

The Muslim Sunrise

September-October 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)



**ANNUAL
CONVENTION
UK
2025**

50,000 gather for a weekend retreat

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THE AHMADIYYA MUSLIM COMMUNITY WORLDWIDE

www.alislam.org
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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:

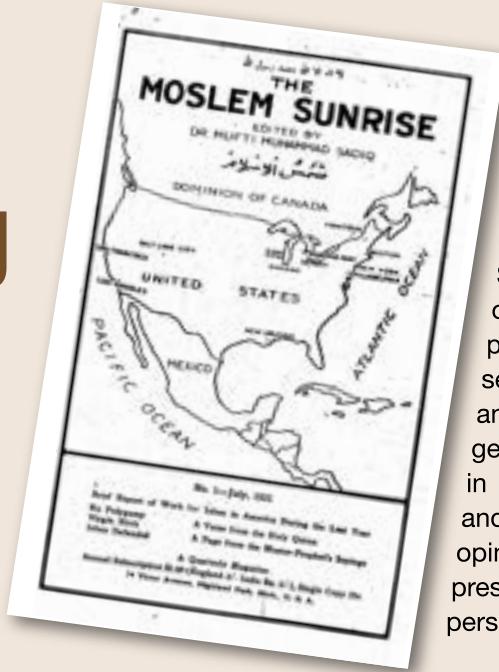
"There is no compulsion in religion"
(The Holy Qur'an: 2:257)

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 salutated 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.

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.

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/a (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)

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From The Holy Qur'an

بَلْ مَتَعْنَا هُوَ لَاءٌ وَآبَاءُهُمْ حَتَّىٰ طَالَ عَلَيْهِمُ الْعُمُرُ ۖ أَفَلَا يَرَوْنَ
أَنَّا نَأْتَىٰ الْأَرْضَ نَثْقِصُهَا مِنْ أَطْرَافِهَا ۖ أَفَهُمْ أَغْلَبُونَ ۝

Nay, We provided those and their fathers with the good things of this world till life grew long for them. Do they not see that We are visiting the land, reducing it from its outlying borders? Can they even then be victors?

The Holy Qur'an, 21:45



Saying of Prophet Muhammad

(Peace and blessings of Allah be on him)

Allah will send the Mahdi after one thousand two hundred and forty years have passed.

Al-Najm al-Thaqib (Urdu), part 2, p. 209,
Ahmadi Press, Patna, India, A.H. 1310 (A.D. 1892-1893).

Editorial

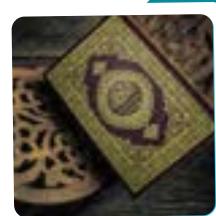


Prophet Muhammad (sa) foretold the advent of a Messiah in the latter days of Islam, also referred to as the second coming. But in misinterpreting the words of Prophet Muhammad (sa), some Muslim scholars want us to believe that the Messiah will use force to destroy anyone who opposes him. Contrary to these misrepresentations, True Islam recognizes that the Messiah will use only logical reasoning and powerful arguments, never violence, to illustrate the authentic teachings of Islam. Likewise, True Islam recognizes that the Messiah can never attempt to bring harm to those who do not accept Islam.

According to extremists, the alleged bloodthirsty Messiah will exterminate all swine, literally. True Islam recognizes that this is a metaphorical prophecy to signify that the Messiah will strive to exterminate uncouth and impure conduct. Throughout the history of mankind, no prophet of God ever engaged in the bloodthirsty feats that extremists attribute to the second coming of the Messiah. The real task assigned to the awaited Messiah in this prophecy was to guide mankind lovingly towards peace and harmony.

That is why True Islam teaches that the awaited Messiah will be a peaceful prophet. He will rid the world of injustice and misguided beliefs through rational and logical arguments, not through violence. This belief is in exact accordance with the teachings of the Holy Prophet Muhammad: "I swear by Him Who has my life in His hand that the Son of Mary will indeed descend among you, and he will arbitrate with justice." (Bukhari, 3448)

Over the last century, the literature produced by the Ahmadiyya Muslim Community and its outreach efforts have brought Muslims and their leadership closer to understanding and accepting Islamic principles of True Islam. More and more Muslims believe in non-violent Jihad today than did a hundred years ago. More Muslims see terrorism with scorn and disgust now than did a century ago. More Muslim females go to school these days than did a hundred years ago. True Islam principles are destined to prevail over distortions.



**"Verily,
We Ourselves have
sent down this
Exhortation,
and most surely
We will be its
Guardian"**

(Holy Qur'an, 15:9/10).

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



“ ACHIEVING NEARNESS TO GOD

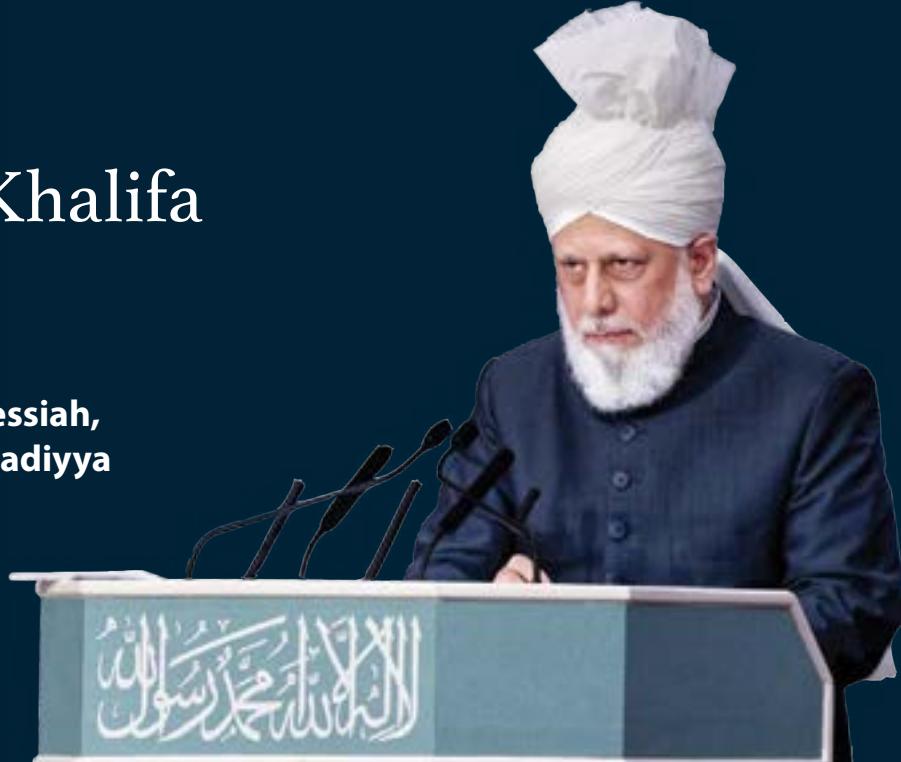
Rejoice and be happy that the field of achieving nearness to God is vacant. Every nation is in love with the world, and to what pleases God, the world pays no attention. Now is the time for those who wish to enter this door that they, mustering all their strength, show their mettle and win the much-coveted prize from God. Do not think that God will let you go to waste. You are the seed which the Hand of God has sown in the earth. God says that this seed will grow and flower and its branches will spread in all directions and it will become a huge tree. So, blessed is one who believes in what God says and does not fear the trials which he suffers in His path.

(The Will (English), Mirza Ghulam Ahmad of Qadian, 2005 Edition, pp. 11-12)



Guidance from the Khalifa

**His Holiness Mirza Masroor Ahmad,
the Fifth Successor to the Promised Messiah,
Highlights Global Progress of the Ahmadiyya
Muslim Community**



A Synopsis of the Worldwide Progress of the Ahmadiyya Muslim Community during 2024-2025

In his address to the 56th Annual Convention of the Ahmadiyya Muslim Community in the UK, the worldwide head of the Ahmadiyya Muslim Community mentioned the manifold blessings showered on the Ahmadiyya Community by the Almighty during the past twelve months. This convention was attended in person by well over 46,000 attendees who traveled from near and far off places to Islamabad in Tilford, UK, for a three-day retreat. The proceedings were relayed live through Internet and satellite broadcast to reach millions of viewers in all continents and were watched in homes and in 119 centers in 56 countries around the world through Muslim Television Ahmadiyya (MTA) with a two-way connection.

A quarter of a million join Ahmadiyya Islam during the past twelve months

By the grace of Allah, more than 249,000 people from 111 countries and over 500 different nationalities entered the

fold of Ahmadiyya Islam. This represents an increase of over 10,000 from the previous year.

New branches (chapters) established

Over 350 new chapters were established worldwide during the year.

Addition of mosques and mission houses

One hundred and thirty-four mosques and eighty-six mission houses were added during the year.

Reports from 113 countries indicate that members contributed over 440,000 hours of voluntary labor towards the construction of the mosques and mission houses.

Composition and compilation of books and literature

The translation of the Holy Quran into an additional language has been printed (in Mòré, a Gur language, one of the four official languages of Burkina Faso). The Holy Quran has now been published in 78 languages.

The English translation of Volume I of the commentary of the most authentic compilation of the sayings of the Holy Prophet, Sahih al-Bukhari, has been published.

Several key books of the Promised Messiah were translated and published in English, including The Reflection of the Excellences of Islam (Āīna-e-Kamālāt-e-Islam), Descent of the Messiah (Nuzūl-ul-Masīh), and Light of the Truth (Nur-ul-Haqq).



Many of the books of the caliphs of the Promised Messiah were translated and published in numerous languages. A collection of 'Response to Everyday Issues' by His Holiness Khalifatul Masih V (aba) was published in book form in Urdu.

Publications

Reports from 86 countries show that around 1.8 million copies of over 350 different books, pamphlets, and flyers were published.

The Image Archives (Makhzan-e-Tasawir) of the Ahmadiyya Archive and Research Centre, as well as the periodicals and newspapers (Al Fazl International, Al-Hakam, and The Review of Religions), all report continued growth in preserving history and expanding their global reach through print and digital media.

Reaching out in diverse languages

Various central language desks, including those for Arabic, Russian, Bangla, French, Turkish, Indonesian, Persian, Swahili, Spanish, and Chinese, all report significant progress in translating and publishing literature.

Over 8 million leaflets were distributed in 109 countries, reaching an estimated 25 million people.

Reaching out through the Internet

The main website of the Ahmadiyya Muslim Community, alislam.org, enhanced its Quran search engine, launched a mobile app for prayer times and Qiblah direction, and expanded its digital library, which now features 221 English e-books.

Devotion to serve Islam

The total number of children dedicated before their birth by their parents to serve and propagate the cause of Ahmadiyya Islam (Wāqifīn-e-Nau) has reached 85,489. Parents, with Jama'at support, nurture and prepare these children for the service of Islam Ahmadiyyat as they grow up.

Service to humanity

The International Association of Ahmadi Muslim Architects and Engineers (IAAAE) continued its work in providing clean water and developing model villages.

The Department of Majlis Nusrat Jahan runs hospitals and schools across Africa, having treated thousands of patients this year.

Humanity First, a worldwide humanitarian charity organization created in 1995 to serve human needs, is now established in sixty-six countries and has provided aid to over 800,000 people, including Palestinians affected by the conflict in Gaza.

(Edited from the report prepared by Al-Hakam dated 26 July 2025)



Quranic Guidelines against Terrorism

M. Ismail Munir

God Almighty revealed the Holy Quran 1400 years ago to the Holy Prophet Muhammad (sa). Here are a few beautiful Quranic teachings against terrorism.



The sanctity of human life should be upheld by all

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]

Severe punishment for the murderer

O ye who believe! Equitable retaliation in the matter of the slain is prescribed for you; the free man for the free man, and the slave for the slave, and the female for the female. But for him who is granted any remission by his injured brother, pursuing the matter for the realization of the blood money shall be done with fairness, and the murderer shall pay him the blood money in a handsome manner. This is alleviation from your Lord and a mercy. [2:179]

Justice for everyone

O ye who believe! Be steadfast in the cause of Allah, bearing witness in equity; and let not a people's enmity incite you to act otherwise than with justice. Be always just. That is nearer to righteousness. And fear Allah. Surely, Allah is Aware of what you do. [5:9]

Provide shelter for everyone

And if anyone of the idolaters seeks 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]

Be good towards all neighbors, and everyone else

And worship Allah and associate naught with Him, and show kindness to parents, and to kindred, and orphans, and the needy, and to the neighbour who is a kinsman, and the neighbour who is a stranger, and the companion by your side, and the wayfarer, and those whom your right hands possess. Surely, Allah loves not the arrogant and the boastful. [4:37]

Do not abuse others' respected ones

And abuse not those whom they call upon besides Allah, lest they, out of spite, abuse Allah in their ignorance. Thus unto every people have We caused their doings to seem fair. Then unto their Lord is their return; And He will inform them of what they used to do. [6:109]

In the matter of faith, use of force is banned

There is no compulsion in religion. Surely, the right way has become distinct from error; so whosoever refuses to be led by those who transgress, and believes in Allah, has surely grasped a strong handle, which knows no breaking. [2:257]

How to resolve our differences

And 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]



Defensive war is the last resort and its conditions
 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]

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. [9:13]

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]

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]

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]

An open invitation for cooperation

Say, 'O people of the Book (Christians and Jews)! Come to a word equal between us and you - that we worship none but Allah, and that we associate no partner with Him, and that some of us take not others for Lords beside Allah! [3:65]

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

And everyone has a goal to which he turns his whole attention. Then vie with one another in good works. [2:149]

How we can become the best people

You are the best people raised for the good of mankind; you enjoin good and forbid evil and believe in Allah. [3:111]

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 honourable among you, in the sight of Allah, is he who is the most righteous among you. [49:14]

Would the West Accept Using Nuclear Weapons on Civilians in the Middle East?

Rizwan Khan

During my public education in the United States, I was not taught that President Truman was a war criminal for ordering the nuclear bombing of civilian populations. I was not taught that our government committed war crimes when we deliberately burned tens of thousands of women and children alive in Japan. I was not taught that those responsible should have faced justice and been prosecuted in the way we made war tribunals for the Germans.

Children raised in the United States public education system are taught to believe that the moral justifications for the mass murder of those civilians can be a perfectly legitimate perspective.

The indoctrination of the American education system numbed our minds since childhood, and it showed its effects when the time to justify more atrocities came again. We have been ready to rationalize war crimes from a time that we may no longer recall when that rationale was put in our minds.

In a 2017 study, researchers presented a hypothetical scenario to a representative sample of Americans. The scenario was that Iran responded to sanctions and attacked a United States (US) aircraft carrier in the Persian Gulf, killing 2,403 military personnel (the same number killed in the Pearl Harbor attack). The US responded with large scale airstrikes that destroyed all of Iran's nuclear infrastructure, air defenses, and all Iranian Air Force bases and planes. The US then began a ground invasion. The invasion eventually stalled, with 10,000 US military casualties. The President of the United States was presented with two options to end the war. The first option was to continue the land invasion to capture Tehran and overthrow the Iranian government. The second option was to "shock" the Iranian government into accepting unconditional surrender by dropping a single nuclear weapon on Mashhad, Iran's second-largest city.

The result of the study was that "when considering the use of nuclear weapons, the majority of Americans prioritize protecting US troops and achieving American war aims, even when doing so would result in the deliberate killing of millions of foreign noncombatants."

"What was surprising was the number of Americans who suggested that Iranian civilians were somehow culpable or were less than human."

"We were not surprised by the finding that most Americans place a higher value on the life of an American soldier than the life of a foreign noncombatant. What was surprising, however, was the radical extent of that preference. Our experiments suggest that most Americans find a 1:100 risk ratio to be morally acceptable. They were willing to kill 2 million Iranian civilians to save 20,000 U.S. soldiers."

The study concluded, "these findings highlight the limited extent to which the US public has accepted the principles of just war doctrine and suggest that public opinion is unlikely to be a serious constraint on any president contemplating the use of nuclear weapons in the crucible of war."

"The U.S. public's willingness to use nuclear weapons and deliberately kill foreign civilians has not changed as much since 1945 as many scholars have assumed. Contrary to the nuclear taboo thesis, a majority of Americans are willing to support the use of a nuclear weapon against an Iranian city killing 100,000 civilians. Contrary to the theory that Americans accept the noncombatant immunity norm, an even larger percentage of the U.S. public was willing to kill 100,000 Iranian civilians with conventional weapons. Women are as hawkish as men and, in some scenarios, are even



more willing to support the use of nuclear weapons. Belief in the value of retribution is strongly related to support for using nuclear weapons, and a large majority of those who favor the use of nuclear weapons against Iran stated that the Iranian people bore some of the responsibility for that attack because they had not overthrown their government."

"Nevertheless, these surveys do tell us something unsettling about the instincts of the US public concerning nuclear weapons and noncombatant immunity. When provoked, and in conditions where saving US soldiers is at stake, the majority of Americans do not consider the first use of nuclear weapons a taboo, and their commitment to noncombatant immunity in wartime is shallow. Instead, a majority of Americans prioritize winning the war quickly and saving the lives of U.S. soldiers, even if that means killing large numbers of foreign noncombatants."

"Past surveys that show a very substantial decline in US public support for the 1945 dropping of the atomic bombs are a misleading guide to how the public would react if placed in similar wartime circumstances in the future."

"Today, as in 1945, the U.S. public is unlikely to serve as a serious constraint on any president who might consider using nuclear weapons in the crucible of war."

"As in 1945, a significant portion of the U.S. public today would want to use nuclear weapons against an enemy that attacked the United States even when presented with a diplomatic option to end the war. For this significant portion of the U.S. public, there is no atomic aversion. Atomic attraction prevails." [1]

This brings us to a difficult question about ourselves that starts in American history and brings us to our present: how do we classify the actions committed during World War II by the "Greatest Generation?"

The definition of terrorism is, "the unlawful use of violence and intimidation, especially against civilians, in the pursuit of political aims." Terrorism is to deliberately try to terrorize a civilian population to force capitulation.

When we dropped nuclear bombs on civilian populations, we knew what we were doing. It was not a case of collateral damage where we aimed at a military target and civilians were unintentionally harmed. Instead, we knew we were targeting civilians. We deliberately chose to burn tens of thousands of women and children alive.

If, as a national conscience, we in the United States believe that moral justifications for this can be a legitimate perspective, then we will not find it difficult to adopt a similar line of thinking today: "If it was okay for us to bomb Japanese children, then why not bomb Muslim children?" It is a profoundly flawed conclusion, but it is logically consistent with what we have been raised to believe. In the conflict between Israel and Palestine that we are witnessing today, nothing new has been revealed about our capacity to justify killing civilians.

The teachings of the Holy Quran provide a moral compass that establishes parameters of right and wrong. The Holy Quran teaches,

"Fight in the cause of Allah against those who fight against you, but transgress not. Surely, Allah loves not the transgressors." [2]

Islam respects each nation's right to defend itself, but restricts people from transgressing the bounds of basic decency. The Holy Prophet (sa) exemplified this teaching by never allowing the killing of civilians, by never transgressing the code of conduct that Islam requires of any decent human being.

The reality is that the West is and always has been capable of using nuclear weapons on civilians in the Middle East. The reason is that neither the public nor the leadership upholds an ethical standard where they would have a fundamental moral objection to the mass killing of women and children.

The Fifth Khalifa of the Ahmadiyya Muslim Community, Hazrat Mirza Masroor Ahmad (aba), said in an address delivered in Japan:

"Your nation of Japan had to contend with the most horrific devastation and grief imaginable when hundreds of thousands of your citizens were mercilessly killed and two of your cities were demolished and destroyed in nuclear attacks that shamed humanity."

("Head of Ahmadiyya Muslim Community delivers historic address in Tokyo, Japan", www.pressahmadiyya.com)

In his Friday Sermon immediately after the nuclear bombing of Hiroshima and Nagasaki, the Second Khalifa of the Ahmadiyya Muslim Community said:

"Although our voice may be [considered] of no value, it is our religious and moral duty to announce to the world that we do not consider such bloodshed as lawful, notwithstanding if our announcement makes certain governments pleased or displeased [from us]. [...]

"Therefore, this is my religious obligation to announce, though the government would be displeased, that I believe that [nuclear weapons] are a big hurdle in the way of peace. For this reason, I have stated that such harmful means should not be used against the enemy, which produces destruction of this kind.

"It is our duty – no matter if our voice is [considered to be] effective or not – to tell the government that due to our sentiments of well-wishing towards you, we are compelled to express that we do not agree with this act. Moreover, we are compelled to give you such advice through which future wars and disorders cease to exist." (3)

References

1. Revisiting Hiroshima in Iran: What Americans Really Think about Using Nuclear Weapons and Killing Noncombatants, <https://direct.mit.edu/isec/article/42/1/41/12168/Revisiting-Hiroshima-in-Iran-What-Americans-Really>
2. Holy Quran, al-Baqarah, 2:191 (Khutbat-e-Mahmud, Vol. 26, pp. 314-315, 319)
3. <https://www.alhakam.org/hiroshima-nagasaki-nuclear-war/>



Embracing Islam and Ahmadiyyat: A Journey of Spiritual Awakening

Durr-e-Sameen Prapulla



Born into a devout Hindu family in a small town in Karnataka, India, my spiritual journey began at a young age. I was named Prapulladevi, a name that embodied purity and devotion reflective of the values instilled in me by my family. Growing up, I was surrounded by rituals and practices that deepened my connection to God, particularly through the worship of Lord Ganesha, a Hindu deity I held in high regard.

As I matured, my curiosity about religion and spirituality grew, especially during my time as a freshman medical student at Mysore Medical College. The study of human anatomy and the marvels of the human body instilled in me a sense of awe for the Creator and His intricate design. Alongside my academic pursuits, I delved into practices such as "Sahaja Sthithi Dhyana Yoga - The Art of Living" out of my own curiosity about the art of yogic meditation techniques.

It was during this period of exploration that I encountered individuals from different faith backgrounds who came to attend the course seeking the concept of universal religion, whose perspectives on God and spirituality intrigued me. Our discussions opened my eyes to the diversity of religious beliefs and sparked a curiosity within me to understand more about other religions.

On November 26, 1996, praying for my mother's health led me to have a serious conversation with my favorite idol, Ganesha, during worship. Exhausted, I fell asleep in my hostel room and awoke to a loud noise. I discovered a wall hanging, unfamiliar to me, with the words "LO, I AM WITH YOU ALWAYS" from the New Testament Bible. I learned that my Christian roommate had nailed it on the wall, and it just fell off to gain my attention I assume. She later urged me to accept Jesus as my Savior and gave me a New Testament Bible to read.

The next day, as I was reading the New Testament for the first time, something within me urged me to focus on a specific page. The passage read, "For we are the temple of the living God! And so the Lord says, 'You must leave them and separate yourselves from them'" (2 Corinthians Chapter 6, Verses 14-18). These words deeply resonated with me, leading me to agree that I should abandon idols and seek God within myself. Perhaps the Bible and Christianity could guide me in this journey.

Two years later, on December 24, 1998, I was eagerly preparing for the Christmas celebration when I came across an article in the Indian Express newspaper titled "To All Ye Faithful" by Abu Abraham. The article discussed a book titled "Jesus the Man" by Australian theologian Barbara Theiring. It mentioned the Dead Sea Scrolls, suggesting that Jesus was born on March 7. The article also touched upon the uncertainty surrounding the date of Christ's birth, the idea that he was an illegitimate child, and how his opponents called him the 'Man of a lie.'

For the first time, I found myself deeply confused about the figure of Jesus. If he is indeed God, then why is there so much controversy surrounding his existence?

I began to question if there was more to this story of Jesus that I had yet to discover. This newfound uncertainty left me feeling lost and depressed, yearning for clarity and understanding amidst the swirling confusion.

Unable to find peace and sleep, I found myself in the midst of the night, organizing the scattered books in my room. As I sorted through the chaos, my eyes fell upon the Quarterly Journal Magazine "MINARET," a publication I had received from a student

who had attended an Art of Living advanced meditation course three years prior.

Within its pages, I stumbled upon a fascinating scientific investigation related to Jesus' crucifixion and his purported death. The article, titled "Shroud of Mystery" by M. Alikoya, was published in December 1997.

Shortly thereafter, my curiosity piqued, and I felt a strong desire to delve deeper into the article and understand the religious beliefs associated with it. Eager to learn more and uncover the origins of the published piece, I promptly penned a letter to the contact address, requesting additional details regarding the intriguing article.

To my astonishment, I received a prompt and honest response after just a couple of months. Not only did I receive the requested information, but I was also pleasantly surprised to receive a posted copy of the article titled "Christianity, a Journey from Facts to Fiction." Accompanying this enlightening read was a book titled "The Life of Muhammad (sa)", which further enriched my exploration into different faiths and beliefs.

"Christianity, A Journey from Facts to Fiction" by His Holiness Mirza Tahir Ahmad (rh). I read it slowly, repeatedly, and was greatly impressed by the article, feeling delighted to my heart's content. The material was excellent, and I felt that the author handled the situation based solely on rationality, without relying heavily on scriptural references. At times, it made me feel that the author was too rational and went to an extent that I had never considered before. However, the entire text addressed the subject comprehensively, leaving no room for ambiguity or suspicion. For the first time, I realized that religion and faith could also be analyzed from this perspective, rather than solely relying on blind faith, which is far from reality. After reading the entire book, a strange transformation occurred within me, clearing all the cobwebs in my heart and mind.

The very next day, I read the book "The Life of Muhammad" by His Holiness Mirza Bashir-ud-Din Mahmud Ahmad (ra). I read the entire book in a single night and was deeply moved to tears and thrilled as I went through the spiritual journey of the Prophet Muhammad (sa). For the first time, I learned about a religion that worships the Almighty as He is, without giving Him any form or shape. After reading the detailed cardinal doctrines about the Prophet (sa), I was greatly touched by the sufferings of the Prophet (sa) and his companions in the path of establishing the Unity of God.

As I reached the last page of the book, the verse quoted, "This day have I perfected your religion for you and completed My favor on you and have chosen for you Islam as religion" (The Holy Quran, Chapter 5: Verse 4), made me hold the book so close to my heart. Tears flowed freely, and I cried for what seemed like an eternity. My soul completely submitted to the Word of the Almighty, as He Himself mentioned with His own words, stating that the religion He has chosen for mankind is Islam.

In January 1999, I drafted my very first letter to the author of the book "Christianity: The Journey from Facts to Fiction," our beloved Khalifatul Masih IV, Mirza Tahir Ahmad (rh). In the 15 pages of a handwritten letter narrating my entire journey, the response I

received was lines saying, "Welcome to Ahmadiyyat, the True Islam." I was surprised by this response, as I had unknowingly accepted Ahmadiyyat. I felt as though I had reached my destination.

Soon after, learning about Ahmadiyyat got easier with frequent acquaintance and correspondence with our beloved Khalifa (rh). My beloved Khalifatul-Masih IV (rh) responded with immense care and compassion in his letters, offering solace and prayers for the challenges and tears I faced. Through his guidance and support, I found the strength to navigate the adversities of everyday life and remain steadfast in my faith.

As I began reciting the opening Chapter of the Holy Quran, Surah Al-Fatihah, with its English translation, I started to experience a range of emotions. I would write about my dreams to Khalifat-ul-Masih IV (rh), and as the days passed, reciting this very first chapter of the Holy Quran became a great weapon for me to combat any difficulties in my daily life.

Later, by God's grace, I became acquainted with the Ahmadiyya Muslim Community in Bangalore and received the Initiation (Bai'at) form from the Ameer, respected Shafiulla, to initiate myself. However, after reading all ten conditions of Initiation, I experienced a setback, as I found myself pondering those conditions; it took me a full six months to regain my composure. I pondered whether I could uphold my faith.

It was a monumental decision to make all by myself, without informing my loving parents who held me so dear. I was truly at a loss. At one point, I considered staying as I was but practicing my faith, yet that seemed impossible. It was becoming increasingly challenging for me to accept my beloved Almighty in any form other than as a mere man-made idol.

Then, one fateful night as I drifted into slumber, reciting the sacred verses of Surah Fatihah - the only prayer I knew, a dream unfolded before me, painting a tapestry of Divine guidance and profound revelation.

In this ethereal vision, I found myself amidst my beloved family in a verdant garden, the melodic flow of a river serenading our joyous gathering. As the heavens opened, a gentle drizzle descended, painting the sky in hues of twilight. A rainbow arched gracefully across the river, its vibrant colors casting a spell of enchantment. Spellbound by its beauty, I was compelled to approach this celestial marvel.

As I drew closer to the rainbow, tiny raindrops shimmered in the fading light, and a mysterious force gently lifted me from the earthly realm, my family moving further and further away from me. Ascending the rainbow, I found myself transported to a land of stark beauty - a vast desert devoid of life, save for a singular black stone building, a cube-like structure, the HOLY KA'ABA standing in solemn reverence.

In this barren expanse, a group of cloaked figures, adorned in pristine white garments, knelt in reverent prostration. A voice, gentle yet commanding, echoed through the desolate silence, beckoning me forth with familiarity. "We were waiting for you. Why are you so late?" I just joined them and offered my prayers. When I woke up, I could hear the morning call to prayer from the

When I woke up, I could hear the morning call to prayer from the mosque close to our home.

The very next day, August 2000, Al-Hamdu Lillah (praise be to Allah), I happened to sign my Bai'at (initiation) form, and a couple of months later, I received a letter stating that it had been accepted and signed with his blessed hands, by our beloved Khalifatul Masih IV (rh), in March 2001, and the Khalifat-ul-Masih IV also named me Pakeeza Durr-e-Sameen.

Since my first name, "Prapulla," means "Purity," a flower drenched in the early morning dew and not associated with any pagan meanings, with the permission of our beloved Khalifa, I kept my name as Durr-e-Sameen Prapulla.

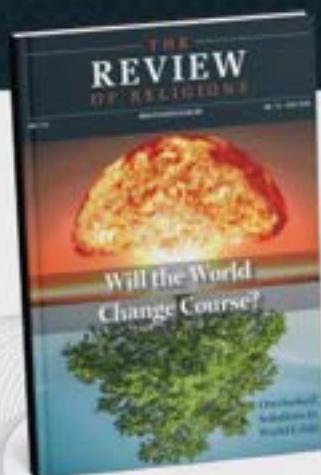
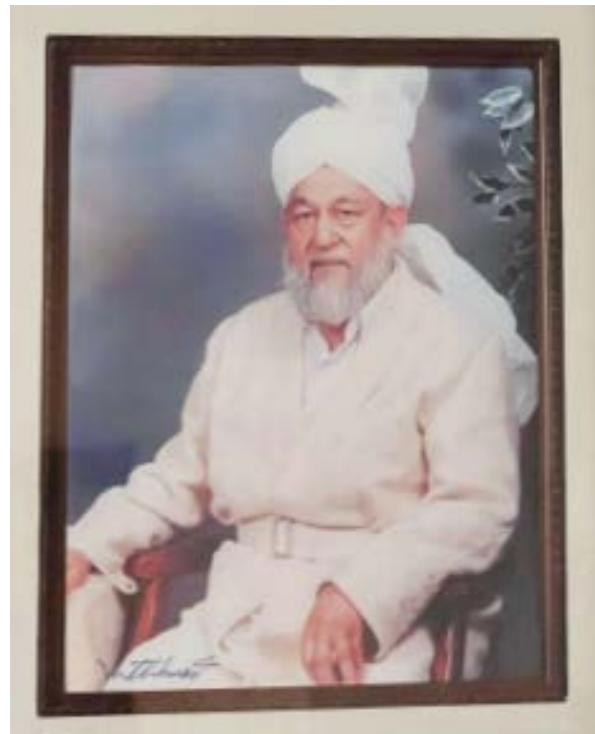
To my utter astonishment and sheer delight, then, the eagerly awaited letter from London arrived, this time in a large envelope containing a photograph. As a novice, I humbly requested our beloved Khalifa to send his photograph because I still did not know what he looked like.

Upon seeing his blessed image, a wave of emotions engulfed me, as it humanized the intellectual, spiritual, and rational understanding of the human mind, which perceives the Creator as the One God.

Additionally, a smile graced my face as I observed the signature beneath the photograph, little realizing that this moment would mark a significant turning point in my life, destined to have a profound impact on my future. Praise be to Allah!

With sheer delight, I humbly stand before you all this day. All the prayers of my dear Khalifah have been accepted, and with his loving prayers, I was blessed to get married to a loving, pious Ahmadi Muslim. We have three Waqf-e-Nau children (devoted to the service of Islam) and the past twenty years are blessed with many capacities serving this blessed community of the Promised Messiah (as). Praise be to Allah.

May the blessings of Allah be on His Prophet.



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Enigma of Sin- Part 7

Continued from the previous issue.

Sins against others

Mubasher Ahmad



All major religions put great emphasis on the rights of fellow human beings to be neither neglected nor usurped. The greatest right of fellow human beings among religious communities is to be loved and served with full sympathy. Therefore, the most common prohibitions among all faith-based communities are offenses against others. The lists of such sins are extensive and comprehensive, encompassing offenses against close relatives, spouses, children, neighbors, community members, animals, plants, strangers, and even enemies. Use of harsh and abusive language is condemned. Lying, cursing, bearing false witness, back-biting, theft, betrayal of a trust, deception, injustice, oppression, and killing are only a few in this category. Disrespect for parents is regarded as a major moral offense among the offenses towards fellow humans. Without fail, acts of domestic violence are condemned by all religions. Child abuse, spouse abuse, and elder abuse are seen as sinful behavior. Other interpersonal sins relate to human sexual behavior: fornication, adultery, rape, incest, and homosexuality are considered sins. A detailed discussion on these and other sex-related sins will follow in a separate chapter in this book.

Although not a part of the religious belief system of Hinduism, in the socio-cultural classification among Indian Hindus, humanity is divided into various castes, some higher than others, and as such, their sins are also perceived differently, having high or low levels of gravity! Historically, almost all the intricate moral and religious principles of behavior were enforced by Brahmins, the highest caste in Hinduism. They had made separate sets of rules for each caste and its subcategories. For example, until 1963, a Brahman was exempt from the death penalty in the Hindu state of Nepal. He could not be killed even by the State because the killing of a Brahman was prohibited in the Hindu Scriptures called Shastras -

books of dos and don'ts. Similarly, the punishment prescribed for adultery committed by a Brahman with a woman of a lower caste was significantly less than for a man who belonged to a lower caste than that of the woman.

The lists of major and minor sins that violate the rights of others are very long in each religion. But to talk about some selected categories in Hinduism, the Nirukta delineates seven prohibitions: theft, violating the bed of the guru, murder of a Brahman, abortion, drinking wine, continual wickedness, and bearing false witness. In the Bhagavad Gita, not fighting a just war is considered a major sin. In Jainism, Mahavira established the rights of others by saying: "Do not abuse, hurt, oppress, enslave, insult, torment, torture, or kill any creature or living being." In the Jainist scripture of Avasyaka Sutra, killing, lying, stealing, sex-play, earthly possessions, anger, pride, illusion, greed, passion, and hatred are added. To protect life, Buddhism always stood against wars, animal sacrifices, and capital punishment. The Buddha taught compassion and generosity towards all living creatures. In Jewish scriptures, the Torah contains the famous Ten Commandments, and six out of the ten scrupulously relate to others: Dishonoring parents, committing murder, adultery, stealing, bearing false witness, and coveting what belongs to one's neighbor. The New Testament places equal emphasis on both loving God and loving one's neighbor. Jesus said: You shall love the LORD your God with all your heart, with all your soul, and with all your mind. This is the first and greatest commandment. The second is: You shall love your neighbor as yourself. On these two commandments hang all the Law and the Prophets (Matthew 22:37-40). In Sikhism, all the above-mentioned sins against others are evils, including lust, jealousy, anger, stealing, injustice, slander, lying, cheating and tyranny.



Women of Faith: Redefining “Having It All”

A testimony to resilience,
spiritual purpose, and quiet leadership

Sami Fakhra Jadran-Ireland



From career demands to family life, spiritual devotion to service—women across America navigate a rhythm that rarely slows. “Having it all” does not mean achieving a perfect balance; it means pursuing what matters with a righteous intention. “Having it all” began as a 1950s–60s advertising tool—a polished dream sold to the middle class long before it became a bestselling book title in the 1980s. It meant having to be everything at once: successful, fulfilled, and effortlessly composed.

“With full-time academic and administrative positions, two young children, husband, and home, and the added Lajna responsibilities, I was working at three full-time jobs” (1). These words—offered humbly and without complaint—tell the story of a woman who quietly carried more than her fair share. Her experience mirrors countless women whose lives blur boundaries of faith, family, and career.

Lajna Ima’illah USA is a national body of Muslim women dedicated to prayer, community service, and leadership. Thousands participate in religious study, mentor youth, organize conventions, and contribute to publications. Their work bridges the gap between domestic life and public contribution, driven not by recognition but by devotion.

One such woman rose to national leadership while maintaining an academic career and raising a young family. Her days were dense with decisions, guided by prayer: “Time that was provided to us to do good or do nothing at all... to find a purpose in life; a meaning in everything we do or none at all” (1). Her message resonates beyond faith lines. Whether Christian, Muslim, Hindu, Jewish, or secular, women share the desire to live intentionally, serve meaningfully, and lead with values.

In a world where ‘having it all’ often means doing it all, women of faith offer a quieter revolution—rooted in prayer, purpose, and the courage to define success beyond societal metrics. “Many times, it would have been easier to focus on the limitations... However, these adversities made us stronger, humble, prayerful, resilient, strategic, compassionate, and more caring” (1).

Outside the Mosque, she was Professor Emerita of Pharmacology and Toxicology, with a research career focused on psychiatric disorders and a legacy of over 200 publications and presentations. Her expertise spanned neuroscience and mentoring young scientists, showing that Muslim women can thrive at the highest levels of intellectual and professional excellence (2). Yet the quiet work of community service remained her spiritual anchor.

Women in the United States now comprise 47% of the labor force and earn over half of the college degrees, yet they hold only 10.6% of Fortune 500 CEO roles and continue to earn less than men in most industries (3, 4). The tension between progress and pressure is real. But within faith-led service, many women find tools for resilience—time management, public speaking, strategic planning—and the intangible strength of prayerful leadership.

“Several [members] informed me that the skills they learned in their service for Lajna (women’s auxiliary) USA helped build their portfolio and resume for better job opportunities as well” (1). This kind of growth is quiet, cumulative, and deeply personal. It transforms not only the woman but the spaces she touches—family, workplace, and community. “Giving our time in the service of others is, after all, expressing our love for our Creator” (1). It’s a love that transcends religious boundaries, a truth understood by many women who lead with heart and live with intention.

His Holiness Mirza Masroor Ahmad, Fifth Successor of the founder of the Ahmadiyya Movement in Islam (AMI), Mirza Ghulam Ahmad (as), stated: "Consider it your mission to spread Islam's teachings by living up to its values and beliefs and preaching its message far and wide. It is up to you, as members of Lajna (women's auxiliary), to show the world what Islam is and what it truly represents" (5). He also reminded members to embrace their full spiritual and intellectual potential: He reminded us that the Second Successor of the AMI made it clear that "No Ahmadi Muslim woman should ever consider herself inferior to any man or remain hidden in his shadow. In all respects, men and women are equal" (5).

At the 2025 Annual Convention UK, he added, "Islam has granted you rights, and it requires that you become a useful presence in society. If women understand their responsibilities, they can become a valuable asset to the community, regardless of the field they are in or even if they are homemakers. No other religion has protected women's rights as Islam has. It is the duty of women to understand their responsibilities and the tasks assigned to them by Allah, which include reforming the new generation and bringing them to a point where they can be a useful presence for both the faith and the community, as well as a beneficial part of their country" (6).

Women of faith juggle duties, dreams, and devotion—but above all, their hearts are anchored in Allah. That is "having it all" redefined.

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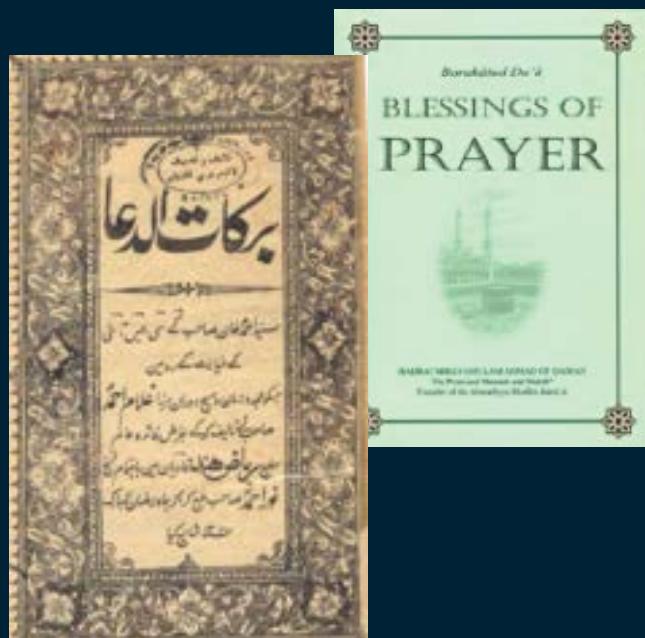


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Book Review: Barakat-ud-Du'a – (The Blessings of Prayer)

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

Dr Muhammad Abdul-Khaliq



Barakat-ud-Du'a is an Urdu book consisting of forty pages written in 1893 by Hazrat Mirza Ghulam Ahmad (as), the Promised Messiah and Mahdi, published by Riyad-e-Hind Press, Amritsar (India) in 1893. The book has been translated into English as "The Blessings of Prayer" consisting of 72 pages, published by Islam International Publications Ltd. Islamabad, Surrey United Kingdom (2007).

Hazrat Mirza Ghulam Ahmad (as) wrote the book Barakat-ud-Du'a during a period of intense religious discourse and social transformation in Indian society. The late 19th century was marked by a renewed interest in the spiritual sciences, as well as by polemical debates between different religious communities. The naturalist Sir Sayyid Ahmad Khan wrote two books expressing his view that there is no such thing as the acceptance of prayer, and that prayer is no more than a form of worship. The second book he wrote was "Usul-ut-Tafsir" (On the Principles of Commentary of the Holy Quran), he discussed the principles of interpreting the Holy Quran.

Under this backdrop Hazrat Mirza Ghulam Ahmad (as) wrote the book Barakat-ud-Du'a (The Blessings of Prayer) refuting, in the first part of the book, the idea that revelation is only a subjective state of mind and not an actual and objective communion with God and, in the second part of the book, the author expresses that Sayyid Ahmad's views are incorrect principles. He also includes his views on the commentary of the Holy Quran.

Sir Sayyid Ahmad Khan declared that prayers were just a form of worship resorted to by devotees at times of need by natural impulse. Prayer, according to him, did not actually help in the attainment of what was desired because God did not interfere in the laws of Nature and everything seemed to be pre-ordained, and

he did not believe in the efficacy of prayers or in the existence of the angels. As these ideas are against the teachings of Islam, the author points out Sayyid Ahmad's mistakes and explains that prayers are indeed accepted by God and that they do help in the attainment of the desired end. Prayer is like a medicine. If everything was ordained, why should disease be treated at all? If prayer were useless, the science of medicine must also be meaningless. The author further explains the philosophy of prayer showing that pre-ordination or predestination did not preclude the exercise of power and control by the Almighty, Who could not be dethroned.

In the second part of the booklet, the author discusses the principles of interpreting the Holy Quran. Hazrat Mirza Ghulam Ahmad (as) also refutes Sayyid Ahmad's notion that revelation was only a subjective state of mind and not an actual and objective communion with God. The author further declares: "God has sent me as the reformer of this age, because such wrong notions as these could not be removed from the ideas of the Muslims without special Divine assistance, and that the non-believers could be offered the proof of the existence of True and Living God and that the truth and greatness of Islam could be established through fresh heavenly signs... To say that the door of revelation which characterizes saints is now closed, and that signs cannot be shown now and that prayers are no longer heard and accepted, is the clear way to destruction and not peace. Do not reject the grace of God. Rise, Try and Test. It would be better if Sir Sayyid Ahmad Khan thought of the life hereafter and the best course for him is to live in my company for a few months. As I am commissioned and I am the bearer of glad tidings, I promise that I shall pray for him and hope that God will show a sign, which, in a moment, would bring to dust the law of Nature devised by Sir Sayyid Ahmad Khan." The author

cites his acceptance of prayers that resulted in a prophecy about Pandit Lekh Ram which was fulfilled in the time frame predicted. This was an example of how God answers the prayer of His servants.

In the second part of the booklet His Holiness Mirza Ghulam Ahmad (as) gives his own seven principles and asserts that Sayyid Ahmad is not correct about the commentary of the Holy Qur'an. The seven criteria or guiding principles for the correct interpretation of the Holy Quran by the author are:

1. The Holy Qur'an comments upon its own verses, that is, every verse is made clear by some other verses and none of them contradicts in the least.
2. Our commentary must fall in line with the Commentary of the Holy Prophet, peace and blessings of Allah be upon him.
3. Our Commentary must tally with the Commentary by the Companions of the Holy Prophet (sa).
4. We should purify ourselves and then look into this pure and sacred book. Only such a person can really and truly understand the Holy Qur'an as is pure. The Holy Quran says, "Which none shall touch except those who are purified" [Holy Qur'an, 56:80]. Touching here means understanding.
5. We should know the lexicon of the Arabic language.
6. The spiritual system of life is akin to the physical system, and this must always be kept in view.
7. We should not lose sight of the visions and revelations of the holy people. They also throw a flood of light on spiritual affairs.

The book is a profound and contemplative treatise written by Mirza Ghulam Ahmad (as), it occupies a special place in the corpus of Islamic literature, not simply for its theological arguments, but for its passionate exploration of the human soul's relationship with the Divine through the act of supplication, and transformative power of prayer—how earnest supplication can draw the believer closer to God and elicit tangible responses from the Divine. The book is dedicated to practical guidance, the author describes the conditions that make prayer effective: sincerity, humility, persistence, and a willingness to submit to God's will. The author is careful to address common misconceptions such as the belief that unfulfilled prayers signify Divine displeasure or lack of faith. Instead, he urges patience and trust, reminding readers that God's wisdom often transcends human understanding.

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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

IN - Indianapolis (Bait-ur-Raheem)

3520 Washington Blvd, Indianapolis IN 46205

KS – Kansas - (Mosque/Center)

11648 W 135th St, Overland Park, KS 66221-2837

LA – New Orleans - (Dar-ul-Aman Mosque)

2113 38th St, Kenner, LA 70065-3509

MA – Boston - (Bait-un-Nasir)

4 Nasir Ahmad Rd, Sharon, MA 02067-1164

MA – Fitchburg - (Bait-uz-Zikr Mosque)

370 Main St, Fitchburg, MA 01420-8007

MD – Baltimore - (Bait-us-Samad Mosque),

7302 Pulaski Hwy, Baltimore, MD 21237-2528

MD – National Headquarters - (Baitur Rahman Mosque)

15000 Good Hope Rd, Silver Spring, MD 20905-4120

MI – Detroit - (Masjid Mahmood)

1730 W Auburn Rd, Rochester Hills, MI 48309-3856

MN – St. Paul, (Nusrat Mosque)

11450 Robinson Dr, Coon Rapids, MN 55433-3745

MO – St. Louis - (Bait-ul-Hafeez Mosque)

4529 Emerson Ave, Saint Louis, MO 63120-2237

NC – Research Triangle - (Bait-ul-Kareem)

6678 River Road, Fuquay-Varina, NC 27526

NC – Charlotte - (Charlotte Salat Center)

5314 Mt Holly Hunterville Rd, Charlotte, NC 28216-8801

NJ – Central Jersey - (Bait-ul-Hadi Mosque)

27 South St, Old Bridge, NJ 08857-2951

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

131 Wagaraw Rd, Hawthorne, NJ 07506-2711

NJ – Willingboro - (Al-Nasr Mosque)

500 Bridge St, Willingboro, NJ 08046-3741

NV – Las Vegas - (Bait-ut-Tauheed Mosque)
6574 W Cheyenne Ave, Las Vegas, NV 89108-4929

NY – Albany - (Bait-un-Nur Mosque)
941 River Rd, Schenectady, NY 12306-6526

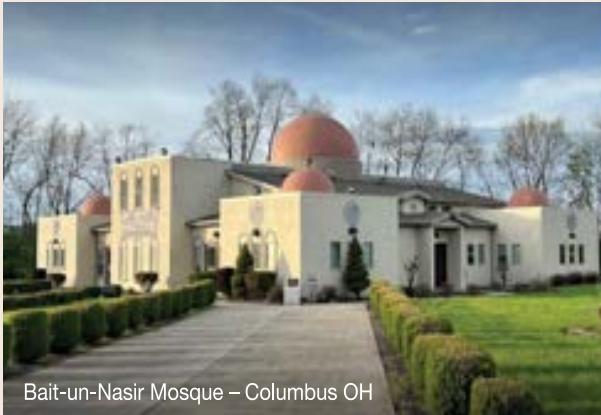
NY – Buffalo - (Mahdi Mosque)
9610 Colvin Blvd, Niagara Falls, NY 14304-2812

NY – Buffalo - (Bait-ul-Majeed)
5071 Harris Hill Road, Clarence, NY

NY – Binghamton - (Bait-ul-Hamid Mosque)
10 Sheedy Rd, Vestal, NY 13850-5902

NY – Bronx - (Bronx Mosque)
3421 White Plains Rd, Bronx, NY 10467-5704

NY – Brooklyn - (Bait-ut-Tahir Mosque)
1477 W 8th St, Brooklyn, NY 11204-6402



Bait-un-Nasir Mosque – Columbus OH



Bait-ul-Ahad Mosque – Cleveland OH



Bait-ul-Hamid Mosque – Binghamton NY



Bait-ul-Ihsan Mosque – Syracuse NY



Bait-uz-Zafar Mosque – Queens NY

NY – Long Island - (Bait-ul-Huda Mosque)
64 Union Ave, Amityville, NY 11701-3024

NY – Queens - (Bait-uz-Zafar Mosque)
188-15 McLaughlin Ave, Hollis, NY 11423-1137

NY – Rochester - (Bait-un-Naseer Mosque)
1609 East Main St, Rochester, NY 14609-7009

NY – Syracuse - (Bait-ul-Ihsan Mosque)
6650 Old Collamer Rd, East Syracuse, NY 13057-1214

OH – Cleveland - (Bait-ul-Ahad Mosques)
297 Center Rd, Bedford, OH 44146-2251

OH – Columbus - (Bait-un-Nasir Mosque)
3360 Toy Rd, Groveport, OH 43125-9430

OH – Dayton - (Fazl-i-Umar Mosque)
637 Randolph St, Dayton, OH 45417-3203

OR – Portland - (Rizwan Mosque)
9925 SW 35th Dr, Portland, OR 97219-6136

PA – Harrisburg - (Hadee Mosque)
245 Division St, Harrisburg, PA 17110-1262

PA – Lehigh Valley - (Bait-ul-Ata)
2860 S Pike Ave, Allentown, PA 18103-7637

PA – Philadelphia - (Baitul-Afiyat Mosque)
1215 W Glenwood Ave, Philadelphia, PA 19133-1336

PA – Pittsburgh - (Al-Noor Mosque)
747 South Ave, Wilkinsburg, PA 15221-2939

TN – Alabama/Tennessee - (Mahmood Mosque)
101 Maple St, Smyrna, TN 37167-2631

TX – Austin - (Bait-ul-Muqeet Mosque)
800 Deepwood Drive, Round Rock, TX 78681-5628

TX – Dallas - (Bait-ul-Ikram Mosque)
1850 Hedgcoxe Rd, Allen, TX 75013-3083

TX – Fort Worth - (Bait-ul-Qayyum)
2801 Miller Ave, Fort Worth, TX 76105-4134

TX – Houston - (Bait-us-Samee Mosque)
1333 Spears Rd, Houston, TX 77067-1507

VA – Central Virginia - (Mubarak Mosque)
4555 Ahmadiyya Dr, Chantilly, VA 20151-3393

VA – Richmond - (Anwaar Mosque)
2617 Turner Rd, Richmond, VA 23224-2539

VA – Woodbridge - (Masroor Mosque)
5640 Hoadly Rd, Manassas, VA 20112-3408

WA – Seattle - (Bait-ul-Ehsan Mosque)
23515 Old Owen Rd, Monroe, WA 98272-7636

WI – Oshkosh - (Qamar Mosque)
300 N Eagle St, Oshkosh, WI 54902-4225

WI – Milwaukee
10401 W Oklahoma Ave, Milwaukee, WI 53227

10 CONDITIONS OF BAI'AT (OATH OF INITIATION)

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 he shall abstain from Shirk (association of any partner with God) right up to the day of his/her death.

06

That he shall not follow vulgar customs, and shall guard against evil inclinations

02

That he shall keep away from falsehood, cruelty, adultery, dishonesty, disorder, rebellion and every kind of evil.

07

That he shall discard pride and haughtiness, live in humility and meekness

03

That he shall offer Prayers(Salat) five times daily

08

That he shall hold his faith, dignity and the welfare of Islam dearer than his own life, wealth and children

04

That he shall not inflict injury on any of Allah's creatures

09

That he shall have sympathy for all of God's creatures, and devote his talents to their welfare

05

That he shall bear every hardship for the sake of Allah

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



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