



The Muslim Sunrise

Concept of Unity in Islam

Exalted Status of the Holy Prophet as
"Seal of the Prophets"

Jesus, Son of Mary: Masih Ibn-i-Maryam

Matters of the Heart

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THE MUSLIM SUNRISE

The Muslim Sunrise is the Official journal of the Ahmadiyya Movement in Islam, Inc., U. S. A. The magazine is open for discussions on Islam and topics relating to other religions. It highlights the role of Islam in a changing environment. It provides a platform for public opinion on current issues and their solutions. Opinions expressed in the magazine may not necessarily be those of the Ahmadiyya Movement in Islam.

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woman. I tried to seduce her but she would have none of me, till in a season of great hardship from famine she approached me and I gave her one hundred and twenty dinars on condition that she would yield herself to me. She agreed, and when we got together she pleaded: Fear God, and do not break the seal unlawfully; whereupon I moved away from her despite the fact that I desired her most passionately; and I let her keep the money I had given her. Lord, if I did this seeking Thy pleasure, do Thou move the distress in which we find ourselves. Again, the rock moved a little but not enough to let them pass out. Then the third supplicated: Lord, I hired some laborers and paid them their due, but one of them left leaving behind what was due to him. I invested it in business and the business prospered greatly. After a time the laborer came back and said: O servant of God, hand over to me my wages. I said to him: All that you see is yours; camels, cattle, goats and slaves. He said: Mock me not, O servant of Allah. I assured him: I am not mocking you. So he took all of it, sparing nothing. Lord, if I did this seeking Thy pleasure, do Thou relieve us of our distress. The rock then moved away and they emerged walking freely.

(Bokhari and Muslim)

Guidance from the Promised Messiah, peace be on him

Science and Religion

Responding to an inquiry concerning planets, Hadrat Mirza Ghulam Ahmad, Mahdi and the Promised Messiah, peace be on him, said:

We recognize the effect of the moon, the sun and the planets. Man benefits from them. Their effects show their influence on a child when the child is still in the womb of the mother. This phenomenon does not contradict the Shariah (Islamic divine law), therefore, we do not refuse to accept it. The effect of the moonlight on vegetation is clearly evident. With moonlight, fruits grow larger, sweetness develops in them. At times, people have heard a crackling sound from pomegranates which sprout under the influence of the moonlight. We are not ready to accept that which is more involved than this and is not proven. It has been clearly stated in the Holy Quran that the moon, the sun, and all the planets are man's servants. Human benefits are centered in them. Therefore, we do not find any harm in accepting that as we benefit from vegetation so do we benefit from all these planets. Now, if it can be proven that intellect is related to Jupiter, we are prepared to accept it.

The inquiring Professor said, "I thought that science and religion oppose each other greatly but you have cleared many contradictions." The Promised Messiah, peace be on him, confirmed: "This is our mission, and this is what we are proving that there is no contradiction in science and religion. Whatever heights science may attain, it will not be able to falsify the teachings and philosophy of the Holy Quran."

Malfoozaat, Vol 10, p 435.

Concept of Unity in Islam

Shamim A. Sheikh

Los Angeles, CA

As the Promised Messiah, Hadrat Mirza Ghulam Ahmad (peace be on him), had prophesied, "Nations will come and join the community," so is it happening in front of our very eyes. This fact behoves us to offer our profound gratitude to Almighty Allah, who granted us the wisdom, not only to recognize the Imam of the age, but also to have a strong bond with Khilafat which is the ultimate pathway to paradise at this time and age. The idea of belonging to this institution brings us the feeling of joy and fulfillment, but at the same time places a substantial amount of responsibility upon our shoulders. The membership of this great and unique family imposes upon us a code of morals and ethics.

It is no secret to any of us that our beloved Imam, Hadrat Khilafatul-Masih IV, more than anything else, is concerned about the training of the members of Ahmadi Community. He is taking great pains and putting a lot of time and effort to train our younger generation in order to safeguard the future of Ahmadiyyat, which is the most precious gift of this age. This community has the most powerful, practicable and unique system of running the affairs. It is important that we develop the habit to follow it minutely, step by step in the true sense of the word. If we all recognize our areas of responsibilities and carry them on earnestly, everything else will fall into place automatically.

One area in which we need to pay special attention is Unity. Unity within the organization is the most important aspect which can lead to a successful future. Allah tells us in Sura Al-Imran (3:104): *"And hold fast the rope of Allah, all together and be not divided; and remember the favor of Allah which He bestowed upon you when you were enemies and He united your hearts in love, so that by His grace you became as brothers; and you were on the brink of a pit of fire and He saved you from it. Thus does Allah explain to you His commandments that you may be guided."*

Modern history fails to provide any example of the bond of loving brotherhood which the companions of the Holy Prophet were united in by the noble teaching and example of their Great Master. It is essential that we inculcate in ourselves the beautiful similitudes presented by the Holy Prophet Mohammad (peace and blessings of Allah be on him) who was the best role model for humanity at large.

In Sura Al-Saff (61:5), the Holy Quran says: *"Verily Allah loves those who fight in His cause arrayed in solid ranks, as though they were a strong structure cemented with molten lead."*

It means that Muslims are expected to present a firm and solid front to the forces of evil, under the command of their Leader to whom they should give full and unqualified obedience. But a people who seek to become united into a solid and strong community, must possess one code of life, one ideal and one objective, and one program to achieve that goal.

In Sura Al-Maida (5:3) the Holy Quran says: *"And help one another in righteousness and piety; but help not one another in sin and transgression. And fear Allah."* What a beautiful principle for individual and organizational conduct!

Then the Holy Quran says in Al-Nisa (4:115): *"There is no good in many of the conferences except the conference of such as enjoin charity, goodness or making peace among men and who does that for the pleasure of Allah. We shall soon bestow upon him a great reward."* The glory of our organization is based upon and should be governed by this principle and we can very easily promote this beautiful practice in our everyday social gatherings.

From this Quranic injunction, it is very clear that the believers must possess one cause and one united purpose in life. As there is unity in the cause of our community, so it should prevail in our thoughts, in our plans and most importantly in our actions. Experience shows that most conflicts arise due to lack of justice by the people who abuse the system. Our mission is very broad, therefore, we need to broaden the horizon of our mental attitude. Unity is the soul of the body of any community and a body can never exist without a soul.

When Hadrat Musleh-i-Mau'ood (may Allah be pleased him), the second successor to the Promised Messiah (peace be on him), laid the foundation stone of Lajna Imaillah (the association of Ahmadi Muslim women), he put a great deal of emphasis on 'Unity' among the members of the organization. He said: "You shall endeavor to promote unity among the Jama'at (the Ahmadiyya community) as enjoined upon every Muslim by the Holy Quran, The Holy Prophet (peace and blessings of Allah be on him) and Promised Messiah (peace be on him) and you shall always be prepared to offer every sacrifice for this cause." At another instance, he said: "When you start working together, you shall overlook the faults of each other. Efforts to reform should be carried out with patience and perseverance. In no case resentment and anger should be allowed to create differences amongst you."

May Allah enable us to demonstrate Unity, grant us the wisdom and vision and strengthen our bond with *Khilafat* as well as with each other. The Promised Messiah has written: "Our community cannot flourish without a high level of mutual understanding. You have been provided with a new kind of fraternity and a unique system of brotherhood. You have one spiritual Father and you are the branches of the same tree."

We have found the golden opportunity by accepting the Promised Messiah. The rope of *Khilafat* has been extended to this fortunate generation. Let us hang on to it with mutual love, respect, understanding and unity. The mission of the Promised Messiah is the Unification of mankind. Let us make up our minds to assist this cause with utmost dedication. Through the rope of *Khilafat* and through the beautiful organizational system provided to us, we have been united in a bond of brotherhood and sisterhood in such a way that no parallel can be found on the surface of the earth.



Exalted Status of the Holy Prophet as Seal of the Prophets

Maulana Syed Shamshad A. Nasir
Silver Spring, MD

A speech delivered on June 20, 1997, at the 49th Annual Convention of Ahmadiyya Movement in Islam, USA.

"Muhammad is not the father of any of your men, but he is the Messenger of Allah, and the Seal of the Prophets; and Allah has full knowledge of all things". (The Holy Quran, 33:41)

"He is the essence (and vital force) of the elect of God. No doubt, Muhammad (peace and blessings of Allah be on him) who is the best of all creation; And (also) the (spiritual) bounties for all times have reached their climax in him (and Allah will now grant these only to those who truly follow Him). All (noble) qualities (pertaining to) every kind of superiority have reached perfection in him; And (remember that) excellence (of spiritual rank) is because of virtues, not because of priority in time. He is preferred over everyone who is front ranking and has (achieved) nearness (to Allah)." (From Qaseedah by the Promised Messiah, peace be on him)

The Leader of the Universe, the Pride of all creatures, the Noblest of all prophets, the Leader of all the righteous and pure, our Lord and Master, Hadrat Mohammed (peace and Blessings of Allah be upon him) has been granted the status of Khatamannabiyyeen by Allah. This is the essence of the grand status of Islam, and the life-blood of Ahmadiyyat. This status of *Khatamannabiyyeen* and the honor he achieved was the reason for the creation of the entire universe. All the prophets and saints who have appeared from the

beginning of creation, and all the ones who will appear, up to the Day of Judgment, show the imprint of the appearance of the Holy Prophet (peace and blessings of Allah be upon him) as an essential condition. All these holy ones are the reflections and manifestations of the rays of the spiritual Sun of the Holy Prophet (peace and blessings of Allah be upon him).

The Spiritual impact of *Khatamannabiyyeen* was effective even at the time when Hadrat Adam (peace be on him) was passing through the early stages of his creation in the midst of clay. The Holy Prophet (peace and blessings of Allah be upon him) says himself: "I was *Khatamannabiyyeen* in the sight of Allah when Adam was still in the stage of water and dust."

Ahmadi Muslims believe firmly, fervently, without any ambiguity or reservation and with all their heart and soul, that the Holy Prophet of Islam, Hadrat Mohammed Mustafa (peace and Blessings of Allah be upon him) is *Khatamannabiyyeen* (Seal of the Prophets). He was, and will ever remain, the greatest Prophet of all times - past, present and future - and his *Shariah* will remain the unaltered and the guiding code and law until doomsday. In Arabic, the expression can have four possible meanings:

1. The Holy Prophet was the Seal of the Prophets. This means that no Prophet, past or future, can be regarded as true unless his prophethood bears the seal of the Holy Prophet (peace and blessings of Allah be on him) and nobody can attain to prophethood after him except being his follower.
2. That the Holy Prophet was the best, the noblest and the most perfect of all the Prophets and that he was also a source of embellishment for them (*Zurqani, Sharah Mawahib al-Ladunniyya*).
3. That the Holy Prophet was the last of the Law-bearing Prophets. Recognized Muslim saints of different countries, ages and climes, such as Hadrat Shah Waliullah Mohaddath Dehlawi, Hadrat

Sheikh Akbar Mohayyuddin ibn Arabi, Hadrat Mujaddad Alf Thani, Hadrat Imam Ali Qari, Hadrat Sheikh Abdul Qadir Jilani (His mercy be on them) have been interpreting the expression, "*Khatamannabiyyeen*" in a manner that allows the appearance of a prophet who does not bring any Sharia after the Holy Prophet (peace and blessings of Allah be upon him) and it has not been considered to be against his being the *Khatam*. This makes it crystal clear that the expression means that the Holy Prophet is certainly "the Seal" and the Father of the chosen prophets of God. He is the head and not the tail. He is *sayyad wuld adam*, meaning he is the head of Adam's progeny.

Hadrat 'Aisha, the talented spouse of the Holy Prophet, has removed all ambiguity about the meaning of *Khatamannabiyyeen*. She is reported to have said:

"Say that he (the Holy Prophet) is *Khatamannabiyyeen* but do not say that there will be no prophet after him." (*Durr-i-Manthoor*)

Thus, the saying of Hadrat 'Aisha (may Allah be pleased with her) makes the meaning of *Khatamannabiyyeen* quite clear.

4. That the Holy Prophet (peace and Blessings of Allah be upon him) was the last of the Prophets, but only in this sense that all qualities and attributes of prophethood found their most perfect and complete consummation and expression in him.

I have discussed four possible meanings of the word "*Khatam*," which has been used in the Holy Quran in Honor of the Holy Prophet (Peace and blessings of Allah be upon him). These meanings prove that if we confine the word "*khatam*" to its literal meaning "the last," it does not signify any honor and glory to exalted status of the Holy Prophet (peace and blessings of Allah be on him).

Now I will give you an example of the word "*Khatam*." Hadrat Ali has been called *Khatam al-Auliya*. Has there been no Wali after him? Similarly Shah Waliullah Muhaddath of Delhi has been called *Khatam al-Muhadditheen* and Shah Abdul-Aziz has been given the title of *Khatam al-Muhadditheen wal-Mufasssireen*. These titles only signify that these respected personalities had attained a unique distinction. By following their example, a person can attain excellence in Islamic Law, or *walayah*, or to understand the meaning of the Holy Quran and not that no *wali* or *muhaddith* or *mufasssir* can be after them.

Having explained the meaning of *Khatam* as according to the Holy Quran, Hadith, and Muslim scholars, I would like to address the objection that has been raised against Ahmadis that they do not believe in the Holy Prophet as *Khatamannabiyyeen*. Let us see what the founder of the Ahmadiyya Movement in Islam, Hadrat Mirza Ghulam Ahmad, the Promised Messiah, peace be on him, has said about it. He said:

"The accusation leveled against me and my community that we do not believe the Holy Prophet, peace and blessings of Allah be on him, to be *Khatamannabiyyeen*, is a colossal lie. The force, the certainty, the passion and the solid conviction with which we believe him to be *Khatam-ul-Anbiya* is so strong and overwhelming and of such excellence that it is a million times stronger than the belief of our accusers." (Malfoozat, Vol: 1, Page: 342)

"The gist of our faith is: *laa ilaaha illallaaho Mohammad-ur-rasoolullaah* (there is none worthy of worship except Allah and Muhammed is the messenger of God). Our belief, which we hold in this life here on Earth, and to which we will continue to adhere firmly till the time that we pass on to the next world, is that our spiritual leader and Master, Mohammad, peace and blessings of Allah be upon him, is *Khatamannabiyyeen*, the seal of the prophets and the best of the messengers. At his hand, religion has been consummated which guides man on the right path and further on to God Himself" (*Azaala-i-Auhaam*).

“Almighty Allah appointed the Holy Prophet (peace and blessings of Allah be upon him) to the exalted station of the holder of the Seal of prophet-hood. That is, he was granted the seal to bring the excellencies of prophethood to perfection in a manner that it has not been granted to any other prophet. For this reason, he was given the title of *Khatamannabiyyeen*, that is by following him, one can reach the perfection of prophethood. His spiritual influence is the mark of prophets. This spiritual power has not been granted to any other prophet.” (*Haqeeqat-ul-Wahiy*, Footnote, p. 97)

“Prophethood has been discontinued after the Holy Prophet (peace and blessings of Allah be upon him) and there is no revealed book after the coming of the Holy Quran, which is superior to all the previous scriptures. Nor is there a *sharia* after the *sharia* of the Holy Prophet (peace and blessings of Allah be upon him). I was given the name of *Nabi* from the mouth of the Holy Prophet (peace and blessings of Allah be upon him). This is a matter of reflective status which I have attained by following the Holy Prophet (peace and blessings of Allah be upon him). I do not find any quality in myself independently. All I have gained has been attained from the Holy Person of the Holy Prophet (peace and blessings of Allah be upon him). Almighty Allah only refers to the abundance of revelation when using the term *nabuwat* about me. The curse of Allah be on him, who gives it any greater significance, or considers himself to be of any worth independently or considers himself to be free from the yoke of the obedience of the Holy Prophet (peace and blessings of Allah be on him). No doubt our Holy Prophet (peace and blessings of Allah be upon him) is *Khatamannabiyyeen* and the chain of prophets has been discontinued with his advent. So, no one has the right to claim permanent prophethood after him. Only the abundance of revelation remains after him. That, too, is dependent on following him and cannot be attained without it.” (*Al-Istaftaa*, Appendix to *Haqeeqat-ul-Wahiy*, p. 64)

He writes in one of his poems: "That one leader of mine who is the source of all light; his name is Hadrat Mohammed (may peace and blessings of Allah be upon him) and he alone is my beloved. I am beholden to light and my soul and my everything belongs to him and are in his service; In brief, he is everything and I am nothing. This indeed is the real position."

"From the point of view of faith and belief, all that God expects from you is to believe that there is only One God and that the Holy Prophet, (peace and blessings of Allah be upon him), is His Prophet and is *Khatam-ul-Anbia* and the greatest of all the prophets."

In his public address on October 23, 1891, the Promised Messiah proclaimed: "Any one who does not believe in *Khatm-i-Nabuwwat* is without faith and outside the pail of Islam." He reasserts: "All the doors to reach prophethood are closed except one of total obedience and through complete dedication to the Holy Prophet of Islam." (*Aik Ghalti Ka Azala*).

We are surprised that our Muslim brethren believe the Holy Prophet (peace and blessings of Allah be upon him) to be the last prophet, but at the same time they pray 23 times in the five daily prayers begging Allah to send a prophet in the Muslim *Ummah*. What is that prayer? It is *Darood Sharif*: "O Allah, bless Mohammed and his people as Thou blessed Abraham and his people, again we say, O Allah give prosperity to Mohammad and his people, as Thou didst prosper Abraham and his people".

What are the blessings and prosperity which we beg for the *Ummah*? They include prophethood, because the progeny of Abraham (peace be on him) received *Nabuwwat* (Prophethood) in abundance. Similarly we pray: "Guide us on the right path. The path of those on whom thou has bestowed thy blessings." In this prayer, we beg Allah of all the favors which have been granted to the groups that have been blessed by Allah as is explained in Verses 69-70 of Sura Al-Nisa. The Promised Messiah writes: "Through God's

grace and bounty alone, and not because of any merit of my own, I have been bestowed in full measure the status and glory bestowed on God's prophets, messengers, and His loved ones. It would have been utterly impossible for me to attain it if I had not walked in humility and servitude in the footsteps of my lord and master, the crown and pride of all prophets and the best among them, namely, Hadrat Mohammad Mustafa (peace and blessings of Allah be upon him), out of total submission to him. I know it for sure that no human being can attain closeness to God and partake of His bounties without total submission to the Holy Prophet, peace and blessings of Allah be upon him." (*Haqeeqatul-Wahiy*, Pages: 64-65)

Recalling his status as the Promised Messiah and the divinely bestowed title of prophethood, he says in his book, *Tajalliyat-i-Ilahiyya* (Pages 18-19), "This status and title has been bestowed on me only because I am a true follower and servant of the Holy Prophet, peace and blessings of Allah be on him. If I had not been from his Ummah and if I had not been his follower, then even if my services and talents had been as massive and tall as all the mountains in the world, I would not have acquired or been bestowed the title and honor of direct communication with God. This is true because now all doors to prophethood are closed except the portal and prophethood of the Holy Prophet, peace and blessings of Allah be on him. After him there can be no independent prophet with a new law or code. Now the only type of prophethood which survives is that which is without any new Shariah other than that of Islam and which is bestowed on a true follower or servant of the Holy Prophet of Islam."

In one of his Persian poems, in response to accusations that he was a *Kafir*, a non-believer in Islam, the Promised Messiah tells his accusers: "I am consumed and wholly absorbed first in love of God and next to it in the love of the Holy Prophet (may peace and blessings of God be upon him). If these two all-consuming loves make one a non-believer, then by God, I am the greatest of all non-believers."

The Promised Messiah in his book, *Itmamul-Hujja*, writes as follows in his homage to the Holy Prophet (peace and Blessings of Allah be upon him): "The blessed Prophet, the *Khatamul-Anbiyaa*, the Seal of the Prophets, the pride and crown jewel of the prophets, is Hadrat Mohammad Mustafa, peace and blessings of Allah be on him. O my beloved Lord, shower on this exalted Prophet such blessings and glory as You have not showered on anyone since the creation of this world."

There is no end to these quotations in which Hadrat Mirza Sahib pays homage to his master, describes himself as his servant and acknowledges fervently and passionately his belief in the Prophet as *Khatamul-Mursaleen*. His entire literature, spread over some 80 books, is full of such proclamations and he repeatedly reverts back to his all-consuming love and homage to the Holy Prophet, peace and blessings of Allah be on him.

I can quote all day and still be nowhere near the end of such quotations. The few authentic quotations reproduced above should convince any fair-minded person that the Founder of the Ahmadiyya Community fully believed in the *Khatm-i-Nabuwat* and the exalted, unqualified and unparalleled status of the Holy Prophet, peace and blessings of Allah be on him. Indeed, this belief, that the Holy Prophet is *Khatamannabiyyeen*, was made an important condition of initiation into Ahmadiyyat by including it in the initiation form for joining Ahmadiyyat.

Let us see for a moment whether Hadrat Mirza Sahib's belief was confined to his writings only or was it acted upon in his personal life as well. In this connection, I narrate the story of Pundit Lekhram who was an acknowledged leader of the Arya Samaaj, a sect among the Hindu community in India. Pundit Lekhram had repeatedly written abusively against the Holy Prophet of Islam. Pundit Lekhram once saw Hadrat Mirza Sahib on the platform of Lahore Railway Station. He came towards Hadrat Mirza Sahib (who was performing ablution prior to offering Prayers) and respectfully

greeted him with *Salam*. Hadrat Mirza Sahib paid no attention. Lekhram, thinking he had offered his greetings from one side and did not catch the eye of Hadrat Mirza Sahib, turned around and came face to face with him and repeated his *Salam*. Again there was no response. At that point, Pundit Lekhram left with his greetings unanswered. When the Pundit was gone, one of the companions with Hadrat Mirza Sahib said: "Hazur, Pundit Lekhram was here offering salutations to you." Hadrat Mirza Sahib replied, "He abuses my master and offers greetings to me, his servant!"

The story speaks volumes about Hadrat Mirza Sahib's love, respect and devotion for the Holy Prophet, peace and blessings of Allah be on him. Again, I cannot resist reproducing two quotations from Hadrat Mirza Sahib's writings describing his agony whenever any one attacked the Holy Prophet, peace and blessings of Allah be on him. In his book "*Ayeena Kamalat-i-Islam*," he says with great pathos: "If these people (who abuse the Holy Prophet, peace and Blessings of Allah be upon him) had killed our children before our very eyes and cut to pieces our relatives and dear ones and had killed us all in ignominy and had taken possession of all that we owned, then I swear by God - and I repeat this oath - it would not have hurt and caused us more agony than the abuses which they hurl at our Holy Prophet, peace and blessings of Allah be on him."

Again in the last book which he finished writing 24 hours before his death, *Paigham-i-Sulh*, he says: "How can we make peace with those who without any cause and without fear of God use abusive language against our respected Prophet Mohammed (peace and blessings of Allah be upon him) and slander him and would not stop using abusive language. I declare honestly that I can befriend the snakes of the wilderness and the wolves of the forests but cannot compromise with these people, as they slander our prophet who is dearer to us than our own lives; even (lives of) our parents."

Hadrat Khalifatul-Masih III in his Friday sermon delivered on March 29, 1970, at Masjid Mubarak Rabwah said: "These two

Son Of Man:

The first presumption is that since Jesus is mentioned as 'son of God' in the New Testament, therefore, he is the son of God. This is simply a conjecture and cannot be accepted as an evidence and proof in itself. Moreover, Jesus has called himself as a 'son of man' in the Gospels more often (See for example, Matthew, 26:2, 45).

God is commonly addressed as 'Father' in the Bible and there are numerous examples where many others have also been called 'sons of God.' Jesus, therefore, is not given any special prerogative to be called the only son of God. This is a common metaphor in the Bible. For example, where God is addressed as 'Father' and all human beings are His children, so to speak: "Our Father, which art in heaven, hallowed be thy name". (Matt. 6:9) "For if you forgive men their trespasses, your heavenly Father will also forgive you" (Matthew 6:14).

More over, God addresses His chosen servants as His 'sons:' "Thus saith the Lord, Israel is my son, even my firstborn." (Exod. 4:22) "For I am a father to Israel, and Ephraim is my firstborn." (Jer. 31:9)

Adam Had No Father And Mother:

The second presumption advanced by many Christians is that Jesus was born without the agency of a human father, therefore, he is the son of God! The Holy Quran forcefully refutes this presumption by advancing the counter argument that God is One and is the Creator of the Universe. He created Adam without a mother or father; he may have a better claim to be a son of God as compared to Jesus, if this is possible. But this is not so. In the evolutionary process of the development of the species, offsprings were produced by self-fertilizing single 'parent.' At times one can still witness many creatures being created by the laws of nature without one of the parents. Scientists have documented this rare

phenomena among humans as well that the birth of a child is possible, though rare, without the agency of a male.

God is One and He does not need a wife or son to perpetuate His Glory. He does not get old and is not subject to decay. "He begets not, nor is He begotten. And there is none like unto Him." (Holy Quran, 112:4-5) The Holy Quran clearly warns the Christians who say that 'God has taken unto Himself a son'. He is Holy and the whole Universe belongs to Him. He says 'be' and 'it happens.' God says, "No knowledge have they thereof, nor had their fathers. Monstrous is the word that comes out of their mouths. They speak naught but a lie." (Holy Quran, 18:6)

As true Muslims, we believe in the truth of all Prophets of Allah and we also believe that the Books they were revealed were true guidance to fulfill the need of the time. Jesus was a true Prophet of God and never claimed to be 'a god' to be worshipped. This lends support to the Quranic thesis that God is One and it does not befit His Majesty to have a son. He does not need a son. The God of Islam is a Living God and is Eternal, free from any human need or weakness. The Bible also speaks in support of these Quranic assertions:

"Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever." (I Timothy, 1:17).

"To the only wise God our Savior, be glory and majesty." (Jude, 1:25)

"Hear, O Israel: The Lord our God is One Lord." (Deut. 6:4; Mark, 12:29) "

"I am the Lord, that is my name; and my Glory will I not give to another" (Isa. 42:8).

Jesus Died a Natural Death:

Jesus died a natural death at the ripe age of 120. (See Hadith from Kanzul-'Ammal) The Promised Messiah (peace be on him) has identified at least 30 verses from the Holy Quran which support the natural death of Jesus (peace be on him). Verse 32 from Surah Maryam (Chapter 19) is listed as Number 10 in that remarkable book of the Promised Messiah (peace be on him) "*Izala-i- Auham*" (Removal of Suspicions), which removes all suspicions about the death of Jesus Christ: he did not die on the cross nor was he bodily taken alive to heaven. The translation of the verse under comment is:

"And He has made me blessed wheresoever I may be, and enjoined upon me Salat (Prayer) and Zakat (giving alms) so long as I live." (Holy Quran, 19:32)

The key to understanding the true import of this verse is in the phrase 'He has made me blessed.' He was blessed by Allah the day he was born to be a true Prophet till the day he died a natural death. While he lived he used to eat and sleep and offer his prayers and pay his Zakat (alms) like a pious human being. He did all the good things as all good human beings should do while living and as all other human beings die, he had to die a natural death like others. There can be no exception in this Natural Law of God Almighty. He was blessed by Allah while living and he was also blessed when he returned to God as "we all belong to God and to Him is our return." (Holy Quran, 2:157)

Jesus was a Human Being:

Jesus was a human being born to a human mother the same way all human children are born after nine months of pregnancy. However, at the time of his birth, the Jews of the time had sunk to the lowest ebb of their character and there was not a single righteous person left to be the physical father of the child. Hadrat Maryam was the chosen by God and was foretold the birth of a very special child to bring about reformation among the Umma (People) of Moses.

Under God's plan, the Prophethood, Allah's Khilafat, was now to transfer forever to the House of Ishmael from the House of Isaac according to the promise given to Abraham by God Almighty.

Jesus did not come to change the Law but to fulfill it and was sent to the lost sheep of Bani Israel (Israelites) only. That was his mission and the Prophets of God always fulfill their missions. An attempt was made on his life by the Jews to crucify him and prove him to be a false Prophet. But God saved him and he was blessed to fulfill his promise in the new lands in the east and died a natural death after delivering his message of love and hope to the lost sheep of Israel.

After Islam was established, winning people's hearts and minds, there were many who converted from Christianity but did not abandon many of their erroneous beliefs they had previously held such as the miracles of Jesus and his going up to heaven. Many early commentators of the Holy Quran, who might have been sincere at heart, also did not really understand the true meanings and the style of the Quranic expressions: the reference of Jesus talking to Jewish elders in his childhood indicated things to come in the design of God: when he would become a Prophet, offer prayers, and give zakat and die a natural death and not die a cursed death at the hands of his enemies and he will be blessed in death too to be raised to high status in the eyes of God Almighty.

Jesus was blessed to be successful in his mission and told his followers: "Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls" (Matt. 11:29). Under the covenant of all Prophets, he also foretold the coming of a Godly Prophet "who will tell them more for which they were not ready."

Hadrat Yahya (John) and Jesus as Allah's True Prophets:

Verses 16 and 34 of Surah Maryam (Chapter 19), indicate similarities between Hadrat Yahya (John the Baptist) and Hadrat Jesus, the difference being only in the usage of the pronoun 'he' for Yahya and 'I' for Jesus: "And peace was on him (me) the day he (I) was born, and the day he (I) died, and peace there will be on him (me) the day he (I) will be raised up to life again." The use of the third person pronoun in the case of Yahya suggests that there is not any difference between Islam and Christianity in recognizing Yahya as a true Prophet of God, a human being who died a natural death. Jesus is made a 'god' by Christians whereas Jesus never claimed to be a god or the son of God in the literal sense. Therefore, Jesus is speaking in the first person to deny any claim to godhead and presents himself to be a servant of God like Hadrat Yahya. The Holy Quran has further enumerated other similarities between these two beloved Prophets of God:

They both were Prophets of God (3:40 & 3:50); they were righteous (3:40 and 3:47); they were given Book and wisdom and talked to people in childhood (19:13 & 3:47,49); God was well pleased with Yahya and he was kind and dutiful to his parents (19:7,15) and Jesus was granted nearness to Allah (3:46) and was kind and dutiful to his mother (19:33); Jesus was given the name of Messiah by God and Divine peace enveloped him (3:46, 19:34) and similarly his name Yahya was given to Yahya by God (19:6) and Divine peace enveloped him (19:16).

We understand from the Holy Quran that all true Prophets are blessed by Allah and are strengthened with the Holy Spirit, in the form of revelation from Allah; they all are human beings including Jesus:

"And Muhammad is but a Messenger. Verily, all Messengers before him have passed away." (3:145)

Jesus in India:

A Remarkable Book of the Promised Messiah (peace be on him)

The Promised Messiah (peace be on him) had many objectives in writing this book, 'Jesus in India.' First, he wanted to correct the mythical beliefs of Muslims and Christians about the life and death of Jesus. He was a human being born of a human mother and died a natural death. He did not die on the cross because he was a true Prophet of God and God Almighty does not allow his dear servants to suffer disgrace and dishonor at the hands of their enemies. A true Prophet would not die a cursed death as written in the Old Testament. And God did not have to lift him to the sky to rescue Jesus from his enemies: He can get things done without breaking any of His Natural Laws. No one has gone to heaven with his physical body and nobody will return after death.

Secondly, the Promised Messiah (peace be on him) wanted to prove through rational and logical arguments based upon facts and historical records that Jesus was well and alive after the episode of crucifixion, an attempted murder on his life. He met his disciples, walked with them, ate with them, and left the area and went in search of the other ten tribes of Israelites, the lost sheep of Israel, to deliver his message and fulfill the mission assigned to him by God. There is ample research and factual proofs offered by many Western writers that the ten tribes of Jews when exiled from Palestine migrated to and settled in areas now known as Afghanistan and Kashmir.

The Promised Messiah made use of all relevant historical data to establish that Jesus traveled to Kashmir and died there and is buried in Srinagar. Jesus was a mortal man and only God Almighty worthy of our worship lives for ever.

Beliefs of Non-Ahmadi Muslims:

The non-Ahmadi Muslims have been affected by the ideas and beliefs of commentators who never understood the Holy Quran and forgot what was taught to and understood by the Companions of the Holy Prophet, peace and blessings of Allah be upon him, and early Muslims. When Hadrat Abu Bakr, may Allah be pleased with him, recited the verse "And Muhammad is but a Messenger and verily all Messengers before him have died..." (Holy Quran, 3:145) to calm Hadrat Umar and other companions, may Allah be pleased with them all, they all understood at once and the generation after them that Jesus had died like all other Prophets. However, after many centuries, Muslims began to forget the true teachings and there was added influence of Christian converts to Islam who brought their mythical stories with them and Muslim 'thinkers' did not like to be out-done by them.

The non-Ahmadi Muslims (many educated and thinking Muslims excluded) believe that before Jesus was to be put on the cross, he was being guarded by Roman soldiers in a locked-up room after his capture. God sent His angels to rescue him and they tore up the roof (and re-patched it) and left Yahooda Iskeryoti (Judas Iscariot) in the prison room and made him look like Jesus. While Jesus was quietly whisked away to the fourth heaven beyond the reach of Jews and Romans, his substitute was crucified and never protested even once! The Jews and Romans could never recognize who they were killing on the cross! What an imagination! Muslims still believe that Jesus is still alive waiting to come down from the second heaven as a Prophet and help the Mahdi (peace be on him) to kill all the non-believers, slaughter all the pigs and break all the crosses and give all the wealth to their mullahs (Muslim priests)!

However, Christians of today follow not Jesus but St Paul, who has formulated their ideology and beliefs. They believe that all human beings are born sinners and God thought of a novel plan to rid them of their sins and sent His only son (God forbid) to be

sacrificed and become the savior. He was put on the cross, died a cursed death for them and stayed in hell for three days and after resurrection rose to heaven to sit on the right side of His Father. Jesus suffered for their sins and his death became their atonement.

Christians' Beliefs about Jesus:

Christians' belief in crucifixion of Jesus and his subsequent resurrection to heaven is the creation of St Paul, who never met Jesus during his lifetime but was told in a dream to carry out his mission, he said. Current Christian beliefs are neither supported by New or Old Testaments nor are in anyway based upon the teachings of Jesus Christ, a true Prophet of God who believed in the Unity of God.

Crucifixion of Jesus is a historical fact and both Jews as well as Christians believe that Jesus was crucified and died on the cross but both parties give different interpretations of the event and draw totally different conclusions. According to the Jewish Law, one who dies on the cross is accursed of God and is hell bound. On the other hand, Christians believe that their Jesus died on the cross a cursed death and lived in hell for three days. He sacrificed his life, they say, for the redemption of their sins and became a redeemer and his blood became the atonement for humanity. After three days in hell, the son of God, they say, was resurrected and ascended to heaven to sit on the right side of our Father in Heaven.

First, it is a mythical fabrication of facts. Christians believe that they are assured of redemption by the blood of Jesus. They do not understand that only good deeds provide redemption and not the blood of an innocent man who did not want to die at all. John's headache cannot be cured by Paul breaking his head against the stone wall! They have no idea what hell and heaven are and they have erroneously bound God sitting in heaven and nowhere else; there is no place where God is not.

Secondly, according to the Holy Quran, a dead person once dead is gone and will never return to this world. No human being on this earth born of a human mother has ever gone up to heaven nor anyone will ever go because it is against the laws of God and Nature. God is everywhere, up and down and in all directions. Nobody knows what Jesus might be doing up there sitting in heaven for two thousand years!

Jesus Never Died on the Cross:

The fact is that Jesus never died on the cross. He swooned, and was taken down alive after a few hours to fulfill his prophecy of the sign of Jonah who remained inside the belly of the fish alive and came out alive after three days. Jesus too was put in a big, airy grave after he was taken down in a state of swoon from the cross and came out alive after three days. Jesus too was a true Prophet of God and God saved him from accursed death on the cross.

God Almighty has Power and Knowledge to Help His Servants:

God Almighty has knowledge and power to create circumstances to favor His beloved servants. Jesus, peace be upon him, was a true Prophet and was sent to Bani Israel (Israelites) to fulfill his mission of delivering his message to all tribes. He could not have died on the cross or gone to heaven leaving his task incomplete. When Jews demanded a sign, he replied angrily that the bad behaving people will not be shown any sign except that of Jonah. Jonah we know went into the belly of the fish alive, was alive while in the belly of the whale and came out alive after three days and recovered from his ordeal and was accepted by his people. Jesus also recovered from his wounds and traveled to Afghanistan and Kashmir to deliver his message and was accepted by ten tribes of Israelites living outside the Roman Empire of the time.

God created other circumstances too. Pilate, the Roman Governor, knew that Jesus was innocent and in his heart was

inclined to free him but was afraid of the Jewish Lobby in Rome. His wife had also seen a dream that Jesus was truthful Messenger of God and had asked her husband that he should be saved from any harm at the hands of Jews. Pilate delayed his order and Jesus was put on the cross after midday on Friday and was taken down after three hours because of storm and darkness. The Jewish Law did not allow anyone to stay on cross after sunset on Friday when their Sabbath begins. Moreover, his bones were not broken. He was a frail but healthy man. He was given a drink which may have served as a tranquilizer and the shock of the event made him swoon. When his side was pierced by a soldier, blood gushed out. It does not happen to a dead body.

Jesus was put in an airy and roomy sepulcher. Joseph of Arimathea, a follower of Jesus and a respectable person in the society then appeared before Pilate and asked for the 'body.' Pilate was curious to ask him: "Is he really dead?" He did not believe a person can die on the cross in three hours. Joseph was given permission to take the body and Jesus was treated for his wounds with a special ointment prepared specially for him, and is known to this day as the Ointment of Jesus (Marham-i-Isa). After sufficient recovery in three days, he was able to walk at night over several days to Galilee, some seventy miles from Jerusalem. On the way he met some of his trusted disciples, talked to them, ate with them, walked with them, showed them marks of his wounds and gave them instructions as he was about to leave the area where he was still in danger of being harmed by his enemies.

Under Allah's protection and plan, he traveled to the remaining tribes of Israel and preached to them. He died a natural death at age 120 and is buried in Mohallah Khanyar in Srinagar in Kashmir, India.

Concluding Remarks:

Jesus, son of Mary, Masih ibn-i-Maryam, was a human being, no more no less, and was born of a pious human mother. He was a true

Prophet of God and was sent to Israelites for their reformation. He was rejected by some and accepted by some as it has always happened to Prophets of Allah. An attempt was made on his life through crucifixion but God Almighty saved him to fulfill his mission for which he was sent. He was not taken up to the heaven to come down later. This would be against the Laws of God Almighty.

Al-Mahdi (Hadrat Mirza Ghulam Ahmad of Qadian, peace be on him, India, 1835-1908), appeared as it was prophesied by the Holy Prophet Mohammad, peace and blessings of Allah be upon him. He was also given the title of the Promised Messiah as he came in the spirit of the first Messiah with many similar characteristics. When Jesus was asked by Jews where is Elijah who was to appear before him, he replied that John the Baptist was that Elijah who did not descend from heaven but was born of a human mother like Jesus.

For Further Readings:

1. Five Volume Commentary Of The Holy Quran
2. The Holy Bible
3. Jesus In India, Translation of "*Masih Hindustan Mein*," by The Promised Messiah (peace be on him).



Matters of the Heart

An Analytical Review of the Book "Our Teaching"

By Dr Yusef A. Lateef

Bibliographic Item: Our Teaching. By Hadrat Mirza Ghulam Ahmad, Holy Founder of the Ahmadiyya Movement In Islam, abridged version of his book Kashti-Nuh (lit. Noah's Ark). Tabshir Publication, Rabwah, West Pakistan, 1958.

In Mirza Bashir Ahmad's forward to Hadrat Mirza Ghulam Ahmad's book entitled "Our Teaching," Mirza Bashir Ahmad said:

"The present abridgment is an English rendering of the Founder's own sacred words and, therefore, is replete with all the blessings that descend from heaven on the heart of a holy person. Read it and be blest." (p. 1)

After reading the above mentioned book many times, one of the things that attracted my attention was that Hadrat Mirza Ghulam Ahmad focused on the "heart" at least twenty-two times during the forty-three pages of the text.

First he used the word "heart" in the context saying:

"There are many who pretend to be kind, gentle and forgiving, but inside they are wolves; there are many on the outside who look pure, but in their hearts they are serpents." (pp. 3-4)

Though the above text is literally silent, we hear the voice of the Holy Quran. For example:

"And of men there is he whose talk on this life would please thee, and he would call Allah to witness as to that which is in the heart, and yet he is the most contemptuous of quarrelers." (Holy Quran, 2:205)

Is not the experience of encountering a contemptuous, fault finding quarreler comparable to encountering a crawling, sly serpent?

The second mentioning of the word heart is as follows:

“And if in any corner of your heart there be pride, empty pretence, hypocrisy, vanity, love of self, or laziness of disposition, you do not amount to anything acceptable in the sight of the Lord.” (p. 5)

In the above quotation it is obvious that Ahmad is directing those who are in need of spiritual guidance to Islam, by echoing the Holy Quran, we read:

“O mankind! There has indeed come to you an exhortation from your Lord and a cure for whatever disease there is in the hearts, and a guidance and mercy to the believers. (Holy Quran, 10:58)”

In this verse Allah is telling us that pride, empty pretense, hypocrisy, excessive pride, love of one's own image and slothfulness are diseases of the heart and that Islam is a cure for whatever disease there is in the hearts.

On page six, Ahmad says:

“... every impure heart remains unaware of Him.” (p. 6)

Here, again, it is made clear that it is the disease of pride within the heart which causes one to be unaware of Allah. In the Holy Quran we read:

“Your God is one God and as to those who believe not in the Hereafter their hearts are strangers to truth, and they are full of pride.” (Holy Quran 16:23)

Also on page six we read:

With the deepest sincerity of heart, with a steadfast strength and ardor, become the friends of God, so that He too should become your friend.” (p. 6)

One implication in the above assertion is that it is important to become one of the friends of God, in that a friend is someone who is loved and trusted, someone who supports a group or cause, and when a person’s heart is honest, clean, pure and free of hypocrisy and with great intensity he/she becomes one of the friends of God, God as their friend will save them. As the Holy Quran says:

“But he alone will be saved who brings to Allah a sound heart.” (Holy Quran, 26:105)

The sound of Ahmad’s voice in his writing seems always to direct us to Allah’s words in the Holy Quran. Subsequently, Ahmad’s voice, also, without a doubt tells us what kind of person he was. We hear his character or his personality in his words. We can truthfully say that his message is never divorced from his personality. His words imply that he was an arduous friend to God (alhamdulillah).

To expound further upon the realization that Allah is the savior of mankind, Ahmad writes:

“This world is a place of thousands of evils, tribulations and trials: in all sincerity and steadfastness of heart catch hold of God, so that He keep these evils, tribulations and trials away from you.” (pp. 6-7)

On page ten, he mentions the heart twice:

“Do all deeds with the proper care they deserve, forsaking evil from a real repulsion in the heart. Be very, very sure that no action, whatsoever, can take you to God if it is devoid of righteousness of the heart.” (p. 10)

The point here is that when one does good deeds purely out of goodness of their heart, then, they become recipients of God’s blessings. Allah says:

“Those who believe and do good (genuine) deeds - the Gracious God will create love in their hearts (Holy Quran, 19:97).”

On page eleven we read:

“After you have straightened your hearts, and purified your tongues and eyes and ears, you come to Him, and He shall accept you.” (p. 11)

The above assertion obviously is information which alludes the following:

“Verily, we have created many of the Jinn and men whose end shall be Hell! They have hearts, but they understand not therewith, and they have eyes but they see not therewith, and they have ears but they hear not therewith. They are like cattle, nay, they are even more astray. They are indeed quite heedless.” (Holy Quran, 7:180)

It follows that, by not correctly applying the faculties that God has given to us, we void God’s acceptance of ourselves, as well, this kind of negligence demonstrates our ungratefulness. In the Holy Quran

we read:

“Say, ‘He it is Who brought you into being, and made you ears and eyes and hearts; but little thanks do you give.’”
(Holy Quran, 67:24)

On page twelve we read:

“The outward form means nothing: God sees what lies inside your hearts, and He would deal with you on the basis of what He sees there.” (p. 12)

It is clear that the above echoes the Holy Quran. We read:

“And whether you conceal what you say or make it public, He knows well what is in your breasts.” (Holy Quran, 67:14)

Further on we read:

“Whosoever has a crooked nature and is not open and above board with God, he cannot partake of the blessings which comes to those pure of heart.” (p. 14)

Accordingly, the Holy Quran instructs us as to who can obtain and how a state of ease or well-being may be obtained:

“Those who believe, and whose hearts find comfort in the remembrance of Allah that hearts can find comfort.” (Holy Quran, 13:29)

Also, on page fourteen we read:

"Indeed very fortunate are they who cleanse their hearts washing away all impurities, and who make a pledge of loyalty with their God ..." (p. 14)

In regards to cleansing and purifying in the heart we read in the Holy Quran:

"... Surely, Allah changes not the condition of a people until they change that which is in their hearts ..." (Holy Quran, 13:12)

On page seventeen Ahmad says:

"I tell you truly that every door can be closed but the door for the coming down of the holy spirit. Open all the doors of your heart to receive it." (p. 17)

The above statement advises us to open all the doors of our heart to receive the holy spirit, which informs us that we must open our hearts to truth whereby we become tender-hearted as was Ibrahim (alaihissalaam):

"... Surely, Abraham was most tender-hearted, forbearing." (Holy Quran, 9:114)

Likewise, we must earn with our hearts for:

"... He will call you (us) to account for what your (our) hearts have earned ..." (Holy Quran, 2:226)

We must open the doors of our hearts whereby our hearts become joined in love with God and mankind. Allah has said:

“... He united your hearts in love, so that by His grace you became as brothers ... ” (Holy Quran, 3:104)

We must speak that which is in our hearts so as not to be like:

“They (who) say with their mouths what is not in their hearts ... (Holy Quran, 3:168).”

We must hear and see with our hearts because:

“... If Allah should take away your (our) hearing and your (our) sight, and seal up your (our) hearts, who is the God other than Allah who could bring it back to you (us)?” (Holy Quran, 26:47)

If we desire Allah’s guidance, we should believe with our hearts because:

“... Whomsoever Allah wishes to guide, He expands his bosom (heart) for the acceptance of Islam...” (Holy Quran, 26:126)

We should endeavor to understand with our hearts so as not to be like:

“They (who) have hearts but they understand not therewith ...” (Holy Quran, 7:180)

We must believe with our hearts and trust in Allah with our hearts for:

“True believers are only those whose hearts tremble when the name of Allah is mentioned and when His Signs are recited to them they increase their faith, and (they) put their trust in their Lord.” (Holy Quran, 8:3)

And we should be ever mindful to:

“... seek forgiveness of (our) Lord; then turn to Him wholeheartedly. Verily, (your) Lord (Allah) is Merciful, Most Loving.” (Holy Quran, 11:91)

We must open our hearts to truth, believe in the Hereafter and rid our hearts of pride for:

“... those who believe not in the Hereafter their hearts are strangers to truth and they are full of pride.” (Holy Quran, 16:80)

And whenever we become the recipients of any knowledge we must be humble, share it with others, realize in our hearts that it is the truth from Allah, for He has said:

“And that those to whom knowledge has been given may know that it is the truth from thy Lord, so that they may believe therein and their hearts may become lowly (humble) unto Him. And surely Allah guides those who believe to the right path.” (Holy Quran, 22:55)

Elsewhere we read:

“The heart of the Prophet (sallallaaho alaihe wasallam) was not untrue to that which he saw.” (Holy Quran, 53:12)

Finally on page forty-three, the word heart is mentioned two more times – first:

“Being the followers of such a great and exalted Prophet (sallallaaho alaihe wasallam), why do you lose heart? Be firm of faith; and set an example that even the angels in heaven should wonder at your strength and steadfastness, and should pray for blessings on you.” (p. 43)

And finally, Ahmad says:

“With this I finish, and pray that this teaching of mind should be fruitful for you, working a change in your hearts which should make you like stars on this earth, filling the globe with the light you get from the Lord. Amen!” (p. 43)

The above concluding words echo the following:

“He it is who sent down tranquillity into the hearts of the believers that they might add faith to their faith - and to Allah belong the host of the heavens and the earth and Allah is All-Knowing, Wise”. (Holy Quran, 48:5)

In conclusion, in all candor, we can say that the text of “Our Teaching,” though it is literally silent, it makes us hear the voice of the Holy Quran (*Alhamdulillah*).

|||||

Masjid Bait-ur-Rahman

An Ahmadiyya Muslim Mosque in the United States

This mosque is located at 15,000 Good Hope Road in Silver Spring, MD, at the cross section of Briggs Chaney and Good Hope. It follows Islamic architecture in its general form which is evident from the mehrab, the dome and the minaret. The imam (person leading the formal prayer service) stands near the mehrab, a unique feature of a mosque. It was built with contributions mainly from the US members of the Ahmadiyya Muslim community amounting to more than four million dollars. Its construction was completed in 1994. Hadrat Mirza Tahir Ahmad, Supreme Head of the Worldwide Ahmadiyya community, may Allah be his support, opened it by leading Jumu'a Prayers on October 14, 1994. The mosque currently serves as the US headquarters for the Ahmadiyya community and its auxiliaries.

The main building of the mosque, which consists of 22,000 square feet of constructed area, has three floors. Basement houses offices, an exhibition hall which can also be used for meetings and a book store. The main floor serves as the main Prayer hall for men. The upper floor is reserved for ladies and has a main hall for Prayers and offices.

The residence of the muballigh (missionary) is located near the mosque in the same compound. The North American headquarters of the Muslim Television Ahmadiyya (MTA) are also located near the mosque. The North American headquarters of the MTA also house a studio and a booster station broadcasting Islamic video programming to this side of the hemisphere 24 hours a day.

Plan to visit this mosque when you are in the Washington, DC, area.

Conditions of *Bai'at* (Initiation)

in The Ahmadiyya Movement in Islam

by

Hadrat Mirza Ghulam Ahmad of Qadian

The Promised Messiah and Mahdi

(*peace be upon him*)

The initiate shall solemnly promise:

- I. That he/she shall abstain from *Shirk* (association of any partner with God) right up to the day of his/her death.
- II. That he/she shall keep away from falsehood, fornication, adultery, trespasses of the eye, debauchery, dissipation, cruelty, dishonesty, mischief and rebellion; and will not permit himself/herself to be carried away by passions, however strong they may be.
- III. That he/she shall regularly offer the five daily prayers in accordance with the commandments of God and the Holy Prophet (*peace and blessings of Allah be upon him*); and shall try his/her best to be regular in offering the Tahajud (pre-dawn supererogatory prayers) and invoking *Darood* (blessings) on the Holy Prophet (*peace and blessings of Allah be upon him*); that he/she shall make it his/her daily routine to ask forgiveness for his/her sins, to remember the bounties of God and to praise and glorify Him.
- IV. That under the impulse of any passions, he/she shall cause no harm whatsoever to the creatures of Allah in general, and Muslims in particular, neither by his/her tongue nor by his/her hands nor by any other means.
- V. That he/she shall remain faithful to God in all circumstances of life, in sorrow and happiness, adversity and prosperity, in felicity and trials; and shall in all conditions remain resigned to

the decree of Allah and keep himself/herself ready to face all kinds of indignities and sufferings in His way and shall never turn away from it at the onslaught of any misfortune; on the contrary, he/she shall march forward.

- VI. That he/she shall refrain from following un-Islamic customs and lustful inclinations, and shall completely submit himself/herself to the authority of the Holy Quran; and shall make the Word of God and the Sayings of the Holy Prophet (*peace and blessings of Allah be upon him*) the guiding principles in every walk of his/her life.
- VII. That he/she shall entirely give up pride and vanity and shall pass all his/her life in humbleness, cheerfulness, forbearance and meekness.
- VIII. That he/she shall hold faith, the honor of faith, and the cause of Islam dearer to him/her than his/her life, wealth, honor, children and all other dear ones.
- IX. That he/she shall keep himself/herself occupied in the service of God's creatures for His sake only; and shall endeavor to benefit mankind to the best of his/her God-given abilities and powers.
- X. That he/she shall enter into a bond of brotherhood with this humble servant of God, pledging obedience to me in everything good, for the sake of Allah, and remain faithful to it till the day of his/her death; that he/she shall exert such a high devotion in the observance of this bond as is not to be found in any other worldly relationship and connections demanding devoted dutifulness.

(Translated from *Ishtehar Takmeel-i-Tabligh*, January 12, 1889)

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A Grand Prophecy

His Holiness Mirza Ghulam Ahmad of Qadian, peace be on him, made the following prophecy in 1903.

"Remember very well that no one shall ever come down from heaven. All our opponents who live today will shall die and none from them shall ever see Jesus son of Mary coming down from heaven; then their children that are left after them shall also die and none from among them shall ever see Jesus son of Mary coming down from heaven and then their third generation shall also die and they too shall not see the son of Mary coming down. Then God shall cause great consternation in their minds and they shall then say that the period of the dominance of the cross has also passed away and the way of life has changed completely, yet the son of Mary has not come down. Then in dismay the wise among them shall forsake this belief and three centuries from now shall not have passed when those who await the coming of Jesus the son of Mary, whether they be Muslims or Christians, shall relinquish altogether this conception. Then shall prevail only one religion over the whole world and there shall be only one religious Leader."

Tadhkiratusshahadatain, p. 65.

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