

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

K H I L A F A T



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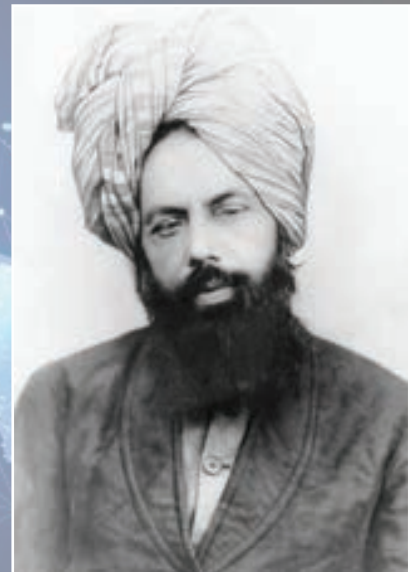
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THE AHMADIYYA MUSLIM COMMUNITY WORLDWIDE

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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:

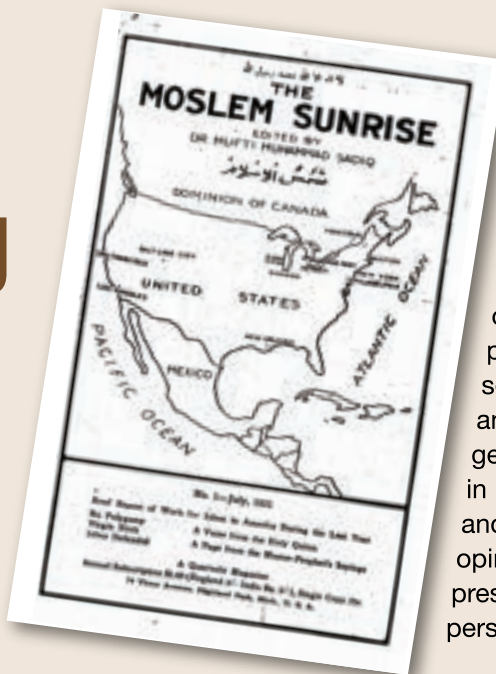
"There is no compulsion in religion"
(The Holy Qur'an: 2:257)

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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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

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ
الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ
أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ○

Allah has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors from among those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security and peace after their fear: They will worship Me, and they will not associate anything with Me. Then whoso is ungrateful after that, they will be the rebellious.

The Holy Qur'an, 24:56

Saying of Prophet Muhammad

(Peace and blessings of Allah be on him)

تَكُونُ النَّبُوءَةُ فِيكُمْ مَا شَاءَ اللَّهُ أَنْ تَكُونَ، ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا، ثُمَّ تَكُونُ
خِلَافَةٌ عَلَىٰ مِنْهَاجِ النَّبُوءَةِ، فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ، ثُمَّ يَرْفَعُهَا إِذَا شَاءَ اللَّهُ
أَنْ يَرْفَعَهَا، ثُمَّ تَكُونُ مُلْكًا عَاضًا، فَيَكُونُ مَا شَاءَ اللَّهُ أَنْ يَكُونَ، ثُمَّ يَرْفَعُهَا إِذَا شَاءَ
أَنْ يَرْفَعَهَا، ثُمَّ تَكُونُ مُلْكًا جَبْرِيَّةً، فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ، ثُمَّ يَرْفَعُهَا إِذَا
شَاءَ أَنْ يَرْفَعَهَا، ثُمَّ تَكُونُ خِلَافَةٌ عَلَىٰ مِنْهَاجِ نُبُوءَةٍ ثُمَّ سَكَتَ

"Prophethood shall remain among you as long as God wills. He will bring about its end and follow it with Khilafat on the precept of Prophethood for as long as He wills and then He will bring about its end. Kingship shall then follow to remain as long as He wills and then come to an end. There shall then be tyranny, which shall remain as long as God wills and come to an end upon His decree. There will then emerge Khilafat on the precepts of prophethood."

Then he remained silent.

(Musnad Ahmad bin Hanbal. Mishkāt, Kitāb al-Riqāq, Bāb al-Andhār wa al-Tahdhīr)



Editorial



In the early years of his mission, Prophet Muhammad saw a dream that one day he would have to leave his hometown, Mecca, for another place. He was shown a place in his dream that had gardens and springs. His imagination went towards Yamama and Hajar, but it came out to be Yathrib to the north of Mecca that came to be called Madinat-un-Nabi, the city of the Prophet, or Medina later.

In their continuous drive to wipe out the new religion, about a hundred top opponents of the prophet gathered to plan their next move. They agreed to murder him. They selected attackers from different tribes so that the act was shared. They started closing in around his house on the appointed day.

The Holy Prophet had also been planning to migrate to Medina. It so happened that he left quietly unnoticed the same day just before the attack and took refuge in the cave of Thaur, a few miles outside the town of Mecca.

When the attackers entered his house after nightfall, they found Ali lying in his bed. They roughed him up to find the whereabouts of the Prophet to no avail.

Not able to locate him, his opponents announced an award of a hundred camels for producing him dead or alive. Many mavericks spread around looking for him. Just imagine a reward of a hundred choice model automobiles in today's world.

A tracker led some of the opponents of Islam to the mouth of the cave of Thaur. The Prophet and his companion, Abu Bakr, were in the cave at the time. They could hear the approaching group of people. Stopping at the entrance to

the cave, the tracker said that the tracks did not go beyond the spot; Muhammad was hiding around there or had ascended to heaven.

Someone suggested looking inside the cave. Another argued that they had been seeing the place deserted being dark and dangerous so no one could enter it and hide in it. It also is reported that a spider had woven a web at the entrance and a dove had built its nest and laid eggs in it. It is not uncommon for birds to build nests and for spiders to weave webs at deserted places.

The Prophet and his companion could see the feet of the people outside and hear them talking. Abu Bakr whispered his fear to the Prophet that if anyone bent down, they could discover them. Prophet Muhammad responded, "Don't worry; God is with us." He further added, "O Abu Bakr, what do you think of the two persons together when the third with them is God?"

The trackers did not look inside the cave and left.

Muhammad faced extreme persecution and opposition and faced death many times during his life, but he was saved every time because his heavenly message was destined to reach nations far and wide to bring people closer to each other and closer to God Himself.

Syed Sajid Ahmad

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



“ WITH REGARD TO KHILAFAT

God manifests two kinds of Power.

(1) First, He shows the Hand of His Power at the hands of His Prophets (peace be on them) themselves.

(2) Second, when with the death of a Prophet, difficulties and problems arise and the enemy feels stronger and thinks that things are in disarray and is convinced that now this Jamā'at will become extinct and even members of the Jamā'at, too, are in a quandary and their backs are broken, and some of the unfortunate ones choose paths that lead to apostasy, then it is that God for the second time shows His Mighty Power and supports and takes care of the shaken Jamā'at. Thus, one who remains steadfast till the end witnesses this miracle of God.

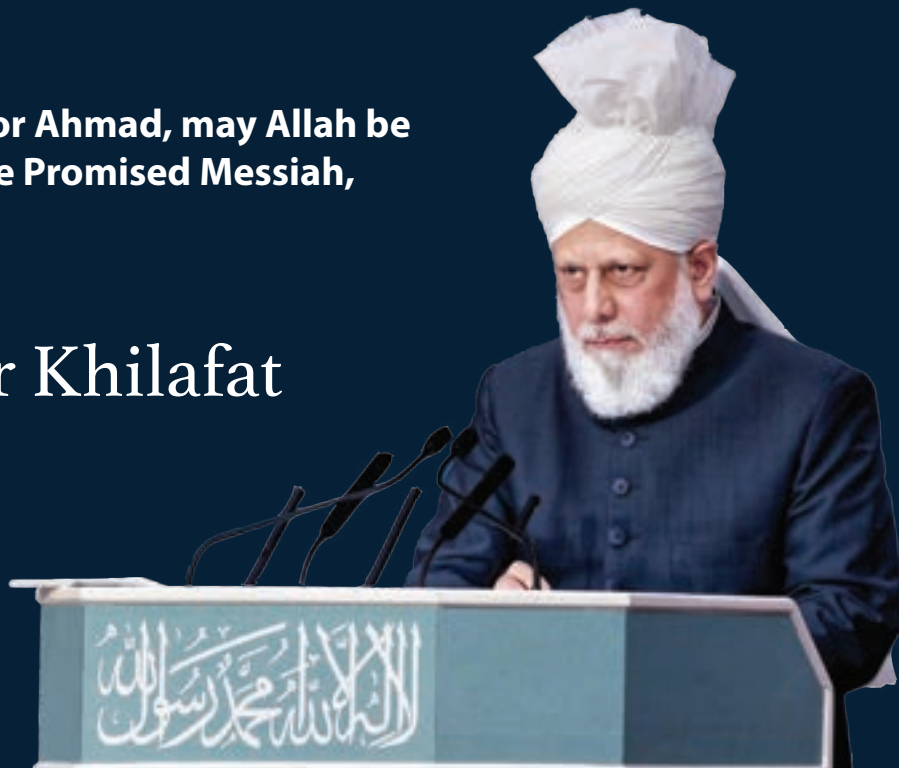
(The Will, Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi, pp. 5-7, Islam International Publications UK, 2005)

”

Guidance from Hazrat Mirza Masroor Ahmad, may Allah be his Helper, The Fifth successor to the Promised Messiah, may peace be upon him.

God Creates Love for Khilafat

**From the Friday Sermon delivered on
May 24, 2024**



We are fortunate that we are witnessing the fulfilment of this prophecy [about Khilafat]. Those who truly remain attached to the Community of the Servant of the Holy Prophet (sa), continue to become the recipients of Allah the Almighty's grace.

The Promised Messiah(as) stated that he was the Khatam al-Khulafa [Seal of the Caliphs] (Malfuzat [1984], Vol. 2, p. 282) and now whoever comes after him whom Allah the Almighty has bestowed the status of Khilafat, can only come as his follower. Thus, no matter how much worldly effort one makes, one can never establish Khilafat independent from the Promised Messiah(as). Thus, he says:

"When I depart, God will send that Second Manifestation for you which shall always stay with you just as promised by God in Barahin-e-Ahmadiyya. And this promise is not for my person. Rather the promise is with reference to you, as God [addressing me] says: I shall make this Community, who are your followers, prevail over others till the Day of Judgment. Thus, it is inevitable that you see the day of my departure, so that after that day the day comes which is the day of everlasting promise. Our God is He Who keeps His promise and is Faithful and is the Truthful God. He shall show you all that He has promised. Though these days are the last days of this world and there are many a disaster waiting to happen, yet it is necessary that this world continues to exist until all those things about which God has prophesied come to pass." (The Will [Al-Wasiyyat], pp. 5-8)

Thus, among the promises made to the Promised Messiah(as), some have been fulfilled, whilst others will be fulfilled in the future, and we shall continue to witness their fulfilment.

Allah Almighty is Himself guiding the hearts of people sitting in distant lands, who have never even seen any Khalifa, and bringing them under the banner of Khilafat. There are millions of such people, Muslims and non-Muslims alike, whose hearts are opened by Allah the Almighty.

God Almighty is kindling love for Khilafat in the hearts of even those who have never met the Khalifa. Those who are not in the [Ahmadiyya] Community also witness the blessings of Khilafat and join the [Ahmadiyya] Community.

It is only Allah the Almighty Who can place such feelings in the hearts of people, and He does this according to His promises.

Khilafat is a significant means for propagating Islam. By observing it, pious-natured people come to know about the true teachings of Islam and enter the Community of the Promised Messiah(as).

May Allah the Almighty grant me the opportunity to fulfil this significant responsibility and may He keep every Ahmadi attached to Khilafat with complete loyalty and sincerity. May Ahmadiyya Khilafat be blessed with sincere and righteous individuals until the Day of Judgement.

Is Religion a Cult?

Rizwan Khan



The three main reasons I have come across for the claim that religion is a cult are, 1) there is one leader who is overly revered and obeyed, 2) followers are trapped inside the organization and cannot leave; if they try to leave, they are ostracized or penalized, 3) there is behavior conformity, and people are guilted into behaving a certain way.

Does this apply to Islam and particularly to the Ahmadiyya Muslim Community? We'll go over each of these points.

1. There is one leader who is 'overly' revered and obeyed

This is a point that is raised by atheists in bad faith because, since they deny religion, they obviously would think any religious leader is 'overly' revered. If they were arguing in good faith, they would instead address the basis of their disagreement with religion itself. For example, I disagree with Catholics on their belief that the Pope is raised by God. Therefore, I naturally think they give undue reverence and obedience to the Pope, since I do not believe he was raised by God. Despite this, I am capable of understanding why Catholics hold the Pope in such reverence. I can understand that if they genuinely believe he is raised by God, then naturally they would obey him and hold him in the highest respect. Why wouldn't they? How couldn't they? I can understand this while still disagreeing with them.

I don't try to debate a Catholic on how I think they 'overly' revere the Pope. If I want to disagree with a Catholic, then I disagree on whether God has raised that person or not. I don't debate them on how I think they are giving undue reverence to the Pope. That conversation would be meaningless. The reverence they give is consistent with their belief in his status.

Similarly, when a Muslim believes someone is raised by God, he naturally holds him in reverence and obeys him. The first Khalifa of Islam, Hazrat Abu Bakr(ra), exemplified this point.

"Hazrat Aisha(ra) relates that when the Holy Prophet (sa) was taken to Baitul-Maqdis and the Al-Aqsa Mosque (referring to the incident of Isra [the spiritual night journey]), people began to discuss this the next morning, after having been informed of the news. Among the people were some who had accepted the Holy Prophet(sa) and had testified to his claim, distanced themselves. (There were some who were of weak faith.)

At that time, some of the hypocrites came running to Hazrat Abu Bakr(ra) and said, "Have you heard about your companion? He is claiming that he was taken to Baitul-Maqdis last night." Upon this, Hazrat Abu Bakr(ra) asked whether the Holy Prophet(sa) had actually said this, to which the people replied in the affirmative. Hazrat Abu Bakr(ra) stated that if the Holy Prophet(sa) had said this then this was surely the truth. People asked Hazrat Abu Bakr(ra) whether he was testifying to the fact that the Holy Prophet(sa) went to Baitul-Maqdis the previous night and returned before the morning. (This was because Baitul-Maqdis was approximately at a distance of 1,300 kilometres from Mecca.) Hazrat Abu Bakr(ra) replied, "Yes, I attest to that and I will also attest to that which may seem to be even more improbable." Hazrat Abu Bakr(ra) then stated, "I also testify to the heavenly news which is revealed to the Holy Prophet(sa) every morning and every night." For this reason, Hazrat Abu Bakr(ra) was known by the title of Siddiq. (Al-Mustadrak 'ala al-Sahihain lil Hakim, Kitab Ma'rifat al-Sahabah, vol. 3 [Beirut, Lebanon: Dar al-Kutub al-Ilmiyyah, 2002], p. 4458)" (Friday Sermon, His Holiness Mirza Masroor Ahmad, Fifth Successor to the Promised Messiah, 3 December 2021)

Even an atheist can agree and can understand that if someone believes there is a Supreme Being, and that Supreme Being raised someone for the guidance of the world, then of course they would have to follow him and hold him in the highest reverence. How can he not? He would be inconsistent with his own beliefs if he did not.

An atheist, who does not believe in the Supreme Being, naturally would believe that a prophet of God or a Khalifa is given undue reverence and obedience. Since he believes that person to be false, there's no other position he can possibly take. The real point of discussion is: does God even exist? It is simple; if one does not believe God exists then that is the point of debate. Thus, an atheist who enters the conversation in good faith would debate whether God even exists and then whether God has raised this person.

While rejecting the existence of God, to then try and debate with a believer on what the correct etiquettes are for a relationship between a prophet of God and his follower is a conversation that many atheists try to start in bad faith.

2. Followers are 'trapped' inside an organization, and cannot leave without being ostracized or penalized

Islam has taught a basic principle, which is, "There should be no compulsion in religion." (Holy Quran, 2:257) No one can be forced to stay in a religion. In the same way that a person can leave their previous religion and enter Islam, a person can leave Islam and join another religion, or no religion. This freedom is a fundamental human right established by the Holy Quran. This is the principle that the Ahmadiyya Muslim Community adheres to in accordance with the teachings of Islam.

His Holiness, Mirza Masroor Ahmad, the present head of the Ahmadiyya Muslim Community said,
"Faith is a personal matter of the heart – 'La ikraha fid-deen' – there is neither compulsion nor coercion in religion.

"If someone thinks the Jamaat is not right and leaves after some time, but does not engage in opposition, and does not speak ill of the Promised Messiah(as), and does not use disrespectful words regarding him, then, by all means, keep a relationship with them. It may be that this relationship of yours with them, at some point, may serve as a means of positive change for them and they may change their views, seek forgiveness and come back.

"Conversely, if you, as his friend, continue to create a distance from him, then they will only move further away [...] Paying homage to friendship requires that if they are not opposing [the Jamaat], you should maintain cordial relations with him and even if they are showing opposition, there is still no harm in saying salaam etc. It could be that you become a means for their reformation at some point." (Palestinian Ahmadis from the West Bank meet Hazrat Amirul Momineen)

3. There is behavior conformity, and people are 'guilted' into behaving a certain way

I wonder if the atheists who make this point have the self-awareness to look around at their own society. Do an analysis

of the most atheistic and liberal parts of society. What is used to regulate behavior? It's Cancel Culture. People know exactly what they can and can't say. They know that if they say even one wrong word, they will get ashamed, they will get ostracized from social and political circles. Whatever the hive mind dictates is political correctness, that's what they have to conform to. These are the social pressures they are raised from childhood to conform to. They are the product of a society that shames and cancels people for taking even one step out of line. This is the reason why they don't take one step out of line. They walk on that line perfectly because they know exactly what they can and cannot do and from childhood they know the exact consequences that will happen when they step out of line.

The ground reality is that social pressure exists in every society. It is inevitable. It can have negative applications, or positive ones. The only question is whether society is using it positively or negatively? Islam has taught the use of social pressure only in a way that brings about positive change. This is the principle that the Ahmadiyya Muslim Community adheres to in accordance with the teachings of Islam.

The Second Successor of the Promised Messiah and Mahdī (peace be on him), His Holiness Mirza Bashir-ud-Din Mahmood Ahmad, explained,

"When a man comes to us and pledges allegiance at our hand, surrendering himself to our influence and guidance, we automatically acquire the right to apply all lawful pressure to bring him up to the mark, if he shows laxity in his endeavor to conform to the aims and requirements of the Movement. This right remains vested in us as long as he continues to claim he is a part of us, since his weaknesses and transgressions bring the Movement into disrepute. For a man who did not approve of the application of such a pressure against him, the only course would be either to remove the need for it, by working a change in himself, or to leave the Movement." (Real Revolution, Mirza Bashirud-Din Mahmood Ahmad, p. 177)

Being a member of a religious organization is for a purpose. When atheists see it as nothing more than a social club, they fundamentally fail to understand what a religious community is. For example, football clubs set membership requirements like a practice regimen, standard uniform, and even social and moral behavior guidelines on and off the field. If a person does not want to live by those guidelines, they are free to leave that club. Leaving the club does not mean that they are ostracized about leaving.

Similar is the case with the Ahmadiyya Muslim Community. The inalienable human right and freedom to leave that religion or community can never be hindered. In Islam, and in the Ahmadiyya Muslim Community, social pressure is used in the same way it is used in every society and every community, whether religious or irreligious. However, Islam regulates that it only be used in a way that does not deprive anyone of their rights, or trap anyone. Social pressure can only be used for positive change.



Accepting the Imam of the Age

Falah Shams



Allah's Plan of System of Successors:

Since the beginning of time when human beings started to live in groups and in social environments, discussions have taken place about the best system for the progress of human beings. Humanity's continuation as a race and the establishment of opportunities for progress as a species have been the main focus of these discussions. These discussions even take place in our current times. Is Capitalism better or Communism, or is Socialism the answer? Separation of Church and State is also part of the same discussions.

At the beginning of time, Allah also presented His system for the progress of human beings. He started the system of making successors on earth. He made Adam as His successor who is Khalifatullah or a Prophet and a Messenger. He was the Imam of his age. Allah's plan set up the system through which He will guide mankind for its progress through His appointed successors. He told the angels that He was the Creator and knew best and that He knew what they did not know. Allah gave standing instructions to the angels that they would serve and help His successors fulfill their missions as dictated by Him.

At that time, Iblis or Lucifer did not agree to the system. He felt that he was the one who should be the leader. He stated that he was made of fire, full of energy and could make things happen. Adamas was made of clay and was soft, could be molded and was therefore inferior to him. Allah considered the attitude and behavior of Iblis to be arrogant and rejected Iblis and his thought process.

System for success of human beings:

It is crucial to follow the plan of Allah because it is designed for the survival of human beings. In the Holy Qur'an, Allah has reminded us of His benevolence not only for our physical life to survive but for our spiritual survival as well.

Holy Qur'an says:

"Who made the earth a place of rest, and placed rivers in the midst, and placed upon it firm mountains, and put a barrier between the two waters? Is there a God beside Allah? Nay, most of them know not. Or Who answers the cry of the distressed person when he calls upon Him and removes the evil and makes you successors in the earth? Is there a God beside Allah? Little it is that you reflect?" [1]

In these verses, Allah has stated how He made sure that we have water which is essential for our survival. Human beings, animals and vegetation on our planet cannot survive without water. Under a wonderful plan, He made sure that the rivers keep on flowing and provide us with water. He also made sure through the use of mountains that the sweet water of rivers did not get contaminated with the salt water of the oceans. He keeps them separate from each other.

Just as He has arranged for water for physical life to continue, He also hears our prayers and appoints successors on the earth for our spiritual survival. Successors of Allah are essential for our spiritual survival and progress.

Allah also made sure that His guidance would flow like the flowing rivers. Knowing that the successors are human beings and have limited life spans, He arranged for two things. One was to make sure that as a new successor or Prophet appears, he is supported by all other prophets.

The Holy Qur'an says:

"And remember the time when Allah took a covenant from the Prophets saying, 'Whatever I give you of the Book and Wisdom and then there comes to you a Messenger, fulfilling that which is with you, you shall believe in him and help him.' And he said, 'Do you

agree, and do you accept the responsibility which I lay upon you in this matter?" They said, 'We agree', He said, 'Then bear witness and I am with you among the witnesses.'" [2]

It is under this oath and covenant that the prophets agreed to help each new prophet that was appointed by Allah as the Imam of the age.

Prophecies of the prophets:

One way in which Prophets helped the new Messenger was that they prophesied about him so their nations and followers would recognize him and accept him. There were prophecies about Jesus' coming in Jewish scriptures (Torah and Zaboor). Jewish people have been waiting for the Messiah for the only reason that previous prophets prophesied about him. These Abrahamic prophets also prophesied about the Holy Prophet Muhammad(sa) in the Torah, Zaboor and the Gospels.

There are prophecies about Jesus' second coming, Messiah for the latter days, in the Gospels and by the Holy Prophet Muhammad(sa) in his Ahadith (traditions).

Matthew says: "For as the lightening cometh out of the East and shineth even unto the West, so shall also the coming of the Son of Man be." [3]

We read in Thessalonians: "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." [4]

In these two prophecies, followers of Jesus(as) son of Mary(as) were told by him that the Messiah would appear in the East and his message would spread to the West. However, his coming will be like a thief at night. If you are not awake and waiting and looking for the thief, he can come and leave, and you will miss him. Christians figured out from the prophecies of the Gospel the exact time of the coming of the Messiah but failed to recognize him. The Jehovah's Witness organization is one example that had declared the correct time of the coming of the Messiah in the late 19th century. What they failed to understand was that when all the signs were there, it meant that he had already appeared. You cannot see all the signs of his appearance and then still keep on waiting for him to show up.

For the Muslims we find that it says in the Hadith, "Jesus will come as Imam among yourselves". [5] Holy Prophet also stated, "When the Mahdi appears you should give him my Salaam and accept him. Reach him even if you have to travel on your knees through snow." [6]

Once again, the Muslims figured out the exact time of the coming of the Messiah and Mahdi to be during the beginning of the fourteenth century Hijri calendar but failed to recognize him. There was only one claimant for the position, but they would not even investigate and listen to him or read what he had to say.

This is one way that Allah made sure that the previous prophet foretold about the new messenger, successor or the Imam of the Age to keep the spiritual water flowing. This is one way that the previous prophets fulfilled their pledge that they took with Allah.

The second way Allah made sure of the continued flow of spiritual water was to establish successorship or Khilafat among the followers of the prophets. As long as the followers of the prophet believed and did good works, Allah gave them successors of the prophet who continued his work and kept the spiritual rivers flowing.

Benefits of accepting the Imam:

Prophets create a community of human beings who have relationship with the Creator. They start to receive revelations, dreams and visions under the training of the Imam. Community becomes the beneficiary of the prayers of the Imam who has constant communication with the Creator. In our age, it was the Promised Messiah(as) who prepared a community of godly people who were helped by the Holy Ghost. Today, no Jama'at or group has that distinction other than Ahmadiyya Community established by the Imam of this age whose founder received direct guidance from Allah.

It was stated in the prophecies that the Imam of the latter days would be Hakam (Judge) to remove misunderstandings and Bid'ats (innovations) among the Ummah. A good example is the concept of Jihad.

Definition of Jihad for the new Age established by the Imam of the Age:

In the Holy Qur'an we read: "...whosoever killed a person, unless it be for killing a person or for creating disorder in the land, it shall be as if he had killed all mankind." [7]

We also read in Surah Bani Isra'il, "And kill not the soul which Allah has forbidden save for just cause." [8]

Under both of these verses, there are exceptions stated. A person can make an interpretation and say that the Christians and Jews are creating disorder in the land and therefore we have the right to kill them. Since the Holy Qur'an also says that killing can be for just cause, we believe we have the just cause to do it.

The question arises as to who is to determine what is justified and whether in this age the killing of Christians and Jews is appropriate. It is the Imam of the Age who is to decide because his interpretations and guidance is based on direct revelation from Allah. That is precisely why he is referred to as the Hakam (Judge). There is no other option. If we don't accept this option, whose interpretation are we to accept? Is the interpretation of Wahhabis, Salafis, Jama'at Islami, Hanafi, Brailvi or Deobandi to be taken? If we take any one of these, all others will reject it. When it is based on the divine guidance, then everyone has to accept it. It is noteworthy that none of these sects have claimed that their interpretation is based on the divine revelation.

The Imam of this age, the Promised Messiah(as), has interpreted Jihad based on the Divine guidance: no more Jihad of the sword but the Jihad of the pen is paramount. Now is the age of Jihad of arguments and discussions. Fighting the Christians and Jews with swords and guns is only allowed when they would attack us due to our religious beliefs and the Imam of the age would declare a Jihad against them.



Other reasons to accept the Imam of the age:

We must also accept and follow the Imam of this age because he is the model against which his nation will be judged by Allah on the day of resurrection. As Allah has stated that He will “bring the Prophets as witnesses against the people on the Day of Judgment.” [9]

Under the guidance of Prophets, spiritual as well as secular achievements take place which are unprecedented. The Holy Prophet Muhammad(sa) changed the culture of Arabia and his followers became the spiritual leaders and teachers of the world in the fields of science, math, music and astrology. These were people who were illiterate and considered to be useless before accepting the Imam of their age.

The question can be raised that the big powers of today have achieved tremendous secular knowledge and power without the guidance from a Prophet or an Imam. It must be noted that the progress of worldly nations (materialistic progress) such as achieved by the West comes at the cost of degradation of morality and spirituality. This is not the case with an Imam’s community. According to the census, 28% of the American population is atheist. This percentage is much higher for the population of age forty and less. The more than 50% divorce rate is just another indicator of the degradation of morality as well as broken homes, teenage pregnancies and misguided children. Sexually transmitted diseases of all kinds have spread among the population. The whole nation is fully aware of it and is in desperation. With all the might, education and know-how, society cannot find a solution.

On the other hand, when you look at political leaders and scientists such as Zafrulla Khan(ra) and Dr. Abdus Salam, followers of the Imam of the Age, we find that they kept standards of morality and spirituality in balance with their worldly success. In the daytime Zafrulla Khan(ra) as the President of the U.N. General Assembly negotiated with the powers of the world. At nighttime, he went to sleep at 9 PM so he could get up in the early hours of the morning to offer his predawn (Tahajjud) prayers, praying to God that his decisions and his negotiations are blessed by God for the betterment of humanity. That is the training of the Imam of the Age.

A system (Nizam-e-Silsila) established by the Imam and his successors:

It is under the continuance of the mission of the Imam of the Age that the followers are at peace, teach peace and establish peace with perseverance under their leader who is known as the Khalifa.

It is noteworthy that the Imam’s community has not produced any terrorists in the world while in the Islamic world it has spread everywhere. The Community of the Messiah is established in over two hundred countries made up of people from all walks of life. People of all ethnicities and races are members of this community. Yet not a single member is drawn to misguided interpretations and harming the innocent human beings around them. In fact, they are the helpers of humanity.

Today’s Muslims, whether Sunni or Shia, have no moral and spiritual leadership at city level, state level, country level or international level. This blessing is only under the Imam of the Age. We know who the leaders of the Ahmadiyya Community are at the city level, country level and, of course, the Khalifa at the international level.

It is the training of Imam of this age that produced people who listen to the guidance and become an example for all nations.

Summary:

- Acceptance of the Imam is necessary since it is under the system established by Allah from the beginning of our existence.
- Acceptance of the Imam is necessary because other Prophets foretold about him, and his rejection would mean rejection of all previous Prophets.
- To survive and be successful and become teachers of the world can only be achieved under the leadership of the Imam.

The Way, the Truth and the Life

Two thousand years ago, Jesus(as) son of Mary(as) , said, “I am the way and the truth and the life. No one comes to the Father except through me.” [10]

These words were spoken with such conviction, faith and confidence and are indeed true. Jesus(as) was the Imam of his age and there was no other way to get to Father except through him. In the time of Prophet Noah(as), he was the way, the truth and life and no one could find salvation or get close to Father without going through him.

Hazrat Mirza Ghulam Ahmad, the Promised Messiah(as) , the Imam of this age has declared that the Holy Prophet Muhammad(sa) is the way, the life and the Spirit of Truth and no one can come to Father except through him. He declared that he had achieved closeness to God to such an extent that God spoke to him just about every day. The Imam of this age wants everyone to hold his hand so that he can take them along the way and the path to meet the Father.

Prophecies and prayers of the previous prophets are with the community of the Messiah because of the pledge they took with Allah. Prophecies and prayers of the Holy Prophet Muhammad(sa) are with the community of the Messiah. Prophecies and prayers of the Imam of this age are with this community. Today, it is this community that is the beacon of light for mankind, hope for the world.

The world has no choice but to join hands with this community to achieve everlasting peace in the world where in accordance with the prophecies about the latter days, the lamb and lion will drink from the same stream together. This community is destined to succeed. It is bound to happen.

It has been written and so it shall be done.

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3. Mathews 24:27
4. Thessalonians 5:2
5. Bokhari Chapter 60, Hadith 119
6. Bokhari Chapter 36 Hadith 159
7. Holy Qur’an 5:32
8. Holy Qur’an 17:34
9. Holy Qur’an 16:90
10. John 14:6

Book Review:

The Heavenly Decree (Asmani Faislah)

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



Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi (as) wrote a 44-page book in Urdu entitled "Asmani Faislah" in 1891 and published in 1892. It was later translated into English as "The Heavenly Decree" and also translated into the Hindi language. The title of the book aptly reflects the core theme of the book, i.e., the author's divinely appointed role and the validation of his claims through heavenly signs. The themes revolve around the manifestation of God's will, the fulfillment of prophecies, and the establishment of truth through divine intervention. The description in the book is deeply rooted with references to the Holy Quran and Hadith that support the author's experiences and assertions.

The Promised Messiah (as) describes in the beginning of the book how his opponents had been unjustly excommunicated and declared him an infidel, details of the debates that were held with him and suggested what might be described as the most scientific method of inquiry, the like of which has, perhaps, never been formulated. It is a monument of spiritual eminence and outstanding proof of unequalled superiority. This method is really an elaboration of author's original invitation to show heavenly signs. He explains in this book that there were four ways described in the Holy Quran by which the chosen ones of God could be identified and distinguished from the rest of mankind:

- The chosen ones of God receive many glad tidings from Him regarding themselves and their friends.
- Secrets of the future are often revealed to them which relate to the decrees of heaven concerning important events and the people of this world.
- Their prayers are largely accepted.
- The secrets and meaning of the Holy Word are disclosed to them in abundance.

To test the acceptance of prayers, the Promised Messiah(as)suggested the setting up of a body which should publicly invite the most afflicted ones of any faith to send in their names and full particulars, and then the parties after dividing the afflicted people by lot, should pray for the betterment of that batch. The results should then be prepared, compared and published. It appears, however, that none of the opponents of the Promised Messiah(as)had the courage or conviction to accept this open challenge.

One of the key aspects of the book is the detailed account of the divine signs and revelations received by Hazrat Mirza Ghulam Ahmad(as). These signs are presented as evidence of his spiritual status and mission. The author meticulously documents these experiences, providing a chronological account of the events and their significance in the broader context of Islamic teachings. He writes, "God will continue to show fresh signs at the proper time and in accordance with His holy promises. This He will do till He has made manifest beyond doubt the difference between good and evil. In His revelation He Himself said of me: 'A Warner came to the world, but the world did not accept him, but God will accept him and will make manifest his truth through powerful onslaughts.'" (The Heavenly Decree p. 42)

The Heavenly Decree (Asmani Faislah) is an essential read for anyone interested in Islamic theology, spiritual experiences, and the beliefs of the Ahmadiyya Muslim Community. Its themes of divine intervention, prophetic fulfillment, and spiritual validation resonate deeply with readers, offering a profound understanding of the author's life and mission.

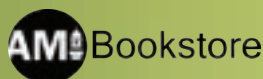
The book is available from www.alislam.org

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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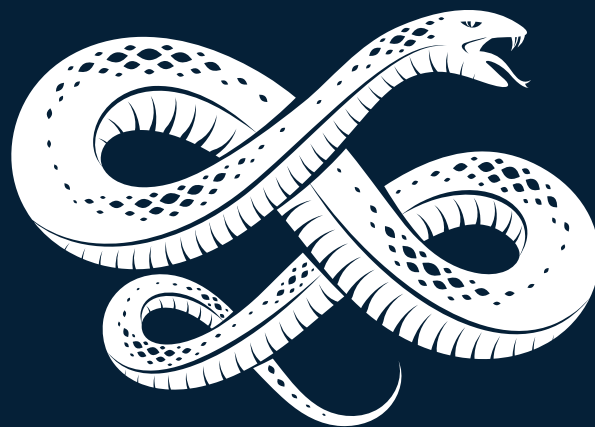


Enigma of Sin- Part 4

Hell-bound Creeds, but whose Hell?

Continued from the previous issue.

Mubasher Ahmad



In Judaism, the Kabalistic concept of dibbuk upholds a belief in a different kind of transmigration of souls. The soul of a righteous person can attach itself with another person to strengthen the good qualities of his character, and a restless soul of a departed wicked person can make a distressful entry into the body of a living person through his sinful act. Evil spirits or demons attaching themselves to living human beings and “possessing” them was not an uncommon belief at the time of Jesus’ ministry among the Jews. According to the Gospels’ stories, Jesus is claimed to have cast out many evil spirits and to have given his disciples the same power and authority (Luke 9:1), (Matt. 10:1), (Mark 6:13) (Mark 16:17). In the early church the art of exorcism was practiced in the name of Jesus as a rite for expelling evil spirits lodged in the bodies of the living. It was also a part of initiation of new converts into Christianity and is still practiced in the Roman Catholic order of baptism, and to some extent in the Church of England.

Contrary to this, Islam rejects transmigration of souls as a false belief. It categorically denies that returning of a departed soul is possible. Once a soul leaves a human body, it returns to God the Creator, and it does not revisit the earth in the form of another human being, animal, or insect.

Hindus usually claim that they are “pluriform monotheists” as they claim to believe in one Supreme God called Paramatama that alone appears as many other deities. For the functioning of the world, Supreme God himself appears is a holy trinity – the Creator Brahma, Sustainer Vishnu, and Destroyer Shiva. Lakshmi is the beautiful wife of Vishnu, and she is reborn whenever Vishnu is incarnated on the earth. Lakshmi signifies love and grace, and is worshipped as the goddess of light, beauty and good fortune. Shiva is wedded to Parvati, making a

divine couple. Hindus use a wide array of visual expressions believing that for the human mind it is difficult to have full comprehension of the one transcendent God and it requires imagery engraved in concrete to appreciate His unlimited dimensions. Thus, the Hindu deities are represented in male, female and even animal images. Sometimes a god is depicted as half human and half animal, such as the wise elephant-faced god Ganesh. Another deity named Ardhanarishvara is half female on the left side, and half male on the right. Then there is Agni – god/goddess of fire and sacrifice, and Varuna – god of water and upholder of cosmic order. Surya is the sun god. Rama was an incarnation of Vishnu who appeared to re-establish dharma. Vishnu’s wife Lakshmi reincarnated herself as Sita to become Rama’s wife.

The Hindus consider murtis and images as mere mediums, outward symbols of the deities that are worshipped through them. All gods and goddesses are hand-crafted in the form of ‘murtis’ – images and statues endowed with corporeal frames and are placed in Hindu temples and homes. For them, the form of a murti itself has only a symbolic significance; the important aspect being the Divine that it represents. For Hindus “all is one.” God is not separate from His creation. He is both transcendent and immanent. The universe, including all humankind, is one with God in its essence. Some deities could be mere conceptual extensions of One Divinity that exists in everything in the universe. For them reality is a unified whole. The Divine may be conceptualized and worshipped in any convenient form, but God remains as one transcendent spiritual reality.

However, idolatry is considered by the Jews, Christians, Muslims and Sikhs a cardinal sin to be shunned at all costs. Not understanding what murtis are, they look at Hindus as idolaters committing one of

the most heinous sins. Islam in particular takes pride in its religious heritage of Abraham. In the Qur'an, Abraham is shown not only questioning and rejecting all forms of idolatry prevalent at his time, but smashing hand-made idols, the murtis, to pieces. The Torah has a clear commandment from God for the Israelites 'You shall not make for yourself a graven image or any likeness of anything that is in the heaven above or on the earth below... you shall not bow down to them or serve them' (Ex. 20:4-5). In the Jewish tradition the story of Abraham smashing the idols his father used to make and sell is preserved in the book of Jasher, chapters 11 and 12. Idolatry set up even in one's heart is condemned in the Old Testament: "Everyone of the house of Israel who sets up his idols in his heart, and puts before him what causes him to stumble into iniquity, and then comes to the prophet, I the Lord will answer him who comes, according to the multitude of his idols, that I must seize the house of Israel by their hearts, because they are estranged from Me by their idols...Repent, turn away from your idols, and turn your faces away from all your abominations" (Ezekiel 14:4-6). While in Sinai, Moses had to deal with idolatry practiced by the Israelites which they had picked up from Egyptians. The Torah narration blames Aaron, brother of Moses, for making an idol in the form of a molten calf out of gold and allowing the 'stiff-necked' to worship it (Exodus 32: 1-6). The Bible speaks against idolatry and suggests destroying idols: "You shall burn the carved images of their gods with fire; you shall not covet the silver or gold that is on them, nor take it for yourselves, lest you be snared by it; for it is an abomination to the Lord your God" (Deut. 7:25). However, the Jews who have lived among Hindus have been able to understand the subtle nuance of the idols they saw and understood that they are not really idols; they manifest their deities that they worship.

Following the Biblical condemnation of idol worship, some Christian missionaries working in India have used strong language against Hindu idol- worship. For example, the 16th century missionary Francis Xavier vehemently declared, "When I have finished baptizing the people, I order them to destroy the huts in which they keep their idols; and I have them break the statues of their idols into tiny pieces, since they are now Christians. I could never come to an end describing to you the great consolation which fills my soul when I see idols being destroyed by the hands of those who had been idolaters." (From "The Letters and Instructions of Francis Xavier," 1993, pp 117-8).

Among Christian denominations, some are against having any image of Jesus in their churches, but many others display the crucified Jesus hanging on the cross -- the crucifix. Some others have images and statues of Jesus, Mary and the Saints. Those who are against the use of a crucifix argue that if Jesus was resurrected, and went to Heavens, then he is alive. Christians should rejoice and glorify the living God. Why then show reverence to his image where he is shown as dead! But others argue that seeing Jesus hanging on the cross is an important reminder that he suffered pain, torture and death for their sake, thus taking the burden of sins of humanity on him to save the sinners from God's final wrath and punishment. But the problem remains, as many Christians would concede, that the majority of humans still do not have faith in Jesus as their savior and consequently shall go to hell. Even those who have accepted Jesus as their savior through their faith are struggling to overcome the temptations to commit sin. God's solution to save humankind appears as a far-off goal for reaching the desirable results.

The Qur'an emphatically calls idol-worship an enormity, an abomination, and commands the believers to shun it (22:31). Prophet Muhammad had to abolish idolatry from Arabia from among the Ishmaelite tribes who had put a multitude of idols at the sacred shrine of Ka'aba in Mecca. The founding doctrine of Islam being 'La ilaha illallah' – there is no god but Allah, his main mission was to establish the Unity of God (tauheed). He succeeded in eliminating all of the idols from the Ka'aba in his lifetime. It is said that there were more than three hundred idols that he pulled down and threw out of the sanctuary when he triumphantly entered Mecca in 630 AD. Since his advent there has been no trace of visible idolatry in Arabia.

Thus the entire belief system of others can be seen as sin-ridden if it conflicts with the fundamentals of one's own religion. That's why in some religions apostasy is considered an unforgivable sin.

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



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)



Quranic Guidelines for Leadership

M. Ismail Munir



How to select our leaders

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. [The Holy Quran, 4:59]

Duties of leaders

You are the best people raised for the good of mankind; you enjoin good and forbid evil and believe in Allah. And if the People of the Book had believed, it would have, surely, been better for them. Some of them are believers, but most of them are transgressors. [The Holy Quran, 3:111]

And let there always be among you a body of men who should invite to goodness, and enjoin virtue and forbid evil. And it is they who shall prosper. [The Holy Quran, 3:105]

Leaders should maintain justice at all costs

O ye who believe! Be strict in observing justice and be witnesses for Allah, even though it be against yourselves or against your parents or kindred. Whether he, against whom witness is borne, be rich or poor, Allah is more regardful of them both than you are. Therefore follow not your low desires that you may be able to act equitably. And if you hide the truth or evade it, then know that Allah is well aware of what you do. [The Holy Quran, 4:136]

Mutual consultation

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 Quran, 42:39]



No discrimination allowed

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

But whoso does good works, whether male or female, and he or she is a believer, such shall enter heaven, and shall not be wronged even as much as the little hollow in the back of a date-stone. [The Holy Quran, 4:125]

The best example

Verily, you have in the Prophet of Allah an excellent model, for him who hopes to meet Allah and the Last Day and who remembers Allah much. [The Holy Quran, 33:22]

Be grateful to receive more

And when your Lord declared: 'If you are grateful, I will surely bestow more favors on you; but if you are ungrateful, then know that My punishment is severe indeed.' [The Holy Quran, 14:8]

Competition necessary

And everyone has a goal to which he turns his whole attention. Then vie with one another in good works. Wherever you may be, Allah will bring you all together. Surely, Allah has the power to do all that He wills. [The Holy Quran, 2:149]

Never entertain despair

Say, 'O My servants who have sinned against their souls, despair not of the mercy of Allah, surely, Allah forgives all sins. Verily, He is Most forgiving, Ever Merciful. [The Holy Quran, 39:54]

And seek help with patience and prayer, and this indeed is hard except for the humble in spirit. [The Holy Quran, 2:46]

Be helpful to orphans, etc.

'And approach not the property of the orphan, except in a way which is best, till he attains his maturity. And give full measure and weigh with equity. We charge not any soul except according to its capacity. And when you speak, observe justice, even if the person concerned be a relative, and fulfill the covenant of Allah. That is what He enjoins upon you, that you may take care.' [The Holy Quran, 6:153]

And remember the time when We took a covenant from the Children of Israel: 'You shall worship none but Allah and be kind to parents and to kindred and orphans and the poor, and speak to men kindly and observe prayer, and pay the Zakat.' then you turned away in aversion, except a few of you. [The Holy Quran, 2:84]

Good behavior

Those, who spend in prosperity and adversity, and those who suppress anger, and pardon men; and Allah loves those who do good. [The Holy Quran, 3:135]

They give preference to the Refugees above themselves, even though poverty be their own lot. [The Holy Quran, 59:10]

O ye who believe! Why do you say what you do not? [The Holy Quran, 61:3]

Do thou ever forbear, O Prophet! And enjoin kindness, and turn away from the ignorant. [The Holy Quran, 7:200]

O ye who believe! avoid most of suspicions; for suspicion in some cases is a sin. And spy not, nor back-bite one another. Would any of you like to eat the flesh of his brother who is dead? Certainly you would loathe it. And fear Allah, surely, Allah is Oft-Returning with compassion and is Merciful. [The Holy Quran, 49:13]

And help one another in righteousness and in piety; but help not one another in sin and transgression. And fear Allah; Surely Allah is Severe in punishment. [The Holy Quran, 5:3]

Training is essential for leaders

It is not possible for the believers to go forth all together. Why, then, does not a party from every section of them go forth that they may become well versed in religion, and that they may warn their people when they return to them, so that they may guard against evil. [The Holy Quran, 9:122]

Confident of victory

When the help of Allah comes and the Victory. [The Holy Quran, 110:2]

And thou seest men entering the religion of Allah in troops. [The Holy Quran, 110:3]

Glorify thy Lord with His praise and seek His forgiveness. Surely He is Oft-returning with mercy. [The Holy Quran, 110:4]

Slacken not, nor grieve; and you shall certainly have the upper hand, if you are true believers. [The Holy Quran, 3:140]

Prayers are helpful

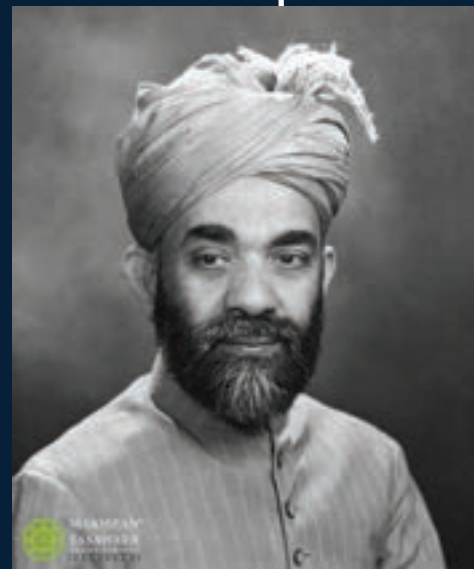
Say, 'O Allah, Lord of sovereignty, Thou givest sovereignty to whomsoever Thou pleasest; and Thou takest away sovereignty from whomsoever Thou pleasest. Thou exaltest whomsoever Thou pleasest and Thou abasest whomsoever Thou pleasest. In Thy hand is all good. Thou surely hast power to do all things. [The Holy Quran, 3:27]

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



Sufi Mutiur Rahman Bengalee Missionary in the US 1928-1948

Compiled by Mahmud Ahmad Nagi



Sufi Mutiur-Rahman was born in East Bengal. When he accepted Ahmadiyya Islam at the age of fifteen, his father ousted him from his home. Sufi Mutiur-Rahman came to Qadian and under the instruction and guidance of His Holiness Mirza Bashir-ud-Din Mahmud Ahmad (may Allah be pleased with him), the Second Caliph to the Promised Messiah, began studying at Islamia College Lahore. Later, his father also accepted Ahmadiyyat and went to Qadian. After completing his BA, he was appointed as the headmaster in a village named Ghatyalian (in the district of Sialkot, Pakistan). During this time, he completed his MA and dedicated his life to the service of Islam.

On the day the exam results came out, his name was recommended to be sent to America to propagate the message of Islam Ahmadiyyat. He was sent to serve as the in-charge of the Ahmadiyya Mission in America on 20 May 1928. He arrived in Chicago, USA, as an Ahmadiyya Missionary on 18 August 1928. He remained Missionary-in-Charge till 1948 (The Moslem Sunrise, July 1930, vol. III, no. 3, p. 5).

There, having lived most of his life in the subcontinent, he faced a lot of difficulties in the beginning. However, his determination and willpower, along with his trust in Allah, not only built the American mission on a firm foundation but through thousands of miles of missionary journeys, private meetings, lectures and the publication of articles and news in the American press and extensive publicity in the magazine Muslim Sunrise, he presented Ahmadiyyat to the Western audience.

He opened Ahmadiyya missions at Indianapolis, Dayton, Pittsburgh, Youngstown, Cleveland, Saint Louis, and Kansas City.

The World Fellowships of Faiths held an International Congress in Chicago in August-September 1933, which was also referred to as The Second Parliament of Religions. (The Moslem Sunrise, vol. VI, April-July, 1933, pp. 43-44). About two hundred representatives of faiths, races, and countries delivered 242 addresses at 83 sessions, seeking a solution to world problems. In the World Fellowship of Faiths Conference, a cabled message of Hazrat Khalifatul-Masih II was read by Sufi Mutiur Rahman Bengalee on 27 August 1933. Chaudhri Muhammad Zafrulla Khan delivered his masterly address on 1 September 1933 on "Islam Promoting World Unity, Peace and Progress." Dr M. Yousaf Khan, an honorary missionary to the US addressed the conference on 5 September 1933. Sufi Bengalee read the detailed message of Hazrat Khalifatul-Masih on 14 September 1933. (The Moslem Sunrise, vol. VI, April-July, 1933, pp. 43-44)

He traveled extensively to propagate Islam. His interviews were published in US newspapers with major headlines. Many editorials on contemporary issues giving an Islamic perspective were published.

He maintained an office on State Street in downtown Chicago from where he established contacts with many people who had found it difficult to visit the Chicago Mosque on the South Side. He started a series of programs for the spiritual and moral training of the new members of the Ahmadiyya Community. New chapters were organized.

Sufi M.R. Bengalee organized the Ahmadi Women's Association (Lajna Imā'illāh) in the US in 1935. (Urdu History Manuscript by Tabshir) In 1936, his wife, Mrs. Atiyyah Bengalee, joined him in the US; her arrival gave a valuable boost to the organization and activities of the American Ahmadi women.

He wrote a letter to Mr. Herbert Hoover, President of the United States of America (1929-1933) on the assumption of his office. As a token of love, respect, and sincerity, he sent him a book as a present under a separate cover. He received the reply through Lawrence Richey, Secretary to the President, appreciating the courtesy of sending him the book. (The Moslem Sunrise, July 1930, vol. III, No. 3, p. 19)

In the last quarter of 1930, important lectures were delivered to various societies, clubs, and institutions. He delivered a short lecture on March 31, 1930, on "What would Muhammad say to Chicago?" (The Moslem Sunrise, July 1930, vol. III, no. 3, p. 18)

Sufi Bengalee was a literary person. He wrote many articles and books. Two of his distinguished writings are "Life of Muhammad" and "Tomb of Jesus." (Sufi M.R. Bengalee, April-July 1931, The Moslem Sunrise, vol. IV, no. 1, pp. 30-36)

Dr. Martin Sprengling, Professor of Semitic Languages and Literature at the University of Chicago, delivered a lecture on "Life of Mohammad" under the auspices of the Ahmadiyya Mohammedanism Movement on 25 October 1930 and missionary Sufi M.R. Bengalee also addressed a largely attended gathering. The proceedings of the event were reported in the Chicago Daily Tribune, 26 October 1930. (The Moslem Sunrise, vol. III, No. 4, December 1930, pp. 21-22)

In the first quarter of the year 1931, Sufi M.R. Bengalee undertook a lecture tour in the East and the South. Many addresses were delivered at universities and churches, including, the Community Church, New York; Bronx Free Fellowship Bronx; New York; Pythian Temple, New York; the First Congregational Church, New York; the Sophists' Club, City College, New York; Morningside Residence Club, New York; Sunday Evening Salon, Greenwich, Conn.; Ethical Cultural Society, Philadelphia, PA; Washington and Lee University, Lexington, VA.; First Methodist Church, New York. (The Moslem Sunrise, April-July 1931, vol. IV, no. 1, p. 24)

The Cleveland Plain Dealer, Cleveland, Ohio gave this heading in its publication of June 25, 1932, about Sufi MR Bengalee's efforts, "Seeks converts to Islam here. Mohammedan missionary also wishes to correct wrong ideas on religion."

For the year 1932-33, Sufi Muti-ur-Rahman Bengalee reported: "During the year, 115 lectures were delivered at various clubs, churches and societies with the number of audiences ranging between 500 and 3,000. Fifteen of these lectures focused on the life of the Holy Prophet (sa) – a topic, for obvious reasons, of great importance in this day and age and the best approach to the propagation of Islam. Such absurdities are attributed to the character of the Holy Prophet (sa) that the image of Islam is badly distorted; it is only through presenting to the public the true beautiful character of the Holy Prophet (sa) that the allegations can be addressed."

The report goes on to mention some notable societies where he had had the chance to speak before the American public. His journeys that he undertook for the purpose of propagation of Islam have also been listed in the report with cities like New York, Jersey City,

Springfield, Jenkintown, Pendle Hill, Southmore, Huntington Valley, Philadelphia, Detroit, Grand Rapids, Cleveland and Indianapolis listed.

Sufi Bengalee, alongside speech, used his pen to propagate Islam in the United States. We learn from this report that he was writing articles and letters to newspapers primarily to answer allegations against Islam. From the list of newspapers and magazines, some are listed below:

Springfield Union, The Morning Call, Friends Intelligencer, Cleveland Press, Chicago Defender, The Daily Times, The Howard Times, The Chicago Tribune, The Public Ledger, Detroit News, and The Detroit Times. (Passages quoted are from The Cambridge Companion to American Islam, by Juliane Hammer and Omid Safi, Cambridge University Press, 2013), (Al-Hakam, 9 November 2018)

Many trips were arranged to lecture in various cities of the USA, such as Pittsburgh, Pennsylvania, Indianapolis, Indiana; St. Louis, Missouri; Grand Rapids, Michigan; Dowagiac, Michigan; Detroit, Michigan; and Gary, Indiana. He also gave lectures in Chicago and its vicinity before a very highly intellectual audience. Special mention may be made of the Washington Boulevard Temple (2,500 in attendance); the North Shore Congregational Israel (900 attended); the Gary Memorial Hall, the Crane College, Chicago; Hotel Missouri, St. Louis, Missouri; the church of Truth, Grand Rapids, Michigan; the City Club of Chicago; the YMCA Chicago; and the Lincoln School Annex, East St. Louise, Illinois and Fraternal Spiritualist Church, Chicago, Illinois.

Mr. M.R. Bengalee, on 2 March 1933, wrote a congratulatory letter to Franklin D. Roosevelt, the President of the United States of America on assuming the charge of the office as president of the USA. Reply from the White House deeply appreciated the congratulations extended to him on behalf of the Ahmadiyya Moslems of America. He thanked heartily for the book and the copy of the magazine, Moslem Sunrise. He was indeed grateful for this evidence of goodwill and for prayers. (The Moslem Sunrise, April-July 1933, vol. 4, nos. 3-4, p. 36)

Dr. Bengalee delivered speeches and sermons in and around the mission in Chicago. The Stanley Sun published a report in its issue of June 6, 1935. Touching upon the world depression, Dr. Bengalee attributed the main cause to the concentration of wealth, an evil that is fast devouring Western Civilization. The peril could be guarded through the practice of the economic system of Islam. The Michigan City Evening Dispatch of August 9, 1934, wrote more or less the same views as described above. The same newspaper, in its issue of August 13, 1934, wrote proceedings of the missionary to Indiana at Asser El Jadeed temple anniversary. (The Moslem Sunrise, July 1935, vol. VIII, no. 1, p. 19)

The activities of the missions in the United States were reported in The Springfield Union on April 22, 1940. The heading was "Sufi Bengalee Head of Moslem Movement in US conducts service here." It wrote that there are about 80,000,000 Moslems in India and between 5,000 and 10,000 have been converted to Islam in this country in the past 20 years. Also, Mr. Carlyle Holt of The Boston Globe, in its paper of April 26, 1940, wrote "Moslem Missionary on Quincy Visit; sees ultimate world understanding." Also, Quincy



Patriot Ledger Friday Evening, April 26, 1940, elaborated on activities and mentioned the conversion of Christians to the Muslim religion. (The Moslem Sunrise, June 1940, vol. XII, no. 2, p. 21), (Panorama, January 1952, vol. 3, no. 20)

The youth association of Ahmadi Muslims (Majlis Khuddam-ul-Ahmadiyya USA) was officially formed in March 1939 in Chicago. (Al-Fazl, 29 July 1939)

Sufi Bengalee's tenure of historical missionary work ended successfully in 1948. The Ahmadiyya Gazette, USA, vol. 69, Nos. 11-12, November-December 2017, p. 46, American Ahmadiyya Centennial Souvenir 1889-1989, p. 53)



US Ahmadi Muslims bidding farewell to Sufi M.R. Bengalee, Chicago, IL,



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Bait-ul-Hameed Mosque - Chino CA



Yousuf Mosque - Tucson AZ



Ahmadiyya Mosque - Pico Rivera LA



Bait-ul-Aman Mosque - Hartford CT

AZ – Phoenix - (Bait-ul-Aman Mosque)

2035 W Elliot Rd, Chandler, AZ 85224-1717

AZ – Tucson - (Yusuf Mosque)

1111 N Queen Ave, Tucson, AZ 85705-7320

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

520 Pacifica Ave, Bay Point, CA 94565-1330

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

11941 Ramona Ave, Chino, CA 91710-1661

CA – Los Angeles (Pico Rivera) - (Masroor 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)

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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)

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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)

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NJ – Northern New Jersey - (Bait-ul-Wahid Mosque)

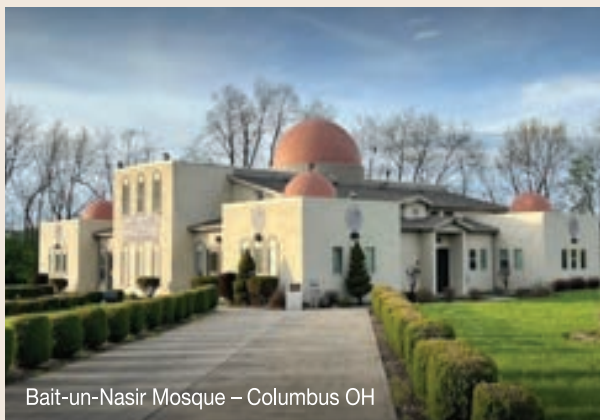
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NJ – Willingboro - (Al-Nasr Mosque)

500 Bridge St, Willingboro, NJ 08046-3741



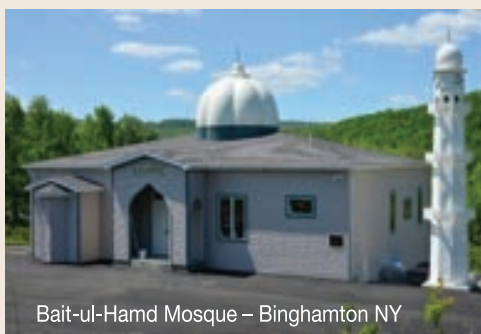
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NY – Buffalo - (Mahdi Mosque)
 9610 Colvin Blvd, Niagara Falls, NY 14304-2812
NY – Buffalo - (Bait-ul-Majeed)
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 3421 White Plains Rd, Bronx, NY 10467-5704
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Bait-ul-Ihsan Mosque – Syracuse NY



Bait-uz-Zafar Mosque – Queens NY

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NY – Queens - (Bait-uz-Zafar Mosque)
 188-15 Mclaughlin Ave, Hollis, NY 11423-1137
NY – Rochester - (Bait-un-Naseer Mosque)
 1609 East Main St, Rochester, NY 14609-7009
NY – Syracuse - (Bait-ul-Ihsan Mosque)
 6650 Old Collamer Rd, East Syracuse, NY 13057-1214
OH – Cleveland - (Bait-ul-Ahad Mosques)
 297 Center Rd, Bedford, OH 44146-2251
OH – Columbus - (Bait-un-Nasir Mosque)
 3360 Toy Rd, Groveport, OH 43125-9430
OH – Dayton - (Fazl-i-Umar Mosque)
 637 Randolph St, Dayton, OH 45417-3203
OR – Portland - (Rizwan Mosque)
 9925 SW 35th Dr, Portland, OR 97219-6136
PA – Harrisburg - (Hadee Mosque)
 245 Division St, Harrisburg, PA 17110-1262

PA – Lehigh Valley - (Bait-ul-Ata)
 2860 S Pike Ave, Allentown, PA 18103-7637
PA – Philadelphia - (Baitul-Afiyat Mosque)
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 23515 Old Owen Rd, Monroe, WA 98272-7636
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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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