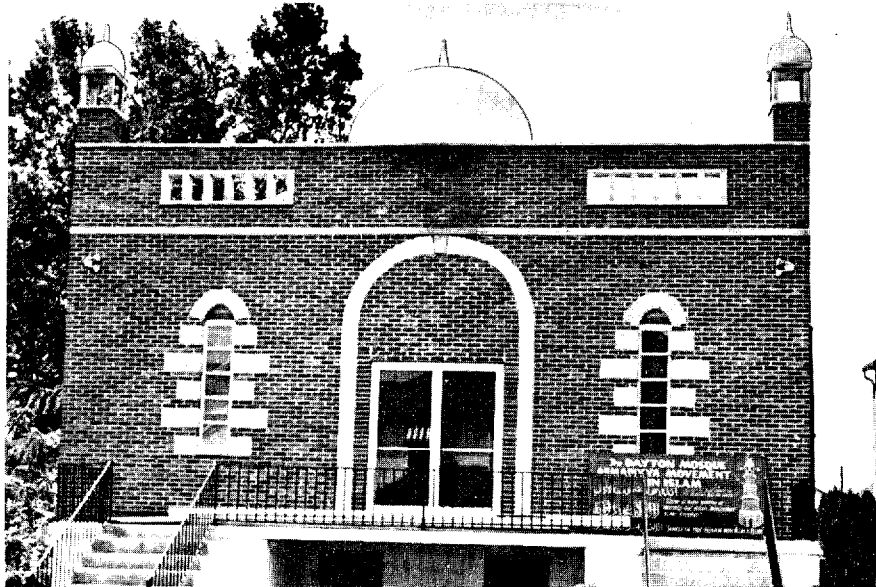


لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ
إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاغِبُونَ



THE MUSLIM SUNRISE

A Magazine devoted to the cause of Islam

AUGUST - SEPTEMBER 1970



HAZRAT MIRZA GHULAM AHMAD
(THE PROMISED MESSIAH)

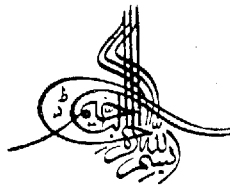
CONDITIONS OF INITIATION INTO AHMADIYYA MOVEMENT

*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.

(Continued on Back Page)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

IN THE NAME OF ALLAH
THE GRACIOUS, THE MERCIFUL

THE MUSLIM SUNRISE

AUGUST - SEPTEMBER 1970

WORLD CONFERENCE ON RELIGION AND PEACE

It is highly gratifying to note that some religious leaders of the world have come to realize their obligation to contribute their mite to the Sublime Cause of World Peace, and are going to hold a world conference of Religion and Peace at Kyoto, Japan, from October 15-22, in order to deliberate and find out what contribution religion can make to World Peace, which is so badly disturbed today. Delegates of all the big religions — Christianity, Islam (including Ahmadiyya Movement), Buddhism, Hinduism, and Judaism are gathering from different parts of the world to the old capital of Japan to participate in the conference. We extend our sincere congratulations to the sponsors and participants of this Conference, and pray fervently that something really conducive to World Peace comes out of this Conference. Amen!

The principal themes for discussion in the Conference are: Disarmament, Development and Human Rights. Here we should like to bring to the notice of the learned participants in the Conference that if, as a result of their discussion on Disarmament, they merely find out and impose certain legal restrictions on the arms race; and if in the sector of Development, they only devise some means for the development of the economy of the under-developed countries, and if in the area of Human Rights, they simply enumerate and chalk out what human rights are, the Conference, we are afraid, will not produce the desired results.

In order to check the arms race, they have to go deeper and find out the cause of this indomitable and unholy desire for supremacy in arms, and seek what remedy religion provides.

Similarly, to make development a real blessing, they have to find out the cause of economic unrest and agitation even in highly developed countries. Likewise, to protect Human Rights, they have to find out how to prevent violation of human rights, and, in case violation actually takes place, what remedy Religion provides to bring the violator under control.

Concern for the Welfare and security of humanity urges us to say that Islam answers all these three questions very satisfactorily and provides effective solutions for them.

If we are to go deep into the cause of the indomitable desire for increase in arms, we will find that it is the national and racial hatred and ideological rivalry that foster this desire. Secondly, this rivalry and hatred are the result of absence of faith in the Great Truth that all humans are children of the same Common Father, the Creator and the Sustainer of all the worlds, and He is One and only One. So faith in the fatherhood of One God and the brotherhood of entire humanity is to be promoted and firmly established in our hearts.

In the Economic Field, mere increase of wealth will not remove dissatisfaction and unrest. Along with increase in wealth, there should be provision for equitable distribution of wealth also, and the rights of both the poor and the rich, the provider of capital as well as of labor, should be safeguarded, and in this regard, there is no better system than what the Islamic Economic System provides. We refer our readers to the book "The Economic Structure of Islamic Society" by Hazrat Mirza Bashir-ud-din Madmud Ahmad, available from all Ahmadiyya Missions.*

In the area of Human Rights, we find that in spite of the declaration of the rights of man, and repeatedly calling attention to them, frequent and terrible violations are taking place because man has no respect for his brother's rights. One reason for this disrespect is that man does not consider

*An excerpt from this book is given, as a specimen, on Page 6

his fellow being as his brother. Second, he has no faith in the Hereafter and in the requital or retribution of his actions. Third, there is no effective sanction for forcing the nation violating international law to desist from aggression or yield to adjudication. So to stop violation of human rights, faith in the existence of One Common Father, God, and in the Hereafter where man's actions shall be recompensed or requited, has to be revived, and none can revive it except One who comes from God. God promised one for these Latter Days and has fulfilled His promise by sending the Promised One in the nick of time. Now it is for man to find out and accept him.

As a secular remedy, there must be some effective coercive measure to bring the infringer or aggressor to book. Mere resolutions condemning such infringement, without execution of them, will not do. So Islam teaches that if a dispute takes place between two nations, the other nations should try to bring about a compromise, by arbitration, acting justly. If either of the parties refuses to accept the verdict, the other nations should combine and declare war against that nation till it submits, and when it submits, no injustice should be done to it out of vengeance — in other words, its power should not be entirely crushed. For further light on this important subject we recommend the study of the relevant chapters of the Holy Quran and "Ahmadiyyat or True Islam."

We hope and pray that the sponsors, the speakers, the delegates, the visitors, in short, all the participants of the Conference will be rightly guided in their discussions and decisions, and will succeed in finding out some real remedies for all the ills that afflict humanity today, and threaten world peace. Amen!

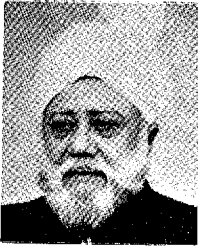
In conclusion, we again thank the sponsors of the Conference, acknowledging that whether or not it succeeds in finding out real solutions, it will at least arouse a consciousness among religionists that religion too has a role to perform in the solution of the world problems.

Second, it will inspire the religious leaders to ponder and seek solution in religion of world problems.

Third, it has provided a golden opportunity to the followers of different religions to come together, sit and talk together in a friendly manner and discuss a common subject of vital importance, which itself will promote amity, friendship and unity between different sections of humanity and contribute to world peace, Inshallah (God-Willing).

THE HEAD OF THE AHMADIYYA COMMUNITY'S HISTORIC TOUR OVER WEST AFRICA

Grand Reception at Saltpond, Ghana



KHALIFATUL-MASIH III

Saltpond is the place where the first Ahmadiyya Muslim Missionary for Africa, Hazrat Maulana Abdur Rahim Nyar, landed and established the first Ahmadiyya Muslim Mission, which now is the headquarters of the entire Ghana Ahmadiyya Community. At present, the Mission House is a two-story building with a Missionary Training College attached to it.

With melodious chanting of "Ahlan wa Sahlan wa mar-hava" (Welcome, feel at home and be happy) and with slogans of "Allahu Akbar" (Allah is the Greatest) and "Amirul Muminin zindabad" (Long live the Leader of the faithful), the members of the Ahmadiyya Community welcomed their Beloved Leader, Khalifatul-Masih, the Promised Grandson and third Successor of the Promised Messiah, peace be upon him. Members of the Jamat (Community) were standing in two-mile long rows on both sides of the street, outside the city, and these rows continued up to the Mosque in the city.

The reception was attended by five Paramount Chiefs, two Regents, two Head Missionaries of the Methodist and the Roman Catholic churches, Principal of the Teachers' Training College, High Police Officials and other distinguished citizens, besides about twelve thousand local Ahmadis, whose tongues and lips were constantly glorifying Allah, and invoking blessings upon the Holy Prophet Muhammad, peace and blessings of Allah be upon him, whose faces were illumined with the light of faith and hearts were full of love of Islam and Ahmadiyyat.

In his reception address the President of the Ghana Ahmadiyya Jamat, Al-Haj Muhammad Arthur, among many other fervent expressions of joy and gratitude said:

"Many of our brothers and sisters have passed away with the desire of seeing a Khalifa (Successor) of the Promised Messiah and Mahdi, so our joy today knows no bounds to have his third Khalifa in our midst."

In his address, he also said that, according to the census report of 1960, the Ahmadis in Ghana numbered one hundred

and thirty five thousand adults and since then the Jamat has progressed much more.

Hazrat Khalifatul-Masih, in his address, said that it was indeed a Great Day for the Ahmadis of Ghana, because for the first time Allah had given them the opportunity of seeing a Khalifa of the Promised Mahdi, peace be on him. He added that for him, too, it was a Great Day, because when he met them, he found on their foreheads a lustre of piety and spirituality which filled his heart with indescribable overflow of emotions so much so that it was with great difficulty that he could control his emotions.

Continuing he said:

“Eighty years ago, a single voice was raised in Qadian, not to exalt itself, but to exalt the Glory and Majesty of Allah, and to demonstrate the honor and rank of Muhammad, peace and blessings of Allah be on him. Man had forgotten Allah and His Prophet Muhammad, peace and blessings of Allah be on him. But man needed Allah’s mercy and help without which he could not escape the consequences of his mistakes. When, however, the voice was raised, the world tried to silence it, but the united efforts of the world failed to silence it. Angels came down from heaven to support that voice and to convey the name and Message of Muhammad, peace and blessings of Allah be on him. When I heard you chanting the glory and praise of God, I felt that it was the same voice being echoed by you. You are the Living signs of God, of the truth of Ahmadiyyat or true Islam . . . Remember the Promised Messiah did not come to set up any new association or club, he was raised by Allah to establish a Divine Community. The helping hand of the Almighty was with him . . . So by accepting him you have fully entitled yourselves to be happy and jolly today

The Day of the Victory of Islam and Ahmadiyyat is very near. Be prepared to carry out your obligations. **ALLAH WILL NEVER LEAVE YOU UNBLESSSED OR UNREWARDED. HIS ANGELS WILL COME DOWN FROM HEAVEN TO HELP YOU, AND YOU — CERTAINLY YOU — WILL PREVAIL UPON ALL THE OTHER FAITHS, PHILOSOPHIES AND IDEOLOGIES. THE FUTURE IS YOURS, SO MOVE FORWARD WITH SMILING FACES AND MEET HIM.”**

In conclusion he exhorted the entire Jamat always to seek the nearness and pleasure of Allah, and to act upon the teachings of the Holy Quran which alone can satisfy all needs of man and can solve all his problems.

ESSENCE OF THE ISLAMIC ECONOMIC SYSTEM

“The economic structure of Islamic society combines individual freedom with State control in proper measures. It authorizes the State to intervene to a certain extent, and to a certain extent leaves the individual free. Freedom of action reserved for individuals is meant to enable them to build up assets cashable spiritually in the life to come, and to leave the field of a healthy competition in good deeds open; while State control is intended to protect the poor from economic ruin at the hands of moneyed people through undue exploitation. In other words, to the extent of affording adequate safeguards against the destruction of human society, State control is necessary; but where spiritual needs and the advantage of a healthy competition so demand, individual liberty is duly guaranteed. Full scope is thus given to the voluntary service of humanity on the part of the individual, and to his desire to earn merit in the life Hereafter, which factors also open up endless possibilities of progress through an interplay of the forces of healthy competition. At the same time State control, in its sphere, ensures a fair and square deal for the poor, lest through their weakness and inability to protect their own interests the economical life of the community should come to be based upon injustice and oppression, and deprive any section of society of the means of progress and self-expression.

“Evidently, then, all religions in general, and Islam in particular view economic problems in a triple light combined into a single broad beam comprising economic, religious and moral considerations. Purely economic solutions cannot be tolerated because such solutions necessarily flow over into the moral and religious spheres which admit of no interference. A man who does not believe in religion would view economic problems only as such. But a man devoted to religion would not judge an economic system on purely economic grounds: he would demand an economic system satisfactory on all the three planes — economic, moral and religious.

“After this introduction let us take up the main discussion. Keeping in view the two principles set down above,

Islam leaves the individual free to follow any trade or profession, subject to certain restrictions which, while not interfering with his legitimate aspirations debar him from taking undue advantage of this freedom or pushing it to dangerous lengths. It should be remembered that economic rivalries which upset peace and social quiet derive their poison from certain selfish streaks in human nature which overpower man like a disease. He sets his heart upon the accumulation of wealth in his own hands, and under the spell of this passion he reckes little if he condemns thousands to hunger and want and misery without end. His only concern is that the glittering heaps of gold in his coffer should continue to swell."

(The Economic Structure of Islamic Society)
by Mizra Bashiruddin Mahmud Ahmad

THE PROMISED MESSIAH

By Sahibzada Mirza Murbarak Ahmad
(continued from previous issue)



MIRZA MUBARAK AHMAD

Another incident which illustrates the same trait of his character, took place on the occasion of a religious conference held in Lahore. The Arya Samaj arranged an inter-religious conference at Lahore. The organiser of the Conference requested the Promised Messiah also to prepare a paper to be read at this Conference, and assured him that there would be no speeches at the Conference which might offend

the susceptibilities of any section. The Promised Messiah, peace be on him, prepared a paper, and made it over to one of his distinguished disciples, Hazrat Maulvi Nuruddin Sahib, who later became his First Successor, to read it at the Conference. Accompanied by some other companions of the Promised Messiah, Mazrat Maulvi Sahib attended the Conference. An Arya lecturer, in violation of the undertaking that nothing would be said at the Conference that might hurt the religious sentiments of others, adopted a very disrespectful attitude towards, and made vile attacks on, the Holy Prophet, peace and blessings of Allah be on him. When this fact was reported to the Promised Messiah, peace be on him, he expressed great displeasure at the continued presence at the Conference of Hazrat Maulvi Nuruddin and the other Ahmadiis who had accompanied him during the offensive speech. He repeated with great vehemence:

"Why did you continue in a meeting in which our Holy Prophet, peace and blessings of Allah be on him, was being reviled? Why did you not leave the meeting at once? How

did your sense of veneration for the Holy Prophet and your sense of self-respect allow you to sit silent, and listen to scurrilous remarks on your Beloved Master?"

Then he recited, very emphatically, the Quaranic verse:

"When the Signs of Allah are rejected and mocked at, do not continue to sit with them until they take up some other topic. 4.141." (Seeratul-Mahdi.)

Can any other example of such sensitive love and jealous regard for the Holy Prophet, peace and blessings of Allah be on him, be presented in this age? The whole life of the Promised Messiah, peace and blessings of Allah be on him, and every small and great incident of his life testify to his overpowering regard and love for the Holy Prophet, peace and blessings of Allah be on him.

Having described his love for Allah and His Prophet, I would now like to relate some incidents of his sublime morals and noble conduct at random. It is, indeed, beyond my capacity to encompass all the different aspects of his character; nor is it possible for me, within the limited time at my disposal, to shed full light even on some particular phases of his character. I shall describe a few incidents, by way of illustration only, so that those who belong to his Jamaat may strive to follow his noble example, and those who have not yet joined his Jamaat, may consider whether or not they are incurring the displeasure of God by rejecting him.

The Holy Prophet, the Leader of mankind, the Seal of Prophets, peace and blessings of Allah be on him, has been described by Allah as one possessing the Most Sublime Character. Allah says in the Holy Quran:

"Surely, thou dost possess the Most Excellent Morals. 68.5."

That is to say, the teaching brought by him, and his character, are both perfect. So it follows that his Messiah, who was his Perfect Counterpart, and was imbued with his character, and was lost in his love, reflected the moral excellences that his Master and Prototype presented to the world. Hence, I shall relate a few incidents that illustrate his sublime moral qualities.

First, I should like to present a piece of his own writing that represents his noble sentiments. He says in his book "Arbaeen":

"I would like to make it known to all Muslims, Christians, Hindus and Aryas that I have no enemy in the world. I love mankind as dearly as an affectionate mother loves her children, nay, even more, I am the enemy of false beliefs

and doctrines only, which undermine truth. To be inspired by sympathy towards my fellow beings is my duty. To hate falsehood, 'shirk' (setting up equals to Allah), injustice and wrongdoing, and all sorts of malpractices and misbehaviours, is my principle."

The Holy Prophet has exhorted Muslims to reflect and illustrate Divine Attributes:

"Imbue yourselves with Divine Attributes."

Thus, the Promised Messiah's statement, "I love mankind as dearly as an affectionate mother loves her children, nay, even more," was only the reflection of the Divine Attribute of "Rahmaniyyat" (Graciousness) in him. It is a fact that every moment of his life was devoted to the service of mankind, and hundreds of incidents of his life testify to this truth.

One of his Companions, Hazrat Maulvi Abdul Karim (Allah be pleased with him), who was very close to him, and lived in a part of his very house, and was much loved by him, has related that during the days when Plague was rampant in the Punjab and innumerable people were daily falling victims to that dreaded epidemic, he once heard the Promised Messiah, peace be on him, praying in seclusion, and was struck with wonder at what he heard. He says:

"There was so much pathos and anguish in his voice that it melted the heart of one who heard it. He was crying and weeping at the Divine Threshold like a woman in travail. When I paid heed to what he was saying, I heard him praying for God's creatures to be saved from the scourge of the Plague, repeating, 'If these people are destroyed by Plague, who will worship Thee?' Just ponder, this prayer was being offered to save the people from punishment that constituted a cogent proof of his truth, and was in fulfilment of a Divine Prophecy the non-fulfilment of which might make the truth of his claim to Messiahship dubious in the sight of those who lacked proper understanding and insight. But the heart that was imbued with, and reflected Divine Attributes, was restless in concern for God's creatures, and was fervently and pathetically supplicating its Lord: 'Lord, Thou art Merciful and Compassionate; deliver Thy creatures from this calamity, and open some other way for their guidance.' "

Pandit Lekhram was one of the leaders of the Arya Community, and was a bitter enemy of Islam. When his vilification of the Holy Prophet, peace and blessings of Allah be on him, transgressed all limits, despite repeated warnings he would not desist, the Promised Messiah, peace be on him,

challenged him to a Prayer Duel, and in consequence prophesied that Lekhram would perish by the hand of a mysterious assassin, and Lekhram perished in fulfilment of this Prophecy. But, while, on the one hand, the Promised Messiah was naturally happy at the fulfilment of a Divine Sign in favour of Islam, on the other, he was distressed at the death of Lekhram. He wrote: "I am experiencing a curious mixture of feelings at the same time. I am thinking that if Lekhram had turned to God, and had abstained at least from using vile language against the Holy Prophet, peace and blessings of Allah be on him, I would have prayed for him, and I believe that even if he had been cut into pieces, he would have survived." (Siraj Munir.)

In the matter of friendship and loyalty, too, he had no peer. His beloved companion, Maulvi Abdul Karim Sahib, has reported that one day the Promised Messiah said:

"It is part of my nature that if one makes friends with me, I have so much regard for this tie of friendship that whatever he may later turn out to be, I cannot cut asunder, I am helpless. Should I find a friend of mine lying drunk in the marketplace, I would, without any fear of what people might say, carry him home and tend him.

"The tie of friendship is a very precious one; it should not be broken off lightly. If something very unbecoming or untoward proceeds from a friend, it should be overlooked and borne with fortitude." ("Sirat Masih Mauood," by Maulvi Abdul Karim.)

There was, in Qadian, a gentleman named Budhamal. He was a bigoted Arya, and was one of the foremost in opposition to the Promised Messiah, peace be on him. When, in fulfilment of a Prophecy of the Holy Prophet, peace and blessings of Allah be on him, the Promised Messiah laid the foundation of a Tower at the big Mosque of Qadian, the Hindus of Qadian petitioned the Deputy Commissioner of Gurdaspur to stop the erection of the Tower, on the plea that it would destroy the privacy of their homes. It was a paltry excuse, first because it is not possible to distinguish anyone from the top of a high tower, and secondly, supposing that there was any risk of such exposure, it would affect all women, including Ahmadi women. However, the Deputy Commissioner, in accordance with the normal procedure, sent this complaint of the Hindus to the Magistrate of the Circle for investigation and report. The Magistrate came to Qadian, met the Promised Messiah and inquired about the construction of the Tower. The Promised Messiah, peace be on him, explained to the Magistrate that the tower was not

going to be used for any display or for sight-seeing; its purpose was purely religious, namely, to fulfill a Prophecy of the Holy Prophet, peace and blessings of Allah be on him, and to make the Call to Prayer so that it could be heard at a long distance. He added that it would be fitted with strong lights also. The Magistrate said that the Hindu gentlemen, who were sitting there with him, complained that it would destroy the privacy of their homes. The Promised Messiah, peace be on him, said: "Their complaint is not based on any sound ground. It proceeds merely from their hostile attitude towards me, for there is no question of any disturbance of privacy." Pointing to Lala Budhamal, he added, "Here is Lala Budhamal, ask him if there ever was an opportunity of my helping or doing a favour to him and his friends and I failed to do so. Ask him further, if he and his friends had any opportunity of doing me harm, and they did not take advantage of it against me." Hafiz Raushan Ali Sahib, who was a great scholar and divine of the Ahmadiyya Movement, has stated: "Hearing this, Lala Budhamal was so embarrassed that he uttered not a single word and dared not even to lift his eyes to face the Promised Messiah." (Siratul-Mahdi.)

Towards his friends and companions the Promised Messiah, peace and blessings of Allah be on him, was pardon and kindness personified. Hazrat Maulvi Abdul Karim Sahib has written in "Sirat Masih Mauood":

"When the Promised Messiah, peace be on him, was writing his Book 'Aniā-i-Kamalat-i-Islam' he handed over two sheets of the manuscript he had written to Maulvi Nuruddin Sahib (later his First Successor, Allah be pleased with him) to deliver them to me for me to translate them into Persian. The subject matter of these sheets had special significance in the eyes of the Promised Messiah himself. It so happened that the sheets were mislaid by Maulvi Sahib. As the Promised Messiah, peace be on him, sent me the portion of the manuscript he wrote every day, to be translated into Persian, and as I had not received that day's material in time, I was naturally concerned over the delay. So I said to Maulvi Nooruddin Sahib, 'I have not received today any material from Hazrat (Promised Messiah) for translation: the press man is waiting for material, it is getting late. I cannot account for this unusual delay.' As soon as he heard these words from me, Maulvi Sahib turned pale. He searched for the sheets but he could not find them, so he was extremely worried. When it was reported to the Promised Messiah, peace be on him, he came out of his room, cheerful and smiling, as usual, and far from exhibiting any uneasiness he excused himself, saying: 'The loss of the material caused undue worry and anxiety to Maulvi Sahib. I much regret the trouble occasioned to him.

As for myself, I believe firmly that Allah will, by His Grace, grant me capacity to write even better than what I had written in those two sheets."

(To be Continued)

**THE 2ND. ANNUAL CONVENTION
OF
THE AHMADIYYA MOVEMENT IN ISLAM
IN AMERICA.**

THE 23RD. ANNUAL GATHERING OF THE AHMADIYYA MUSLIM COMMUNITY IN AMERICA WAS HELD AT THE DAYTON MOSQUE, DAYTON, OHIO, ON SEPTEMBER 5, & 6, 1970.

IT WAS A COSMOPOLITAN GATHERING OF PEOPLE BELONGING TO DIFFERENT NATIONALITIES, RACES AND RELIGIONS. PEOPLE CAME FROM DISTANT PARTS OF THE U. S. A., E.G., CALIFORNIA, MISSOURI, MISSISSIPPI, MASSACHUSETTS, AND EVEN FROM ONTARIO, CANADA. VERY INSPIRING, INSTRUCTIVE AND ENLIGHTENING LECTURES ON RELIGIOUS AND SPIRITUAL TOPICS, LIKE "EXISTENCE OF GOD," "SCIENCE AND RELIGION," "GOD SPEAKS TODAY EVEN AS HE SPOKE IN THE PAST," & "THE ADVENT OF THE PROMISED ONE OF THE LATTER DAYS," WERE DELIVERED BY LEARNED SPEAKERS FROM AMERICA AND PAKISTAN.

THE AHMADIYYA MOVEMENT IN ISLAM

The Ahmadiyya Movement was founded 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.

CONDITIONS OF INITIATION INTO AHMADIYYA MOVEMENT

Laid Down By its Founder

The Promised Messiah (Peace be upon Him)

- V. That he shall remain faithful to God in all circumstances of life, in sorrow and happiness, adversity and prosperity, in felicity and trials; and shall in all conditions remain resigned to the decree of Allah and keep himself ready to face all kinds of indignities and sufferings in His way and shall never turn away from it at the onslaught of any misfortune; on the contrary, he shall march forward.
- VI. That he shall refrain from following Un-Islamic customs and lustful inclinations, and shall completely submit himself to the Authority of the Holy Quran; and shall make the Word of God and the Sayings of the Holy Prophet the guiding principle in every walk of his life.
- VII. That he shall entirely give up pride and vanity and shall pass all his life in lowliness, humbleness, cheerfulness, forbearance and meekness.
- VIII. That he shall hold Faith, the honour of Faith, and the cause of Islam dearer to him than his life, wealth, honour, children and all other dear ones.
- IX. That he shall keep himself occupied in the service of God's creatures, for His sake only; and shall endeavour to benefit mankind to the best of his God-given abilities and powers.
- X. That he shall enter into a bond of brotherhood with the Promised Messiah, pledging obedience to him in everything good, for the sake of Allah, and remain faithful to it till the day of his death; that he shall exert such a high devotion in the observance of this bond as is not to be found in any other wordly relationship and connection demanding devoted dutifulness.

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