

"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 MOUNTAINS ARE MADE TO MOVE

THE HOLY QURAN (81:4)

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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 an international religious organization, 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 in its pristine purity, peace, universal brotherhood, and submission to the Will of God.

The Ahmadiyya Muslim Community was established under divine guidance with the objective to rejuvenate Islamic moral and spiritual values. It encourages interfaith dialogue, diligently defends Islam, removes misunderstandings about Islam, advocates peace, tolerance, love, and understanding among followers of different faiths. It firmly believes in and acts upon the Qura'nic teaching:

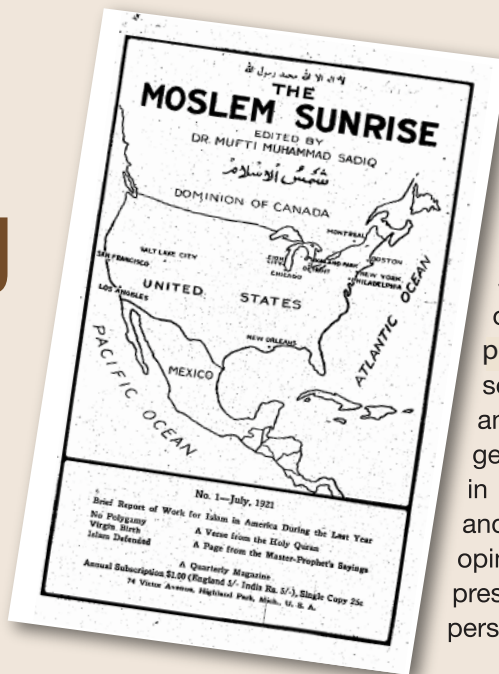
“There is no compulsion in religion”
(The Holy Qur'an, 2:257)

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

The Community has been led by the elected successors of His Holiness, Mirza Ghulam 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 periodicals 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 periodicals in America. The magazine seeks to open discussions on Islam and topics related to religion in general. It highlights the role of Islam in an ever-changing global society and provides a platform for public opinion on contemporary issues while presenting solutions from an Islamic perspective.

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

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

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

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

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

Acronyms for salutations used in this publication

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

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

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*From
The Holy Qur'an*

○ وَإِذَا الْجِبَالُ سُيِّرَتْ

And when the mountains
are made to move,

The Holy Quran, 81:4

*Saying of
Prophet Muhammad*

(Peace and blessings of Allah be on him)

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَعِدَ أُحُدًا وَأَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ فَرَجَفَ بِهِمْ فَقَالَ
أَثْبُتْ أُحُدُ فَإِنَّمَا عَلَيْكَ نَبِيٌّ وَصِدِّيقٌ وَشَهِيدَانِ

The Prophet (sa) once climbed the mountain of Uhud with Abu Bakr, `Umar and `Uthman. The mountain quaked with them. The Prophet (sa) said, "Be firm, O Uhud! For on you there are no more than a Prophet, a very truthful and two martyrs."

(Sahih Bukhari 3675 [Also 3686, 3699])



Editorial

The nature of heaven and hell



The laws of nature are the same for everyone, whether one is religious or irreligious. When a person eats delicious food, they enjoy it according to their physical disposition, not their religion. A healthy person may relish it greatly while an unhealthy person may not enjoy it as much. A level of peace and joy is a level of paradise. When people eat an inclement food, they suffer according to their physical susceptibility, not according to their religion. A healthy person may be affected less, and an unhealthy person may be affected more. A level of discomfort and suffering is a level of hell. Therefore, both the theists and atheists experience paradise and hell every day.

When a paradisaal environment is created by good weather, good health, or enjoyable company, both theists and atheists enjoy and savor it. When hell breaks out through a war, pandemic, or storm, both theists and atheists suffer.

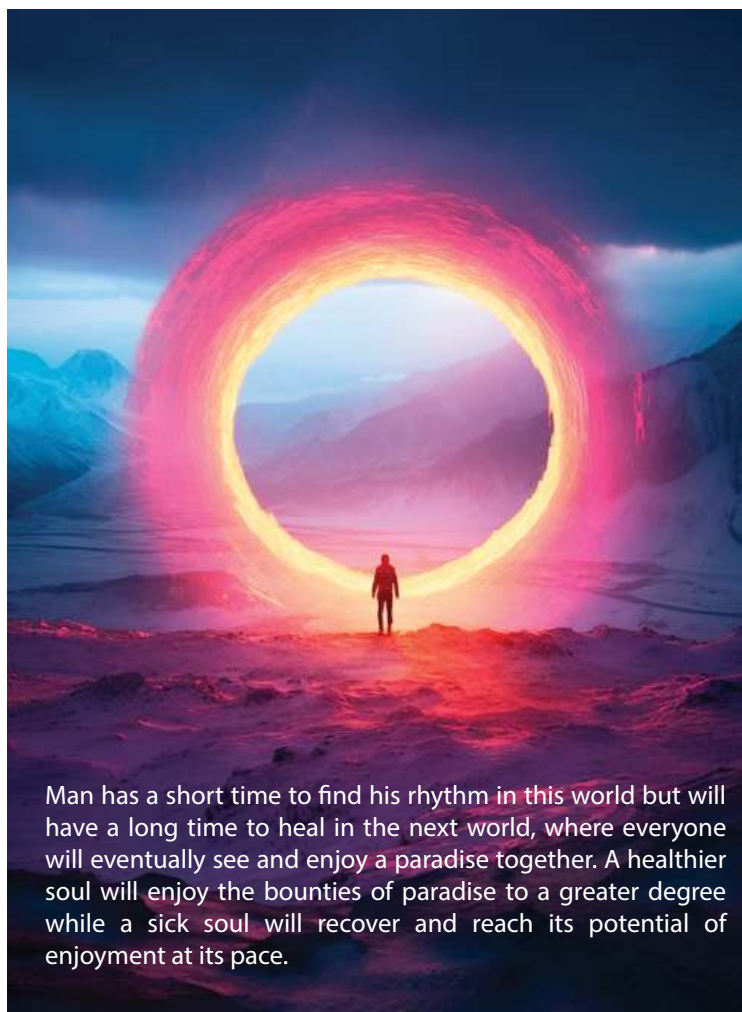
Everyone wants to avoid accidents, sickness, discomfort and inconveniences. That is, everyone, whether theist or atheist, wants to avoid any kind or any level of hell in their lives. Both are equally fearful of getting sick, or getting into an accident, and, therefore, both the theists and the atheists take precautions to save themselves from such inconveniences and troubles.

Everyone wants to live comfortably and happily. That is, everyone, whether a theist or an atheist, wants to live a paradisaal life. Therefore, every human is afraid of hell, that is, inconveniences, sicknesses, accidents, natural calamities, and so on. And every human seeks paradise, that is, good health, peace and serenity, and so on.

One does not have to wait to die in order to experience paradise. One experiences paradise right here on this earth. Travel agencies sell tickets to visit paradises. We create a paradise around us through our conduct and just relations.

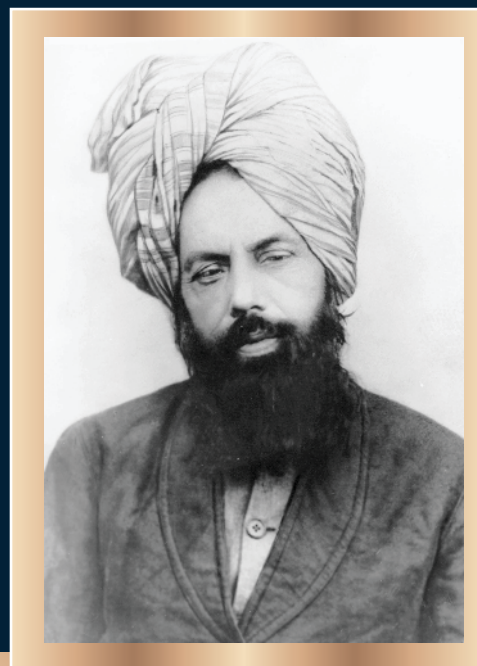
Similarly, one does not have to die in order to experience hell. People experience various levels of hell in sickness, accidents, failed relationships, natural disasters, or wars.

The soul separates from our bodies at death. The worldly body is buried, cremated or lost. The soul remains. The soul takes with it the impression of its sojourn in this world. This impression would reflect its joys and sorrows in the hereafter. To feel the joys and sorrows, it will need a new body unimaginable to us here on earth. The state of dream makes a good example of the joys and sufferings of a soul in the hereafter. In a dream, we end up in an unreal world in our sleep that is driven by our physical, mental, environmental states, conscious and subconscious fears and hopes that create unreal states of joy and sorrow in a dream.



Man has a short time to find his rhythm in this world but will have a long time to heal in the next world, where everyone will eventually see and enjoy a paradise together. A healthier soul will enjoy the bounties of paradise to a greater degree while a sick soul will recover and reach its potential of enjoyment at its pace.

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



“ GUIDANCE FROM A VISION

The mountain of difficulties were made easy to surmount—and God Almighty will frustrate the design of the disbelievers

This is Monday, 19 Dhul-Hajj 1300 AH, 22 October [18]83 CE, 6 Katak 1940 [Bikrami].

Is God not sufficient for His servants? So God cleared him of the charges that were made against him and he has a high standing in the estimation of God. Is God not sufficient for His servants? So, when God manifested Himself on the Mountain, He shattered it into pieces—that is, the mountain of difficulties were made easy to surmount—and God Almighty will frustrate the design of the disbelievers and will manifest their defeat and humiliation. There is ease after hardship. Allah's is the supreme authority before and after. Is God not sufficient for His servant? And We will make him a Sign of mercy for the people and this matter had already been determined. This is that word of truth which you doubt. (Brahin Ahmadiyya, Part IV, pp. 395-396)

فلما تجلّى ربه للجبل جعله دكا

When the Lord will manifest Himself on the mountain of difficulties, He will crush them into bits. (Brahin Ahmadiyya, Part IV, p. 435)

Does the breaking asunder of the mountain not necessarily signify an earthquake? Is it not a clear promise here that He shall make the breaking asunder of the mountain a Sign for this servant of His, and this incident shall signify help and support of Allah? (Brahin Ahmadiyya, Part V, p. 355)

”

“And when the mountains
are made to move”

وَإِذَا
الْجِبَالُ
سُيِّرَتْ

The prophecy about the blowing away of the mountains

The meaning of this verse is, the time when mountains will be moved from their places; that is, mountains will be blown apart to make pathways. The statement will be taken to imply that mountains will be blasted with dynamite to prepare roads. Its evidence found on every mountain: roads and pathways have been constructed in great abundance by cutting and blasting mountains with dynamite. Such roads can be seen on all mountains such as Dalhousie, Shimla, Murree, Kashmir, Mussoorie, and others. Thus, “And when the mountains are made to move” means that paths will be prepared on mountains upon which people will travel.

Furthermore, in warfare as well, mountains are frequently blown up. When enemy forces are positioned above, explosives are placed below and the mountain is blasted. In earlier times, there was not enough gunpowder to blast mountains. Incidentally, this verse also contains an indication toward the abundance of explosives, because roads could not be constructed without dynamite. Without dynamite, blasting rocks would have been extremely difficult. Similarly, certain machines have also been invented that completely clear pathways.

The prophecy about the expulsion of scholars and leaders from countries

Since one meaning of jabal (mountain) is also the leader of a people or their scholar, the phrase “And when the mountains are made to move” also means that the scholars and noble leaders of a nation will be expelled from their countries. An example of this had not been seen before. It is only in the present age that, on one hand, religious people throughout Russia who placed religion above politics were expelled. On the other hand, the Turks dealt so harshly with religion that they issued orders that prayers must be offered only in Turkish, the Qur’an must be read only in Turkish, and if anyone does not comply, they are expelled from the country or imprisoned.

(Translated from Tafsir Kabir, vol. 11, pp. 300–303)

Islamic Eschatology

And when the mountains are made to move

And when the mountains are made to move.

Commentary:

Important Words:

سُيِّرَتْ (made to move) is derived from سار i.e. he or it went, passed away or departed. سيّره من بلده means, he expelled him from his town (Lane & Aqrab).

الجبال (mountains) is plural of جبل which means, a mountain; a man who does not move from his place, i.e. a big man; the chief of a people; a learned man (Lane).

Commentary:

The verse means:

When mountains will be blown away by dynamite and roads will be made through them; or (metaphorically) when men wielding great authority and influence will be expelled from their own countries; or when the authority of rulers will become undermined.

4. 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:

وَيَوْمَ نُسَيِّرُ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا

And bethink of the day when [b]We shall remove the mountains, and thou wilt see the nations of the earth march forth against one another and We shall gather them together and shall not leave any one of them behind. (18:48)

Commentary:

Taking the word جبال in the sense of "chiefs", the verse purports to say that the prophecy about the complete destruction of the forces of evil—of Gog and Magog—mentioned in the few preceding verses will be fulfilled when great rulers and leaders of nations begin to fight among themselves, or in the words of the Bible when "nation shall rise against nation and kingdom against kingdom and there shall be famines, and pestilences and earthquakes in diverse places" (Matt. 24:7).

Taking the word الارض in the sense of "poor people" or "people belonging to the lower strata of society," the verse would mean that the world will become divided into two hostile camps, representing two distinct and conflicting ideologies i.e. between Capitalism and Communism, and a war to the finish will take place between these two camps.

The expression وحشروناهم means that they would be gathered in battle array, facing each other, and would fight to the bitter end. This is how God would punish them for their evil deeds.

وَتَسِيرُ الْجِبَالُ سَيْرًا

And the mountains will move, fast (52:11)

Commentary:

The verse means that on the day of retribution the leaders of disbelievers will meet with a terrible end. They will be blown away like chaff before the wind. Or it may signify that the Iranian and Byzantine Empires will be broken and shattered. This and the preceding verse make a subtle allusion to the new order of things before which the old decrepit and decayed systems would be swept away. These verses may also apply to the Day of Judgement.

وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا

And the mountains shall be made to move and shall become as if they were a mirage. (78:21)

Commentary:

The verse signifies that men of power and position will lose their authority or influence; or that before the onrush of the conquests of Islam, great and firmly established empires will crumble like mounds of loose sand and will disappear so completely that it would seem that their erstwhile existence was only an optical illusion.

(The Holy Quran, English Translation with Commentary, Islam International Publications UK, under referenced verses)

And when the mountains are made to move

Anisa Salam Bajwa



وَعَنْ أَبِي الدَّرْدَاءِ قَالَ بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَتَذَاكَرُ مَا يَكُونُ إِذْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا سَمِعْتُمْ بِجَبَلٍ زَالَ عَنْ مَكَانِهِ فَصَدَقُوا وَإِذَا سَمِعْتُمْ بِرَجُلٍ تَغَيَّرَ عَنْ خُلُقِهِ فَلَا تَصَدَّقُوا بِهِ وَإِنَّهُ يَصِيرُ إِلَى مَا جَبَلَ عَلَيْهِ". رَوَاهُ أَحْمَدُ

Abud Darda' said: While we were with God's messenger discussing what would come to pass, God's messenger said, "When you hear that a mountain has moved from its place, believe it; but when you hear that a man's nature has changed, do not believe it, for he will remain true to his inborn disposition."

Ahmad transmitted it.

Mishkat al-Masabih 123

Highlighting the signs related to the time of his appearance, the Promised Messiah (as) states:

"Among the arguments which prove that I am the Promised Messiah, there are some signs that are personal to the Promised Messiah. A major sign among them is that the Promised Messiah must appear in the latter days as set out in the hadith:

يكون في آخر الزمان عند تظاهر من الفتن وانقطاع من الزمن

[It will be in the latter days when tribulations will abound and the age will be approaching its end].

"There are two kinds of indications to prove that these are the last days in which the Messiah should appear. The signs set out in the Quran and the ahadith which indicate the approach of the Day of Judgement and which have been clearly fulfilled. As, for instance, the eclipse of the sun and the moon in the month of Ramadan which is indicated in the verse

وَجُمِعَ الشَّمْسُ وَالْقَمَرُ

['And the sun and the moon are brought together' (Surah al-Qiyamah, Ch. 75: V. 10)].

"Then there is the discarding of camels as a means of transportation, as is clearly indicated in the verse:

وَ إِذَا الْعِشَارُ عُطِّلَتْ

['And when the she camels, ten months with young, are abandoned' (Surah al-Takwir, Ch. 81: V. 5)].

"And the multiplication of irrigation canals which is obvious from the verse:

وَ إِذَا الْبِحَارُ فُجِّرَتْ

['And when the oceans are made to flow forth and are joined together' (Surah al-Infitar, Ch. 82: V. 4)].

"And the continuous falling of stars as indicated in:

وَ إِذَا الْكُوَاكِبُ انْتَثَرَتْ

['And when the stars are scattered' (Surah al-Infitar, Ch. 82: V. 3)].

"And the occurrence of famines and the spread of epidemics and the scarcity of rain as contained in:

وَ إِذَا السَّمَاءُ انْفَطَرَتْ

['When the heaven is cleft asunder' (Surah al-Infitar, Ch. 82: V. 2)].

"And a total eclipse of the sun; thus spreading darkness as stated in:

إِذَا الشَّمْسُ كُوِّرَتْ

"And the moving of the mountains as is generally understood to be the meaning of the verse:

وَإِذَا الْجِبَالُ سُيِّرَتْ

['And when the mountains are made to move' (Surah al-Takwir, Ch. 81: V. 4)].

"And the rising of the fortunes of the people who are wild, lowly, and unacquainted with noble Islamic virtues, as is obvious from the verse:

وَإِذَا الْوُحُوشُ حُشِرَتْ

['And when the beasts are gathered together' (Surah al-Takwir, Ch. 81: V. 6)].

"And the multiplication of communication means and travel, whereby it will become easy for people to meet one another, which is an accepted interpretation of the verse:

وَإِذَا النُّفُوسُ رُوِّجَتْ

['And when people are brought together' (Surah al-Takwir, Ch. 81: V. 8)]. "And publication of books, pamphlets and letters in all countries, as indicated in:

وَإِذَا الصُّحُفُ نُشِرَتْ

['And when books are spread abroad' (Surah al-Takwir, Ch. 81: V. 11)].

"And the corruption of the inner condition of the divines, who are the stars of Islam, which is a clear purport of the verse:

وَإِذَا النُّجُومُ انْكَدَرَتْ

['And when the stars are obscured' (Surah al-Takwir, Ch. 81: V. 3)]. "And the spread of innovations, errors and all kinds of disobedience and vices, as indicated in the verse:

إِذَا السَّمَاءُ انشَقَّتْ

['When the heaven bursts asunder' (Surah al-Inshiqaq, Ch. 84: V. 2)].

"All these signs of the approach of the Day of Judgement have been manifested and the world is in the grip of a great revolution...

"Then there is the verse in Surah al-Mursalat which indicates that a great sign of the approach of the Day of Judgement is that someone should appear and with his coming, the number of Messengers should be determined. This means that the last Khalifa in the chain of successors in the Islamic dispensation, whose name is the Promised Messiah and the awaited Mahdi, shall make his appearance in the last days.

"The verse is:

وَإِذَا الرُّسُلُ أُقْتَتَتْ

['And when the Messengers are made to appear at the appointed time' (Surah al-Mursalat, Ch. 77: V. 12)], i.e. the time when number of the Messengers will be determined. This means that with the appearance of the last Khalifa, the number of Messengers which had been determined by Divine decree and had been hidden, shall become manifest. This verse also clearly shows that the Promised Messiah will be from among the Muslims." (Essence of Islam, Vol. 4, pp. 194-197, [Tohfah-e-Golarhviyyah, Ruhani Khazain, Vol. 17, p. 241-244])

Hence, the sayings of the Holy Prophet (sa) clarify that the prophecies of Surah al-Takwir are not associated with resurrection or the last day of the earth. Moreover, the details of this Surah express its connection with the physical world because some of the verses will lose all sense if they are taken as referring to the Day of Judgment.

Further, it discusses the extraordinary changes that have occurred in the world and in human life since the era of the Holy Prophet (sa), especially in the present age. Consequently, it points towards the time of the Promised Messiah (as).

General explanation:

The Holy Qur'an says in Chapter 81, Verse 4:

And when the mountains are made to move...

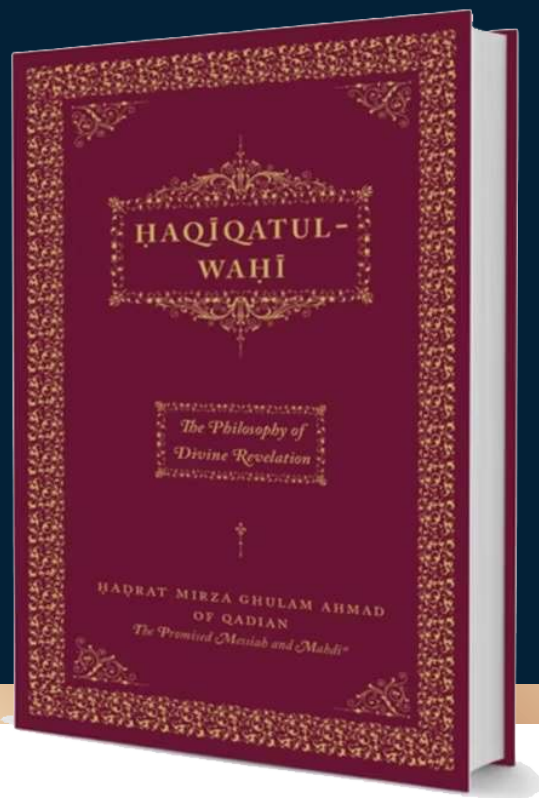
This verse has several meanings. For example, one meaning is cutting ways through mountains, as can be seen in this part of the world also. The ease with which mountains are being blown apart today was unknown 1400 years ago.

Another meaning of this verse is that large ocean liners, which are comparable to mountains, will travel from one place to another carrying cargo and passengers. A few centuries ago, the shipping industry was strikingly less developed.

<https://www.alislam.org/articles/peace-depends-on-justice-and-economic-progress-depends-on-peace/>

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

EIGHTH SIGN

Eighth Sign—Is the increase of mutual contacts between people and the ease of mode of interaction, as is clear from the verse:

وَ إِذَا النُّفُوسُ رُوِّجَتْ

[And when people are brought together (Surah at-Takwir, 81:8)]

Due to the railways and telegraph, this has happened in such a way as to virtually transform the world.

NINTH SIGN

Ninth Sign—Is the frequency and gravity of earthquakes, as is indicated by the verse:

يَوْمَ تَرْجُفُ الرَّاجِفَةُ. تَتْبَعُهَا الرَّادِفَةُ

[This will happen on the day when the quaking earth shall quake, and a second quaking shall follow it (Surah an-Nazi'at, 79:7–8)]

Accordingly, extraordinary earthquakes are occurring throughout the world.

TENTH SIGN

Tenth Sign—Is the large-scale death of people in this age caused by various calamities as is meant by this Quranic verse:

وَ إِن مِّن قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيَمَةِ أَوْ مُعَذِّبُوهَا

Surah Bani Isra'il, 17:59

Translation: 'There is no habitation which We shall not destroy or punish to some degree a short while before the Day of Resurrection.' This is that time, for people are dying from the plague, earthquakes, storms, shocks of volcanic eruptions, and mutual warfare. Such a variety of causes of death has converged in this age, and they have appeared with such intensity, that an example of this overall state of affairs is not found in any previous age.

ELEVENTH SIGN

Eleventh Sign—The period mentioned in the Book of Prophet Daniel [Daniel] for the appearance of the Promised Messiah is this age in which I have been appointed by God. It is written that in that age: Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate is set up, there shall be a thousand two hundred and ninety days. [According to the Book of Daniel, one day represents a year. Here that Prophet indicates the year of Hijrah (migration) which is [counted from] the first year of the victory and dominance of Islam. (Author)] Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. [In the King James Version, these verses are Daniel 12:10–12. [Publishers]]

(Haqiqatul-Wahi (Urdu 1907), English translation, UK, 2023, pp. 249-254)

This prophecy tells about the Promised Messiah who was to appear in the Latter Days. According to Prophet Daniel, his sign is that the Jews will give up the rite of making burnt offerings,^{1*} and will fall victim to corrupt practices. The Promised Messiah is destined to appear after 1,290 years. This was the exact time of the advent of this humble one, for my book Barahin-e-Ahmadiyya was printed and published only a few years after I was appointed and commissioned.

It is amazing—and I consider this to be a Sign of God—that I was blessed with converse and discourse with God Almighty exactly in the year 1290 Hijrah; seven years thereafter, Barahin-e-Ahmadiyya—in which my claim is recorded—was compiled and published.

Accordingly, the following couplet is written on the opening page of the book:

1. * Footnote: In accordance with the teaching of their Scriptures, the Jews were required to make burnt offerings. They would slaughter goats and burn them in front of the temple. What the law intended was that people should, similarly, sacrifice their own self before God and should burn their selfish passions and rebellion. The Jews had abandoned this practice, in letter and spirit, during the blessed days of the Holy Prophet, may peace and blessings of Allah be upon him, and had fallen prey to other loathsome practices as is quite well known. Thus, when the Jews stopped offering this real burnt sacrifice, i.e. sacrificing their ego in the path of God and burning their selfish passions, then God Almighty's wrath deprived them even of physical sacrifice. This, in fact, was the period of rank misconduct on the part of the Jews which coincided with the advent of the Holy Prophet, may peace and blessings of Allah be upon him, and the uprooting of the Jews. As a matter of fact, the Islamic custom of sacrifice offered during the Hajj of the House of Allah, the Ka'bah, is a substitute for the sacrifices which the Jews used to perform in front of Baitul-Muqaddas. The only difference is that there is no burnt sacrifice in Islam. The Jews were a rebellious people. Deeming it necessary for them to burn their selfish passions, this symbolic sacrifice was prescribed for them. Islam, on the other hand, does not stand in need of such a sign; instead, it is enough to surrender oneself in the path of God. (Author)

از بس کہ یہ مغفرت کا دکھلاتی ہے راہ تاریخ بھی یا غفور نکلے وہ واہ 1

Considering that it shows the path of salvation, How wonderful it is that the year of publication [1297 AH] is represented by the phrase 'Ya Ghafur'² [O Forgiving Lord]. Thus, the year 1290 recorded in the Book of Daniel is the year of the Promised Messiah's advent. The book, Barahin-e-Ahmadiyya, in which I announced that I was commissioned and appointed by God, was published only seven years thereafter, and I have already stated that the series of converse with Allah had started seven years earlier; i.e. in 1290 Hijrah. Again the last days of the Promised Messiah are fixed by Daniel at 1,335 years which resembles the revelation of God Almighty concerning my age. This prophecy is not based on presumption, for it concurs with the prophecy of Hadrat 'Isa as [Jesus] in the Gospel concerning the Promised Messiah which also fixes the present age for the Promised Messiah. Thus, the following Signs of the time [for the advent] of the Promised Messiah are noted during that period: the plague shall break out, earthquakes shall strike, wars will rage, and the solar and lunar eclipses shall take place. Hence, there is not the least doubt that the age whose

hallmarks are spelled out in the Gospel is the same about which Daniel prophesied. And the prophecy of the Gospel supports that of Daniel, for all those things have come to pass in this age.

1. The word in the original Barahin-e-Ahmadiyya was بتلاتی ('points to'). The word دکھلاتی ('shows') as given here is a variation of the same with similar meanings. [Publisher]
2. In the Arabic abjad system each letter in the alphabet corresponds to a numerical value. Using this system, the value of 'Ya Ghafur' is 1,297. [Publisher]

Furthermore, the Jewish and the Christian prophecy that is inferred from the Bible affirms it; namely, that the Promised Messiah will be born at the end of the 6th millennium from the birth of Adam. According to the lunar calendar, which is the original calendar of the People of the Book, my birth took place at the end of the sixth millennium—and the birth of the Promised Messiah had, since the beginning of time, been preordained by God to take place at the end of the 6th millennium, because the Promised Messiah is Khatamul-Khulafa' [the Seal of the Khulafa'] and the last ought to have similarity with the first. Since Hadrat Adam as was born in the last part of the sixth day, it was necessary with respect to the parallelism that the last vicegerent—who is the last Adam—should also be born at the end of the sixth millennium. This is because each day of the seven days of God equals 1,000 years, as Allah Himself says:

إِنَّ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِّمَّا تَعُدُّونَ . 1

Authentic ahadith also bear out that the Promised Messiah would be born in the sixth millennium.^{2*} This is why all those blessed with [spiritual] visions have not gone beyond the sixth millennium in fixing the time for the Promised Messiah, and the outermost limit of the time of his advent is stated as the 14th century Hijrah.^{3*}

1. And verily, a day with your Lord is as a thousand years of your reckoning (Surah al-Hajj, 22:48). [Publisher]
2. * God Almighty has disclosed to me that, according to the Jumal [Abjad] system of enumeration, the numerical value of the letters constituting Surah al-Asr indicates the number of years that have passed since the beginning of Adam up to the Holy Prophet, may peace and blessings of Allah be upon him. In accordance with this blessed Surah, when calculated up to this age, the 7th millennium has now started. And, according to this calculation, my birth has taken place in the 6th millennium, for my age is almost sixty-eight years now. (Author)
3. * See Hijajul-Kiramah compiled by Nawab Siddiq Hasan Khan of Bhopal. (Author)

Muslims who were gifted with spiritual visions have foretold that the Promised Messiah—who is the last Khalifah and Khatamul-Khulafa' [Seal of the Khulafa']—is like Adam in that he would be born at the end of 6th Millennium, just as Adam was born at the end of the sixth day. Moreover, like Adam, he would be born on Friday and would be a twin birth. Just as Adam was born in the manner of a twin—Adam first, and then Eve—similarly, the Promised Messiah would be born twin. So, Allah be praised and thanked that I am the fulfilment of this prophecy of the mystics. I, too, was born a twin at dawn on a Friday with the sole difference that the first to be born was a girl whose name was Jannat—and she went to Jannat [Paradise] after a few days—and after her I was born. Sheikh Muhy-ud-Din ibn-e-'Arabi has recorded this prophecy in his book Fusus, and has also written that he [the Promised Messiah] would be of Chinese descent.^{1*} In any case, these three prophecies reinforce one another. Because they have been fulfilled, they have acquired the status of certainty that no sensible person can deny.

Is leaving Islam punishable by death?

Rizwan Khan

When opponents of Islam try to argue that the Holy Quran teaches death for apostasy, they repeatedly quote chapter 4 verse 90. The verse is:

“They wish that you should disbelieve as they have disbelieved, so that you may become all alike. Take not, therefore, friends from among them, until they emigrate in the way of Allah. And if they turn away, then seize them and kill them wherever you find them; and take no friend nor helper from among them;” (An-Nisa’, 4:90)

They usually quote this in a misleading way by excluding the words, “until they emigrate.” Also, they leave out the very next verse, which says:

“Except those who are connected with a people between whom and you there is a pact, or those who come to you, while their hearts shrink from fighting you or fighting their own people. And if Allah had so pleased, He would have given them power over you, then they would have surely fought you. So, if they keep aloof from you and fight you not, and make you an offer of peace, then remember that Allah has allowed you no way of aggression against them. (An-Nisa’, 4:91)

Emigration in this case means moving from one territory to another territory and changing political allegiance. The crime described in this verse is not leaving the religion of Islam, it is changing political allegiance during a time when war was actively being waged against Muslims because of their religion.

The very next verse makes it clear that even those who are described here as turning away from the Muslims are to be given complete peace. No fighting is permitted against them unless they themselves wage war against the Muslims.

The Holy Quran also rejects any worldly punishment for apostasy when it says:

“Those who believe, then disbelieve, then again believe, then disbelieve, and then increase in disbelief, Allah will never forgive them nor will He guide them to the way.” (Surah an-Nisa’, 4:138)

Those who become apostates still have the door of forgiveness open to them in the presence of Allah Almighty, and no human has the right to deprive them of this door of forgiveness by killing them. Not only that, but a person can return to Islam and again become an apostate and still there is no punishment. Only when Allah Almighty, in His perfect knowledge of that person’s heart, knows that he increases in disbelief after becoming a disbeliever the second time, does He declare that person condemned, with no worldly punishment being mentioned and no human being given the right to punish him.

The Holy Quran categorically rejects there being any worldly punishment for apostasy:

“And obey Allah and obey the Messenger, and be on your guard. But if you turn away, then know that on Our Messenger lies only the clear conveyance of the Message.” (Al-Ma’idah, 5:93)

“[O Muhammad], Admonish, therefore, for you art but an admonisher; You are not a warden over them; But whoever turns away and disbelieves, Allah will punish him with the greatest punishment.” (Al-Ghashiyah, 88:22–25)

“And if thy Lord had enforced His will, surely, all who are on the earth would have believed together. Wilt thou, then, force men to become believers?” (Yunus, 10:100)

As for the Bible, its commandments are clearly different concerning apostasy:

“If your brother, the son of your mother, your son or your daughter, the wife of your bosom, or your friend who is as your own soul, secretly entices you, saying, ‘Let us go and serve other gods,’ which you have not known, neither you nor your fathers, of the gods of the people which are all around you, near to you or far off from you, from one end of the earth to the other end of the earth, you shall not consent to him or listen to him, nor shall your eye pity him, nor shall you spare him or conceal him; but you shall surely kill him; your hand shall be first against him to put him to death, and afterward the hand of all the people. And you shall stone him with stones until he dies, because he sought to entice you away from the Lord your God, who brought you out of the land of Egypt, from the house of bondage. So all Israel shall hear and fear, and not again do such wickedness as this among you.” (Deuteronomy 13:6–11)

And when the mountains are made to move



Masood Ashraf

Among the most striking images employed by the Holy Qur'an is the imagery of mountains being made to move. Mountains, by their very nature, symbolize permanence, stability, authority, and immovability. They are the most solid features of the earth, silent witnesses to the passage of centuries. Across civilizations, they have been regarded as symbols of endurance, natural barriers that define borders, and entities resistant to change. When the Qur'an speaks of a time "when the mountains are made to move," it is not merely offering a poetic flourish, it is presenting a profound statement about transformation, physical, moral, political, and spiritual. It unsettles the human tendency to absolutize the material world and signals that no created thing, no matter how solid or entrenched, exists beyond the reach of Divine law.

This imagery appears in multiple places in the Holy Qur'an. In one instance, it is stated, "And you will see the mountains, thinking them to be firmly fixed, while they shall pass away like the passing of clouds"¹. Elsewhere, the Qur'an declares with striking brevity, "And when the mountains are made to move"². Together, these verses reinforce a single, powerful truth, what appears immovable to human perception is, in reality, subject to Divine command and destined for change.

This verse appears in Surah At-Takwir, a chapter that opens with a powerful sequence of transformative signs, "When the sun is wrapped up; and when the stars are obscured, losing their lustre, and when the mountains are made to move; and when the camels, ten months with young, are abandoned, neglected"³. These signs collectively describe a world in which established systems collapse and previously central realities lose their dominance. Light, guidance, wealth, geography, and social norms are all depicted as undergoing dramatic change. The movement of mountains therefore does not stand alone, it is part of a larger Quranic vision in which false permanence is dismantled and humanity is forced to confront the transient nature of worldly power.

One clear dimension of this verse is literal and physical, roads in mountains. Centuries before the invention of dynamite, the Holy Quran prophesied the blowing up and moving of the mountains.⁴ This statement draws attention to a remarkable historical reality. At the time of the Qur'an's revelation in the seventh century, mountains were universally regarded as immovable features of the earth. There existed no technology capable of penetrating them on a large scale. Travel around mountains was difficult and often dangerous, passing through them was inconceivable. Yet today, mountains are routinely blasted, tunnelled, flattened, and reshaped to construct highways,

railways, and cities. In a literal sense, mountains are indeed made to move. The Qur'an's wording is notable for its restraint. It does not describe tools, materials, or mechanisms, it merely declares the outcome. This allows the verse to unfold naturally through history without being confined to the language or scientific understanding of any particular era.

While this literal fulfillment demonstrates human technological advancement, the Quran does not present such progress as autonomous human triumph. The broader Quranic worldview emphasizes that all discoveries operate within laws established by Allah. The same Divine will that placed mountains as stabilizing forces in the earth also permitted humanity to uncover methods to reshape them. Human power, therefore, is not absolute; it is conditional, morally accountable, and subject to a higher law. The movement of mountains thus becomes both a sign of progress and a reminder of limitation.

Beyond the physical realm, mountains also function as symbols of authority, dominance, and entrenched power. In human language and thought, powerful rulers, empires, and institutions are often likened to mountains because they appear immovable and permanent. History, however, consistently exposes the fragility of such assumptions. Empires rise and collapse, rulers are dethroned, and systems that once seemed eternal disappear within a few generations. The Quran articulates this principle clearly "Allah gives sovereignty to whom He pleases and takes sovereignty away from whom He pleases."⁵ When the Quran speaks of mountains being made to move, it conveys the displacement of entrenched authority and the collapse of systems that claim permanence without righteousness.

Sometimes, this displacement occurs suddenly through revolutions or conquests, at other times it unfolds gradually through moral decay and loss of legitimacy. Just as physical mountains can erode slowly over centuries, political and social authority can weaken from within. Corruption, injustice, arrogance, and neglect of moral responsibility hollow out power structures long before they visibly collapse. The Qur'an addresses this process with clarity: "Surely, Allah does not change the condition of a people until they change what is in themselves."⁶ The movement of mountains, in this sense, reflects a Divine law operating within history. When societies abandon justice and truth, stability is withdrawn, sometimes imperceptibly, sometimes catastrophically.

Another dimension preserved in the interpretive tradition is that the verse refers to the movement of armies. Large military forces resemble moving mountains in their scale, impact, and capacity to reshape entire regions. When armies advance, borders shift, cities fall, populations are displaced, and long-established orders are overturned. History is marked by such movements, where vast forces roll across the land with consequences that endure for generations. The Quranic imagery captures this phenomenon with striking economy. Mountains in motion become a metaphor for war-driven upheaval and geopolitical transformation.

What is crucial to recognize is that the Qur'an does not confine this verse to a single event or era. It reflects a recurring pattern, a Divine Sunnah. Across centuries, mountains of stone have been reshaped by technology, mountains of power have been displaced by injustice, mountains of armies have marched and vanished, and mountains of pride have collapsed before truth. The verse thus functions as a timeless warning to every generation: what appears immovable today may shift tomorrow. Stability in this world is provisional, not absolute.

Crucially, these signs are not presented in the Holy Qur'an as abstract phenomena detached from spiritual history. Rather, they form part of the constellation of signs associated with the latter days and the appointed time of Divine reform. The Holy Quran repeatedly indicates that when such widespread transformations, physical, social, political, and moral, appear together, they signal the era in which God raises His appointed Reformer. The movement of mountains, the overturning of entrenched powers, the rapid reshaping of societies, and the unprecedented expansion of human capability are not random developments; they are signs marking the time of the Promised Messiah, foretold to appear when the world would be gripped simultaneously by material advancement and moral confusion. The convergence of these signs points not merely to change, but to a divine response to change, namely, the advent of the Promised Messiah (as), whose mission was to restore faith, re-establish spiritual balance, and guide humanity amidst an age in which even the "mountains" of the world are made to move.

This understanding aligns with a broader scriptural principle shared across the Abrahamic faiths. The Bible also emphasizes the test of prophecy and the certainty of its fulfillment. The Book of Isaiah declares "I am the Lord; that is my name! I will not give my glory to another or my praise to idols. See, the former things have taken place, and new things I declare; before they spring into being I announce them to you."⁷ This passage affirms that true Divine revelation is marked by foreknowledge, by events declared before they occur, so that their fulfillment may serve as proof of Divine authority. Similarly, the Gospel of John records the words of Jesus "I am telling you now

before it happens, so that when it does happen you will believe that I am He."⁸ These Biblical statements articulate the same principle emphasized by the Quran, prophecy is not merely prediction, but a test of truth. Its fulfillment is meant to awaken recognition and belief. When viewed in this light, the Quranic declaration that mountains will be made to move stands as part of a broader scriptural tradition in which God announces future realities before their manifestation. The fulfillment of such prophecies, whether through technological development, political transformation, or historical upheaval, serves as evidence of Divine knowledge that transcends time.

Beyond physical and historical meanings, the verse also carries a deeply personal spiritual lesson. Within the human heart can exist mountains of arrogance, stubbornness, inherited prejudice, and false certainty. These inner mountains obstruct spiritual growth and prevent individuals from accepting truth. The Quran cautions against such inner immovability "Do not walk upon the earth haughtily. Surely, thou canst not rend the earth asunder, nor reach the mountains in height."⁹ True humility requires acknowledging that even one's strongest convictions must yield before Divine guidance. Spiritual progress demands that these internal mountains be made to move.

Ultimately, the verse underscores a central theological truth, permanence belongs only to Allah. Everything else, stone, power, empires, armies, ideologies, and egos, is subject to change. The movement of mountains, whether literal or symbolic, reinforces the Quranic insistence that security does not lie in material strength or worldly authority, but in righteousness and submission to Divine will. "Centuries before the invention of dynamite, the Holy Qur'an prophesied the blowing up and moving of the mountains serves as one clear sign among many. Yet the verse reaches far beyond physical fulfillment alone. It addresses history, politics, warfare, morality, and the human soul. Mountains move, powers shift, armies march and vanish, hearts change. What remains is truth.

In every age, "And when the mountains are made to move" calls humanity to abandon false notions of permanence and to anchor itself instead to that which does not move, the will of Allah, whose knowledge encompasses what has been, what is, and what is yet to come.

May Allah grant us the insight to recognize His signs before they fully unfold, the humility to allow the mountains of pride and false certainty within our hearts to be moved by truth, and the wisdom to anchor ourselves to righteousness rather than to the shifting powers of this world. May He enable us to learn from the lessons of history, to uphold justice even when established structures tremble, and to remain steadfast in faith when the mountains are made to move. Aameen.

References

1. Holy Qur'an, Surah An-Naml 27:89
2. Holy Qur'an, Surah At-Takwir 81:4
3. Holy Qur'an, Surah At-Takwir 81:1-4
4. Fulfilled Prophecies of the Holy Qur'an,
5. Holy Qur'an, Surah Aal-e-Imran 3:27
6. Holy Qur'an, Surah Ar-Ra'd 13:11
7. The Bible, Isaiah 42:8-9
8. The Bible, John 13:19
9. Holy Qur'an, Surah Bani Isra'il 17:38

Quranic Guidance

Jesus - The Son of Mary



Muhammad Ismail Munir

Lorem ipsum

The Holy Quran gives the true history of Jesus, 600 years after him; only a few points are given below:

1. Mary was given good news

When the angels said, 'O Mary, Allah gives thee glad tidings of a son through a Word from Him; his name shall be the Messiah, Jesus, son of Mary, honored in this world and in the next; [The Holy Quran, 3:46]

2. His birth was without father

She said, 'My Lord, how shall I have a son, when no man has touched me? He said, 'such is the way of Allah. He creates what He pleases. When He decrees a thing, He says to it, 'Be;' and it is;' [The Holy Quran, 3:48]

3. His birth place and season (not winter)

Then the angel called her from beneath her, saying, 'Grieve not. Thy Lord has placed a rivulet below thee; 'and shake towards thyself the trunk of the palm-tree; it will drop upon thee fresh ripe dates; [The Holy Quran, 19:25-26]

4. God's blessings on Jesus and Mary

When Allah will say, 'O Jesus son of Mary, remember My favor upon thee and upon thy mother; When I strengthened thee with the spirit of holiness so that thou didst speak to the people in the cradle and when of middle age; and when I taught thee the Book and the wisdom and the Torah and the Gospel; and when thou didst fashion a (creation) out of clay, in the likeness of a bird, by My command; then thou didst breathe into it (a new spirit) and it became a soaring being by My command; and thou didst heal the night-blind and the leprous by My command; and when thou didst raise the dead by My command; and when I restrained the Children of Israel from (putting thee to death) when thou didst come to them with clear Signs; and those who disbelieved from among them said, 'This is nothing but clear deception.' [The Holy Quran, 5:111]

5. Jesus' position cleared

O People of the Book! Exceed not the limits in your religion, and say not of Allah anything but the truth. Verily, the Messiah, Jesus, son of Mary, was only a Messenger of Allah, and a fulfillment of His word, which He has sent down to Mary, and a mercy from Him. So believe in Allah and His Messengers, and say not, 'They are three.' Desist; it will be better for you. Verily, Allah is the only One God. Holy is He, far above having a son. [The Holy Quran, 4:172]

6. Jesus taught unity of God believed by Christians during his lifetime

And when Allah will say, 'O Jesus, son of Mary, didst thou say to men, 'Take me and my mother for two gods beside Allah?' he will answer, 'Holy art THOU, I could never say that which I had no right. If I had said it, Thou wouldst have surely known it. Thou knowest what is in my mind, and I know not what is in Thy mind. It is Thou alone Who art the Knower of all hidden things; 'I said nothing to them except that which Thou didst command me - Worship Allah, my Lord and your Lord. And I was a witness over them as long as I remained among them, but since Thou didst cause me to die, Thou, hast been the Watcher over them, and Thou art Witness over all things; [The Holy Quran, 5:117-118]

7. Jesus was sent for the House of Israel and prophesied the advent of Ahmad

And call to mind when Jesus, son of Mary, said, 'O children of Israel, surely, I am Allah's Messenger unto you, fulfilling that which is before me of the prophecies of the Torah, and giving glad tidings of a Messenger who will come after me, his name being Ahmad. And when he came to them with clear proofs, they said, this is manifest sorcery.' [The Holy Quran, 61:7]

Laiq Ahmad Tahir

[pronounced as La-eeq]

Missionary to the US

23 May 1986 to 5 September 1986



His Holiness, Mirza Masroor Ahmad, Fifth Successor to the Promised Messiah, mentioned Laeeq Ahmad Tahir in his sermon on 19 December 2025 as follows.

After the prayer, I shall also lead a funeral prayer. [Huzoor (aa) enquired whether the funeral had arrived.] There is one present funeral, that is of Laiq Ahmad Tahir Sahib, who served as a missionary in the United Kingdom. He recently passed away at the age of 83.

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

["Surely, to Allah we belong and to Him shall we return."]

The deceased was a musî (had joined the system of bequeathing in the Ahmadiyya Community). He is survived by one daughter and three sons.

Laiq Tahir Sahib was born in Qadian to Hazrat Sheikh Fazl Ahmad Batalvi (ra), a Companion of the Promised Messiah (as). His father had joined Ahmadiyyat in 1907. After matriculation [high school], Laiq Sahib devoted his life in 1959 and enrolled in Jamia Ahmadiyya Rabwah. He graduated from Jamia in 1966. During his Jamia studies, he also completed FA, Adeeb Fazil and Arabic Fazil qualifications, and after graduating, he earned a BA degree from the Punjab University.

In July 1967, he was sent as a missionary to England, where he served as Naib Imam of the Fazl Mosque, London. In 1970, he returned to Pakistan and continued his service under the Department of Islah-o-Irshad as a missionary in various regions. Later, he was transferred to the Tasnif Department (composition and compilation of books). He was the son-in-law of Maulana Abul Munir Noor-ul-Haq Sahib.

During his service, he was appointed as a lecturer at Jamia and taught for about 10 years. In 1982, he was appointed as Naib Wakil-ut-Tabshir in the Wakalat-e-Tabshir office. During his Jamia years and his time as a missionary in Pakistan, he also rendered services in Khuddam-ul-Ahmadiyya and other auxiliary organizations.

In 1986, he was posted as a missionary to the United States, but later that same year, Hazrat Khalifatul Masih IV (rh) called him to the United Kingdom and appointed him to Glasgow, where he served as a missionary... In 2005, when Jamia Ahmadiyya UK was established, he was appointed its first principal. His lifetime of service spanned approximately 59 years.

Ataul Mujeeb Rashed Sahib, Imam of the Fazl Mosque, London, writes:

"The late Laiq Ahmad Tahir Sahib was a devotee of Islam, a loyal servant of Khilafat, and one who fulfilled the demands of Waqf-e-Zindagi (lifelong devotion) in an exemplary manner. He was a highly successful missionary who served the faith for a long period with utmost devotion. His recitation of the Holy Quran was melodious and deeply moving. He would speak on matters of moral training in a most captivating and effective manner. Wherever he served, he left behind lasting and fond memories. He was a beloved servant of the faith who showed love and affection towards members of the Jamaat. He also rendered many services in the field of writing. He was particularly devoted to prayer. His home was adorned with inscriptions of prayers written on its walls. He possessed many excellent qualities."

Mubarak Siddiqi Sahib writes:

"I have known him since the days in Rabwah. He was very cheerful and possessed a noble and dignified nature. His devotion to Khilafat and the administrative system of the Jamaat was deep and sincere. He would always advise others to show absolute obedience to the Khalifa of the time. He always kept a small notebook in his pocket, in which he would immediately note down any good thing he heard or observed, wherever it came from. He did not distinguish whom he would take guidance from, but anywhere he heard a good word, he

would write it down. From his student days, he had made it a habit to sit in the company of the elders of the Jamaat. He remembered many sayings of Hazrat Hafiz Mukhtar Ahmad Shahjahanpuri Sahib (ra) and would often recount them in his gatherings.”

His daughter, Qurratul Ain, says:

“One quality of my father that stood out most prominently was the way he prayed. His prayers were filled with passion, humility, reliance on God and a loving pleading before Allah. It often felt as though he would not stop praying until he received an answer from God. And indeed, Allah the Almighty treated him with special grace. On many occasions, Allah the Almighty would inform him beforehand through dreams about various matters. He used to remind us of a saying of the Promised Messiah (as): ‘He who asks dies a death, so die and then ask.’ This is the real point – that the one who asks should be in such a state, as though he has died; and when you ask in that condition, Allah the Almighty indeed listens.”

May Allah the Almighty grant him His forgiveness and have mercy upon him. May He elevate his station. His funeral is present, and I shall go outside to lead the funeral prayer after the Friday Services. (Friday Sermon, 19 December 2025. Official Urdu transcript published in the Daily Al-Fazl International, 9 January 2026, pp. 1-8. Adapted for Sunrise from the translation by The Review of Religions. From alhakam.org 16 January 2026.)

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



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Current Appeals

- Middle East Humanitarian Appeal
- Masroor Centre for Healthcare
- Humanity First 30 Years





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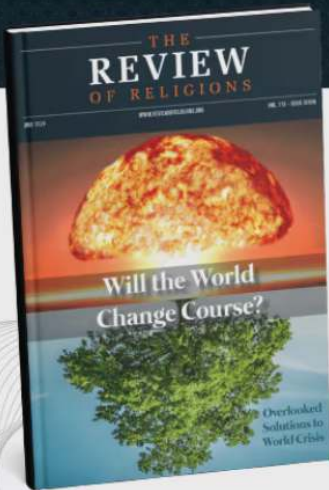
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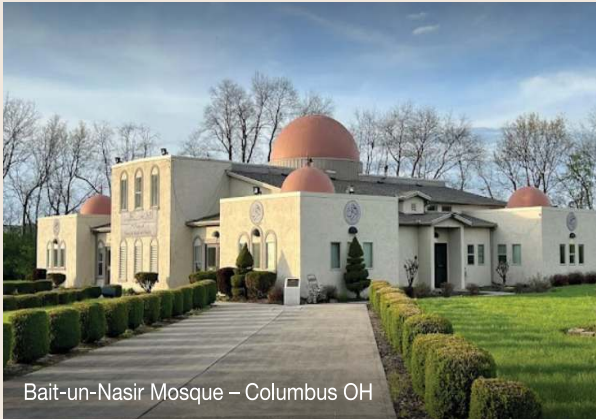
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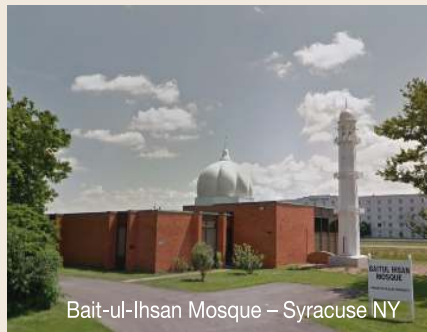
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10 CONDITIONS OF BAI'AT (OATH OF INITIATION)

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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