

# The Muslim Sunrise

December 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)



## THE AWAITED MESSIAH MIRZA GHULAM AHMAD OF QADIAN

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# THE AHMADIYYA MUSLIM COMMUNITY WORLDWIDE

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

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

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

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

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

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

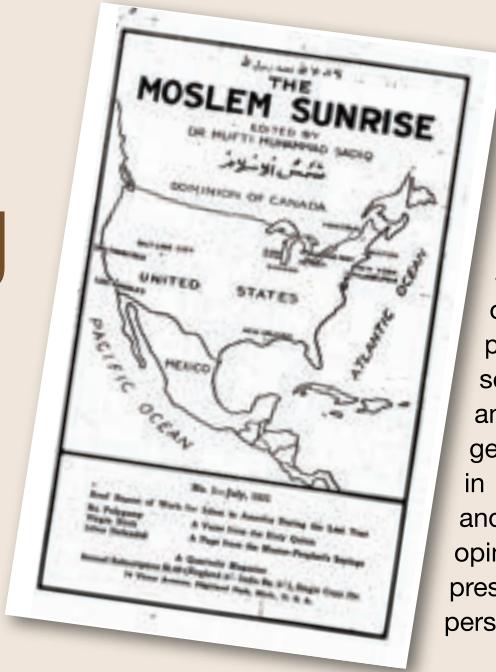
**"There is no compulsion in religion"**  
(The Holy Qur'an: 2:257)

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

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



# One of the longest-running Muslim publications in America



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

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

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# The Muslim Sunrise

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.

The Muslim Sunrise is published by the Ahmadiyya Muslim Community, under the auspices of US Ameer (National President), Dr. Mirza Maghoor Ahmad.

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## 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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## THE MUSLIM SUNRISE

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# From The Holy Qur'an

وَإِذَا جَاءَتْهُمْ آيَةً قَالُوا نَنْعُمْ حَتَّى نُؤْتَ مِثْلَ مَا أُوتِيَ رَسُولُ اللَّهِ طَّالِهُ  
أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ سَيِّصِيبُ الَّذِينَ أَجْرَمُوا صَغَارٌ عِنْدَ اللَّهِ  
وَعَذَابٌ شَدِيدٌ بِمَا كَانُوا يَكْرُونَ ○

And when there comes to them a Sign, they say, "We will not believe until we are given the like of that which Allah's Messengers have been given." Allah knows best where to place His Message. Surely, humiliation before Allah and a severe punishment shall smite the offenders because of their plotting.

The Holy Qur'an, 6:125



## Saying of Prophet Muhammad

(Peace and blessings of Allah be on him)

### Five Distinctions Granted to the Holy Prophet

"I have been granted five (distinctions) which none of the Prophets was granted before me. (Firstly) I have been reinforced with awe extending as far as a month's journey, (secondly) the entire earth has been made for me a mosque and a means of purity, (thirdly) the booty of war has been made lawful for me; it was never made lawful for anyone before me; (fourthly) I have been granted the honor of intercession with the Lord (and fifthly) while Prophets (before me) were commissioned to their particular people, I have been sent to the entire mankind."

(Sahih-al-Bukhārī, Book of Tayammum)

(English translation from Forty Gems of Beauty, Mirza Bashir Ahmad, 2021, pp. 26-27, Islam International Publications, UK)

# Editorial

## *The awaited Messiah*

Prophet Muhammad, may peace and blessings of Allah be upon him, foretold the advent of a Messiah in the Latter Days of Islam, also known as the Second Coming. But in misinterpreting the words of Prophet Muhammad, some Muslim scholars want us to believe that the Messiah will use force, destroying anyone who opposes him. Contrary to these misrepresentations, true Islam recognizes that the Messiah will only use logical reasoning and powerful arguments, never violence, to illustrate the true 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 bloody Messiah will literally exterminate all swine. True Islam recognizes that this is a metaphorical prophecy to signify that the Messiah will exterminate uncouth and impure conduct. Throughout the history of mankind, no prophet of God ever engaged in the bloody feats that extremists attribute to the Second Coming of the Messiah. The real task assigned to the awaited Messiah in this prophecy is 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 violence. This belief is in exact accordance with the teachings of the 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)

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 True Islam principles. 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

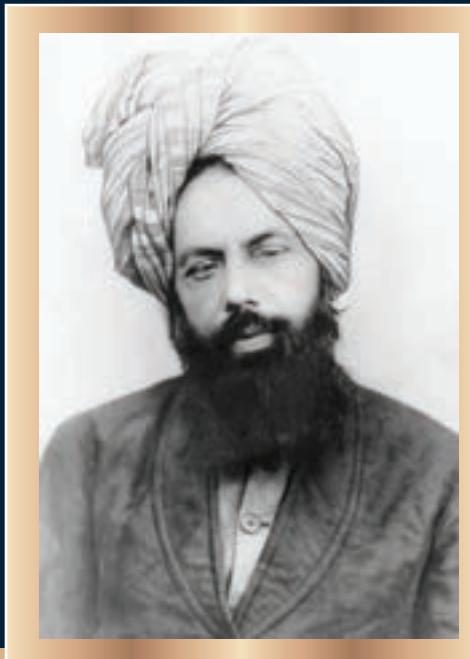


did a hundred years ago. True Islamic principles are meant to prevail over distortions. "Verily, We Ourselves have sent down this Exhortation, and most surely We will be its Guardian." (Holy Qur'an, 15:9-10)



**MESSIAH**  
will only use logical  
**REASONING**  
and powerful  
**ARGUMENTS**,  
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to illustrate the  
**TRUE**  
**TEACHINGS**  
of Islam.

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



## “ ACCEPTANCE OF GOOD DEEDS

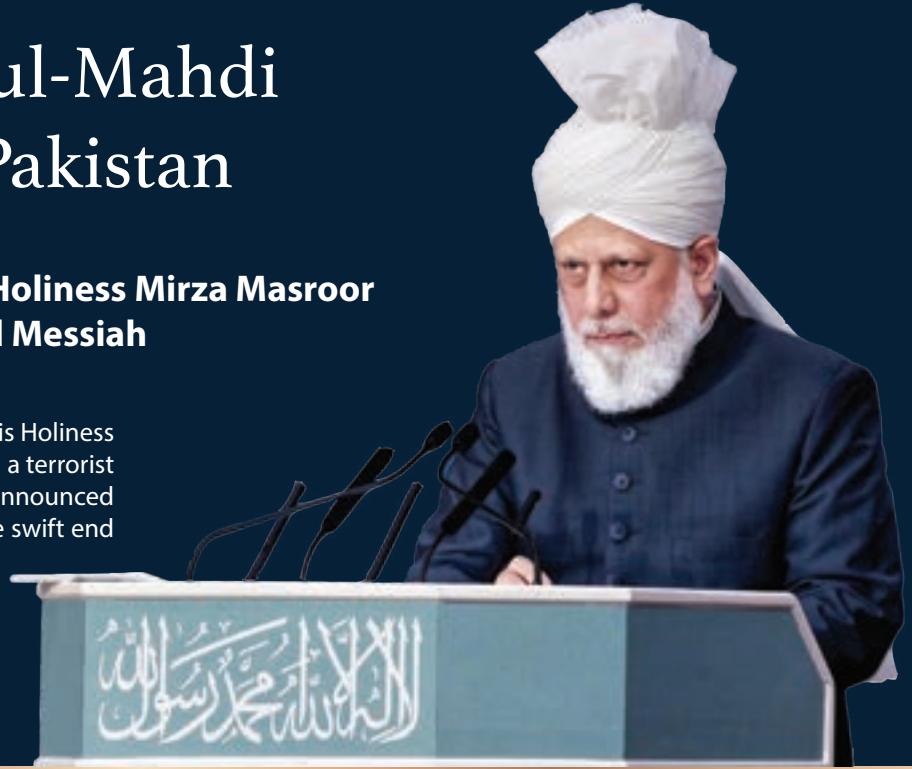
I shall demonstrate My light and shall raise you with a demonstration of My power. A Warner came unto the world, but the world accepted him not; yet God shall manifest His favor and demonstrate his truth with powerful assaults.

Revelation to the Promised Messiah  
Barahin-e-Ahmadiyya, Part IV, p. 557

# Militants attack Bait-ul-Mahdi Mosque in Rabwah, Pakistan

## Friday Sermon, 10 October 2025 of His Holiness Mirza Masroor Ahmad, the Fifth Caliph to the Promised Messiah

During his Friday sermon, delivered on 10 October 2025, His Holiness Mirza Masroor Ahmad, Khalifatul-Masih V (aba), mentioned a terrorist attack on Masjid Bait-ul-Mahdi in Rabwah, Pakistan. He announced that several members had been injured and prayed for the swift end of such atrocities and for Allah's support.



"Today in Masjid Mahdi in Gol Bazaar Rabwah, terrorists launched an attack; around 5-6 of our members have also sustained injuries. Two of them are in serious condition and are undergoing surgery. May Allah the Almighty improve their condition and bestow His Grace upon the others who have been injured as well. Those who have been seriously injured sustained gunshots in the abdomen. Our security officer also shot dead one of the terrorists, whilst the other one fled from the scene. This is according to the latest reports; further details will come through. "May Allah the Almighty swiftly seize the terrorists and those who violate the law and the opponents of the [Ahmadiyya Muslim] Community. The Punjab government and the Chief Minister claim that they have controlled 100% of the crime in Punjab, with no criminals remaining. However, the daily attacks on Ahmadis, martyring them, injuring them, and burning their properties, are perhaps not considered as crimes in their eyes. May Allah the Almighty grant wisdom to such governments and soon manifest His sign in support of the [Ahmadiyya Muslim] Community." [Amin.] (Al-Hakam, 17 October 2025, p. 5)

During his Friday sermon, delivered on 17 October 2025, Hazrat Mirza Masroor Ahmad, Khalifatul Masih V (aba), provided an update on the Khuddam (Ahmadi Muslim male youth) injured in the recent mosque attack in Rabwah, Pakistan, offered further prayers for their complete recovery, and prayed for Allah's protection for the entire [Ahmadiyya Muslim] Community. He said:

"In the previous sermon, I mentioned an attack on a mosque in Rabwah. Pray also for the Ahmadi Khuddam [Ahmadi youth] who were injured therein. May Allah the Almighty grant all of them perfect health. May Allah the Almighty also safeguard them from every complication, for at times the effects of such incidents

manifest later as well. At present, three Khuddam [Ahmadi youth] have sustained more serious injuries and, for that reason, are still in hospital, while the remaining five were treated and sent home. Nevertheless, their wounds and the like will, of course, take time to heal. May Allah the Almighty grant them all complete recovery and henceforth protect the members of the [the Ahmadiyya Muslim] Community everywhere from every evil and every harm." [Amin.] (Al-Hakam, 24 October 2025, p. 8)

In his Friday sermon on 31 October 2025, His Holiness Mirza Masroor Ahmad, the fifth successor to the Promised Messiah, said,

The ones who were injured in the incident of the attack on the mosque in Rabwah, pray for them that Allah may keep the severely wounded in His protection and may bestow on them complete recovery at the earliest. May Almighty Allah bring to failure and make unsuccessful every plan of the adversaries. A meeting is being held in Rabwah today in the name of the Finality of Prophethood, and the clerics are spewing dirt and filth that they wanted to; rather, they have done so, as the meeting would have ended by now. May Allah protect all from their mischief. Similarly, pray for the Ahmadis of Bangladesh. There too, the intentions of the adversaries seem to be quite nefarious. May Allah protect every Ahmadi there as well. Pray also for Palestinians, may Allah have mercy on them, and save them from transgressors; the ceasefire that is mentioned is only in name. The incidents that have taken place in the last two days have proven that this was a ceasefire by name only. May Allah save these oppressed from oppression and seize the transgressors.

(Translated by Sunrise staff from Urdu. Friday Sermon, 31 October 2025)



# Signs in support of the Promised Messiah, may peace be upon him



**The Promised Messiah listed signs in his favor in his book, *Haqiqatul-Wahi* (The Philosophy of Divine Revelation).**

**The book has been translated into English**

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
إِنَّ اللَّهَ يَبْعَثُ لِهِذَا الْأُمَّةِ عَلَى رَأْسِ كُلِّ  
مِائَةٍ سَنَةٍ مَنْ يُجِدُّ لَهَا دِينَهَا .  
رَوَاهُ أُبُو دَوْدٍ



*A Warner came unto the world, but the world accepted him not; yet God shall accept him and demonstrate his truthfulness with mighty assaults.*

*Revelation to His Holiness Mirza Ghulam Ahmad, the Promised Messiah, may peace be upon him*

Meaning that, Abu Dawud reports that the Holy Prophet, may peace and blessings of Allah be upon him, said: 'At the head of every century, God will commission a Mujaddid [Reformer] for this ummah [Muslims] who will revive the Faith for its sake.'

The twenty-fourth year of the present century is now nearing its end and it is not possible that a saying of the Holy Prophet, may peace and blessings of Allah be upon him, should remain unfulfilled. If someone asks, 'If this hadith is authentic, then tell us the names of the Mujaddids [Reformers] of the twelve centuries?', the answer is that this hadith has been continually held as authentic by the scholars of the Ummah. If, at the time of my claim, even this hadith is to be declared as a fabrication, such can indeed be expected only from these maulawis [Muslim clerics].

Some eminent scholars of hadith themselves claimed to be the Mujaddids of their own times, while others have tried to project someone else as the Mujaddid. Therefore, if this hadith is not authentic, they did not act honestly. As for the names of the Mujaddids, it is not necessary for me to remember them all. Such all-encompassing knowledge is exclusive to God alone. I lay no claim to know the unseen except for what God reveals to me.

Furthermore, this ummah is spread over a large part of the world. Divine wisdom raises a Mujaddid in one country at a certain time, and in another country at other times. Who can have full knowledge of the works of God and who can encompass His domain of the unseen? Will you please tell me how many Prophets have appeared in every one of the nations from Hadrat Adam as [Adam] to the Holy Prophet, may peace and blessings of Allah be upon him? If you tell me this, I shall tell the names of the Mujaddids too. It is obvious that lack of knowledge about something does not necessarily mean that it does not exist.

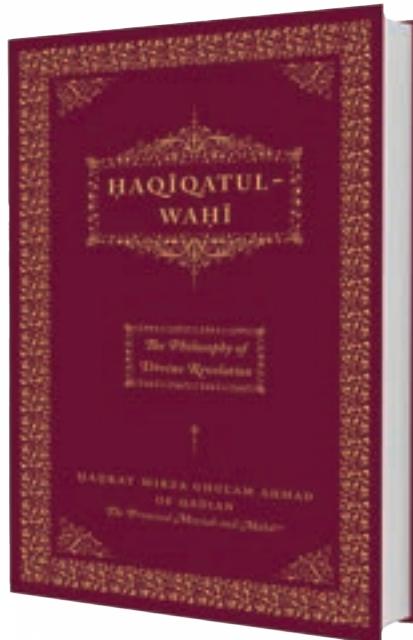
Moreover, it is a universally agreed tenet among the Ahl-e-Sunnat that the last Mujaddid of this ummah is the Promised Messiah, who shall appear in the Latter Days. Now, the point at issue is whether these are the Latter Days or not. Both the Jews and the Christians agree that these, indeed, are the Latter Days. You can ask them and find out if you so desire. Death is raging on, earthquakes are occurring one after the other, and all kinds of extraordinary calamities have started appearing. Are these days, then, not the Latter Days? The righteous ones of the Ummah have also designated these days as the Latter Days—and twenty-three years

of the 14th century have already passed. As such, it is a strong argument to the effect that this, indeed, is the time for the Promised Messiah to appear.

I am the only person who made the claim before the beginning of this century. And, indeed, I am the only one after whose claim as many as twenty-five years have passed, and I am still alive. And I am the only one who has convicted the Christians and the people of other faiths with Signs from God. Therefore, as long as another claimant bearing the same characteristics is not produced in opposition to my claim, my own claim to be the Promised Messiah, who is the Mujaddid of the Latter Days, stands established.

God has decreed different epochs in time. There was a time when the cross broke God's truthful Masih [Messiah], wounding him, but in the Latter Days it was preordained that the Masih would break the Cross; that is, he would eradicate the belief in the Atonement from this world through heavenly Signs—a due recompense for the damage done; no cause for complaint.

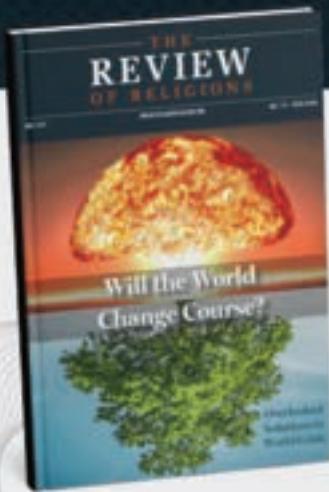
(Haqiqatul-Wahi (English Translation), 2023, pp. 241-243)



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# Quranic Guidelines

## Advent of Promised Messiah and Mahdi

M. Ismail Munir

All religions of the world have foretold the coming of a Reformer in the Latter Days (the 20th century). Here are a few reminders from the Holy Quran.

### **Muslims are directed to pray for guidance to the path of the righteous and the blessed in their five daily prayers**

The path of those on whom Thou hast bestowed Thy blessings, those who have not incurred Thy displeasure, and those who have not gone astray. [The Holy Quran, 1:7]

### **What are the blessings God gives to His people?**

And remember when Moses said to his people, 'O my people, call to mind Allah's favor upon you when He raised Prophets among you and made you kings, and gave you what He gave not to any other among the peoples. [The Holy Quran, 5:21]

As for those who say, 'Our Lord is Allah;' and then remain steadfast, the angels descend on them, reassuring them: 'Fear not, nor grieve; and rejoice in the glad tidings of the Garden which you were promised. [The Holy Quran, 41:31]

### **Can Reformers appear after the Holy Prophet Muhammad (the Seal of the Prophets)? Yes- but only with the seal of the Holy Prophet Muhammad (sa).**

And whoso obeys Allah and this Messenger shall be among those on whom Allah has bestowed His blessings - the Prophets, the Truthful, the Martyrs, and the Righteous. And an excellent company are they. [The Holy Quran, 4:70]

### **The Holy Quran describes two advents of the Holy Prophet Muhammad (sa).**

He it is Who has raised among the unlettered people a Messenger from among themselves who recites unto them His Signs, and purifies them, and teaches them the Book and Wisdom though before that they were in manifest error. [The Holy Quran, 62:3]

And He will raise him among others of them who have not yet joined them. He is the Mighty, the Wise. [The Holy Quran, 62:4]

Note: The Holy Prophet Muhammad (sa) described that the Second Advent will be through his pupil/follower from among Salman Farsi's people—Bukhari.

### **This reformer of the Latter Days has been named Ahmad**

And call to mind when Jesus, son of Mary, said, 'O children of Israel, surely, I am Allah's Messenger unto you, fulfilling that which is before me of the prophecies of the Torah (about Muhammad), and giving glad tidings of a Messenger who will come after me, his name being Ahmad. And when he came to them with clear proofs, they said, this is manifest sorcery! But who does greater wrong than he who forges a lie against Allah while he is invited to Islam? Allah guides not the wrongdoing people. [The Holy Quran, 61:7-8]

Note: The Promised Messiah and Ahmadi Muslims were declared non-Muslims by the Pakistan National Assembly in 1974. The so-called non-Muslim clerics are "inviting" the Promised Messiah and his followers towards their Islam, thus fulfilling the Quranic prophecies.

### **The Promised Messiah will be mentioned as the Son of Mary**

And when the son of Mary is mentioned as an instance, lo! thy people raise a clamor thereat. [The Holy Quran, 43:58]

Can he, then, who stands upon a clear proof from his Lord, and to testify to whose truth a witness from Him shall follow him, and who was preceded by the Book of Moses, a guide and a mercy, be an imposter? Those who are the true followers of Moses believe therein, and whoever of the opposing parties disbelieves in it, the Fire shall be his promised place. So be not thou, O reader, in doubt about it. Surely, it is the truth from thy Lord; but most men believe not. [The Holy Quran, 11:18]

### **A false reformer can never prosper.**

And if he had forged and attributed any sayings to Us. [The Holy Quran, 69:45]

We would, surely, have seized him by the right hand. [The Holy Quran, 69:46]

And then, surely, We would have cut his life-vein. [The Holy Quran, 69:47]

And not one of you could have held Our punishment off from him. [The Holy Quran, 69:48]

### **True reformers are always opposed.**

Alas for y servants! there comes not a Messenger to them, but they mock at him. [The Holy Quran, 36:31]

### **God Almighty always helps a true Reformer to be triumphant.**

Most surely, We help Our Messengers and those who believe, both in the present life and on the day when the witnesses will stand forth, [The Holy Quran, 40:52]

And those who take Allah and His Messenger and the believers for friends should rest assured that it is the party of Allah that must triumph. [The Holy Quran, 5:57]

Allah has decreed: 'Most surely, I will prevail, I and My Messengers.' Verily, Allah is Powerful, Mighty. [The Holy Quran, 58:22]



## **38th West Coast Jalsa Salana USA 2025**

**WHEN** December 26 - 28, 2025

**WHERE** Bait-ul-Hameed Mosque  
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Chino, CA 91710

The Promised Messiah <sup>as</sup> states:

*"It is essential for those who can afford to undertake the journey, that they must come to attend this Convention which embodies many blessed objectives."*

(Majmoo'ah Iftihaat Vol. I page 340-341)

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# Nuclear Explosion

Rizwan Khan



When the Holy Qur'an makes a prophecy, people often expect the sign to be so clear that no element of faith is left at all. However, the Founder of the Ahmadiyya Muslim Community and Promised Messiah (as) explained the purpose of a sign in religion:

"A Sign is not something so openly self-evident that the entire world is obliged to accept it without any disagreement, excuse, or hesitation; and no one, regardless of his disposition, is left with any doubt about it, and even the dullest of the dullest men accepts it without a qualm.

"A Sign or a miracle, therefore, is not a self-evident phenomenon for men of every disposition so that it should be accepted as soon as it is witnessed; rather, the fact is that only the wise, just, righteous, and truthful people derive benefit from Signs." (Bahrain-e-Ahmadiyya, vol. 5, p. 62)

This is important to remember when studying Qur'anic prophecies. The chapter we will look at is Al-Humazah, which contains specific indications of nuclear war.

The Fourth Khalifa of the Ahmadiyya Muslim Community explained how nuclear war is prophesied by this chapter in his book *Revelation, Rationality, Knowledge, and Truth*. In this essay, I will take the same central point that this chapter of the Holy Qur'an addresses, namely nuclear war, and explain it from a different angle.

The verses under comment state about wrongdoers:

"Nay, he shall surely be cast into 'Al-Hutamah'. And what should make you know what the 'Al-Hutamah' is. It is Allah's kindled fire, which will leap at hearts. It will be enclosed against them." (Al-Humazah 104:5-9)

## Fire Ignited from Fission

The word "Al-Hutamah" is significant in this chapter because these verses could otherwise have been much shorter without it. The Holy Qur'an is a concise book, and its general style is characterized by brevity. Here, the Holy Qur'an could have simply said, "Nay, he shall surely be cast into Allah's kindled fire." The fact that so many additional words are used to emphasize "Al-Hutamah" shows the importance of this word in describing the kindling of that fire.

The root of this word means, "It broke, or became broken, in pieces," and "Al-Hutamah" means "that which breaks in pieces." [1] The English word "fission" has a very similar meaning: "a splitting or breaking up into parts." [2]

Interestingly, the word "Al-Hutamah" is not used to describe fire in Arabic. One linguist writes, "This word, "Hutamah," describes Hell as one of the terminologies of the Qur'an, but in Arabic speech, this word does not describe fire." [3]

Thus, the Holy Quran used a word that was not used for fire to describe the kindling of a specific fire. It says this fire is "kindled" as a result of "breaking into pieces," like the fiery explosion that results from nuclear fission.

A nuclear explosion starts when a neutron strikes an atom of a heavy atomic nucleus [like Uranium], causing it to split and release energy and more neutrons. These neutrons then strike more atoms' nuclei and split them, releasing even more energy and more neutrons [chain reaction]. This continues in an uncontrolled nuclear fission reaction, which is called an atomic explosion.

The description of this fire in the Holy Qur'an could not have been

understood literally by people at the time it was revealed; however, we can now see that it uniquely describes how a nuclear explosion occurs.

### Leaping at Internal Organs

The Holy Qur'an then says this fire "will leap at hearts." The word for "hearts" used here is "af'idah." The word "af'idah" is synonymous with another word used for hearts in the Holy Qur'an, which is "qulüb." When contrasted, the word "qulüb" refers specifically to hearts only, whereas the word "af'idah" refers to hearts and the organs around it, like the lungs and liver. [4] Thus, the verse says this fire will directly strike vital internal organs.

Unlike conventional fire, nuclear explosions cause injuries to internal organs rather than external burns alone. The shockwave, shrapnel and debris, and radiation do more damage through internal injuries.

Radiation burns have been described as looking like a "three-dimensional sunburn." [5]

This is another characteristic of fire that was foreign to the people at the time it was revealed. Conventional fire burns the outside first, but the specific fire described here attacks the internal organs directly.

### Enclosed Critical Density

Next, the Holy Qur'an says, "It will be enclosed against them." The word for "enclosed" is "mu'sadah," which has the root meaning of "closing," as with an entrance, or "covering," as with a cooking pot. [6]

This is another characteristic of fire that was foreign to the people at the time it was revealed. Conventional fire will be extinguished when it is enclosed because its supply of oxygen is depleted. However, this fire is enclosed yet active.

For a nuclear explosion to occur, a mass of nuclear material must be held together under intense pressure. [7] If the core blows itself apart before the chain reaction can achieve its full potential, a fizzle occurs. [8] Inefficient bombs only utilize a small percentage of their fissile material before they explode, wasting the rest. A bomb that uses the maximum percentage of its fissile material is considered efficient. The effectiveness of the compression [9] and the efficiency of the rate of fission [10] directly relate to the weapon's yield.

The description in the Holy Qur'an of this fire being "enclosed against them" is not descriptive of ordinary fire, but is a necessary characteristic of a nuclear bomb.

### Conclusion

All these descriptions of the fire in this chapter of the Holy Qur'an indicate a nuclear explosion. The Fourth Khalifa of the Ahmadiyya Muslim Community wrote about this chapter:

"Among the Qur'anic prophecies relating to events and inventions of our age, there are some which are of outstanding importance and great global significance. One such prophecy relates to the impending danger of a nuclear holocaust. This prophecy was made at a time when man could not entertain the idea of an atomic explosion by any stretch of his imagination." [11]

This chapter carries a prophecy of the devastating destruction destined for our time. However, only wise, just, righteous, and truthful people can understand and then save themselves from the punishment that we are warned of in this chapter.

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10. [https://en.wikipedia.org/wiki/Boosted\\_fission\\_weapon](https://en.wikipedia.org/wiki/Boosted_fission_weapon)
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# Enigma of Sin- Part 9

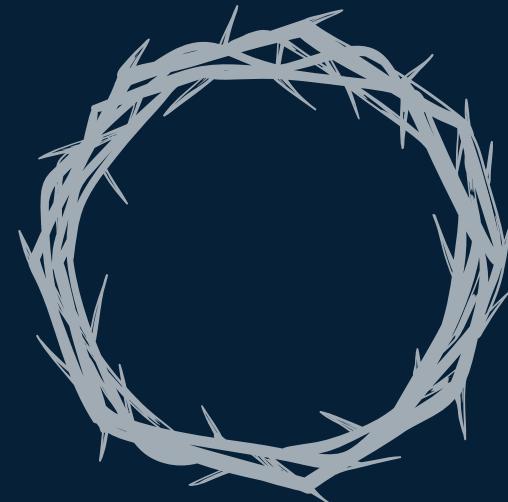
## Sins against the Divine

Mubasher Ahmad

By the very definition, the sins of man are not restricted to being committed only against other humans; sins may also be committed against the Divine and the paranormal. In the monotheistic religions of Judaism, Christianity, Islam, and Sikhism, the highest obligation to God relates to His worship based upon a believer's personal love for Him. In Judaism, worshipping other gods besides Him and making His image are violations of the first two of the Ten Commandments. In Christianity, to reject God's love constitutes a cardinal sin. In Islam shirk -- associating anyone as a partner with God -- is the greatest of all sins.

A Muslim is required to pray to God at least five times every day, and to miss any one of these daily prayers intentionally is a sin. In Sikhism, the very opening words of the Sri Guru Granth Sahib are 'Ik Onkar' – 'there is One God,' followed by His attributes of being the Truth, the Creator, the Fearless, the Loving, the Formless, the Eternal, and Self-existent/Self-manifested, attainable only through the Guru's guidance and Grace. To reject any one of these Sikh concepts constitutes sin.

In Hinduism, for a priest neglecting the daily ceremonial rites of a devotional relationship to one's chosen deities makes him a sinner because it may lead to a decline in dharma and spirituality. In Jainism, one must visit the temple every day and offer darshan to the Tirthankaras, the past spiritual leaders. One must perform ceremonial rites and rituals two times a day. One is committing a sin for not performing them. Tirthankaras have shown a path to liberation from samsara; not following this path is considered a sinful act. The Buddhists do not worship any personal god or goddess, and they also do not believe in heavenly arcane mysteries. The Buddha did not deny the existence of paranormal deities, but he did not believe that these deities were gods, nor did he show any reverence to them by offering ritual prayers or sacrifices. The supernatural deities will be reincarnated in a lower environment if they do not continue to cultivate themselves. Most Buddhists consider Siddhartha Gautama, who became the Buddha, as a universal human model to emulate to gain enlightenment. Dharma is the sum-total of his teachings. For them, dharma itself is sacred. However, with the passage of time, many mythical stories have accumulated around the person of the Buddha, and some regard him as a source of grace and salvation, as if it were a Divine power. To insult the Buddha or neglect his dharma would certainly constitute a serious offence on the part of any Buddhist.



### Offending Angels and Spirits

Some religions teach that there are heavenly beings, such as angels and spirits, as well as gods and goddesses, that require reverence; and to receive their blessings, these entities need to be venerated. To offend them may invite spiritual condemnation. In the scriptures of Judaism, Christianity, and Islam, there are several angels with enormous powers who work in subordination to God. Some of these are the "messengers" who bring God's communication to His chosen ones. They sing the praises of God. Jacob, the son of Abraham, even wrestled with one of the angels, defeated him, and earned the name 'Israel', which means 'God's fighter'. The Jews, Christians, and Muslims do not worship or pray to angels, but they believe that angels have a close connection with the spiritual state of humans and regulate the physical order of the world. There are angels of birth, death, food, fire, winds, clouds, hail, etc. In other words, the laws of nature are manifested through the powers of the angels! Then, there are 'guardian angels' who are appointed by God to help protect the believers against evil. However, it is not obligatory to believe in angels in the literal sense; they are interpreted as symbolic figures. They are God's intermediaries through whom God reveals Himself. Therefore, it is better off not to demean them.

In Islam, belief in angels is a fundamental requirement of faith. The angels are believed to record all human deeds, good and bad. They are designated with tasks such as helping the righteous, punishing the wicked and the unjust. The Qur'an says: "And if you could see when the angels cause to die those who disbelieve, smiting their faces and their backs" (8:50). One of the chief angels, Izrael, is the angel of death, and controls the phenomenon of taking the soul from the human body. Another archangel, Michael, controls the provisions for maintenance of life. Therefore, to deny their existence or to insult them is a great sin in Islam.

# The Giving Hand: What the Ahmadiyya Movement in Islam Offers America



Munum Naeem

The “Giving Hand” that I am going to discuss is not a poetic metaphor. It is the lived spirit of a Divine mission.

In this context, I will explore the social, spiritual, and moral values that the Ahmadiyya Muslim Community contributes to the nation we proudly call home—the United States of America.

Since the beginning of time, prophets have come to guide mankind. Abraham, Moses, Jesus, and Muhammad (peace be upon them)—each brought messages of unity, peace, and transformation. Their sole mission was to call people to God and to establish communities aligned with God’s commandments.

The Holy Quran beautifully describes such spiritual communities by stating:

“You are the best people raised for the good of mankind; you enjoin what is good and forbid evil and believe in Allah.” (Qur’ān 3:111)

The words “You are the best people raised” are not a statement or a privilege, but a Reminder of Great Responsibilities placed upon such spiritual communities.

It is in this Divine spirit, as prophesied by the Holy Prophet of Islam, Muhammad (peace and blessings of Allah be upon him), that the Promised Messiah and Mahdi, His Holiness Mirza Ghulam Ahmad (peace be upon him) appeared in the Latter Days, not to bring a new religion, but to revive Islam’s true teachings as taught by the Holy Prophet Muhammad (peace and blessings of Allah be upon him) and to establish a community as commanded by God.

He profoundly declared: “My purpose is to create a community, which, by the number of its righteous people, should cast a

wholesome influence on humanity at large, so that a fountain of Divine love and compassion for mankind may emanate from the hearts of people to become a mighty river for the benefit of mankind.”

He further stated: “The purpose of my teaching is: Believe in God as One without associate and have sympathy with God’s creatures and be of good conduct and think no ill. Be such that no disorderliness or mischief should approach your heart. Utter no falsehood, invent no lies, and cause no hurt to anyone, whether by your tongue or your hands.” (Kashf-ul-Ghita’, Ruhani Khazā’īn, vol. 14, p. 187)

The community he divinely founded in 1889 is the Ahmadiyya Muslim Community, established to enjoin good, forbid evil, and serve as a moral example to mankind.

In the United States, the Ahmadiyya Muslim Community was established over a century ago in 1920.

Rooted in Islamic principles of compassion, justice, and peace as guided by the Holy Qur’ān, the teachings of the Prophet Muhammad (peace and blessings of Allah be on him), and the meticulous reinforcement of those teachings by its founder, His Holiness Mirza Ghulam Ahmad (peace be on him), our community offers this Nation something profound:

“A Giving Hand” — A “Spiritual and Moral force” that Heals and Uplifts. And at the Heart of this Giving Hand is a deep and abiding love for God Almighty.

The Promised Messiah (peace be upon him) taught us: Make a determined effort to recognize God, the attainment of which is true

salvation, and whose meeting is ultimate liberation. God appears to him who seeks Him with the truth and love of the heart. He shows His Light to those who belong to Him. (Kashf-ul-Ghita', Ruhani Khazā'in, vol. 14, 188, translation by the Editor)

Such a spiritual foundation of the deep love of God transforms "ordinary people" into "extraordinary contributors" to society.

Our country today faces a spiritual and moral vacuum. Depression, materialism, and division are on the rise. Islam offers a way — not away from the world, but through it — with God as our compass.

The Promised Messiah (peace be upon him) has addressed the challenges of modern life with timeless wisdom. He stated:

"What is the aim of religion? It is only that man should have full faith in the existence of God and in His perfect attributes and then deliver himself from his carnal passions and develop a personal love for Him." (Fountain of Christianity (Chashma-e-Masīhi), p. 24, Islam International Publications, UK, Edition 2007)

What does it mean that Man should obtain deliverance from his passions? It means to rid oneself of uncontrolled human desires and inclinations that lead one away from moral and spiritual discipline. These include Selfishness, Greed, Anger, Pride, Lust, Jealousy, and Hatred. And the Promised Messiah (peace be upon him) further explains that the level of such efforts to control should include a strong belief and faith, and more importantly, such efforts should be out of the utmost love of God.

"This understanding of religion" as a path to "spiritual elevation and Divine love" is what inspires the mission of our community. It is the Driving Force behind "The Giving Hand" that uplifts, heals, and serves through moral transformation and sincere devotion.

Our community promotes the spiritual dimension through our mosques and religious gatherings. We emphasize prayer, reflection, and study of sacred texts — vital to nurturing a strong connection with God for achieving inner peace.

For continued moral and spiritual guidance, our community is united across over two hundred countries under the leadership of one spiritual guide, the divinely appointed successor to the Promised Messiah (peace be upon him), the Khalifa (Caliph) of the time, His Holiness Mirza Masroor Ahmad (may Allah strengthen his hand). Under his leadership, our community is constantly reminded of our moral responsibilities, encouraged towards peace, compassion, service, and guided to reject all forms of extremism. We are inspired by him to embody the true teachings of Islam—praying for those suffering, standing firmly for justice, and serving humanity with humility and dedication.

Before moving forward on serving "Humanity with Humility," allow me to share a brief story as an example of the spirit of this "giving hand" of Humanity:

"It was mid to late March 2020, when we were bunkered in at home due to the devastating COVID-19 Virus, gripped with fear, watching the death toll rise, and witnessing New York City become the

epicenter of that Deadly Virus. One evening, I received a call from New York City. This call was from a member of our community from Queens who shared a dire need in his city for cooked food and groceries for the devastated elderly, sick, and others suffering loss of wages. He asked permission to mobilize volunteers to "cook, locate, and deliver food."

This was not a government mandate for him; it was a selfless act, despite the danger and lack of protection from this deadly virus.

Considering the huge risk to the community volunteers, I consulted our National Amir (National President), and he gave immediate approval. Within hours, teams were activated in Queens and Brooklyn. Soon, twenty-six cities had food pantries serving over a million meals in that time frame.

I share this story to ask a powerful question: Why do people help others, even when there is a huge risk to themselves?

Let me come back to the answer shortly.

At the core of the Ahmadiyya Muslim Community lies service to humanity—not as charity, but as a sacred duty, inspired by the Quran, the Prophet Muhammad (peace and blessings of Allah be on him), and the personal example of this Community's founder.

Let me ask another question: What is the purpose of our creation? Why did God create us?

The Holy Quran (Chapter 51, verse 56) answers this very question, stating: "And I have not created the Jinn and mankind except to worship Me." The simple answer to my question from this verse is that we are created to worship God.

Then the next question is: What is this Worship of God?

We believe God Almighty created human beings to adopt His attributes and to "worship Him" in a manner He defined in the Holy Quran: Chapter 2, Verse 178:

"It is not righteousness that you turn your faces to the East or the West, (it means for the rituals of offering your prayers) but truly righteous is he who believes in Allah and the Last Day and the angels and the Book and the Prophets, and spends his money for love of Him, on the kindred and the orphans and the needy and the wayfarer and those who ask for charity, and for ransoming the captives; and who observes Prayer and pays the Zakat; and those who fulfil their promise when they have made one, and the patient in poverty and afflictions and the steadfast in time of war; it is these who have proved truthful and it is these who are the God-fearing." As commanded by God, the Promised Messiah (peace be upon him) consistently linked "the principle of Service to Humanity" to spiritual growth and one's relationship with God. He declared:

"The service of one's fellow beings means to strive for their benefit purely for the sake of God ..... All in need of help should be helped out of one's God-given capacity, and one must do their best for their betterment, both in this world and in the hereafter. (Āīnā-e-Kamālāt-e-Islam, Ruhani Khazā'in, vol. 5, pp. 60- 62 (English translation from The Essence of Islam, vol. 1, pp. 22-23).

This powerful sentiment reflects how this community sees selfless service—not as an extra act, but as essential to religious fulfillment and spiritual growth.

It is this belief that answers the question I presented about COVID-19: Why do people help others, even when there is a huge risk to themselves? Service, as taught to us, is inseparable from faith, it is a lived expression of Divine love. It is a part of our worship.

Ahmadi Muslims across America turn this spirit into action through nationwide blood drives, neighborhood clean-ups, responding to every major disaster in our country, providing relief, running various food pantries, providing educational support and medical care to society's most vulnerable, regardless of race, religion, or background.

I want to point out that our blood drives are no longer the simple drives that have been carried out for decades by our community. Since the 911 incident, our Blood Drives have become an intensive "Muslims for Life" campaign where we emphasize the sanctity of life. This campaign alone has donated thousands of pints of blood to save thousands of lives.

Another powerful expression of this commitment to serving is through Humanity First, an international relief agency founded by the Ahmadiyya Muslim Community nearly thirty years ago to expand its commitment to serving humanity. Humanity First is registered as a separate, non-religious, independent Humanitarian Relief organization to engage all those outside of our community who want to join hands to serve.

Active in 65 countries, Humanity First has aided over 16 million people through food programs, digging water wells, building healthcare facilities and medical missions, Gift of Sight Cataract Surgeries, building schools and training centers, and providing relief at every major disaster, which is a testament to our mission of service on a global scale, including throughout the United States.

Besides spiritual, moral, and social values, another "Giving Hand" of our community is our unique role in promoting peace and bridging divides through interfaith harmony.

In his book "A Message of Peace," the Promised Messiah (peace be upon him) outlines his vision powerfully, offering a "timeless path to reconciliation and coexistence" in a diverse world.

He states, "For God Almighty," the essential requirement of our faith is:

"To actually pursue the path of gaining His favor and to have the welfare of His creation at heart and to treat others with goodness and sympathy and to respect all the holy Prophets and Messengers from God, and to accept them as reformers and to not discriminate between them and to serve all mankind irrespective of denominations. This is the essential requirement of our faith." (A Message of Peace, p. 30, UK Edition 2007). Ruhani Khazā'in, vol. 23 pp. 458-459)

This profound guidance of Interfaith harmony defines the Ahmadiyya Muslim Movement's global mission to build bridges across religious and cultural divides. In the U.S., this takes form through interfaith dialogue and mutual respect. Our mosques and community centers are bridges. They welcome people of all backgrounds to engage and connect.

In December 1896, a landmark interfaith conference was held in Lahore, British India, drawing speakers from Hinduism, Christianity, Islam, Sikhism, Arya Samaj, and even atheist viewpoints. Although unable to attend due to illness, the Promised Messiah (peace be upon him) submitted a profound essay titled "The Philosophy of the Teachings of Islam." His words, read aloud over four hours by Maulana Abdul Karim Sialkoti (may Allah be pleased with him), captivated an audience of over 7,000 people, who "unanimously voted" to extend the session to hear it to the end. It was later hailed as the most impactful address of the event. This profoundly insightful treatise has been published and is still available today from the Ahmadiyya Muslim Community's bookstore: [amibookstore.us](http://amibookstore.us)

Since then, the Ahmadiyya Muslim Community has organized thousands of interfaith dialogues worldwide, including in the United States, to "build bridges of mutual respect and understanding," bringing together members & leaders of all faiths for interfaith harmony and better understanding.

Along with the Interfaith Harmony, our Muslims for Peace Campaigns are in the forefront in educating Muslims and non-Muslims about the misconception of Jihad, as the founder of our community tells us: My mission is to put an end to religious warfare and replace it with spiritual reformation, inner purification, and peaceful propagation of Islam. (Summary from British Government and Jihad, Ruhani Khazā'in vol. 17, p. 8)

Our transparent practice of faith, paired with sincere dialogue and outreach, plays a key role in dispelling misconceptions about Islam. In addition to interfaith harmony, our community is deeply committed to global peace.

In today's increasingly polarized and unstable world, our spiritual leader, His Holiness Mirza Masroor Ahmad (may Allah strengthen his hand), has made urgent appeals for peace, justice, and restraint. He has addressed world leaders at the UK Parliament, US Congress, Dutch Parliament, New Zealand Parliament, and UNESCO. He has also written directly to the heads of state, calling for peaceful resolutions, justice, and restraint. Through his sermons and global Peace Symposia, he urges Ahmadi Muslims everywhere to meet with the leaders of their respective countries and convey his message of "peace, justice, and compassion."

The Promised Messiah (peace be upon him) guides us in Ruhani Khazā'in, vol 14, Kashf-ul-Gitta, page 186:

"It is a matter of fact that Muslims are commanded by God and the Messenger (may peace and blessings of Allah be on him) to obey faithfully whichever government they are under." (Translated by the Editor)





# Holy Quran Translations

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- Albanian
- Asanti Twi
- Assamese
- Bengali
- Bosnian
- Braille
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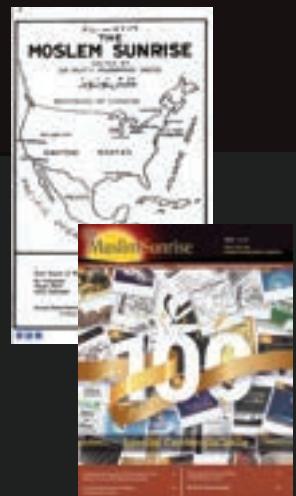
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# Book Review: Haqiqatul-Wahi – The Philosophy of Divine Revelation

Book Review by Dr Muhammad Abdul-Khaliq



Haqiqatul-Wahi is a book in Urdu, consisting of 739 pages, written by Hazrat Mirza Ghulam Ahmad (as), the Promised Messiah and Mahdi, in 1907, and published by Magazine Press Qadian (India) in 1907. The book has been translated into English as "The Philosophy of Divine Revelation," comprising 1,277 pages, and was published by Islam International Publications Ltd., Islamabad, Surrey, United Kingdom, in 2018.

Haqiqatul-Wahi, "The Philosophy of Divine Revelation," is a seminal work by Mirza Ghulam Ahmad (as), addressing fundamental questions about the nature, purpose, and necessity of Divine revelation. His approach is to demonstrate the rationality and relevance of revelation in the modern era. He describes that while reason and intellect are valuable faculties, they alone are insufficient to guide humanity towards ultimate truth and moral perfection. Revelation, according to the author, bridges the gap between human limitations and divine wisdom. The book is most compelling when it discusses universal principles such as the search for truth, the limitations of human reason, and emphasizes the belief that revelation is an essential and continuous process through which God communicates His will to humanity. Additionally, Divine revelation serves as a living connection between God and humanity, providing clarity, guidance, and comfort that surpasses what human reason alone can achieve. Explaining the reason for writing this book, Hazrat Mirza Ghulam Ahmad (as) states in the beginning of the book that in this age, where diverse kinds of mischiefs are taking place and certain unfounded innovations are coming into existence, another mischief is becoming common. Often, people are not aware of what type and character of dream and vision should be relied upon and under what circumstances. Some of the visions or dreams are products of evil minds and a result of evil agencies, that is, originating from Satan. One of the chief distinctive features of a

true dream and vision is that God showers numerous blessings on that person. The author describes in light of the Holy Quran, and by citing two hundred signs which have been fulfilled at his hand and were witnessed by a number of people, and he gives a lucid illustration of dreams, visions and revelations.

The author has divided the entire subject into three parts: The first part deals with dreams or revelations of people who, in reality, have no genuine contact with God. It is only natural that their frame of mind gives rise to certain dreams and revelations, which spring from a pure, sincere, and guiltless heart. Their experiences, therefore, have no spiritual value. Such dreamers may belong to any class of society, non-believers, heretics, licentious men or women. Their dreams are far beyond the halo of heavenly heights and are to be discarded.

The second part addresses the dreams of individuals who may claim some form of contact with God, but it is not particularly significant. Certain impurities still lurk within their inner selves. Such dreamers may be compared to a man who sees fire burning at a distance, but he has not moved near enough to feel the warmth of the fire. Mere sight of the fire will not save him from the ravages of cold. Unless a dreamer treads carefully along the right path, he is not blessed with a perfectly clear manifestation of God's mercy. In fact, the purity of revelation is in proportion to the cleanliness of the dreamer's heart. The purer the heart, the clearer the manifestation of God. Just as when you look into a mirror, the clarity of the image depends on the cleanliness of the mirror.

The third part describes at length those people who burn their selfish desires in the fire of the Love of God and lead a very difficult life for the sake of their Lord, who refuse to comply with the behest of their self and exhibit deep faith in God, even the angels wonder

at them. They are the warriors of God and defy all the onslaughts of Satan. Their sincerity and loyalty to their Creator is proverbial. Worldly charms do not allure them, nor does the love of wife or children turn them away from God. In short, they are not daunted by any fear; nothing in the world can stand in their way or interfere with the performance of their duty to God.

Islam is the only religion on the surface of the earth today that claims to produce men of such spiritual caliber. Muslim saints guided the people in the past. Even in our own times, men of such caliber are not wanting. The author, discussing at length the mysteries of revelations, visions, and true dreams, divides the people into three categories:

1. People who have true dreams, but they do not have a spiritual link with God.
2. People who have true dreams and revelations; they are somewhat spiritual..
3. The third category is about people who are blessed with revelations, and they are blessed with Divine communion, and they have the privilege and honor of communicating with God. This privilege is reserved only for all prophets.

The author states that he falls under category three. In the very first page of the book, Mirza Ghulam Ahmad (as) advances a powerful argument: What a myth it is that I am bad and an evil, dishonest and a liar and an impostor but whoever an angel-like person confronts me is destroyed and annihilated and whoever challenges me is demolished and whoever curses me that curse recoils on him and whoever litigates against me ends in defeat. So,

for God's sake, ponder for a moment why every time things go against my opponent, and why good people who come against me are liquidated, and in every confrontation, God saves me. This is not my miracle, but whatever evil is attributed to me, it becomes a miracle for me.

The author makes a fervent plea, first to Muslim scholars and saints, then to Hindus and Christians, on a most solemn oath, and asks them: "Please read my book from the first page to the last page, and having read it, come to a reasoned conclusion and you would be answerable to God for that reasoned conclusion." He has marshalled such convincing arguments about Islam, the existence of God, and His Oneness, as well as his mission, all of which are supported by Divine signs that manifested at his hand. Hazrat Mirza Ghulam Ahmad (as) speaks of revelations, their significance, and the power of prayer. He concludes that this book equips humanity with all the answers it is searching for, and that he is the Promised Messiah raised to unite the world under the banner of Islam.

The book is available from [www.alislam.org](http://www.alislam.org) in Urdu and its English translation, from [amibookstore.us](http://amibookstore.us) and [amazon.com](http://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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Bait-ul-Aman Mosque - Hartford CT

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2035 W Elliot Rd, Chandler, AZ 85224-1717

**AZ – Tucson - (Yusuf Mosque)**

1111 N Queen Ave, Tucson, AZ 85705-7320

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**NJ – Willingboro - (Al-Nasr Mosque)**

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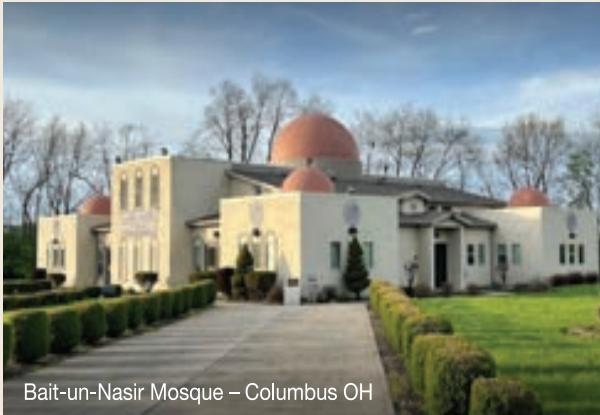
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**NY – Buffalo - (Bait-ul-Majeed )**  
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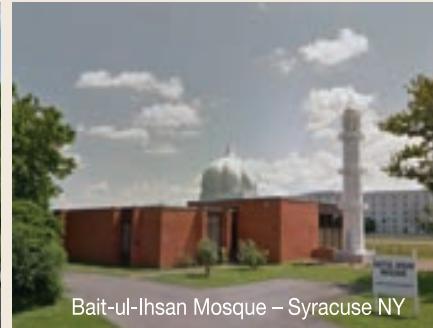
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# 10 CONDITIONS OF BAI'AT (OATH OF INITIATION)

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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