

# The Muslim Sunrise

February 2026

An Islamic magazine  
published since 1921

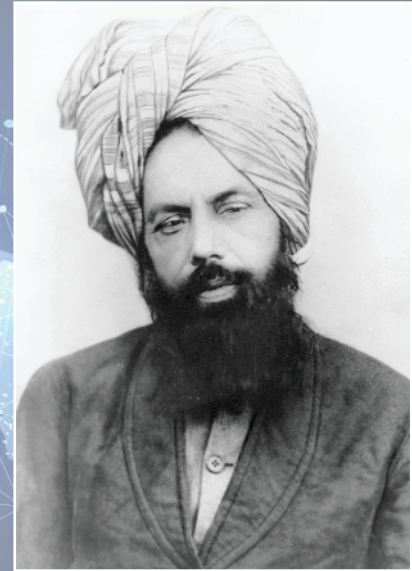
"In the Latter Days, the sun shall rise from the West" — Holy Prophet Muhammad (Peace and blessings of Allah be upon him)

## AND WHEN THE STARS ARE OBSCURED. THE HOLY QURAN (81:3)

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

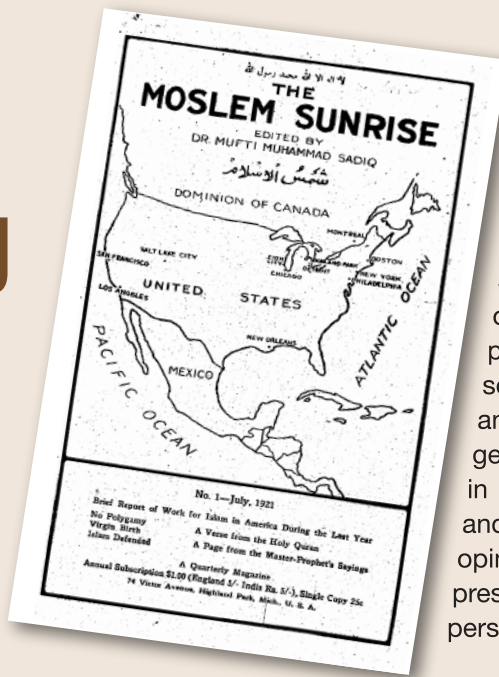
"There is no compulsion in religion"  
(The Holy Qur'an: 2:257)

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

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

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

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

### Acronyms for salutations used in this publication

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

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

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*From  
The Holy Qur'an*

وَإِذَا النُّجُومُ انْكَدَرَتْ

And when the stars are obscured.  
The Holy Quran, 81:3

*Saying of  
Prophet Muhammad*  
(Peace and blessings of Allah be on him)

أَصْحَابِي كَالنُّجُومِ بِأَيِّهِمْ أَقْتَدَيْتُمْ إِهْتَدَيْتُمْ

My Companions are like stars, whomsoever you follow, you will receive right guidance. (Baihaqi)



# Editorial

## There is no compulsion in religion



Fourteen hundred years ago, the Holy Quran announced, “There is no compulsion in religion. Surely, right has become distinct from wrong; so, whosoever refuses to be led by those who lead astray and believes in Allah (by following the course beneficial to human development and progress), has surely grasped a strong handle that knows no breaking. And Allah is All-Hearing, All-Knowing. Allah is the Friend of those who believe: He brings them out of every kind of darkness into light. And those who disbelieve, their friends are the transgressors who bring them out of light into every kind of darkness. These are the inmates of the Fire; therein shall they abide.” (2:256/257-257/258)

For the most part, people are free to choose and practice their religions. Human beings who possess free will are unable to exercise their comprehension if there is compulsion, and, therefore, they will be constrained from using their faculties to analyze and distinguish right from wrong. Without freedom of conscience, they will not be able to observe themselves and exhibit to others the benefits to humanity emanating from the exercise of free will. Compulsion will hinder human beings from developing their natural abilities to the fullest.

Compulsion is essentially futile because the beneficial and harmful aspects of human actions have long been manifestly distinguished from each other through revelation on the one hand and through everyday human experience on the other. If God is the Creator and Fashioner of this world, then His Word, the functioning of His creation, and the human experience on earth should be in harmony with each other and should support each other. There should be no contradiction between revelation and the knowledge developed from the extensive and ongoing human experience on earth.

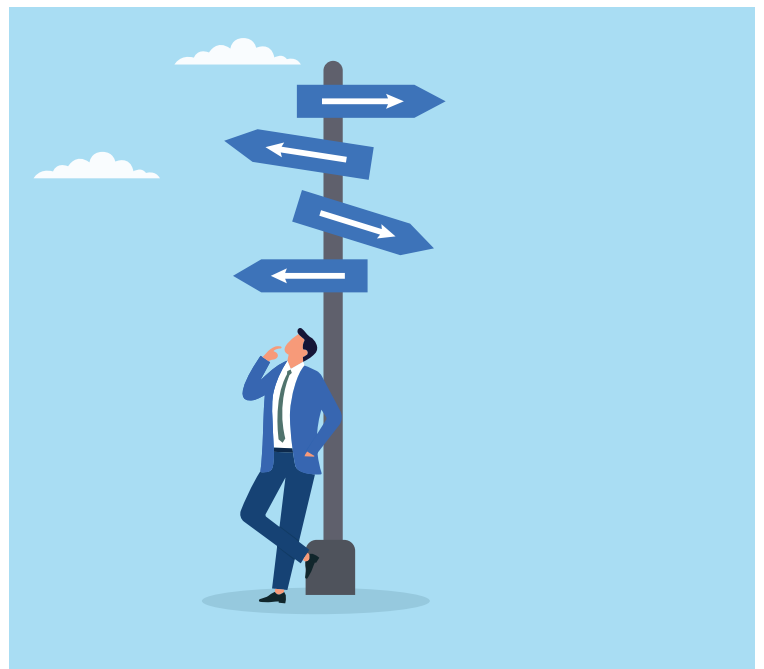
The right and proper course justifies itself by manifesting that it is beneficial to the human body, mind, heart, and spirit. It contributes positively to human physical, intellectual, social, economic, and spiritual well-being and progress. If a course or lifestyle proposed by an ideology or religion is not proven beneficial to human beings through experience over centuries, then it is either misrepresented, misinterpreted, or a human addition.

The word of God is not arbitrary; instead, it is based on reason and knowledge.

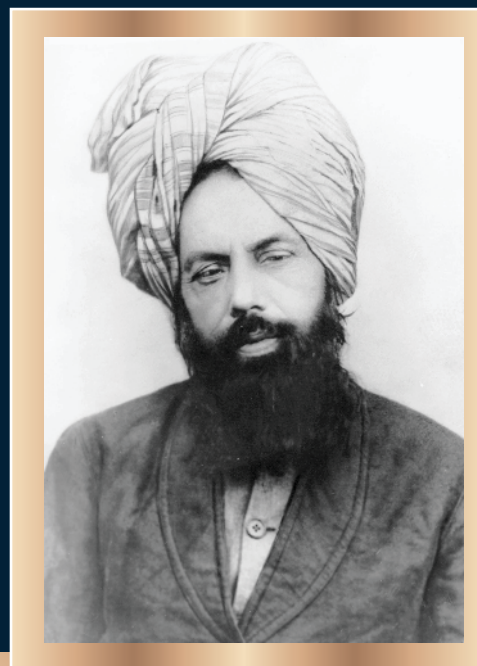
Heavenly guidance is provided for the benefit of people. Its purpose is to help people tread a course that supports their progress, making them stronger and more resilient to change and diversity. Adherence to these principles improves the human condition. When people deviate from heavenly guidance, supported and validated by long-term human experience, they are pushed in diverse directions proposed by self-styled leaders that harm individuals, families, and societies.

Deviation from the right course affects overall human progress and achievement and mires individuals, families, and societies into the fires of anguish, distrust, quarrel, discord, unrest, disorder, disease, and even war, confirming the truth of true revelation and thus also validating the existence of God.

The gift of freedom of religion flourishes with the recognition of free will and with the righteous fellowship of free will as it prevails in pursuit of the right course.



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



## “ GUIDANCE FROM A VISION

A few days ago I was meditating whether a certain hadith: **الآيَاتُ بَعْدَ الْمِائَتَيْنِ**

[The Signs will appear after two centuries]

means that the Promised Messiah would appear towards the end of the thirteenth century of the Hijrah and whether this humble one is included within the meaning of that hadith. Then my attention was, in a vision, directed to the value of the letters of the name set out below as indicating that the Messiah would appear at the close of the thirteenth century. and this had been determined in advance by divine decree. The name is:

غلام احمد قاديانى [Ghulam Ahmad Qadiani] = 1300

The value of the letters comprised in this name is exactly 1300. In this village of Qadian there is no one else named Ghulam Ahmad. Indeed, it has been conveyed to me that there is no one else in the whole world who bears the name Ghulam Ahmad Qadiani. It has been the way of Allah with me that He, hallowed be His name, conveys some mysteries to me which are comprised in the value of the alphabet.

[Izala-e-Auham (Urdu, 1891), p. 185, Ruhani Khaza'in, vol. 3, pp. 189–190]

Tadhkirah, English Translation, 2009, pp. 234-235

In Arabic, every letter is assigned a numerical value. Adding the numerical values of the Arabic letters in the name **غلام احمد قاديانى** [Ghulam Ahmad Qadiani] is calculated to be 1300 [1,000 + 30 + 1 + 40 + 1 + 8 + 40 + 4 + 100 + 1 + 4 + 10 + 1 + 50 + 10 = 1,300].

”

# Islamic Eschatology

## And when the stars are obscured

### Latter Day Signs in the Holy Quran

The word النجوم meaning stars, signifies religious ulema. The well-known hadith أصحابي كالنجوم بأيهم اقتديتم اهتديتم

i.e. My Companions are like stars, whomsoever you will follow, you will receive right guidance (Baihaqi), supports this meaning. In this sense of the word, the verse means: "When religious leaders become corrupt, and cease to exercise any influence."

Literally, the verse means: "When stars fall in large numbers." This may be a reference to the falling of stars in exceptionally large numbers in 1885 when the Promised Messiah, Founder of the Ahmadiyya Movement, had already announced his claim to be a Divine Reformer.

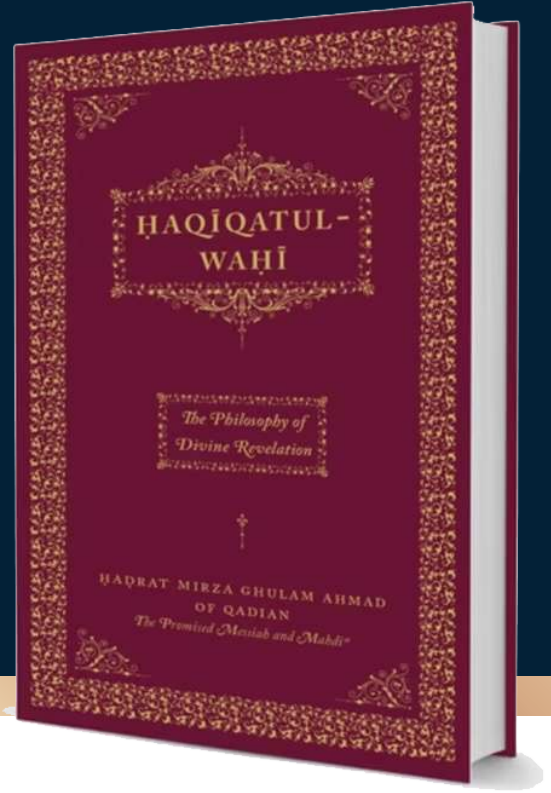
(The Holy Qur'an with English Translation and Commentary, 81:3)



# 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.

Continued from the last issue



## THIRD SIGN

Third sign- Is the appearance of a comet which was destined to appear in the time of the Promised Messiah. It has long since appeared. Its sighting prompted some English newspapers of the Christians to comment that the time of the Messiah's advent had arrived.

## FOURTH SIGN

Fourth Sign: the invention of a new means of transport which is a special Sign of the advent of the Promised Messiah. As is written in the Holy Quran:

وَإِذَا الْعِشَارُ عُطِّلَتْ

[And when the she-camels, tenmonth pregnant, are abandoned (Surah at-Takwir, 81:5)]

Meaning that, the Latter Days are those when she-camels will become obsolete. Similarly, there is a Hadith in Sahih Muslim that:

وَلَيَبْرُكَنَّ الْقِلاَصُ فَلَا يَسْعَى عَلَيْهَا

Meaning that, in that age, 'she-camels will become useless, and no one will travel on them.' During the days of the Hajj, the journey between Makkah and Madinah is undertaken on she-camels, but the day is close at hand when railways are constructed for this journey and then it will be true for this journey that

وَلَيَبْرُكَنَّ الْقِلاَصُ فَلَا يَسْعَى عَلَيْهَا

[She-camels will become useless and no one will travel on them].

## FIFTH SIGN

Fifth Sign: the suspension of Hajj. It is recorded in an authentic Hadith hadith that the Hajj will be suspended for a period of time during the era of the Promised Messiah. This Sign, too, was manifested in 1899 CE and 1900 CE etc. on account of the plague.

## SIXTH SIGN

Sixth Sign—Is the publication of books and manuscripts on a large scale, as is indicated in the verse:

وَإِذَا الصُّحُفُ نُشِرَتْ

[And when books are spread abroad (Surah at-Takwir, 81:11)]

It is not necessary to describe how vastly books have been published in this age on account of the printing presses.

## SEVENTH SIGN

Seventh Sign—Is the construction of a large number of canals as is indicated by the verse:

وَإِذَا الْبِحَارُ فُجِّرَتْ

And when the rivers are made to flow forth into canals (Surah al-Infitar, 82:4)]

There is no doubt that such a large number of canals have been constructed in this age that rivers have almost dried up due to them.

(Haqiqatul-Wahi (Urdu 1907), English translation, UK, 2023, pp. 248-249)

# And When the Stars Are Obscured

## Signs of the Truth of the Promised Messiah

Dr. Mahmud Ahmad Nagi



The verse from the Holy Quran, "And when the stars are obscured" (81:3), carries both a literal and a deeper spiritual meaning. Literally, it refers to a time when stars fall in large numbers. Spiritually, it signifies an era when religious leaders become corrupt and cease to exercise moral and spiritual influence. The Quranic language allows for both dimensions to coexist. This verse is particularly relevant to the time of the second coming of the Messiah, when extraordinary heavenly phenomena were foretold to occur as divine testimony in support of a divinely appointed reformer [1].

Remarkably, this prophecy was fulfilled during the late nineteenth century, precisely when His Holiness Mirza Ghulam Ahmad of Qadian, may peace be upon him, had already announced his claim to be the Promised Messiah and Mahdi. Between the years 1882 and 1886, the world witnessed an unprecedented series of celestial events: extraordinary comets visible even in daylight, followed by meteor showers of exceptional magnitude. These events occurred at a time when astronomical science was still in its infancy and when predicting such phenomena with precision was virtually impossible.

Mirza Ghulam Ahmad received Divine permission to announce his mission in March 1882. The Holy Quran had been revealed fourteen centuries earlier, long before any scientific framework existed to anticipate such celestial occurrences. A fundamental principle of divine signs is that they appear after a claimant has openly declared his mission, not before. In perfect accordance with this principle, one of the most extraordinary comets in recorded history appeared during the very year of his announcement.

This comet was so luminous and prominent that it became the most widely observed and recorded comet of its era. Prior to this event, photographs of comets were virtually nonexistent; yet this particular comet was photographed extensively and preserved in scientific archives around the world. Its brilliance captured the attention of astronomers, scientists, and the general public alike.

In September 1882, an even more remarkable phenomenon appeared: the double-tailed comet known in Islamic tradition as Dhus-Sineen ('the star with two teeth/beards/tails'). This comet, later identified as the Great Comet of 1882 (C/1882 R1), far surpassed all comets seen during the previous four centuries in brightness and visibility [2]. Islamic tradition had foretold that a tailed comet named Dhus-Sineen would be among the first signs of the advent of the Promised Messiah and Mahdi. A narration attributed to the Holy Prophet states: "Ten signs are for the advent of the Promised Messiah and Mahdi, the first is a tailed comet, namely Dhus-Sineen" [3]. Thousands of people witnessed this comet, fulfilling the prophecy in an unmistakable manner [4].

This celestial sign holds a unique status because it was the very first heavenly sign manifested in support of the Promised Messiah. The comet was discovered on 1 September 1882 from the Cape of Good Hope and the Gulf of Guinea, and within days reports of its sighting poured in from across the Southern Hemisphere. Its brightness increased steadily, and by 14 September 1882 it became so luminous that it rivaled the combined brightness of a thousand full moons. On 17 September, it passed within approximately 264,000 miles of the Sun. Observers in Cordoba, Spain, referred to it as the "Blazing Star."

By early October, its nucleus transformed from a round shape into an elongated form. On 3 October 1882, it split into two distinct parts, becoming the prophesied double-tailed comet. In subsequent days, it fragmented further into five visible sections. Traces of its tail remained visible until February 1883, and astronomers continued observing its remnants until June of that year. Modern astronomy remembers it as a “Super Comet,” one of the brightest in at least a thousand years [5][6].

After this sign, God Almighty manifested another extraordinary phenomenon. On the night of 28 November 1885, a meteor shower of unparalleled intensity occurred. Describing this event, Mirza Ghulam Ahmad writes in *The Mirror of the Excellences of Islam* that thousands of brilliant meteors streaked across the sky in every direction, creating a spectacle he had never witnessed before in his life. During this event, he received repeated divine revelation: “Whatever you did let loose, it was not you but it was Allah who let it loose” [7].

This meteor display was so extraordinary that it was reported in newspapers across Europe, America, and Asia. While many observers may have regarded it as a natural curiosity, the Promised Messiah understood it as a divinely ordained sign manifested specifically in his support. He later wrote that Europeans were also shown the same type of comet that had appeared during the time of Jesus, and that this sign was placed within his heart as confirmation of his truthfulness [7].

In 1894, two additional heavenly signs appeared: solar and lunar eclipses occurring in a specific sequence foretold in Islamic tradition. The Holy Quran states: “And the moon is eclipsed. And the sun and the moon are brought together” (75:9–10) [8]. These eclipses had never before appeared as a sign for any claimant and became enduring identifiers of the truth of the Mahdi.

The Quran repeatedly draws attention to falling stars as markers of divine intervention. In Surah An-Najam, God swears: “By the star when it falls” (53:2) [9]. Classical commentary links this verse to a well-known prophetic saying that when faith ascends to the heavens during a time of spiritual darkness, a man of Persian descent will restore it to the earth [10]. The fate of the 1882 comet, which eventually plunged into the Sun and lost its physical existence, unfolded in striking harmony with this verse.

Similarly, Surah Al-Jinn states: “And we sought to reach heaven, but we found it filled with strong guards and shooting stars” (72:9) [11]. This verse indicates that unusual celestial activity accompanies the advent of a divine reformer [12]. Surah Al-Waqi’ah further emphasizes this divine law: “Nay, I swear by the shooting of the stars” (56:76) [13], a phenomenon historically associated with the appearance of great prophets, including Jesus, the Holy Prophet Muhammad, and in this era, the Promised Messiah [14].

The Promised Messiah repeatedly referred to these signs in his writings. In *Haqiqat-ul-Wahi*, he writes that the appearance of the destined comet was widely discussed in Christian newspapers as signaling the advent of the Messiah [15]. In *Chashma-e-Ma’rifat*, he cites earlier scholars who had written that Dhus-Sineen would appear in the time of the Mahdi and affirms that it appeared

precisely in 1882, accompanied by unparalleled meteor showers in 1885 [16]. In *Tadhkirat Al-Shahadain*, he notes that Christian sources also anticipated the Messiah at the end of the sixth millennium from Adam, preceded by the appearance of a double-tailed star [17]. He reiterates this fulfillment in *Barahin-e-Ahmadiyya*, Part V [18].

Two couplets from *Haqiqat-ul-Wahi* capture the spiritual weight of these signs:

Having witnessed the Sign, how long will you go on denying?  
Remember, upon the liars another Doomsday is bound to appear.  
God will manifest a Sign, awe-striking and stunning

And from this Sign, firm faith within hearts is bound to appear [19].

While skeptics may argue that comets are periodic natural phenomena, such explanations fail to account for the precise prophetic foretelling of an extraordinary comet fourteen centuries in advance, appearing exactly at the time of a claimant who had already announced his divine mission [20].

After completing his mission and establishing a devoted community, the Promised Messiah passed away in 1908. God Almighty then established Khilafat as the second manifestation of divine power. Today, the Ahmadiyya Muslim Community continues to spread globally, distinguished by its devotion to the Quran and the Holy Prophet Muhammad, commitment to peace, and service to humanity, History repeatedly bears witness to the fate of those who have opposed this divinely established community.

I conclude with the saying of the Holy Prophet recorded in *Musnad Ahmad ibn Hanbal*: “If a person dies without recognizing the Imam of his time, he dies the death of ignorance.” My prayer is that the world may reflect upon these heavenly signs and recognize the truth manifested in favor of the Promised Messiah. Ameen.

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# “And When the Stars Are Obscured”—A Sign in the Heavens and a Sign in the Age

Masood Ashraf



Some verses of the Holy Qur’an arrive like lightning—brief, decisive, unmistakable. Others descend quietly and remain suspended over centuries, revealing their meanings gradually, in accordance with the spiritual and intellectual maturity of those who live beneath them. The verse “and when the stars are obscured” belongs unmistakably to the latter category. It is concise, restrained, yet vast in implication. It names neither a person nor a place, neither a year nor an hour. Instead, it speaks of a moment, a moment when lights once relied upon no longer guide.

For the earliest listeners of the Qur’anic verses, stars were not metaphors. They were necessities. In the open deserts of Arabia, stars guided caravans, marked seasons, and offered reassurance amid uncertainty. To imagine stars losing their brilliance was to imagine the collapse of orientation itself. Direction would falter; confidence would dissolve. Thus, from its very first reception, this verse carried more than astronomical meaning—it carried moral and existential weight.

The Qur’an consistently speaks in such layered language. Its cosmic imagery is never detached from human reality. When it describes upheaval in the heavens, it also speaks of upheaval on earth; when it portrays the unraveling of the universe, it points simultaneously to the unraveling of false certainties. The obscuration of stars, therefore, does not refer only to a distant future cataclysm. It describes a recurring condition—one that emerges whenever humanity’s assumed guides lose their light.

Classical Islamic thought has long recognized that stars often symbolize leaders, scholars, and guides—those by whom others navigate moral and spiritual terrain. When such figures become corrupt, when authority is emptied of integrity, when religion remains in name but loses its spirit, it is as though the stars still hang in the sky yet no longer illuminate the path. The heavens appear unchanged, but guidance has dimmed.

Yet the Qur’an is never confined to symbolism alone. Divine speech unfolds not only within conscience and history, but also upon the canvas of nature itself. Signs appear inwardly and outwardly, morally and cosmically. And it is here that Surah At-Takwir discloses another layer—one that could only become visible centuries after the Qur’an’s revelation.

By the nineteenth century, the world had entered an age of immense confidence. Scientific discovery accelerated rapidly, traditional religious authority weakened, and many believed revelation itself had been eclipsed by reason. It was in precisely this atmosphere—an era when the stars of inherited faith seemed obscured—that Hazrat Mirza Ghulam Ahmad of Qadian (peace be upon him) announced his claim to be the divinely appointed Reformer, the Promised Messiah and Mahdi long awaited by Muslims and predicted in other religious traditions.

A consistent principle of Qur’anic theology is that a divine claimant is not left unsupported. Signs follow claims; they do not precede them. And in the years immediately surrounding this

announcement, the heavens displayed phenomena of such extraordinary nature that even secular astronomy would later acknowledge their rarity.

Between 1882 and 1886, the world witnessed an unusual clustering of celestial events. Most striking among them was the appearance of the Great Comet of 1882—a comet of exceptional brilliance, visible in broad daylight, rivaling the moon in brightness, and fragmenting into multiple parts as it passed extraordinarily close to the sun. It became one of the most observed and documented comets in recorded history, photographed across continents at a time when astrophotography itself was still in its infancy.

These events were not isolated. During the same period, intense meteor showers illuminated the skies, including a remarkable display in November 1885, when thousands of meteors streaked across the heavens in a single night—an occurrence so astonishing that newspapers across Europe, America, and Asia reported it with wonder.

From a purely scientific standpoint, comets and meteor showers are natural phenomena. Islam has never denied natural causation. But the Qur’anic worldview does not sever nature from meaning. The question is not whether such events can occur, but when, how, and in what moral and spiritual context they occur. Long before telescopes or observatories existed, many spoke of celestial signs accompanying the advent of the Latter-Day Reformer, including the appearance of a tailed star, Dhus-Sineen—a description strikingly resonant with a double-tailed comet. Such narratives were preserved centuries before the scientific vocabulary to describe them had even come into being.

Hazrat Mirza Ghulam Ahmad (peace be upon him) consistently drew attention to these phenomena, not as curiosities, but as divine testimony. He emphasized that these signs were not intended to compel belief through spectacle, but to reassure those already inclined toward truth. Faith, after all, is not built upon marvel alone; it is awakened through recognition.

What is especially significant is that these signs appeared after his claim—not before—aligning precisely with the Qur’anic principle that divine support follows human responsibility. At a time when faith across the world seemed eclipsed by material progress, the heavens themselves appeared to echo the Qur’anic declaration: the stars are obscured—and yet, signs remain.

Elsewhere, the Qur’an swears by falling stars, by shooting stars, by the courses of the heavens. These oaths are not ornamental. In Arabic rhetoric, an oath signals importance. God swears only by that which bears meaning. When the Qur’an proclaims, “By the star when it falls,” it gestures toward a moment when something luminous descends, fulfills its purpose, and disappears—leaving behind reflection rather than permanence.

In this light, the fate of the Great Comet of 1882 carries symbolic resonance. After blazing across the sky and astonishing humanity, it vanished—fragmented, consumed, its role complete. It did not linger as an object of fixation or veneration. It testified, and it departed.

Yet the Qur’an does not allow the reader to remain lost in the heavens. After unfolding scenes of cosmic upheaval, Surah At-Takwir turns inward and asks a piercing question: “Then where are you going?” This is the heart of the surah. Signs are not destinations; they are signposts. The obscuring of stars—whether moral, intellectual, or physical—is meant to redirect attention toward the true Source of light.

At this point, it is illuminating to recall that the idea of heavenly signs accompanying moments of spiritual transition is not unique to Islam. Sacred history across traditions reflects the same pattern. In Christian scripture, the Gospel of Matthew speaks of the Star of Bethlehem—a sign observed by the three wise men. Popular imagination has transformed this star into a literal beacon hovering over a single location. Yet such imagery is more folklore than theology. [Matt 2:1-12]

The Magi, three wise men, were not passive followers of a glowing object. They were learned observers—readers of scripture, history, and the heavens. They recognized a sign because they were already searching, already interpreting, already expecting. The star did not compel them; it confirmed what they had discerned. It did not replace reflection; it rewarded it.

This distinction is essential. Heavenly signs have never functioned as substitutes for conscience or reason. They do not force belief; they respond to it. The Qur’an repeatedly affirms that signs benefit only those who reflect. [The Holy Quran, 3:22]

Seen in this light, the Qur’anic language of stars being obscured does not contradict earlier religious narratives—it completes them. Where the Gospel speaks of a star appearing at the dawn of a prophetic era, the Qur’an speaks of stars losing their light at the exhaustion of an era. One announces arrival; the other announces transition. Both belong to the same divine grammar.

Thus, the obscuring of stars described in Surah At-Takwir is not a moment meant only for the end of history. It is a recurring event in human experience. Civilizations witness it. Institutions experience it. Individuals encounter it. Whenever borrowed lights fail, the opportunity arises to recognize the enduring one.

The mission of the Promised Messiah (peace be upon him) must be understood within this Qur’anic rhythm. His task was not to dazzle the world with wonders, but to restore moral clarity, revive faith stripped of superstition, and re-anchor humanity in humility before God. The celestial signs were confirmations—not coercions.

In the end, the Qur’an does not ask whether a comet appeared or whether stars fell in abundance. It asks something far more searching: When the lights you trusted grow dim—where will you go?

May God grant hearts the ability to recognize His signs, whether they appear in scripture, in conscience, or across the vast and silent heavens. Ameen.

# Quranic Guidance

## MOSES—A Miraculous Survivor



Muhammad Ismail Munir

Lorem ipsum

God, the Omnipresent, revealed in the Holy Quran the true history of Prophet Moses, just 2000 years after his presence on the Earth. Let us read a few points:

### 1. Revelation to Prophet Moses' mother

And We directed the mother of Moses by revelation, 'Suckle him; and when thou fear for him, then cast him into the river and fear not, nor grieve; for We shall restore him to thee, and shall make him one of the Messengers.' [The Holy Quran, 28:8]

### 2. Pharaoh's family takes Prophet Moses out of the river

She did accordingly, and one of the family of Pharaoh picked him up so that he became for them an enemy and a source of sorrow. Verily, Pharaoh and Haman and their hosts were wrongdoers. [The Holy Quran, 28:9]

### 3. Return of her child to Prophet Moses' mother; trials faced in adulthood

'When thy sister walked along and said, 'Shall I direct you to one who will take charge of him? So We restored thee to thy mother that her eye might be cooled and she might not grieve. And thou didst slay a man, but We delivered thee from sorrow. Then We tried thee with various trials. And thou didst tarry several years among the people of Midian. Then thou camest up to the required standard, O Moses. [The Holy Quran, 20:41]

### 4. Allah's particular revelation for Prophet Moses

And We sent some Messengers whom We have already mentioned to thee, and some Messengers whom We have not mentioned to thee - and to Moses Allah spoke at great length. [The Holy Quran, 4:165]

### 5. Messenger to Pharaoh and his Chiefs

Then, after them, We sent Moses with Our Signs to Pharaoh and his chiefs, but they unjustly rejected them. Behold, then, what was the end of those who created disorder! [The Holy Quran, 7:104]

### 6. Prophet Moses' contest with Pharaoh's magicians

They said, 'O Moses, wilt thou throw first or shall we be the first throwers?'

He replied, 'Throw ye.' And when they threw, they bewitched the eyes of the people and struck them with awe and produced a mighty magic.

And We revealed to Moses: 'Throw thy rod,' and lo! it swallowed up whatever they feigned.

So was the truth established and whatever they did, proved vain.

Thus were they vanquished there and they retired humiliated. And the sorcerers were impelled to fall down prostrate. And they said, 'We believe in the Lord of the worlds. [The Holy Quran, 7:116-122]

**7. Prophet Moses receives the Book for the Israelites**  
 Moreover, we gave Moses the Book, completing the favor upon him who did good, and an explanation of all necessary things, and a guidance and a mercy, that they might believe in the meeting with their Lord. [The Holy Quran, 6:155]

**8. Construction of houses for a community meaningfully united in every way**  
 And We revealed to Moses and his brother, saying, 'Take for your people some houses in the town, and construct your houses so that they face each other, and observe Prayer. And give glad tidings to the believers.' [The Holy Quran, 10:88]

**9. Migration towards Palestine**  
 And We directed Moses by revelation: 'Take away My servants by night, and strike for them a dry path through the sea, fearing not to be overtaken, nor having any other fear.' [The Holy Quran, 20:78]

**10. Pharaoh becomes a believer, and his physical body is saved**  
 And We brought the children of Israel across the sea; and Pharaoh and his hosts pursued them wrongfully and aggressively, till when the calamity of drowning overtook him, he cried, 'I believe that there is no god but He in Whom the Children of Israel believe, and I am of those who submit to Him.' [The Holy Quran, 10:91]

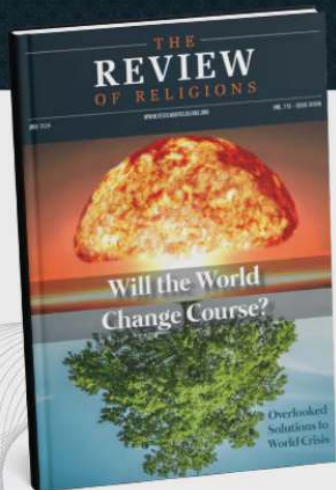
What! Now! While thou was disobedient before this and was of the mischief-makers? [The Holy Quran, 10:92]

So this day We will save thee in thy body alone that thou mayest be a Sign to those who come after thee. And surely many of mankind are heedless of Our Signs. [The Holy Quran, 10:93]

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# My Benevolent Affiliation with the American Fazl Mosque

Mubasher Ahmad

(Address at the 75th Anniversary of the  
American Fazl Mosque in the nation's capital,  
September 27, 2025)



I came to the U.S.A. in 1969 from Pakistan and became connected with the American Fazl Mosque located at 2141 LeRoy Place, Washington, D.C. At that time, Sayyed Jawad Ali was the Administrative-in-Charge of the mosque. I went back to Pakistan in 1972 to bring my family with me to the U.S.A. We settled in Bladensburg, Maryland. At that time, other than Baltimore, all residents of Maryland, Virginia, and Washington, D.C. belonged to one chapter known as Washington Metropolitan Ahmadiyya Muslim Community.

In 1973, Muhammad Sidique Shahid Gurdaspuri was appointed as the Ameer and Missionary-in-Charge of the U.S.A. Ahmadiyya Muslim Community, and his office was at the Fazl Mosque. The General Secretary was Mian Ibrahim Jamooni. I enjoyed my time working closely with Muhammad Sidique Shahid Gurdaspuri, especially during the visit of His Holiness Mirza Nasir Ahmad, Khalifatul Masih III, (rh) to the U.S.A. His Holiness arrived in Washington, D.C. on July 25, 1976, and visited the Fazl Mosque. With him was his wife, Hazrat Sayyeda Mansoorah Begum. Bashir Ahmad Rafiq was also with him as his Private Secretary. His Holiness stayed at the home of Sahibzada M.M. Ahmad in Potomac, Maryland. On July 30, His Holiness Mirza Nasir Ahmad, Khalifatul Masih III, (rh) led the Jum'ah Prayer at the Fazl Mosque.

One additional blessing of Fazl Mosque was that every Sunday, we brought our children there for religious studies. Muhammad Sidique Shahid Gurdaspuri remained our Ameer and Missionary-in-Charge until 1977. Respected Ataullah Kalim was appointed to replace him. In 1978, Sayyid Mir Mahmood Ahmad came to the U.S.A. and stayed at the Fazl Mosque. He was appointed as the Ameer for two years. Missionary-in-Charge Ataullah Kalim was transferred to the West Coast. In 1980, Hazrat Khalifatul Masih

III (rh) visited Fazl Mosque once again. Respected Ataullah Kaleem was once again appointed as the Ameer and Missionary-in-Charge in 1980. Later on, he used to translate the Friday sermons of Hazrat Khalifatul Masih IV (rh) from Urdu into English, and he would ask me to assist him with the translation.

For three years, from 1982 to 1985, I served as President of the Washington Metropolitan chapter of the Ahmadiyya Community. In November 1983, Respected Sheikh Mubarak Ahmad came to the U.S.A. to be appointed as the Ameer and Missionary-in-Charge of the U.S.A. Ahmadiyya Muslim Community.

It will be interesting to relate one story of the Islamic Center of Washington, D.C., located on Massachusetts Ave. On my way to Fazl Mosque for Jum'ah Prayer, I had to drive past the Islamic Center. It is an International Islamic Center, and in November 1983, the Controlling Board decided to replace the Imam of the Islamic Center Mosque. When I was coming to Fazl Mosque for Jum'ah Prayer, there was a massive crowd of Muslims in front of the Center, and the Police were everywhere. The crowd expressed their disagreement towards the replacement of the deposed Imam by hoisting him on their shoulders and chanting slogans against the decision. With great difficulty, I drove through the crowd and arrived at Fazl Mosque. Here, I saw the then Missionary in-Charge, Ataullah Kalim, very humbly requesting the next Missionary in-Charge, Sheikh Mubarak Ahmad, to lead the Jum'ah Prayer, and Sheikh Mubarak Ahmad was requesting Ataullah Kalim to lead the Prayers. Seeing this, I was very happy and spiritually uplifted by the difference between Ahmadi Muslim leaders and non-Ahmadi leaders.

Missionary in-Charge, Sheikh Mubarak Ahmad, was very enthusiastic about building new mosques and purchasing land for

future mosques and centers. In Baltimore, Maryland, our African American brothers had bought a house and were using it as a mosque. However, that property was still not in the name of the Ahmadiyya Muslim Community. Missionary in-Charge, Sheikh Mubarak Ahmad, convinced the owners to transfer ownership to the Ahmadiyya Muslim Community, and they agreed. He also purchased land for mosques in Maryland, Cleveland, New York, Los Angeles, Portland, and Willingboro.

In 1987, Hazrat Khalifatul Masih IV (rh) visited the U.S.A. Among other events in his busy schedule, he laid the foundation stone of Baitur-Rahman Mosque in Silver Spring, Maryland. The Baitur-Rahman Mosque was completed in 1994.

In 1987, when His Holiness Khalifatul Masih IV (rh) was in Fazl Mosque, during my personal Mulaqat (audience), I requested him to accept my devotion of life service to the Community [Waqf-e-Zindagi]. As His Holiness had known me for a very long time from Pakistan, with a smile, he answered: "You are already Waqf-e-Zindagi. When we need it, then we will accept your offer!" Subsequently, in 1988, I received a message from London that His Holiness wanted to know if I would translate his Jumuah Sermons into English! I responded that translating Huzoor's Jumuah Sermons was a full-time job. If my request for Life Devotion (Waqf-e-Zindagi) is accepted, I shall be able to do it. Praise be to Allah, my request was accepted by His Holiness, and this was my first assignment. I used to receive 30-40 pages in Urdu from London by mail and used to send the English translation back.

After a few months, I received another call from London: Huzoor wanted to know if I would like to go to Ghana to work as an Administrative Secretary! I replied that I had devoted my life to serving the Ahmadiyya Community, so I will follow the directives. After a few days, I received another call saying the full message had not been conveyed to me; the Caliph of the Messiah wanted to know whether I would go to Ghana with my family. My response was the same: Yes, I will go to Ghana with my family. Meanwhile, Missionary in-Charge, Sheikh Mubarak Ahmad learned that I was being transferred to Ghana. On his own, he conveyed to the Caliph of the Messiah that the U.S.A. is a very big country and there were only a few missionaries here, and it was difficult to get more missionaries from Pakistan. Therefore, he requested that I be appointed as a missionary in the U.S.A. Khalifatul-Masih accepted Sheikh Mubarak Ahmad's request, and I was set to work as a missionary. My first assignment was to serve as the Regional Missionary of the Southeast Region, covering all the branches from Baltimore down to Florida. I served in this region for eight years until 1997.

Missionary in-Charge, Sheikh Mubarak Ahmad, retired in 1991. I wrote a lighthearted Urdu poem on his retirement. It was presented at his farewell gathering in Fazl Mosque.

## UPCOMING EVENTS

- Ramadan: 19 Feb -19 Mar
- Eid ul Fitr: 20 Mar
- Eid ul Adha: 27 May
- Jalsa USA: 3-5 July
- Jalsa Canada: 10-13 July
- Jalsa UK: 24-26 July
- West Coast Jalsa: 25-27 Dec



# Incest and Boundaries around Marriage

Mubasher Ahmad



Marriage based on mutual love and intimacy is seen as a standard solution to avoid sex related sins. However, the institution of marriage has its own limits and to cross the defined boundaries is a sin.

Some fringe Hindu cults that practiced Tantric orgiastic rites may have had rituals leading to incestuous relationships, but other than that, all major world religions, including Hinduism, strictly forbid incest, considering it a grave sin, and marriage between close relatives, therefore, is clearly forbidden. Family members with blood-ties or relations through marriage, such as brother and sister, parent and offspring, uncle and niece, aunt and nephew, granddaughter and grandfather, daughter-in-law and father-in-law, stepmother and stepson, and others belonging to a well-knit family system are under rigid prohibition of marrying each other, such as in the Bible (Leviticus 18:6-18) and the Qur'an (4:23), both of which provide detailed lists of these prohibitions.

In Islam, a foster mother who nurses a child is regarded as if she is the natural mother of the child. Such a foster child, on becoming an adult, cannot marry any one of the foster mother's children or her other relatives by blood or marriage. However, marriage between first cousins is allowed in most of the organized religions; but with the passage of time, although not considered sinful, it has been made primarily illegal for genetic reasons. In Mosaic Law as well as Islamic Shariah, where polygamy is permitted, a man cannot marry his wife's sister during his wife's lifetime; neither can he marry a woman and her daughter from her previous marriage, nor can he marry a woman and her mother at the same time. Among the Jews, a marriage to such close kin was considered so horrendously appalling that in the Torah it is called a curse, and its prescribed

punishment was stoning the sinners to death and burning their bodies (Leviticus 20:14).

## Sex and Impurity

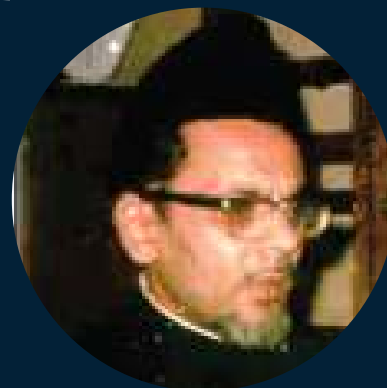
According to scriptural commentators in Judaism and Islam, sexual activity, or secretion of the seminal fluid, makes the human body unclean; therefore, taking a ritual bath is required after ejaculation or sexual intercourse. Moreover, the Bible and the Qur'an state that a woman is ritually unclean during her monthly period. Sexual intercourse with a woman during her menstrual period would make her husband ritually impure as well (Leviticus 18:19). Therefore, it is considered a sin for a husband to cohabit with his wife during her menstrual period. In Biblical times, this sin too was worthy of severe punishment. Menstruation was considered a kind of 'sickness', and the Bible declares: "If a man lies with a woman during her sickness and uncovers her nakedness, he has exposed her flow, and she has uncovered the flow of her blood, both of them shall be cut off from their people (Leviticus 20:18). The wife is required to take a ritual bath before resuming marital relations, entering a place of worship, or holding the Holy Scriptures, in case she contaminates the things she touches.

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

# Sayyid Mir Mahmud Ahmad Nasir

Missionary in-Charge (11/19/1978-12/9/1980)

Missionary West Coast (3/1981-3/9/1982)



The late Mir Mahmud Ahmad Nasir was born to the eminent scholar Mir Muhammad Ishaq on 15 October 1929. He was raised in Qadian, India, as a youth.

In March 1944, at the age of 14, on the day his father died, he devoted his life to the service of Islam.

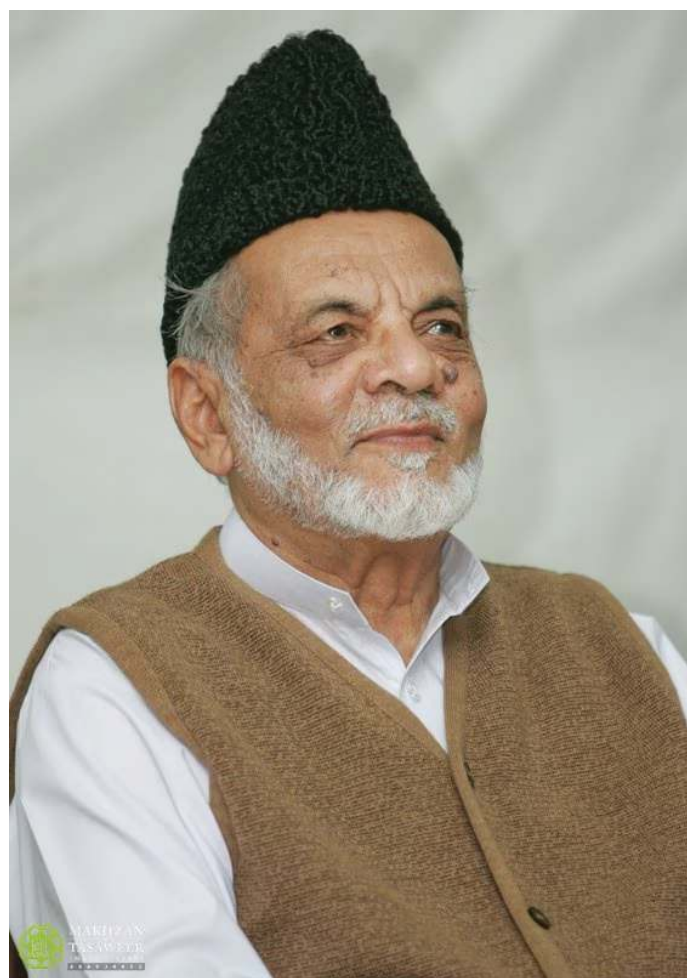
He was admitted to Jami'ah Ahmadiyya [Ahmadiyya Muslim Seminary] in Qadian, India, and finished his education in Jami'ah Ahmadiyya [Ahmadiyya Muslim Seminary] at Ahmad Nagar in Pakistan. While he was a student at Jami'ah, he also earned his Bachelor's degree.

He served as a missionary in England from 1954 to 1957 and also studied at the School of Oriental and African Studies, University of London. He was a reserve missionary from 1957 to 1959.

He served the Ahmadi Muslim Young Men's Association in many capacities during 1958-1969, including as its vice president. He was the first head of the Rabwah branch in Pakistan.

He taught at Jami'ah Ahmadiyya Rabwah from 1960 to 1978. During this period, he was also a member of the Judicial Board of the Ahmadiyya Muslim Community from 3 June 1962 to November 1972. Sayyid Mir Mahmud Ahmad Nasir took over from Missionary Ata'ullah Kaleem on 19 November 1978 and served as the US Missionary-in-Charge for about two years.

Hazrat Maulawi Ata Muhammad, a companion of the Promised Messiah, who was in Canada on a private visit, was invited by Mir Mahmud Ahmad Nasir in September 1979 to visit the US. Hazrat



Maulawi Ata Muhammad was given a rousing welcome in York, Washington, and Baltimore. He related inspiring stories of the Promised Messiah, may peace be upon him.

Mir Mahmud Ahmad Nasir represented the Ahmadiyya Muslim Community at the United Nations Conference of World Religions, where his thesis on the Qur'an's invitation to come to the common denominator of worshipping One God was received with great appreciation. At the conclusion of its historic meeting, he was asked to lead the international representatives in collective prayer.

Mirza Nasir Ahmad, the third Caliph of Ahmadiyya Muslim Community, graced the soil of America for the second time in 1980 while Sayyid Mahmud Ahmad Nasir was Missionary in-Charge.

Mir Mahmud Ahmad Nasir wrote letters to notables of the United States of America, which included heads of churches. The famous pastor Billy Graham was one of them. He sent literature of the Ahmadiyya Muslim Community to these dignitaries.

Mir Mahmud Ahmad Nasir left for Rabwah, Pakistan, for a short period on December 9, 1980. Maulawi Ata'ullah Kaleem, Missionary-in-Charge West Coast Region, took over his duties of Missionary-in-Charge USA. (The Ahmadiyya Gazette USA, January 1981, p. 11)

He was posted as West Coast Regional Missionary in March 1981. He returned to Pakistan on 9 March 1982 after a year working in the American West.

Chaudhri Hameedullah, vice president of of Majlis Ansarullah, an Ahmadiyya Muslim elder men's association, visited Canada and the USA to organize the association there. He also went to the chapters on the West Coast where Mir Mahmud Ahmad Nasir accorded him a warm welcome. Chaudhri Hameedullah addressed the chapters there.

Mir Mahmud Ahmad Nasir served as the Missionary In-Charge for Spain from 1982 to 1986. Basharat Mosque was opened during his tenure there. He returned to Rabwah, the international headquarters of the Ahmadiyya Muslim Community, to serve at the international headquarters. He served as Wakil-ut-Tasnif (head of publications department) from 1986 to 1989. He served as the principal of the Ahmadiyya Seminary [Jami'ah Ahmadiyya] at Rabwah from 1986 to 2010. During this period, he also served as Wakil-ut-Ta'lim (head of the education department), 1994-2001. He was appointed a member of the Ifta Board, the judiciary board, once again in December 1989. He remained in this position until he passed away on 11 May 2025 in Rabwah, Pakistan.



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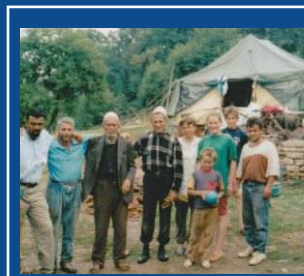
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# Ahmadi Muslim Mosques in the USA



Bait-ul-Hameed Mosque - Chino CA



Yousuf Mosque - Tucson AZ



Ahmadiyya Mosque - Pico Rivera LA



Bait-ul-Aman Mosque - Hartford CT

## **AZ – Phoenix - (Bait-ul-Aman Mosque)**

2035 W Elliot Rd, Chandler, AZ 85224-1717

## **AZ – Tucson - (Yusuf Mosque)**

1111 N Queen Ave, Tucson, AZ 85705-7320

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

520 Pacifica Ave, Bay Point, CA 94565-1330

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

11941 Ramona Ave, Chino, CA 91710-1661

## **CA – Los Angeles (Pico Rivera) - (Masroor Mosque)**

7419 Passons Ave, Pico Rivera, CA 90250-6107

## **CA - San Diego Salat Center**

7576 Trade Street, Suite D, San Diego, CA 92121

## **CA – Silicon Valley - (Bait-ul-Baseer Mosque)**

926 Evans Rd, Milpitas, CA 95035-3409

## **CT – Hartford - (Bait-ul-Aman Mosque)**

410 Main St, Meriden, CT 06451-5090

## **DC – Washington - (Fazi Mosque)**

2141 Leroy Pl NW, Washington, DC 20008-1848

## **FL – Miami - (Bait-un-Naseer Mosque)**

208 NW 7th Ct, Hallandale Beach, FL 33009-2323

## **FL – Orlando - (Bait-ul-Aafiyat Mosque)**

9501 Satellite Blvd Ste 103, Orlando, FL 32837-8445

## **GA – South Carolina - (Bait-ul-Ata Mosque)**

1800 Willow Trail Pkwy NW, Norcross, GA 30093-2668

## **HI – Honolulu - (Mosque/Community Center)**

650 Kohou St Ste 1B, Honolulu, HI 96817-4422

## **IL – Chicago - (As-Sadiq Mosque)**

4448 S Wabash Ave, Chicago, IL 60653-3121

## **IL – Chicago - (Al-Masjid Baet-ul-Jaamay)**

25510 State Route 53, Glen Ellyn, IL 60137-7176

## **IL - Zion - (Fath-e-Azeem Mosque)**

2700 Lewis Ave, Zion, IL 60099

## **IN - Indianapolis (Bait-ur-Raheem)**

3520 Washington Blvd, Indianapolis IN 46205

## **KS – Kansas - (Mosque/Center)**

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

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

2113 38th St, Kenner, LA 70065-3509

## **MA – Boston - (Bait-un-Nasir)**

4 Nasir Ahmad Rd, Sharon, MA 02067-1164

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

370 Main St, Fitchburg, MA 01420-8007

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

7302 Pulaski Hwy, Baltimore, MD 21237-2528

## **MD – National Headquarters - (Baitur Rahman Mosque)**

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

## **MI – Detroit - (Masjid Mahmood)**

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

## **MN – St. Paul, (Nusrat Mosque)**

11450 Robinson Dr, Coon Rapids, MN 55433-3745

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

4529 Emerson Ave, Saint Louis, MO 63120-2237

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

6678 River Road, Fuquay-Varina, NC 27526

## **NC – Charlotte - (Charlotte Salat Center)**

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

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

27 South St, Old Bridge, NJ 08857-2951

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

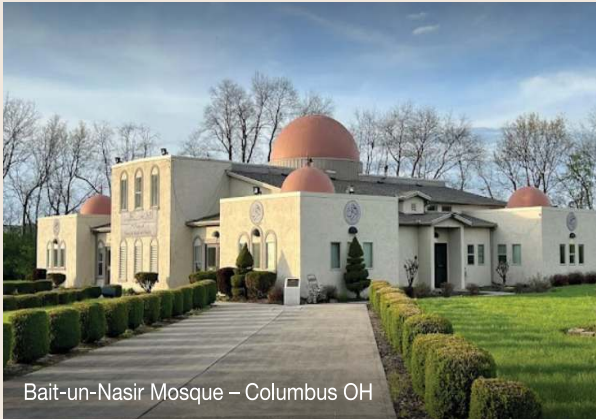
131 Wagaraw Rd, Hawthorne, NJ 07506-2711

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

500 Bridge St, Willingboro, NJ 08046-3741

**NV – Las Vegas - (Bait-ut-Tauheed Mosque)**  
 6574 W Cheyenne Ave, Las Vegas, NV 89108-4929  
**NY – Albany - (Bait-un-Nur Mosque)**  
 941 River Rd, Schenectady, NY 12306-6526  
**NY – Buffalo - (Mahdi Mosque)**  
 9610 Colvin Blvd, Niagara Falls, NY 14304-2812  
**NY – Buffalo - (Bait-ul-Majeed )**  
 5071 Harris Hill Road, Clarence, NY  
**NY – Binghamton - (Bait-ul-Hamd Mosque)**  
 10 Sheedy Rd, Vestal, NY 13850-5902  
**NY – Bronx - (Bronx Mosque)**  
 3421 White Plains Rd, Bronx, NY 10467-5704  
**NY – Brooklyn - (Bait-ut-Tahir Mosque)**  
 1477 W 8th St, Brooklyn, NY 11204-6402

**PA – Lehigh Valley - (Bait-ul-Ata)**  
 2860 S Pike Ave, Allentown, PA 18103-7637  
**PA – Philadelphia - (Baitul-Afiyat Mosque)**  
 1215 W Glenwood Ave, Philadelphia, PA 19133-1336  
**PA – Pittsburgh - (Al-Noor Mosque)**  
 747 South Ave, Wilkinsburg, PA 15221-2939  
**TN – Alabama/Tennessee - (Mahmood Mosque)**  
 101 Maple St, Smyrna, TN 37167-2631  
**TX – Austin - (Bait-ul-Muqet Mosque)**  
 800 Deepwood Drive, Round Rock, TX 78681-5628  
**TX – Dallas - (Bait-ul-Ikram Mosque)**  
 1850 Hedgcoxe Rd, Allen, TX 75013-3083  
**TX – Fort Worth - (Bait-ul-Qayyum)**  
 2801 Miller Ave, Fort Worth, TX 76105-4134



Bait-un-Nasir Mosque – Columbus OH



Bait-ul-Ahad Mosque – Cleveland OH



Bait-ul-Hamd Mosque – Binghamton NY



Baitul-Ihsan Mosque – Syracuse NY



Bait-uz-Zafar Mosque – Queens NY

**NY – Long Island - (Bait-ul-Huda Mosque)**  
 64 Union Ave, Amityville, NY 11701-3024  
**NY – Queens - (Bait-uz-Zafar Mosque)**  
 188-15 Mclaughlin Ave, Hollis, NY 11423-1137  
**NY – Rochester - (Bait-un-Naseer Mosque)**  
 1609 East Main St, Rochester, NY 14609-7009  
**NY – Syracuse - (Bait-ul-Ihsan Mosque)**  
 6650 Old Collamer Rd, East Syracuse, NY 13057-1214  
**OH – Cleveland - (Bait-ul-Ahad Mosques)**  
 297 Center Rd, Bedford, OH 44146-2251  
**OH – Columbus - (Bait-un-Nasir Mosque)**  
 3360 Toy Rd, Groveport, OH 43125-9430  
**OH – Dayton - (Fazl-i-Umar Mosque)**  
 637 Randolph St, Dayton, OH 45417-3203  
**OK - Oklahoma City - (Salat Center)**  
 5116 N Portland Ave. Suite C, Oklahoma City, OK 73112  
**OR – Portland - (Rizwan Mosque)**  
 9925 SW 35th Dr, Portland, OR 97219-6136  
**PA – Harrisburg - (Hadee Mosque)**  
 245 Division St, Harrisburg, PA 17110-1262

**TX – Houston - (Bait-us-Samee Mosque)**  
 1333 Spears Rd, Houston, TX 77067-1507  
**VA – Northern Virginia - (Mubarak Mosque)**  
 4555 Ahmadiyya Dr, Chantilly, VA 20151-3393  
**VA – Richmond - (Anwaar Mosque)**  
 2617 Turner Rd, Richmond, VA 23224-2539  
**VA – Woodbridge - (Masroor Mosque)**  
 5640 Hoadly Rd, Manassas, VA 20112-3408  
**WA – Seattle - (Bait-ul-Ehsan Mosque)**  
 23515 Old Owen Rd, Monroe, WA 98272-7636  
**WI – Oshkosh - (Qamar Mosque)**  
 300 N Eagle St, Oshkosh, WI 54902-4225  
**WI - Milwaukee**  
 10401 W Oklahoma Ave, Milwaukee, WI 53227

# 10 CONDITIONS OF BAI'AT (OATH OF INITIATION)

His Holiness Mirza Ghulam Ahmad (peace be on him) was divinely instructed to take the Oath of Initiation and start a Jama'at. He published an announcement on 1 December 1888, paraphrased below:

"Another message that I wish to convey to the people at large, and to my Muslim brothers in particular, is that I have been commanded to take an oath of Initiation [bai'at] from seekers of truth who wish to acquire true faith and purity; who yearn to find the path to Allah's love..."



01

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

06

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

02

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

07

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

03

That he shall offer Prayers(Salat) five times daily

08

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

04

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

09

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

05

That he shall bear every hardship for the sake of Allah

10

That he shall establish brotherhood with him(i.e. Ahmad), obeying him in all good things, and firmly adhere to these rules until the last breath of his life



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