

از الدین عند اللہ الاسلام

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Editorial

The United Nations

We are passing through a period of great turmoil in the international sphere. The United Nations has done far better than the former League of Nations but it still suffers from many weaknesses. National interests often color the decisions reached on the problems brought before this body and it lacks real power to enforce the decisions finally reached.

For the settlement of international disputes, Islam lays down a set of rules for an international body like the United Nations. We read in the Holy Quran:

“And if two parties of believers fight against each other, make peace between them; then if one of them transgresses against the other, fight the party that transgresses until it returns to the command of Allah; then if it returns, make peace between them with equity, and act justly. Verily, Allah loves the just.” (49: 10)

According to this verse, if there is a disagreement between two nations resulting in hostility, then other nations should try to bring about a settlement between them. In other words, there should be a body in which all the nations are represented and this body is to serve as a

forum to discuss and settle differences between the hostile countries. If, however, this effort fails and the dispute results in aggression, then all the other nations should combine their strengths to repel the aggression. Any one nation, however strong, cannot withstand the combined forces of all other nations put together and will be bound to make a speedy submission. When the aggressor has been defeated, the original dispute should be brought before the world body and an equitable solution to the problem should be found. There is to be no attempt to impose punishment upon the aggressor for starting the hostilities nor should there be any attempt on the part of the intervening states to seek benefits for themselves. In short, the settlement must be confined to the original dispute.

The principles laid down for an effective world body can thus be summarized in the following manner:

1. If hostility should develop between two states, all the other states should intervene and try to compel the parties to the dispute to submit their differences to arbitration.
2. If any of them commit aggression, all the others should combine to resist the aggressor.
3. It is necessary that all the member nations should have a pact which puts them under the obligation to fight the aggressor until aggression is stopped.
4. When the aggressor is defeated, all the intervening states should settle the terms of peace, but there should be no element of revenge or punishment in this settlement.

5. The original cause of the dispute should be investigated and the dispute should be settled equitably. It may be that the aggressor state was actually right. The mere fact of aggression should not necessarily deprive a state of its rights.
6. Equitable settlement means that the intervening parties should not seek any benefit for themselves at the expense of the victor or the vanquished.

If the individual nations were to take advantage of the weak position of the vanquished nation and impose terms on it calculated to secure advantages for themselves, they will be laying the foundations for fresh friction and jealousies and the world body would cease to enjoy the respect and the confidence of the different nations.

The cost of any international police action must be borne by all the members of the world body. In fact the simplest way to insure the effectiveness of the world body is to have a 'police force' maintained by it from the contributions of its member nations. The present difficulties in the United Nations in this connection are due to the fact that the principles of a standing police force at the disposal of the United Nations was not incorporated in its charter and the emergency force created later on did not have the support of all the member nations.

Some of the other difficulties experienced by the United Nations in the way of promoting international peace and amity are due to the differences between the above mentioned principles laid down in the Holy Quran and the principles on which the present world body is based. The

trouble spots as a result of these differences can be summarized as follows:

1. When a dispute arises between two or more nations it is often allowed to take its course and no attempt is made by other nations to compel the nations concerned to arrive at a settlement before the matter assumes serious proportions.
2. When a dispute arises between two nations, other nations either act as amused spectators or begin to take sides in the dispute, thereby increasing dissension.
3. After a refractory nation has made its submission the other nations do not confine themselves to the settlement of the original dispute; each of them seeks to derive some advantages from the situation.
4. Many nations are not willing to make sacrifices in the interest of international peace.

Only a world body free from these defects can be entrusted with the task of maintaining peace and order in the international sphere, not a body whose very existence is dependent upon the goodwill of others.

* * * * *

"Let not a people despise another, haply the latter may turn out to be better than the former." (Holy Quran 49:12)

"O ye who believe, act uprightly in all matters for the sake of Allah, and deal equitably with people; and let not enmity for a people incite you to injustice. Be always just, that is in accord with righteousness. Make Allah your shield: Allah is well aware of what you do." (H. Q. 6:9)

The Philosophy of Prayer

From a speech delivered in 1904, at the Annual Conference
at Qadian, India, by Hazrat

MIRZA GHULAM AHMAD

THE PROMISED MESSIAH

Bear in mind that prayer does not merely consist of oral utterances, it requires a mental condition in which the heart is filled with fear of Allah and the soul flows like water on the Divine threshold, confessing its failings and shortcomings, seeking strength to get rid of sins and asking God's forgiveness and protection. When this state of mind is attained, know it for certain that the door of acceptance is opened for the supplicant. Prayer is the most powerful of all means.

The difficulty is that people are entirely unaware of the philosophy of prayer. This is why many people have lost faith in prayer. As they are not aware of the true mental condition which is an essential prerequisite for prayer, they are deprived of the acceptance of prayer. Some people are of the opinion that what is destined to happen, must happen; so there is no necessity for praying. They say so because they have no experience of prayer and its efficacy. If they have any conviction in what they say, why do they have recourse to remedy in distress or illness? If they are really so reliant upon Allah and re-

signed to His Will, why do they run to the doctors on occasions of the slightest ailment. We, too, believe in "Qaza" and "Qadar" (i. e., Divine Decree and Determination of good and evil) but I ask these people to tell me which of them has been provided by Allah with a list of Divine Decrees that are irrevokable.

One reason of losing faith in prayer is that people give up praying before reaching the point at which prayer produces effect, then come to the wrong conclusion that prayer has no effect. If something is not used in the required quantity, it is of no use. If a man has hunger for one loaf of bread or thirst for one glass of water, his hunger will not be satisfied with one small morsel, nor his thirst quenched with a single drop or sip of water. To be satisfied, he will require sufficient quantity of water or food. Likewise, prayer produces no effect if given up very soon in despair. Impatience, hastiness and getting weary cause failure.

There is no difficulty which cannot be solved with prayer, no sorrow which cannot be removed with prayer. I say this from my own experience, it is not merely a theory. To me prayer is an excellent thing and is very powerful in its effects. The difficulties that are not solved by any other means are solved through prayers. It saves one from the designs and conspiracies of his enemies. There is nothing that cannot be activated by means of prayer. Above all, it purifies man, blesses him with a living faith in God, delivers him of sins and enhances him in righteousness. So very fortunate is the man who has faith in prayer, he witnesses marvellous manifesta-

tions of Allah's powers and believes in Him, seeing Him. Man is ever involved in a flood (of difficulties) from which he can be rescued simply by means of prayer.

Allah has taught us a prayer in the very opening chapter of the Holy Quran showing that it is a very essential thing. Man is nothing without it. In this chapter, Allah has mentioned His four attributes which give inspiration for prayer. These attributes are:

1. RABBIL-ALAMIN. This means that everything in the world is being sustained by Allah. He is sustaining all souls and bodies.
2. RAHMAN. This implies that He provided for man's comforts and necessities even before he was created and without any service or work on the part of man. The earth, the sun, the moon, air, water; everything necessary for man was in existence before he was created.
3. RAHIM. He does not suffer any true effort on the part of man to go unrewarded.
4. MALIK-I-YAUMIDDIN. He is the Lord of the Day of Reward and Recompence.

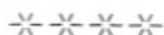
These attributes are really the source of all other Divine attributes.

After the mention of these Divine attributes, there is in this chapter an exhortation for prayer. As a matter of fact when one believes in these attributes of Allah, a spontaneous desire is inspired in his heart to pray to Him. Hence, after a mention of these attributes there is an exhortation for prayer to the effect: "Thou being 'Rab', 'Rahman', 'Rahim' and 'Malik-i-Yaumiddin', guide me into the right path, the path of those on whom Thou hast

bestowed Thy blessings. (i. e., through the blessings of Thy attributes, resolve my difficulties) Show me the right path that Thou didst show to Thy dear and chosen ones. We can not be guided into Thy path without Thy Grace." This shows that to see the manifestation of God's Glory and to get His Grace, prayer is necessary. Hence always be constant in prayer and never get tired. It is through prayer that man is saved. In short, for the reformation of the soul and for the ability to do good, the essential thing is prayer. He who prays with perfect faith and strength and without yielding to fatigue, will have all his difficulties solved and will be blessed with excellent results.

Man can be purified only through Allah's Grace, there is no other method of his purification. So one can reach the highest stage of spiritual elevation through prayer only. It is an absolute truth that none can be purified until God purifies him. Passions or evil propensities can be gotten rid of only through God's Grace and Mercy and this Grace and Mercy is invoked only through prayer. You should not depreciate prayer because this is the distinctive weapon of a Muslim. Other religions have placed unclean stones (idols) or obstacles in the way of prayer so they cannot have the same tendency to pray. If there is a stone in the path of a current of water, the water will be stemmed. Likewise, other people have dirty stones placed in the way of prayer. What are those dirty stones? They are their evil actions and wrong beliefs. You should not be like them; none of your business or work should start without prayer. Cultivate the habit of praying in

all situations - walking, standing, sitting or lying down - and never be negligent of prayer. A Christian who considers all his sins forgiven through his faith in the atonement and blood of Jesus can hardly feel the necessity of prayer. To a Hindu who believes that repentance is never accepted and one can never get rid of the cycle of transmigration of the soul, prayer is of no value. He firmly believes that as a consequence of his actions, he has to pass through millions of transmigrations and has no other alternative but to be reborn as a dog, cat, monkey or swine. He could have recourse to prayer only if he believed that through prayer he could get rid of the cycle of transmigrations. So remember that it is the proud privilege of Islam alone that it enjoins prayer. Never be slack in prayer and never be weary of praying. Prayer is the strongest proof of the existence of God. If you read the Holy Quran attentively, you will find how frequently it has drawn attention to prayer and how much it urges us to pray. At one place God says, "When my servants ask thee about Me (where is God and what is the proof of His existence) say: I am near, (and the proof of it is that) I answer the prayer of the supplicant when he prays to Me. So they should hearken to Me and believe in Me, that they may follow the right way."



"Allah burdens not any soul beyond its capacity. It shall have the reward it earns, and it shall get the punishment it incurs. Our Lord, do not punish us if we forget or fall into error; and our Lord, lay not on us a burden as Thou didst lay upon those before us. Our Lord, burden us not with what we have not the strength to bear; and eface our sins and grant us forgiveness and have mercy on us; Thou art our Master, so help us Thou against the disbelieving people."(Holy Quran 3:287)

Communism and Democracy (I)

MIRZA BASHIR-UD-DIN MAHMUD AHMAD

HEAD OF THE AHMADIYYA MOVEMENT IN ISLAM

(A series of four articles on the above subject were written by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, the Head of the Ahmadiyya Movement in Islam, in 1950. This was the beginning of the Korean conflict. Although the articles were written with specific reference to the Korean conflict, some of the observations are relevant even today as we have another confrontation with Communism in Southeast Asia. The first of these articles is reproduced below in a slightly abridged form. All the four articles, complete in a book form, can be obtained by writing to the Ahmadiyya Movement in Islam, 2141 Leroy Place, N.W., Washington, D.C. Editor)

For some time I have wished to address the people of America on the above subject. I have hesitated to do so as I am not known to them and they would attach little importance to what I had to say. But the world is passing through a critical stage and I should be failing in my duty if I kept silent any longer. I have, therefore, decided to address my message to the people of America so that I may stand absolved before God.

I wish to draw the attention of the people of America to the fact that Communism is an evil of which warning

was given long ago, first by the Prophet Ezekiel, then by John in the Book of Revelations, then by the Holy Prophet Muhammad (peace and blessings of God be upon him). This last is contained in the Holy Quran and also in the Holy Prophet's own sayings. In our own age the Promised Messiah (peace be upon him) gave repeated warnings against this evil between 1903 and 1907 on the basis of the revelations received by him. This process is being continued through his Successor and Promised Son, i.e., myself. Here I shall set down only one of the Revelations which the Promised Messiah (peace be upon him) received in 1904. This revelation was:

"An Eastern Power and Korea's Critical Condition." (Tazkira, page 478 and Al-Hakam, July 10, 1905).

This revelation has been repeated and extensively published during the last forty-six years. It indicates clearly that Korea is to become a critical area and that an Eastern Power would become involved in its affairs. It is well known that Russia, since the beginning of the century, has been keenly interested in Korea. In view of recent developments in Korea further comment on the significance of this revelation is not called for.

I might next mention two of my own visions. I saw the first one in the beginning of 1943. It was published in the daily Al-Fazal of April 14, 1943, on page 4. This vision indicated clearly that Russian influence would spread in China. This was the time when Russia was hard pressed by Germany and China was at the mercy of Japan. Later, events took an entirely different turn and

Communism prevailed in China.

The second vision was vouchsafed to me towards the middle of 1946 and was published in *extenso* in the daily Al-Fazal of August 23, 1946. In brief, I saw a mountain which had three niches. Russia stood in the central niche, America in the one towards the south and England in the one towards the north. There appeared to be some struggle in the course of which both America and England fired at Russia but she received no injury. England then beckoned to me that I should help. I also fired at Russia but with no result. Russia then got out of the niche and began to run. I ran after her and overtook her; she faced round to me and said, 'You can go on firing at me but there is a time fixed before which I cannot be destroyed.' I fired at her several times and though all the shots disappeared into her body she appeared to receive no injury and walked away.

I have been vouchsafed several other visions in this connection which have been published during the last forty years. They indicate that nothing would avail against Russia in the beginning but that in the end, through my prayers and the prayers of my Community, God will destroy her.

The significance of these visions is that the destruction of Communism has been decreed by God but that it will come about through spiritual rather than material means. It is necessary, therefore, that the people of America and the west should give ear to the Voice of God and should seek to work a spiritual revolution within themselves.

My sympathies are all with the West in its present difficulties and particularly with America. Of all the Western countries the voice of Ahmadiyyat has evoked a deeper response from America. Hundreds of American citizens have joined the Ahmadiyya Movement and the Movement continues to make progress in that country. The members of the movement are my spiritual children whose welfare is bound up with the welfare of America. This is an additional reason for my solicitude for the welfare of America and its people.

I desire to emphasize, however, that a Divine decree does not mean that man should do nothing towards its fulfilment. In fact, after knowledge of such a decree had been vouchsafed, man's duty to adopt the right kind of measure for the achievement of the purpose of the decree becomes enhanced. It is, therefore, necessary that the people of America and indeed all the people of the West should at this critical juncture select and adopt the right kind of measures so that the Grace of God may descend upon them and the beneficent purpose of Divine revelations may be the more speedily and completely fulfilled.

I would wish to offer some suggestions in this connection:

1. Principles are more potent than purely material means. Money, for instance, cannot generate the sincerity and enthusiasm which are born of conviction in principles. It is true that Russia makes use of the currencies of different countries which it manufactures and procures through all sorts of means, to supply Communist

workers with the wherewithal for their activities. Nevertheless, it would not be true to say that the principal weapon with which she is fighting the democracies is money. This was well illustrated in China. The United States gave large material assistance to the Nationalist Government of China and yet the Communists came on top in that country. The reason was that Communism was fighting in support of certain principles, and principles, whether right or wrong, beneficial or harmful, once they carry conviction, become the most powerful urge behind human actions. The experience in China has been repeated in Indo-China and is being repeated in Malaya. It also manifested itself in Korea. I do not wish to imply that material assistance is not sorely needed, or that it may not prove extremely useful. What I wish to emphasize is that it must be supplemented by the conviction in the case of all the peoples affected that their freedom is in their own hand and so long as they strengthen themselves and strengthen their support of the maintenance of international peace, the United States or any of the other western countries will not interfere with or take sides in their affairs or parties. Any misconception on this score is bound to prove very harmful. In Korea, the North Koreans though weaker in respect of area, population and resources were able to withstand and even to overcome South Korea as South Korea lacked conviction in respect of the principles for which it was fighting and consequently lacked unity. There was a suspicion in the minds of certain sections of South Koreans that America was making use of Korea for its own purposes. The same may unfortunately happen in Germany. Russia is seeking to convince East Germany that she is out to help her to set

vince East Germany that she is out to help her to set up and maintain her independence, at least internally. America and the Western countries have done a great deal more for West Germany but the method followed has been different. They have first taken decisions and then invited West Germany to accept them. On the other hand, Russia, through whatever methods, first induces the East German Government to arrive at certain decisions and then announces its acceptance of those decisions. The result is often of less benefit to East Germany than the benefit derived by West Germany from the decisions taken by the west, but the effect on the respective peoples is different. By these methods Russia succeeds in creating allies for herself and though the west also has won friends they are neither so united nor so enthusiastic as those who support Russia.

I would, therefore, very strongly urge that though financial and economic aid is necessary and must be continued, support should be won on the basis of principles rather than in return for the aid given. The most important consideration in this connection is that people of all countries should be left free in respect of their own affairs. If the assistance offered is given out of true sympathy rather than in return for benefits, then whichever party may come to the top it will be prepared to support those principles. This of course does not apply to the Communists. But the Yugoslavian example shows that even Communist countries may be influenced.

2. When co-operation is sought from other countries it must be sought on the basis of equality and the co-

operating countries should be admitted as full partners in all organizations and authorities which have to take decisions. During the last two World Wars, England, though herself a great power, readily accepted the leadership of the United States once the latter had joined the war and the same applies to the other allies. But they were all equal partners. As a result all allies were equally actuated by enthusiasm and the spirit of sacrifice. Unfortunately this arrangement was not carried into effect with respect to the struggle in Korea. The leadership was assumed and maintained by the United States, though the effort was nominally carried on behalf of the United Nations. Should it be found necessary to carry on the struggle in Korea it would be well to set up a council of the representatives of all the Governments taking part which should have the responsibility of making final recommendations and decisions. This would in no way be derogatory to the self-respect or national dignity of the United States and would prove highly beneficial in its results. The United Nations is no substitute for such a Council, nor would its decisions have the same status or evoke a response as enthusiastic as would the decisions of an allied Council.

3. The two world wars have demonstrated that in spite of the advances which military science had made and the revolutionary change in weapons of war the crucial importance of the human factor in war has not been diminished. On the contrary, it has increased.

Russia has the moral and material support of eight hundred million people. Though these vast millions lack

many of the comforts and amenities of life that are available to the peoples of the West, they are fired with a kind of fanaticism in support of the principles which they profess. In fact their lower standard of living gives Russia and Communism an advantage against the West. These eight hundred million people can in an extremity furnish one hundred and twenty million fighting men. These vast numbers could, if need arose, be equipped and maintained at a far less cost than a much smaller number in the West. The higher standard of life in the West which is a blessing in peace time becomes a handicap during war. It is much harder for the average Westerner to accommodate himself to the austerities imposed by the war than it is for the people of the East. The cost of training, equipping and maintaining armed forces in the West is at least five times higher than in the East. If the struggle were to be prolonged the financial burden alone would become insupportable. What then is the remedy? The remedy is that West Germany and Japan should be admitted to a position of equality by the West. To a large degree the peoples of these countries have realized their responsibility for the last World War and they would be anxious to do their part in maintaining international peace and in safeguarding liberty and freedom. But they must be inspired by the deep conviction that they will be fighting to maintain their own liberty and freedom along with the liberty and freedom of the other free countries and should have no cause to feel that they do not occupy a position of equality with the other nations. The necessary decisions must be taken speedily, without loss of time. The same consideration applies to Spain. Spain has every

right to choose its own form of government. It must be realized to the credit of Spain that it has not tried to meddle with the affairs of other countries and other countries should equally have no desire to interfere in Spain's internal affairs. By seeking Spanish co-operation and giving Germany her full freedom, a strong front can be established in Europe. By putting Japan in the same position, a strong bastion of freedom can be built in the Far East.

4. There are several countries whose support is vital for the cause of freedom and who are still deprived of their own liberty and continue in a state of dependence. The United States should exert itself more actively and more strongly in support of the cause of freedom in these countries. If these countries are not granted their full freedom at an early date, they will become a strong weapon in the hands of the Communists. In this war of principles, Russia goes on announcing that it is carrying on a struggle in support of international freedom and the freedom of the dependent peoples. It claims to be a champion for the downtrodden masses in other countries. She proclaims that she has espoused the cause of the uplift of the suppressed and the persecuted poor classes. It is to be expected that all dependent peoples and the poorer sections of the people of even free countries would sympathize with Russia and may in the event of an armed struggle make common cause with her. It is thus imperative that Western nations, including the colonial powers, should put a definite stop to policies of political and economic exploitation of dependent peoples and underdeveloped territories. It is an elementary act of wisdom

to give up half a loaf rather than to risk the loss of the whole. Europe has, over a long period, under different names, exploited almost one half of mankind. Now that the aggrieved peoples are likely to be used as tools for the destruction of Europe, it is essential and imperative that Europe should quickly carry out a radical change in its policies. Otherwise, she may find it difficult and even impossible to maintain her own freedom in its turn.

5. Undue reliance should not be placed on the atom bomb and other similar weapons. The psychological effect of the threat of the use of these weapons upon the minds of the people will be disastrous. Such a threat also creates doubts in the minds of the so-called uncommitted people with regard to the strength of the West to resist and overcome aggression on the part of Russia. Besides, Russia now has the atom bomb and is feverishly developing other similar weapons. This has created a state bordering on terror in the minds of the vast populations of Asia. Some of them are beginning to be doubtful of the victory of the West in a struggle in which such weapons may be used and this may incline them to the support of Russia even before an armed conflict should develop. It would have a reassuring effect and would considerably raise the prestige of the West if it were known that the West would not use the atom bomb unless Russia used it first. This would give the West a moral superiority and might win for it the sympathy of the peoples of Asia. The experience of fighting in Korea has in one sense been disturbing but it might turn out to have been a blessing in disguise. The deficiencies both in respect of training as well as in respect of arms on the

side of the West have been disclosed and have been brought home to the West, all such deficiencies should be remedied and made up with the utmost speed. This combined with the enthusiasm and the spirit of sacrifice and other measures that have already been referred prove more than adequate to meet the danger that threatens. It may well be that if the use of the atom bomb, except as a retaliatory measure, is denounced in advance, it may not become necessary to use it at all.

6. We must always remind ourselves that though every wise precaution must be taken and every necessary preparation must be made, the most important factor in every struggle is God's help and support. Communism denies God. The majority of the peoples of the West proclaim faith in God but alas there has been great error in this respect also and today there is little faith in the One God. Jesus was a righteous Prophet of God who himself taught and proclaimed the Unity of God. He loved and was a beloved of Him but contrary to his own teaching he has been set up in the West as an equal of God and as a partner in the Godhead.

In the eyes of Jesus himself this would be a blasphemy most displeasing to God and abhorrent to Jesus, a righteous Prophet and servant of God. Jesus has clearly said:

"Why callest thou me good? There is none good but one, that is, God." (Mark, 10: 18) .

Again, when the Jews accused Jesus of making himself God, he replied:

"If he called them gods unto whom the word of God came, and the scriptures cannot be broken; Say ye of him, whom the father has sanctified,

and sent into the world, Thou blasphemest; because I said, I am the son of God?"
(John, 10:35-36)

Did not Jesus, when he was upon the cross, cry with a loud voice, saying:

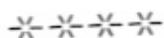
"Eli, Eli, Lama sabachthani, i. e., My God, my God, why hast Thou forsaken me?"
(Mathews, 27:46)

Did not Jesus when he was put upon the cross entrust his mother to the care of one of his disciples? (John, 19:26-27) He thus clearly denied being God and explained that the use of the expression 'son of God' by him was no more than a metaphor. He clearly showed his dependence upon and his constant seeking of the favor of God and was terrified when for a moment he thought upon the cross that he might possibly have been guilty of some default in consequence of which God might have forsaken him. Finally, he clearly felt the need of entrusting the care of his mother to one of his disciples as any other human being in similar circumstances would have done. She was to regard the disciple as her son in place of Jesus and the disciple was to regard her as his mother.

So, lend ear to the voice of a humble servant of God who calls you back to the pure Unity of God and cleanse yourselves of the error of exalting one to a partnership in the Godhead who was but a righteous servant of God, beloved of Him and loving Him but jealous of His Unity and His Majesty and who would be the first to disclaim any such position to which the church today is vainly seeking to exalt him. Like Jesus, the person who addresses this appeal to you in the name of the One God, is humble and is today looked down upon and is treated

with contempt by the greater part of mankind and is repudiated both in his own country and abroad, yet he is accepted of God as he is the promised son and successor of God's messenger in this age who came 'in the power and spirit' of Jesus and was thus the Promised Messiah in whose advent were fulfilled the prophecies concerning the second coming of Jesus. It is the voice of one who is humble and of little account in the eyes of men, but in the eyes of God he is worthy of honor for he invites mankind to God and to the path of truth and righteousness.

Note: After this section had been written, God vouchsafed to me the revelation, the rendering of which in English is, "The wall of Zend that has fallen and the wall of Zend that has not fallen." I shall revert to this revelation later in this series.



[NOTE: The next issue will have the second part of this article, giving the details of the Prophecies regarding Communism referred to on page 14 in this article. Ed.]

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The Ahmadiyya Movement In Islam

The world suffers today from maladjustment. The most grievous is the disparity between man's material resources and his spiritual poverty. In recent years the process of the exploitation of the forces of nature has been sharply accelerated but the evolution of man's inner self has not kept pace with material advancement. There has been a steadily increasing divergence.

A living faith is needed to bring about adjustment and co-ordination between all aspects of human activity. The principles upon which the co-ordination must be based and the implementation of which alone human faculties and capacities may be combined in beneficent co-operation are set out in the Holy Quran. The great need of the age is the exposition and interpretation of these principles as applicable to the pattern and problems of human life with which we are faced today. To create confidence and inspire faith, this interpretation must proceed on the basis of Divine revelation. In the absence of such revelation the needed evolution cannot be achieved. Also, mankind must have set before it the example of a life based on these principles and illustrating their beneficent application and operation.

All this had been foreseen and provided for in Islam. We find further confirmation of this in the fact that all great faiths had foretold the advent of a Prophet in this age to fulfil these needs and purposes.

This Prophet appeared at Qadian (India) in the person of Hazrat Mirza Ghulam Ahmad (1835 - 1908) founder of the Ahmadiyya Movement. He was a devout Muslim and a devoted follower of the Holy Prophet of Islam. His mission was to re-establish perfect communion between man and his Maker through a fresh interpretation of the Holy Quran and the example of his own life.

He presented to the world the true meaning and teachings of Islam and invited mankind to establish direct communion with God by conforming their lives to these teachings. The message proclaimed by him is the very Islam itself. It is based wholly and entirely upon the teachings contained in the Holy Quran and illustrated in the life of the Holy Prophet of Islam. The interpretation of Islam is called AHMADIYYAT and the movement initiated by Hazrat Mirza Ghulam Ahmad is known as the AHMADIYYA MOVEMENT IN ISLAM.

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