

The Muslim Sunrise

August 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)

هُوَ سَمَّكُمُ الْمُسْلِمِينَ

He has named you Muslims

اُس (یعنی اللہ) نے تمہارا نام مسلمان رکھا ہے

The Holy Qur'an, Chapter: 22, Verse: 79



AHMADIYYA MUSLIM COMMUNITY USA
JALSA SALANA 2025

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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:

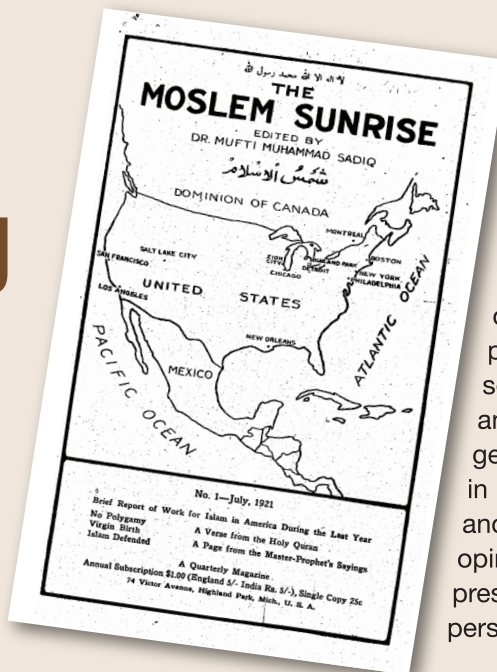
"There is no compulsion in religion"
(The Holy Qur'an: 2:257)

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.

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

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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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The Muslim Sunrise

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From The Holy Qur'an

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُوا كَافَّةً ۚ فَلَوْلَا نَفَرَ مِن كُلِّ
فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا
قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ۝

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 Qur'an, 9:122

Saying of Prophet Muhammad

(Peace and blessings of Allah be on him)

نَضَّرَ اللَّهُ أَمْرًا سَبَّحَ مِنَّا شَيْئًا فَبَلَّغَهُ كَمَا
سَبَّحَهُ قَرِيبٌ مُّبَدِّلٌ أَوْعَىٰ مِنْ سَامِعٍ

May Allah [cause to] flourish the man who hears something from us and then conveys it just as he heard it, for it happens that many a time, the one it is conveyed to is more thoughtful and understanding than the one who heard it.

(Tirmidhi [2657], Knowledge)



Editorial



Over the weekend of July 4th, 2025, ten thousand Ahmadi Muslims gathered at the Greater Richmond Convention Center to attend their 75th Annual Convention, traditionally known worldwide as Jalsa Salana.

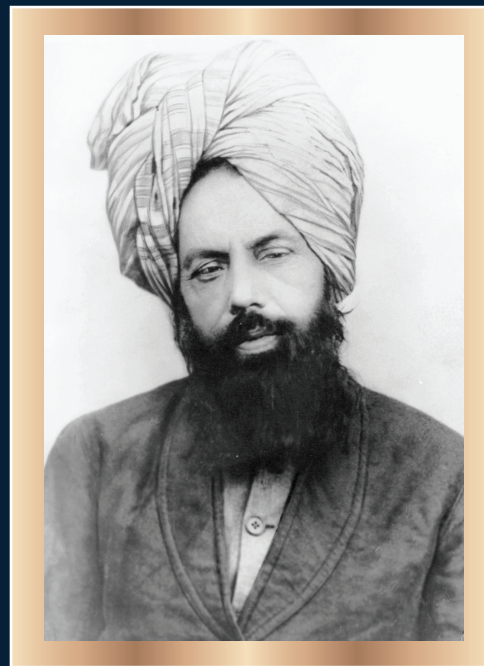
His Holiness Mirza Ghulam Ahmad, the Promised Messiah and Mahdi (may peace be on him), was informed through revelation many years before his mission that people would come to visit from far-off places, 'through every distant track.' During his lifetime, his hometown, Qadian, India, became a go-to place for people seeking moral and spiritual guidance and solace. The Promised Messiah (may peace be upon him) himself initiated the tradition of the Annual Convention, also known as Jalsa Salana. It has been held annually in Qadian, India, since 1891.

As the number of Ahmadi Muslims living in countries far from Qadian, India, increased, many communities started their own National Annual Conventions to reap the benefits of spiritual and communal rejuvenation, moral reform, and the unification of and service to humanity under the banner of Islam.

The tradition of the Jalsa Salana started in the United States in the year 1948. It has grown from an attendance of less than a hundred to an attendance of ten thousand. In this issue, in addition to the regular features, we present some visual highlights from this year's Annual Convention of the Ahmadiyya Muslim Community held in the United States.



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



“ DESPAIR NOT OF THE MERCY OF ALLAH

‘Despair not of the mercy of Allah. Hearken! Indeed, the mercy of Allah is near. Hearken, the help of Allah is near.’ Help will come to you by every track. People will come to you by every route so that the track will become deep due to excessive travel. Allah will help you from Himself. It is incumbent upon you not to be arrogant towards them, and you must not get tired of receiving them in large numbers.’

... in order to fulfil this prophecy, God Almighty caused His servants to turn towards me, and people came to Qadian in droves and continue to do so...

... my Jama’at spread throughout all the towns and villages of the Punjab and took root in many places throughout India. In fact, even some Europeans and Americans embraced Islam and joined this Jama’at. So many people flocked to Qadian that the road to Qadian became rutted at several places by the sheer number of horse-driven carriages.

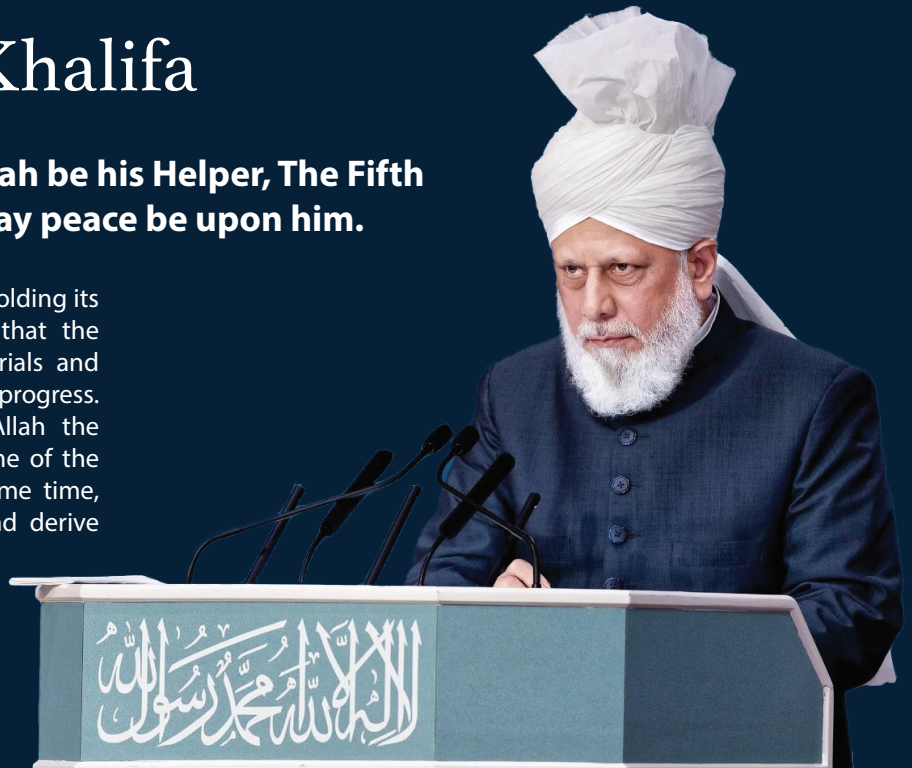
(Haqiqatul-Wahi, English translation,
2023 Edition, pp. 319-320)

”

Guidance from the Khalifa

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

By the grace of Allah Ta'ala, Jama'at Ahmadiyya USA is holding its 75th Jalsa Salana. It is the grace of the Almighty that the Ahmadiyya Jama'at, despite passing through many trials and tribulations, continues to achieve milestones of progress. Therefore, always remember that if the grace of Allah the Almighty is present, a person can overcome even some of the most unfavourable circumstances. However, at the same time, nations that progress also remember their history and derive valuable lessons from the past.



The early Missionaries who came to the USA made efforts and, by conveying the message of Islam to the local populations, brought them into the fold of Ahmadiyyat, the true Islam. Many sincere individuals arose from amongst them, but later, their future generations were not nurtured as they should have been. It is therefore essential for you to keep this lesson in mind, and learning from this, you must keep your coming generations attached to the Jama'at. The Jalsa Salana is held for this very purpose: that we gather together for the attainment of intellectual, spiritual, and moral progress. Here we should listen to the addresses on various topics, then act upon them, and also strive to make Our future generations act upon them.

By now, people from various nations have gathered here, unlike the early days when only local Americans were members of the Jama'at. Rather, the Jama'at has now formed an integrated unity of people from diverse backgrounds. If we fail to understand its significance, do not attach our future generations to the Jama'at in a true sense, and do not strive to achieve this objective, then the outcome could also be like that of the generations of those early people who became distant from the Jama'at. Hence, this is a matter of great concern.

Likewise, many Ahmadis have now migrated from Pakistan to the United States. To the immigrants who have come from Pakistan, I would like to say that upon arriving here, do not become immersed merely in worldly priorities, but rather fulfil your pledge of giving precedence to your faith over worldly affairs. Maintain a living connection to your faith and set examples for your children, as otherwise, future generations will face spiritual ruin. Always remember that you came here because there was no religious freedom in Pakistan. Therefore, constantly keep this matter before

you. Our foremost priority is faith, and-as I have already said-our Jalsas are held for this very purpose.

In order to fulfil the pledge of Baiat to the Promised Messiah (as), always remember his words that "Do not consider this Jalsa to be a worldly festival." Thus, when you regard this gathering as a means for attaining religious blessings, you will fully reap the benefits from its programmes, not only during these three days but also throughout the remaining days of your lives.

May Allah the Almighty enable you to advance in your relationship with God Almighty and improve your spiritual and intellectual states. May you be those who are saved from the dazzle of the world. May worldly pleasures not be your aim. May you be those who present righteous examples before your future generations. May you be those who convey the message of Islam to every corner of your country. May you be those who bring the world under the banner of the Holy Prophet (sa), so that the world may become a cradle of peace, affection, and love. May the discords of the world cease, and may you continue to become the inheritors of the bounties of Allah the Almighty, and may the sovereignty of the One God be established throughout the entire world. May Allah enable all of you to be those who strive wholeheartedly to fulfil this objective. Amin

Wassalam
Yours sincerely,

Mirza Masroor Ahmad
Khalifatul-Masih V

Message from Dr. Mirza Maghfoor Ahmad, Ameer (National President) of the Ahmadiyya Muslim Community USA



Alhamdulillah, Jamaat USA is holding its 75th Jalsa Salana this year. The first Jalsa Salana in the US was held on September 5th, 1948 in Dayton, Ohio. 90 people attended this first Jalsa. Members came from Chicago, Pittsburgh, Indianapolis, Cleveland, Youngstown, New York, and Kansas City. Since then, the US has been holding annual Jalsas except for the two years during the pandemic. The maximum attendance in recent years reached close to 10,000. This may be an occasion for celebration, but this also serves as a moment for reflection. It is true that we have come a long way, but it is also true that we have fallen short of the goals we set during that first Jalsa and short of Hazrat Musleh Maud's (ra) expectations of Jamaat USA.

At the first convention, four resolutions were passed in realms of faith, spirituality, and belief.

1. Going forward, yearly annual conventions will be held.
2. Each Ahmadi will pledge to convert at least one person to Ahmadiyyat every year.
3. Every Ahmadi will give 1/10th of their income as chanda.
4. Ahmadi in the US will join other Ahmadi of the world to use all means for the return of Qadian, the Jamaat Markaz.

As you browse through the exhibition and gaze upon the souvenir, one cannot help but notice the change in the cultural makeup of the attendees of the convention over the years. With this context in mind, Hazrat Khalifatul Masih V's (may Allah strengthen his hand) message upon this occasion should give us pause. In 25 years, the Centennial celebration of the Jalsa Salana will be observed. Are we confident that our children or descendants will attend that event? Are we making efforts to guarantee that our next generation understands the importance of Jalsa Salana and attachment to Khilafat and Nizam-e-Jamaat? If we do not learn from the past and

the present mistakes, our success in the future will elude us and our celebrations of the Centennial Jalsa will remain hollow.

I end with the words of Hazrat Musleh Maud, Hazrat Khalifatul Masih nra. Hazrat Musleh Maudra addressed the Jamaat USA through a message in 1955. The message was about Nizam-e-Wasiyyat and he urged the USA Jamaat members to join this blessed scheme. The last paragraph of this message reads as follows:

"Brethren, we are weak, but our God is Strong and Almighty. We can do little, but He can do everything. Be assured that His help is speeding towards you. Indeed, He Himself stands at your door waiting to enter. Spring up therefore and open wide your doors for Him to enter. When God enters your homes and fills your hearts, life will become radiant for you, and you will be glorified on earth as He is glorified in the Heavens. May God be with you. Ameen."

Why American Foreign Policy Keeps the Muslim World Divided

Rizwan Khan



What is the reason for American involvement in the Middle East?

There are clear motives that our government attributes to our involvement in foreign conflicts. These motives are expressed in our propaganda. As a consumer and target of American military propaganda, you and I hear the same narratives repeated: that we are entering these countries to defend our nation, establish democracy, and promote freedom. We say it is for humanitarian purposes; we need to "save" them from their so-called backward ways and establish Western ideals. We are told that we are forced to do all of this in self-defense.

These are the two dominant justifications that always surface: defending ourselves and upholding higher ideals. However, by now, we know that reality is quite different. Since World War II, the United States military has not fought a single war to protect the American homeland and the civil freedoms of its people. These wars have all been waged for imposing our political and economic authority on other countries.

The Second Khalifa of the Ahmadiyya Muslim Community, His Holiness Mirza Bashir-ud-Din Mahmud Ahmad (ra), said,

"No sensible person can be so foolish as to assert that these nations invest capital in other countries out of compassionate motives. If such a person exists, he is either a fool or a liar. These Western nations are first and foremost traders and businessmen, and no sane person could think of a businessman investing money where there are no dividends. When we do business with a person, we admit by that very act that he expects to earn profit by this transaction. There is no sense in asking a businessman to forego his profit." (Communism and Democracy, p. 36)

The reality is that as long as the leader of a country serves the political and economic interests of a superpower like the United States, they are supported and propped up as heroes. Leaders like Saddam Hussein and Osama Bin Laden were heroes and freedom fighters in American propaganda. However, once supporting them was no longer in the interest of imposing American political and economic policies in their countries, suddenly they were turned into villains. Nothing about their ideals changed, not their stance on democracy or on freedom or anything else. Only a fool can believe the propaganda that we are involved in these countries for humanitarian reasons.

The Second Khalifa (ra) of the Ahmadiyya Muslim Community also said,

"Certainly, I should not be understood to mean that Western countries treat us like brothers. Most assuredly, they are exploiting Muslim countries. He who dares say that their interference in the political affairs and trade interests of these countries is out of sympathetic motives is either a fool or a knave." (Communism and Democracy, p. 42)

We should also be aware that the way our country conducts itself in Muslim countries reveals our real character.

As long as someone has fear of accountability, they are not truly showing their character because they are being restrained by some external pressure. However, when there is zero accountability, that is when we show what our real character is.

Whatever harm our government is capable of inflicting on foreign nations, marginalized groups, or unrepresented individuals, we

must also recognize that it is capable of doing the same to us as American citizens. As American citizens, we must ask ourselves: if there is no accountability, then what stops them from doing the same to me? What is happening in the Middle East today, especially in Palestine, should serve as a wake-up call. A government that is willing to treat human beings this way is capable of treating its own people in the same manner. They stop only when they are forced to stop by some pressure, not out of fear of God, or out of decency, or any ethical standard.

This same logic applies at an individual level. If a person we know commits heinous acts against someone, we do not excuse it just because they happen to be nice to us since we are their family member or friend. Instead, we recognize that something is wrong with that person.

We are involved in the Middle East to advance our political and economic interests, and the extent to which we pursue these interests reveals our true character.

His Holiness Mirza Masroor Ahmad (aba), the Fifth Khalifa of the Ahmadiyya Muslim Community, said,

“What interest do other powers have in regions thousands of miles away? They are either interested in the wealth of that country, or in order to prove their superiority to opposing powers, they are simply subjugating lesser countries. In any case, it is due to the weakness of the Muslim countries and their abandonment of their teaching that the others have the impudence to state, as one country did, that even if the United Nations (UN) did not allow, they would use force against Syria because it was their right. The reasoning given for this “right” was most childish, in that the UN cannot dictate their foreign policy. Where does the question of foreign policy enter the equation here? When enmity is so intense that people are blinded and apparently educated people say ignorant things. And we look up to them for their wisdom, but they say ignorant things. Sitting thousands of miles away, what business do they have in this matter? If it is anyone’s business, it is the UN’s because the country in question is included in its charter. No individual country has either any pact or any [relevant] dealing or is in any direct danger from the country in chaos. Where is the relevance of foreign policy here?”

“It is mere obstinacy and an effort to prove their superiority. World peace is not established in these ways. For world peace, justice has to be done, for which the beautiful teaching of Islam states: “...And let not a people’s enmity incite you to act otherwise than with justice...”

“If the UN were to work on this principle, justice could be established. Here, it is not a question of the foreign policy of any one country. Another country has said that they will not send any ground troops to Syria to bring peace, but they will use their air power. That is, they will turn the city and the country into ruins as they did before, killing innocent women and children, just like in Iraq and Libya. What was gained there that could be gained here? Cities were turned into ruins, and there is still no peace there.” (Friday Sermon, September 13, 2013)

How is the West able to impose its policies on Muslim Countries?

The strategy of “divide and conquer” goes back a long way. We have seen it clearly in the era of British imperialism, where, when a country was too powerful to be conquered outright, it was first weakened through subversion and internal discord.

Unfortunately, this has happened repeatedly in Muslim history. When the Muslim people first became divided and different sections began aligning themselves with Western powers against fellow Muslims, it marked a significant weakening point in Islamic history.

Early in Islamic history, when Muslims were united against foreign powers even during periods of civil war, their unity gave them unmatched strength. Their incorruptibility was their greatest strength. The fact is that corrupt powers fear unity and incorruptibility in their enemies, and they do whatever they can to subvert it.

So, the tactic of ‘divide and conquer,’ along with propaganda and misinformation, has been used extensively. Sadly, division and corruption have been exploited as tools to manipulate people into acting against their own interests.

The Holy Prophet Muhammad (sa) said,

“Let me tell you something about Dajjal which no Prophet had told his people. He is blind (in one eye) and will bring with him something like Paradise and Hell; but in fact, what he calls Paradise will be Hell.” (Sahih al-Bukhari and Sahih Muslim).

The Founder of the Ahmadiyya Muslim Community, His Holiness Mirza Ghulam Ahmad (as), said,

“Dajjal in fact is none other than the people known as Christian missionaries or European philosophers.” (Ruhani Khaza’in, vol. 14, p. 252)

Describing Gog and Magog, he wrote:

“These are the nations of Europe, as they are unique in their expertise in the use of fire.” (Ruhani Khaza’in, vol. 14, p. 424)

It is the responsibility of every Muslim to be on his guard against the deceptions of Dajjal, and Gog and Magog.

What flaw in today's Muslims is the main cause of their weakness?

When people become materialistic, they are willing to sacrifice everything for wealth.

Unfortunately, today’s Muslims are only willing to unite on issues that do not require sacrificing personal interests for the sake of fellow Muslims. One example is that during the last World Cup every Muslim saw themselves as Moroccan. Muslims across the world came together because a Muslim country was doing well, and people truly felt a sense of unity. It showed that Muslims do have a shared identity, but that unity was centered around something that ultimately does not matter; it was just soccer.

More recently, with the Palestinian cause, we have seen that the general Muslim populace overwhelmingly supports the Palestinian people. However, Muslim countries are not willing to stand for the Palestinian people when it puts their economic and political interests under threat. As soon as this support requires real sacrifice, they capitulate.

The Fourth Khalifa of the Ahmadiyya Muslim Community, His Holiness Mirza Tahir Ahmad (rh), wrote,

“On the surface, the world does not observe any desire on the part of the developed nations to exercise any influence on the developing countries, but, in reality, they have a strong urge to dictate the fundamental and major foreign policies to the smaller nations. This is the time when smaller nations realize that their foreign policies are not independent. What happens in practice is that the stronger nations formulate the foreign policy of the smaller nations in such a way that they draw certain lines for the smaller nations. If these smaller nations develop contact with other nations or make changes in their policy while remaining within those

“boundaries,” then there is no objection, but as soon as they venture to cross those lines, these developed nations find some pretext to interfere in their policies. Thus, they are not allowed to follow any independent policy.” (The Gulf Crisis and the New World Order, 1992, p. 109)

When pressure is placed on Muslim leaders, we find in most cases that their loyalty to fellow Muslims disappears. It becomes clear that their support was mostly lip service.

As long as the only requirement is making symbolic gestures for the Palestinian cause that do not demand any meaningful sacrifice of their interests, that is where we do see signs of unity among Muslim countries. But unfortunately, when any pressure is placed on them, their materialism compels them to act against the interest of Muslims and weaken fellow Muslim countries.



Quranic Guidelines on Jihad

M. Ismail Munir



BASIC ORDER

- There is no compulsion in religion. [2:257]
- Good and evil are not alike. 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. [41:35]
- Those who spend in prosperity and adversity, and those who suppress anger, and pardon men; and Allah loves those who do good. [3:135]

HELP TO NON-MUSLIMS

- And if any of the idolaters seek protection of thee, grant him protection so that he may hear the Word of Allah; then convey him to his place of security. That is because they are a people who have no knowledge. [9:6]

JIHAD OF 3 KINDS; ONE AND TWO ARE LIFELONG, WHILE THREE IS APPLICABLE IN TIMES OF NEED

ONE: HOLY STRUGGLE TO IMPROVE ONESELF

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

TWO: BY MEANS OF THE [TEACHINGS OF] THE HOLY QURAN

Strive against them by means of the Quran with a mighty striving. [25:53]

THREE: LESSER JIHAD ONLY IN SELF-DEFENSE

Permission to take up arms is given to those against whom war is made, because they have been wronged and Allah, indeed, has power to help them. [22:40]

WHO STARTS WAR?

Will you not fight a people who have broken their oaths, and who plotted to turn out the Messenger, and they were the first to commence hostilities against you? Do you fear them? [9:13]

MUSLIMS SHOULD TREAT OTHERS WITH DECENCY

Allah forbids you not respecting those who have not fought against you on account of your religion, and who have not driven you out from your homes, that you be kind to them and deal equitably with them; surely, Allah loves those who are equitable. [60:9]

MUSLIMS SHOULD NOT TRANSGRESS

And fight in the way of Allah against those who fight against you, but do not transgress. Surely, Allah loves not the transgressors. [2:191]

IF THE ENEMY DESIRES PEACE

And if they incline towards peace, incline thou also towards it, and put thy trust in Allah. Surely, it is He Who is All-Hearing, All-Knowing. [8:62]

DEFENSIVE WARS – SAVE CHURCHES, SYNAGOGUES AND MOSQUES

And if Allah had not repelled some people by means of others, cloisters and churches and synagogues and mosques, wherein the name of Allah is oft remembered, would surely have been destroyed. [22:41]

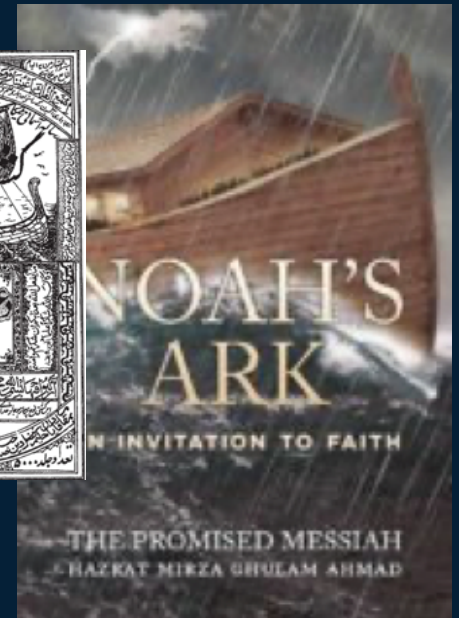
A GENERAL LAW

Whosoever killed a person - unless it be for killing a person or for creating disorder in the land - it shall be as if he killed all mankind; and whoso saved a life, it shall be as if he had saved the life of all mankind. [5:33]

Book Review: Kashti-e-Nuh – (Noah's Ark)

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

Dr Muhammad Abdul-Khaliq



Kashti-e-Nuh is an Urdu book consisting of 85 pages written in 1892 by Hazrat Mirza Ghulam Ahmad (as), the Promised Messiah and Mahdi, and published by Diya'ul-Islam Press, Qadian in 1892. The book has been translated into English as "Noah's Ark," published by Islam International Publications Ltd., Islamabad, Surrey, United Kingdom.

The book is a treatise 'Heavenly Inoculation,' which was prepared about the plague foretold to Mirza Ghulam Ahmad (as), the Promised Messiah and Mahdi, through a vision in February 1898, published in a handbill 'The Green Announcement' – "Hasten towards this ark of ours, for it belongs to the All-Knowing Lord".

In accordance with the prophecy, an outbreak of the plague occurred, reaching its peak in October 1898. The British Government launched a drive for vaccination against the disease. The plague ravaged British India, particularly the province of Punjab, where the author was living. During these perilous times, as towns and cities were devoured, the British government undertook efforts to save the people from this pandemic through inoculation. It was against this backdrop that Mirza Ghulam Ahmad (as) wrote Noah's Ark in 1902. In it, the author elaborates on the essence of his teachings and states that those who sincerely follow his tenets will be miraculously saved from the onslaughts of this epidemic, even without inoculation. This was a prophecy vouchsafed to him by God. History testifies to the magnificent fulfilment of this prophecy. The author gave the book two additional titles: "An Invitation to Faith" and "The Revival of Faith."

In the book, the author describes that the house where he lives is like Nuh's (Noah's) Ark, for which God has promised protection against this calamity. The house of Mirza Ghulam Ahmad (as) was

expanded on the Western side to provide protection and security for an increasing number of people. This prophecy of the Promised Messiah and Mahdi (as) was literally fulfilled. The house remained completely immune, and the houses of non-Muslims adjoining the house of Mirza Ghulam Ahmad (as) were not safe. The movement expanded so rapidly that by the end of 1902, the followers had grown to hundreds of thousands, and by 1904, it had reached around half a million.

One of the remarkable features of the book is that the Promised Messiah (as) spells out the teachings of Islam in a beautiful manner, and that this Noah's Ark will continue to serve as an insurance against calamities and troubles ahead. And, when this teaching reached the Arabs in Arabic, some of them learned it by heart. It assumed the same importance as the "Sermon of the Mount" by Jesus Christ, and it lays out the Promised Messiah's teachings more effectively and forcefully than his namesake had. The teachings contained in this book remain a landmark document to this day. There could be no better way of expressing what has been stated. The book 'Noah's Ark' shines as a beacon of hope not only for the people of the past, but also now, and shall continue to grant salvation to the world through the ages. It is a book that stands as one of the most influential works of the Promised Messiah and Mahdi (as) and continues to transform lives even today. Although the book was penned more than a century ago, it feels remarkably attuned to modern-day issues. In an era plagued by materialism, inequality, and global conflicts, Ahmad's (as) message of reconnecting with spirituality and moral values strikes a chord. His teachings transcend religious boundaries, offering universal lessons that apply to people of all backgrounds.

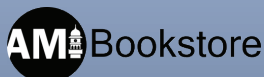
The book, 'Noah's Ark' is available from www.alislam.org and from www.amazon.com.

Hazrat Mirza Ghulam Ahmad (may peace be upon him)



About the Author

His Holiness 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 and 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 an early 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 Khilafat (successorship) succeeded him fulfilling 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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Gold with Grace: A Muslim Woman's Act of Faith

Sami Fakhra Jadran-Ireland



A common misconception is that Muslim women are penalized for owning gold or silver—that Islam imposes a kind of “tax” on their jewelry. In reality, this belief overlooks the spiritual principle behind zakat (obligatory almsgiving).

What Is Zakat? Zakat—meaning “purification” or “growth” in Arabic—is one of the five pillars of Islam. It is a mandatory act of charity that applies to wealth, not income, and becomes due once a Muslim’s savings—including cash, tradeable assets, and gold or silver jewelry—exceeds a set minimum and remains in their possession for one full lunar year. According to Islamic teachings, as practiced and taught by the Holy Prophet Muhammad (sa), zakat supports the poor and ensures that surplus wealth uplifts society while purifying the giver’s soul (Ahmad, 1983, pp. 5–6). For Muslim women, jewelry that is stored away and not worn regularly may qualify for zakat, not as a burden, but as a form of intentional generosity.

Giving as a Legacy This principle is rooted in the life of Hazrat Khadija (may Allah be pleased with her), the Prophet Muhammad’s (sa) first wife who was a successful entrepreneur and the first Muslim women. She gave her entire fortune to support Islam. Her legacy of purpose-driven giving continues to inspire women today.

Today’s Women, Timeless Giving In many Muslim homes, women play a quiet but powerful role in guiding spiritual practice, including acts of charity. Zakat is often calculated with their insight, and many give sadaqa, voluntary charity offered at any time to support those in need. While zakat is obligatory, sadaqa is a personal acts of kindness and devotion. These are not unfair tax burdens. They are purposeful acts that ensure wealth serves humanity. Unused jewelry becomes more than ornament, it becomes a means of service.

As the Holy Qur’an states: “As to the men that give alms, and the women that give alms, and those who lend to Allah a goodly loan—it will be increased manifold for them, and theirs will also be an honorable reward (Al-Hadid [57]:19).

For members of the Ahmadiyya Muslim Community, zakat is entrusted to the Community’s organized system, where it is distributed fairly and responsibly to those most in need—from local families to global relief efforts.

Practice with Purpose The founder of the Ahmadiyya Muslim Community, Hazrat Mirza Ghulam Ahmad (peace be on him), clarified: “Jewelry which is used—there is no Zakat on it. Jewelry which is stored and used very seldom—one should give Zakat (an obligatory act of charity) upon it. Jewelry which is worn and occasionally given to poor women to use—some have given the judgment that there is no Zakat upon them. Jewelry which is worn and not given for others’ use—it is better to give Zakat upon it. Our household acts upon this and gives Zakat for the jewelry every year.” (Fiqh-e-Ahmadiyya, vol. 1, pp. 360–361)

This timeless wisdom reminds us that what we own gains deeper meaning when it serves others.

The Heart of Her Gold In a world often defined by accumulation, zakat reminds us that true wealth lies in what we give—not in what we keep. Muslim women give with grace—finding joy in justice and meaning in mindful giving.



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Enigma of Sin- Part 7

Sins against Self, Society, and the Paranormal

Continued from the previous issue.

Mubasher Ahmad



There are many types of sins termed in various religions as major, minor, cardinal, and deadly. Some of them are a mere display of bad conduct; others fall under the category of crimes; and some are serious lapses of spirituality. Most of the sins are acknowledged as immoral acts in a given cultural milieu. Family, neighborhood, society, organized religion, medical profession, and state take note of the offenders in their own peculiar ways. God, angels or other celestial beings are believed to dislike sin. On the other hand, some paranormal evil entities, such as Satan and demons are thought to be the main source of sin. For monotheists, God the Creator is the moral and spiritual Lawmaker, and He establishes His own rights as well as the rights of all of His created beings. A believer is obliged to comply with God's directives concerning how to take care of one's own self, how to relate with fellow human beings, and how to love and serve Him. For the sake of easy understanding, let us place sins in three broad categories, namely, sins against one's own self, against other humans, and against God and other paranormal entities.

Sins against Self

'Self' is composed of body, mind and soul. Sometimes, in religious usage, self stands for soul, that is, the life-force within the human body, or the entire imperceptible inner nature of a person. Self has a vital role to play in commission or eschewing sins. The proverbial truth, "As you sow, so shall you reap," is applicable to sins committed against others, and in a subtle way they rebound leaving harmful effects on one's own self, and make the self-suffer in various degrees. In religious terminology, the self is 'stained,' darkened, 'imprisoned,' 'infected,'

'degenerated,' or even 'dies' because of its sins. However, the fact remains that there are specific sins that the self-commits against itself. Private thoughts, emotions, attitudes, or actions of an individual can physically, psychologically or spiritually be harmful and self-destructive. When one becomes egocentric and self-indulgent, sins like avarice, gluttony, and arrogance take place. Wasting one's health and wealth are also deemed sinful acts of self-destruction. Committing suicide is forbidden in almost all spiritual paths. Let us elaborate on some of the sins related to body, mind and soul.

Addiction

One of them is addiction, that is, an uncontrolled and compulsive pursuit with harmful consequences for an individual's health, mental state or social life. In many belief-systems, unhealthy addictions such as alcoholism, drug-abuse and gambling are sins against the self. Intoxicants are sins against the self because they bring a change for the worse in physical control over consumer's behavior that starts falling short of the acceptable norms of spiritual paths and society at large. Faculties of attention, perception and moral judgment are altered under the influence of intoxicants. From a medical perspective, alcoholism is a chronic disease with serious physical and psychological problems. Excessive drinking damages the liver and the pancreas, and increases the risks of heart disease, sexual dysfunction and cancer. Excessive consumption of wine and liquor blurs the mind, may cause withdrawal, and sometime in extreme cases may even cause death if managed improperly. Addiction to alcohol is a global problem. Millions upon millions are suffering. In the United States of America alone, an estimated

17 million men and women including two million children under age twelve are faced with this predicament. Similarly, substance abuse can bring devastation to the self.

Sins against self also affect others: family members are agonized, children are neglected, jobs are lost, crimes increase, and society suffers as a whole. Therefore, all major world religions have taken note of sins' negative effects on the human soul. In some religions the use of intoxicants is clearly prohibited. Buddhism, Jainism, Islam and Sikhism forbid the use of alcohol, drugs and all intoxicants. In Hinduism, drinking liquor is to be avoided. However, in Hinduism the intoxicant beverage called 'bhang' is drunk in some circles on the birthday of Lord Shiva as he used to drink it. Gautama Buddha prohibited drinking and all kinds of intoxicants that cause the mind damaged for social and spiritual reasons. He saw it as a waste of wealth, a cause of becoming aggressive and quarrelsome, causing heedlessness. In Jainism, anything that may lead towards violence is considered a sin.

Therefore, a user of intoxicants tends to lose clarity of mind, thus his befuddled mind may lead the body to commit acts of violence or indulgence.

Drinking alcohol or use of any other intoxicant is an abhorrent sin in Islam as well. The same is the case with gambling. These addictions turn into a form of idolatry. Therefore, in Islam drinking and gambling are put together as sinful behaviors equal to offering sacrifices to idols. "They ask you about intoxicants and games of chance. Say: 'In both of them is great sin, and some advantage for men, but their sin is greater than their advantage'" (The Qur'an 2:219). "O you who believe, intoxicants and games of chance and offering sacrifices to idols and divination are only abominations, the devil's work; so shun each one (of these sins) that you may succeed in attaining your goal" (The Qur'an 5:90).

Perils of excessive drinking are also alluded to in the Bible, such as 'mindless confusion' (Proverbs 23:30-35), violence (Proverbs 4:17), and debauchery (Eph. 5:18). Some fearsome images of God's judgment are drawn upon metaphorically to show the devastating effects of drunkenness from wine. The Prophet Jeremiah received the words of the Lord God of Israel and announced: "Take the wine cup of this fury at my hand, and cause all the nations, to whom I send you, to drink it. And they shall drink, and be moved, and be mad, because of the sword that I shall send among them" (Jer.25:15, 16). Similar imagery is also used in the Book of Revelation in the New Testament: "For all nations have drunken of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her [Babylon] and the merchants of the earth are waxed rich through the abundance of her delicacies" (Rev.18:3).

However, there is no binding proscription on drinking wine or liquor in the Bible as it is in the Qur'an. In the Torah, wine is mentioned as a gift from God among many other blessings such as children, agricultural products, oil, and flocks of sheep (Deut. 7:13). Drinking wine and eating bread are symbols of peace and prosperity (2 Kings 18: 31-32). Wine is also included in sacrifices

and offerings to God through the priests: "All the best of the oil, and the best of the wine, and of the wheat, the first-fruits of them which they shall offer unto the Lord, them have I given you" (Numbers. 18:12). It was also one of the trade items used by King Solomon (2 Chr. 2:8-10). The first miracle performed by Jesus was changing of water into wine at a Jewish wedding (John 2:1-11). That's why drinking and merchandising alcoholic beverages are part of Jewish and Christian social and religious life. Wine is used in communal ceremonies of marriage and the Feast of Passover (John 2:1-11; Luke 22:14-20).

Guru Gobind Singh, the tenth Sikh Guru, in his Rahat Maryada -- which represents Sikh code of life -- clearly prohibited drinking of wine or any form of liquor. In Guru Granth Sahib the use of wine is depicted as despicable, and metaphorically it is compared with the effects of egotistic tendencies that harm the self: "The body is the pitcher, egoism is the wine; and society is of the craving and outpouring of the mind. Yes, desire is a drinking bowl brimming over with falsehood; and Yama (God of death and the underworld) is the bartender. Drinking such wine, who can earn anything but vice and sin? (GG. p. 553). Again, in Guru Granth Sahib, it is written: "One man offers wine and another pours it himself; it makes him crazed and senseless, and devoid of all reason. Then one cannot distinguish between one's own and another's and is cursed by God. By drinking wine, one forsakes one's Master and is punished at the Lord's court. Yes, drink not the vicious wine under any circumstances" (GG. p. 554).

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



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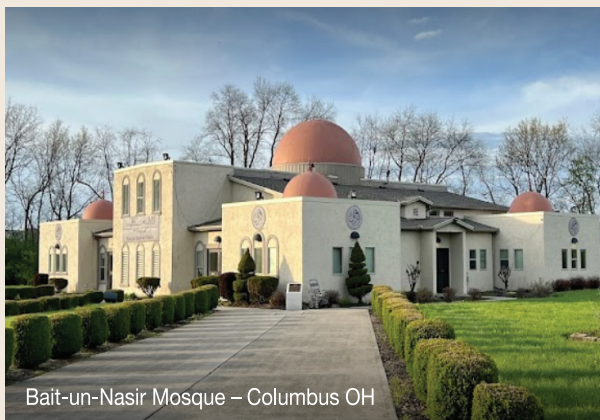
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10 Conditions of Bai'at (Oath of Initiation)



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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