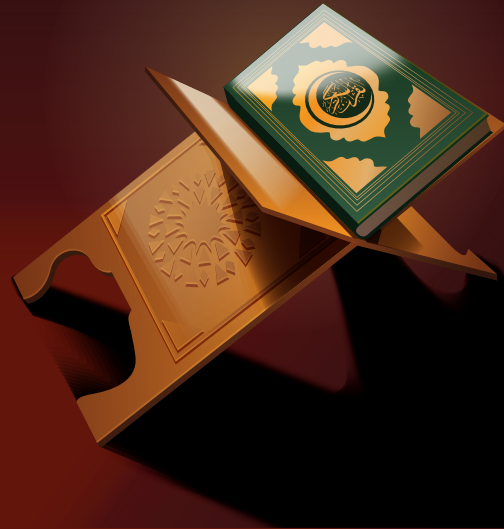
On the concept of attaining the pinnacle of guidance, the Promised Messiah (as) said, "If the pinnacle of this guidance was

يُؤْمِنُونَ بِالْغَيْبِ

[that is, to believe in the unseen], then what is the definition of true cognizance? (If believing in the unseen is all it takes to be guided, then what is true cognizance of God? How do we truly recognize Allah the Almighty?) Thus, those who abide by the guidance found in the Holy Quran will achieve the highest ranks of cognizance. (If you aspire to attain true cognizance, study the guidance in the Holy Quran and act upon it. As a result, you will attain true cognizance.) A person will transcend believing in the unseen and progress towards first-hand experience. Then, regarding the existence of God, they will reach the stage of 'ain al-yaqin [Certainty of sight]."

هُدًى لِّلْمُتَّقِينَ

It is a guidance for the righteous.
' (Holy Qur'an, 2:3)



لَّا يَسْهُءُ إِلَّا الْمُطَهَّرُونَ

None can touch it except those who are pure.
' (Holy Qur'an, 56:80)

IMPORTANT EVENTS 2025



AHMADIYYA
MUSLIM COMMUNITY

United States of America

1-30 March
Ramadan

23 March
The Promised Messiah Day.

31 March
Eid ul Fitr

18 May
Khilafat Day

6 June
Eid ul Adha

Annual Conventions
4-6 July
Jalsa Salana USA
4-6 July
Jalsa Salana Canada
25-27 July
Jalsa Salana UK

8-10 August
Annual Quran and
Science Symposium
/MSLM25.

26-28 December
West Coast Annual
Convention (Jalsa Salana)



Can any verse of the Holy Quran be abrogated?

Rizwan Khan



Anyone who tries to justify violent interpretations of the Holy Quran can only do so by claiming that some verses of the Holy Quran have been cancelled, or abrogated. When someone has to disregard the Holy Quran in order to justify their interpretation of the Holy Quran, that's a clear red flag that what they say is not according to the Holy Quran; it is simply their own belief that they are trying to force onto the Holy Quran.

The Holy Quran is the primary authority in Islam. Any doctrine that goes contrary to the teachings of the Holy Quran does not have validity in Islam. In the very beginning of the Holy Quran, God Almighty introduces His book with the words, "This is the Book about which there is no doubt" (Holy Quran, 2 [Al-Baqarah]:3). The idea of abrogation goes contrary to this fundamental doctrine of the Holy Quran.

The idea of abrogation, if anything, can be used in an attempt to refute the entire validity of the Holy Quran, as God Almighty says, "Then do they not reflect upon the Qur'an? If it had been from [any] other than Allah, they would have found within it much contradiction." (Holy Quran, 4 [An-Nisa]:83). To attribute the idea of abrogation to the Holy Quran itself, and to try and use it to support a commentary of a verse, is an approach not supported by any Quranic evidence.

Throughout the Holy Quran, God Almighty repeatedly reminds believers that He is the All-Knowing. To claim that God Almighty had to cancel verses in His perfect book because of unforeseen changes in circumstances is an absurdity that goes contrary to the entire concept of Divinity that the Holy Quran teaches.

God Almighty says about the Holy Quran, "[This is] a Book whose verses are perfected and then presented in detail" (Holy Quran, 11 [Hud]:2), "Allah has sent down the best statement: a consistent Book wherein is reiteration." (Holy Quran, 39 [Az-Zumar]:24). Even in authentic sayings of the Holy Prophet (sa), there is no mention anywhere of the Prophet (sa) saying that any verse was canceled. There is clear mention of abrogation of less fundamental teachings as compared to the Holy Quran, like Ahadith. For example, the Holy Prophet (sa) said, "I forbade you to visit graves, but you may now visit them; I forbade you to eat the flesh of sacrificial animals after three days, but you may now keep it as long as you feel inclined; and I forbade you nabidh [a traditional Arab drink made of dates or raisins soaked in water] except in a water-skin, you may (now) drink it from all kinds of water-skins, but you must not drink anything intoxicating." (Sahih Muslim) In Ahadith, there are repeated mentions of instances when verses were revealed and even mention of the abrogation of certain Ahadith. The abrogation of a verse of the Holy Quran was of highest significance, and the complete absence of any mention of it leaves this entire idea as nothing more than a speculation.

So how then do people justify their speculation that some verses of the Holy Quran were cancelled? In the same way that speculations about Islam are always justified, that is, with historically weak narrations and stretched interpretations.

The first verse that is used to justify the idea of abrogation is, "And when We bring one Sign (Ayah) in place of another—and Allah knows best what He reveals—they say, 'Thou art but a fabricator.'"

Nay, but most of them know not" (16:102). Here, the word (Ayah) is sometimes translated as 'verse' or 'message,' but it primarily means 'sign.' Unless there is a reason to indicate otherwise, this word primarily conveys the meaning of 'sign.'

In this verse, God Almighty explains that although signs of punishment and reward are given to people, they can be averted and delayed based on the actions of those people. For example, in Surah Yunus [10]:99 of the Holy Quran, the story of the people of Jonah is mentioned. Because of their repentance, they were saved from the sign of punishment that could have come upon them, and they were instead given a sign of forgiveness. Also, in Surah Ma'idah [5]:22-27 of the Holy Quran, the story of the people of Moses is mentioned. Because of their disobedience, they were deprived of the sign of reward that could have been given to them, and they were instead given a sign of punishment because that reward was given to them after forty years. Signs can be changed, but the words of Allah Almighty can never be changed as established in the Holy Quran, "No change is there in the words of Allah." (10 [Yunus]:65)

God Almighty then says in this verse Surah An-Nahl [16]:102 that when He brings such signs in place of others, those who are ignorant accuse His prophets of being fabricators because they fail to understand the wisdom of His signs.

If the word 'sign' is interpreted to mean 'verse,' then this verse simply means that when He sends down teachings of the Holy Quran that replace the teachings of previous books, the followers of those books obviously accuse the Prophet (sa) of fabrication because they reject the truth of the Holy Quran.

To interpret this verse to mean that certain verses of the Holy Quran contradict other verses of the Holy Quran is an interpretation that in and of itself contradicts the Holy Quran. Such interpretation of this verse has no basis as a commentary of the Holy Quran.

The second verse that is used to justify the idea of abrogation is Surah al-Baqarah 2:107, which is quoted here with its preceding verse, "They who disbelieve from among the People of the Book, or from among those who associate gods with Allah, desire not that any good should be sent down to you from your Lord; but Allah chooses for His mercy whomsoever He pleases; and Allah is of exceeding bounty. Whatever Sign (Ayah) We abrogate or cause to be forgotten, We bring one better than that or the like thereof. Dost thou not know that Allah has the power to do all that He wills?" [2:106-107]

Here, again, the word **آية** is used which primarily has the meaning of 'sign.' Unless there is a reason to indicate otherwise, this word primarily conveys the meaning of 'sign.'

If the word 'sign' is interpreted to mean 'verse,' then this verse again simply means that God Almighty sends down the perfect teachings of the Holy Quran to replace those teachings of the People of the Book that are deficient or forgotten.

To interpret this verse to mean that certain verses of the Holy Quran cancel other verses of the Holy Quran is an interpretation

that goes contrary to the context of the verse itself. On the one hand, God Almighty says that disbelievers from the People of the Book do not desire that any good be sent down to the Holy Prophet (sa), and then immediately after He says that He sends down verses that are obsolete and cancelled by others; such an interpretation goes contrary to common sense and can only be forced by ignoring context and the remainder of the Holy Quran.

These verses simply mean that disbelievers from among the People of the Book do not desire that any good be sent down to the Holy Prophet (sa), but God Almighty sends down perfect teachings which abrogate those teachings of their books which are now obsolete.

Also, to interpret this verse to mean that verses of the Holy Quran were forgotten by mistake is a commentary of the Holy Quran that contradicts clear verses of the Quran itself. God Almighty says, "Verily, We Ourselves have sent down this Exhortation, and most surely We will be its Guardian" (15:10).

God Almighty says in the Holy Quran that He would guard it, and with regards to the doctrine of abrogation, which is precisely what we find. When people try to justify the idea that some verses of the Quran were cancelled, they can only do so by contradicting the principles of the Holy Quran itself. In this way, the Holy Quran guards itself against any such claims justifiably being made against it, and those who make commentaries to justify violence are left to rely on stretched interpretations that contradict the rest of the Holy Quran. What they say is not the Holy Quran, it is simply their own beliefs which they force onto the Holy Quran.



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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.

How to Overcome Your Regrets

Azhar Goraya



We are not perfect. To be human is to make mistakes. Some of our mistakes turn into regrets, and these naturally increase over time. For some, regret, shame and sorrow for our past can become all-consuming and paralyzing.

While feelings of regret and sorrow for past mistakes may be unavoidable and sometimes even necessary, Islam provides us with the means to transform them into personal growth and wisdom.

There are four aspects to dealing with the mistakes of our past: acceptance, analysis, regret and progress.

The first step is acceptance. Sometimes, we judge ourselves too harshly. We look at ourselves in the past demanding perfection and then berate ourselves every time we inevitably fall short. This leads to self-hatred, anger and isolation.

The first step in the positive transformation of our regrets is to understand and accept that God has created us as fragile human beings. This is a temporary world in which we are subjected to myriad trials. We cannot expect perfection from our past, present or future. We must focus on the journey itself and realize that God does not expect perfection from us; what He does expect is sincerity, love, loyalty and commitment, things that are bound to be renewed and strengthened after each inevitable misstep. Prophet Muhammad (sa) stated:

By the One in Whose Hand is my life, if they did not commit sin, Allah would sweep them out of existence and replace them with those who would commit sin and seek Allah's forgiveness, and He would have forgiven them. (Sahih Muslim, Narration 2749)

Therefore, our highest calling is not perfection, but to continually try to overcome our failures through God's grace. Self-responsibility is necessary, but it must be tempered by a mercy that is demonstrative of the same compassion and mercy that Allah has for His creation.

After this realization, our next step is to objectively analyze our previous thoughts and actions and recognize where we made mistakes that resulted in harm to ourselves or those around us. These mistakes will inevitably be due to our thoughts or actions being against the Sharia or God's natural law. These mistakes may have been committed innocently or maliciously. Our mistakes may have been unavoidable, or we may have acted against our better judgment.

An important aspect of this step is to focus on our own mistakes and own them, rather than wrongly blaming others. Doing so not only hinders the transformation process but also provokes anger and distrust towards others. We must be pragmatic and give others the benefit of doubt. On thinking ill of others, the Promised Messiah (as) states:

"Verily I say to you that the habit of thinking ill of others is a great affliction, which destroys a person's faith, turns him away from truth and righteousness, and turns friends into enemies. In order to acquire the excellencies of truth it is necessary for a person to completely avoid the habit of thinking ill of others, and if by chance he falls into such an attitude towards another person, he should repeatedly ask forgiveness and beseech Almighty God to protect him from such a sin and the consequences arising from it. This habit should not be underestimated. It is a dangerous disease that destroys a person very quickly. Simply put, thinking

ill of another ruins a person. It is written that when those condemned to hell will come face to face with it, God Almighty will say to them: You have become guilty for thinking evil of God. (The Essence of Islam, vol. 2, pp. 363-364)

Next comes repentance, which is a two-stage process. Once we have identified our mistakes, we must sincerely repent of our past errors. True repentance leads a person to seek God's forgiveness sincerely and to attempt to make amends for mistakes that have affected others. The act of seeking God's forgiveness (istighfar) gives a person the spiritual strength to move on to the next stage, which is repentance (taubah).

The Promised Messiah (as) states:

"Istighfar (seeking forgiveness) and Taubah (repentance) are two different matters. From one point of view, Istighfar [seeking forgiveness] takes precedence over repentance, as Istighfar [seeking forgiveness] is the help and strength that one gets from God and repentance means to stand up on one's own feet. It is God's way that when a person seeks help from Him, He grants him strength and with that strength the supplicant stands on his own feet and thus possesses the power to do good, which is called 'turning to God'. This is the natural sequence. It is appointed for seekers that they should seek God's help in every condition. Until a seeker gets strength from God, he can do nothing." (The Essence of Islam, vol. 2, p. 245).

Taubah [repentance] means to change ourselves successfully to the point that we would not repeat the same mistakes if presented with the same situation.

The final stage is progress. This is when we are presented with a situation similar to the previous one, but this time we avoid repeating the same mistake thanks to our greater wisdom. Such episodes allow us to practically confirm to ourselves that we have indeed overcome our previous shortcomings. At such moments, the believer is overwhelmed with gratitude to Allah, recognizing that he has only progressed because of His grace.

Repentance and sorrow for past mistakes are not always negative. The Promised Messiah (as) explained that there are no natural human faculties or feelings that are totally negative. The desire to avoid the pangs of remorse and sorrow helps us to avoid mistakes in the future. Sometimes it is necessary to contemplate our human weaknesses and failings to remain humble and sincerely seek Allah's help. However, like any other faculty, its overuse or misuse can be detrimental. Dwelling too much on past mistakes can become paralyzing. To this end, Islam has provided many teachings that seek to control the degree of our regrets.

Prophet Muhammad (sa), through the teachings on Qadr (predestination), taught us to recognize that everything ultimately depends on the will of Allah. In reference to the past, it means that we cannot change the past if we dwell on it, nor could we have changed it if we lived it again. It was narrated that Abu Hurairah said:

"The Messenger of Allah (sa) said: 'The strong believer is better and dearer to Allah than the weak believer, even if both are good.

Strive for what will benefit you, seek Allah's help, and do not feel helpless. If something happens to you, do not say, "If only I had done such and such," rather say, "Allah has decreed and whatever He wills, He does." For (saying) 'Yes' opens (the door) to the works of Satan". (Ibn Majah, Narration 79)

Grief and regret are natural reactions to mistakes and, like all feelings, are not completely under the control of the mind. That is why it is also important to pray to Allah to protect us from their excessive pains. Prophet Muhammad (sa) prayed:

"O Allah, I seek refuge in You from worry and sorrow, from incapacity and laziness, from cowardice and stinginess, from being heavily in debt and from being dominated by (other) men." (Bukhari, 6369)

Another way of understanding our grief and sorrow is that it is something that Allah afflicts us with in order to forgive our previous sins. The Prophet (sa) stated:

"No fatigue, nor sickness, nor grief, nor sorrow, nor pain, nor distress befalls a Muslim, even if it were the prick he receives from a thorn, but Allah expiates thereby some of his sins." (Bukhari, 5642)

Sometimes excessive grief and pain can be classified as medical conditions and should be treated as such. Hazrat Urwa (ra) narrated:

Aisha used to recommend at-Talbina [barley porridge made from barley flour, milk, and honey] for the sick and for people grieving over a dead person. She said, "I heard the Messenger of Allah (sa) say: 'at-Talbina [barley porridge] gives rest to the heart of the patient and makes him active and relieves some of his grief and sorrow.'" (Bukhari, Narration 5689)

By putting these teachings into practice, not only can excessive grief and regrets be curbed, but by the grace of Allah, a person can be completely freed from the pain of past mistakes. Allah states in 46:14 of the Holy Qur'an:

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Surely those who say, Our Lord is Allah, and then stand firm, no fear shall come upon them, nor shall they grieve. (46:14)

The Islamic approach to dealing with regret therefore offers a distinctive framework for healing and growth. Our regrets, while natural, need not become permanent sources of anguish. Through the four-step process of acceptance, analysis, repentance, and progress, we can transform our past mistakes into opportunities for spiritual growth.

The teachings of Prophet Muhammad (sa) and the Promised Messiah (as) remind us that regret and sorrow should neither be ignored nor allowed to become overwhelming. Instead, they should serve as catalysts for positive change, drawing us closer to Allah through the practices of istighfar [seeking forgiveness] and taubah [repentance].

Book Review:

The Philosophy of The Teachings of Islam

Hazrat Mirza Ghulam Ahmad,
The Promised Messiah and Mahdi(as)

Dr Muhammad Abdul-Khaliq



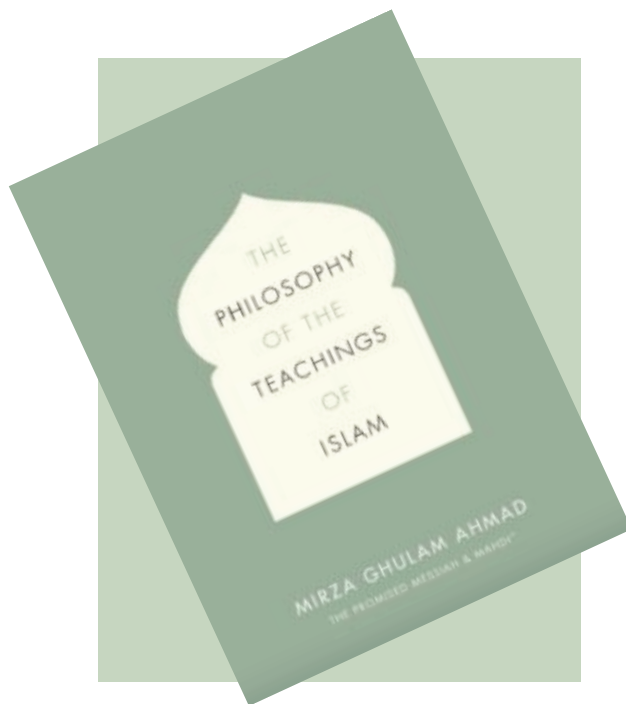
The book under review is the treatise written by Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi (as) which was presented at the Conference of Great Religions held in Town Hall, Lahore on December 26-29, 1896. Hazrat Maulana Abdul Karim Sialkoti read the essay "The Philosophy of the Teachings of Islam" in the conference on behalf of Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi (as).

The conference was organized by a Hindu swami, Shugan Chander, who had been undertaking work of bringing people together on a common platform. He asked the leaders of Muslims, Christians, Aryas Samaj, Sanatan Dharm, Brahmu Samaj, Theosophical Society, Religion of Harmony, Sikhism, and Free Thinkers, that the eminent scholars of each faith join the conference to put forth the beauties of their faith. He said that the objective of the conference was to inculcate the love of true faith, and the listeners may also be given the opportunity to compare the merits of each faith with the others. He requested each speaker to answer the following five questions based on their Holy Books:

1. The physical, moral and spiritual states of man
2. What is the state of man after death?
3. The object of man's life and the means of its attainment,
4. The operation of the practical ordinances of the Law in this life and the next
5. Sources of Divine knowledge.

The essay entitled "The Philosophy of the Teachings of Islam" addressing the above five questions was written in Urdu, later published as a book, translated into English by Sir Muhammad Zafrulla Khan. The book ever since has been published in over fifty-three languages in the world.

Allah revealed to the Promised Messiah (as) before the conference that his essay would be declared supreme over all other essays. Indeed, the essay was such that the audience, engrossed in the speech, requested the moderators to give extra time until the speech was completed. Many newspapers highly commended the supremacy of the speech. The speech published in the book is the best and most comprehensive introduction to the study of Islam within the scope of the five questions listed above.



Hazrat Mirza Ghulam Ahmad (may peace be upon him)



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.



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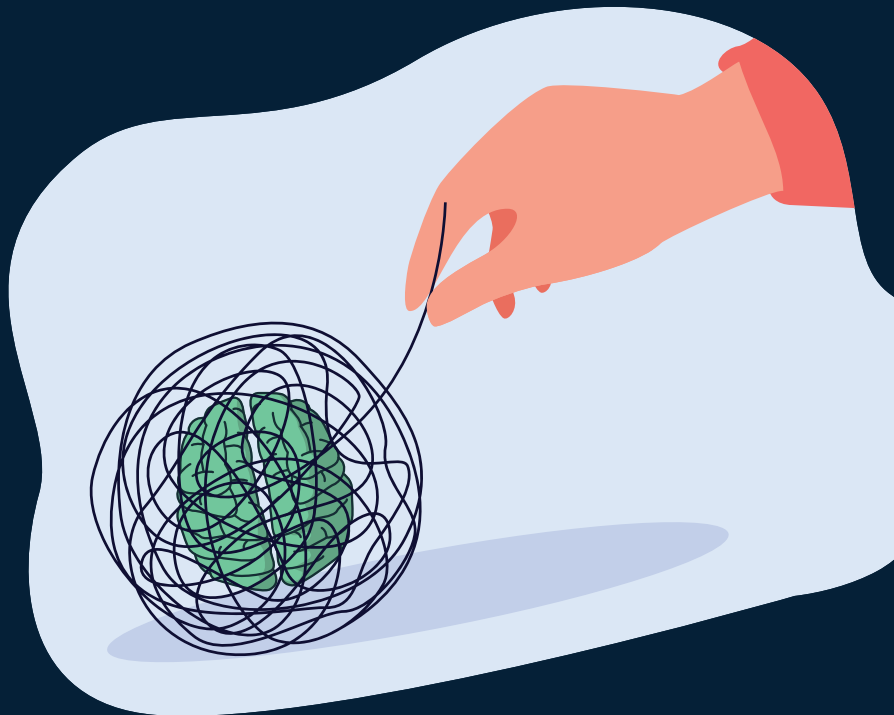
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Enigma of Sin

Part 2: Missing the Mark

Mubasher Ahmad



Some people try to define sin as “missing the mark.” But this does not imply that all human imperfections are sins. If a student misses good grades in an examination, it is not a sin. A person in good health may fall ill, but this does not make him (or her) a sinner. Thousands of job applications are declined every day; neither the applicants nor the employers feel any spiritual degradation. It is necessary, therefore, to define the ultimate standard, the benchmark, relevant to sin. For example, if the objective is to have a loving relationship with God, then any act, thought, or tendency that keeps the believer away from God’s love would become a sin. This would also include the factors that may lead a person towards an act of sinful tendency. If the goal of life is to achieve nirvana, then one must prepare to advance on the path of spiritual progress in stages by remaining good and avoiding evil. A misstep or any sign of enslavement to inappropriate cravings may bring the soul down into countless hells, because missing that particular mark would be a sin.

Going against Conscience

Sin may also be defined as an act committed against the voice of pure conscience. Conscience is considered by some as a God-given gift, deeply embedded in every human mind. It is considered to be an intuitive feeling that surges up when a moral error is made, creating remorse in the heart. Conscience has been called the nerve-center of the soul. Others consider it as judgment of reason which is nourished in the mind since childhood. A good family and healthy social environment may play a crucial role in implanting the seed of a “good” or “clear” conscience. Paul believed that even the most backward of people had a conscience and justified non-observance of some of the Mosaic laws by appealing

to the conscience of the new converts. He substituted some of the Jewish laws with what is ‘written in their hearts, their conscience’ (Romans 2:15). He laid down the rule that a man should follow his own conscience, because to go against the conscience was a sin.

Making an appeal to human conscience, however, may become risky, and Paul knew that “the conscience of him who was weak” would make him commit sinful acts. If the men of knowledge were not careful in their behavior, they could easily mislead others, and “wound their weak conscience” (1 Cor. 8:10-12).

The nature of conscience is itself a controversial subject among psychologists and religious leaders. If individual conscience is left to be the only touchstone to determine what is morally correct and what is sinful, then its practical implications may bear conflicting results. It is not only that some are with weaker consciences than others; it is also a fact that some consciences are corrupted; and some are dead. A conscience which is not fully developed can make wrong choices. If it is not an innate faculty, then it could easily become a mental trait produced by social learning; and it will vary drastically among individuals born and raised in different social environments. A Hindu Brahman’s conscience, under socially acceptable norms around him, may react differently on intermixing with the members of the untouchable (shudra) caste, as compared with the consciences of all those who believe in equality of human beings. Moreover, the ‘little voice’ in the heart, or ‘the voice of reason’ in the mind can easily be denied and dismissed by hard-core sinners belonging to any religion. Also, there are sociopaths who are said to be born with perverted consciences. How much the inherited genes play a

role in someone becoming a saint or a sinner is yet to be determined. How to develop a sensitive conscience that may make precise moral judgments is a continuous challenge for all those who want to tackle sin in their specific socio-religious settings.

Intentional and Accidental Sins

In the Manu Code of Conduct in Hinduism, if there was a breach of a divine instruction, a sin was presumed to have taken place. The presence or absence of an evil intention does not determine if the sin is committed or not. Consideration of intention or non-intention is only to decide the degree of severity of the sin and its corresponding punishment. No one dictates the choices one makes, but one suffers the consequences. If the sinner is helpless due to insanity, senility, poverty or ill health, the gravity of the guilt diminishes, and punishment is lighter than normal. But there is no clear-cut agreement among the Hindu religious authorities on the mode of treating intentional and accidental sins. Sometimes prayers and mantras are recommended for unintentional guilt, and penances are required for the redemption of intentional violations. At other times, penance is essential for treating unintentional wrongdoing, and penalties are proscribed for intentional transgressions.

The Mosaic laws seem to be a bit strict on unintentional sinning. There were redemptive penalties to pay for accidental sins committed "through ignorance against any of the commandments (of God) concerning things that should not have been done" (Lev. 4:2). These penalties were in a decreasing order of costs, depending on the sinner's status among the Israelites. An anointed priest had to offer a blemish-less young bullock, because he represented the entire congregation before God, and his sin brought guilt on the heads of his people. A ruler's offering was less expensive -- a healthy male baby goat, because he was merely a civil or military leader, and his act defiled the Divine sanctuary less seriously than the religious leader's sin. The offering required of a man who did not hold any religious or civil office was the lightest of all, a female baby goat (Lev. 4:3, 22, 27). That means even in Judaism an unintentional wrongdoing was regarded as a sin as it offended the holiness of God and was considered as an encroachment upon His rights!

In the Islamic Hadith literature, the Book of Bukhari holds an eminent position. The Hadith that Imam Bukhari selected to place at the very beginning of his collection reads, "All deeds are determined by intentions alone; a person receives (as a consequence of) what he really intends." This means that the spiritual reward or punishment does not depend on the apparent nature of an act. If the intention is evil regardless of how good an action may appear, it would still be in the category of sin.

God sees what is in the heart. In the Qur'an it is repeatedly stated that God knows what men reveal and what they conceal. He is well-aware of what is in the depths of their hearts (Holy Qur'an, 11:5). A person who desires the reward for the deeds of this world, God grants him thereof; and he who desires the reward of the Hereafter, God will certainly grant him thereof (Holy Qur'an, 3:145). The Qur'an narrates the story of Moses that a man was killed at his

hands without any intent of killing him. The Muslims, therefore, do not believe that this constituted a sin on the part of Moses. If there is no intention to break the Law of God, and a wrongful act takes place accidentally, it is considered to be a slighter sin or no sin at all.

What about a person who is compelled to commit a sinful act to avoid an evil of larger magnitude? If the motive is noble and pious, can wrong become right? The Hindu Code of Manu, which is not considered by some Hindu scholars as the authority as compared with the Vedas, provides the answer in the positive. It recognizes the mitigating effect of compelling circumstances. For example, to save a life, one is allowed to tell a lie: "In some cases a man may give false evidence from a pious motive, knowing well that the facts were different, but he will not lose heaven. Such evidence is referred to the speech of gods. Wherever the death of a Shudra, or a Vaisya, or Ksatriya, or a Brahmana would be caused by a declaration of the truth, a lie may be told; for such falsehood is preferable to the truth" (Manu 8.103-4).

In monotheistic religions, for a person who may not be able to follow a commandment of God to the letter, it is no sin if he is compelled under particular circumstance to do what might otherwise be wrongful. For example, to eat the flesh of swine is forbidden in Islam, but if that becomes the only means of survival in terms of life and death then it is not a sin to eat it reluctantly.

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



The First Purpose-Built Ahmadiyya Mosque in the US

Mahmud Ahmad Nagi,
Columbus, Ohio



The first annual convention of the Ahmadiyya Muslim Community in the USA was held in Dayton OH on 5 September 1948 at a site where a mosque was built later. (1)

In Dayton OH, a piece of land was donated by a family (Brother Wali Kareem and his wife Latifa Kareem) in September 1949. The foundation stone of the mosque was laid by Chaudhri Khalil Ahmad Nasir in March 1953. (2)

Local members built a basement with a kitchen and two restrooms and built a storage room above the basement. This site was used for local activities until a mosque was built.



Ahmadiyya Muslim Mosque, Dayton, Ohio

Aisha N. Sharif writes in her article, "America's First Mosque," The first Mosque built by Ahmadi Muslims in America is in Dayton, Ohio. It was built by the real sacrifices of a few dedicated, respected older members of our community.

Outstanding among them are Dr. Wali Kareem and his wife Lateefa, who in the year 1952, donated a plot of land next to their home on which they wanted a Mosque to be built.

A ground digging ceremony was held and many members from different chapters came there. At first, a basement was put in with one small kitchen, two bathrooms, and an auditorium. There was no office or telephone.

About ten years later, this basement building needed many repairs. There were just a few Ahmadi Muslims in the Dayton Jamā'at at that time and very little money.

Major Abdul Hamid, a missionary in Dayton at that time, called the members together and suggested that it would be a great blessing for them to build a real Islamic Mosque where only a basement foundation was there. But there was no money to do this great thing.

So Major Abdul Hamid told a story from the life of the Holy Prophet Muhammad...

Once the Holy Prophet (peace and blessings of God be upon him) asked his companions to dig out trenches around Medina where they expected their enemies to attack them. The companions had gone through a lot of hardships and were

very, very tired. They still tried to obey but at last, they came to a stone that they could not break or move. The Holy Prophet asked for the hammer and hit the stone. A flash of light came out, and he shouted, "Allahu Akbar" (God is Great). The companions also shouted "Allahu Akbar!" He struck the hammer against the stone a second time. Again, a flash of light came out and he shouted, "Allahu Akbar!" The companions also shouted "Allahu Akbar!" Then the Holy Prophet asked them why they shouted "Allahu Akbar." They said they were just following their Master. Then the Holy Prophet (may peace and blessings of Allah be on him) explained to them that when the first time he struck the rock and a flash of light came out, Allah Almighty told him that he had broken to pieces the Persian Empire. (A large group of countries ruled by the Persian king). Hearing this wonderful prophecy from God, he said "Allahu Akbar." The second time he hit the rock, the flash of light came out and God told him that he had broken to pieces the Roman Empire. A short time after the Holy Prophet's death, both of these things really did happen as God had shown him.

When the story was over, Major Hamid said, "Our Lord God is still as Great as He was before, so let us trust in Him and take on this great job." At this moment, Brother Wali Kareem shouted, "Allahu Akbar!" and announced:

"I swear by God that even if other members do not assist me, I will by the Grace of Allah build the Mosque on my own."

In a few days, Br. Wali Kareem and Br. Abdul Qadeer had each paid \$1,000... Sister Aliyyah Shaheed, President of Lajna Imā'illāh, pledged \$1,000 ... on behalf of National Lajna. Other contributions also started coming. In the end, Br. Abdul Qadeer had paid more than \$6,000...

Unfortunately, Brother Wali Kareem could not take any more active part in the construction of the Mosque as he passed away in 1964. It seemed, however, that because of his sincerity Allah Almighty caused His angels to help them to complete the project. Sure enough, the entire building was completed in less than a year and the Annual Convention of September 1965 was held there in Dayton.

The Mosque has one white central dome and two white minarets on either side. The inside is nicely carpeted and painted and the kitchen is four times the original size. (3)

The Dayton Mosque as built in 1965 before the later additions and expansion.

This Ahmadiyya Mosque in Dayton was completed on 23 March 1965 at a cost of \$16,500; \$5,000 was contributed by the Headquarters in Rabwah, Pakistan.

Missionaries, Sufi Mati-ur-Rehman Bengali and Mian Ibrahim spent long periods of time in Dayton. This was also the home of Alhaj Muzaffar Ahmad Zafr.

NEW MOSQUE

Minarets Rising On West Side

By BOB JOHNSON, Daily News Staff Writer

Soon the first minarets west of Washington, D. C., will rise over Randolph St. on Dayton's West Side and the faithful will be called to prayer five times each day, to face east and give praise to Allah.

The modest, brick-faced building at 637 Randolph St., erected from the contributions of the 200 believers, lacks only the finishing touches inside and a dome in the center, flanked by minarets, outside.

A minaret is a slender, lofty tower on a mosque, provided with stairs and a platform from which the faithful are called to prayer.

HAMID SAID the Randolph St. minarets will be too small for a man to climb but will be symbols of the grander ones.

Prime mover has been Abdul Hamid, Moslem missionary from Rabwah, Pakistan. He has been in Dayton two years and will return to his homeland this spring, after the mosque is completed.

He is a member of the Ahmadiyya sect of Islam, a missionary order which has converted some 10 million to its faith, especially in Africa and Indonesia.

"**WE WELCOME** people of all colors and races. We have no connection with the so-called Black Muslims. In fact the heart of our belief is that all mankind are the children of Allah," said the Imam of Dayton's mosque.

He conceded that the jamaat (congregation) is all Negro in the immediate Dayton area, but stressed that this is not because others are not welcome. He said some faithful in the jamaat are in Indiana and Kentucky and a few are Caucasians.

"We believe in prayer five



MOHAMMED QASIM
Heads Local Jamaat

times a day and our Sabbath is Friday. Since Americans have Sunday off, we hold our meetings then."

THE NEAREST mosque is in Washington, D.C., Hamid said. There are about 4,000 or 5,000 members of Islam in the United States, he added.

President of the local jamaat is Mohammad Qasim, a warehouseman at the Defense Electronics Supply Center, whose English name is Nathaniel Quar-miley. Like all members of the faith, he took a Moslem name when he was converted from Christianity 13 years ago.



Over the years, the Ahmadiyya Community acquired two adjacent houses and a nearby house, which is serving as the missionary residence.

The annual conventions of the Ahmadiyya Muslim community in the US were held in Dayton in 1948 (first), 1952 (fifth), 1957 (tenth) and 1965 to 1970 (eighteenth to twenty-third).

The Nineteenth Annual Convention of the Ahmadiyya Community, USA in 1966 was held at the newly built Mosque in Dayton, Ohio. [4] In 1978, the thirty-first annual convention was held in Dayton.

Later the Mosque was renovated and enlarged in 2012. Enlargement added much-needed additional space to accommodate the needs of the growing number of members in the local chapter.



Aerial view of Fazl-i-Umar Mosque, Dayton Ohio

Hazrat Khalifatul-Masih V left Chicago on June 18, 2012, by road for Dayton OH and arrived there in the late afternoon. Missionary Irshad Ahmad Malhi welcomed the Khalifatul-Masih V at the Fazl-i-Umar Mosque. After taking the tour of the mosque, he visited the mission house and again came to the mosque and had tea with members and led Maghrib and Ishā Prayers. After Prayers, he went downstairs and greeted Lajna members and gave chocolates to the children and then left for Columbus OH.



Renovated and expanded Dayton Mosque



Hazrat Khalifatul-Masih V at the Fazl-i-Umar Mosque in Dayton OH.



Hazrat Mirza Masroor Ahmad, the Fifth Successor to the Promised Messiah, praying at the opening of the renovated and expanded Fazl-i-Umar Mosque, Dayton OH

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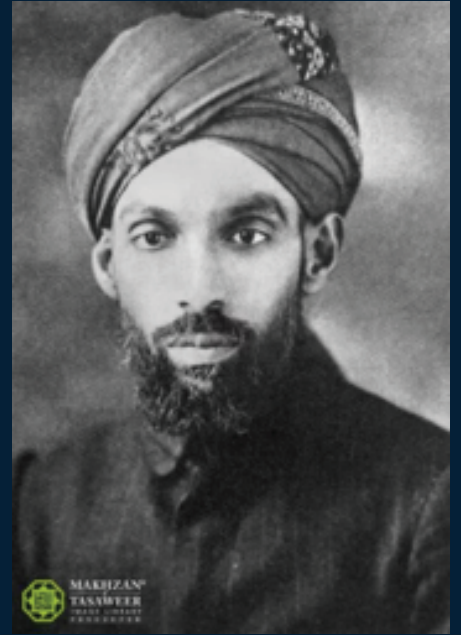
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Maulawi Muhammad Din

(4 December 1881-8 March 1983)

The Second Ahmadiyya Missionary to the US
(29 March 1923-December 1925)

Compiled by Mahmud Ahmad Nagi, Columbus, Ohio



Maulawi Muhammad Din, son of Ghaseeta, was born in Lahore [now Pakistan] on 4 December 1881. [1]

In 1901, Muhammad Din came to Qadian, India, to get treatment from Maulawi Noor-ud-Deen (may Allah be pleased with him) for an abscess on the left side of his chest. He was encouraged by Munshi Tajuddin, a pensioner accountant, to get treatment from Qadian, which many physicians and herbal medicine practitioners [Hakims] had not been able to cure in over a year. There, he saw Mirza Ghulam Ahmad, the Promised Messiah and Mahdi (may peace be on him) for the first time. The love and affection of the Promised Messiah impressed Muhammad Din so much that he bid farewell to his hometown and settled in Qadian permanently. [2] The ailment resulted in the pledging allegiance to the Promised Messiah. He was employed at Ta'lim-ul-Islam Madrasah [School], Qadian, as a teacher on a paltry salary of only five rupees. [3]

Ta'lim-ul-Islam Madrasah started on 1 January 1898 as a primary school and was upgraded to a high school in February 1900. After three years, the high school was upgraded to Ta'lim-ul-Islam [T. I.] College and was inaugurated by Mirza Ghulam Ahmad, the Promised Messiah on 28 May 1903 with supplications. [4] Maulawi Muhammad Din was one of the few fortunate who was a private student at the college. According to the memorandum of Maulawi Muhammad Din, the tailor room and eastern room of the old school's courtyard were used as classrooms of T.I. College. There was no tuition fee, and the college was run successfully for two years by the Ahmadiyya Muslim Community. The results of the college were excellent, but due to stringent conditions and financial constraints of the University Commission of the Indian government, it had to be closed. [5, 6]

Maulawi Muhammad Din again fell ill. Signs of plague appeared in him. Those days around twenty-five Hindus and non-Ahmadi were dying every day. Mirza Ghulam Ahmad, the Promised Messiah, prayed and treated him by preparing medicine from his own hands. He inquired about his wellness two to three times a day. [7] The constant care of the Promised Messiah (may peace be upon him) resulted in complete recovery.

Muhammad Din was sent in 1907 to Aligarh College [now University], India, for graduate studies (B.A.). The Promised Messiah asked members to dedicate their life in the service of Islam. He was the seventh accepted applicant. [8] After completing his B.A. degree from Aligarh College [India], he was appointed a senior teacher at Ta'lim-ul-Islam High School during 1909-10 and remained in this position for a longer period.

The principal of Aligarh College offered Muhammad Din a lucrative post in Hyderabad, India, on a handsome salary of two hundred fifty rupees, but he opted to work for T.I. High School in Qadian with gratitude on a meager salary of Rs. 70. [9]

Maulawi Muhammad Din was an affectionate and hardworking teacher and worked for the recognition of the school in the Punjab. His efforts bore fruit, and the school showed very good results. Al-Hakam published his efficiency report. [10] He was then made headmaster of the school from May 1914 to January 1920 and from April 1927 to May 1940. [11] He was also appointed headmaster and manager of Nusrat Girls High School, Qadian, India, from 1943 to 1947. [12]

Missionary Muhammad Din was given the responsibility of the editor of the Review of Religions (Urdu and English) from 1914 to

1921. He wrote many scholarly articles in the Review of Religions, some of the titles are given below:

1. The word of God versus the work of God. [13]
2. Were Quranic teachings about war abrogated? [14]
3. A Buddhist and Islam [15]
4. Jesus in the Holy Qur'ān [16]
5. The teachings of the Promised Messiah Part 1 and Part 2. [Translated by Maulawi Muhammad Din] [17] and [18]
6. Some problems of our Christian friends [Translated by Maulawi Muhammad Din] [19]
7. The Resurrection [20]
8. Christianity and Divorce [21]
9. Race, Pride and Prejudice. [22]
10. The Religious Status of Bahau'llah [23]

Maulawi Muhammad Din was appointed by Mirza Bashir-ud-Din, Mahmood Ahmad, the Second Successor to the Promised Messiah, as the second missionary in-charge to the US from 1923 to 1925. He left Qadian on 7 January 1923 and arrived in Boston Harbor, adjacent to the City of Boston, MA, on 27 March 1923 and then reached Chicago, IL on 29 March 1923 and assumed charge of the mission from Missionary in-Charge Mufti Muhammad Sadiq. [24] The Moslem Sunrise was published under his editorship from 1923 to 1925.

Missionary Muhammad Din, during his tenure as missionary in-charge, delivered many lectures at different churches, societies and associations in the US. His articles about the activities of the Ahmadiyya Mission were published in newspapers in Washington, Philadelphia, and New York. [25] He held Sunday meetings at Al-Sadiq Mosque, in Chicago and held classes to teach Arabic.

An educated Dutch lady, Miss Charlette Wilbury Budd contacted Missionary Maulawi Muhammad Din after reading a Dutch Translation of the Holy Qur'ān and his articles in "The Moslem World," a quarterly Christian magazine. She corresponded with missionaries Muhammad Din and Dr. Mufti Muhammad Sadiq (may Allah be pleased with them). Chaudhri Muhammad Zafrulla Khan, Bar-at-Law, also met her in Holland and by his preaching she openly accepted Islam and, through a letter, pledged allegiance to Mirza Bashir-ud-Din Mahmood Ahmad, second Ahmadiyya caliph. [26]

US President Warren G. Harding died in August 1923 and John Calvin Coolidge Jr. took over as 30th president of the United States. Missionary Muhammad Din wrote a condolence letter to the wife of the deceased president. He also sent a congratulatory letter to the newly appointed president. He assured the president of full support from the Ahmadiyya Muslim Community USA. [27]

During the tenure of Maulawi Muhammad Din, 650 Chicagoans converted to Islam. [28]

Mirza Bashir-ud-Din Mahmood Ahmad, Second Ahmadiyya Caliph, went to London on 22 August 1924 to participate in the Conference of Religions at Wembley, UK. Missionary Muhammad Din was asked to come from the US to assist him. He stayed there for three months and delivered lectures on the beauty of Islam in various churches

and societies. [29] During the Europe Trip in 1924, Mirza Bashir-ud-Din Mahmood Ahmad, Second Ahmadiyya Caliph, asked him to deliver his lecture "The Second Coming of the Messiah" at the Universal Church, Portsmouth, on 14 September 1924. [30]

Missionary Muhammad Din returned to Qadian on 30 December 1925 after completing about three years of missionary work in the US. [31]

After the Indo-Pak partition in 1947, Maulawi Muhammad Din worked as Nazir Ta'lim, Sadr Anjuman Ahmadiyya, Rabwah from October 1947 to April 1965. He also remained Sadr (President) of Sadr Anjuman Ahmadiyya from May 1966 to 1983 [the year of his death]. That is, he worked for Jam'at Ahmadiyya for almost seventy-six years. [32]

Maulawi Muhammad Din passed away on 8 March 1983. Surely, to Allah we belong, and to Him shall we return. [33] Mirza Tahir Ahmad, Fourth Ahmadiyya Caliph said at his passing: A Caller Towards Allah is the one who once pledges a covenant, then fulfills it the whole life with faithfulness and remains a Caller Towards Allah till his last breath. A Muhammad Din departs from us, God may bestow us with millions of Muhammad Dins because we cannot succeed in the world from one or two or hundred or thousand Muhammad Dins. The demands of the world are very extensive and the ills of the world have become very deep. Therefore, Callers towards Allah and persons caring in the name of Allah are needed in millions. [34]

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10 Conditions of Bai'at (Oath of Initiation)

DECLARATION OF INITIATION

أشهد أن لا إله إلا الله وحده لا شريك له وأشهد أن محمداً 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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