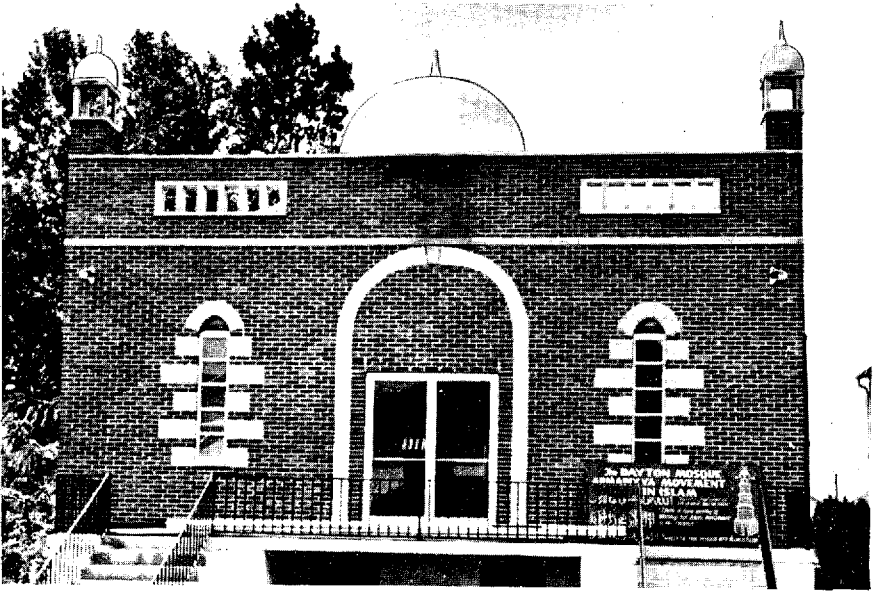


بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
إِنَّا الدِّينَ عِندَ اللَّهِ الْإِسْلَامُ



THE
MUSLIM SUNRISE

A Magazine devoted to the cause of Islam

APRIL - MAY 1970



HAZRAT MIRZA GHULAM AHMAD
(THE PROMISED MESSIAH)

CONDITIONS OF INITIATION INTO AHMADIYYA MOVEMENT

*Laid Down By its Founder
The Promised Messiah (Peace be upon him)*

The initiate shall solemnly promise:

- I. That he shall abstain from Shirk (association of any partner with God), right up to the day of his death.
- II. That he shall keep away from falsehood, fornication, adultery, trespasses of the eye, debauchery, dissipation, cruelty, dishonesty, mischief and rebellion; and will not permit himself to be carried away by passions, however strong they may be.
- III. That he shall regularly offer the five daily prayers in accordance with the commandments of God and the Holy Prophet; and shall try his best to be regular in offering the Tahajjud (pre-dawn supererogatory prayer) and invoking Darud (blessings) on the Holy Prophet; that he shall make it his daily routine to ask forgiveness for his sins, to remember the bounties of God and to praise and glorify Him.
- IV. That under the impulse of any passion, he shall cause no harm whatsoever to the creatures of Allah, in general, and Muslims, in particular, neither by his tongue nor by his hands nor by any other means.



حَمْدًا وَنِصَاةً عَلَى سُبُلِ الْوَسْوَاسِ الْكَافِرِينَ

THE MUSLIM SUNRISE

APRIL - MAY 1970

SOME TENETS OF THE AHMADIYYA MOVEMENT

According to the Ahmadiyya Movement Mankind constitutes one Family with God as the Common Father, and, hence, despite differences in race, color or creed should live together as real brothers, and the Movement has been demonstrating this universal brotherhood wherever it has established communities.

The Movement maintains that whenever man forgets his noble heritage and the sublime purpose of his life, God sends someone to remind him of it, and since He created man, he has been sending such Divine Teachers whenever needed. Adam, Noah, Abraham, Moses, Jesus, Muhammad, Krishna, Buddha, Zoroaster and Confucious were all such Divinely sent Teachers, and in this age of dire need God has raised Hazrat Ahmad, the founder of the Ahmadiyya Movement, in fulfillment of prophecies of the Holy Prophet Muhammad, peace and blessings of Allah be on him and other Prophets, peace be on them all.

The Movement inculcates upon its followers faith in and respect for the Founders of all the religions, and enjoins obedience to the law and loyalty to the government of the country in which they live. It also enjoins abstinence from all disruptive and subversive activities.

The Movement holds that religion has been perfected in Islam, and guidance, in the Holy Quran, and that the Holy Prophet Muhammad, peace and blessings of Allah be on him, is a perfect example for entire humanity and for all ages to come. Hence, no prophet or messenger of God shall now come for any particular

race or nationality, or with any new religion or new Book. Of course, Prophets may and will come from among the disciples of Muhammad, peace and blessings of Allah be on him, for the revival of Islam and calling humanity back to the Quran, whenever needed.

The Movement also holds that for reformation and guidance, God does not or need not incarnate Himself in any human form or have any begotten Son. He, being Infinite, Omnipresent, Incorporeal and Immutable, can not be confined to a limited body or space. Being All-Mighty, Omnipotent and Ever-Living, He doesn't need any son to carry on or inherit His Kingdom. Being All-Merciful, Compassionate, Gracious and All-Forgiving, He does not need anyone to give His blood to redeem His children whose repentance is sufficient to excite His mercy and forgiveness. Being eternal and Omnipresent, He can not condescend to a limited existence on earth. Being Omniscient and All-Knowing, He can not fail to know, for example, that a certain fig tree does not have fruit on it at a particular time. Being Self-Sufficient and above all needs, He cannot be in need of food or drink. Being Holy, He can not be subject to calls of nature. Incompatible, inconsistent, repulsive and obnoxious are all such ascriptions to this Most Holy, Most Great, Most Exalted, Most Perfect and Supreme Being.

Of course, the Movement believes that God reveals Himself to His Chosen and Beloved ones, who, imbued with His attributes, sometimes display Divine powers and show miracles. God also sometimes calls such holy personages His sons as He did in the case of Jesus, peace be on him in the past, and, in the case of Hazrat Ahmad, the Promised Messiah and Founder of the Ahmadiyya Movement, in this age. Sometimes He even identifies Himself with them, as He did in the case of the Holy Prophet Muhammad, peace and blessings of Allah be on him. Their case is like that of a piece of iron which, when burnt well in fire, assumes the hue and quality of fire, but still doesn't become fire; it is still iron, imbued, of course, with some of the virtues and powers of fire. By imparting some of its qualities and powers to the piece of iron, the fire also does not become iron.

Likewise, the Perfect Lovers and Beloved ones of God, too, by being burnt in the fire of Divine Love, reflect the attributes and powers of God, but they still remain men; they do not become God, nor does God become man.

HOLY PROPHET A MERCY FOR MANKIND
Follow His Example, Pray for Safety of Mankind

Hazrat Khalifatul-Masih III



KHALIFATUL-MASIH III

We have accepted the Holy Prophet Muhammad, peace and blessings of Allah be on him, as our Leader and Guide. and we have, under Divine Command and with a view to winning Divine pleasure, made a Covenant that we will ever have the Holy Prophet, peace and blessings of Allah be on him, as our Model and will strive to imbue ourselves with the same characteristics with which Allah imbued him.

One most prominent characteristic of our Holy Prophet, for which Allah chose him to be the Bearer of the Law for the entire humanity and for all ages, and revealed to him the Holy Quran which suffered no alteration, no modification, and not a single word or letter or vowel point of which has been repealed - was his characteristic of being "Rahmatullil a'lamin" (mercy for the entire world).

No human loved humanity so intensely and extensively as the Holy Prophet, peace and blessings of Allah be on him, loved his brother man. His love embraced not only those who were before him or who lived in his own country or who inhabited different countries of the world, but it embraced even those who were to be born after him. His love, kindness and sympathy encompassed all mankind. The intensity of his love is unparalleled. This is the Great Distinction he had and to which I should like to invite the attention of my brothers briefly.

Today the world is in dire need of those self-sacrificing servants of the "Rahmatullil Alamin" (Mercy to the world, i.e., Holy Prophet), who are sacrificing their lives for the betterment of the world. Of course, all the activities, projects and efforts of the Ahmadiyya Community are for the welfare of humanity. But, besides these efforts and schemes, the world is badly in need of our prayer.

The modern man has become very proud. Instead of using the Divine gifts and favors for his own welfare and for that of mankind, he is exulting over them and has become so proud that he does not like that God, Who has bestowed upon him these favors,

should decide for him. He wants to decide for himself. Had he liked his Lord's decision, he would not have been moving gradually forward towards his own destruction.

In short, the man whom Allah gave power and on whom He bestowed His favor, whose voice and decision He blessed with effect and influence, whose right decision can lead humanity to the path of progress, but whose wrong decision can lead to destruction also - is not ready today to accept the decision of his Lord. Had he been ready to accept the decision of his Lord, he would have gathered under the banner of Muhammad, peace and blessing of Allah be on him, the banner of "Rahmatullil Alamin" (Mercy to mankind) and listened to the decision, which Muhammad, peace and blessings of Allah be on him, gave in such a situation. Had man done so, destruction would not have been hovering over head, rather, all his problems would have been resolved in peace.

While, on the one hand, he does not like God's decision, on the other, he finds himself helpless, and is bent upon using the favors of God for his own destruction. He is at his wits' end and does not know what to do and how to save himself and mankind from universal destruction.

In short, he is not prepared to listen to the Divine Decision, nor can he come to the right decision himself, and destruction is staring him in the face. Unless Allah shows His Grace from Heaven, humanity is now beset with a danger with which it was never beset before.

So, humanity now needs a Jamat, a Divine Community, who should have the person, life, and conduct of the Holy Prophet, peace and blessings of Allah be on him, before them as a model, follow his footsteps, be, like him, a mercy to mankind, make decisions in accordance with his instructions and pray to God abundantly for humanity.

Hence, I call the attention of my brothers and sisters of Jamat, which has been established by Allah for the good of mankind, to pray to Allah, in abundance, so that, Allah may guide aright the nations whose wrong decision may create danger for all mankind. May God grant them the insight to see the necessity of seeking guidance from Allah instead of deciding themselves and may God enable them to respond to the call of their Lord and gather together under the banner of Muhammad, peace and blessings of Allah be on him, and thus succeed in saving humanity

from destruction! Amen! Otherwise one's hair stands on end to think how man is opening the door of destruction for himself by misusing the gifts of God.

May Allah save all mankind from destruction! Amen!

(Gist of the Sermon of Hazrat Khalifatul-Masih III. Present Head of the Ahmadiyya Community Delivered at Rabwah. on February 24, 1970.)

SACRIFICE, THE SECRET OF NATIONAL SUCCESS

Kazrat Khalifatul-Masih II



KHALIFATUL MASIH II

declared Mecca to be the place of Pilgrimage. So, this Eid does not commemorate Abraham's preparedness to slaughter Ismael with the knife, but it commemorates his virtually slaughtering him by leaving him in the barren and desolate valley of Mecca. Leaving a child of eight at such a place was really slaughtering him.

God's intention in telling Abraham in dream to slaughter his son was that he should, to establish His worship, leave him in that dreary and dangerous place, to leave him where meant leaving him in the jaws of death. So his dream was fulfilled when he left Ismael with his mother Hager at that desolate place. But although Abraham actually slaughtered him by leaving him there in the jaws of death, God saved him and gave him life, and it happened thus:

When the child Ismael was extremely thirsty and was about to die of thirst, and his mother, Hagar, made seven circuits between the hills of Safa and Marwa in search of water, and was consequently extremely distressed, she heard a voice, "Hagar, Hagar, go to Ismael." So she came to the child and, to her great joy, saw water gushing out of a spring at the foot of her child.

*She thanked God and made Ismael drink
water of that spring, and drank herself.
Thus, Allah saved Ismael from sure death.*

Having saved him from death, Allah made provision for his livelihood also. God so ordained that a caravan lost its way and by chance, arrived right there, weary and thirsty. They quenched their thirst with the water of that spring and made some presents to Hagar. Later, they got permission from her to settle some of their people there, on payment of rent, so that it might serve as a halting place for their caravan in future. Thus the foundation of the Holy city of Mecca was laid and the child Ismael was made the first king of it.

This event teaches us the great lesson that only those nations prosper who make real sacrifices. Abraham sacrificed his son, and God, in return, not only blessed him with the perpetuation of his progeny forever, but also made one of his progeny (Muhammad) the custodian of the key to Paradise. Now, none shall enter Paradise except by asking its key from Muhammad, peace and blessings of Allah be on him.

Another great lesson this event teaches is that if one makes sacrifice for the sake of peace, Allah makes him the source of peace. One of Abraham's wives said that Ismael's presence in the the house would cause dissension in the family. So, for the sake of peace in the family, Ismael gladly accepted exile from home, and settled in a place where there was no water to drink, no food to eat. But God made him the source of eternal peace by sending down the Religion of Peace (Islam) to one of his descendants and then he became Peace-Maker for good. Islam means peace and "Iman" (faith in Islam) means security. As Ismael made sacrifice to prevent a family fued, God made him the establisher of peace and security among mankind.

(Gist of the Sermon of late Hazrat Khalifatul-Masih II delivered on May 30, 1928.)

SCIENCE AND RELIGION

Space Ventures Prophesied in the Quran

-Muhammad Qasim

(Continued from Muslim Sunrise, Feb.-March)

Although there are several verses in the Quran, in which it is shown that man would eventually have an exodus from the earth

to other planets, I shall refer to a few verses from only one chapter for brevity's sake. In the Chapter, "Al-Rahman", a graphic picture of our times is illustrated. Reference is given, by way of prophecy, to two large powers, each being blessed by God with much natural and other material resources. There is reference also of two easts and two wests. One power would be of the eastern part of the world, the other of the western part. They would cut a barrier which separates two great bodies of water, from one of which comes forth pearls, and the other, coral. Through these channels they would sail their mighty ships. So great will be their material advance, that they will seek to go beyond the confines of the earth and of some heavenly bodies into outer space. It seems that sometime after this achievement, a great destruction will overtake them in the form of fire and smoke. The water surrounding their ships will boil from the intensity of the ensuing heat of the holocaust. So terrible will be that day that it will be a literal hell for those who deny God. (Al-Quran, Ch. 55)

The reference of the two easts and the two wests of the Chapter, is, to the *near east* and the *far east*, and to *Europe* and *America*, respectively. The two big powers are the USSR and the USA, who have attained the greatest material progress thus far ever known to man. In the cutting of the barriers which separated two bodies of water, i.e. in the Panama and the Suez canals, the Quranic Prophecy has marvelously been fulfilled. The waters are, the Pacific, *from which comes pearls*, and the Atlantic which contains *coral*. In our age these two great powers, by God's Grace, have been enabled, to venture beyond the confines of the earth into the physical heavens of the outer space, by their "*moon flights*". This, by the authority of God, is indeed a great achievement of modern science.

Other Pertinent Points of Agreement

There are many other truths in the Holy Quran, that have been corroborated by the findings of science, I shall cite only a few of them. For example, science has discovered only in the last century the truth that the moon has no original light of its own, but only reflects the light of the sun. This knowledge was contained in the Quran, more than thirteen centuries ago. (10:6). Again the Quran contained for centuries, the more recently acquired scientific knowledge, that pollen is carried by (impregnating) winds from one tree or plant to another, thus fertilizing it, so it can reproduce and continue as a species. (77:2). Likewise, the knowledge that creation is still taking place in parts of the

universe has always been a part of the Quranic Text (10:5), while science only recently made the discovery.

No Conflict Between Science and Religion

Hazrat Mirza Ghulam Ahmad (on whom be peace), the holy founder of the Ahmadiyya Movement in Islam, the Promised Messiah of our age, who has come in fulfillment of the prophecies of all religions, says in regard to the Holy Quran, "As the treasures of the Book of Nature are limitless, and each succeeding age discovers fresh properties and new virtues of nature, the same is the case with the Word of God, so that there may be no disparity between God's Work, and His Word". Hazrat Ahmad has laid great stress on the fact that as *science is the Work of God*, and the *Quran is the Word of God*, there can be *no real conflict between science and true religion*. He has further declared the Quran to be a storehouse of knowledge for all mankind, containing guidance for all the various aspects of human life, for all ages and all times. This according to him is the greatest miracle of the Glorious Quran.

May Allah enable our Non-Muslim readers, to have greater insight into the Glory of His blessed Word, and inspire them to learn more of Islam very soon, and realize that it is the only religion today for all mankind, and to embrace it. Amin.

"All praises are due to Allah, the Lord of All the Worlds."

THE PROMISED MESSIAH

Sahibzada Mirza Mubarak Ahmad

Vakil-ut-Tabshir

(Lecture delivered in Indonesia in 1969)



MIRZA MUBARAK AHMAD

Dear Brethren,

Today I would like to speak on some aspects of the character of the Promised Messiah, the Founder of the Ahmadiyya Movement, peace and blessings of Allah be on him. Although I have not the honour and good fortune of being a Companion of the Promised Messiah, peace be on him, having been born several years after his demise, yet I have the honour of being related to him both spiritually and physically and my heart prostrates itself before my Lord for this great favour. I am a son of his illustrious Companion and Promised Son and Successor, the late Hazrat Mirza Bashiruddin Mahmud Ahmad (Allah be pleased with him), whom God declared

to be His image in respect of his moral and spiritual excellences and of his piety and righteousness.

Thus, though I have not seen the Promised Messiah, yet I have the good fortune of having seen the one who was his image in virtue and piety, and, in that sense I may say, I have seen him. However, as I am not a Companion myself, I shall base all my statements entirely on the reports of the Companions of the Promised Messiah, peace be on him.

At the very outset I shall quote his illustrious Companion Hazrat Mir Mohammad Ismail (Allah be pleased with him), who had also the honour of being his brother-in-law. Describing his physical figure and features, he says:

“Ahmadis are, by the grace of Allah, to be found all over the world. But there is a world of difference between the Ahmadis who had seen Ahmad, and those who have not seen him. The bliss of having seen him and enjoyed his company still pervades the hearts of those who had seen him. There is a great deal of difference between a picture and its original; but the difference is perceived only by one who has seen the original. Instead of trying to give a detailed account of physical figure and features I may describe him in a single sentence: He was an excellent example of manly grace.

“This description will, however, remain incomplete if I do not add that this manly grace was accompanied by a spiritual lustre and effulgence. Indeed he was sent to illustrate the beauties of Islam, but Allah blessed him with physical grace also, which attracted the hearts of those who saw him.

“He was of fair complexion. His figure was well proportioned. No shock, grief, trial or tribulation could turn him pale. His blessed face ever shone like a piece of pure gold. A cheerful smile always played on it. Those who saw him used to say : If this person were a liar, and were himself conscious of his being a liar, how could he have this cheerfulness and these signs of bliss, victory and tranquillity on his face? These outward signs of piety and righteousness can not reflect an evil inward. Likewise, the light of faith can not radiate from the face of an imposter.

“There never was any sign of perplexity or grief on his face: the visitor always found a smile and cheerfulness playing on it. His eyes habitually remained half-closed. There was always an expression of keen insight, farsightedness and intelligence on his forehead. His bearing and dress betrayed no kind of formality. After his Prototype, the Holy Prophet, peace and blessings of Allah be on him, he had, indeed, some regard for his appearance, but absorption in or too much attention to it was alien to his dignified bearing.

Having described his external and physical grace, I would now mention some incidents regarding his internal excellences. First and foremost, was his love of Allah. That is the strongest link between the Creator and His creatures. Reflection on the marvellous manner how this Divine love started in his life, produces a state of ecstasy in every one that possesses a feeling heart. It was in his youth, when the desire for worldly progress and material comfort and prosperity is the strongest in man's mind, that one day his father sent a message to him, through a landholder of the locality, to the effect that, being on friendly terms with a high government official, he might be able to persuade him to give his son a good job if the latter would like it. On this, he, at once, said: 'Please tell my father that I am thankful to him for his love and affection for me, but he need not worry about any job for me, for I have already secured the job I liked,' (Siratul Mahdi).

His father always worried how this child of his would fare after his death. But the God of Islam is a very Faithful and Appreciating Lord. Just before his father breathed his last, God consoled him with the mighty revelation:

'Is not Allah sufficient for His servant?' (Tazkirah).

The Promised Messiah, peace be on him, often used to say that this message came to him with such glory and majesty that it settled firmly in his heart like a steel nail hammered into a block of wood, and that from that moment on Allah took care of him in a way that has no parallel in the care of a father, relative or friend. He often said that after this Revelation, he received so many favours from Allah that it is not possible to count them. (Kitabul Bariyya)

Dilating on an aspect of this Divine care and guardianship, at one place, he says with a feeling of extreme gratitude:

"There was a time when the crumbs fallen from the tables of others constituted my food, but today, by the Grace of Allah, whole families are being entertained at my table."

One landholder of the locality, perhaps the same through whom his father had sent him the message regarding employment, said that once a high official or estate-holder said to his father, "I have heard that you have a younger son, too, but I have never seen him". On this his father said, with a smile, "Indeed, I have a younger son, but he is like a newly married bride who is seldom seen. If you want to see him, you may find him in some corner of the mosque, for he remains mostly in the mosque, and takes no

interest in worldly affairs.”

What a wonderful phenomenon. The Promised Messiah, peace be on him, renounces the world for the sake of Allah, and Allah starts showering spiritual and temporal favours upon him. In fact, Allah placed the good things of both the worlds at his feet, but for him, in comparison with Divine Love and nearness to Him nothing else had any significance at all. Supplicating Allah, in one of his Persian poems, he says:

“O Thou, to Whom my soul, my heart and every particle of mine are dedicated, open wide to me, out of Thy Mercy and Grace, all the gates of Divine Realization. The Philosopher who seeks to know Thee through his intellect and reasoning, is devoid of intellect and reasoning, for the secret way that leads to Thee is far above reasoning and intellect. None of these has gained any awareness of Thy sacred Precincts, whoever has gained such awareness has gained it through Thy Boundless Grace. Indeed, Thou dost bestow both the worlds upon the Lovers of Thy Refulgent Countenance, but in the eyes of Thy servants and lovers, the two worlds together are as nothing”. (Chashma-i-Masihi).

At another place he says:

“In both the worlds, Thou alone art the Object of my love, and that which I ask of Thee is but Thyself”.
(Barahin Ahmadiyya).

When the time of his departure from this world drew near, he received frequent revelations regarding the approach of his demise. But as he had perfect love for Allah, and had so strong a faith in the Hereafter, as if, he were an eye-witness to it, he continued, despite these repeated revelations, calmly and devotedly absorbed in the Service of Faith, as though nothing made any difference to him at all. Indeed, he stepped up his activities, more than ever, realizing that he was soon going to meet His Beloved, and should therefore, pluck as many flowers as possible, to place at His Holy Feet. (Silsila Ahmadiyya).

At one place the Promised Messiah makes mention of Divine Love in a way, as if, he were talking with Allah, intoxicated with the holy wine of Divine Love. He says:

“I can not count the signs I have seen, but the world has not seen them. My Lord, I know Thee, Thou alone art my God. My soul rejoices at the mention of Thy Name, even as a small child rejoices at the sight of its mother. But most people do not recognize me, nor have they accepted me.” (Tiryaaqul Quloob).

At another place, citing Allah as witness, he says:

“Behold, my soul is flying towards Thee, in perfect trust in Thee, even as a bird flies towards its nest. So I seek Signs of Thy Majesty and Power, not for myself, but that people may know

Thee and accept Thy Holy Way." (Zamima Tiryaqul-Quloob).

In one of his Persian Poems, published in the "Haqiqatul-Mahdi", he says.

"By virtue of the relationship I have cultivated with Thee and in the name of the sapling of love that I have planted deep in my heart, I call upon Thee, Who art my Shelter, my Support and my Citadel, to come forth and clear me of the charges levelled against me.

"Illumine my face with the light of the fire that Thou hast kindled in my heart whereby hast Thou utterly consumed and destroyed all save Thyself, and convert the darkness of my night into day."

Allah, the Most Exalted, recognized and appreciated his love for Him in a manner befitting His Infinite Mercy and matchless attribute of Appreciation. He was greeted with the revelation:

"I esteem thee as I esteem My Unity and My Singleness. I esteem thee as My son. I am with thee, O son of the Messenger of Allah."

That is, Allah says: O Messiah of the Muslim Dispensation, thou art the bearer of the standard of My Unity, and art the restorer of its blessings, so I esteem thee as I esteem My Unity and Singleness. The followers of the Messiah of the Mosaic Dispensation falsely call him the "Begotten son of God." So My Majesty and My Self-Esteem demand that I should love thee as dearly as a son, so that it may become manifest to the world that even a disciple of Mohammad, peace and blessings of Allah be on him, can be raised to the Spiritual dignity of the son of God. Further, thou art engrossed, day and night, in the service of the Faith of My Chosen Prophet, Mohammad, peace and blessings of Allah be on him, and art selflessly devoted to him in love and thus thou art a spiritual son to him also. So, in thy capacity as his spiritual Son, I bestow My Eternal Love on thee and bless thee with My Eternal Companionship.

The Promised Messiah, too, had a proper estimation of Allah's love for him and His jealous regard for him. In 1904 a criminal complaint was preferred against him by one Maulvi Karam Din. The Hindu magistrate trying the case harboured an evil design against him out of bigotry, and had made up his mind to send him to gaol. At the time when he was informed of the Magistrate's design, he was indisposed and was lying in bed. As soon as he heard of this design he got up, and said majestically: "Let him lay his hand on the Lion of God, and see the consequences." The design was miraculously frustrated and the Magistrate suffered humiliation.

(To be continued)

THE AHMADIYYA MOVEMENT IN ISLAM

The Ahmadiyya Movement was found in 1889 by Hazrat Mirza Ghulan Ahmad of Qadian, Gurdaspur, India. He claimed to be the Promised Messiah and Mahdi. He made the startling discovery that Jesus Christ escaped death on the cross, migrated to the east and conveyed his message to the lost tribes of the Israelites settled in Afghanistan and north-western India and died a natural death at the ripe old age of 120 and was buried in Srinagar, Kashmir, where his tomb is still to be found.

Hazrat Ahmad's claim to be the Messiah, Mahdi & Krishna raised a storm of opposition from the Muslims, the Christians and the Hindoos of India. But his following daily increased and numbered hundreds of thousands by the year 1908 when he breathed his last. His First Successor was Hazrat Mauluri Nuruddin, one of his most devoted followers, the second was his Promised son, Hazrat Mirza Bashiruddin Mahmud Ahmad and his present Successor is Hazrat Mirza Nasir Ahmad, his Promised grandson.

The Movement has now a network of well-organized Missions all over the world and a number of Mosques built in Europe, America and Africa.

After the partition of India in 1947 the Headquarters of the Movement moved to the newly-built town of Rabwah in West Pakistan.

Information and literature about the Movement can be had from:

The Ahmadiyya Movement in Islam

The Fazl Mosque
2141 Leroy Place
N.W. Washington, D.C. 20008

The Dayton Mosque
637 Randolph Street
Dayton, Ohio 45408

The Ahmadiyya Mosque
4448 S. Wabash Avenue
Chicago, Ill.

The Ahmadiyya Mission
147-20 Archer Avenue
Jamaica 35, N. Y.