

# The Muslim Sunrise

April 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)



and whose affairs are decided by  
mutual consultation,  
(42:39)

## OUR CONSULTATIONS

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# THE AHMADIYYA MUSLIM COMMUNITY WORLDWIDE

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*Hazrat Mirza Ghulam Ahmad (may peace be upon him)*

The Ahmadiyya Muslim Community is a religious organization, international in its scope, with branches in Africa, North America, South America, Asia, Australia, and Europe. The Ahmadiyya Muslim Community was established in 1889 by His Holiness Mirza Ghulam Ahmad (as) (1835-1908) in Qadian, a small and remote village in the Punjab province of India. He claimed to be the expected reformer of the latter days, the Awaited One of the world community of religions (the Mahdi and Messiah).

The Movement he started is an embodiment of the benevolent message of Islam: peace, universal brotherhood, and submission to the Will of God in its pristine purity.

Hazrat Ahmad (as) proclaimed in the commentary of Verse 6 of Chapter 98 of the Holy Qur'an: "[Islam] is the religion of the people of the right path."

The Ahmadiyya Muslim Community was created under divine guidance with the objective to rejuvenate Islamic moral and spiritual values. It encourages interfaith dialogue, diligently defends Islam and tries to correct misunderstandings about Islam in the West. It advocates peace, tolerance, love

and understanding among followers of different faiths. It firmly believes in and acts upon the Qura'nic teaching:

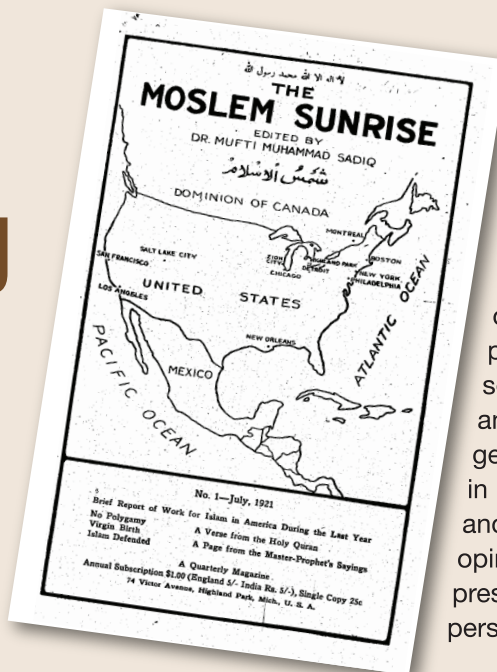
"There is no compulsion in religion"  
(The Holy Qur'an: 2:257)

The Ahmadiyya Muslim Community strongly rejects violence and terrorism in any form and for any reason.

The Community has been led by the elected successors of Hazrat Ahmad (as). The present Head of the Community, Hazrat Mirza Masroor Ahmad, was elected in 2003. His official title is Khalifatul-Masih V (aba) or Fifth Successor of the Promised Messiah (as).



# One of the longest-running Muslim publications in America



In 1920, the first Ahmadi Muslim missionary, Dr. Mufti Muhammad Sadiq (ra), arrived in America. In 1921, he founded the Muslim Sunrise, which stands today as one of the longest-running Muslim publications in America. The magazine seeks to open discussions on Islam and topics related to religion in general. It highlights the role of Islam in an ever-changing global society and provides a platform for public opinion on contemporary issues while presenting solutions from an Islamic perspective.

The Muslim Sunrise welcomes letters to the Editor, questions, and submissions.

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## The Muslim Sunrise

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

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

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

### Acronyms for salutations used in this publication

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

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

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# From The Holy Qur'an

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ - وَأَمْرُهُمْ شُورَى بَيْنَهُمْ -  
وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ○

And those who hearken to their Lord, and observe Prayer, and whose affairs are decided by mutual consultation, and who spend out of what We have provided for them.  
The Holy Qur'an, 42:39

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ ۚ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ  
حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ ۚ فَإِذَا عَزَمْتَ  
فَتَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ○

And it is by the great mercy of Allah that thou art kind towards them, and if thou hadst been rough and hard-hearted, they would surely have dispersed from around thee. So, pardon them and ask forgiveness for them, and consult them in matters of administration; and when thou art determined, then put thy trust in Allah. Surely, Allah loves those who put their trust in Him.  
The Holy Qur'an, 3:160

## Saying of Prophet Muhammad

(Peace and blessings of Allah be on him)

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ تَقَوَّلَ عَلَى مَا لَمْ أَقُلْ، فَلْيَتَّبِعُوا  
مَقْعَدَهُ مِنَ النَّارِ وَمَنْ اسْتَشَارَهُ أَخُوهُ الْمُسْلِمُ، فَأَشَارَ عَلَيْهِ بِغَيْرِ رُشْدٍ فَقَدْ خَانَهُ وَمَنْ أَفْتَى  
فُتْيَا بِغَيْرِ ثَبَتٍ، فَإِشْبُهُ عَلَى مَنْ أَفْتَاهُ.

Abu Hurairah (may Allah be pleased with him) reported that the Prophet, may peace and blessings of Allah be upon him, said, "Anyone who attributes words to me which I did not say should take his seat in the Fire. Anyone who gives his Muslim brother misguided advice when they consult him has betrayed them. If anyone gives an opinion which is not solid, the wrong action of that rests on the one who gave the opinion."  
(Al-Adab Al-Mufrad 259, Book of Consultation)



# Editorial



The worldwide head of the Ahmadiyya Muslim Community, Caliph Mirza Masroor Ahmad, delivers a Friday sermon every week. It is broadcast live from London on satellites to reach every corner of the earth. At times, he mentions members who have passed away. In a sermon, he mentioned Muhammad Idrees from Ivory Coast.

As Idrees grew up, he wanted to be a missionary. Idrees decided to go to Rabwah in Pakistan to study religion. He bought a ticket and embarked on his flight. It was in the early 1980s. Means of communication were not as accessible as they are today. There were no cell phones. No one knew his itinerary.

There is no airport in Rabwah. One has to go to a major airport and then go there by train or other means. Karachi is about eight hundred miles to the south. The day Idrees was to arrive in Karachi, the wife of an Ahmadi there saw a dream that a guest was expected. She told her husband. Her husband went to the airport to receive the guest, knowing nothing about how he looked, where he was coming from and who he was.

As the passengers cleared, one person was still standing. He spoke French and Arabic and did not know the local language. Locals could understand English but not French. The host approached him and asked him if he needed help. It was Idrees who wanted to go to Rabwah, eight hundred miles away.

The host arranged for him to continue his journey. Idrees returned to West Africa after his studies.

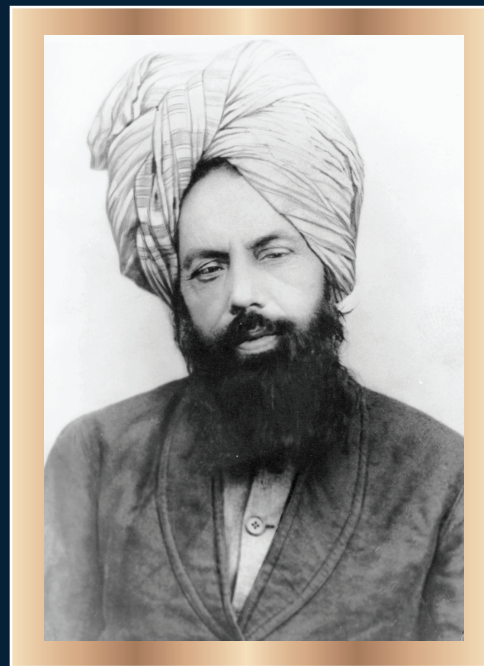
Why let a moment of our life go by without trying to experience extraordinary incidents in our lives by recognizing the Divine Being and trying to create a relationship of friendship with Him? Our forefathers did so for thousands of years in the shadows of the teachings and examples of Abraham, Moses, Jesus and Muhammad (may peace be on all of them) and experienced the friendship and care of a merciful God. Similar experiences kept the belief strong for centuries among the Jewish, Christian, Muslim and other people of faith who recognized the right course to the Almighty and followed it wholeheartedly.

People share the mercy of God, some more and some less, according to the level of their faith, sincerity, and effort on the one hand and the grace of God on the other. He reveals himself perpetually in the world around us and the people among us if we look and observe attentively without prejudice. God's compassion manifests in myriads of different ways for every different person. "Every day He reveals Himself in a different state" (Holy Qur'an 55:30).

Syed Sajid Ahmad



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



## IN REGARD TO CONSULTATION

About five hundred people gathered during 27-28 December 1892 in Qadian, India, for an annual convention. About 325 of them had traveled from far off places to be there.

On 28 December 1892, respected attendees presented their opinions for spiritual sympathy for Europe and America. It was resolved to compile a booklet containing important matters related to Islam showing the beautiful facet of Islam intellectually, and then to print it and to distribute its copies in Europe and America. After this, suggestions were made to establish our own press in Qadian, and a list of the fiscal pledges from people was compiled who would continue to send their contributions to support the press. This also was resolved to start a newspaper to publicize and support Islam. And this also was suggested that Hazrat Maulawi Sayyid Muhammad Ahsan Sahib be appointed a preacher for the Movement to tour the Punjab and India. Supplication for blessings was offered after this.

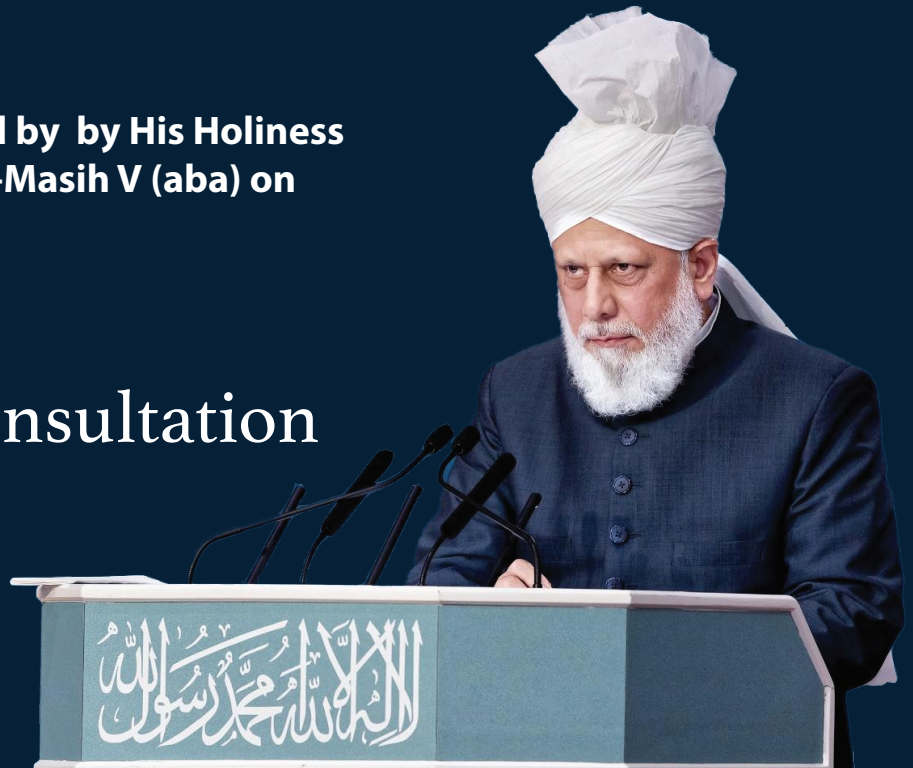
The same will continue to be the objectives of this annual gathering in future that the best suggestions be brought forward for the publicity of Islam and the sympathy of new Muslims in America and Europe, and efforts be undertaken and plans be prepared to advance good character, good intentions, righteousness, purity and morality, and to remove base manners and habits and vile customs from among the people, and to be truly grateful and give due regard to this British government [ruling India at the time]. (Ref. A'ina-e-Kamalat-i-Islam (Urdu), Ruhani Khaza'in, vol. 5, pp. 613, 615-616)

(Ref. A'ina-e-Kamalat-i-Islam (Urdu), Ruhani Khaza'in, vol. 5, pp. 613, 615-616)



From the Friday Sermon delivered by by His Holiness  
Mirza Masroor Ahmad, Khalifatul-Masih V (aba) on  
May 12, 2023

## Shura—Mutual Consultation



فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا  
مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا  
عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

The translation of the verse is: "And it is by the [great] mercy of Allah that thou art kind towards them, and if thou hadst been rough [and] hard-hearted, they would surely have dispersed from around thee. So, pardon them and ask forgiveness for them, and consult them in matters [of administration]; and when thou art resolved, then put thy trust in Allah. Surely, Allah loves those who put their trust [in Him]." [Quran, 3:160]

This verse testifies to the fact that the Holy Prophet(sa) was extremely soft-hearted towards the members of his Ummah [followers] because of the special mercy of Allah the Almighty. At the same time God Almighty has also guided us and drawn our attention towards the fact that those who will be entrusted with advancing the mission of the Holy Prophet(sa) and those who are to complete the mission of the Promised Messiah and Mahdi who, in accordance with the prophecies of the Holy Prophet(sa), was to come in servitude to him, must act with love, affection and kindness.

The majalis-e-shura (advisory councils) are held in accordance with this teaching [around the world in the Ahmadiyya Community]. However, as is evident from the name, the majlis [body] only puts forth its suggestions and does not make any decisions. Thus, Allah the Almighty has stated that whatever

decision you make after these suggestions, do so by placing your complete trust in Allah the Almighty. Furthermore, once you place your trust in Allah the Almighty, He will bring forth the results, filled with immense blessings.

It was the practice of Holy Prophet (sa) that in relation to matters where clear commandments of Allah the Almighty were not present, he would make sure to seek counsel. This practice of his and this commandment of Allah the Almighty teach us about what the attitude of the Jamaat's (community) office bearers should be towards the members of the Jamaat and that we should perform our duties through mutual consultation. The Holy Prophet Muhammad (sa) said, "those who consult will not be bereft of guidance, however, those who do not consult will not be able to avoid humiliation."

It is a special favor of Allah the Almighty upon us that we have an established system of Shura [that is, the system of consultation]. All Ahmadis, especially the members of Shura, must honor this and be grateful to Allah the Almighty for establishing the means for our guidance.

Consultation is not merely to the extent of giving opinions; rather, the ones giving consultation also make a pledge regarding their actions and conduct, and to be the first to implement their suggestions. If they do not pledge their actions and then do not truly act upon them either, then their consultation is rendered useless. All Shura delegates should always remember that not only should they give consultation, but they should prepare themselves to be the first to implement



whatever decision is made in light of their proposal, or whatever the Khalifa of the time decides, and they will be prepared to offer any sacrifice in order to implement it... Always remember that while the Khalifa of the time is commanded to act according to the practice of the Holy Prophet(sa) and to consult with his people about important matters in faith, and he is commanded to be tender-hearted and to pray, at the same time, those who are consulted are also commanded to give suggestions with pure intentions and while treading the path of righteousness. Those giving suggestions should always remember that their suggestions should conform to the highest standards of pure intentions and righteousness.

The delegates should prostrate before Allah, seeking His help and giving their suggestions after having prayed, instead of conforming their opinions with those of others upon being influenced by a speech delivered by someone else or while being mindful of a relationship or friendship with someone.

The reason why Shura is held in all countries around the world is so that, along with making plans to reform our practical actions, we also make plans to convey the teachings of the One God in order to unite the world into a single nation under the banner of the Holy Prophet(sa), thereby bringing about a revolutionary transformation.

The completion of these tasks requires funds as well. Thus, we should prepare our budget in a way that allows us to derive maximum benefit from minimal expenses. This can only be achieved when we understand that we must fulfill our responsibilities and trust while demonstrating righteousness.

The Promised Messiah (as) said about the importance of righteousness:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ  
فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ

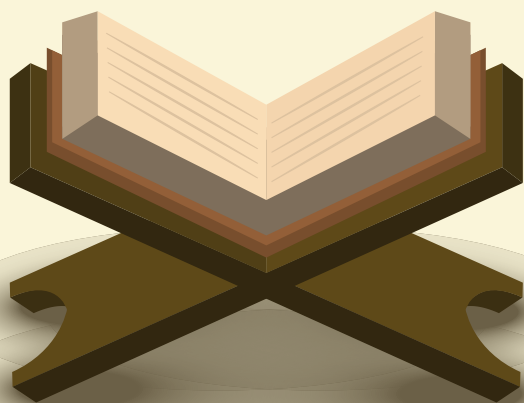
(Quran, 8: 30)

وَيَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ

(Quran, 57: 29)

That is, O people who believe! If you remain steadfast in observing righteousness, and firm and resolute in your quality of righteousness for Allah the Almighty, then God Almighty will distinguish you from others. Your distinction will be that you will be granted a light that will accompany you on every path. In other words, that light will permeate your every action, word, faculty and sense. Your understanding will be illumined, and even your presumptions will contain light. Your eyes, ears, tongue, words, movements and moments of repose will all be illumined. The paths you tread upon, will shine forth with light. Whatever path you choose, and however your faculties and senses manifest, they will be filled with light, and you will walk altogether in light.

(Extracts from the Friday Sermon, May 12, 2023)



وَيَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ وَيَغْفِرْ لَكُمْ  
وَاللَّهُ غَفُورٌ رَحِيمٌ

and will provide for you a light wherein you will walk, and will grant you forgiveness — and verily Allah is Most Forgiving, Merciful —

(Quran, 57: 29)

# IMPORTANT EVENTS 2025



AHMADIYYA  
MUSLIM COMMUNITY

*United States of America*

**18 May**  
Khilafat Day

**6 June**  
Eid ul Adha

**4-6 July**  
Jalsa Salana USA  
Annual Convention

**4-6 July**  
Jalsa Salana Canada  
Annual Convention

**25-27 July**  
Jalsa Salana UK  
Annual Convention

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

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



# Insulting the Prophet (sa)

Rizwan Khan

Before we can understand why insults against the Prophet Muhammad (sa) hurt Muslims, we need to understand the answers to these five questions.

Muslims feel a deep sense of gratitude to their spiritual father, and it is because of this gratitude that Muslims love him. In expression of their love, the companions of the Prophet (sa) would often say to him, "May my father and mother be sacrificed for you." Once, a companion said, in humility, that although he considered himself weak in prayer and fasting and he worried about his fate in the hereafter, he did love Allah and His Messenger. The Prophet (sa) replied that in the hereafter, "You will be with those whom you love." On this, a companion said, "We had never been so glad as we were on hearing that saying of the Prophet." (Bukhari). Every companion of the Prophet (sa), and Muslims around the world today, are filled with this same love for their spiritual father.

## **Why are Muslims hurt by insults against the Prophet Muhammad (sa)?**

Muslims are hurt for the same reason anyone would be hurt by insults against their parents. This does not mean that we are overly sensitive; we do not mind criticisms of the teachings of the Holy Quran or objections against the actions of the Prophet Muhammad (sa); these are necessary for any productive dialogue. However, insults and mockery are not constructive in any way. Criticisms and objections can be answered with knowledge and reasoning, but mockery is simply hurtful and seeks to offend the sensitivities of people. There is no rational way of responding to it that is constructive.

This basic courtesy is not something Muslims only ask of others; it is a courtesy we are required to extend to others. Muslims are commanded in the Holy Quran, "And revile not those whom they call upon beside Allah, lest they, out of spite, revile Allah in their

## **What does the Prophet Muhammad (sa) mean to Muslims?**

The Prophet Muhammad (sa) is a spiritual father to Muslims. The Founder of the Ahmadiyya Muslim Community and Promised Messiah (as) said, "It ought to be remembered that a divinely commissioned one of God who guides the people and brings about their spiritual reformation is in reality, greater than one's father. The philosopher Plato writes that a father brings a soul from heaven down to earth, whereas a spiritual mentor elevates one from the earth to heaven. The relationship of a father is limited to one's mortal body, but a spiritual guide, and in fact, that spiritual guide who is guided by God and divinely appointed, holds a relationship with one's soul, which will never die." (Malfuzat, vol. 4, p. 29)

ignorance." (Holy Quran, 6:109). We would find any mockery of a person who is held in reverence to be offensive, whether that person be Jesus, Joseph Smith, or the Pope.

## **How did the Prophet Muhammad (sa) respond to criticism?**

The first way the Prophet Muhammad (sa) responded was as a personification of this verse of the Holy Quran; "Repel evil with that which is best. And lo, he between whom and thyself was enmity will become as though he were a warm friend." (Holy Quran, 41:35). The Prophet Muhammad (sa) was the object of persecution, negative propaganda, and criticism throughout his life. By responding to abuse with love, countless people accepted Islam because of the beauty of his character.

The second way he responded was to simply refute the allegations made against his teachings and against him. When people wrote poetry against him, he said to his court poet, "O Hassan! Reply on behalf of Allah's Messenger (sa). O Allah! Help him with the Holy Spirit." (Bukhari)

These were the only two ways that the Prophet Muhammad (sa) responded to criticism.

Some people claim that the Prophet Muhammad (sa) had two people, Asma and Abu Afak, executed for criticizing him. However, these narrations are of such weak authenticity that they are generally regarded by scholars in the science of Ahadith as being fabrications (Seal of the Prophets, vol. 2, pp. 266-273). It is ironic that terrorists, who are on one extreme, and critics of Islam, who are on the other extreme, both try to justify their views on Islam based on the same unreliable sources of history,

whereas everyone else considers such narrations to be academically unworthy of serious consideration. Also, the fact that extremists need to rely on such weak narrations is telling, because if there had been legitimate history supporting their views, they would not have had to resort to such narrations.

Also, some people claim that the Prophet Muhammad (sa) had a person named Ka'b bin Al-Ashraf executed for criticizing him. However, the real circumstance was that, "when the state of affairs escalated to such an extent, and charges of infraction of treaty, rebellion, inciting war, sedition, use of foul language and conspiracy to assassinate the Holy Prophet (sa) had been established, he issued the verdict that Ka'b bin Al-Ashraf was liable to be put to death due to his actions." (Seal of the Prophets, vol. 2 p. 301). To claim that the Prophet Muhammad (sa) had Ka'b bin Al-Ashraf executed for criticizing him is as absurd as saying that the United States had Osama bin Laden executed for making videos criticizing the United States. The United States had Osama bin Laden executed for his involvement in terrorism, not to censor him. Similarly, the Prophet Muhammad (sa) had Ka'b bin Al-Ashraf executed for inciting violence against innocent civilians, among other universally accepted crimes. The only way extremists can justify their views on Islam is by relying on academically dishonest representations of historical facts.

### **How should Muslims respond?**

The first way Muslims respond is to send blessings on the Prophet Muhammad (sa). The Holy Quran says, "Allah and His angels send blessings on the Prophet. O ye who believe! you also should invoke blessings on him and salute him with the salutation of peace." (Holy Quran, 33:57). Obviously, the criticisms of people make no difference to a person who has already left this world, but it is a source of honor and blessings for Muslims to join Allah and His angels in sending blessings on the Prophet Muhammad (sa)

The second way to respond is to simply ignore. The Holy Quran says, "And when thou seest those who engage in vain discourse concerning Our Signs, then turn thou away from them until they engage in a discourse other than that." (6:69).

The third way to respond is to show the true beauty of the Prophet Muhammad (sa). The situation we see today is not very different from the situation that existed during the time of the Prophet Muhammad (sa). In his time, his opponents had spread such negative propaganda against him that even the otherwise neutral majority was caught in the frenzy. Tufail, a revered chieftain of his tribe, narrates that when he visited Mecca, he repeatedly heard criticism against the Prophet Muhammad (sa). He narrates, "The Quraish warned me about this so forcefully that I believed them, and became greatly fearful, so much so that in order to protect myself, I plugged my ears to ensure that this magician's voice does not reach my ears unpredictably, lest I fall victim to a trial. One morning, I went to Masjid-e-Harām and saw the Holy Prophet (sa) offering his prayers in one corner. This sight seemed admirable to me, so I gradually approached him. The power of God was such that although my ears were plugged, I

could still begin to faintly hear, and in my heart, I said, "May my mother forsake me, I am a sensible man and possess the aptitude to differentiate a good and evil individual. What harm is there that I listen to this man? If it is good I shall believe it and if it is evil I shall reject it." As this thought entered my heart, I unplugged my ears and began to listen to the recitation of the Holy Qur'ān. When the Holy Prophet (sa) completed his prayers, and started off towards his home, I pursued him and said, "Tell me about your religion." The Holy Prophet (sa) recited the word of God to me and preached the message of unity, the result of which was that I became a Muslim instantly." (Seal of the Prophets, vol. 1, pp. 259-260)

The state of affairs today is not very different. Today opponents of the Prophet Muhammad (sa) have spread such negative propaganda against him that even the otherwise neutral majority has been caught in the frenzy. However, each frenzy is an opportunity for intelligent people to rise above the fray and make an honest study of the character and teachings of the Prophet Muhammad (sa). Even today, people who otherwise know very little about the Prophet Muhammad (sa) are being influenced and even joining the bandwagon of negative propaganda against him. However, during these times, the correct response of any intelligent person is to look past the propaganda and independently study the character of the Prophet Muhammad (sa), whether it was the sensible people who lived during his life or those who live today.

### **Does freedom of speech allow people to attack religion?**

Freedom of speech is not a black and white issue; it has nuances even in the western world. For example, a Canadian tourist was arrested some years ago for doing the Heil Hitler salute while visiting Germany. He thought it was funny, the German government did not. In the United States and Canada, it is part of our freedom of speech to make such gestures, but in Germany it can result in imprisonment. We may disagree with the German government on their interpretation of freedom of speech, and we may consider their decision to imprison people on this basis to be an oppression of this freedom. However, we do not protest it by all making the Heil Hitler sign in unison. Why not? Because we realize that it is offensive, because we are considerate of the feelings of those who find this symbol hurtful. There are other more constructive ways of opposing the actions of those whom we consider to be oppressively suppressing freedom of speech. There are far better ways to respond than to choose to be offensive collectively.

For example, when ignorant terrorists attacked cartoonists, we allowed the most ignorant elements of our society to respond and control the dialogue. People in the West started collectively publishing offensive cartoons about the Prophet Muhammad (sa). Somewhere along the way we forgot why freedom of speech is a right. We started to lose our sense of decency and forgot that freedom of speech is meant to be a means towards productive dialogue.



# The Miracle of the 'Splitting of the Moon' and its Relevance

Translated by Azhar Goraya

By Waleed Ahmad, specialist in history,  
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In the courtyard of the Ka'bah, a council of the leaders of the Quraish had convened. They were fervently discussing how to prevent Muhammad (peace and blessings of Allah be upon him) from propagating his new religion. This new faith was gaining ground day by day, and despite their persistent efforts, they had faced nothing but failure. During the discussion, it was finally decided to invite Muhammad (peace and blessings of Allah be upon him) for a dialogue to resolve the matter once and for all. Accordingly, a message was sent to the Holy Prophet (peace and blessings of Allah be upon him), stating that the leaders of his people wished to discuss something with him. When this message reached him, he seized the opportunity to convey the truth of his message and proceeded to the meeting. The Quraish began their dialogue, saying:

"Look, this matter has dragged on for too long. If your objective through this new movement is to amass wealth, we are ready to make you the wealthiest man in Mecca. If you seek honor, we are prepared to appoint you as our leader. If you desire power, we are even willing to offer you sovereignty. And if you wish to marry a beautiful and noble woman, we can arrange that as well. All we ask is that you cease speaking ill of our gods."

The Holy Prophet (peace and blessings of Allah be upon him) listened to all their proposals and replied:  
"O people of Quraish, I desire none of these things. I am but a messenger of Allah, conveying His message to you. Your welfare lies in accepting this message."

The Quraish responded, "If you do not accept our proposals, then show us some signs or miracles that will compel us to believe in you. You know that our land is not fertile; if you are truly a prophet, cause rivers to flow in this region and make this barren land lush and green."

The Holy Prophet (peace and blessings of Allah be upon him) repeated his earlier response:

"I am merely a messenger of Allah, conveying His commands to you."

The Quraish then said, "If not that, then request your God to send down an angel, or ask Him to grant you gardens and treasures of gold and silver, for we see that you are just like us—working and walking in the markets."

The Holy Prophet (peace and blessings of Allah be upon him) replied:

"I do not claim to be what you are seeking. However, I reiterate that if you accept my message, you will attain success in both this world and the hereafter."

Hearing this, the Quraish became enraged and said, "If that is not possible, then bring down the punishment from God that you keep warning us about. By God! It seems now that either you will live, or we will."

With this, the meeting ended without resolution, and the Holy Prophet (peace and blessings of Allah be upon him) returned home, grieved by the obstinacy of the Quraish.

(Summary from Seerat Ibn Hisham, vol. 1, Second Edition, Egypt, 1955, pp. 295–299; Seerat Khatam-un-Nabiyyin by Hazrat Mirza Bashir Ahmad MA, pp. 180–182.)

## The Demand for a Miracle

The attitude and demands of the Quraish were not unprecedented; throughout the history of prophets, such requests have frequently been made by the opponents of religion. While God Almighty is not bound to fulfill such

demands, as the teachings brought by a prophet and their exemplary character are sufficient proofs of their truth, He does, in accordance with the laws of nature, manifest certain miraculous signs in support of His messengers. These miracles serve to highlight the beauty of the faith and leave no excuse for the opponents before God. However, those whose hearts have become hardened like stone remain unmoved by these luminous signs. Instead, they persist in their denial, driven by arrogance and conceit.

The Quraish of Mecca, on multiple occasions, demanded a miracle from the Holy Prophet (peace and blessings of Allah be upon him). With divine knowledge, the Prophet (peace and blessings of Allah be upon him) presented the miracle of the splitting of the moon (Shaq al-Qamar). This miraculous event occurred five years before the migration to Medina, in the ninth year of prophethood, while the Muslims were still enduring the hardships of their confinement in the valley of Abu Talib.

The Promised Messiah, Hazrat Mirza Ghulam Ahmad (peace be upon him), writes:

"The miracles of external phenomena are abundantly mentioned in the Holy Qur'an. Such miracles serve as adornments to the beauty of the Qur'an, akin to jewelry enhancing the charm of the beautiful. It is evident that beauty itself does not require adornment, though it does add to its brilliance. It should be noted that miracles of external phenomena are recorded in the Holy Qur'an in various forms. One such example is the extraordinary manifestation of God's power in response to the prayer of the Holy Prophet (peace and blessings of Allah be upon him), whereby the moon was split into two. Another instance is the divine intervention through the Prophet's supplication, which caused a severe famine to last for seven years, compelling people to grind bones for sustenance." (Surma-e-Chashm-e-Arya, Ruhani Khaza'in, vol. 2, pp. 63-64, footnote)

### The Splitting of the Moon

Despite the manifestation of this extraordinary sign, the opponents refused to believe and dismissed it as mere magic. The Holy Qur'an mentions this incident as follows:

The Hour has drawn nigh, and the moon is rent asunder. And if they see a Sign, they turn away and say, 'A passing feat of magic.' (Surah Al-Qamar, 54:2-3)

Similarly, this event is also recorded in the Ahadith. When the people of Mecca demanded a miracle from the Holy Prophet (peace and blessings of Allah be upon him), he showed them the miracle of the splitting of the moon.

"The people of Mecca asked Allah's Messenger (peace and blessings of Allah be upon him) to show them a sign, so he showed them the splitting of the moon."

(Sahih Bukhari, Book of Virtues, Chapter: The Request of the Polytheists for a Sign, Hadith No. 3637)

Another narration states:

"Abdullah bin Mas'ud (may Allah be pleased with him) reported:

The moon was split into two parts while we were with the Prophet (peace and blessings of Allah be upon him) at Mina. The Prophet said, 'Bear witness to this.' One part of the moon moved towards the mountain."

(Sahih Bukhari, Book of Virtues of the Ansar, Chapter: The Splitting of the Moon, Hadith No. 3869)

The Promised Messiah, Hazrat Mirza Ghulam Ahmad (peace be upon him), writes:

"This is the miracle that was narrated in the presence of thousands of disbelievers in Arabia. If this claim were contrary to reality, it would have been their right to raise objections, especially since the verse about the splitting of the moon explicitly mentions that the disbelievers witnessed this miracle and dismissed it as magic."

(Chashma-e-Ma'rifat, Ruhani Khaza'in, vol. 23, p. 232)

In another instance, he further explains:

"Similarly, the miracle of the splitting of the moon, performed by the Holy Prophet (peace and blessings of Allah be upon him), was also manifested through divine power without any accompanying supplication. It occurred solely through the gesture of his finger, which was imbued with divine authority. There are many such miracles demonstrated by the Holy Prophet (peace and blessings of Allah be upon him) purely as a manifestation of his inherent divine power, without any accompanying prayer."

(A'ina-e-Kamalat-e-Islam, Ruhani Khaza'in, vol. 5, p. 66)

### The Reality of the Miracle of the Splitting of the Moon

In light of the Holy Qur'an and Ahadith, it is evident that this magnificent miracle indeed occurred. However, the question arises: Was the moon physically split into two parts, or does the event have a different reality that requires understanding? Based on current scientific knowledge, it is generally difficult to accept the idea of the moon being physically divided into two parts, as such an event would have caused catastrophic disruption to the balance of the universe. We know that the balance between the sun and the moon is fundamental to the order of the world. Furthermore, there appears to be no record in the history of astronomy indicating that the moon was ever split into two parts.

Despite this, many Muslim commentators and scholars interpret this miracle literally. On this subject, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad (may Allah be pleased with him) states:

"The belief that the moon was physically split into two is incorrect. Had that been the case, astronomers of the time, who observed celestial phenomena in their observatories, would have certainly recorded it. However, they did not."

(Al-Fazl, 17 July 1922, p. 7)

It is important to note that miracles often transcend human reasoning and are difficult for the limited human intellect to comprehend. However, as human knowledge progresses, understanding such phenomena becomes more accessible. Regarding the splitting of the moon, several possibilities can be considered within the framework of known natural laws.

Hazrat Ibn Abbas (may Allah be pleased with him) offers his interpretation, suggesting that the splitting of the moon was an eclipse. In Tafsir Ibn Kathir, a narration states:

"Ibn Abbas said: The moon was eclipsed during the time of the Messenger of Allah (peace and blessings of Allah be upon him), and the Quraish said, 'The moon has been bewitched.' Then the verses were revealed: 'The Hour has drawn near, and the moon has been split.'"

(Tafsir Ibn Kathir, vol. 7, Dar Al-Kutub Al-Ilmiyyah, 1st Edition, 1419 AH, p. 438)

Hazrat Mirza Ghulam Ahmad (peace be upon him) concurs with this interpretation, stating:

"The splitting of the moon was one of the greatest miracles of the Holy Prophet (peace and blessings of Allah be upon him). In reality, the splitting of the moon was a type of eclipse, and it occurred at the gesture of the Holy Prophet (peace and blessings of Allah be upon him)."

(Al-Hakam, vol. 7, no. 20, 31 May 1903, p. 2)

We know that meteors striking the surface of the moon is a common occurrence. These impacts have created numerous craters on the moon, some spanning hundreds of kilometers. Research indicates that such impacts cause massive plumes of dust and debris to rise, enveloping the surrounding area. It is plausible that, 1400 years ago, a similar event occurred, divinely orchestrated as a sign of the Prophet's truthfulness. The Holy Prophet (peace and blessings of Allah be upon him) might have been informed of this event beforehand. Thus, when he pointed towards the moon and instructed the people to observe, they witnessed the moon appearing to split into two parts.

### A Visionary Experience

Another possibility, mentioned by prominent scholars such as Imam Ghazali and Shah Waliyullah Muhaddath Dehlawi, is that the splitting of the moon was a visionary experience granted to those present at the time. Allama Syed Sulaiman Nadwi writes in his book *Seerat-un-Nabi*:

"Some theologians, including Shah Waliyullah, have written—and Imam Ghazali seems inclined towards this view as well—that, in reality, the moon was not physically split; rather, it appeared so to the people."

(*Seerat-un-Nabi*, Part 3, Asad Nair Printers, Lahore, p. 332)

On this subject, Hazrat Mirza Ghulam Ahmad, the Promised Messiah (peace be upon him), states:

"It is also possible that, through the influence of the Prophet's holy power, the people were granted visionary sight, and the form of the splitting of the moon, which is to occur near the Day of Judgment, was shown to their eyes. This is because it is established that the visionary powers of the elect can, due to their intensity, influence others as well. Instances of this can be found in the accounts of mystics, where some great saints have, with Allah's permission, manifested their presence in multiple places at the same time."

(*Surma-e-Chashm-e-Arya*, Ruhani Khaza'in, vol. 2, p. 277)

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

"The moon was not physically split into two; rather, it was shown in a vision. And visions can be such that others are included in them. Thus, the people in that gathering saw the moon split into two. Furthermore, a king in India also witnessed this phenomenon, serving as testimony for future generations."

(Al-Fazl, 17 July 1922, p. 7)

### What Does the Moon Represent?

As mentioned earlier, this miracle was shown in response to multiple demands from the Quraish, serving as a testament to the truth of Allah's Messenger. Beyond this, the miracle also carried a profound prophecy that was to be fulfilled in the future. In Arab culture, the moon symbolized leadership and sovereignty. In dreams or visions, seeing the moon often represented rulership or kingship, as recorded in interpretations of dreams (Ta'beer-al-Ru'ya).

For instance, the chief of Khaibar, Huyayy bin Akhtab's daughter, Hazrat Safiyyah (ra), once dreamt that the moon had fallen into her lap. When she narrated this dream to her father, he became enraged and exclaimed, "Do you wish to marry Muhammad, the leader of the Muslims?" Ultimately, the dream's interpretation came true, as after the conquest of Khaibar, Hazrat Safiyyah (ra) was honored by becoming the wife of the Prophet Muhammad (saw).

In light of this, when we analyze the miracle of the splitting of the moon, it becomes evident that Allah's purpose was not merely to show a fleeting spectacle. Instead, it carried a profound wisdom and philosophy: the current leadership and governance of Arabia were nearing their end, and Islam was destined to rise and dominate. This reality was as certain and inevitable as celestial events that cannot be hindered by human effort. Similarly, decisions decreed in the heavens cannot be altered by human attempts.

The phrase "Iqtarabat-is-Sa'ah" (the Hour has drawn near) signifies that the time was not far off; soon, a moment of reckoning and destruction would descend upon the Quraish. This understanding clarifies the deeper wisdom behind the miracle, while the miracle itself was no less than an extraordinary event at the time. It occurred during a period when Muslims in Makkah were enduring severe oppression and hardship under the tyrannical laws of the Quraish.

### The Profound Wisdom and Prophecy Behind the Miracle

Hazrat Mirza Ghulam Ahmad (as), the Promised Messiah, explains:

"Even during the time of the Holy Prophet (saw), the splitting of the moon carried a profound wisdom. Those who had been blessed with the light of earlier scriptures failed to uphold that light, and their honesty and integrity were shattered into fragments. At that time, the splitting of the moon in the heavens symbolized that those who inherited the light on earth had embraced darkness. It is lamentable that although the lunar and solar eclipses of Ramadan, which occurred as signs, have long



since passed, the so-called scholars and saints, who call themselves the suns and moons of knowledge, remain trapped in their own spiritual eclipses."

(Anjam-e-Atham, Ruhani Khaza'in, vol. 11, p. 295)

Hazrat Mirza Bashiruddin Mahmood Ahmad (ra), the Second Khalifa, elaborates:

"The splitting of the moon symbolized the downfall of Arab governance. At a time when the Holy Prophet (saw) and his Companions were being relentlessly persecuted—when the Prophet's neck was throttled, when ropes were tied around his blessed neck, when he was not even permitted to pray at the Kaaba, and when all of Mecca echoed with cries of opposition—at that very moment, the Prophet (saw) foretold that the downfall of the Arabs' rule had been decreed by God, and the time of Islam's dominance had arrived. Shortly thereafter, this prophecy was fulfilled. The grandeur of Kedar was shattered, the flag of Islam was raised, and the moon split."

(Preface to the Commentary of the Holy Quran, p. 283)

### Relevance of the Prophecy Today

Even today, as Hazrat Mirza Ghulam Ahmad (as) pointed out, many so-called Muslim scholars remain engulfed in clear divisions and disputes. This is the very time foretold by the Holy Prophet (saw) 1,400 years ago, referenced in the Holy Quran as the hour drawing near. It is also the same era prophesied by previous prophets.

In such trying times, the arrival of a true lover of the Holy Prophet (saw) was destined as per divine decrees. This individual was to revive both heaven and earth with a new spiritual life. As a sign of this prophecy's truth, during the time of Hazrat Mirza Ghulam

Ahmad (as), a type of splitting of the moon occurred when the lunar and solar eclipses were witnessed twice during his lifetime. This event symbolized the decline of other religious systems and heralded a time of great transformations and upheavals that would affect many.

However, Allah has promised that those who love the wondrous Lord will be safeguarded from destruction. This fortunate group, through their complete obedience to the Holy Prophet (saw), will find refuge in a strong fortress of spiritual safety. Through their efforts, Islam will once again experience progress and prosperity. The day is not far when Islam will establish its spiritual dominance over the entire world, God willing.

Glory be to Allah, and all praise is due to Him. Glory be to Allah, the Almighty.

O Allah, send blessings upon Muhammad (peace be upon him) and upon the family of Muhammad (peace be upon him).



# Book Review: A Message of Peace (Paigham-e-Sulh)

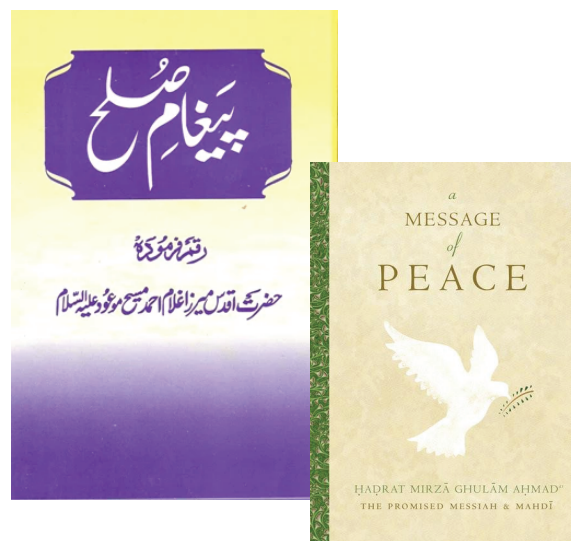
Hazrat Mirza Ghulam Ahmad,  
The Promised Messiah and Mahdi(as)

Dr Muhammad Abdul-Khaliq

The book under review was written by Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi(as) two days before his demise on May 26, 1908, in Urdu language entitled Paigham-e-Sulh and this was his last book. The book was published in booklet form after the demise of the author. The English translation of the book is available under the title, "A Message of Peace."

The book addresses the prevalent situation in India and around the world in respect of cultural intolerances, and racial and religious differences. The book lays the foundation of peace showing a path of peaceful coexistence of all humans with a central theme of worshipping one God. The author(as) writes, "A religion which does not inculcate universal compassion is no religion at all. Similarly, a human being without the faculty of compassion is no human at all."

The author declares in the book that the gap between the two big nations in India, i.e., Muslims and Hindus, is based on mutual hatred and differences in cultures and declares that the teaching of Islam clearly inculcates respect and reverence for each other's elders and leaders and to show respect to their values and religious sensibilities. The author asks Hindus in general, and the Arya Samaj in particular, to be respectful and courteous to the Holy Prophet(sa) as Muslims are respectful to Krishna, Nanak and Buddha. The author further writes in the book "The religion is, we refrain from all that is banned by God, and we run on His desired paths and treat all His creation with sympathy and kindness. And to have belief in all the Divine messengers and Prophets of God, who appeared from time to time, and we do not discriminate among them and to serve every man with affability, this is the gist of our religion."



He further elaborates, "How can we ever be at peace with such people who without justification and without regard for the fear of Allah speak of our Holy Prophet(sa) with disrespect, and abuse him and refrain not from the use of foul language? In truth, I declare that it is possible for us to make peace with the serpents fed on brackish soil and the wolves of the wilderness, but not with those who make wanton attacks on our Holy Prophet(sa) who is dearer to us than our lives, our mothers and our fathers. May Allah cause us to die as Muslims. We are not willing to do anything at the cost of our faith."

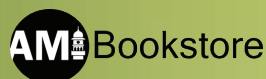
The book is available from [alislam.org](http://alislam.org) and on Amazon

# 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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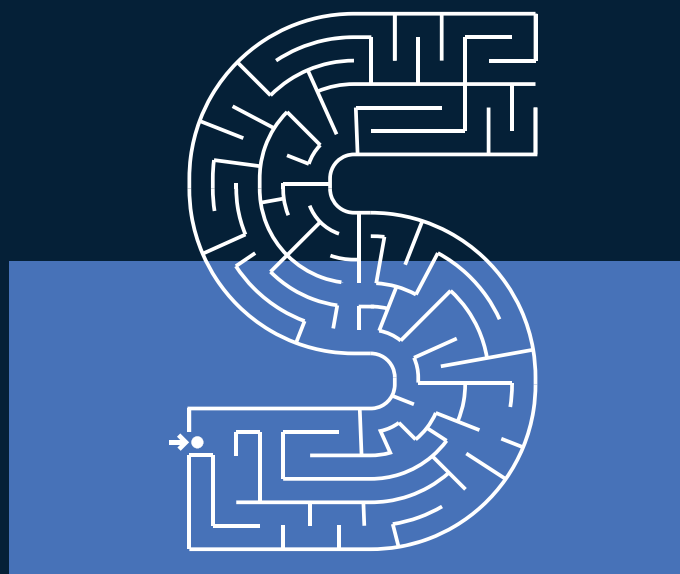
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# Enigma of Sin- Part 3

Continued from the previous issue.

Mubasher Ahmad



## Hell-bound Creeds, but whose Hell?

World religions and spiritual paths have many commonalities, but the fact remains that their followers uphold convictions that are at times so different from each other that the fundamentals of one faith can be sinful in the eyes of others. The entire belief system of a particular religion is considered as sin ridden when it conflicts with the elementals of one's own religion.

For example, most of the Christians believe that Adam and Eve were the first ever created humans, and that they committed a sin by disobeying God's command imposed upon them, which was not to eat the fruit of the forbidden tree of the knowledge of good and evil. Therefore, according to the Christian faith, all humans are corrupted at birth by sin and Jesus suffered, died, and was risen for the redemption of their sins. And so, all those who do not have faith in Jesus as their Savior will never be forgiven by God. The seriousness of disagreeing with this doctrine can be ascertained by the past and present views of some Christian denominations. The Roman Catholic Church convened the Council of Florence (1438-45) and declared in clear words: 'No one remaining outside the Catholic Church, not pagans, but also Jews or heretics and schismatic, can share in eternal life but will go into the everlasting fire'. That is, rejection of Jesus as the Savior was such an enormous abomination that all non-Catholic Christians were condemned to the eternal fire in hell. Presently, the worldwide conservative Christian evangelical effort to save humankind is embedded deeply in their firm conviction that those who do not call upon the name of Jesus Christ shall be eternally damned in the hellfire.

Christianity in general maintains the doctrine that God has a triune personality. Though the term 'Trinity' is not used in the Bible, the Christian doctrine is that one God exists in three persons -- God the Father, God the Son, and the Holy Ghost. The three are distinct in terms of their personalities and functions, yet they are indivisible. They are joint partakers of the same nature of the one God. According to general Christian belief the same one God became flesh, was born as a perfect man through a virgin Jewish woman named Mary. His name was Jesus who called himself the Son of God. From God the Father and God the Son, the third entity in Trinity, the Holy Ghost (or Holy Spirit) proceeds. All three are co-eternal, omnipotent and equal to each other. According to Christian belief, Jesus and the Holy Spirit manifested themselves in visible corporal forms, and yet these two separate persons share the Divine nature in its essence with God who is in the heavens. As the concept of one in three and three in one escape logic and common comprehension, therefore, Christian theologians say that Trinity is a mystery, and because of the narrow limits of the human understanding it is impossible to fully comprehend its nature. Without faith, unaided human intelligence cannot reach its depth. This mystery is an essential part of their belief, and it works for them by the indispensable virtue of their faith.

As described in the four gospels preserved in the New Testament, Jesus himself, his mother, his close relatives, his disciples, and most of the common people he interacted with were Jews. However, for the Jewish religious leadership the very concept of God becoming flesh through the process of human birth is a grievously sinful belief. From the Jewish

perspective God is Supreme, the Lord of the universe, indivisible into persons, utterly distinct from everything that exists. He is above time and beyond the limits of material space. To lower God into the form of a man or to elevate a human to the status of God is blasphemy. He does not incarnate in the form of a man or a woman. Apostle Paul knew the Jewish convictions but defied them, declaring that for Jesus “it was not robbery to be equal with God” (Phil. 2:5-8). But for Jews, calling Jesus God, and making God’s images are acts of rebellion against the primary commandments of God Almighty: “You shall have none other gods before Me”, and “You shall not make any graven image” (Deut. 5: 6-10). The Jews, therefore, have always maintained that the concept of a triune God is false and clearly against the teaching of the Torah. Therefore, for Jews Jesus was a false prophet who died on the cross an accursed death, and ‘Trinity’ is a sinful concept.

At the time Islam emerged in the early seventh century as a new religious and political power, most of the Christian doctrines had already been established. By the end of the first century A.D., the four gospels had been written down, and Paul’s letters collated. During the initial controversies that prolonged over several centuries, attempts were made by Christian theologians to resolve outstanding issues concerning the true nature of Christ and Holy Spirit as compared with the nature of God; and somewhat uniform creeds started to develop. The Apostle’s Creed can be traced back to early second century. It refers to Jesus as God’s only son who was born to Virgin Mary, conceived by the Holy Spirit. This creed also affirms that Jesus was crucified, he then died, was buried, descended into hell, and on the third day he rose again. Later, he ascended into Heaven. Presently, according to this particular creed, Jesus is sitting on the right hand of God the Father, and from there he shall come to judge the living and the dead.

Some additional creeds were adopted through theological deliberations at various ecumenical Councils. For example, in the fourth century the Councils at Nicaea (AD 325) and Constantinople (AD 381) rejected the Arian belief that the Son of God was subordinate to God the Father. Arius (AD 250-336) was a famous theologian, head of a church in Alexandria, Egypt, and preached that Jesus had a beginning and was not equal to God the Father. After lengthy debates it was settled that Jesus was not a creation of God; he existed since eternity and was equal with God. In the fifth century at the Council of Ephesus (AD 431), Mary was officially given the title “Mother of God.” The Council of Chalcedon (AD 451) undertook the discussion whether God and man were united in the Son; and was the union rightly called one person in one nature, or one person in two natures! Finally, the doctrinal decision was taken by the Church Fathers that the divine and human natures were united in the person of Jesus.

In Islam, the Qur’an is the Holy Scripture revealed to Prophet Muhammad in the years 610-632 AD. The Qur’an upholds the Unity of God as its central and foremost doctrine: “Say, ‘He is Allah, the One and Alone in His Being. Allah is the Independent

and Besought of all. He begets none, nor is He begotten. There is none like unto Him” (112:1-4). Associating any one equal to Allah is called ‘shirk’ in Islamic theology, and is the most abominable sin of all sins! “Surely, God will not forgive that a partner be associated with Him...And whosoever associates partners with God has indeed devised a very great sin” (4:48). “Surely, ascribing a partner to Him, is a grievous iniquity” (31:13). The Qur’an states that Jesus was a true prophet of God and as such a humble servant to Him. God is incorporeal and infinite, and He can never be seen manifested in human body or in any other form. The Ever-Living God alone is to be worshipped. The Christian doctrine claims Jesus to be the only begotten Son of God, but the Qur’an unambiguously calls this a sinful creed. To attribute a son to God is condemned in the strongest terms possible: “Some say, ‘The Most Gracious God has taken unto Himself a son.’ (Tell them,) ‘You have indeed uttered something of exceeding abomination and hideousness.’ The heavens are about to burst on account of that, and the earth about to split asunder, and the mountains to fall down in pieces, because they have ascribed a son to the Most Gracious God. Whereas it does not behoove the Most Gracious that He should take to Himself a son. Whoever is in the heavens and the earth shall come before the Most Gracious in complete submission as a bondsman would” (19:88-93).

Moreover, to believe that Jesus was God who died on a wooden cross at the hands of Roman soldiers is repugnant and a sinful creed for Muslims. The idea of God descending into Hell creates a surge of repulsion for Muslims. They shake their heads in disgust at the thought. For them God is Ever-Living, above and beyond death. Muslims believe Hell is a place only for the devil and the accursed. God is Al-Quddus – the Holy—Perfectly Pure. To be in His presence is to be in Paradise. He cannot be imagined entering into hell and staying there for three days. For the Muslims the notion that God inflicted upon Himself pain, punishment and privation as a substitute for the sins of His own creation under the pretext of “love,” and then threw Himself into hell is sheer absurdity.

In Christianity, God incarnated only once at a fixed point in history to save humankind from sin, but Hinduism narrates numerous incarnations of God as Avatars to save the dharma—the path of righteousness and spiritual advancement. Furthermore, in Hinduism and Buddhism all human souls continuously go through the process of reincarnation (or transmigration) until they reach moksha or nirvana—the state of immortal bliss, perpetual ecstasy, or the final salvation, uniting with the Divine to get rid of the sufferings of life of an individual.

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



# Quranic Guidelines for a Successful Government

M. Ismail Munir

## **All things belongs to all of us as a trust**

[45:13] Allah is He who has subjected the sea to you that ships may sail thereon by His command, and that you may seek of His bounty, and that you may be grateful.

## **We should select a worthy person as a trustee**

[4:59] Verily, Allah commands you to give over the trusts to those entitled to them, and that, when you judge between men, you judge with justice. And surely, excellent is that with which Allah admonishes you. Allah is All-Hearing, All-Seeing.

## **We should obey our authorities**

[4:60] O ye who believe! Obey Allah and obey His Messenger and those who are in authority among you. And if you differ in anything refer it to Allah and His Messenger, if you are believers in Allah and the Last Day. That is best and most commendable in the end.

## **Trustees should run the affairs of the government through consultation**

[42:39] And those, who hearken to their Lord, and observe Prayer, and whose affairs are decided by mutual consultation, and who spend out of what We have provided for them,

## **Justice should be made available in the best way possible**

[38:21] And We strengthened his kingdom, and gave him wisdom and decisive judgment.

[4:139] Give to the hypocrites the tidings that for them is a grievous punishment;





### **We should not be envious of others' wealth**

[20:132] And strain not thine eyes after what We have bestowed on some classes of them of the splendor of the present world that We may try them thereby. And the provision of thy Lord is better and more lasting.

### **Befitting Defense**

[3:201] O ye who believe! Be steadfast and strive to excel in steadfastness and be on your guard and fear Allah that you may prosper.

[8:61] And make ready for them who fight you whatever you can of armed force and of mounted pickets at the frontier, whereby you may frighten the enemy of Allah and your enemy and others besides them whom you know not, but Allah knows them.

### **Treaties should be fulfilled**

[9:4] Except those of the disbelievers with whom you have entered into a treaty and who have not subsequently failed you in anything nor aided anyone against you. So fulfil to these the treaty you have made with them till their term. Surely Allah loves those who are righteous.

### **Distribution of livelihood**

[43:33] Are they then the distributors of the mercy of thy Lord? It is We Who distribute among them their livelihood in the present life, and We exalt some of them above others in degrees of rank, so that some of them may make others subservient to themselves.

### **A Beneficial prayer**

[25:75] And those who say, 'Our Lord, grant us of our wives and children the delight of our eyes, and make us a model for the righteous.'

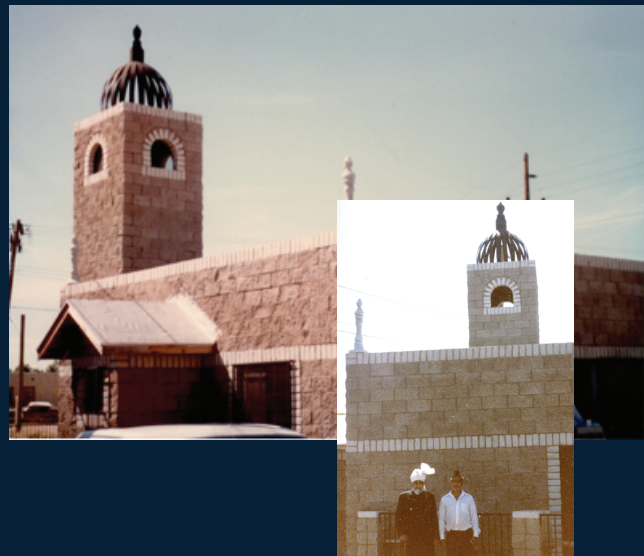
[12:102] 'O my Lord, Thou hast bestowed a portion of sovereignty upon me and taught me the interpretations of dreams. O Maker of the heavens and the earth, Thou art my Protector in this world and in the Hereafter. Let death come to me in a state of submission to Thy Will and join me to the righteous.'

(M. Ismail Munir)

# The First Ahmadiyya Mosque in the Western US

Yousuf Mosque in Tucson AZ

Mahmud Ahmad Nagi, Columbus, Ohio



Images of the first Ahmadiyya mosque built in the western part of the US, Yousuf Mosque in Tucson AZ. The initial structure shown in these pictures had to be demolished and replaced by a new structure (as shown in the picture on the bottom right) due to the expansion of the adjacent road by the city.

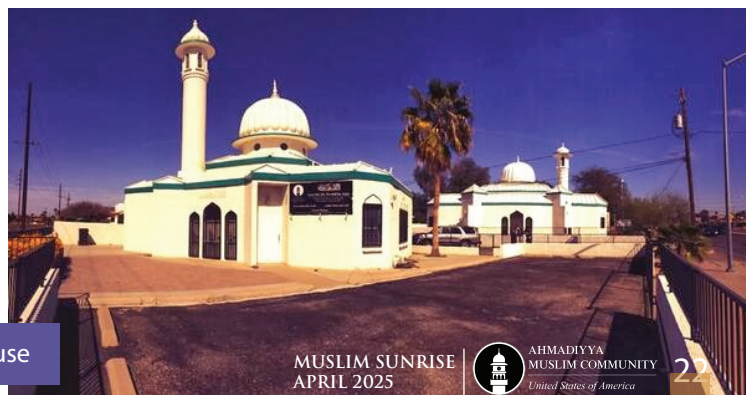
Dr. and Mrs. Mohammad Zafar Qureshi offered to pay all expenses for land and for building the mosque. He purchased a plot of 134 x 80 ft. near the downtown area at the corner of Speedway and 11th Avenue (The Ahmadiyya Gazette USA, July 1980, p. 8). The mosque was completed in 1983. Location of the mosque on Speedway provides it exposure to the heavy traffic on this corridor in Tucson which links the main highway passing through the city, Interstate 10, to the main university in the city, University of Arizona, and major city population.

The city wanted to widen the adjacent street, Speedway, requiring the demolition of the existing structure on the 134' x 80' plot and building of a new structure on a narrower plot, 100' x 80'. Due to this road widening project, the first building was demolished in 1986. (The Ahmadiyya Gazette USA, October 1994, p. 19)

A new mosque (the current Yousuf Mosque) was constructed on the same but narrower plot in 1987. An architect in London designed the new building. Construction started in 1986. The then Missionary in-Charge, Sheikh Mubarak Ahmad, laid the first brick from Masjid-e-Aqsa Qādiān, India.

Khalifatul-Masih IV inaugurated the rebuilt Yousuf Mosque on October 21, 1987. In his speech, he said, "I promised Late Qureshi (Yousuf) that whenever I visit America next, I will visit Tucson, and I am here today because of that." A press conference was held in his honor. The Mayor of Tucson presented him with a key to the city. Local Newspapers and TV covered the event.

Hajirah House was added to the east of the Yousuf Mosque in 2005 with an identical look but a larger building. A four-bedroom house fully furnished, very close to the mosque, has been acquired to accommodate missionaries and guests.



Left: Yousuf Mosque . Right: Hajira House

THE WEEKLY

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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 Pacific Ave, Bay Point, CA 94565-1330

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

11941 Ramona Ave, Chino, CA 91710-1661

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

7419 Passons Ave, Pico Rivera, CA 90250-6107

## **CA – 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



Bait-un-Nasir Mosque – Columbus OH

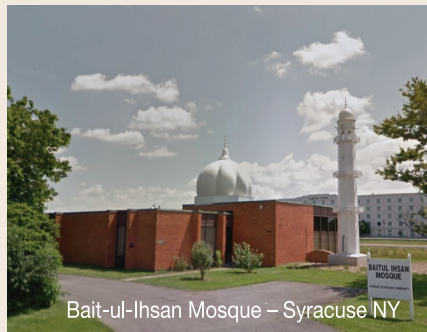
**PA – Lehigh Valley - (Bait-ul-Ata)**  
 2860 S Pike Ave, Allentown, PA 18103-7637  
**PA – Philadelphia - (Baitul-Afiyat Mosque)**  
 1215 W Glenwood Ave, Philadelphia, PA 19133-1336  
**PA – Pittsburgh - (Al-Noor Mosque)**  
 747 South Ave, Wilkinsburg, PA 15221-2939  
**TN – Alabama/Tennessee - (Mahmood 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-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)



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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