

November 2022

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MOSQUE

Ahmadiyya Gazette Online

United States of America

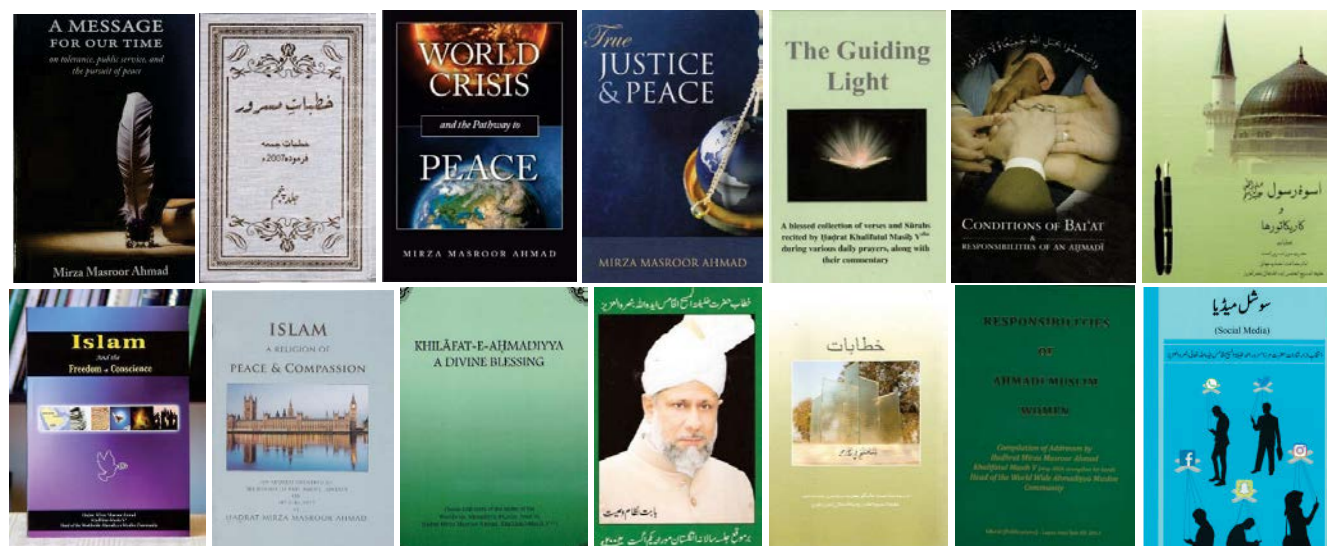


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Mirza Ghulam Ahmad^{as} of Qadian

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may Allah be his helper



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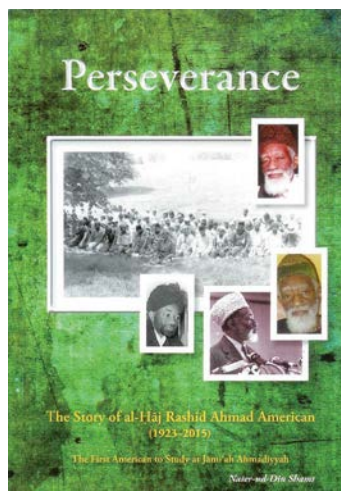
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United States of America

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Acronyms for salutations used in this publication

- s.a./s: Ṣallallahu ‘Alaihi Wa Sallam
(may peace and blessings of Allah be upon him)
a.s./a: ‘Alaihi-is-Salām
r.a.: Raḍiyallāhu ‘Anhu/‘Anha
(may Allah be pleased with him/her)
r.h.: Raḥimahullāhu Ta‘ālā
(may Allah shower His mercy on him)
a.b.a.: Ayyadahullāhu Ta‘ālā Bi-Naṣrihil-‘Azīz
(may Allah support him with His mighty help)

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Verse numbers in the references from the Holy Qur‘ān count
Tasmiya at the beginning of a chapter as the first verse.

The Fifth Visit of Khalifatul-Masih V to The United States of America

Etiquette of Mosques _____ 2

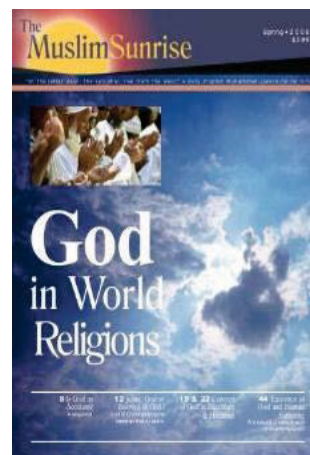
**Summaries of Friday Sermons of Hazrat
Khalīfatul-Masīḥ V During his Fifth Visit to the US** _____ 3

Khilafat News _____ 8

News of US Ahmadiyya Muslim Community ____ 24

**Notes on chapters and verses of the Holy Qur‘ān
by Hazrat Khalīfatul-Masīḥ IVth** _____ 27

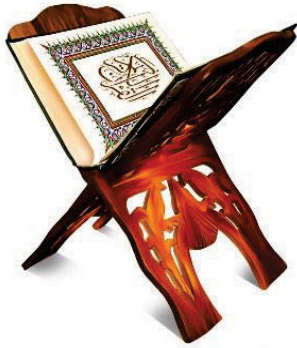
**Truthfulness of the Claims of the Promised
Messiah, May peace be on him** _____ 32



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Etiquette of Mosques

Guidance from the Holy Qur'ān



قُلْ أَمَرَ رَبِّي بِالْقِسْطِ ۚ وَأَقِيمُوا وُجُوهَكُمْ عِندَ كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ ۚ كَمَا بَدَأَكُمْ تَعُودُونَ ۚ فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ ۚ إِنَّهُمْ اتَّخَذُوا الشَّيَاطِينَ أَوْلِيَاءَ مِنْ دُونِ اللَّهِ وَيَحْسَبُونَ أَنَّهُمْ مُهْتَدُونَ ۚ يَبْنَئِ أَدَمَ خُذُوا زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا ۚ إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ۚ

Say, "My Lord has enjoined justice. And fix your attention aright at every time and place of worship, and call upon Him, making yourselves sincere towards Him in religion. As He brought you into being, so shall you return." Some has He guided, and as for others error has become their desert. They have taken evil ones for friends to the exclusion of Allah, and they think that they are rightly guided. O children of Adam! look to your adornment at every time and place of worship, and eat and drink but exceed not the bounds; surely, He does not love those who exceed the bounds. (7[Al-A'raf]: 30-32) [English translation of the Holy Qur'ān by Maulawi Sher Ali]

Guidance from the Holy Prophet, peace and blessings of Allah be upon him



عَنْ عُثْمَانَ بْنِ عَفَّانَ، رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ بَنَى مَسْجِدًا - قَالَ بُكَيْرٌ حَسِبْتُ أَنَّهُ قَالَ يَبْنِي بِهِ وَجْهَ اللَّهِ، بَنَى اللَّهُ لَهُ مِثْلَهُ فِي الْجَنَّةِ "

‘Uthman bin ‘Affan (may Allah be pleased with him) relates that the Holy Prophet (may peace and blessings of Allah be upon him) said: "Whoever builds a mosque (Bukair said that he thought that the Holy Prophet said, "Seeking Allah's Pleasure."), Allah will build for him its equal in the Paradise." (Sahih al-Bukhari, Book of Prayers, Hadith 450)

Guidance from the Promised Messiah, peace be on him



The Promised Messiah said that if you wish to introduce Islam in an area, then a mosque should be built. Although the apparent building and structure of this mosque draws attention and acts as a form of introduction, as it has with the various neighbors who have come to visit, however, it is our responsibility to take care of the neighbors and be mindful of them. (Friday Sermon delivered by Hazrat Khalifatul-Masih V on the inauguration of Bait-ul-Ikram Mosque, Allen, Dallas, Texas on 7 October 2022. Copied from summary prepared by The Review of Religions at alislam.org)

Summaries of Friday Sermons of Hazrat Khalīfatul-Masīḥ V During his Fifth Visit to the US

(September-October 2022)

May Allah support him with His mighty help

Inauguration of Fath-e-Azeem Mosque, Zion, IL on 30 Sept. 2022

Hazrat Khalīfatul-Masīḥ V said that for a false claimant to speak ill of the Promised Messiah (peace be on him), for him to perish, for the Ahmadiyya Muslim Community to then be established in his city and for a mosque to be constructed in Zion should render all of us extremely grateful to Allah Almighty.

A Great Sign for the Truthfulness of The Promised Messiah (may peace be on him)

Huzoor said that the Holy Prophet (may peace and blessings of Allah be upon him) stated that those who are not grateful to others are not grateful to God. Hence, this day is not only a day of immense joy for Ahmadis, but also a day for immense gratitude, for Allah Almighty manifested a great sign in this place for the truthfulness of the Promised Messiah. One hundred and twenty years ago, the prophecy of the end of this false claimant and enemy of Islam was made, having been informed by Allah Almighty, and how wonderful a sign it is that now the Community has been enabled to construct a mosque in the very place where that person claimed no Muslim shall be allowed to enter without first accepting Christianity.

Huzoor explained that our task does not end here, even if this Community has spread to over 200 countries around the world and after having built a mosque here. Rather, the task of the Promised Messiah was to spread the message of Islam to every corner of the world.

The True Purpose of Constructing Mosques

Huzoor explained that mosques are constructed so that people may worship five times a day, remember God and refrain from worldliness. But if this is not the result after constructing this mosque, then we will not partake of the blessings of this mosque. The Promised Messiah stated that the Community must continue to support him with fervent prayers. Hence, it is our duty to make worship an integral part of our lives and inculcate it within our children.

Huzoor stated that it should not be the case that due to our deeds, we delay the fulfilment of the promises of Allah, or that we remain deprived of them. Indeed, the Holy Prophet was the most beloved prophet to Allah the Almighty. His humility was such that despite being

promised victory during the Battle of Badr, he would weep profusely seeking Allah's help, and explained that it was his duty to seek Allah's help with utmost humility. Thereafter, the great victory that was bestowed was such that it was unparalleled in all of history. The Promised Messiah explained that it was the prayers of that one so lost in his love for Allah Almighty that granted the victory.

A Manifestation of the Great Victory Against Alexander Dowie – “Fath-e-Azeem” Mosque

Huzoor said that this mosque has been named “Fath-e-Azeem” Mosque, as it is a manifestation of that great victory which was granted to the Promised Messiah. The end of that enemy was declared a great victory, which we witnessed come to fulfilment approximately 115 years ago. He quoted a newspaper in that time which mentioned that great indeed is the Promised Messiah who prophesied the end of Alexander Dowie. This man from India has claimed that he is the Messiah promised to come in this era. It further mentions that if Dowie runs from the challenge of the Promised Messiah, then it will be a defeat for him and prove his claims are false. The Promised Messiah said that he and Dowie should pray for the demise of one another to see who is true in their claim.

Huzoor said that Dowie perished in such a deplorable state; his city fell prey to internal dissension, he lost all his fortunes, his physical and mental health deteriorated, and his own followers began praising Islam. Huzoor said that this is certainly a proof of the truthfulness of the Promised Messiah, but it is not where our joy ends. Rather, we must find new avenues to spreading the message, and continue to reform ourselves in order to attain true joy. The first great victory was the victory during the Battle of Badr, yet it did not diminish in the level of righteousness, gratefulness and worship of the Muslims. Therefore, we must not think that we have attained a great victory here and lose focus on the true goal.

The Help of God and Our Responsibility

Khalīfatul-Masīḥ stated that it is the work of God which had enabled this Community to spread to over 200 countries, and the world has come to know the name of

the Promised Messiah. All those who stood against him perished. By all means, divine communities face persecution, yet despite all the enemy's efforts and power, they fail in their mission.

We must raise our standards of worship in order to fulfil the very purpose of life, for which we have been created. People will only pay attention to this mosque when we do justice to our worship of God, and only then will we be able to fulfil the mission of the Promised Messiah. Hence, every Ahmadi must assess himself.

Prayer is Our Only Weapon

Huzoor said that we must fill these mosques whilst fulfilling the commandments of Allah Almighty and observe prayer in order to attain His pleasure.

Inauguration of Bait-ul-Ikram Mosque, Dallas, TX on 7 Oct. 2022

Hazrat Khalifatul-Masih V recited verses 30 to 32 of Surah Al-A'raf from the Holy Quran.

A New Mosque in Dallas, Texas

Huzoor said that Allah the Almighty has granted the Dallas Jamā'at the opportunity to inaugurate its mosque. Although it has been in use, it is formally being inaugurated today. Previously, there used to be a hall that was used as the mosque, but now a beautiful structure has been built. He prayed that may those who partook in the building of this mosque do justice to this mosque; may they have built this mosque solely for the sake of Allah the Almighty and may they be among those regarding whom the Holy Prophet (may peace and blessings of Allah be upon him) said that those who build a mosque for the sake of attaining God's pleasure will be awarded a home in Paradise.

Huzoor said that the objective of a building a mosque for the sake of Allah is not achieved once the structure is complete, rather one can only attain Allah's pleasure when they obey His commandments, worship Him, fulfil the rights of His creation, give precedence to their faith over the world, and fulfil their pledge of allegiance.

Huzoor said that it is our responsibility to populate this mosque, to live harmoniously with one another, and to propagate unity and brotherhood in the world. It is our duty to spread the message of Islam to the world, to focus on our reformation with prayers and to focus on the reformation of our future generations.

Embodying Islam, Inside and Out

Huzoor said that once, the Promised Messiah said that if you wish to introduce Islam in an area, then a mosque should be built. Although the apparent building and structure of this mosque draws attention and acts as a form of introduction, as it has with the various neighbors who have come to visit, however, it is our

Huzoor said that the world witnessed the humiliation of Dowie, and this victory proclaimed the truthfulness of Hazrat Mirza Ghulam Ahmad as this prophecy was fulfilled. This was a sign not for the destruction of the enemy, but for the grandeur of Islam, and to display that now is the time for the Promised Messiah's community to prevail. Hence, today it is our duty to establish the unity of God to the people, increase in our righteousness, and develop our relationship with God. Moreover, we must cleanse our inner state, so that further avenues to victory are opened. (Adapted from the Summary of Friday Sermon prepared by The Review of Religions)

responsibility to take care of the neighbors and be mindful of them.

The Responsibilities that come with Building a Mosque

Huzoor said that in the verses he recited, God outlines the responsibilities of those associated with a mosque. The first thing which Allah enjoins is to establish justice. At another place, Allah states in the Holy Qur'an that one should not act unjustly, even towards their enemies. Hence, there is absolutely no room for causing harm to anyone, and those who come to the mosque must be mindful of the rights of others while acting with justice. If we are to act in such a manner with others, then imagine the degree of compassion with which we must treat one another. Those who fulfil the due rights of a mosque are people who establish justice inside and out and whose words align with their actions.

He said that true servants who honor the rights of a mosque are those who adhere to the commandments of God whilst maintaining the fear of God in their hearts. God Almighty states that if one does not adhere to His commandments and does not focus on seeking forgiveness and repentance, then Satan will overcome them. These days, in the worldly society that we live in, focusing on these things is of paramount importance. The downfall of the Muslim world occurred when Muslims made their justice and worship a mere show and did not do justice to them. They have always made beautiful mosques, yet the reason they destroy the mosques of Ahmadi in Pakistan is so that our mosques do not resemble theirs. However, in reality, they have not been able to produce true servants of Allah, because their mosques were filled only for show. This is the exact condition we are seeing in the mosques of such people. This should be a wake-up call for us all. Their focus is merely to break down the minarets of Ahmadi mosques

and they believe that this is their service to the faith.

Huzoor said that as the followers of the Promised Messiah (may peace be on him), if we do not fulfil our pledge of allegiance and if we do not reform ourselves according to the teachings of the Holy Qur'an, then we will not be among those who were to be part of the revival of Islam. We must turn to God and pray for the salvation of the world.

The Revival of Islam and the Promised Reformer

Khalifatul-Masih said that we should be grateful to be attached to the person who was sent in order to rectify the fallen state of Islam. Muslims played a role in the degraded view people had of Islam. However today, we are the ones who must establish bonds of loyalty with God and must adhere to His commandments with sincerity. We are the ones who must spread love and eradicate hatred in the world. We must have full trust in God, for He is the One with the power to do everything. Islam is the true and complete religion in the world that will prevail and it is for this faith that we must expend all of our faculties in becoming true helpers of the Promised Messiah.

Huzoor said that the promises made by God to the Promised Messiah are bound to be fulfilled; it is up to us whether we partake in their fulfilment or not, otherwise God will send others through whom these promises will be fulfilled. In order to do this, we must work on removing our weaknesses and shortcomings, such as pride, arrogance, and others which the Promised Messiah admonished must be uprooted. Each one of us should analyze ourselves and see whether we are playing our role in the mission of the Promised Messiah by removing our shortcomings.

Striving Toward God and Finding His Love

Huzoor said that we must seek a great deal of repentance and we must constantly mold our actions in a manner that draws the pleasure of God. The Promised Messiah said in order to achieve such action, we must adopt sincerity and turn to God for it is only He who can grant us the ability to do so. God is extremely Gracious and He constantly overlooks our faults; it is our responsibility to strive and consider how we can attain His pleasure and tread according to His commandments. We must constantly strive to safeguard our prayers and this can only happen when we establish love for God in our hearts. When this love is established, it can bring about a grand revolution within a person. Those who tire after praying for some time or say that their prayers are not accepted should ponder over this. Rather than praying only in times of need, one should establish a constant love and connection with God and it is then that God expresses His love. When these two loves meet, God's grace descends in ways that are beyond

comprehension.

The True Purpose of Life

Huzoor said that it is with great pain that the Promised Messiah urged his community never to forget the true purpose of life, which is to worship God. If we forget our real purpose, then our pledge of allegiance is of no value or benefit and our words are hollow. Every Ahmadi should analyze how many minutes in a day they spend in the worship of God. Can we fulfil the purpose of our lives by offering prayers for a few minutes and that too without any awareness of what we are even saying? Allah the Almighty does not stop one from worldly engagements, rather God expects people to attain the highest levels of success in whatever they do. At the same time, He also expects that along with our worldly responsibilities, we never forget the purpose of our lives or slacken in our prayers. It should not suffice that we have built a beautiful mosque, rather we should focus on populating the mosque with true worshippers. We must strive to attain the highest levels of righteousness and when this is achieved, one can be considered a true worshipper.

Huzoor said that Islam enjoins a balanced diet without exceeding the bounds. This also enables one to worship properly. It also means that the purpose of man's creation is not simply to eat, drink and sleep, for these are the qualities of animals. By extension, this means that one should not simply chase after worldly desires and pleasures, rather one should recognize their true purpose in life. A true servant of God also does worldly work, but not to the extent that they completely forget about their worship and their duties owed to God. Not only do they worship, but they do so with care, rather than being hasty to finish their prayers and move on. If one's worldly work hinders them from worshipping God then this would fall under the category of exceeding the bounds, something which is displeasing to God.

The Balance and Equilibrium in Islam

Huzoor said that Allah has given a very balanced teaching that we can benefit from the world, however we should not allow it to detract from our worship or distract us from the rights owed to God. When one remains mindful of these things, then God also opens new paths for them in this world. When one gives due attention to their faith, then they will also be saved from becoming engulfed in the world, for their priority will not be the world but to establish and maintain a balance. Hence, the true purpose of a mosque is to populate it with worshippers and this is how Allah's pleasure can be drawn.

Huzoor said that building a new mosque also opens avenues for the propagation of Islam. Hence, spreading the message of Islam Ahmadiyyat is a responsibility

which every Ahmadi Muslim must fulfil. The Promised Messiah states that a mosque should be established with sincerity and when this is done, it establishes the foundation for the Jamā'at's success. Hence, we must raise our standards of worship and prayer as a result of

which we will witness a revolution come about even in the material world of today. The beauty of a mosque is not in its structure but by virtue of the worshippers who pray within it. (Adopted from Summary prepared by The Review of Religions. Copied from alislam.org)

Recognizing and Being Grateful for the Favors of God

Khalifatul-Masih V delivers Friday Sermon at Bait-ur-Rahman, Maryland, on October 14, 2022

Khalifatul-Masih V said that it is a great blessing of God upon those who have come to the USA for enabling them to settle in this developed country. Over the past few years, many Ahmadis of Pakistan have settled in the USA and they continue to do so, on account of the fact that the conditions for Ahmadis have continued to become increasingly difficult in Pakistan. Ahmadis should be grateful to such governments who grant them refuge. However, the greatest favor of God upon us is that He has enabled us to accept the Imam of the Age, and the most ardent devotee of the Holy Prophet (may peace and blessings of Allah be upon him). Therefore, if we truly wish to be grateful to God, it is incumbent upon us to obey His commandments, do justice to worshipping Him and do justice in fulfilling the rights owed to His creation.

Understanding the True Teachings of Islam as Taught by the Judge and Just Arbiter

Huzoor said that in this era, the Promised Messiah (peace be on him) is the true guide who, as foretold by the Holy Prophet, was to guide us upon the true path of Islam. We must recognize that the true teachings of Islam today can only be understood through the Promised Messiah, for God bestowed upon him true understanding of the Holy Qur'an's meanings. He is the true lover and ardent devotee of the Holy Prophet and it was based on the practice and teachings of the Holy Prophet that he desired to teach his community. Hence, we will have to live our lives according to the manner taught by the Promised Messiah. We must accept him to be the judge and just arbiter of this age and we must have firm conviction that if one wishes to tread the true path of Islam, then one must accept and follow the Promised Messiah.

Huzoor said that the Promised Messiah taught that one must not merely accept and pledge allegiance, but they must understand why they have done so and the underlying reasons behind it. Mere doubt or conjecture cannot suffice in one's life, rather one must have firm conviction. Hence, one must consider that after having accepted the Promised Messiah, if they feel any apprehension in something he has taught, then one should ponder over the state of their faith. If one accepts the Promised Messiah to be the judge and just arbiter of this age, then they must resign themselves to his teachings and regard them with respect. The Holy

Prophet assured that there would be an Imam in the latter days who would be the judge and just arbiter. When that is the case, what doubt can remain. Hence, the Promised Messiah said that those who accept him yet still raise objections are more unfortunate than those who simply were unable to recognize him, for such people are blind despite having borne witness to him.

Spreading the Light of Truth through the Holy Qur'an

His Holiness quoted the Promised Messiah who said that this Community was established in order to unveil the truth because without this, no light can be spread to the world. He said that he desired for the light of Islam to spread through practical proofs. Hence, he enjoined Ahmadis to not only read the Holy Qur'an, but to ponder over and understand it. It was for this purpose that the Promised Messiah was commissioned as he was given a deeper understanding of the Holy Qur'an. The Holy Qur'an is not a storybook, rather it is a code of conduct for life.

Huzoor said that if, after coming to these developed countries, we forget this code of conduct and do not focus on our faith, then our future generations will continue to deviate from the faith. Rather than being grateful to God, such people would be forsaking the blessings of God. Our foundational purpose should be to establish a connection with God and to read, ponder and act upon His Book. It is only when we do this that we will be able to do justice to our pledge of allegiance.

He said that those who have migrated here may have escaped worldly persecution, however if they do not tread the path of faith and they do not try to understand the Holy Qur'an, then they cannot reap the blessings of Allah the Almighty. Similarly, new Ahmadis or Ahmadis who converted some time ago should remember that merely undertaking the pledge of allegiance does not suffice. Their true purpose will only be fulfilled when they adopt the teachings of Islam, which cannot happen until they read and understand the Book of God, the Holy Qur'an.

Faith Must be Accompanied by Actions

His Holiness quoted the Promised Messiah who said that by accepting him, one may have drawn near to a spring which God created for everlasting life, however

one must still drink from this spring. One must beseech God for the ability to drink from this spring, because without the help of God, one is unable to do anything. How can one drink from the spring? One must fulfil the two primary rights; the rights owed to God and the rights owed to His creation. If one not only draws near to the spring but is enabled to drink from it, then they are ensured that their faith will always remain secure. For this reason, it is vital to understand that pledging allegiance is not enough, rather it must be accompanied with actions. It is only then that one can attain the blessings of Allah. One must not merely proclaim 'I bear witness that there is none worthy of worship except Allah', but they must embody it as well.

His Holiness said that every person should analyze themselves and think that when they proclaim the Islamic creed, do they truly give precedence to Allah over all else? Do they comply with the commandments of God? Do they turn to prayer when it is time? If this is not the case, then although they proclaim the unity of God, there is a hidden form of shirk (associating partners with God) in their actions. People have given precedence to their worldly work, whereas a true believer understands that they can only achieve true success in their worldly work through the blessings of God. The Promised Messiah said that if one does not reach this realization, then they have not fulfilled the true purpose of their pledge of allegiance.

He said that pledging allegiance to him requires one to bring a sort of death upon themselves, so that they may be born into a new life.

A World Leading to Destruction and What Must be Done to Be Saved

Huzoor said that we should strive in our worship solely for the sake of God and our actions should be for the sake of attaining the pleasure of God. The current state of the world points to looming dark clouds of destruction. Just yesterday, the American President said that if Russia were to use atomic weapons, then they would retaliate. Such retaliation would certainly lead to the world's destruction.

His Holiness said that the world cannot save us. It is only when we embody the Islamic creed that God will have mercy and save us and the rest of the world. We must pay heed before the world becomes steeped in future destruction.

His Holiness presented a quote of the Promised Messiah who said that when a ship is sinking, everyone

cries, but this is a natural reaction and bears no benefit. Only that which is done prior, in times of peace can be rendered beneficial. Such is the case with finding God, in that one should always remain alert as if they are about to be struck by lightning. If one takes preemptive actions, then they will not be struck, however after the fact, wailing will not be of any benefit. At present, there are indications of destruction in the world which can be controlled at present but could also get out of hand at any moment. Hence, we must sincerely pray with a sense of pain for the world in our hearts. If we do not pay heed, then it is possible that this beautiful world becomes barren.

The Need for Adopting High Morals

His Holiness said that the Promised Messiah (may peace be on him) also advised his community to adopt high morals, as this too is a commandment of God.

He said that the Promised Messiah said that one should also take pride in their faith. If a person is an enemy of Islam and curses at the Holy Prophet then there should be aversion towards them. However, if a person is merely indolent, then good relations should be maintained with them. This means that if a person openly and pointedly opposes and curses Islam and the Holy Prophet, then it is not possible for an Ahmadi to bear this and in such instances our religious pride should take effect. Ahmadi from Pakistan have seen first hand even the vulgar and foul language that is used for the Promised Messiah. However, even in the case of such people, we never take the law into our own hands.

Fostering an Atmosphere of Mutual Harmony and Brotherhood

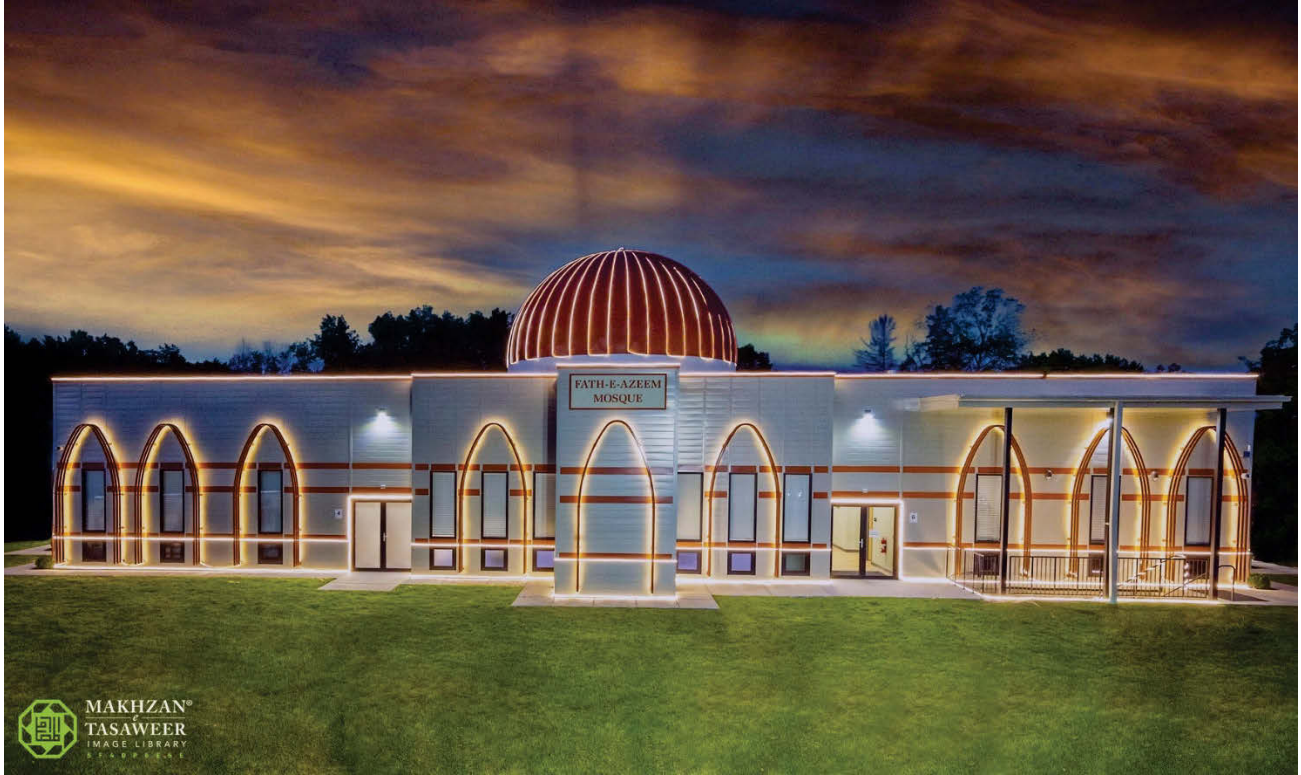
Huzoor said that the high morals we must adopt in order to reap the blessings promised by God to the community of the Promised Messiah. No matter our race, whether white, African American, Pakistani, Indian or Spanish, after having joined the Ahmadiyya Muslim Community we are all from a single spiritual father. This was the same message given by the Holy Prophet in his farewell sermon. The Promised Messiah desired for his community to become an example for the world, however in order to become an example one must strive a great deal. We too will have to strive a great deal to increase the standards of our worship and of our moral conduct. These things can only be achieved when one adopts righteousness. (Adopted from summary prepared by The Review of Religions)

Full original text of Friday Sermons by the Caliphs of Ahmadiyya Islam is available in print in Al-Fazl International, Al-Fazl Rabwah and Badr. These publications are also available online at alislam.org under periodicals. Translations and summaries of Friday Sermons are available in various languages on alislam.org under Friday Sermons. Weekly Al-Fazl International (Urdu) can be subscribed at amibookstore.us.

Khilafat News

Head of Ahmadiyya Muslim Community delivers a message not about land or politics but of Love at the historic inaugural ceremony of “Fath-e-Azeem” Mosque at Zion, IL

Mr. Alexander Dowie, a false claimant of Prophethood, perished more than a century ago after a duel with Hazrat Mirza Gulam Ahmad of Qadian, the Promised Messiah and Mahdi



Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V (may Allah support him with His mighty help) inaugurated the “Fath-e-Azeem” (The Great Victory) Mosque with his Friday Sermon earlier on 30 September 2022.

The city of Zion was founded in 1900 by John Alexander Dowie, who defamed the Holy Prophet Muhammad (peace and blessings be upon him) and called for the destruction and elimination of all Muslims. After attempts to persuade Mr. Dowie to depart from the

path of religious hatred failed, the Promised Messiah (peace be upon him) foretold that Dowie, despite him being almost 12 years younger than him and despite being at the peak of his powers, would die during the lifetime of the Promised Messiah (peace be upon him) as a sign from God of the victory of Islam. The prophecy was fulfilled to the letter on March 9, 1907, when John Alexander Dowie passed away.

During his Friday Sermon, Hazrat Mirza Masroor Ahmad said:

“Today, you have all gathered here for the inauguration of the mosque in Zion. Allah the Almighty has granted the Ahmadiyya Muslim Community USA the opportunity to build this mosque and do so in the city which holds a special significance with regards to the history of the Ahmadiyya Muslim Community.”



Hazrat Mirza Masroor Ahmad further stated:

“Due to the historical significance of this city and the fact that a false claimant to prophethood – someone who used extremely foul language against the Promised Messiah (peace be upon him) – who then perished away, and given the fact that the Ahmadiyya Muslim Community is now established in that very city, are all such aspects which should make every Ahmadi Muslim grateful to Allah the Almighty.”

On Tuesday, 27th September 2022, Hazrat Khalifatul-Masih V unveiled a commemorative plaque to mark the opening of the Mosque.

His Holiness also laid the foundation stone of the minaret that is to emblazon the grounds of the Mosque complex.



Huzoor also visited the Mosque complex, including a special exhibition hall that details the various aspects of the fulfilment of the prophecy and the numerous articles that were published in major newspapers of America at the time. (Adapted from report of Faran Rabbani, USA Correspondent)



Prof. Dr. Katrina Lantos Swett speaks at the inaugural reception at the opening of the “Fath-e-Azeem” Mosque

Prayer duel between the Promised Messiah and Alexander Dowie and human rights violations in Pakistan against Ahmadiyya Muslim Community

Dr Katrina Lantos Swett J.D., Ph.D., Professor at Tufts University and President of the Tom Lantos Foundation for Human Rights and Justice and former Chairwoman of the United States Commission on International Religious Freedom spoke at the inaugural reception of “Fath-e-Azeem” Mosque, Zion, IL on October 1, 2022, before the keynote address of Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V. Here we give the text of her speech.



Good Evening

Like other distinguished speakers before me, who have expressed how honored and delighted they are to be with you tonight, I too would like to say what a privilege and so blessed it is to be here for this extraordinary celebration.

I have had the rare pleasure and opportunity of getting to know the Ahmadi Community now for a number of years. I find that every time I am with them,

my spirits are lifted to a higher plane. I know of no other Community of Faith that I have ever encountered who so fully embody the teachings that they profess who strive in a profound way every day to live the high ideals and the deep principles that are at the very foundation of their life. I think those of us in this room know that spirit. The commitment of course comes from God, but it really also flows from your extraordinary leader, His Holiness. I just feel so lucky; so privileged; so uplifted and so blessed to be here with all of you today.

Now when my friend Amjad — who is really a fabulous person and you all should know that he does an extraordinary job on behalf of this community — when he first told me the story of the prayer duel that took place here or started, I guess we could say here in Zion, Illinois, I was utterly captivated. It sorts of sounded actually like a script from a Hollywood movie and personally I hope it does get made into a movie because it is such an incredible story. At first you sort of say; wait that really happened and one of the things that I found so fascinating about the story was that in a time long before everybody had their little handheld devices and

their cell phones and their computers, this prayer duel went viral. It really did become sort of a phenomenon in the world. But what made it much more important and much more significant than any Hollywood script could be as that it really was a moment when two very different visions of the of God of Humanity of Life of society were laid bare. One vision that of John Dowie was in simple terms based on hate and based on division and based on bigotry and prejudice. The other vision that of the founder of the Ahmadiyya Community, Mirza Ghulam Ahmad, was one of respect and reverence, faith and tolerance and a kind of security that came from someone who was willing to leave the ultimate outcome to God or Allah. Of course we know who prevailed in this extraordinary prayer duel and indeed this beautiful mosque which is now being inaugurated this weekend, is in fact called the Fath-e-Azeem Mosque, which means a great victory, because the victory in that prayer duel went, yes, to the Ahmadi; yes, to the first founder and leader of the Ahmadi Community, but really I think we would have to say that the victory went to humanity as well because it was a victory for respect; for love; for tolerance; for all of those virtues that we now see embodied in this marvelous community.

You know, as I thought about it, a very profound story from the Bible came back to me and it is the story of Joseph, one of the sons of Jacob. He had special gifts because he had special visions; because God had favored him. He became an object of jealousy from his many brothers and as probably everyone in this room knows. I know there are a couple of Rabbis here, so I hope; I more or less get the story right. He was sold into slavery by his brothers. It was a very dim prospect that awaited him; very grim circumstances but Joseph was pretty extraordinary. He rose first to be the master of a household of a famous and important and powerful leader in Egypt Potiphar. But then through circumstances in which he had done no wrong, he found himself falsely accused and thrown into prison. So, this life of his seesawing back and forth between being a beloved and maybe even favored son and sold into slavery, then rising to prominence. He was falsely accused and again thrown into prison. But through all of this, Joseph never lost his faith. He never lost his bearings and in time again the door opened for him to rise to a position of great and extraordinary power. He interpreted dreams for the Pharaoh that no one else could interpret, all the magicians and all the wise men of Egypt failed. He prayed to God. He received the understanding of these dreams and he became truly the most powerful man in Egypt next to the Pharaoh himself. Well as you'll recall in the story. After the seven years of plenty, came the seven years of famine. Joseph's family long forgotten back in Kanaan came looking desperate to Egypt for some sustenance as it favored their hunger.

Joseph recognized his brothers. But they didn't recognize him. He ultimately because where God had put him through all of these extraordinary difficulties, became the means of saving his family. He very much in the spirit of the Ahmadi Community, forgave those who had treated him so ill. His brothers who had betrayed him, had their faces still. He said something very powerful to them. He said speaking of their actions and selling him into slavery; you meant it for evil but God meant it for good. I think of that when I see this beautiful mosque; now built in the same place Zion, Illinois, where the prayer duel was unfolded before the world. John Dowie meant it for evil but God meant it for good. The great victory was had by the Ahmadi people.

Now we are sitting here tonight in a beautiful setting with wonderful friends in a peaceful place. We will enjoy a delicious meal and share fellowship. But I don't think we can let this evening go by without remembering an Ahmadi community in another part of the world; in Pakistan that daily faces unimaginable persecution; hatred and violence. They find themselves alone in the face of a government that refuses to protect them. The police refuse to defend them. The religious leaders whip up their followers to attack them. In just the last few days, another dear friend; really like a brother within this community, has shared with me the most recent sort of provocations being whipped up against this community where they are literally being targeted. The women in this community who are pregnant are being threatened to keep more Ahmadi children from bringing up and being brought into the world. These are terrible crimes. These are violations of Human Rights. These are violations of all that is decent and good. But what I think is terribly important that the community know above and beyond their Ahmadi brothers and sisters who of course stand by them, those of us not of that faith community stand with them as well.

You know I recently read a very powerful book about Great Britain. During the second world war and during the period of time when most of Europe had fallen to the Nazi military and war machine which was simply covering all of Europe and England really stood alone. But you knew that it could not stand forever alone against this might. Winston Churchill, the prime minister of Great Britain at that time; knew that everything hinged on whether or not America, the country if we find ourselves in today, this land of liberty where we do enjoy so many blessings of freedom, whether America would come to its aid or whether they would be left alone to fight this overwhelming force? President Roosevelt who fully understood the need for the United States to enter this war but who felt his hands were tied and didn't really have the freedom or the running room to do what he believed America should do at that time, had sent his closest trusted advisor Harry Hopkins to England to tour

the country to meet with Churchill to try and assess, did the British have the determination; the backbone; the wherewithal to continue to withstand this onslaught until somehow or the power and might of the United States could be mustered on their behalf? Churchill knew how much was at stake. So, he did everything in his power to show Hopkins everything, the devastation that Britain was suffering under the nightly bombing grenades. Yet even more than that, the determination and the grit and the steel in the spine of those same people who were trying to ward off the Nazi threat. Finally, it came to the last night before Hopkins would be returning to the United States to make his report to President Roosevelt. They were gathered for a final dinner but there was a sort of a tension in the air because they knew how much hung on the report that he would deliver. Hopkins stood up and cleared his throat and said, "I imagine you are all wondering what I will tell President Roosevelt when I return home." And you could hear a pin drop in the room because indeed he had read their minds that is exactly what they were wondering. He said, "I will answer you out of the book of books." Then he proceeded to quote from The Book of Ruth in the Old Testament and said:

"Whither thou goest, I will go; and where thou lodgest, I will lodge: thy people will *be* my people, and thy God my God."

Then he added the words: Even unto the end, historians report that Churchill wept because his relief was so great but also his sense of reassurance that they were not alone. I would like to say to my Ahmadi brothers and sisters because really and truly I feel we are brothers and sisters. Those of us who love and admire your community know the goodness of your lives; the decency and the nobility of your teachings and who also know of the suffering of your brethren in Pakistan. We want to say to you that whither thou goest, I will go; and where thou lodgest, I will lodge. That we will be with you. That we will stand with you even unto the end. We love you. We are honored to be here for this glorious celebration and I thank you all for permitting me to be part of it. Thank you.

(Transcribed from the video of inaugural reception: <https://www.alislam.org/video/fath-e-azeem-mosque-inaugural-session-zion-illinois/> by Dr. Mahmud Ahmad Nagi and Mr. Usman Mobusher son of Dr. Mobusher Mahmud (Tifl, Age 14 years), both from Columbus, Ohio)

Ahmadiyya Muslim Community USA holds inaugural reception of Fath-e-Azeem Mosque



Ahmadiyya Muslim Community USA held inaugural reception dinner of Fath-e-Azeem Mosque on 1 October

2022.

Prior to the event, some of the visiting dignitaries had the honor of having an audience with Hazrat Khalifatul-Masih V— they included the following:

1. Billy McKinney, Mayor of Zion, Illinois
2. Joyce Mason, State Congresswoman, 61st District, Illinois
3. Raja Krishnamoorthi, US Congressman, Illinois, 8th District
4. Dr Katrina Lantos Swett J.D., PhD, President of the Lantos Foundation for Human Rights & Justice
5. Chelsea Hedquist, Lantos Foundation for Human Rights & Justice
6. Dr Craig Considine, PhD, Senior Lecturer, Rice University Department of Sociology
7. Sheriff John Idleburg, Police and Fire Commissioner, Lake County, Illinois
8. Cheri Neal, Supervisor of Zion Township and coach for Public Servants Zion, Illinois
9. Mary Lou Hiltbran, Emergency Services and Disaster Agency (ESDA), Zion, Illinois
10. Eric Reinhart, State Attorney, Lake County, Illinois
11. Rabbi Melinda Zalma, Manager of Programmes, Tanenbaum Center for Interreligious Understanding, New York
12. Rabbi Marc Belgrad, founder of B'Chavana Congregation in nearby Buffalo Grove, Illinois
13. Adriane Johnson, State Senator, 30th District, Illinois
14. Dr Gabrielle Lyon, Executive Director, Illinois Humanities
15. Yadira Sanchez Olson, Reporter, Lake County News-Sun which is owned by the Chicago Tribune

Some of the other dignitaries that attended the event were Mark Senak, Mayor of Glen Ellyn Illinois; Mike Formento, former Mayor of Glen Ellyn, Illinois; Zion Commissioner Chris Fischer; Zion Commissioner Jacqueline Holmes; Lake County Board Member Gina Roberts; Library Director Robin Smith; Zion Benton High School Superintendent Dr Jesse Rodriguez; Zion High School Principal Zackary Livingston; Sara Knizhnik Vernon Township Trustee and Chair of the Gun Violence Prevention Initiative (GVPI) at the Lake County State's Attorney's Office; Zion Park District Director for Hermon Park David Osborne; Zion City Assessor Collette Davis; Lake County Public Works Commissioner Amos Monk; Mary Eldy Allen was State Senator of IL 51st district now running for 31st District; Mark Curran was Lake County Sheriff now running for Illinois Supreme Court; and Zion Police Chief Eric Barden.

The following media outlets covered Hazrat Khalifatul Masih's visit to Zion:

Associated Press (AP) — Two Prophets, century-old prayer duel inspires Zion Mosque. AP have a readership of around half the world, according to their website; the article was syndicated across over 150 separate outlets, including the Washington Post, ABC News, Toronto Star, The Hill and many other prominent newspapers. It was a top-10 story for the Associated Press.

Religion News Service (RNS) — Ahmadi Muslims inaugurate new mosque on site of historic "prayer duel." RNS have a reach of 2.2 million people per month.

Lake County News-Sun (which may also be syndicated in the Chicago Sun-Times or Chicago Tribune) will run an article this week.

In total, nearly 18 million people were reached across 408 outlets in 13 countries.

"I did not know that before tonight and I think it is beautiful." – Guest impressions

Billy McKinney, Mayor of the City of Zion (who presented Huzoor with the key to the city) said:

"My family has lived here since 1962. This was a historic event, as you well know, for the Ahmadiyya Muslim Community and for the City of Zion.

"It was overwhelming for me to meet His Holiness tonight. And this is the first time in my life that I've met someone [and] that I was speechless and didn't know what to say. But he has such a great presence, and the Ahmadiyya Muslim Community has done so much to help in this community and be of service. And we look forward to continuing with the relationship and working and having the mosque here now right in the midst of the city is terrific."

Tracy Johnson, a local resident of Zion, said the following about Huzoor's address:

"I like the way His Holiness made his speech; the contrast between the right and the wrong. I mean, he hit everything on the point and I liked the way he spoke in a gentle tone."

Kelvin Cox, a local architect who worked on the Fath-e-Azeem mosque's drawings, design and construction documents, said:

"This is an amazing building; the lighting and all the different people that put the ideas together. I'm just flabbergasted by how beautiful it is. And to have His Holiness here, his message of God and that it's not about land, it's not about politics, but it's about, you know, doing the right thing in love and the [avoiding] of hatred. And it

was just a wonderful [event]. That's what the world needs today."

John D Eidelburg, Sheriff of Lake County, said:

"It was a pleasure to be here to see the Imam and listen to all these great leaders and also to have a word with the leader. It was very impressive. I'm very honored to be here. I want to thank you for giving me the opportunity to share this precious moment with your community."

"People have told me about how impressive he is as a speaker. I was just so overwhelmed by the words that he said about friendship and working together with your community. That made me proud to be in his presence, to hear him speak. It was very illuminating."

Congressman Raja Krishnamoorthi said:

"What a wonderful day. What a wonderful event. His Holiness visited us and graced us with his presence. And the Fath-e-Azeem mosque will be a wonderful place for people to congregate, worship, share fellowship, and, of course, and educate the wider community about Islam."

Cheri Neal, Zion Township Supervisor said:

"I'm just in absolute awe! I'm really, really excited about this momentous occasion for the Ahmadiyya Muslim Community. And they have been working towards it for so long."

Dr Craig Constantine from Rice University expressed amazement about the Mubahala – prayer-duel – saying more people needed to know about this. He also expressed how much peace and calm he felt being in Huzoor's presence. He said everyone should hear Huzoor's message. He also loved Huzoor's humor at the end of the keynote address.

Amos Monk, the former Zion Commissioner, said:

"Well, this doctrine, I think, is very, very dynamic. And I feel that it should be something that the world at large should be more aware of [...] I think this is the best-kept secret in the world at this point in time, because I'm looking at this [showing the brochure that was on all the tables] energy, equity, justice, fairness and love for all. That is what's needed throughout the universe; no hatred and we could be a dynamic world [...] I think this message should be heard by the world [...] and that is the only way we can cure the ills of the world."

Rabbi Melinda Zalma, Tanenbaum Center for Inter-religious Understanding in New York City, said:

"Very impressed, as I always am, with the Ahmadiyya Muslim Community. Just the openness and welcoming the message of your

leader and just the spirit of really living your values, being open to all, working towards peace and respecting each other as individuals and as humans."

Eric Bricbarden, Chief of Police in Zion, said:

"It was a wonderful event, and it was very nice to see the love and the acceptance from all the people here and the generosity that was displayed, the intentional and deliberate welcoming. It doesn't matter who you are, 'just want to make sure everybody's doing OK' kind of a message. It was very nice, very nice. Just an amazing event."

Jennifer Smith said:

"Speaking about the tenets of the community, I think that that is absolutely paramount. When you drive down Zion on the old building, you see that motto on the building, and so it reverberates with you. So, you really get a chance to let that sink in and it really embodies the spirit of what Zion is."

Zach Livingston, principal at the local high school said:

"Zion is a small community, and events like this, any excuse to bring the community together is a good one, regardless of what it is. So, the fact that we had the opportunity to have this mosque dedication here in our community, people from all over the world, but also in Zion, are here. It's awesome and it's an honor. [...] Having His Holiness here, our Mayor of Zion, McKinney, was here. It was an amazing event."

Shawna Reagan of Chicago visited the Fath-e-Azeem mosque for the first time. She said:

"Honestly, coming here tonight, this was all very new to me. I did not really know anything about the community. I was really very impressed to hear His Holiness speak and to hear his thoughts on supporting the freedom of each person to choose their own way."

"The purpose of mosques in Islam is not just to worship God but also, it's a source of introducing people to the religion of Islam as well as creating bridges between communities. I did not know that before tonight and I think it's beautiful. If we had more of that, I think the world would be a much better place."

Kirk Townder from Libertyville said:

"It's a beautiful setting and wow, what a wonderful presence to be here in Zion."

Mr. Kirk's wife added:

“I feel so honored to be here tonight and I love the saying “Love for all. Hatred for none.” I’m actually going to put this in my office so I can look at it and remember this night.”

A group of guests from Chicago noted the incredible organization of the event and the manners of the Ahmadi volunteers. They also mentioned how every time they come to our events, the message of love and peace is so

central to everything. They took a picture with Huzoor and said it was “an opportunity of a lifetime.”

The arrival of Hazrat Khalifatul-Masih V in Zion, his inauguration of the mosque and his address were a blessing for Jamaat-e-Ahmadiyya USA in particular and a striking reminder of the great victory Allah granted to the Promised Messiah. (Adapted from report of Faran Rabbani, USA Correspondent)

The demise of Alexander Dowie was a great sign in favor of the truth of the Promised Messiah (peace be upon him)

The Religion News Service (RNS) interviews Mirza Masroor Ahmad, Head of Ahmadiyya Muslim Community on 27 September 2022

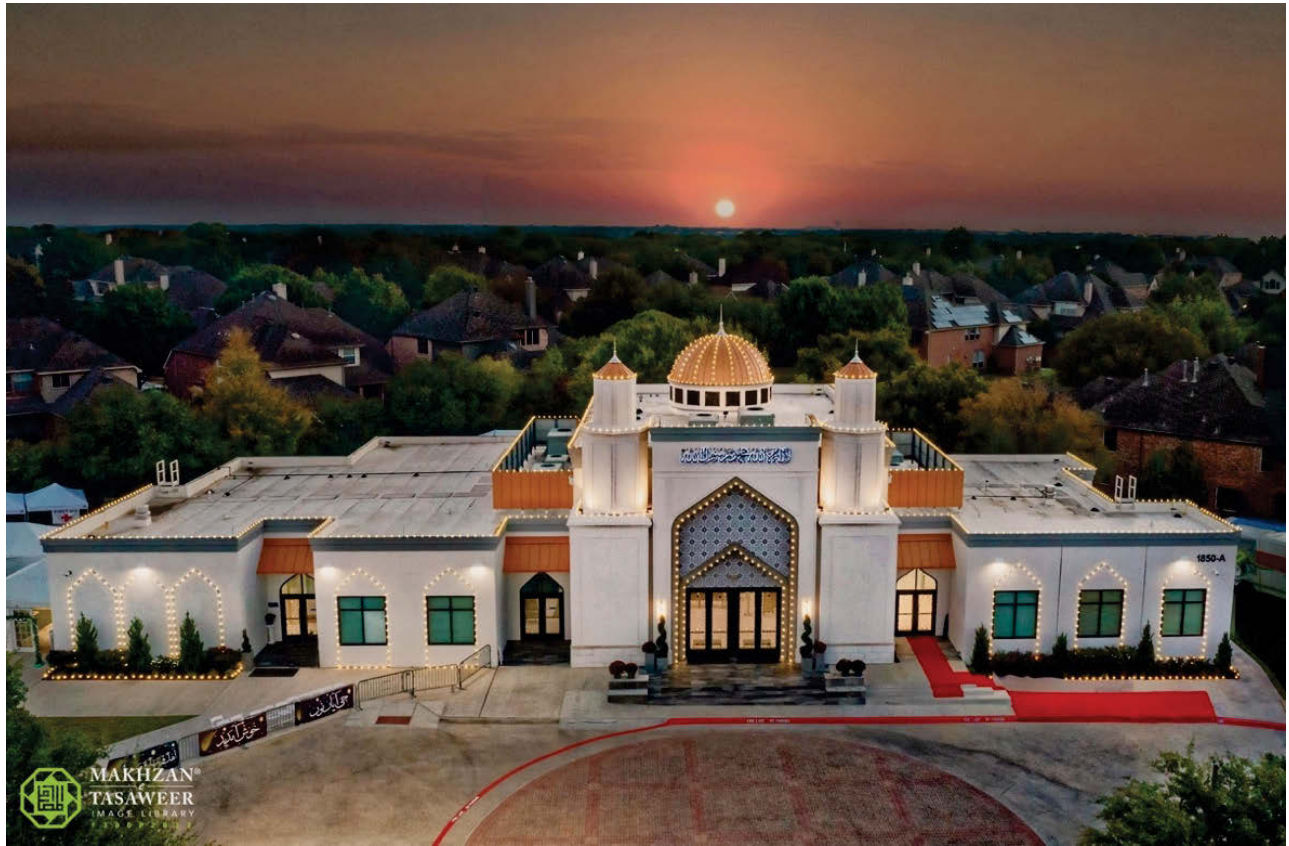


On Tuesday, 27 September, His Holiness was interviewed by Emily Miller, from the Religion News Service (RNS). She asked His Holiness about the objectives of his visit to the United States and about why Zion and the prayer duel between the Promised Messiah (peace be upon him) and Alexander Dowie was significant for Ahmadi Muslims and what was its significance for the wider world.

His Holiness spoke of how, where the demise of Alexander Dowie was a great sign in favor of the truth of

the Promised Messiah (peace be upon him), it also served as a lesson to the world about the need to maintain mutual respect between the people of different faiths and beliefs and to show tolerance. He also stated that it was the duty of religious people to make other people realize the value of religion and that it was nothing to be feared. He said that Islam’s fundamental objectives were to bring human beings closer to God and to ensure that people fulfilled the rights of one another. (Adapted from report of Faran Rabbani, USA Correspondent)

“We can attain the pleasure of Allah when we give precedence to faith over the world with complete sincerity and loyalty.” – Hazrat Mirza Masroor Ahmad delivers Friday Sermon at Bait-ul-Ikram



Hazrat Mirza Masroor Ahmad inaugurated the Baitul Ikram Mosque (House of Honor) in Dallas, Texas, with Sermon on 7 October 2022.



During his Friday Sermon, His Holiness spoke about the obligations associated with Mosques.

Beginning his sermon, Hazrat Mirza Masroor Ahmad said:

“Today Allah the Almighty is enabling you to inaugurate your Mosque. Although the Mosque has been constructed for some time, its formal inauguration is taking place today. In this location, initially a hall was constructed to serve the purpose of a Mosque, however now you have made a purpose-built Mosque here. You now have a beautiful Mosque and in terms of its capacity, there is much space available.”

Praying for those who helped in the building of the Mosque, Hazrat Mirza Masroor Ahmad said:



“May Allah enable those who have taken part in the building of this Mosque to fulfil its obligations. May it be the case that you constructed this Mosque solely for the purpose of attaining the pleasure of Allah. May you be those who are the beneficiaries of the statement of the Holy Prophet Muhammad (peace and blessings be upon him) in which he said, ‘The one who builds a Mosque for the sake of attaining the pleasure of Allah, Allah will build a house for him in paradise like the Mosque he constructs.’”



Reminding the attendees of the obligations that fall upon those who build a Mosque, Hazrat Mirza Masroor Ahmad said:

“The objectives associated with making the Mosque that is built for attaining the pleasure of Allah does not end with the completion of the Mosque’s structure. Rather, one can only attain Allah’s pleasure when we follow His commandments and fulfil the rights of His worship and those of His creation. We can attain the pleasure of Allah when we give precedence to faith over the world with complete sincerity and loyalty and when we fulfil our pledge of Bai‘at [oath of initiation into the Ahmadiyya Muslim Community].”

On Monday, 3 October 2022, Khalifatul-Masih V unveiled a commemorative plaque to mark the opening of the Mosque and planted a tree.

The Muslim Sunrise team is looking to collect all past issues of the historic publication. In the last year alone we have located nearly 10 missing issues. Please take five minutes to perform these three easy steps:

1. Gather together all your pre-2006 issues
2. Check to see if each one is uploaded on our Past Issues webpage
3. Write to archives@muslimsunrise.com if you have an issue that is not uploaded

Please help us preserve this rich history before it is lost. Thank you.

“The world is on the brink of disaster.” Hazrat Khalifatul-Masih V guides the world towards peace at inaugural reception of Bait-ul-Ikram Mosque, Allen, Texas



Hazrat Khalifatul Masih V addressed reception ceremony at the reception of Bait-ul-Ikram mosque. He thanked Allah the Exalted for enabling the Jamā'at to build the mosque. He also thanked the guests for accepting the Community's invitation to attend the reception event.

He then briefly outlined the two principal objectives underlying any mosque built by the Ahmadiyya Muslim Community. He said, “Firstly, our mosques serve as places for our members to congregate to fulfil their religious duties of worshipping God Almighty. Secondly, our mosques enable us to serve God's creation and to propagate Islam's teachings.”

Huzoor then removed the possible fears and reservations of the neighbors by reassuring them that “This mosque will never cause you or your fellow citizens any harm or distress. Rather than sowing seeds of discord and disharmony in society, this mosque will serve as a unifying force for good.” Giving the example of the Kaaba, Huzoor said that it was a symbol of universal peace and security for all peoples and nations. Hence, when Muslims faced the Kaaba while praying in any mosque, they were required to follow the same objectives.

Addressing an allegation made by the opponents of Islam, namely that Islam was an extremist religion that promoted violence and warfare, Huzoor said, “nothing could be further from the truth. Huzoor said, “Islam's teachings do not permit Muslims to engage in warfare or

resort to the use of force except in the most extreme circumstances where war is waged unjustly against them and there is a direct attempt to destroy and eliminate Islam. In early Islam, the conditions were so grave that Allah the Almighty permitted the Muslims to defend themselves to uphold and defend the principle of universal religious freedom,” never for any personal revenge. Huzoor then explained, how the early Muslims, abided by the highest moral standards and stringent rules of engagement even though their lives and properties were under the gravest threat.

While interpreting verse 126 of Surah al-Baqarah regarding the Holy Ka'ba, Huzoor said, “Allah the Almighty states that He built the Sacred House as a refuge from evil and as an abode of peace and security for all mankind to join together. This verse reiterates the duty of Muslims to live in peace and harmony with all members of society and to bestow peace and security to others. Consequently, if a person fails to be a source of peace for others, he or she cannot call themselves a true Muslim.”

Then, Huzoor interpreted verse 64 of Surah al-Furqan and said, the verse “instructs Muslims on how to respond to ignorant or hostile people who taunt or speak unkindly to them. Rather than reacting indignantly, Allah the Almighty instructs Muslims to keep their dignity in the face of provocation, to remain patient and to respond by saying “peace be upon you” and to take leave of the situation. The Quran teaches that rather than confront aggression and provocation in a light fashion,

Muslims should set aside their pride and respond by conflict [...].” conveying a message of peace and avoid all forms of



Then dignitaries attending the ceremony expressed their views:

Ashwini Bansod, a local guest, expressed:

“I really liked that every volunteer was very welcoming and the arrangements were up to the mark. So, I enjoyed the event. And I took one sentence. He said that religion and humanity are for everyone, and everybody should follow the path of peace and togetherness. So, I like that statement a lot and I was touched by that statement.

Atif Zahir, a local guest, said:

“It’s my pleasure to be here. I think this was a great event to bring everyone together. People of all faiths, people of all different ideas and thoughts. I think a masjid in this community would do this community a lot of good in general, just to promote cohesiveness in society. So, I came here with some of my friends and I’m happy I did come because this really gave me a little bit more insight into how the community is. And I got an opportunity to talk to the Khalifa himself, which was very nice, very productive, and in a very light-hearted environment. I was very fortunate to be part of that meeting.”

“I think what he said is very pertinent to what’s happening right now because, you know, according to some analysis, we are at the brink of war. And it’s very unfortunate that we are still having to talk about nuclear weapons. And I think his message was not only resonant with the community of Texas, the local community here itself, but also globally with what’s happening in, you know, in the Near East and the West against the Russians and the Ukrainians and all that. So, I think it was very pertinent and I’m glad he said

what he said because it resonates with the rest of the world really nicely.”

Beverly McCord, Richardson, Texas, expressed:

“I am always thrilled to hear a religious leader of worldwide status continually reminding people of the need for peace, to resolve differences, to love one another, and to find a way to work out our differences. So, I’m always happy when someone gives that message. I myself am so far from fearing this community, I can’t imagine anyone being fearful because they are so loving, so giving, so outgoing and constantly volunteering for community services. If anybody has any fears, they’re quickly dispelled by just seeing the loving work that they do for the community.”

Katie Fiedler, Dallas, Texas, expressed:

“I really appreciate his emphasis on religious freedom. I work for Texas Health Allen, the hospital that is just down the street. We serve people of all communities and all faiths and health equity is incredibly important to us. And so, having someone in this community who supports all people and is a beacon of hope for everyone is incredibly important to the hospital.”

Damon Nahoolewa, McKinney, Texas, said:

“It was a great event. We all have one goal, to love one another and that was the message of His Holiness. If we would all come together and listen to His Holiness’ message, this world would be a better place.”

Marybeth Hardesty-Crouch, Allen, Texas, said:

“I am, of course, with His Holiness on what needs to happen for the pathway to peace. This message is something that we all can get behind. I am truly grateful to be invited to this event and

am amazed at the similarity between the philosophies that His Holiness shared and what my religion also teaches.”

Amrita Raj, Plano, Texas, expressed:

“I am honestly blown away by the community and the people. First of all, the event was so beautifully organized and the views of His Holiness, whether political or religious, are pretty amazing. I am so happy to see that we all share the common agenda of doing good for the community. To hear this message here today was absolutely amazing. I understood the fear in the community that His Holiness spoke of. I believe we all need to come together to get rid of that fear in the community. I follow my Hindu religion, but I love my Muslim friends in the community and love being here tonight.”

Anthony Elia, a librarian from Dallas, Texas, said:

“His Holiness’ speech was wonderfully inspirational and community-minded in terms of bringing the global community together and embracing the key concepts of love, fellowship and peace in the world. The key takeaway for me was the reassurance that we all are here to do good by one another and take care of each other.”

Iro Omere said:

“This was a beautiful event and I had an amazing time. Being able to meet and listen to His Holiness was really inspiring. I also got the chance to look at things that His Holiness mentioned in his speech as the roadmap for world peace. And I believe these are the exact same things we ought to do in our country and throughout the world to make sure that we are able to live harmoniously, serving God in our own ways while building a strong world together.”

Jeff Williams, a local guest, said:

“I truly enjoyed his message of peace and humanity. I also understand he has a sense of community, which is the main reason the

mosque is being built here. And although I do find it unfortunate, he has to mention that the mosque here poses no threat to us as a community. I am glad that he did it here. And I’m honored to be a part of it and it’s certainly a beautiful place. Anyone who feels welcome can come here to worship and so that would be my biggest takeaway tonight. Well, probably the main thing was just the ability to turn out as many people as you had here from many different countries, different states and towns across the US. So, that alone was impressive to me, just the miles that people were willing to travel to hear His Holiness but also to bear witness to what we’re building here.”

Tommy Berry, a local guest, said:

“I just want to thank you and the community and Khalifatul-Masih for the hospitality, the message, the sense of joy and the sense of community that tonight was all about. It was a blessing.”

“It was one of those things where when you see what human beings are about, you see what joy people can bring. And when they respect life and love life and respect human beings and love human beings, regardless of their background, regardless of their faith or religion and work for the greater good. And it shows that no one individual or organization has a monopoly. We should all work together.”

“And I think the message for tonight that the Khalifa shared in that regard and reminding that that’s really a message we need to remember every night when we go to bed. A message we need to remember every morning when we wake up – what our mission is for each day. This is a message that we need to share with our kids and make sure they understand that message. So that way, when we’re not here, they can continue that message.” (Adapted from report by Faran Rabbani, USA Correspondent)

Inauguration of Bait-ul-Qayyum Mosque, Fort Worth, Dallas, TX

On Friday 7th October, Hazrat Khalifatul-Masih V travelled to Fort Worth to inaugurate the Baitul Qayyum Mosque based in the city of Fort Worth.

After unveiling a plaque to mark the inauguration of the Mosque and planting a tree, His Holiness inspected the premises. Prior to the Maghreb and Isha prayers, the local members of the Ahmadiyya Muslim Community had the opportunity to meet His Holiness during which His Holiness encouraged that they should ensure that attendance for prayers increases at the Mosque.

Khalifatul-Masih V meets Associations of Ahmadi Muslim Scientists (AAMS) and Ahmadi Women Scientists (AWSA)

Produce at least one or two “Abdus Salams” within the next few years:



On 29 September 2022, the Association of Ahmadi Muslim Scientists USA (AAMS-USA) and the Ahmadi Women Scientists Association (AWSA) were blessed to meet with Hazrat Khalifatul-Masih V and share their research while also getting valuable guidance and direction from their Imam.

The meeting began with a recitation from the Holy Quran, followed by a brief introduction and report from the president of AAMS-USA Dr Sohail Husain and then by Dr Nusrat Sharif, the AWSA president.

After the brief report on the association’s efforts, its history and its mission to “lead the next Islamic Golden Age”, Huzoor inquired about the number of PhDs each association had and what impact their research was

having.

Huzoor also asked about their collective target of “achieving 100 Abdus Salams” and the efforts made towards making this a reality. Huzoor reminded the association that in 2019 during the Ahmadiyya Muslim Research Association (AMRA) conference in the UK, he had reminded Ahmadi Muslim researchers that Hazrat Khalifatul-Masih IIIrh had expressed his ardent desire for at least 100 Ahmadi Muslims to follow in the footsteps of Dr Abdus Salam and become eminent scientists by the turn of the first centenary of the Jamaat. Huzoor said 33 years had passed yet we had not produced the next Abdus Salam.

Khalifatul-Masih V holds Wāqifāt-e-Nau Class (Girls)

Khalifatul-Masih held a meeting on 5 October 2022 with female members of Waqf-e-Nau aged 12 and above during which the attendees had the opportunity to ask questions on a range of contemporary issues.



One of the attendees asked His Holiness if Sufism and its practices have any benefits.

In response, Hazrat Mirza Masroor Ahmad said:

“There was no Sufism during the time of the Holy Prophet (peace and blessings be upon him). There was no Sufi during the time of the four rightly guided Caliphs. After centuries, it [Sufism] started. And when it started, it was because at that time, Khilafat was not the spiritual Khilafat; that was worldly Khilafat. And the Caliphs of those times were after worldly gains and the Khalifa was not the chosen Khalifa by the community, they inherited Khilafat. So, this is why, at that time, a group of people stood up who said, ‘we are the spiritual people and we tell the people what is the actual spirit of your religion and what is the spirit of prayers and how you should pray, how you should bow before Allah, how you should practice the commandments given in the Holy Quran.’ They started explaining teachings of the Holy Quran. So, this is how it all developed.”

Hazrat Mirza Masroor Ahmad continued and said:

“But, now, after the coming of the Promised Messiah (peace be upon him), who came to revive the religion of Islam according to the prophecy of the Holy Prophet of Islam (peace and blessings be upon him), there is no need to follow any Sufi. I remember, once I explained in my sermon, the verse of the Holy Quran which states, “Allah is the Light of the heavens and the earth.” An Arab person who had newly converted to the Ahmadiyya Muslim Community said, “I was the follower of Sufism. And now, after having listened to your Sermon, I can say there is no bigger Sufi than the Promised Messiah (peace be upon him). How he has explained the teachings of the Holy Quran, there is no need of any of the Sufi now. And now Khilafat is also rightly guided so as long as it will remain as it is, then there is no need of any Sufism.” So, it was the requirement of the past, not the present.”

Khalifatul-Masih V holds Waqf-e-Nau Class (Boys)

Waqf-e-Nau boys aged 12 and above also had the honor to have a sitting with Hazrat Khalifatul-Masih V on 5 October 2022



One of the Waqf-e-Nau asked His Holiness how young people should maintain their identity when people mock them for their beliefs.

In response, Hazrat Mirza Masroor Ahmad encouraged the youth and said:

“Develop self-confidence and self-belief. When you know that you are on the right path, then care not for other people’s mockery...you should tell people who mock you that you are on the right and they too should strive to save themselves. So, when we are on the right and our claim is that we are going to spiritually conquer the entire world with peace and love, then why should we be worried? Why should you bother about what other people say?”

Another attendee asked His Holiness about how he

should pray for the Khalifa of the time.

Hazrat Mirza Masroor Ahmad said:

“You should pray that Allah the Almighty helps the Khalifa of the time to discharge his duties so that the burden of the duties that Allah has put on his shoulders is properly discharged. Pray that Allah the Almighty gives him strength and health so that he works properly for the cause of Islam and the Ahmadiyya Muslim Community and whatever plans are in the mind of the Khalifa of the time are completed with Allah’s help in the shortest possible time and in the best way and that Allah the Almighty may also give him the helpers, that is, “Sultan-e-Naseer,” so that a team of helpers can also help the Khalifa of the time.

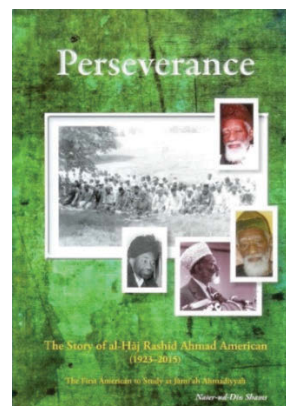
Khalifatul-Masih V inaugurates “Sira-e-Khidmat,” the National Headquarters of the Majlis Khuddam-ul-Ahmadiyya USA



Hazrat Khalifatul-Masih V inaugurated National Headquarters of Majlis Khuddam-ul-Ahmadiyya, USA on 10 October 2022. Sira-e-Khidmat was acquired in January 2020. Mutamid MKA USA, Zafir Ahmed reports that Huzoor (may Allah be his helper) arrived at the property at 1:20 pm, unveiled the plaque and then led everyone present in silent prayer. Due to Covid-19 restrictions, attendance at the inauguration event was limited to about 75 people which included national Amila of USA Jamā‘at and MKA USA Amila. The property is spread over 0.55 acres, and located half a mile away from Baitur Rahman Mosque in Silver Spring, MD.



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News of US Ahmadiyya Muslim Community

Ahmadiyya Muslim Delegation from Masroor Mosque Manassas VA meet with State and County Officials



From L to R: Missionary Shamshad presenting Life of Muhammad and World Crisis and Pathway to Peace to District Supervisor Vega, Ann B. Wheeler and Colonel Peter Newsham from Police.

On August 24, 2022, Ahmadiyya Muslim delegation from Masroor Mosque met with Virginia Senator Jeremy S. McPike via zoom. Missionary Shamshad informed him that the spiritual head of the Ahmadiyya Muslim Community will be visiting the USA very soon.

The following day on August 25, 2022, Ahmadiyya delegation met with Coles District Supervisor Yesli Vega. The meeting was held at District Supervisor's office.

Reflecting on the ongoing war between Russia and Ukraine, Mr. Zafar explained that the Fifth Caliph His Holiness Mirza Masroor Ahmad (may Allah be his Helper) has been warning world leaders and the government about the dangers of World War III due to the wars and armed conflicts between different nuclear powers.

District Supervisor Vega talked about her personal background, her services as a Police Officer, and her journey to the district supervisor. She thanked Ahmadiyya Muslim Community for its humanitarian services such as providing household items to the refugees and food to the American public affected by the COVID-19 pandemic and extended her support and services to the Community. Missionary Shamshad

presented the District Supervisor with the book Life of Muhammad and a pen as a souvenir.

Ahmadiyya Muslim delegation had another meeting with the Chair at-Large of the Prince William Board of Supervisors, the Honorable Ann B. Wheeler on August 30. The meeting was held at James J. McCoart Administration Building in Woodbridge, Virginia. He welcomed the delegation and seated them in the conference room. Members introduced Ann Wheeler on introduction to the Founder of the Worldwide Ahmadiyya Muslim Community and his mission.

Missionary Shamshad mentioned that he very closely worked with politicians to educate the public and remove misconceptions against Islam and its founder the Holy Prophet Muhammad (peace and blessings of Allah be upon him).

Honorable Ann B. Wheeler mentioned that the relationship between American society and American Muslims has come a long way since the 9/11 attacks and Prince William County has a very healthy atmosphere for all the communities that live in the United States, including Muslims. She appreciated the efforts of the Ahmadiyya Muslim

organizations for Prince William County.

On Friday, September 9, 2022, Ahmadiyya Muslim delegation met with Chief of Police of Prince William County, Colonel Peter Newsham, Assistant Chief of Police Major Kimberly Missouri, and Chief of Staff Matthew Bromeland.

In his introduction to the Police Chief, Missionary Shamshad mentioned that he is friends with the police officials of the counties and cities of the U.S where he served as a missionary. He also mentioned that he had a close relationship with the police, and he assisted the police department on engaging Muslim groups in the area to develop trust and understanding. He mentioned that in Montgomery County, Maryland he was presented a proclamation for his services on June 15, 2004, and then County Executive Douglas Duncan declared that day Missionary Shamshad Day.

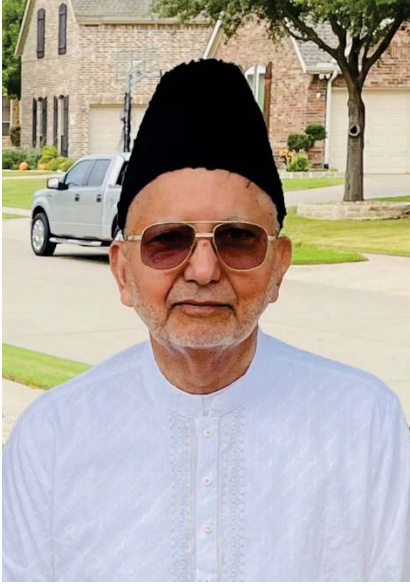
Chief Newsham said that he has served the police department with the officers that Missionary Shamshad mentioned, and he is good friends with some of them. Chief Newsham offered support to the delegation and provided the necessary information to seek the help of police for the security of

Masroor Mosque and its worshippers. Chief Newsham gave Police coins to the delegation and thanked them for visiting him. Missionary Shamshad presented the

Police Chief and his team with a book World Crisis and Pathway to Peace, and pens with the motto of Ahmadiyya Muslim Community Love for All Hatred for None,

engraved on it. (Report by Mirza Maaz Ali, South Virginia USA)

Sheikh Khurshid Ahmad father of Missionary Ahmad Salman Sheikh passes away in Phoenix



It is with a very heavy heart to inform you all that Sheikh Khurshid Ahmad, father of Missionary Ahmad Salman Sheikh passed away on 28 October 2022 at the age of 76. Inna Lillāhi wa Innā Ilaihi Raji'oon. He was visiting his son Ahmad Salman Sheikh in Phoenix. May Allah Almighty grant Jannat-ul-Firdaus and forgive his shortcomings and also grant patience and solace to the members of the bereaved family. Amin!

Sheikh Khurshid was son of Sheikh Aziz Ahmad and grandson of Sheikh Fazal Ahmad. Sheikh Barkat Ali, a companion of Hazrat Promised Messiah (may peace be on him) was his great grandfather. Sheikh Barkat's mother was also companion of the Promised Messiah. When Sheikh Fazal Ahmad was born, his mother went to see the Promised Messiah who took him in his lap.

He is survived by his wife, two sons and a daughter. One of his sons Sheikh Dawood Khurshid is in Toronto Police and also got the honor to serve as in-charge of the security escort of Hazrat Khalifatul-Masih V during the tour of Canada few years back. His other son is Missionary Salman Sheikh currently serving in Phoenix, and Las Vegas. His daughter is currently in-charge of Ta'lim-ul-Quran in Saskatoon, South West Jamā'at, Canada.

Sheikh Khurshid was a very devout servant of Jamā'at. He had special interest in cooking in Langar Khāna and served in Germany, USA. He remained in-charge of Langar Khāna #2 in Toronto for years during Annual Conventions Canada.

He also had the honor to cook for Hazrat Khalifatul-Masih III (may Allah shower His mercy on him) when Huzoor visited Germany in the 1970s. He remained a prisoner of faith in Pakistan for putting Kalima Badge during the 100 years Jubilee in 1989. Sheikh Khurshid visited the U.S.A Jamā'at various times and had the opportunity to cook in Langar Khāna of Silicon Valley and Bay Point California Jamā'ats.

Sheikh Rehmatullah—Koelay Waley, a companion of the Promised Messiah, may peace be on him, was the uncle of Sheikh Khurshid's Grandfather. Sheikh Mubarak Ahmad son of Sheikh Nazir Ahmad is cousin of Sheikh Khurshid who is currently serving in Rishta Nata office in Rabwah, Pakistan. Sheikh Khurshid's daughter is married with Sheikh Farooq Ahmad the grandson of Late Sheikh Muhammad Ahmad Mazhar who was Amir Jamā'at of Faisalabad for many years. (Mukhtar Ahmad Malhi, General Secretary USA Jamā'at and Missionary Sheikh Ahmad Salman)

اپنے علم اور معرفت کی ترقی کے لئے
روزہ الفضل انٹرنیشنل خدیجین اور پڑھیں

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Man of the home

MKA USA

Waqar-e-Amal Department



#ManOfTheHome

Debrief

On July 17, 2022, dozens of Khuddam across America participated in the first installment of #ManOfTheHome. This effort was born from the idea that Muslim men should do more – if we are not already – to help around the home. Often, men are referred to as “Man of the House” and women are referred to as “homemakers”. Yet, we know from Prophet Muhammad (sa)’s example that men also have “homemaker” responsibilities. We know that the Holy Prophet (sa) repaired his own clothes, cleaned his home, milked his family’s goats, and served his guests. We also know that Hazrat Musleh Maud (ra) explained the dignity of laboring with one’s own hands – hence his creation of the “Waqar-e-Amal” department, which literally means the dignity of labor.

And thus, we put out to Khuddam a challenge to have them help more in their homes. This specific challenge was to make brunch for their families and clean their homes. To make brunch requires grocery shopping, preparing food ingredients, and putting it all together with one’s own hands. To clean the home requires time, effort, and manual labor as well. **These are all acts that put meaning into the dignity of labor.**

To make sure Khuddam did not try to shy away from this effort, MKA USA informed Sadr Lajna Imaillah of our effort and she graciously shared it with all her membership. We are deeply appreciative for Sadr Sahiba’s support. We also want to express our thanks to former Majlis Khuddamul Ahmadiyya Sadr, Bilal Rana sahib, for judging the pictures to determine the top three brunches. At the end of the report, you will find the winners and their recipes. Are you man enough to replicate their efforts?

Respectfully submitted,

Salaam Bhatti

Serving as Mohtamim Waqar-e-Amal

Notes on chapters and verses of the Holy Qur'ān by Hazrat Khalifatul-Masih IV^{rh}

— Surah Al-Anbiya' to Al-Mu'minun —

English Translation by Missionary Shahid Ahmad of Ghana

(Continued from previous issues)

21. Al-Anbiya': Introduction

This is a Meccan Surah, and its revelation period is the fourth or fifth year of the Call. Including Basmallah, it consists of one hundred and thirteen verses.

About the reckoning of people mentioned at the end of the preceding Surah and that it would become manifest to you that it is you who are on the right path; in the beginning of the current Surah, it has been stated that that time of reckoning has arrived, but most people are unmindful of it.

Next, it was stated in this Surah that We sent none as Messengers before you but men, and they were not given bodies that lived without food. Here implicatively the Divinity of Hazrat Jesus^{as} has been refuted, as he had been taking food throughout the life.

Immediately after this was stated that ignorant people have taken gods from the earth; and presented a wonderful argument on this that the existence of two Gods is impossible. Had it been possible both the heavens and earth would have gone to ruin. Every God would have taken his creation and set aside; and the universe would have been hampered and ruined to such an extent that it could never have been repaired. Whereas look wherever one may they will not find any sign of disunion in it. That is why it was said that We have been sending revelation that “There is none worthy of worship except the One God” to all those Prophets as well that were sent before this one.

Verse number 27 mentions their false claim that Allah the Almighty has taken a son. But whenever a hypothetical son is deified, it fails to stop there and many more are added to this hypothesis. Therefore, immediately thereafter it was said that there are many more holy men of God like Hazrat Jesus^{as} who have been associated as partners of Allah.

Immediately thereafter is mentioned a verse which unveils such secrets of the universe which were beyond the imagination of man of that age. It said: the entire universe was a tightly closed-up mass like a ball out of which nothing could come out. Then We opened it out and the entire universe popped up, and with water every living thing was created. And immediately after water, the cycle of water associated with firm mountains was mentioned. It was also mentioned as to how the heavens protect the earth and its inhabitants; next was mentioned the perpetual circulation of the heavens and earth and all heavenly bodies; and as the heavens and earth are not ever-lasting, it was pointed out that man, too, is not going to live forever. And, O Prophet! None of the people that lived before you has lived eternally.

Thereafter are mentioned all the Prophets that came before the Holy Prophet^{sa} that how Allah the Almighty delivered munificence of His Graciousness to them. It also discussed the inviolable subject that once the dwellers of a town are destroyed, they never come back to it again; so much so that even in the time of Gog and Magog, when seemingly the scientists will claim to revive the dead, it would not be possible.

Further, ahead in the Surah, the mention of the rolling up of the heavens is found, and also said that it would not be done for eternal, rather from the very universe, which would once go into non-existence, a new universe would be created. Allah the Almighty has the power to repeat this process.

In the last Ruku' of the Surah; Allah the Almighty, declared the Holy Prophet^{sa} a manifestation of the Gracious God for the entire world, and stated that We have sent you, too, as a mercy for the whole world.

In the final verse of the Surah, the Holy Prophet^{sa} prays to his Lord to judge between him and the disbelievers with the truth. As he is the representative of the Gracious, he warns the entire world that the Gracious God will not abandon this servant of His who is a manifestation of His Graciousness for the whole world.

Next comes Surah Al-Hajj which is a perfect proof of the fact that the Holy Prophets^{sa} was sent for the entire world as Rahmatul-Lil-'Ālamīn. And Baitullah (the House of Allah) is the only place where mankind assembles from all around the world to perform the Hajj.

Verse 9

وَمَا جَعَلْنَاهُمْ جَسَدًا لَا يَأْكُلُونَ الطَّعَامَ
وَمَا كَانُوا خَالِدِينَ

This verse makes it clear that not a single Prophet has been in the world who lived without taking food. Thus, any Prophet who had been taking food has not enjoyed an unnatural long life.

Verse 35

وَمَا جَعَلْنَا لِبَشَرٍ مِّن قَبْلِكَ الْخُلْدَ
أَقَابِينَ مِتَّ فَهُمْ الْخَالِدُونَ

Addressing the Holy Prophet^{sa}, it states that no Prophet before you have been granted an unnatural long life. How is it possible that you should die whereas others live an unnatural long life? This verse conclusively proves the death of Hazrat Jesus^{as} as well.

Verse 64

قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَسْأَلُوهُمْ
إِنْ كَانُوا يَنْطِقُونَ

It is suggested to give a pause after *بَلْ فَعَلَهُ* (*bal fa'alah*) in this verse, so as to be concluded that someone else did it. But in my point of view there is absolutely no such need for this; because Hazrat Abraham^{as} himself had informed them that he was going to do something to their deities. So, this is not a lie. Rather, to present something impossible as possible is a style of argument, which was granted particularly to Hazrat Abraham^{as}. Not a single one among his opponents conceded that the bigger idol killed all the other ones. And to take it as an impossibility proves the falsity of their belief that their deities have some power.

Verse 70

قُلْنَا يُنَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ
إِبْرَاهِيمَ

Here "fire" signifies the fire of opposition, and it may also stand for real fire. In the present age the Promised

Messiah (may peace be on him) received a revelation "Do not threaten me with fire, for the fire is my servant, rather servant of my servants" (*Arba'in Number 3, Rūḥānī Khazā'in*, Vol. 17, p. 429). Getting cooled down of the fire means that its heat will not be enabled to destroy, rather the fire itself will cool down.

Verse 80

فَفَهَّمْنَاهَا سُلَيْمَنَ ۚ وَكُلًّا آتَيْنَا حُكْمًا
وَعِلْمًا ۚ وَسَخَّرْنَا مَعَ دَاوُدَ الْجِبَالَ يُسَبِّحْنَ
وَالطَّيْرَ ۚ وَكُنَّا فَاعِلِينَ

Here the subjection of the mountains means that mountainous people were subjected to him. Similarly, the mention of the army of birds is found in the army of Hazrat Solomon^{as}. This too is a metaphor. It has two meanings. (1) Those people who were spiritually enabled to soar away; (2) and the swift cavalryman who, like birds, quickly reached from one place to the other. And the fastest cavalry in the army of Hazrat Solomon^{as} has been termed as the army of birds.

Verse 82

وَلِسُلَيْمَانَ الرِّيحَ عَاصِفَةً تَجْرِي بِأَمْرِ
إِلَى الْأَرْضِ الَّتِي بَرَكْنَا فِيهَا ۚ وَكُنَّا بِكُلِّ
شَيْءٍ عَلِيمِينَ

The subjection of winds to Hazrat Solomon^{as} means that in the coastal area of Palestine the winds would change their direction after a month and thus the ships of Hazrat Solomon^{as} sailed because of those winds. And after a month the winds would change their direction to the opposite side.

Verse 83

وَمِنَ الشَّيَاطِينِ مَن يَغْوُصُونَ لَهُ
وَيَعْمَلُونَ عَمَلًا دُونَ ذَلِكَ ۚ وَكُنَّا لَهُمْ
حَافِظِينَ

Here the word *شَيَاطِين* (*Shayateen*) does not signify the Satans made of fire; otherwise, this fire would have died

down because of diving into the seas. It signifies rebellious people who were subjected by Hazrat Solomon^{as}; some of them were divers.

Verse 88

وَذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ
نَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا
أَنْتَ سُبْحَانَكَ ۖ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

When Hazrat Jonah^{as} saw that his warning prophecy was not fulfilled, and because he was unaware that the warning prophecies are put in abeyance after crying and wailing, in anger he headed towards the sea, where a whale initially devoured him and later vomited him out alive. In this time of darkness, he supplicated the following prayer from the heart that o Lord! There is no God but Thou, Holy are Thou. I have indeed been of the wrongdoers.

Verses 96-97

وَحَرَامٌ عَلَىٰ قَرْيَةٍ أَهْلَكْنَاهَا أَنْهُمْ لَا
يَرْجِعُونَ - حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ
وَهُمْ مِّنْ كُلِّ حَدَبٍ يَنْسِلُونَ

In these verses township stands for the people of the township. Once a people are destroyed, they do not return back to the world. The word حَتَّى (even when) does not signify that the dead peoples will come back in the time of Gog and Magog. Rather it means that even in the time of Gog and Magog the dead will not be able to come back. Superficially they play tricks as if they have quickened the dead, but they can never quicken the real dead.

Verse 106

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ
أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ

It is a reference to the prophecy of Hazrat David^{as} mentioned in Psalms chapter 37.

22. Al-Hajj: Introduction

This is a Medinite Surah, and including *Basmallah* it consists of seventy-nine verses. All human beings have been warned of the earthquake of the Hour in the first verse of the Surah; because the Messenger that came had invited all human beings to come under the protection of the Gracious God. As a result of the rejection of the invitation the warning of such terrible wars is being given as if the entire earth would be destroyed. It would be such a terrible destruction that the mothers would forget to take care of their suckling's; and every pregnant woman would miscarry; and you shall see men as they were drunken, while they will not be drunken. Because of the severe chastisement from Allah, they would lose their senses.

One may think of the Judgment Day as to how will all human beings be revived once they are all dead. It is said that Allah Who created you from dust earlier, and passed you through various stages in the womb of your mother, shall revive you.

Next, it is said that there are those among people who worship Allah as if they are on the verge of a pit. As long as good befalls them they are content with it; and when there befalls them a trial, they fall into it upside down. Such people are in loss in this world as well as Hereafter.

Next, briefly are discussed the followers of all the religions that Allah would judge between them on the Day of Resurrection.

Next, Allah the Almighty commands emphatically not to hinder those from the Sacred Mosque who come for the Hajj (pilgrimage) of the House of Allah. Immediately thereafter is mentioned the House of Allah and the directive given to Hazrat Abraham^{as} to always keep the House of Allah clean for those who perform the Hajj and circuits. The directive given to Hazrat Abraham^{as} was not confined to his person only; but this directive is for his followers as well as the followers of the Holy Prophet^{sa} until the Day of Judgment.

Next, the Holy Prophet^{sa} has been commanded to give an open invitation to all mankind to come to the Sacred Mosque for Hajj. Next was discussed the sacrifices etc. that they, too, like the Sacred House, are included in the sacred Signs of Allah. Desecration of those signs would be tantamount to desecrating the Sacred House. But the animals sacrificed for the sake of the Sacred House would be acceptable only when they are offered with righteousness. Because their flesh reaches not Allah the Almighty, nor does their blood; but only the righteousness of the person

offering the sacrifice reaches Allah.

Next, in detail light has been shed on the subject of Jihad with sword. And it was said that permission to take up arms in defense is given to those against whom war is made by their opponents, and they have been driven out from their houses only because they said, "Our Lord is Allah." The wonderful subject was also raised that if defensive measures had not been allowed then there was no guarantee of the security of the mosques of Muslims only, rather the synagogues and churches etc. and cloisters would also be destroyed.

Next, referring to the destruction of the disbelieving peoples of the past Prophets it was pointed out that if man is to visit the land and with open eyes try to find out the buried traces of the destroyed people, surely, he would get awareness of the evil end of those peoples. These days the archaeologists are working on it and they have succeeded in discovering buried traces of a number of past peoples.

Thereafter, it was said in verse 53 that in case any desire of heart is combined with the desires of a Prophet then Allah the Almighty removes that desire through the Divine revelation. The Satan referred to at this point does not stand for the accursed Satan, but it refers to the Satan running with the flow of blood in man. And the Holy Prophet^{sa} said: *wa lakinnallaha A'anani 'alaihi fa aslama* (Musnad Ahmad bin Hanbal, Musnad Bani Hashim), that Allah the Almighty helped me against him and he has become a Muslim. Thus, this verse in no way means that in reality a Satan inspires the hearts of Prophets; because, at another place (Ash-Shu'ara 222-223) it has very clearly been explained that the Satan is not allowed to come closer to the Prophets. It descends on very lying sinners. And this statement does in no way apply to the Prophets.

In the last *Ruku'* of the Surah it was stated that those so-called Partners on whom they call upon beside of Allah are not capable to recover anything from the mouth of a fly if it licks anything. In reality the moment anything enters the mouth of a fly, as a result of its saliva and chemical changes in its belly, it does not remain in its original state anymore.

Striving in the cause of Allah has been admonished in the final verse of the Surah, which has already been explained. It was also stated that Hazrat Abraham^{as}, the Holy Prophet^{sa} and their followers have been named Muslims by Allah. He knows the best as to who completely submits before Him.

Finally, the announcement has been repeated that this Messenger, i.e., Muhammad^{sa} is a universal Messenger.

Notes: Al-Hajj

Verse 6

يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي رَيْبٍ مِّنَ
الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّن تُرَابٍ ثُمَّ مِّن نُّطْفَةٍ
ثُمَّ مِّن عِلْقَةٍ ثُمَّ مِّن مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ
مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ ۚ وَنُقَرُّ فِي الْأَرْحَامِ مَا
نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا
ثُمَّ لِنَبْلُوَكُمْ أَشَدَّكُمْ ۚ وَمِنْكُمْ مَّن يُّتَوَفَّىٰ
وَمِنْكُمْ مَّن يُّرَدُّ إِلَىٰ أَرْدَلِ الْعُمُرِ لِكَيْلَا
يَعْلَمَ مَن بَعْدَ عِلْمٍ شَيْئًا ۚ وَتَرَىٰ الْأَرْضَ
هَامِدَةً فَإِذَا أَنزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ

وَرَبَّتْ وَانْبَثَتْ مِنْ كُلِّ زَوْجٍ بَهِيجٍ

The foremost worth-mentioning point in this verse is that all the stages of human evolution have been discussed in it. So much so that the changes that take place in fetus in the belly of the mother have been related in the same order as the scientists have discovered in the present age. This verse is a conclusive proof of the fact that the Holy Prophet^{sa} had no personal knowledge of such things and none else save the Omniscient God could have provided this information to him. Further ahead the verse states that Allah granted life to earth by showering water on dry soil. This is a wonderful and remarkable discovery that according to the scientists when water showers on dry soil, in reality the signs of life appear in it. In fact, here it refers to the point that the heavenly water that showered on the Holy Prophet^{sa} has revived a dead land, i.e., spiritually dead people.

Verse 76

اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ
النَّاسِ ۚ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ

A Divine practice has been presented as a rule in this verse, whose cessation has not been mentioned at all. That is, Allah the Almighty always chooses His Messengers from among angels or from among men.

عَلَى النَّاسِ ۖ فَاقِيْمُوا الصَّلٰوةَ وَآتُوا
الزَّكٰوةَ وَاعْتَصِمُوا بِاللّٰهِ ۚ هُوَ مَوْلٰكُمْ ۚ
فَنِعْمَ الْمَوْلٰى وَنِعْمَ النَّصِيْرُ

Verse 79

وَجَاهِدُوا فِي اللّٰهِ حَقَّ جِهَادِهِ ۚ هُوَ
اجْتَبٰكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّيْنِ مِنْ
حَرَجٍ ۚ مِلَّةَ اٰبِيكُمْ اِبْرٰهِيْمَ ۚ هُوَ سَمَّكُمُ
المُسْلِمِيْنَ ۚ مِنْ قَبْلُ وَفِيْ هٰذَا لِيَكُوْنَ
الرَّسُوْلُ شَهِيدًا عَلَيْكُمْ وَتَكُوْنُوْا شُهَدَآءَ

The first point to reflect in the verse is that no one has proprietary rights over the word “Muslim.” Allah the Almighty declared Hazrat Abraham^{as} and his followers as Muslims much before the advent of Islam.

Next, it is mentioned that the Holy Prophet^{sa} is a witness, i.e., a guardian, over all the Muslims; and the Muslims are a witness over all the other peoples. The sense in which the Holy Prophet^{sa}, in his time, was a witness, exactly in the same sense, following in his footsteps, the Muslims are a witness over others. Being a witness does not signify to coerce others to become the type of Muslims one likes. Because being a witness as well the Holy Prophet^{sa} never fought a war of aggression, nor did he coerce anyone to become a Muslim.

23. Al-Mu'minun: Introduction

This is one of the last Surahs revealed at Mecca. Including *Basmallah*, it consists of one hundred and twenty-nine verses.

The subject discussed at the end of the preceding Surah was that the true success is due to observing the Prayer and Zakat, and in holding Allah the Almighty fast. Thus, the great success referred to there has been detailed in the initial verses of Surah Al-Mu'minun that the successful believers are those who observe not only the Prayers and pay Zakat, rather they possess numerous other characteristics as well. They include both types of merits, i.e., the things they abstain from, and the good deeds they perform.

Next, it was said that though the water for life descends from the sky, and the system of its repeated descent from the sky is available; but for some reason, if Allah desires to teach a lesson to human beings, He has the power to vanish the water. It may be done in two ways: (1) may Allah the Almighty bring a change in the system of water recurrently descending from high clouds. As happened in the beginning of the creation when the water of the earth continuously evaporated and ascended into the heavens. And when it rained, because of the hot atmosphere in between, it ascended back upward. The second case which we generally observe is when water goes deep down in the soil and disappears from the depths of very deep wells as well.

Proceeding further the subject of water, the ships that navigate in water are mentioned. The ship of Hazrat Noah^{as} is also mentioned in this connection pointing out that ships are capable of navigating on the top surface of water only when allowed by God. The ships can successfully sail even in very terrible storms, and sometimes suffer shipwreck in minor storms. When nations show ingratitude towards the heavenly water that descends onto them spiritually then, like the material water, Allah deprives them of the spiritual one as well. So much so that they fail to benefit from the incessant coming of the Prophets and remain adamant on denial of all the Prophets that come among them one after the other like incessant rain.

Next, the mountainous areas where springs of water gush forth and provide security and peace of mind are mentioned. Allah the Almighty transported Hazrat Jesus^{as} and his mother in this very valley sheltering them against their opponents. Circumstances and traces show that it is none other than the valley of Kashmir.

Thereafter in verse 79 it was pointed out that the first thing bestowed on in evolutionary stages is the ability to hear, then to see and finally the hearts which possess deep insight, and they are able to understand all types of spiritual subjects.

Next, some verses are mentioned whose subject-matters are similar to those which have already been elaborated. Then comes a verse which presents a new subject. On the Day of Resurrection when human beings will be asked as

how long they tarried in the earth, in reply they would say, probably a day or part of a day. Allah will reply that in fact you tarried there even for a shorter period of time. This refers to the duration of time between death and resurrection. The world will look to be so far as passed instantly. And this is something which come in human experience in daily life in that very distant stars, whose mass is much bigger than the whole of our solar system, look to be like very, very small dots.

The final verse of the Surah consists of a supplication which was taught to the Holy Prophet^{sa} in the following terms: addressing your Lord say, “O my Lord! forgive and have mercy, and Thou art the Best of those who show mercy.”

Notes: Al-Mu'minun

Verse 18

وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَائِقَ
وَمَا كُنَّا عَنِ الْخَلْقِ غَافِلِينَ

The current verse talks about the seven heavenly ways above human beings. The figure “seven” connotes a figure that is repeated several times; like a week is repeated every seven days. Thus, سَبْعَ طَرَائِقَ (seven ways) stands for uncountable heavenly ways.

Truthfulness of the Claims of the Promised Messiah, May peace be on him

Aadil A. Ahmad, Chicago, IL

This is the final part of a 3-part article. Part-1 and Part 2 were published in Online Ahmadiyya Gazette, USA, June 2022, pp. 14-16 and October 2022, pp. 22-23 respectively. In conclusion, I will briefly expand upon signs 6 through 10 of the ten perfect signs that Promised Messiah (peace be on him) mentioned in his book Toḥfa-e-Golarhviyyah. (Rūḥānī Khazā'in, Vol. 17, pp. 181-182)

6. God has promised me that whoever challenges me shall be humbled.

This is evident from the many historical accounts of people who failed to accept the challenges and also those who accepted the challenge but ultimately ended up frustrated, humiliated and in certain cases, perished. Two very clear examples of the latter which everyone is aware of are Pandit Lekh Ram of Punjab, India in the East and Dr. Alexander Dowie of Zion, Illinois, USA in the West. Both of them suffered ignominious death when they failed to desist from hurling abuses on the life and teachings of the Holy Prophet Muhammad (peace and blessings of Allah be upon him). Incidentally, the final nail on the coffin of Dr. Alexander Dowie was the inauguration of a beautiful masjid erected on July 10th 2021 in the city of Zion, a city which he had established in opposition to Islam. Can there be a more eloquent testimony of the truth of Hazrat Mirza Ghulam Ahmad of Qadian, the Promised Messiah?

This blessing can also be attained in the future by those who fully obey and endorse the teachings of the Promised Messiah as; if they are challenged by opponents with respect to his claims, teachings and predictions, they will not be prevailed over. This sign has

connection with the next sign.

7. God has given me the glad tiding that my followers will always triumph through their reasoning in support of the truth, and that they and their progeny will be greatly honored in the world, so that they may realize that he who comes from God is never in a loss.

The books of the Promised Messiah are treasures of spiritual knowledge that were descended in these latter days which according to the hadith nobody would accept initially. (See Sahih Bukhari, Volume 3, Book 43, Hadith 656) They are full of powerful arguments in support of the existence of God, the beneficence and beauty of Islamic teachings and the truthfulness of the Holy Prophet and such arguments satisfy the hearts and minds and increase one's faith in God. Those of his followers in the past who adhered to his teachings did triumph and God Almighty did not forget their progeny. Those of his followers today and in the future who adhere to his teachings will also triumph God Willing. The Promised Messiah will always have such followers in every age and thus his mission will never suffer a loss.

8. God has promised me that until the world comes to an end, He will continue to manifest my blessings so

much so that kings shall seek blessings from my garments.

This is a very glad tiding that the blessings of obeying and following the teachings of the Promised Messiah will be a source of pleasure of God and blessings in this world and the hereafter. High ranking worldly leaders have and will seek blessings in the form of physical things (such as pieces of personal affects which have been preserved) as well as in the form of seeking companionship with, and spiritual guidance from, his true followers. Until now we have seen only a glimpse of the complete manifestation of this perfect sign.

9. Twenty years ago, God gave me the glad tiding that I would be denied and that people would not accept me, but that He will accept me and manifest my truth with powerful assaults.

The powerful assaults here are all the heavenly and earthly signs that God would demonstrate to the people, which He did and continues to do. He was practically alone at the time this glad tiding was revealed to him; thereafter, he was vehemently denied by many people and encountered much opposition and many difficulties, but over the years God manifested the full glory of this glad tiding and caused the truthfulness of the Promised Messiah to become apparent to the people, so much so that ultimately, hundreds of thousands of people accepted him in his lifetime and many people began to respect him much more as compared to before.

10. God has promised me that for the purpose of once again manifesting the light of my blessings, a person will be raised from among [my] progeny into whom He will breathe the blessings of the Holy Spirit. He will be characterized by inner purity and will have a close holy relationship with God. He will be a manifestation of the True and High. And it will seem as if God has descended from heaven.

The Holy Prophet said about Jesus son of Mary that when he descends in the latter days, he will marry and have children. (Mishkat al-Masabeeh, Kitab al-Fitan, Hadith 5508) The general meaning of this is that unlike

the Mosaic dispensation in which Prophet Jesus (peace be on him) was the final Prophet and no Prophet appeared for the Jews after him; for the Holy Prophet after his Promised Messiah would descend, the spiritual graces of prophethood would continue in future unending until the Day of Judgment. This is because the Holy Prophet is Khatamul Anbiya' [Seal of the Prophets] and his Ummah has a much higher rank than the Ummah of Prophet Moses (peace be on him).

The Promised Messiah has no doubt given us the glad tidings of prophets, messengers, reformers and saints descending in future as he said:

“I am Khatam-ul-Auliya' [Seal of the saints]; after me there will be no saint but the one who is from me and has a covenant with me.” (Rūḥānī Khazā'in Vol 16, Page 69-70)

“On many occasions I have seen in my visions “ghauth” [eminent saints] and “Qutb-e-Waqt” [high-ranking saints of their time] who have believed in, and will believe in, my high rank.” (Letter of August 1888, al-Hakam, vol. 5, no. 32, August 31, 1901, p. 6, column 2)

“The letter “raa” of “Alif-Laam-Raa” indicates that this word signifies the continuous dispensation of Reformers and Messengers that will continue until the Day of Resurrection.” (Malfūzāt, Volume 1, Page 345)

“Do you think that our Messenger died issueless, as his evil speaking enemy considers? I vow in His name Who Created the Heavens that it is not as such; rather for our Prophet there are more sons like me who will keep on appearing till the Day of Judgement.” (Rūḥānī Khazā'in, Volume 19, Page 183)

This is a very grand sign which will serve as continuous proof of his truthfulness and high rank as well as the greenness of Islam and superior rank of the Holy Prophet (may peace and blessings of Allah be upon him) until the end of days. May Allah guide us all in the right path.

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Great Is Mirza Ghulam Ahmad The Messiah

FORETOLD PATHETIC END OF DOWIE
AND NOW HE PREDICTS PLAGUE,
FLOOD AND EARTHQUAKE

TWENTY-THREE were the days of August in 1903 when Mirza Ghulam Ahmad of Qadian, India, foretold the death of Alexander Dowie, yclept Elijah II., which took place last March, and now cometh the afore-said Mirza Ghulam Ahmad of Qadian, India, on June 23, and saith: "The turn of this country is drawing near."

"Earthquakes" will be unparalleled in the world's history and will remind men of the destruction of the judgment day.

"In Europe and other Christian countries a kind of plague will make its variance which will be very severe."

"With my appearance, the secret designs of the wrath of God have been made manifest."

"The days of Noah will you again witness, and the sons of Lot's land you will see with your own eyes."

"He called the turn on Dowie, and why may he not do devastation?" his followers ask. "He has foretold plague, too, in the Punjab and other places, and what is the name of Mirza Ghulam Ahmad of Qadian, India?"

The Indian gentleman has been well known in the eastern portions of the world for many years. His claim is that he is "the true Messiah who was to come in the last ages," and that God has showered him with grace. He first came to the attention of the United States in 1903, on account of a controversy with Elijah II. Since the death of Dowie the Indian prophet's reputation has soared, for did he not tell of the death of Dowie, that it should take place within his (the Messiah's) lifetime, should take place "with great sorrow and torment?"

Dowie was aged 59. The seer was 24. It was in these words that Dowie was requested to strive for the fray:

"I am the true Messiah who was to come in the last ages; thus has Almighty God spoken to me. I do not claim to be the promised Messiah simply by my own assertion, but Almighty God who made the earth and heaven has borne witness to the truth of my claim."

"The evidence of God has been manifested in hundreds of heavenly signs shown in my support. I say it truly that Almighty God has poured his grace upon me in far greater abundance than upon the Messiah who has gone before me. In the looking-glass of my person the face of God is revealed to a far greater extent than in that of Jesus' person. If there are slanders my own assertions, and there is no other authority for them, I am a liar, but if Almighty God bears witness to my truth, no one can give the lie to me. Thousands of times—I should say times without number—has he borne witness to the truth of my claim."

"A sign of the evidence of God in my favor will appear on the death of Mr. Pigott, the arrogant preacher of divinity, who shall be brought to destruction within my lifetime. Another sign will appear—Dr. Dowie's acceptance of my challenge. If the preacher or indirect means to enter the lists against me, he shall leave the world before my eyes with sorrow and torment. These two signs are particularly for Europe and America. Ah! that they should ever them and benefit by them."

"It should be borne in mind that Dr. Dowie has not given any reply to my challenge sent him in September last, nor has he even so much as mentioned it in his paper. For an answer to that challenge I will wait for a further period of seven months from this day, the 23d of August, 1903. If he accepts the challenge within this period and fulfils all its conditions as published by me previously, and makes an announcement to that effect in his paper, the world will soon see the end of this contest. I am about 70 years of age, while Dr. Dowie is about 51, and, therefore, compared with me, he is a young man still. But since the matter is not to be settled by age, I do not care for this great disparity in years. The whole matter rests in the hand of Him who is the Lord of heaven and earth and judge over all judges, and He will decide it in favor of the true claimant."

"But if Dr. Dowie cannot even now gather courage to appear in the contest against me, let both continents bear witness that I shall be entitled to claim the same victory as in the case of his death in my lifetime if he accepts the challenge. The pretensions of Dr. Dowie will thus be falsified and proved to be an imposture. Though he may try as hard as he can to fly from the death which awaits him, yet his flight from such a contest will be nothing less than death to him, and calamity will certainly overtake his Zion; for he must take the consequences of either the acceptance of the challenge or his refusal."

"I close these brief remarks with the following prayer: O powerful and perfect God, who hast ever been revealing and wilt ever continue to reveal Thyself to Thy prophets, do Thou give Thy judgment and show to Thy people the imposture and falsehood of Dowie and Pigott, for Thy weak creatures, having taken to human-worship and trusted in weak mortals like themselves, have fallen away from Thy path and are wandering in errors far from Thee."

Dowie at first paid no public attention directly to the challenge from the far east. But on the 24th of September, 1903, he said, in his Zion City publication:

"People sometimes say to me, 'Why do you not reply to this, that and the other thing?' Reply: Do you think that I shall reply to the goats and flies. If I put my foot on them I would crush out their lives. I give them a chance to fly away and live."

Only once did he show in any way that he knew of the existence of Mirza Ghulam Ahmad. He referred to him as the "foolish Mahometan Messiah," and on Dec. 12, 1903, he wrote:

"If I am not God's prophet, there is none on God's earth that is." In the following January he wrote: "My part is to bring out the people from the east and from the west, from the north and from the south, and settle them in this and other Zion cities until the time shall come when the Mahometans are swept away. . . . May God grant us that time."

Whereupon Mirza tersely challenged him to "pray to God that of us two whoever is the liar may perish first."

Dowie died with his friends fallen away from him and his fortune dwindled. He suffered from paralysis and insanity. He died a miserable death, with Zion City torn and frayed by internal dissensions.

Mirza comes forward frankly and states that he has won his challenge, or "prediction." And he asks every seer after truth to accept the truth as he announced it. He regards the misfortunes which befall his traducer in America as evidences of divine



vengeance commingled with divine judgment. As a follower says, however:

"It is not to exult over a fallen enemy that we refer to certain circumstances in Dowie's life. Such a thing is furthest from our ideas. It is only in the cause and for the furtherance of truth that we publish these facts. The holy religion of Islam, no doubt, teaches us not to mention the faults of the dead, but this does not mean that facts should be concealed when their disclosure is in the interests of society and a service to humanity, truth and God."

All these conclusions the follower arrives at with a certainty which rings with self-conviction, or at least with pride in the accuracy of his prediction. He goes on to say:

"In bringing disaster upon Dowie's head, and ultimately in his untimely death, brought about with sorrow and torment, Almighty God has given his judgment exactly as he had informed his messenger three or four years previous to these occurrences."

J. H. Smyth Pigott, to whom the Messiah refers, heads a peculiar sect in Clifton, London, known as the Agapemones, or "Dwellers in the Abode of Love." About seven years ago he proclaimed himself the "New Messiah," and drew around him 2000 fanatics, including many women.

Pigott promised to take his followers to heaven on Aug. 24, 1901. At the appointed time they gathered in a field and waited vainly for the event to take place. Pigott promptly explained that they had been sinning, and thereby had so sorely grieved the Lord that he refused to accept them. The Agapemones believed this explanation and promptly did penance by subscribing a large sum of money for the erection of a beautiful church. In this Clifton region which is called the "Abode of Love" there is neither marriage nor giving in marriage, and the inmates are supposed to dwell together in an atmosphere of spiritual comradeship and platonic affection. Grave scandals resulted in popular hostility against the doctrines of Pigott.

Pigott's annual receipts are \$20,000. At one time this Messiah, whom Mirza disapproves of so strongly, was a sailor on the Pacific coast. In 1890 he returned to England, his native country, took holy orders and became a curate of the Church of England in a London parish. Subsequently he joined the Salvation Army, rose to the position of major and then acquired divinity.

As in disasters dire, the Indian divinely says: "Bear in mind that Almighty God has informed me of earthquakes in general. Know it for certain, then, that as earthquakes have come in America, Europe and Asia in accordance with my former prophecies, more will yet occur in diverse places, some of which would be as severe; that the destruction wrought by them will be unparalleled in the world's history and will remind men of the destruction of the judgment day."

"Death will make such havoc that streams of blood will flow. Calamities of a terrible nature from earth as well as heaven will come upon men."

"Many shall be saved and many shall be destroyed. The days are 'near,' nay, they are at the door, when the world shall see an unparalleled scene of devastation. Not only will great earthquakes come, but other calamities from heaven and earth will also visit the earth. All this will be brought about because men have forsaken God, and with all their heart and all their soul they are bent low upon the world."

"Had I not come, these calamities would also have

