

The Muslim Sunrise

July 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
SEAS ARE MADE TO FLOW
FORTH ONE INTO
THE OTHER.

THE HOLY QURAN, 81:7

- World Crisis and the Pathway to Peace 05
- And when the beasts are gathered 06
- Islamic Eschatology: Latter Day Signs in the Holy Quran 07
- Signs in support of the Promised Messiah, may peace be upon him 08
- When the Seas Burst Forth: A Quranic Sign of the Promised Messiah (as) and the Latter Days 12
- The Promised Land: Reinterpreting Abraham's Covenant for Peace in the Modern World 17

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:

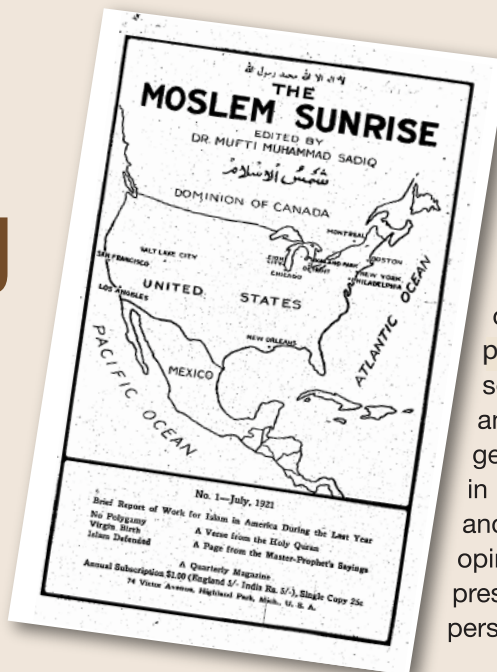
"There is no compulsion in religion"
(The Holy Qur'an, 2:257)

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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The Muslim Sunrise

05	World Crisis and the Pathway to Peace Editorial
06	Signs of the last age In the words of Promised Messiah (as)
07	Islamic Eschatology Latter Day Signs in the Holy Quran
08	Signs in support of the Promised Messiah, may peace be upon him The Promised Messiah (as)
10	Book Review: A'ina-e-Kamalat-e-Islam – The Mirror of the Excellences of Islam Dr Muhammad Abdul Khaliq
12	When the Seas Burst Forth: A Quranic Sign of the Promised Messiah (as) and the Latter Days Sami Fakhra Jadran-Ireland
15	And When the Seas Are Made to Flow Forth One into the Other Divine Sign of the Truth of Mirza Ghulam Ahmad of Qadian Dr. Mahmud Ahmad Nagi
17	The Promised Land: Reinterpreting Abraham's Covenant for Peace in the Modern World Fakhar Khalifa
19	Quran on Traveling—A Key To Success Muhammad Ismail Munir

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From The Holy Qur'an

○ وَإِذَا الْبِحَارُ سُجِّرَتْ

And when the seas are made to flow
forth one into the other.

The Holy Quran, 81:7

Saying of Prophet Muhammad

(Peace and blessings of Allah be on him)

"It is reported from a companion, Qatadah (may Allah be pleased with him), of the Holy Prophet (may peace and blessings of Allah be on him), that the meaning of the word 'سُجِّرَتْ' is that the waters of the rivers will dry up."

Hazrat Hakeem Noor-ud-Deen (may Allah be pleased with him), First Caliph of Ahmadiyya Muslim Community, explains: Has not the irrigation department, by drawing canals from the great rivers, almost brought them to such a state as if they had been dried up?

(Supplement Newspaper, Badr, Qadian, June 6, 1912, p. 310)



Editorial

World Crisis and the Pathway to Peace



As the world conflicts heave up in the oceans, our sincere sympathies and earnest prayers are for peace in the air, on the lands and in the waters of the world.

Water and land make the earth inhabitable for man. Man continues to make progress in utilizing the characteristics of soil and water to his advantage and has made great strides in inventing ways to use them to make his life comfortable and enjoyable. This great gift of God is a perpetual trial for man.

“Verily, We have made all that is on the earth as an ornament for it, that We may try them as to which of them is best in conduct. And We shall make all that is thereon a barren soil. (The Holy Qur’an, 18 [Al-Kahf]:8-9)

Recent years have seen a series of conflicts arising in various parts of the world, even the Holy Land where the Ahmadiyya Muslim Community has a strong and established base in Haifa with a beautiful mosque. These conflicts have consumed hundreds of thousands of lives in Europe, Africa and Asia. These conflicts have not been limited to the fighters but have greatly affected unarmed citizens, even the women and innocent children. Lives of people have been turned upside down with death, torture, humiliation, migration, hunger and no shelter.

Divine guidance to end these and all conflicts has been presented and Islam and the current Khalifa and Imam of the time has been persistently warning the world and its leaders of the grave consequences of these conflicts. He took the trouble to visit the centers of power to deliver the solutions to these conflicts. His message has been constantly broadcast and disbursed in video, voice and text.

We support the principles outlined in the publication *World Crisis and the Pathway to Peace* written by Mirza Masroor Ahmad, the Fifth Successor of the Promised Messiah. It is available to download or read at alislam.org. A hard copy can be acquired through AMIBookstore.us or can be picked up from any Ahmadiyya mosque. Answers to all your questions are explained in this compilation.

The book covers important topics related to ushering peace in the world such as Islamic Perspective on the Global Crisis, Islam’s Teachings of Loyalty and Love for One’s Nation, The Devastating Consequences of a Nuclear War and the Critical Need For Absolute Justice, The Path to Peace—Just Relations Between Nations, The Key to Peace—Global Unity, Can Muslims Integrate Into Western Societies?, Islam—A Religion of Peace and Compassion, World Peace—The Critical Need of the Time, World Peace and Security—The Critical Issues of Our Time, The Keys to Peace in a Time of Global Disorder.

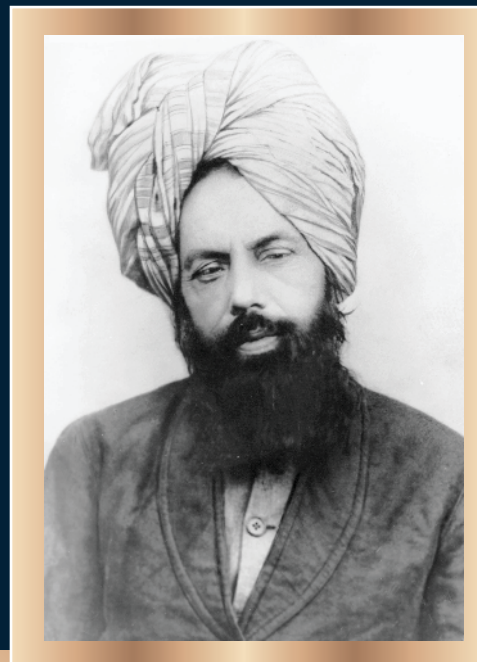
The volume also includes letters to the leaders of the world who have the ability to intervene and act responsibly such as His Holiness Pope Benedict the XVI, the Prime Minister of Israel, the President of the Islamic Republic of Iran, the Supreme Leader of the Islamic Republic of Iran, the President of the United States of America, the Prime Minister of Canada, the Custodian of the two Holy Places the King of the Kingdom of Saudi Arabia, the Premier of the State Council of the People’s Republic of China, the Prime Minister of the United Kingdom, the Chancellor of Germany, the President of the French Republic, to Her Majesty the Queen of the United Kingdom and Commonwealth Realms, the President of the Russian Federation.

The book makes an essential reading for all to understand and act to bring peace in the world.

We earnestly pray for peace in the world as the world seems to be headed towards greater conflict. We wish peace, harmony and wisdom to all inhabitants of the world. Amen.



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



BUILDING CANALS

Building of canals, abundance of printing presses and the common availability of the means of publishing books, there are many similar signs that were particular to this age and they have been fulfilled.

(Al-Hakam, Urdu, vol. 8, no. 31, 17 September 1904, p. 6. English translation by Sunrise editors.)

Among the signs of this last age, it was foretold that canals would be built...

(Al-Hakam, Urdu, vol. 11, no. 3, 24 January 1907, pp. 8-9. English translation by the editors.)



Islamic Eschatology

Latter Day Signs in the Holy Quran

• وَإِذَا الْبَحَارُ سُجِّرَتْ •

THE HOLY QURAN, 81:7

Important Words:

البحار (seas) is the plural of بحر which means, a sea; a great river; a spacious place comprising a large quantity of water. It is also the plural of بحرة which means, a town or village (Lane & Aqrab).

سجرت (made to flow forth). They say سجر الماء النهر i.e. the water filled the stream. سجر الماء (sajjara) means, he made the water to flow forth whithersoever it would. Thus إذا البحار سجرت: When the seas are filled; when the rivers are made to flow into one another; when the seas will be set on fire; when the seas will meet together and become one; when towns or cities will swell with their populations (Lane & Aqrab).

Commentary:

In view of different meanings of the words سيجرت and البحار given under Important Words the verse signifies: When the waters of rivers will be drained away for irrigation and other purposes, and rivers will be linked up together for these purposes; when in sea battles very large ships will be set on fire and it would seem as if the seas were on fire; when large oceans will be joined together by means of canals; when the rural population will go into towns and cities and they will overflow with their inhabitants.

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

Commentary by His Holiness, Mirza Bashir-ud-Din Mahmud Ahmad, Second Caliph to the Promised Messiah

Commentary:

The dividing of the rivers can be of two kinds.

First, that its water is diverted to another direction.

Second, that another source of water is added to it.

Thus, the meaning of this verse comes out to be that either the rivers will be drained out and dried up by diverting their water out of them to canals or the rivers will be enlarged by adding water to them.

Both of these scenes are witnessed in the world today.

Consequently, there are many rivers that have been drained and dried up by carving canals out of them, and there are many rivers that have been enlarged by adding water to them from other rivers.

In our country, rivers have not been considered navigable, but in Europe, it is common that they fix the rivers to run ships in the interior of the country to facilitate transportation.

Experience so far has shown that rail is more expensive than the ships in the case of transportation of goods. Therefore, the use of ships for trade is greater among Europeans. They clear and level the areas where rivers meet the oceans to make the rivers navigable for ships. This way, they take ships thirty, forty, fifty, rather in some places even a hundred miles inland. This way they facilitate trade. It is not customary in our country, but it is widely practiced there.

The prediction of drawing out canals from rivers in إِذَا الْبَحَارُ سُجِّرَتْ It also is happening that canals are drawn out of rivers, rather at some places, the water of one river is mixed with the water of another river to draw out larger canals, and the waters are being controlled this way.

وَإِذَا الْبَحَارُ سُجِّرَتْ may also mean that the scholars will become ignorant and their knowledge will be lost, because bahr (sea) also has a meaning of a scholar.

And since bahr (the sea) also has a meaning for the salt waters, it means that it does not only refer to the river, but also to the sea. Therefore, this verse can also mean that the seas will be connected with each other, such as the Red Sea and the Mediterranean Sea were connected through the Suez Canal, or the two American seas were connected through the Panama Canal.

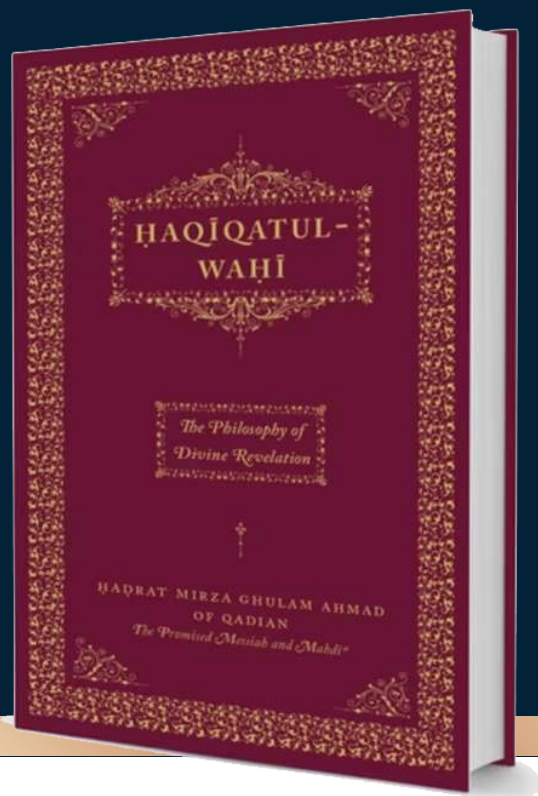
(Tafsir Kabir by Mirza Bashir-ud-Din Mahmud Ahmad, vol. 11, UK, 2023, pp. 310-311 (Urdu). This portion translated by Syed Sajid Ahmad.)



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



EIGHTEENTH SIGN

18. Eighteenth Sign—God Almighty has said:

وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضُ الْأَقَاوِيلِ لَأَخَذْنَا مِنْهُ بِالْيَمِينِ ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ

[Surah al-Haqqah, 69:45–47 [Publisher]]

Meaning that, had this Prophet falsely attributed any sayings to Us, We would have seized him by the right hand and severed that vein which is his life-vein [i.e. jugular vein]. Although this verse has been revealed regarding the Holy Prophet, may peace and blessings of Allah be upon him, it is of general application, quite like the idiom of the entire Holy Quran where most of the commands and prohibitions are apparently addressed to the Holy Prophet, may peace and blessings of Allah be upon him, but others are also addressed in these commandments, or such commandments are exclusively meant for others as is this verse:

فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا

Surah Bani Isra'il, 17:24 [Publisher]

Meaning that, never say unto your parents any word expressive of ennui, and do not say to them such things as lack regard for their esteem. The addressee of this verse is the Holy Prophet, may peace and blessings of Allah be upon him, but this commandment is, in fact, directed toward the Ummah, because the father and the mother of the Holy Prophet, may peace and blessings of Allah be upon him, had passed away when he was very young. This commandment also contains a point to ponder, namely, that a sensible person can appreciate from this verse that if this commandment is addressed to the Holy Prophet, may peace and

blessings of Allah be upon him, admonishing him to respect his parents and pay due regard to their exalted station in all conversation, how much respect others need to show towards their parents. This is what another verse points to:

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا

[Surah Bani Isra'il, 17:24 [Publisher]]

Meaning that, your Lord has ordained that you should worship only Him and show benevolence towards parents. In this verse the idolaters who worship idols are admonished thus: 'Idols are nothing and idols have done no favor to you; they did not create you, nor did they provide for you in your tender age.' Had God permitted the worship of anyone other than Himself, He would have enjoined that you should worship parents too; for, figuratively speaking, they are also sustainers, and everyone—even beasts and grazing animals—protect their offspring in their tender years. Thus, after God's sustaining Lordship, they also play their role in nurturing, and this impulse to nurture, again, is from God.

After this short digression, let me turn to the main subject. God says about the Holy Prophet, may peace and blessings of Allah be upon him, that, had he lied against Us, We would have destroyed him. This does not mean that God has expressed His jealousy only with reference to the Holy Prophet, may peace and blessings of Allah be upon him, in that were he an impostor, God would have destroyed him; but His jealousy is not roused in the case of others no matter how much they lie against God or concoct false revelations and ascribe them to God. Such a concept is as irrational as it is against all of God's Scriptures. The Torah still

contains the sentence that whoever lies against God and makes a false claim to Prophethood shall be destroyed. Besides, Muslim scholars have long been quoting the verse لَوْ تَقَوَّلَ عَلَيْنَا [If he had falsely attributed [even a trivial statement to Us] (Surah al-Haqqah, 69:45). [Publisher]] before the Christians and the Jews as evidence of the veracity of the Holy Prophet, may peace and blessings of Allah be upon him. It is obvious that an argument is of no use unless it has a general application. How can this be an argument that had the Holy Prophet, may peace and blessings of Allah be upon him, fabricated [against God], he would have been destroyed and the whole undertaking would have come to naught, but God is not offended if someone else fabricates [against Him]; rather, He loves such a person and grants him respite more than He did to the Holy Prophet, may peace and blessings of Allah be upon him, and even helps and supports him! This should not be called an argument.

Rather, it is a claim which itself stands in need of an argument. Alas! In opposing me, they have stooped so low as to attack even the Signs of the veracity of the Holy Prophet, may peace and blessings of Allah be upon him. Since these people know that more than twenty-five years have elapsed since my claim of being a recipient of divine revelation and inspiration, exceeding even the tenure of ministry of the Holy Prophet, may peace and blessings of Allah be upon him, as that was twenty-three years; while, in my case, it is close to thirty years and I do not know how long the extent of my period of call is in the knowledge of God. This is why these people, despite being hailed as maulawis, assert that one who lies against God and is a false claimant of revelation can even survive for as long as thirty years from the beginning of his fabrication and that God can help and support him, and yet they do not produce any precedent for it.

O impertinent people! Remember, lying is akin to eating dung. The way God has treated me with His grace and kindness is so much so that during this lengthy period [see note below] of time, each day was a day of progress for me, and in every lawsuit that was filed to ruin me, God disgraced my enemies. Do produce, if you have any precedent of such [divine] support and succor over such a period of time. Otherwise, in keeping with the verse لَوْ تَقَوَّلَ عَلَيْنَا [Surah al-Haqqah, 69:45 [Publisher]] [See note below] the fulfilment of this Sign has been proven and you will be called to account about it.

Note:
It may be borne in mind that, if the duration of my period of revelation is counted from the time when Barahin-e-Ahmadiyya, Part I was written, the period during which I have been receiving revelations from that year approximates twenty-seven years; if it is counted from Barahin-e-Ahmadiyya, Part IV, then twenty-five years have elapsed; and if the time when I first started receiving revelations is taken into account, then this period amounts to thirty years. (Author)

(Haqiqatul-Wahi (Urdu 1907), The Promised Messiah (as), English translation, UK, 2023, pp. 259-262)



UPCOMING EVENTS



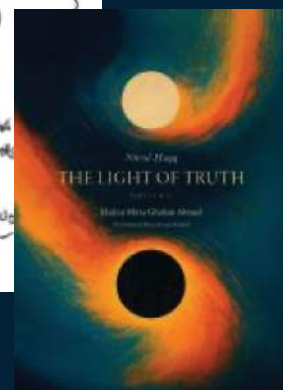
■ Elders' Rally:	25-27 Sep	■ Annual Convention USA:	3-5 July
■ Young Men's Rally:	9-11 Oct	■ Annual Convention Canada:	10-13 July
■ Womens' Rally:	9-11 Oct	■ Annual Convention UK:	24-26 July
		■ West Coast Convention:	25-27 Dec

Book Review:

Nurul-Haqq – The Light of Truth

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

Review by Dr. Muhammad Abdul Khaliq



Nurul-Haqq is a two-part work in Arabic with an accompanying Urdu translation, comprising of 272 pages. It was written by Hazrat Mirza Ghulam Ahmad (as), the Promised Messiah and Mahdi, in February 1894. Part I, consisting of 186 pages, was published by the Mustafa'i Press, Lahore, in 1894. Part II, containing 86 pages, was also written in 1894 in Arabic with Urdu translation and published by the Mufid-e-Am Press, Lahore, in 1894. The English translation, titled *The Light of Truth*, spans 566 pages and was published by Islam International Publications Ltd., Islamabad, Surrey, United Kingdom, in 2025.

The book under review, *Nurul-Haqq – The Light of Truth*, written by Mirza Ghulam Ahmad (as), the founder of the Ahmadiyya Movement, combines both prose and poetry. The first part was written in response to a book by Padre Imad ud-Din Lahiz, a Christian preacher and former Muslim who had converted to Christianity. In that work, he used harsh and abusive language against Islam and the Holy Prophet Muhammad (sa), claimed mastery of Arabic, and argued that the Holy Qur'an was neither eloquent nor linguistically sound. He also accused Mirza Ghulam Ahmad (as) of political disloyalty, alleging that his claim to be the Mahdi and Promised Messiah posed a threat to the British government and that he would advocate jihad against the state if he ever gained power.

In response, Mirza Ghulam Ahmad (as) with special guidance by God composed a powerful reply in classical Arabic prose, accompanied by eloquent Qas'ids (odes) and Urdu translation. He addressed each objection individually and presented a detailed rebuttal. The book also explains the Islamic philosophy of jihad and affirms loyalty to any government that upholds religious freedom, justice, and fairness toward its subjects. A refutation of allegations

against Islam, the Holy Qur'an, and the Holy Prophet Muhammad (sa). A critique of the Christian doctrines of the divinity and sonship of Jesus. An affirmation that Islam remains a living faith, capable of manifesting fresh signs of divine support in every age. An argument that true spiritual perfection and nearness to God are attained through complete obedience to the Holy Prophet Muhammad (sa). A presentation of Mirza Ghulam Ahmad (as) as a living example of this spiritual truth and as the divinely appointed Mahdi.

Mirza Ghulam Ahmad (as) explained that he wrote the book in Arabic to expose the weak linguistic claims of Christian missionaries who presented themselves as authorities on Islam and the Holy Qur'an. He challenged them to produce a work comparable to his own, as a subordinate literary reflection of the Qur'an's style, and announced a reward of 5,000 Rupees for anyone who could do so within three months. During the writing of the book, the author stated that he received the revelation: "Should you be in doubt concerning Our support to Our servant, then produce a book like this one."

The book closes its first part with a deeply emotional prayer asking for divine help against hostile opponents that included the following supplication: "Save me from the ulama (clergies) of evil and their utterings, and from their pride and their audacity, and deliver me from the unjust people. Send down help from the heavens and come to the aid of your servant who is suffering hardship, and rain down your punishment upon the disbelievers." Shortly afterward, a sign regarded as extraordinary by many Muslims appeared in support of his claim: the lunar and solar eclipses of Ramadan in 1894. According to the reports in the book, these occurred on 21 March and 6 April 1894, corresponding to the 13th and 28th of Ramadan, in keeping with a prophecy associated

with the advent of the Imam Mahdi. These events were seen by many as a powerful confirmation of Mirza Ghulam Ahmad's (as) claim, and the reports notes that thousands accepted him as the Imam Mahdi as a result.

Part Two of Nurul-Haqq – The Light of Truth offers a detailed discussion of the prophecy concerning the Mahdi's Ramadan eclipses and argues, through Hadith interpretation and eschatological analysis, that the celestial events of 1894 confirmed prophetic expectations. In this section, Hadrath Ahmad (as) addresses objections raised by critics, examines the authenticity of the relevant Hadith, and refutes opposing arguments using the principles of Hadith scholarship. He also announced a reward of 1,000 Rupees for anyone who could successfully refute the arguments presented in the book. This review further notes the symbolic significance of the 2025 English translation of the book, published in a year when lunar and solar eclipses again appeared on the 13th and 28th of Ramadan, echoing the events of 1894.

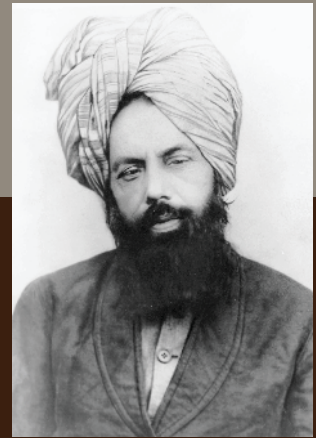
Nurul-Haqq – The Light of Truth is a substantial and thought-provoking work that uses Arabic, together with Urdu translation, to defend Islam and address theological, linguistic, and historical objections. It discusses the style of the Holy Qur'an, the status of the Holy Prophet Muhammad (sa), the theology of Jesus, the question of jihad, and the celestial signs associated with the

claim of the Mahdi and Promised Messiah. As such, it serves as a valuable resource for readers seeking a deeper understanding of Islam and the arguments presented by Mirza Ghulam Ahmad (as). The book is available in its original Arabic edition with line-by-line Urdu translation by the author, as well as in English translation at www.alislam.org and from amibookstore.us.

References:

- Introducing the Books of the Promised Messiah, Mr. Naseem Saifee, www.alislam.org
- An Introduction to the Hidden Treasures of Islam, Syed Hasanat Ahmad, Islam International Publications Ltd., Islamabad' Sheephatch Lane, Tilford, Surrey GU10 2AQ United Kingdom First Edition 2010.

Hazrat Mirza Ghulam Ahmad (may peace be upon him)



His Holiness Mirza Ghulam Ahmad (may peace be upon him) was born in 1835 in Qadian, India. From his early life, he dedicated himself to prayer, and the study of the Holy Quran and other scriptures. He was deeply pained to observe the plight of Islam, which was being attacked from all directions. In order to defend Islam and present its teachings in their pristine purity, he

wrote more than ninety books and thousands of letters and participated in many religious debates. He argued that Islam is a living faith, which can lead man to establish communion with God and achieve moral and spiritual perfection. Hazrat Mirza Ghulam Ahmad (may peace be upon him) started experiencing divine dreams, visions, and revelations at an early age. In 1889, under divine command, he started accepting initiation into the Ahmadiyya Muslim Community. The divine revelations continued to increase, and he was commanded by God to announce that God had appointed him to be the same Reformer of the Latter Days as prophesied by various religions under different titles. He claimed to be that very Prophet who the Holy Prophet Muhammad (may peace and blessings of Allah be on him) said would be raised as the Promised Messiah and Mahdi. The Ahmadiyya Muslim Community is now established in more than 200 countries. After his demise in 1908, the institution of Khilafat (successorship) succeeded him fulfilling the prophecies made in the Holy Quran and by the Holy Prophet Muhammad (may peace and blessings of Allah be on him). Hazrat Mirza Masroor Ahmad (may Allah be his Helper) is the Fifth Successor to the Promised Messiah (may peace be upon him) and the present head of the Ahmadiyya Muslim Community.

When the Seas Burst Forth: A Quranic Sign of the Promised Messiah (as) and the Latter Days

Sami Fakhra Jadran-Ireland

The following timeline gathers the major historical and modern developments that fulfil the Quranic prophecy 'when the seas burst forth.' (1) These signs include the joining of oceans through canals, the filling of the seas with vessels and global trade, the burning of the seas in modern warfare and oil spill fires, the erasing of natural boundaries through engineered waterways, the rise of digital oceans through undersea cables, and the dramatic changes in the water cycle and sea levels. All of these developments have been explained by the Caliphs of the Ahmadiyya Muslim Community, His Holiness, Mirza Masroor Ahmad (aba), and His Holiness, Mirza Tahir Ahmad (rh), as signs belonging to the age of the Promised Messiah (as).

Their insights demonstrate how the imagery of the oceans "bursting forth" is not merely symbolic, but also reflects tangible transformations in human civilization, technology, and geopolitics. In his Friday Sermon of 3 February 2006, His Holiness Mirza Masroor Ahmad (aba) explained that the fulfilment of this verse is among the divine signs associated with the advent of the Promised Messiah (as). He highlighted how modern developments in transportation and global connectivity reflect the Quranic description of the seas being "burst forth." Mirza Masroor Ahmad (aba) said, "Then a sign: 'And when the seas are burst forth' (81:7), meaning when the seas are split open. So observe, nowadays rivers have been joined, seas have been connected, canal systems have been established. All this is due to the modern inventions of this era. And after the progress of Western nations, all these things have advanced even further or have been spread throughout the world. Thus, these things indicate that the appearance of Imam Mahdi was a sign of the last era and was associated with the coming of the Antichrist. The Messiah was also to come with the advent of the Antichrist. So when these signs are being fulfilled, why is there still

a wait for the coming of the Messiah? Why is there an attempt to link the Messiah's arrival with the Day of Judgment? It is merely stubbornness, obstinacy. Only Allah can grant them understanding. Then there is a hadith as a sign of the coming of the Messiah, and it is such a hadith that whenever Ahmadi Muslims present it, the opponent has no response to it. And that is the sign of the solar and lunar eclipses. And we present this sign as proof of the truthfulness of the Promised Messiah (as). Even if, for the sake of argument, it is accepted that Hazrat Mirza Ghulam Ahmad Qadiani (as) is not the Promised Messiah, the Holy Prophet (sa) had stated in the form of a challenge that this sign had never appeared before. So then, someone else's claim should be shown, because the sign has appeared, it has appeared twice. So even after witnessing this sign, they still say that it is not the era of the Promised Messiah (as)." (2)

This understanding offers a broader context for the verse and encourages readers to reflect on how spiritual teachings can speak to both natural events and the changes of the modern world. On this subject, His Holiness Mirza Tahir Ahmad (rh), the Fourth Successor of the Promised Messiah (as), offered a comprehensive linguistic and historical analysis of the verse. His commentary explores all three classical meanings of the word *sujjirat* and demonstrates how each meaning has manifested in the modern age.

His Holiness, Mirza Tahir Ahmad (rh), stated: "Their transportation could only become possible by the modes of transport invented in our age. The verse which follows is still on the subject of transport: 'And when the seas are made to flow forth one into the other (The Holy Quran, 81:7)!' The word *Sujjirat*: according to Lane can be translated into the following three concurrent meanings: 1. And

when the seas shall be filled. 2. And when the seas shall flow forth one into another. 3. And when the seas will be set on fire. As for the first possible meaning the filling of the seas naturally creates the vision of the sea filled with plying vessels. Thus this verse too remains primarily occupied with the same discussion as in the preceding verses. This interpretation will be further corroborated when we return to this subject once again. Presently we take up the second of the three possible meanings which speak of the joining of the seas. This prophecy is further elaborated in the following two verses of the Quran: He has made the two bodies of water flow. They will one day meet. Between them there is a barrier now which neither can trespass in an act of defiance (The Holy Quran, 55:20-21). And He it is Who shall merge the two seas together. This palatable and sweet, that saltish and bitter. And between them He has (presently) placed a barrier and a massive partition (The Holy Quran, 25:54) The two verses quoted above are taken from two different Surahs of the Holy Quran. Each predicts a separate event of the joining of two different seas together. This is exactly what happened in modern times. In the digging of the Suez Canal during 1859-1869 and that of the Panama Canal during 1903-1914, the world has already witnessed the fulfilment of these prophecies in a manner that could not have been even vaguely visualized by man during the age of the Holy Prophet (sa). The third concurrent meaning which presents the scenario of the seas put on fire is no less bizarre than the first one, hence as unlikely to be conceived by the human mind fourteen hundred years ago. It is an idea which can only be born during the age of naval warfare with exchanges of intense firepower. Incidentally the huge number of ships involved in modern naval warfare covers such large areas of the sea as justify our interpretation that by the filling of the seas it is primarily meant that the seas would be filled with plying vessels. Again the third concurrent meaning portraying the seas as set ablaze is an idea which belongs to the age of huge oil spills such as occur in our time. They are often ignited to minimize the horrendous threat they pose to marine life. At such times even hundreds of thousands of square miles of sea can be observed as literally-set on fire." (3)

Key Historical and Modern Fulfilments of "When the Seas Burst Forth" (81:7)

Suez Canal (1859–1869)

The Suez Canal joined the Mediterranean and Red Seas for the first time in human history, cutting through land that had separated them since antiquity. Its completion shortened Europe–Asia travel by nearly 7,000 km and transformed global trade routes. This stands as a literal fulfilment of "seas flowing into one another." This engineering feat reshaped geopolitics and maritime travel on a global scale. (4)

Panama Canal (1903–1914)

The Panama Canal connected the Atlantic and Pacific Oceans, merging two vast bodies of water that had remained apart since creation. It reduced the New York–San Francisco route by more than 12,000 km, eliminating the long and dangerous voyage around Cape Horn. Its construction fulfilled the Quranic imagery of oceans being joined in a way unimaginable in earlier centuries. (5)

During the last century, the world's oceans became densely filled with cargo ships, tankers, cruise liners, and naval fleets. Today more

than 80 percent of global trade moves by sea, and more than 11 billion tons of goods are transported annually. This unprecedented saturation of vessels reflects the classical meaning of the seas being "filled." (6)

Naval Warfare and Sea Fires (20th Century to Present)

Modern naval warfare introduced heavy firepower capable of igniting vast stretches of ocean surface. Battles in both World Wars and later conflicts produced scenes of burning seas as oil laden ships exploded and spread flames across the water. These fiery spectacles align directly with the Quranic description of seas appearing to be "set ablaze." (7)

Major Oil Spill Fires (1991 Gulf War; 2010 Deepwater Horizon)

Massive oil spills in the modern era have resulted in millions of gallons of oil burning on the ocean's surface. During the Gulf War, deliberate oil releases created infernos across the Persian Gulf, while the Deepwater Horizon disaster spilled nearly 5 million barrels of oil into the Gulf of Mexico. These events vividly echo the third meaning of sujjiat, seas set on fire. (8,9)

Artificial Waterways and River–Sea Integration (19th–21st Century)

Human engineering has connected rivers, lakes, and seas through vast canal systems across Europe, Asia, and the Americas. These artificial waterways have altered natural hydrological boundaries that existed for millennia. Notable examples include the Erie Canal (1825), which linked the Great Lakes to the Atlantic; the Kiel Canal (1895), which joined the North Sea and Baltic Sea; and the Three Gorges Waterway System in China (21st century), which integrates major river basins through massive locks and reservoirs. Such transformations reflect the Quranic imagery of waters merging beyond their original limits. (10,11,12)

River Systems Joined Through Modern Engineering (20th–21st Century)

Large scale river linking projects, such as India's Inter Basin Water Transfer and China's South–North Water Diversion, have connected waterways across entire regions. These projects move water between basins that were once completely separate. This joining of rivers mirrors the broader theme of boundaries between bodies of water being erased. (13,14)

Seas Filled With Plying Vessels (20th–21st Century)

The surge in global shipping, cruise travel, and naval activity has crowded the oceans with vessels of every kind. Modern satellite imagery shows dense routes such as the East Asia–Europe shipping corridor, where thousands of ships move daily. This unprecedented maritime traffic directly fulfils the classical meaning that "the seas shall be filled." (15)

Undersea Internet Cables and the Digital Oceans (20th–21st Century)

Beneath the world's oceans lies a vast network of more than 1.4 million kilometers of fiber optic cables that carry over 99 percent of global digital communications. These submarine pathways transmit the world's internet traffic, financial transactions, and international communications at the speed of light. The oceans have thus become highways of information, filled with invisible routes linking continents and nations. This remarkable transformation offers a modern fulfilment of the imagery of seas filled with pathways and activity. (16,17)



Melting Glaciers and Rising Seas (Modern Climate Era)

Rapid glacier melt in the Arctic, Antarctic, and major mountain regions, including the Greenland Ice Sheet which is losing billions of tons of ice each year, is adding vast amounts of freshwater to the oceans. Global sea levels are now rising by more than 3 mm annually, reshaping coastlines and threatening low lying regions worldwide. These shifts in the natural water cycle align with the scale of upheaval described in eschatological imagery. (18)

Intensified Water Cycle (Modern Meteorology, 20th–21st Century)

Modern climate science shows that evaporation rates, rainfall intensity, and river discharge have all accelerated. The IPCC reports that the atmosphere now holds about 7 percent more water vapor for every 1°C of warming, which fuels heavier rainfall and more extreme storms. (19)

The Natural Water Cycle and Its Divine Balance

In the natural world, water moves through a divinely established cycle. Snow stored in mountains melts into rivers, rivers flow into lakes and seas, and the seas return water to the sky through evaporation. That vapor rises, cools, and condenses into clouds, which drift across continents before releasing rain and snow that replenish the land. Each year about 505,000 cubic kilometers of water circulates through this system, with over 430,000 cubic kilometers evaporating from the oceans alone. The atmosphere holds only about 0.001 percent of Earth's water at any moment, yet this tiny fraction drives every storm, rainfall, and snowfall on the planet. Water remains in the atmosphere for only around ten days before returning to Earth, while a molecule in the ocean may remain there for more than three thousand years. This contrast between swift renewal and long-term stability is remarkable. (20,21)

Mega Ports and Maritime Infrastructure (Late 20th–21st Century)

Ports such as Shanghai, Singapore, Rotterdam, and Dubai now handle tens of millions of containers annually, with Shanghai alone processing more than 45 million TEU in recent years. These ports consistently rank among the busiest in the world and collectively handle a dominant share of global container traffic. Operating around the clock, they make the seas appear constantly filled with vessels arriving and departing. Their scale visually reinforces the Quranic imagery of oceans teeming with activity. (22, 23)

Subsea Tunnels and Underwater Crossings (1980s–Present)

Engineering marvels like the Channel Tunnel (1994) and Japan's Seikan Tunnel (1988) cut directly beneath the seabed, allowing trains to pass under oceans. Other major subsea routes include Norway's Ryfylke and Eiksund tunnels, which reach depths of more than 250 meters below sea level. These structures show that even deep marine barriers can now be crossed with routine infrastructure. They represent a new era in which the depths of the sea are no longer inaccessible. (24,25)

These insights reveal how the prophecy “when the seas burst forth” has unfolded through the modern world's shipping routes, connected oceans, and dramatic changes in the seas themselves. They offer a striking reminder that Quranic signs can come to life in ways that speak directly to the age we live in.

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And When the Seas Are Made to Flow Forth One into the Other

Divine Sign of the Truth of Mirza Ghulam Ahmad of Qadian

Dr. Mahmud Ahmad Nagi



Introduction

The verse (81:7) of the Holy Quran “And when the seas are made to flow forth one into the Other” signifies the truthfulness of Mirza Ghulam Ahmad of Qadian, the Promised Messiah and Mahdi (may peace be on him). The verse إِذَا الْبَحَارُ سُجِّرَتْ means: When the waters of rivers will be drained away for irrigation and other purposes, and rivers will be linked up together for these purposes; when in sea battles very large ships will be set on fire and it would seem as if the seas were on fire; when large oceans will be joined together by means of canals; when the rural population will go into towns and cities and they will overflow with their inhabitants.[1]

According to the translation of this verse of Surah At-Takwir by the first caliph of Ahmadiyya Community, Hazrat Hakeem Noor-ud-Din (may Allah be pleased with him): “And when the seas are turned over (or made to surge).” His commentary on the verse is: “It is reported from a companion, Qatadah (may Allah be pleased with him) of the Holy Prophet (may peace and blessings of Allah be on him), that the meaning of the word ‘سُجِّرَتْ’ is that the waters of the rivers will dry up. Has not the irrigation department, by drawing canals from the great rivers, almost brought them to such a state as if they had been dried up?” [2]

The present caliph of the Ahmadiyya Muslim Community, His Holiness Mirza Masroor Ahmad (may Allah be his Helper), explains this verse as follows: The sign: “And when the seas are burst forth,” means, “and when the seas are split apart.” Look, nowadays rivers have been connected, seas have been joined, and canal systems have been established. All of this is due to the modern inventions of this era. After the advancement of Western nations, these things have further progressed and spread across the world. Thus, these

signs indicate that the appearance of the Promised Messiah and Mahdi in the last era and is linked with the coming of the Dajjal. After the coming of the Dajjal, the Messiah was also supposed to appear. So, when these signs are being fulfilled, why is the coming of the Messiah still being awaited? Why is the Day of Judgment associated with the appearance of the Messiah? This is merely stubbornness and obstinacy. It is Allah alone who may grant them understanding... In this Surah, where there are prophecies about the present era, the future spread of Islam is also linked with the Promised Messiah, and it is foretold that people will be gathered together through him. Therefore, none of these people should think that Islam will regain its lost power without accepting the Promised Messiah, or that they themselves will regain this lost power. Just as their view is, it is not just about killing pigs. The Promised Messiah (peace be upon him) said that for that, the Christian nations alone are sufficient—they keep killing and eating—so what need is there for the poor Messiah to come and face such hardship? May Allah grant understanding to the clerics who are called Muslims and to the Muslim community so that they can recognize the truth. May Allah open their hearts and minds. Our task is to pray for them and show them the path, and they should continue doing their part. May Allah grant us the ability to do so. [3] The era of Hazrat Mirza Ghulam Ahmad (as) was from AD 1835 to 1908. During this period, many rivers around the world were joined for irrigation, and seas were connected to reduce the long routes for ships, benefiting mankind significantly. From about 1872 onwards, Mirza Ghulam Ahmad emerged as a champion of Islam, defending against the attacks of Christians, Arya Samajists and Brahmo Samajists. In his era, many unprecedented scientific inventions and engineering miracles surfaced, which cannot be attributed to the usual. When God appointed Mirza Ghulam

Ahmad, scientific wonders started to appear in the form of inventions. Such extraordinary inventions have not appeared before. God Almighty inspired researchers with ideas that would greatly benefit humanity. Some inventions even appeared accidentally on the scientific horizon and are counted among the century's greatest. These masterpieces of innovation did not emerge without any purpose; surely, there was a divine hand behind them. The priceless spiritual treasures he distributed for the religious advancement of the world will remain a milestone for humanity until the Day of Judgment. There is no parallel to his books. After the Quran and the books of hadith, his writings have no equal. In his works, he provided well-reasoned answers—based on the Holy Qur'an—to all objections raised by various religions against Islam.

Now, I shall briefly mention those engineering marvels and scientific inventions that emerged during the era of Mirza Ghulam Ahmad, the Promised Messiah and Mahdi—that is, throughout much of the 19th century and the first decade of the 20th century. Engineering Marvels in the Time of the Promised Messiah (peace be upon him).

In this regard, the Suez Canal and Panama Canal shall be discussed briefly. God Almighty mentions certain engineering marvels in the Holy Qur'an as follows: "And when the seas are made to flow forth one into the other (81[At-Takwir]: 81), and "He has made the two bodies of water flow. They will one day meet." (55[Ar-Rahman]: 20). These blessed verses are interpreted as a prophecy that, in the time of the Promised Messiah (peace be upon him), two great seas would be joined together. Two remarkable engineering achievements—the Suez Canal and the Panama Canal—came into existence in 1869 and 1914, respectively. The Suez Canal connects the Red Sea and the Mediterranean Sea, while the Panama Canal links the Atlantic Ocean and the Pacific Ocean.

The Suez Canal runs through Egypt, and it's about 120 miles long, about 26 feet deep, and around 673 feet wide. It starts at Port Said on the Mediterranean Sea and ends at Suez on the Red Sea. The construction of canal started in 1859 and was completed in 1869. It was built by the Suez Canal Company, led by French engineer Ferdinand de Lesseps in 1858. Due to its geographical position, it is the most important artificial waterway connecting the East and the West. Before its construction, ships engaged in sea travel and trade had to take the long route around the Cape of Good Hope. It is a vital link in global trade, with about 10% of the world's trade passing through it, including oil, gas, and other goods.

The Panama Canal is a man-made waterway that connects the Atlantic Ocean to the Pacific Ocean through the Isthmus of Panama. It plays a crucial role in global trade by providing a shortcut for ships, avoiding the long and dangerous route around the southern tip of South America (Cape Horn). The construction of the Panama Canal began during the lifetime of the Promised Messiah (peace be upon him) and was completed in 1914, a few years after his passing away. This canal is 50 miles long and passes through a series of locks, which raise and lower ships as they pass through the varying elevations of the land. It is considered to be one of the most difficult engineering projects in the world. It reduced sea travel distance by nearly half, making routes shorter, faster, safer, and highly suitable for global trade. Avoiding the southern tip of South America, it

saves approximately 8,000 miles and two weeks of sailing. It has become a global trade route for the movement of bulk goods like oil, grains, and cargo. It handles over 12% of world trade. The canal is called the "Eighth Wonder of the World."

Scientific and Technological Advancements in the Time of the Promised Messiah (peace be upon him)

During the time of the Promised Messiah (peace be upon him), scientific and technological developments advanced to such an extent that humanity was left amazed. God Almighty bestowed countless blessings in his era. He was chosen for a special purpose: to elevate the status of the Holy Prophet Muhammad (peace and blessings be upon him) and to guide the world to accept the religion of Islam. These inventions and advancements cannot be considered mere coincidences; behind them is the divine decree of God Almighty. (See Table Below) [4]. It is our prayer that the world may recognize the Promised Messiah and Mahdi (peace be upon him) and follow his teachings—which are, in essence, the teachings of the Holy Prophet (peace be upon him)—with full sincerity. Ameen, Thumma Ameen. [5], [6]

1.	1838	Samuel Morse	Telegraph
2.	1846	W.T.G. Morton	Anesthesia
3.	1846	Alexander Graham Bell	Telephone
4.	1873	Michael Faraday	Electromagnetic Induction
5.	1886	Louis Pasteur	Germ Theory & treatment of Rabies
6.	1895	Conrad Rontgen	X-Rays
7.	1896	Antoine H. Becquerel	Radioactivity
8.	1897	J.J. Thompson	Electron
9.	1902	Ronald Ross	Malaria
10.	1903	Wright Brothers	First Flight
11.	1905	Robert Koch	Cure of T.B
12.	1905-6	Otto Hahn	Atomic Fusion
13.	1905	Albert Einstein	Photoelectric Effect-Relativity
14.	1907	Charles Schoenlein	Plastic
15.	1907	Abraham Michelson	Speed of Light
16.	1908	Paul Ehrlich	Chemotherapy
17.	1909	Robert Milkman	Charge of Electron
18.	1909	Guglielmo Marconi	Radio:

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The Promised Land: Reinterpreting Abraham's Covenant for Peace in the Modern World

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In a recent interview with Tucker Carlson, U.S. Ambassador to Israel Mike Huckabee stirred international debate by invoking biblical scripture to justify expansive territorial claims. Referencing Genesis 15:18, Huckabee asserted that the land “from the river of Egypt to the great river, the Euphrates” was divinely promised to the descendants of Hazrat Ibrahim(as)—a vast region encompassing parts of modern Egypt, Israel, Palestine, Jordan, Lebanon, Syria, Iraq, and even Saudi Arabia. His casual remark, “It will be fine if they took it all,” has been interpreted by critics as endorsing aggressive expansionism under the banner of Christian Zionism, a theological framework that links Jewish control of these lands to the second coming of Christ.

This perspective, while rooted in sincere faith for some, risks exacerbating geopolitical tensions in an already volatile Middle East. As followers of the Ahmadiyya Muslim Community, we are called to foster interfaith understanding and peace, as emphasized by Hazrat Mirza Ghulam Ahmad(as), the Promised Messiah and Mahdi. Rather than viewing the covenant of Hazrat Ibrahim(as) as a mandate for exclusive occupation by one group, a broader and more spiritually grounded interpretation reveals it as a promise of divine blessing fulfilled through the spiritual descendants of Hazrat Ibrahim(as)—those who uphold monotheism and his prophetic legacy across Judaism, Christianity, and Islam. Hazrat Ibrahim(as) is not the father of one specific ethnic or religious group but of faith in the One God, a unifying force that blesses all nations. Today, this fulfilment is evident: the promised lands are inhabited predominantly by believers in the One God, with Muslims forming the overwhelming majority, and ancient paganism eradicated. This article explores this inclusive reading, drawing on biblical texts from both the Old and New Testaments, historical context, and Islamic insights to promote harmony among Jews, Christians, and Muslims.

Biblical Foundations

The promises to Hazrat Ibrahim(as) (known as Abram in early texts) form the cornerstone of this discussion, appearing prominently in the Book of Genesis. These verses, part of the Abrahamic covenant, underscore themes of blessing, multiplication, and inheritance—promises that extend far beyond one people to encompass all who share in faith.

Genesis 12:3 declares: “I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you” (NIV). This is a universal pledge, extending God’s favor to “all families of the earth” through Hazrat Ibrahim(as).

Genesis 15:5 addresses the proliferation of descendants: “Look up at the sky and count the stars—if indeed you can count them... So shall your offspring be” (NIV). At the time, Hazrat Ibrahim(as) was childless and nomadic, surrounded by polytheistic societies.

The territorial aspect appears in Genesis 15:18: “To your descendants I give this land, from the Wadi of Egypt to the great river, the Euphrates” (NIV). Genesis 17:4-5 renames him Abraham, “father of many nations,” and Genesis 17:20 blesses Ishmael as well: “I will make him fruitful and will greatly increase his numbers... I will make him into a great nation” (NIV). Genesis 22:18 reaffirms: “through your offspring all nations on earth will be blessed” (NIV).

Joshua 24:2-3 recalls the origins of Hazrat Ibrahim(as): “Long ago your ancestors... lived beyond the Euphrates River and worshiped other gods. But I took your father Abraham from the land beyond the Euphrates and led him throughout Canaan and gave him many descendants” (NIV). This highlights the call of Hazrat Ibrahim (as) out of idolatry to pioneer monotheism.



A Broader Interpretation of 'Descendants'

The Hebrew term *zera* ("seed" or "offspring") need not be confined to biological heirs. The legacy of Hazrat Ibrahim(as) is spiritual: he rejected idolatry and submitted to the One God. His true heirs are those who emulate this faith—believers who recognize Hazrat Ibrahim(as) as a great prophet and adhere to his teachings of tawhid (the oneness of God). This encompasses Jews, Christians, and Muslims, all of whom trace their spiritual roots to the belief of Hazrat Ibrahim(as).

New Testament Affirmations

The New Testament elevates this spiritual dimension. Romans 4:11-12 calls Hazrat Ibrahim(as) "the father of all who believe," whether circumcised or not. Romans 4:16-17 affirms: "He is the father of us all... I have made you a father of many nations" (NIV). Galatians 3:7-9 states: "those who have faith are children of Abraham... All nations will be blessed through you" (NIV). Galatians 3:29 adds: "If you belong to Christ, then you are Abraham's seed, and heirs according to the promise" (NIV). Hebrews 11:8-10 praises the faith of Hazrat Ibrahim(as), and James 2:21-23 connects righteousness to faith and deeds.

These passages portray Hazrat Ibrahim(as) as the father of faith for all believers, promoting unity in monotheism.

Historical Fulfilment: From Pagan Lands to Monotheistic Majority

Around 2000 BCE, the region from the Nile to the Euphrates was dominated by polytheism. Today (based on 2020 Pew Research Center estimates, with stable trends into 2025–2026), it is overwhelmingly monotheistic: Muslims form approximately 92% of the population, Christians around 4%, and Jews around 3% (almost entirely in Israel). Organized paganism or polytheism is negligible (<0.1%). This transformation—from polytheistic dominance to Abrahamic faiths—reflects the promise's realization: the spiritual descendants of Hazrat Ibrahim(as) now inhabit the land as the majority, united in belief in the One God.

The Spiritual Essence of the Promise: Righteousness Over Territory

While the covenant mentions land, its core is spiritual and ethical. The true inheritance is tied to righteousness, faith, and good deeds—not exclusive political control.

Deuteronomy 9:4-6 warns the Israelites: the land is given "not because of your righteousness... for you are a stiff-necked people" (NIV). Romans 4:13 explains: Hazrat Ibrahim(as) became "heir of the world... through the righteousness that comes by faith" (NIV). Matthew 3:9 challenges ethnic presumption: "Do not think you can say to yourselves, 'We have Abraham as our father.' ... Produce fruit in keeping with repentance" (NIV). Hebrews 11:9-10 shows Hazrat Ibrahim(as) viewed the land as temporary, yearning for a heavenly inheritance.

The promise calls us to emulate the righteousness of Hazrat Ibrahim(as): rejecting idolatry, trusting God, and performing good deeds. Political land claims divorced from this ethical foundation risk distorting the covenant's intent.

Challenging Exclusive Land Claims

Christian Zionism often interprets the covenant through end-times prophecy, prioritizing territorial sovereignty. While respecting the faith behind this view, we invite reevaluation in light of the Bible's emphasis on righteousness. The land is tied to stewardship and moral conduct (Leviticus 18:28), not to unconditional entitlement. True descendants are defined by spiritual fidelity, not geography. Exclusive claims can fuel division, whereas focusing on shared faith and good deeds builds bridges among Abrahamic communities.

The Ahmadiyya Muslim Perspective

The Quran describes Hazrat Ibrahim(as) as "Abraham was neither a Jew nor a Christian, but he was ever inclined [to God and] obedient [to Him], and he was not of those who associate gods [with God]" (3[Al Imran]:68). His followers are "Surely, the nearest of men to Abraham are those who followed him, and this Prophet and those who believe; and Allah is the friend of believers." (3[Al Imran]:69). Quran conditions the covenant: "And [remember] when his Lord tried Abraham with certain commands which he fulfilled. He said, 'I will make thee a Leader of men.' [Abraham] asked, 'And from among my offspring?' He said, 'My covenant does not embrace the transgressors.'" (The Holy Quran, 2[Al-Baqarah]:125).

Quran 21:106 promises: "And already have We written in the Book [of David], after the exhortation, that My righteous servants shall inherit the land." (The Holy Quran, 21 [Al-Anbiya]:106).

Hazrat Mirza Ghulam Ahmad(as) interprets this as belonging to the righteous through spiritual excellence, not force (The Philosophy of the Teachings of Islam, p. 45). In the same work, he urges leading by moral example, fostering peace and virtue.

Implications for Peace

Reinterpreting the covenant through righteousness fosters reconciliation. Collaborative efforts among Jews, Christians, and Muslims—for justice, compassion, and peace—honor the legacy of Hazrat Ibrahim (as). This aligns with Micah 6:8 ("do justice, love mercy") and Quran's call to "compete in good deeds" (The Holy Quran, 5[Al-Ma'idah]:49).

Conclusion

The covenant of Ibrahim (as) is a divine call to monotheism, righteousness, and blessings for all nations. Its fulfilment is seen in the spiritual transformation of the promised lands and in lives devoted to faith and good deeds. By embracing this inclusive vision, Jews, Christians, and Muslims can unite as the true progeny of Ibrahim(as)—as builders of peace rather than division. May we all strive to be among the righteous servants who inherit the earth through submission to the One God.

Quran on Traveling—A Key To Success

Muhammad Ismail Munir



1. Traveling is encouraged

Say, 'Travel in the earth, and see how He originated the creation. Then will Allah create the second creation. Surely, Allah has power over all things; [Holy Qur'an, 29:21]

He it is Who enables you to journey through land and sea until when you are on board the ships and they sail with them with a fair breeze and they rejoice in it, there overtakes them (the ships) a violent wind and the waves come on them from every side and they think that they are encompassed, then they call upon Allah, in sincere submission to Him, saying, 'If thou deliver us from this, we will surely be of the thankful.' [Holy Qur'an, 10:23]

2. Learn from history

And how many a city there is to which I gave respite, while it was given to wrongdoing. Then I seized it, and unto Me is the return. [Holy Qur'an, 22:49]

3. Zakat is also spent on travelers

The alms are only for the poor and the needy, and for those employed in connections therewith, and for those whose hearts are to be reconciled, and for the freeing of slaves, and for those in debt, and for the cause of Allah, and for the wayfarer - an ordinance from Allah. And Allah is All Knowing, Wise. [Holy Qur'an, 9:60]

4. Plan for a journey

The months of the Pilgrimage are well known; so whoever determines to perform the Pilgrimage in these months should remember that there is to be no foul talk, nor any transgression, nor any quarrelling during the Pilgrimage. And whatever good you do,

Allah knows it. And furnish yourselves with necessary provisions for your journey and surely, the best provision is righteousness. And fear Me alone, O men of understanding. [Holy Qur'an, 2:198]

5. Travel for Hajj – a pilgrimage to Mecca is compulsory once in lifetime

And proclaim unto men the Pilgrimage. They will come to thee on foot, and on every lean camel, coming by every distant, deep, track. [Holy Qur'an, 22:28]

6. All messengers have traveled and they got success in new lands

'That they may witness its benefits for them and may mention the name of Allah, during the appointed days, over the quadrupeds of the class of cattle that He has provided for them. Then eat ye thereof and feed the distressed, the needy. [Holy Qur'an, 22:29]

Adam (peace be upon him)

Satan caused them both to slip by means of it and drove them out of the state in which they were. And We said, 'Go forth hence; some of you are enemies of others and for you there is an abode in the earth and a provision for a time.' [Holy Qur'an, 2:37]

Abraham (peace be upon him)

And he said, 'I am going to my Lord. He will, surely, guide me.' [Holy Qur'an, 37:100]



Moses (peace be upon him)

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.' [Holy Qur'an, 10:91]

Jesus (peace be upon him)

We made the son of Mary and his mother a Sign and gave them shelter on an elevated land of green valleys and springs of running water. [Holy Qur'an, 23:51]

Mohammad (may peace and blessings of Allah be on him)

If you help him not, then know that Allah helped him even when the disbelievers drove him forth while he was one of the two, when they were both in the Cave, when he said to his Companion, 'Grieve not for Allah is with us.' Then Allah sent down His peace on him, and succored him with hosts, which you did not see, and humbled the word of those who disbelieved, and it is the word of Allah alone that is supreme. And Allah is Mighty, Wise. [Holy Qur'an, 9:40]

7. Adopt fast track for Friday prayers

O ye who believe! When the call is made for Prayer on Friday, hasten to the remembrance of Allah, and leave off all business. That is best for you, if you only knew. [Holy Qur'an, 62:10]

8. Journey to seek protection

And if anyone of the idolaters seeks protection of thee, grant him protection so that he may hear the Word of Allah; then convey him to his place of security. That is because they are a people who have no knowledge. [Holy Qur'an, 9:6]

9. Prayers for safety

And say, 'O my Lord, make my entry a good entry and make me go forth a good going forth. And grant me from thyself a helping power.' [Holy Qur'an, 17:81]

So he (Moses) watered their flocks for them. Then he turned aside into the shade and said, 'My Lord, I stand in need of whatever good Thou mayest send down to me.' [Holy Qur'an, 28:25]



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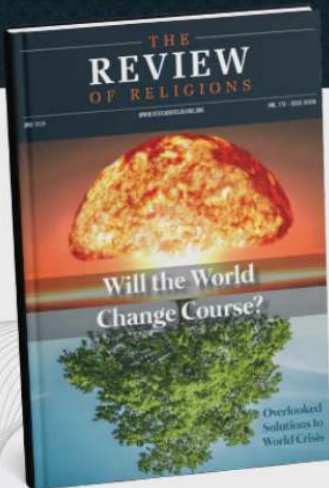
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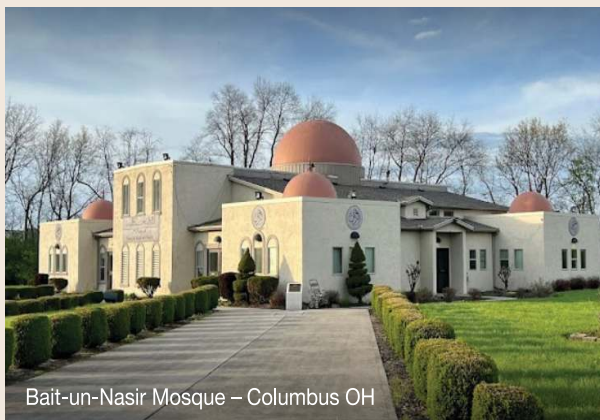
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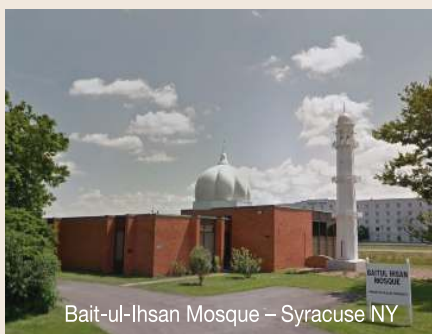
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"Another message that I wish to convey to the people at large, and to my Muslim brothers in particular, is that I have been commanded to take an oath of Initiation [Bai'at] from seekers of truth who wish to acquire true faith and purity, who yearn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