

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



WHEN THE SUN IS WRAPPED UP

A SIGN OF TRUTHFULNESS OF THE PROMISED 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."

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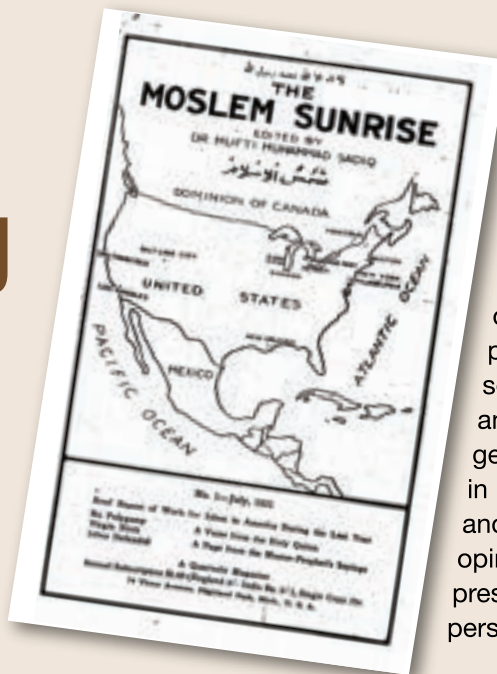
"There is no compulsion in religion"
(The Holy Qur'an: 2:257)

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).



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

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Headquarters:

15000 Good Hope Road, Silver Spring, MD 20905
Phone: 301-879-0110, Fax: 301-879-0115

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

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

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

Acronyms for salutations used in this publication

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

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

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Missionary Azhar Ahmad Goraya

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From The Holy Qur'an

○ إِذَا الشَّسُ كُوِّرَتْ

When the sun is wrapped up,
The Holy Quran, 81:2

Saying of Prophet Muhammad

(Peace and blessings of Allah be on him)



"Surely two signs will appear for our Mahdi which have never appeared before (as signs of truth for anyone else) since the creation of heaven and earth. In the month of Ramadan, the moon will be eclipsed on the first of its nights (of eclipse),* and the sun will be eclipsed on the middle day of its days (of eclipse). Both these eclipses will take place in the same month of Ramadan. And these two signs have never occurred before since Allah created the heavens and the earth." (Sunan Dar Qutni)

* Obviously the first night of the month is not meant here, because the moon is not referred to as 'hilal' (crescent) the word applicable to the first three days of the moon's appearance. Moreover, the moon of the first night can never be eclipsed, not to mention the difficulty of sighting it.

Selected Sayings of the Holy Prophet of Islam, published by Islam International Publications Limited, Islamabad, Tilford, U.K. 1988, p. 63.

Editorial

Literal interpretations can be misleading



More than a hundred years ago, an elderly stranger told his story to a renowned Indian physician and Islamic scholar, His Holiness Maulawi Nuruddin (1838-1914), the first caliph of the Ahmadiyya Muslim Community. It is recorded in the biography he related, *Mirqat-ul-Yaqin* (The Ladder to Certainty). The story illustrates the manifest dangers of literal interpretation. The elderly stranger narrated his story as follows.

"When I hear of a cleric, I become quite frightened and disturbed. The reason is that, at the time the British arrived in the area, a Muslim cleric was giving a speech. My father went to hear the speech, and I accompanied him. I was seated next to my father. I was quite young at the time, but I had developed understanding.

"During the course of his speech, the Muslim cleric said that the source of the river Nile was a mountain on the moon. Someone from the audience said that the moon passed over their heads, but not a drop of water fell from it, and neither did the Nile River appear to be flowing down from there. On hearing this, the cleric exclaimed, 'He is an infidel. See that he does not escape.' Mayhem ensued. Zealots attacked him from all around with hands and shoes and beat him unconscious and close to death. 'The incident generated a great hate for Islam in me. I left the place immediately and went straight to a priest and asked him to take me into Christianity and send me far away from such a place right away. I have had no news of my father since then.

"I learned English. I read all the Christian literature and became a fine priest. I preached Christianity for a long time and became a mission officer.

"One day, a Briton came to see me. He had been a commissioner, an administrator, and had eventually become a judge. He showed me a magazine. The magazine reported that the source of the River Nile had been discovered. How industrious were the British! Many had wasted their lives trying to discover the source

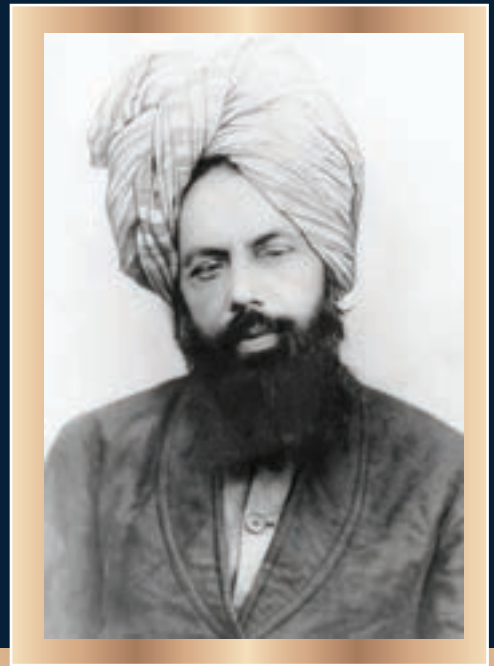
of the Nile. Generations of many families passed away in the search. Finally, it was found that the Nile originated from the Mountain of the Moon, a mountain always covered with snow.

"I took the magazine from the Briton, excused myself from his company, and went inside my home. I thought of my father, and I wept and cried, and called out, 'God! I became a Christian because of a Muslim Cleric, and now I have become a Muslim because of a Christian.'"

The Muslim Cleric had misunderstood a statement of the Prophet of Islam that the Mountain of the Moon was the source of the Nile and had taken it literally. Many statements in religious scriptures are metaphorical and should be interpreted as such, seeking heavenly guidance. These statements include past stories and future prophecies including the prophecies concerning the second coming of Jesus, the end of the world and the life after death, both in Islam and in Christianity.



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



**GOD DID NOT DESIRE TO LEAVE
HIS MESSENGER WITHOUT TESTIMONY**

God did not desire to leave His Messenger without testimony. For this reason, He made the heavens and the earth bear witness to his truthfulness. The heavens gave their testimony by way of the lunar and solar eclipses that took place in Ramadan, while the earth produced its testimony in the form of the plague, so that the word of God, as recorded in Barāhīn-e-Ahmadiyya, should be fulfilled.

Defence against the Plague and a Criterion for the Elect of God
(Dafi'ul-Bala'i wa Mi'yarul-Ahlil-Istifa'), Islam International Publications
Limited, UK, 2015, p. 16

Islamic Eschatology

Latter Day Signs in the Holy Quran



Introduction to Chapter At-Takwir in the Holy Quran (Revealed before Hijrah)

General Remarks

The Surah takes its title from the word كورت (is folded up), occurring in the opening verse. It was revealed early at Mecca, very probably in the 6th year of the Call or even earlier. The preceding Surahs had dealt with the subject of Final Resurrection and with the great and marvelous revolution which was brought about by the Holy Prophet and which has been called "resurrection" in the Quran. This resurrection was to take place twice, first by the advent of the Holy Prophet himself and the revelation of the Quran, and second by his Second Coming in the person of the Promised Messiah and Mahdi to which a clear reference is made in 62:4. It is this second renaissance of Islam at the hands of the Promised Messiah, and the great changes which were to take place in his time in the world, which this Surah speaks of. The Surah opens with a description of those changes, and follows it up with a fleeting reference to the moral degeneration of Muslims at that time and to the causes thereof, and ends with striking a note of optimism and cheerfulness to the Muslims, holding out the promise that eventually the night of degradation of Muslims will give place to the dawn of success, because Islam, being God's last Message for the whole of mankind, has come to stay.

Important Words:

كورت (wrapped up) is derived from كور They say العمامة كورت that is, he wound round the turban upon his head. كورت الشمس means, the light of the sun became folded up or became dim or it disappeared or the sun became eclipsed (Aqrab). اذا الشمس كورت means, when

the sun shall be wound with darkness like a turban; or when it shall be wrapped up and have its light taken away or shall lose its light; or shall be divested of its light; or shall be cast away. These are some of the meanings of the verse given by Jalalain, Qatadah, 'Ikrimah and Mujahid as quoted by Lane.

Commentary:

It is generally said that this Surah deals with the Resurrection, when the laws and processes of nature as we know them, will cease to operate. But this does not appear to be plausible, the whole trend and tenor of the Surah speaks so patently of the conditions which obtain in the physical world that some of the verses will lose all sense if they are taken as referring to the Final Resurrection. In fact, the Surah speaks of the great changes that have taken place in the material world and in human life since the time of the Holy Prophet, particularly in our own time. The Surah thus makes a special reference to the present era—the era of the Promised Messiah. Some verses may equally be interpreted literally as well as metaphorically.

The Holy Prophet is described in the Quran as the Bright Sun (25:62). The verse, therefore, may mean: When there will be spiritual darkness all over the world—the light of the Spiritual Sun having become dim or having disappeared altogether. Or the verse may refer to the eclipse of the sun and the moon, which according to a well-known saying of the Holy Prophet, was to take place in the time of the Mahdi, a phenomenon that the world had never witnessed before (Qutni, p. 188). A reference to this is also to be found in 75:10. This predicted eclipse of the sun and the moon took place in 1894 in the month of Ramadan.



First subentry

Second Coming referred to in 62:4

وَأَخْرَيْنَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ وَهُوَ الْعَزِيزُ الْحَكِيمُ

And among others from among them who have not yet joined them. He is the Mighty, the Wise (62:4) [4236]

Commentary:

The verse signifies that the Message of the Holy Prophet was meant not only for the Arabs among whom he was raised but for all non-Arabs as well, and not only for his contemporaries but also for the coming generations till the end of time. Or the meaning may be that the Holy Prophet will be raised among another people who have not yet joined his immediate followers. The reference in the verse and in a well-known saying of the Holy Prophet is to the Second Advent of the Holy Prophet in the person of the Promised Messiah in the latter days. Says Abu Hurairah: "One Day we were sitting with the Holy Prophet when Surah Jumu'ah was revealed. I asked the Holy Prophet, "Who are the people to whom the words And among others from among them who have not yet joined them, refer. Salman the Persian was sitting among us. Upon my repeatedly asking him the same question, the Prophet put his hand on Salman and said, "If Faith were to go up to the Pleiades, a man from these would surely find it." (Bukhari) This hadith shows that the verse applies to a man of Persian descent. Now, the Promised Messiah, the Founder of the Ahmadiyya Movement, was of Persian descent. Other sayings of the Holy Prophet speak of the appearance of the Messiah at a time when there would remain nothing of the Quran but its words and of Islam but its name i.e. the true spirit of Islamic teaching will be lost (Baihaqi). Thus the Quran and Hadith both seem to agree that the present verse refers to the Second Advent of the Holy Prophet in the person of the Promised Messiah.

present verse points to the creation of the physical firmament and by implication to the spiritual firmament, it forms an appropriate answer to the impudent query of the disbelievers.

By alluding to the creation of the heavens, the sun, the moon and the stars that embellish and beautify them, the verse draws attention to the spiritual heaven which has its own sun, moon and stars. The Holy Prophet is the Sun of the spiritual firmament, the Promised Messiah is the Moon and the Holy Prophet's Companions and the learned and righteous savants among his followers are the stars of this spiritual firmament. The Promised Messiah borrowed his spiritual light from the Holy Prophet. About his Companions the Holy Prophet is reported to have said: "My Companions are like stars, whomsoever of them you will follow, you will get right guidance." (Razin)

وَعَنْ عَمْرِو بْنِ الْخَطَّابِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: "سَأَلْتُ رَبِّي عَنِ اخْتِلَافِ أَصْحَابِي مِنْ بَعْدِي فَأَوْحَى إِلَيَّ: يَا مُحَمَّدُ إِنَّ أَصْحَابَكَ عِنْدِي بِمَنْزِلَةِ النُّجُومِ فِي السَّمَاءِ بَعْضُهَا أَقْوَى مِنْ بَعْضٍ وَلَكُلُّ نُورٍ فَمَنْ أَخَذَ بِشَيْءٍ مِمَّا هُمْ عَلَيْهِ مِنْ اخْتِلَافِهِمْ فَهُوَ عِنْدِي عَلَى هُدًى" قَالَ: وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَصْحَابِي كَالنُّجُومِ فَبِأَيِّهِمْ اقْتَدَيْتُمْ اهْتَدَيْتُمْ». رَوَاهُ رَزِين

'Umar b. al-Khattab told he heard God's messenger say he had asked his Lord about disagreement among his companions after his death and received the revelation, "Your companions, Muhammad, are in my estimation in the position of the stars in the sky, some stronger than others, but all having light. So, I consider him who holds to anything about which they disagree to be rightly guided." He also told that God's messenger said, "My companions are like the stars, so whichever of them you copy, you will be guided."

Second subentry

Bright Sun

25:62: Blessed is He Who has made mansions in the heaven and has placed therein a Lamp and a Moon giving light.

Important Words:

بروجاً (mansions) is the plural of برج (burj) which is derived from the verb برج (baraja) which means, it was or became apparent, manifest or conspicuous; or it was or became high or elevated. برج (burj) means, a tower; a sign of the Zodiac. بروج means, mansions (i.e. the courses or stages) of the moon or the stars, or constellations or asterisms (Lane). See also 15:17.

Commentary:

The verse constitutes an answer to the query of disbelievers mentioned in the preceding verse, viz. "And Who is the Gracious God?" It means to say that the Gracious God is "He Who has made mansions in the heavens and has placed therein a Lamp and a Moon giving light." As the Divine attribute "Gracious" is intimately connected with the creation of the universe and the revelation of the Quran and as the

Third subentry

Eclipses of the sun and the moon in Ramadan

75:10 And the sun and the moon are brought together, [4464]

Commentary:

The expression, "the sun and the moon are brought together" may signify that the whole solar system will be completely disrupted. Or the words may signify the destruction of the political power of the Arabs and of the Iranian dynasty, the moon being the symbol of the political power of the former and the sun that of the latter. Or the reference may be to the lunar and solar eclipses—a highly unusual phenomenon, which, according to a hadith was to occur in the time of the Promised Mahdi. The hadith is to the following effect:

ان لمهدين ايتين لم تكونا منذ خلق السموات و الارض الخ

i.e. For our Mahdi there are two signs which have never been witnessed since the time when the heavens and the earth were created, viz. that the moon will be eclipsed on the first night and the sun on the second day in the month of Ramadan (Baihaqi). This meant that the day of the final triumph of Islam and that of the defeat and destruction of the forces of evil will dawn with the Mahdi's appearance in the world. Strangely enough, both the sun and the moon were eclipsed in the month of Ramadan in 1894 after Ahmad, the Founder of the Ahmadiyya Movement had made the claim that he was the Promised Messiah and Mahdi.

حَدَّثَنَا أَبُو سَعِيدٍ الْإِصْطَخَرِيُّ، ثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نَوْفَلٍ، ثنا عُبَيْدُ بْنُ يَعِيشَ، ثنا يُونُسُ بْنُ بُكَيْرٍ، عَنْ عَمْرِو بْنِ شَمْرٍ، عَنْ جَابِرٍ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، قَالَ: «إِنَّ لِمَهْدِيْنَا آيَتَيْنِ لَمْ تَكُونَا مُنْذُ خَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ، يَنْخَسِفُ الْقَمَرُ لَأَوَّلِ لَيْلَةٍ مِنْ رَمَضَانَ، وَتَنْكَسِفُ الشَّمْسُ فِي النُّصْفِ مِنْهُ، وَلَمْ تَكُونَا مُنْذُ خَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ»

Muhammad bin Ali (ra) said:
 "Surely two signs will appear for our Mahdi which have never appeared before (as signs of truth for anyone else), since the creation of heaven and earth. In the month of Ramadhan, the moon will be eclipsed on the first of its nights (of eclipse),* and the sun will be eclipsed on the middle day (of its days of eclipse). Both these eclipses will take place in the same month of Ramadhan. And these two signs have never occurred before since Allah created the heavens and the earth."
 (Sunan Dar Qutni)

*[obviously the first night of the month is not meant here, because the moon is not referred to as 'hilal' (crescent) the word applicable to the first three days of the moon's appearance. Moreover, the moon of the first night can never be eclipsed, not to mention the difficulty of sighting it]

"Surely two signs will appear for our Mahdi which have never appeared before (as signs of truth for anyone else), since the creation of heaven and earth. In the month of Ramadan, the moon will be eclipsed on the first of its nights (of eclipse),* and the sun will be eclipsed on the middle day (of its days of eclipse). Both these eclipses will take place in the same month of Ramadan. And these two signs have never occurred before since Allah created the heavens and the earth." (Sunan Dar Qutni)

* Obviously the first night of the month is not meant here, because the moon is not referred to as 'hilal' (crescent) the word applicable to the first three days of the moon's appearance. Moreover, the moon of the first night can never be eclipsed, not to mention the difficulty of sighting it.

Selected Sayings of the Holy Prophet of Islam, Published by Islam International Publications Limited, Islamabad, Tilford, U.K. 1988, p. 63.

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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.



SECOND SIGN

The following hadith is recorded in Sunan Dar Qutni that Imam Muhammad al-Baqir says:

إِنَّ لِمَهْدِيَّتِنَا آيَتَيْنِ لَمْ تَكُونَا مُنْذُ خَلَقَ السَّمَاوَاتِ وَالْأَرْضِ. يَنْكَسِفُ الْقَمَرُ
لِلْأَوَّلِ لَيْلَةٍ مِّنْ رَّمَضَانَ وَتَنْكَسِفُ الشَّمْسُ فِي النَّصْفِ مِنْهُ

Translation: There are two Signs for our Mahdi, and ever since God created the heavens and earth, these two Signs have never appeared in the time of any other Appointed One or Messenger. One of them is that in the time of the Promised Mahdi, during the month of Ramadan, the lunar eclipse will take place on its first night—i.e., on the thirteenth [night]—while the solar eclipse will take place on the middle of its days—i.e. on the twenty-eighth day of the month of the same Ramadan. Such a phenomenon has never occurred at the time of any Messenger or Prophet since the beginning of the world. It is destined to occur only at the time of the Promised Mahdi.

Now, all English and Urdu newspapers and all astronomers are witness to the fact that the lunar and solar eclipses of this particular description did take place in my time about twelve years ago during the month of Ramadan, and just as is reported in another hadith, these eclipses have taken place twice in the month of Ramadan—first in this country and then again in America. Both times, they took place exactly on the dates indicated by the hadith. At the time of these eclipses there was no claimant to being the Promised Mahdi anywhere in the world except me, nor did anyone claim these eclipses as the Sign of his being the Promised Mahdi and publish hundreds of announcements and booklets in Urdu, Arabic, and Persian to support his claim; therefore, this heavenly Sign is specifically

appointed for me. Another supporting argument for the same is that twelve years prior to the manifestation of this Sign, God Almighty had informed me that a Sign of this kind would appear. That tiding, having been recorded in Barahin-e-Ahmadiyya, had become known to hundreds of thousands of people before the Sign actually appeared.

It is very sad that my opponents object out of sheer prejudice that, firstly, the hadith says that the lunar eclipse would take place on the first night and the solar eclipse on the middle day, but it did not happen like this. According to their contention, the lunar eclipse should have taken place on the crescent night—that is, the first night of the lunar month—and the solar eclipse should have taken place on the 15th day of the lunar month, which is the middle day of the month.

This line of thinking is entirely the product of their misconception. Ever since the creation of this world, God Almighty's law of nature has fixed three nights [in the month] for a lunar eclipse; namely, the 13th, 14th, and the 15th. Thus, the first night for a lunar eclipse according to God's law of nature is the 13th night of the lunar month. Similarly, God's law of nature has fixed three days for a solar eclipse; namely, the 27th, 28th, and 29th day of the lunar month. Thus, of the three days meant for the solar eclipse, the 28th day of the lunar month is the middle day. In exact conformity with the intent of the hadith, the sun and the moon were eclipsed in the month of Ramadan; that is, the lunar eclipse took place on the 13th night of the month of Ramadan and the solar eclipse occurred on the 28th day of the same month of Ramadan.

Moreover, according to the Arabic lexicon, the moon of the first night is never designated as qamar [which is the word in the hadith]. Instead, the moon for the first three days is known as hilal [crescent].]. According to some, for the first seven days, the moon continues to be called hilal.

The second objection is that even if they concede that the first night of the moon [to eclipse] means its 13th night and the middle of the days for the sun means the 28th day, what is so extraordinary about it? Has there never occurred a lunar and solar eclipse in the month of Ramadan? The answer is that this hadith does not mean that the two eclipses have never happened together in the month of Ramadan. Rather, it means that the two eclipses have never occurred together in the month of Ramadan during the time when anyone claimed to be a Messenger or a Prophet. This is borne out by the explicit wording of the hadith. In case someone claims that both these eclipses did, in fact, take place together in the month of Ramadan during the time when someone claimed to be a Prophet or Messenger, it is incumbent upon him to provide its proof. In particular, who does not know the fact that, during the 1,300 years of the Islamic calendar, many impostors claimed to be the Promised Mahdi by way of fabrication and even engaged in fighting? But who can prove that, in their time, both the lunar and the solar eclipses occurred together in the month of Ramadan? So long as this evidence is not produced, such an event, without a doubt, qualifies as supernatural; for, this is what is called supernatural—that the like of it is not found in the world. Moreover, not only the hadith, but also the Holy Quran has pointed towards it. [1★] See the verse:

وَحَسَفَ الْقَمَرُ. وَجُمِعَ الشَّمْسُ وَالْقَمَرُ. (2)

The third objection that is raised is that this hadith is not marfu', muttasil [3] and is merely a statement of Imam Muhammad al-Baqir, may Allah be pleased with him. The answer is that it was the practice of the Imams belonging to the Holy Prophet's House that, on account of their personal eminence, they did not consider it necessary to record the chain of reporters by name, reaching all the way to the Holy Prophet, may peace and blessings of Allah be upon him. This practice of theirs is quite well known. Thus, there are hundreds of ahadith of this kind in the Shi'ah sect; moreover, Imam Dar Qutni has included it in his collection as one of the ahadith.

Furthermore, this hadith comprises a matter of the unseen that has actually manifested after 1300 years. It says, in brief, that, 'At the time of the Promised Mahdi, the lunar eclipse will take place on the 13th night of Ramadan, and the solar eclipse will take place on the 28th day of the same month; and an event such as this will not happen in the time of any other claimant except the Promised Mahdi. It is quite obvious that no one except a Prophet can so vividly tell about a matter belonging to the unseen. Allah the Exalted says in the Holy Quran:

لَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا إِلَّا مَنِ ارْتَضَى مِنْ رَسُولٍ (4)

Meaning that, God does not communicate His knowledge of the unseen to anyone except His chosen Messengers. Now, since this prophecy has been fulfilled to the letter, claims that the hadith is inauthentic, or that it is a saying of Imam Muhammad al-Baqir, are lame excuses.

The fact is that these people have no desire whatsoever that any prophecy of the Holy Prophet, may peace and blessings of Allah be upon him, or of the Holy Quran, be fulfilled. The world is approaching its end but, according to them, no prophecy concerning the Latter Days has yet been fulfilled. What hadith can be more authentic than this hadith which does not owe its validation to the critique of hadith scholars, but instead has demonstrated on its own that it is at the highest level of authenticity? [5]

To reject the Signs of God is a separate issue; otherwise, it is a magnificent Sign which was long-awaited by thousands of learned people and scholars of hadith before me. They would climb upon the pulpits and remind others about it with tears in their eyes. And at the very last Maulawi Muhammad of Lakhukay, wrote a couplet about this very eclipse during this very era in his book Ahwalul-Akhirat in which the time of the appearance of the Promised Mahdi is mentioned, and it is as follows:

تیرہویں چند ستیہویں سورج گرہن ہوسی اس سالے
اندر ماہ رمضانے لکھیا ہک روایت والے

[A narrator says that in that year the moon will be eclipsed on the 13th, and the sun on the 27th [6] in the month of Ramadan.]

Another saint whose following couplet has been well known for hundreds of years says:

درس 1311 غاشی [7] بھری دو قراں خواہد بود
از پئے مہدی و دجال نشان خواہد بود

That is, in the year 1311 in the 14th century of Hijrah, when the moon and the sun will be eclipsed in the same month, it will constitute a Sign for the appearance of the Promised Mahdi as well as the Antichrist. This couplet contains the exact year of the lunar and solar eclipses.

[1. ★] God Almighty has pointed out, in brief words, that the hallmark of the Latter Days is that the eclipses of the sun and the moon shall be timed to take place in the same month. In the following part of the same verse, God says that he who denies shall be left with no room for escape. This makes it evident that this solar and lunar eclipse shall take place during the days of the Promised Mahdi. In summary, since that solar and lunar eclipse shall take place in fulfilment of God's prophecy, the argument will be clinched vis-a-vis those who deny. (Author)

[2]. And the moon is eclipsed, and the sun and the moon are brought together (Surah al-Qiyamah, 75:9–10). [Publisher]

[3]. Marfu' means a hadith for which the chain of narrators reaches all the way up to the Holy Prophet, may peace and blessings of Allah be upon him; muttasil means that there is no interruption in the chain of reporters. [Publisher]

[4]. Surah al-Jinn, 72:27–28 [Publisher]

فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَ لَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ

[But the fact is that it is not the eyes that are blind, but it is the hearts which are in the breasts that are blind, (Surah al-Hajj, 22:47)].
(Author)

[6] The date 27th given in this verse is either a misprint or a human error on the part of Maulawi [Muhammad of Lakhukay], because the hadith, of which this couplet is a translation, contains the date of the 28th not the 27th. (Author)

[7]. In the Arabic abjad system each letter in the alphabet corresponds to a numerical value. Using this system, the word یشاغ equals 1311. [Publisher]

Haqiqatul-Wahi (English translation), pp. 243-247



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

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Quranic Prophecies

Muhammad Ismail Munir



Lorem ipsum

There are numerous prophecies stated in the Holy Quran. A selection is given below as an example.

Safety of the Holy Quran

Verily, it is We Who have sent down this Exhortation, and most surely We are its Guardians. [The Holy Quran, 15:10]

Atomic Bomb

The Great Calamity! [The Holy Quran, 101:2]

What is the great calamity? [The Holy Quran, 101:3]

And what should make thee know what the Great Calamity is? [The Holy Quran, 101:4]

The day when men will be like scattered moths, [The Holy Quran, 101:5]

And the mountains will be like carded wool. [The Holy Quran, 101:6]

New means of transportation

And when the she-camels, ten-month pregnant, are abandoned, [The Holy Quran, 81:5]

And He has created horses and mules and asses that you may ride them, and as a source of beauty. And He will create what you do not yet know. [The Holy Quran, 16:9]

Opening of the Suez and Panama Canals

He has made the two bodies of water flow. They will one day meet; between them there is at present a barrier; they cannot encroach one upon the other. There come out from both of them pearls and coral. [The Holy Quran, 55:20-21, 23]

And He it is Who has caused the two seas to flow, this palatable and sweet, and that salt and bitter; and between them He has placed a barrier and an insurmountable partition. [The Holy Quran, 25:54]

Vast treasures of minerals and oil will come out of the earth

When the earth is shaken with her violent shaking, [The Holy Quran, 99:2]

And the earth throws up her burdens, [The Holy Quran, 99:3]
And man says, 'What is the matter with her?' [The Holy Quran, 99:4]

And cast out all that is in her, and appears to become empty [The Holy Quran, 84:5]

A Global Village

And when the wild beasts are gathered together, [The Holy Quran, 81:6]

And when the rivers are drained away, [The Holy Quran, 81:7]
And when various people are brought together, [The Holy Quran, 81:8]



Spread of books, newspapers, and information

And when books are spread abroad [The Holy Quran, 81:11]

Zoos will be established

And when the wild beasts are gathered together, [The Holy Quran, 81:6]

Lunar and Solar eclipses will be an infallible sign for the appearance of the Promised Messiah and Mahdi

When the eye is dazzled, [The Holy Quran, 75:8]

And the moon is eclipsed, [The Holy Quran, 75:9]

And the sun and the moon are brought together, [The Holy Quran, 75:10]

(Ahadith state that the lunar eclipse will be on the 13th and the solar eclipse on the night of the 28th —Dar Qutni)

The Heavens will be searched

O company of jinn and men! If you have the power to break through the confines of the heavens and the earth, then break through them. But you cannot break through save with authority. [The Holy Quran, 55:34]

Which, then, of the favors of your Lord will ye twain, deny? [The Holy Quran, 55:35]

There shall be sent against you a flame of fire, and molten copper; and you shall not be able to help yourselves. [The Holy Quran, 55:36]

And when the heaven is laid bare [The Holy Quran, 81:12]

Living beings of different planets will meet

And among His signs is the creation of the Heavens and the earth, and of whatever living creatures He has spread forth in both. And He has the power to gather them together whenever He pleases. [The Holy Quran, 42:30]

Archaeology will be a source of information about the past

And when the graves are laid open, [The Holy Quran, 82:5]

And cast out all that is in her, and appears to become empty, [The Holy Quran, 84:5]

Does not such a one know that when those in the graves are raised [The Holy Quran, 100:10]

Jews will be gathered in Holy Land

And after him We said to the Children of Israel, 'Dwell ye in the promised land; and when the time of the promise of the Latter Days comes, We shall bring you together out of various peoples.' [The Holy Quran, 17:105]

Genetic Engineering will be discovered

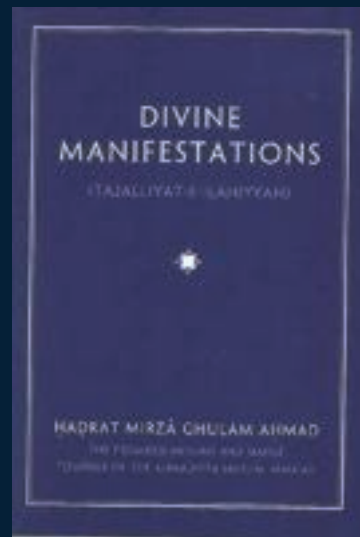
And assuredly I will lead them astray and assuredly I will arouse in them vain desires, and assuredly I will incite them, and they will cut the ears of cattle; and assuredly I will incite them, and they will alter Allah's creation.' And whoever takes Satan for a friend instead of Allah; he certainly suffers a manifest loss. [The Holy Quran, 4:120]



Book Review: Divine Manifestations (Tajalliyyat-e-Ilahiyyah)

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

Compiled by Dr. Muhammad Abdul Khaliq



Tajalliyyat-e-Ilahiyyah is a book in Urdu, consisting of 24 pages written by Hazrat Mirza Ghulam Ahmad (as), the Promised Messiah and Mahdi, in 1906 and published posthumously in 1922 by Diya'ul-Islam Press, Qadian (India). The book has been translated into English as "Divine Manifestation" consisting of 52 pages, published by Islam International Publications Ltd. Islamabad, Surrey United Kingdom on March 5, 2022. The principle adopted with regard to the writings and books of the Promised Messiah (as) is that the books were published exactly as they were published in the lifetime of the Promised Messiah (as) and under his own supervision. Since the book under review was published posthumously, it was proper not to change any of the words on the basis of any editorial suppositions. In fact, the publisher has not changed even the most evident misprints in this book and has published them exactly as written in the original manuscript.

Tajalliyyat-e-Ilahiyyah, "Divine Manifestation," covers important subjects of Divine knowledge and spiritual insight. It opens with an account of the precision with which the Promised Messiah's prophecies regarding earthquakes has been fulfilled and foretells the coming of five more terrible catastrophes. In this context, the author also explains the philosophy behind Divine Chastisement. The difference between Divine and Satanic dreams, an account of the fulfilment of the prophecy regarding 'Abdullah Atham, and a profound prophecy about global acceptance and the victory of Ahmadiyyat, the true Islam, are but a few of the many singular themes discussed in the book.

Hazrat Mirza Ghulam Ahmad (as) delves deeply into why such events occur and what lessons humanity should draw from them, blending theological insight with practical guidance for spiritual growth. His discussion on the difference between Divine and

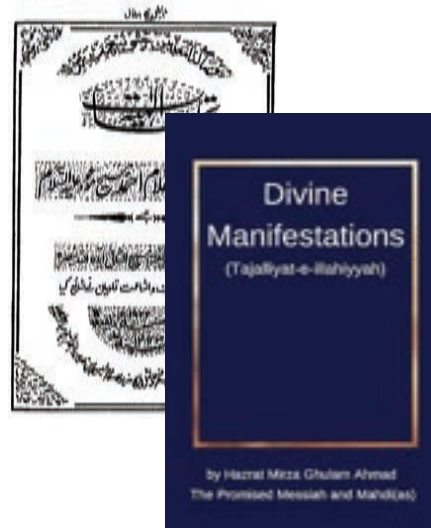
satanic dreams further enriches the description, providing readers with a nuanced understanding of spiritual experiences and their implications. These elements not only reinforce the author's claims but also inspire readers with a sense of hope and purpose rooted in faith.

The book presents a complete picture of the Divine manifestation, and amazes the human mind. The author has given a pen-picture of the Divine manifestations that had all along been appearing in his support. Mirza Ghulam Ahmad (as) prophecies about five terrible earthquakes and states that an estimated four hundred thousand people had entered the fold of the Ahmadiyya Movement at his hand and repented their sins. Citing a number of signs occurring in support of his Mission, Mirza Ghulam Ahmad, Promised Messiah (as), made the following prophecy:

God has repeatedly informed me that He would honor me and the love of Him would be instilled in the hearts of the people. And my Movement will spread all over the world and my Movement will triumph over all others and the people of my Movement will gain excellence in the fields of knowledge and learning. And He will silence all, with the Divine signs and truth. Every nation will come to this stream, and this Movement will increase, grow and prosper till the time that it will overwhelm the whole of the world. There will be numerous difficulties and trials, but God will remove all this from the way and will fulfil His promise, and addressing me God has told: 'I shall honor thee and bless thee so much so that kings will seek blessings from thy clothes. Therefore, all ye listen, remember and secure these tidings in your caskets that this is a Divine word which will one day manifest itself with full glory.'

Overall, Tajalliyyat-e-Ilahiyyah is an invaluable resource for anyone interested in the deeper aspects of Islamic spirituality, prophecy, and the philosophy of Divine action. While the book remains unfinished, its content is rich, thought-provoking, and continues to serve as a source of guidance and inspiration for seekers of truth. Hazrat Mirza Ghulam Ahmad's (as) ability to weave together personal experience, scriptural interpretation, and spiritual philosophy makes this work a significant contribution to Islamic literature.

The book is available at www.alislam.org in Urdu and its English translation to read and download. It is also available from amibookstore.us and amazon.com to purchase a physical copy.



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.

Sex and Sin Connection

Celibacy: Is it a Shield against Sin?

Mubasher Ahmad

Sexual desire is one of the greatest natural gifts humankind possesses for its continuance through the process of procreation. Sexual drive is a strong primary urge, and a source of euphoric pleasure. But its uninhibited practice has been closely connected with sin among the world religions throughout history. As stated in the last chapter, acts of adultery, fornication, rape, incest and homosexuality are considered major offences in all faith-based communities. In addition, male or female prostitution and bestiality are offensive sins.



Celibacy: Is it a Shield against Sin?

In some religious traditions, celibacy is linked with purity and holiness, whereas sexual activity is connected with sin. To overcome the sin-sex connection and to live a sin-free life, some religious devotees opt to restrain their sexual desire and practice complete abstinence. Hindu sannyasis and Buddhist bhikshus take vows of celibacy. Chastity is a required quality among all Jains, and celibacy is the norm among Jain male and female devotees. Renunciation of bodily pleasures and burning passions – known as Brahmacharya – is at the heart of Jainism, and conquering lustful thoughts helps bring purity to the self. In Hinduism, Brahmacharya is defined as the avoidance of all sensual pleasures and is recommended for all. Kama is one of the human goals to be achieved, but it does not mean one indulges in it beyond normal limits. Celibacy is the extreme case for sannyasis. As the priesthood is regarded as a superior vocation, Christian monks or nuns are usually required to remain celibate.

Observing complete abstinence is based on a distrust of human sexuality. Some religious practices regard sex as pollution that destroys the purity of spiritual environments. The fear is that sensual pleasure may turn into an obsession that may set aside all virtues at the time of indulgence. In male-dominant cultures, seductive women have been blamed for being the center of sexual sins. Jesus, according to the Gospels, never married, and hinted that family entanglements were a distraction for a person's spiritual progress. He acknowledged with appreciation that there were those 'who have made themselves eunuchs for the kingdom of heaven's sake' (Matt. 19:12). The apostle Paul (canonized St. Paul after death) remained unmarried all his life. The Christian theologian-philosopher Augustine of Hippo (354-430 AD; canonized St. Augustine after death) held the view that marital sex,

even with the intention of procreation, was an act of venial sin. This is so because the sex act can carry with it sensations of immense pleasure. However, in Judaism and Islam, there is a strong aversion to celibacy, and marriage is emphatically encouraged for the maintenance of personal chastity and multiplying family and tribal membership. In the Torah, the very first instruction that God enjoined Adam and Eve was: "Be fruitful and multiply" (Gen. 1:28). Therefore, many Jewish theologians regard celibacy as a sin. Muhammad, the Prophet of Islam, expressly forbade celibacy, and unless there was a compelling reason not to get married, he gave a clear directive to his followers to live a life of marital harmony. He is reported to have said, "I am married, so whoever inclines to be any other way, and not to follow my Sunnah (tradition), is not of me" (Bukhari 67.1). But to remain unmarried is not a sin in Islam. Amongst others, the great Muslim female mystic, Rabi'a Basri (715-801 CE), declined marriage proposals, claiming that she was too intensely in love with God to think of marriage. In Sikhism, the satisfaction of natural sexual desire is required through the channel of lawful means of marriage, and living a normal family life is encouraged. In Sikhism there is no bar against celibacy, but other than udasis, a minority segment in Sikhism, usually no one practices celibacy or believes in renunciation of the world to achieve salvation. A Sikh male or a female must discharge their worldly duties without losing purity of mind and soul.

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



Taqwa: Righteousness Our inner light and Compass

Missionary Azhar Ahmad Goraya



Imagine a single quality of character so powerful that it can quietly change the course of history, protect a person from self-destruction, and — according to Islamic belief — draw the nearness and companionship of God Himself. In Islam, that quality is called taqwa.

Most English translations use words like “God-consciousness,” “piety,” “righteousness,” or “fear of God.” Linguistically, the term denotes saving or protecting oneself. A more straightforward way to understand it is this: Taqwa is doing the right thing even when no one is watching — and even when no one will ever know — simply because you know God sees and cares. It is integrity taken to its deepest level. It lets our inner compass guide us to be honest, kind, and honorable in public and in private.

More than 1,400 years ago, in the city of Medina, the second leader of the Muslim community, Umar ibn al-Khattab, used to walk the streets at night to ensure his people were safe and cared for. One night, he overheard a conversation inside a home. A mother was telling her daughter to mix water into the milk they would sell the next morning — a common way at the time to cheat customers and make extra profit. The daughter answered: “Mother, the Khalifa (spiritual leader) has forbidden mixing water with milk.” The mother replied: “Do it anyway. Umar isn’t here.” But the young woman replied: “By God, if Umar cannot see me, the Lord of Umar can see me. I will not obey Umar in public and disobey him in private.” Umar was deeply moved. The next day, he found out that the young woman was unmarried. He married her to one of his sons. Generations later, amongst their descendant came Umar ibn Abdul Aziz — one of the most just and beloved rulers in Islamic history, often called the “fifth rightly guided caliph.” One quiet act of honesty in the dark planted a seed that eventually produced extraordinary goodness for an entire nation. That is the hidden power of taqwa.



Early Muslim teachers used vivid images to explain taqwa to ordinary people. Hadhrat Abu Hurairah (ra) described it as walking carefully along a path littered with thorns, taking care to avoid harm.

A classical poet, Ibn al-Mu'tazz, presented a similar definition when he stated:

Leaving sins, both small and great; that is taqwa (piety),
Adopt the way of one who walks on thorny ground, carefully
avoiding the dangers he sees,
Do not consider a small sin to be insignificant, for mountains are
made of pebbles. [1]

In other words, taqwa is not about being perfect; it is about being careful while aspiring to perfection

In 1901, Hazrat Mirza Ghulam Ahmad of Qadian, who claimed to be the Promised Messiah and Reformer of the Latter Days, composed a couplet in the Urdu language while writing about moral excellence:

The root of every good deed is taqwa.
If this root stays healthy, everything else stays healthy. [2]

He repeated this couplet on various occasions to his followers, explaining that all spiritual and moral progress grows from this single root. You can pray, give charity, and fast, but if those actions are not rooted in sincere taqwa — in a genuine desire to please God rather than to impress people — they lose their value and in fact become a source of sorrow. He taught that real taqwa is never selective. Choosing to be honest in business but harsh at home, or kind to strangers but unfair to family, is like a starving person proudly eating one grain of rice. True taqwa covers every area of life. [3]

In an age of hidden cameras, online anonymity, and “nobody will ever know” temptations, taqwa is a reminder that character is what we do when the room is completely dark and the door is locked. It is in our quiet struggles and hidden battles that a true relationship with God is forged. The Promised Messiah (as) powerfully explained the necessity of righteousness for spiritual progress in his work Noah’s Ark:

“Bear well in mind that no action of yours, which is empty of righteousness, can reach God. Righteousness is the root of all goodness, and no action rooted in righteousness will ever go in vain. It is inevitable that you will also be tried with various forms of anguish and misfortune, just as the faithful before you were tried. Be on your guard, lest you should falter. So long as you have a firm relationship with heaven, the earth can do you no harm. Whenever harm befalls you, it will come from your own hands and not from the hands of your enemy.” [4]

May all of us nurture that delicate root of Taqwa in our own lives, one careful step at a time.

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2. Tadhkira, English, pgs. 554-555. Referenced from al- Hakam, vol.5, no.32, August 31, 1901, p.13.
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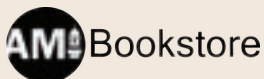
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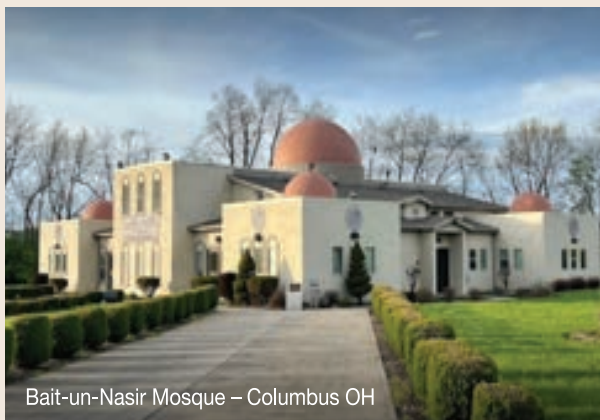
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10 CONDITIONS OF BAI'AT (OATH OF INITIATION)

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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