

إِنَّا لَنَرَىٰ عِندَ اللَّهِ الْإِسْلَامَ

THE MUSLIM SUNRISE

A JOURNAL OF ISLAMIC RENAISSANCE
IN AMERICA

IN THIS ISSUE:

AHMADIYYAT AND THE PHILOSOPHY
OF REVIVAL OF RELIGION

INVITATION TO ISLAM

VOLUME LII

JULY 1985

NUMBER 1

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 نَحْمَدُكَ وَنُصَلِّىْ عَلَى سَيِّدِنَا مُحَمَّدٍ
 وَبِأَنَّكَ مَوْلَى الْمُؤْمِنِينَ

THE MUSLIM SUNRISE

A Journal of the Islamic
 Renaissance in America

Volume LII

July 1985

Number 1

CONTENTS

A Passage from the Holy Quran	1
So Said the Holy Prophet	2
So Said the Promised Messiah	4
Ahmadiyyat and the Philosophy of Revival of Religion Hazrat Mirza Tahir Ahmad, Khalifatul Masih IV.....	5
Invitation to Islam Sheikh Mubarak Ahmad.....	18

THE MUSLIM SUNRISE

**A Journal of the Islamic
Renaissance in America**

The Muslim Sunrise is a quarterly magazine, founded in 1921 by Dr. Mufti Muhammad Sadiq, the first Muslim missionary in the U.S.A. The magazine is an organ of the Ahmadiyya Movement in Islam, founded by Hazrat Mirza Ghulam Ahmad of Qadian, India (1835-1908). The Movement is currently headed by Hazrat Mirza Tahir Ahmad—fourth successor—with Headquarters at Rabwah, Pakistan. The Movement aims at presenting to the world the true meaning and teachings of Islam. The American Headquarters of the Movement are located at the Fazl Mosque, 2141 Leroy Place, N.W., Washington, D.C. 20008.

Editor

Sahibzada Fahim Ahmad

All correspondence, including subscriptions, should be addressed to:

**The Ahmadiyya Movement in Islam
2141 Leroy Place, N.W.
Washington, D.C. 20008**

A Passage From the Holy Quran

الَّذِينَ

يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا
عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَا مَرْهُمْ بِالْمَعْرُوفِ
وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ
الْمُخْبِتَاتِ وَيُضَعُ عَنْهُمُ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ
فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي
أُنزِلَ مَعَهُ أُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٥٤﴾

Those who follow the Messenger, the Prophet, the Immaculate one, whom they find mentioned in the Torah and the Gospel which are with them. He enjoins on them good and forbids them evil, and makes lawful for them the good things and forbids them the bad, and removes from them their burden and shackles that were upon them. So those who shall believe in him, and honor and support him, and help him, and follow the light that has been sent down with him—these shall prosper.

The Managing Committee of the USA jamaat had decided sometime back to publish *the Muslim Sunrise* as a quarterly magazine on a regular basis. The basic aim of the publication should be to present Islam in the light of Ahmadiyyat and special arrangements should be made for this.

This is the first magazine of the Jamaat which was started to propagate Islam in the USA. Many eminent and respectable scholars had the good opportunity of editing this magazine in the past. May Allah accept their endeavor. Lately, Dr. Khalil Ahmad Nasir was editing the magazine. Since his health is weak and he has other responsibilities, it will not be fair to burden him with the editorship of this magazine any more. May Allah grant him good health. Ameen.

Since *the Muslim Sunrise* has its own importance and the Jamaat needs this publication, it is necessary that it should be published under the direct and personal supervision of the Missionary In-charge. I am thankful to Sahibzada Fahim Ahmad that he has accepted the editorship of *the Muslim Sunrise*. Sahibzada Fahim Ahmad is the grandson of Hazrat Sahibzada Abdul Latif Shaheed and the son of Sahibzada Abul Hasan Qudsi. I am sure he will discharge his duties sincerely and steadfastly. With this issue of July, 1985, the editorship is entrusted to him. Some other young scholars are under consideration also who will assist him in this new assignment.

Sheikh Mubarak Ahmad
Amir & Missionary Incharge, USA

AHMADIYYAT AND THE PHILOSOPHY OF REVIVAL OF RELIGION

(Text of an address delivered by)

Hazrat Mirza Tahir Ahmad, Khalifatul Masih IV

I address you today on the Islamic Philosophy of the revival of religions. Religions are always revived through Divine intervention. A reformer is sent by Allah the Almighty to turn the people away from materialism and return them to their Creator. Such a reformer invariably calls for immense sacrifices in the name of God. He invites people to toil and sweat; to persevere and be patient, and informs them that those who seek to live must be prepared to part with their lives. He prepares them for a long and painful struggle against blind opposition and persecution at the hands of those whom they love and endeavor to save. Indeed this is the only real and eternal philosophy of religious revival: every philosophy opposed to it is mere fantasy. I must mention though that all sects of Islam are not in unison on this subject. A large number of Muslims believe that a fundamental change has come about in the form of religious revival. The Ahmadiyya Muslim Community, on the other hand, believes that this historical process is constant and unchanged. Lest the difference of opinion amongst Muslims create a wrong impression, I deem it necessary to enumerate those shared fundamental beliefs which bind all the Muslims together, whatever denomination they belong to.

Every Muslim, regardless of sect, believes in the Oneness of God and in the prophethood of the Holy Prophet Muhammad (upon whom be peace and blessings). Every Muslim believes that Islam is the ultimate religion for the salvation of mankind. All Muslims believe that Islam will continue to fulfil all of man's spiritual needs till the Day of Judgement. All Muslims believe that the Law revealed through the Holy Prophet Muhammad is unchangeable and that the Qur'an is incorruptible and unalterable to the extent even of an iota or a dot. Muslims of all shades of thought believe that the edicts of the Holy Prophet Muhammad have validity and authority till the end of mankind. Muslims of every sect believe that it is only

through a bond with the Holy Prophet Muhammad that the light of eternal truth may be perceived. These basic points of creed are shared by all Muslims without exception.

With so much in common, there still remains the fundamental difference which sets the Ahmadiyya Muslim Community apart from other Muslims—the difference on the issue of revival of Islam. All other differences emanate from this main issue.

How is the resurgence of Islam to come about? How is a new life and new vigor to be infused into it? Like the Ahmadiyya Community, all other Muslims, too, profess that the answer lies in the promised advent of Christ, Son of Mary, and in the appearance of the promised Imam Mahdi (the reformer appointed by God who would be divinely guided). This point of apparent concord when interpreted, actually generates two diametrically opposed views.

The Ahmadiyya Muslim Community regards the prophecy of the advent of Christ as a figure of speech. It believes that the prophecies regarding the Imam Mahdi are also allegorical. We believe that the truly glorious import of these prophecies cannot be understood if they are taken at their face value. In complete contrast to this, the other sects of Islam insist on a literal fulfilment of these prophecies. This is the fundamental difference that distinguishes—and sets apart—the Ahmadiyya Community from other sects.

A Background to the Prophecies

The prevailing decline of the Muslims and their internecine strife are matters of which the Holy Prophet Muhammad was not uninformed. Through divine revelation, he prophesied fourteen hundred years ago that Muslims would split into seventy two sects. He described the pitiable plight of the Muslims in such detail as if a view of our era had been unfolded before his very eyes. The Prophet's Traditions contain a graphic description of our times. He said, "Islam will have nothing left of it except its name. Mosques, though full of worshippers will be devoid of guidance. Their religious scholars will be the worst creation under the canopy of Heaven." However, alongwith these terrible portents, he also gave glorious tidings. He said that inspite of this dire distress, the

Islamic nation would not perish:

“How can my followers be destroyed when I am at their beginning and Jesus, Son of Mary, is at their end.”
(*Masnad Ahmad: Kanzal Aamal* Vol. 7, p. 203)

Then he said:

“How will you be when Mary’s Son will descend among you; and he will be your guide from amongst you?”
(*Bukhari: Book of Prophets*)

And he repeated the news in these words:

“I swear by Him Who has my life in His hand that the Son of Mary will indeed descend among you, and he will arbitrate with justice.” (*Bukhari: Book of Prophets*)

The Holy Prophet also gave tidings of a great Imam—Imam Mahdi—who would appear along with Jesus, Son of Mary.

So the Ahmadiyya Community is at one with the other Muslim sects in believing that the resuscitation of Islam and its global triumph are linked with the advent of Christ and the appearance of the Imam Mahdi. However, it differs from the rest in the interpretation of these prophecies. It insists that the prophecies be seen in the light of the divine law revealed in action and in consonance with the history of the earlier prophets. The other Muslim sects, on the contrary, assert that the prophecies have no inner, deeper message and adhere to their literal sense.

Non-Ahmadi Muslims’ Concept

In all fairness to our opponents, I shall now endeavor to elucidate the viewpoint of our opponents who equate Islam’s renaissance with its economic and political dominance. There is perhaps an explanation for it. Lust for power and greed for gold have traditionally dominated human strife. The acme of national revival, therefore, would mean political and economic ascendancy. Divine favor would, according to them, fittingly manifest itself to bring about this result. This more or less, is the view held by many, concerning the revival of Islam. According to this belief, the advent of the Messiah will herald the era of Islam’s political conquests while the appearance of the Imam Mahdi will bring about their

economic dominance.

First, I shall outline their concept of the Messiah's advent. They believe that the very Jesus, Son of Mary, whom the Qur'an declares a prophet of the Israelites, will descend bodily from the sky. He will immediately set out with sword in hand and hack to death all enemies of Islam. His global sweep shall have three grand objectives. The first objective will be the destruction of the Cross. Not figuratively, but literally! He will set about destroying the symbol of Christian faith with such vigor that not a trace shall be left of it. There will not remain a single Cross to be seen—in Church or home or around any neck.

According to them, his next important task will be the extermination of swine of every variety—domestic as well as wild! So, the followers of the Cross will then be left with neither a Cross for prayer nor a pig for dinner. Thus, Christ will deprive the Christians of the articles not only of their spiritual sustenance but also of their physical nourishment.

The third task for the Messiah will be the killing of *Dajjal*—the Antichrist. Now who is this Antichrist? According to Traditions, if taken literally, as some would have it, he will be a one-eyed Colossus who will come riding an ass of extraordinary proportions. He will be so tall that his head will stand higher than the clouds. All prophets have warned their followers against the evil of this Antichrist. Now, while the Antichrist is busy ravaging the earth, the Messiah will descend from the heavens. He will engage the Antichrist in battle near Damascus and slay him. He will then conquer the entire world. Having done this, he will hand over its governance to the Muslims.

This, in sum, is their philosophy of the Muslims' political resurgence and ascendancy. It absolves the Muslims totally from waging any political struggle whatsoever. Now, those who are basking in the assurance that they will inherit the earth without moving a muscle can see no possible reason to concern themselves with political thought and action. They live in blissful oblivion on their decay and degradation. For, everything else apart, they know most assuredly that the happy hour is not far when a divine being will descend from the heavens and unleash a campaign of

conquests. He will slay the swine. He will wreck the Cross. He will subjugate all Powers of the East and the West. Then, he will beckon to the waiting Muslim masses and say, "Come hither, ye soldiers of God; come here, O virtuous ones! Come and take this sceptre of the kingdom of the earth." This is the bellicose view of Muslim renaissance which the Ahmadi Muslims find abhorrent. They simply cannot subscribe to it in its crude literalism.

Next comes the non-Ahmadi Muslims' concept of the economic resurgence of Islam. The scholars of the other sects hold the view that the remedy of the economic plight of the Muslims lay not in struggle and sacrifice but in the appearance of the Imam Mahdi. This Imam Mahdi will be a contemporary of the Messiah. His most important act on arrival will be the distribution of limitless largess among the Muslims of the world. His bounty will be boundless; his generosity will defy description. This overwhelming wealth will far exceed the Muslim's capacity to garner it. Thus will come to an end all lust for goods and greed for gold. This is the panacea, as conceived by some, for the economic ills of the world of Islam. According to this belief, the appearance of Imam Mahdi is in itself the answer to the economic misery of Muslims. There is no need for sweat, tears and toil. There is no necessity to explore the earth's treasures, to peep into the heart of the atom and to seek out the secrets of space. Neither effort nor industry, nor inventiveness or application is needed. All that is needed is the arrival of the Mahdi! Again we differ and again we the Ahmadi Muslims find this concept childish, crude and unacceptable.

The Correct Interpretation According to Ahmadi Muslims

Although the Ahmadiyya Muslim Community does not in any way reject the prophecies concerning the descent of the Messiah and the appearance of the Mahdi, it does emphasize that to put a literal meaning on them is the height of naivete and ignorance. We believe that it is as a result of not grasping fully the exalted station of the Holy Prophet that such a serious error is made in understanding his deep and philosophical message. Men of insight and wisdom often use parables and allegories to outline subjects of such great import but the superficial eye cannot perceive their meaning.

The Ahmadi Muslims believe that the whole range of subjects covering the Messiah, the Antichrist and his ass is allegorical. The Messiah, therefore, is not that earlier prophet who was sent among the Israelites. The Ahmadies believe that Jesus Christ died a natural death after surviving the torture of the Cross. The Messiah of the prophecy was in fact to be a new person who was to be born amongst the followers of the Holy Prophet Muhammad. Because of some characteristics and qualities he was to share with Jesus, he would be given the title of "Messiah, Son of Mary" in much the same way as a great dramatist is called Shakespeare. The reference to the Cross, too, is a simile. The Messiah will not literally go around wrecking crosses: he will defeat the Christian faith with strong reasoning and powerful arguments. The destruction of the Cross, therefore, stands for the ideological rout of Christianity. Similarly, the word 'swine' is not to be taken in the literal sense. It connotes the cultural filth of the western world which turns men into beastly beings. The word swine stands for the so called sexual anarchy sweeping across America and Europe. It stands for the disgusting debauchery which claims even innocent children as its victims. The Traditions most assuredly did not convey that the Messiah would hunt down herds of wild boar or domesticated pigs. This would be a strange image of a prophet of God. It would rather remind one of Ajax, a hero from Greek mythology, who cut to pieces herds of cattle and flocks of sheep in the mad belief that they were the Greek army's chieftains!

The Antichrist, too, like the Messiah, the Cross and the Swine is symbolic. He symbolises a great and powerful nation which rules not only the earth but also space. The Cross and the Swine are in fact symbols pertaining to this nation. The Traditions say that the Antichrist's right eye will be sightless but his left eye will be large and bright. This is a symbolic description of the fact that though this nation would be devoid of spiritual light yet its material insight and therefore material attainments, would be great.

Lastly, the Ahmadi Muslims consider the Antichrist's ass to be a symbol too—a symbol that was used to describing this ass are without exception identifiable with the fuel-powered vehicles invented by the West. Consider the salient features of the ass—as

described in the traditions—it will eat fire, it will travel over land, over sea and above the air; its speed will be so great that it will cover a journey of months within the space of a few hours; the passengers will travel not on its back but in its belly which would be lit up; it will announce its departure and ask passengers to take their seats. The fulfilment of these things with such wondrous exactness is a glorious testimony of the truth of the Holy Prophet Muhammad, peace be on him.

According to Ahmadi Muslims, the prophecies relating to the advent of the Imam Mahdi are also symbolic. The wealth he will distribute amongst Muslims is the wealth of spiritual knowledge and wisdom, and not worldly wealth. The refusal of some to accept it further indicates what kind of wealth it was to be; for man is never satiated with material wealth: it is only the spiritual treasures that he spurns.

Thus Ahmadiyyat rejects the philosophy of Islamic renaissance as explained above and propagated by the other sects of Islam. It holds that this philosophy is at variance with the real intent of the Quranic teachings, at variance with the history of the prophets and most of all at variance with the demonstrated actions of the Holy Prophet Muhammad, peace be upon him. Ahmadiyyat shuns this ideological opiate which lulls nations into inaction and leads them into the world of make-believe and fantasy.

Ahmadiyya Philosophy of Revival of Religion

This philosophy is no different from the one that is the common heritage of all religions. This is the only philosophy which history supports. Although the Scriptures and the legends mention many who ascended to the heavens, there is not one instance or account, since Adam, of the bodily return of any one of them to earth.

So, regardless of the difference in the manner of the professed ascent to the heavens by some, there is none who is reported to have returned to earth after a long disappearance. Reformers have always appeared from the ordinary stock of human beings and have always been rejected and scorned by man. No ceremonial arches are ever erected to welcome them. No garlands are offered. No lamps are lighted in joyous illumination. On the contrary, those

who came in the name of God were persecuted for committing this 'crime'. Their paths were strewn with thorns. Dust was heaped on their heads and stones were thrown at them. They were crowned with the crown of thorns. Every conceivable torture was inflicted on them. You see them now, returning from the town of Taif bathed in blood from head to foot. You see them again, in the battlefield of Ohad, half-dead from their wounds, buried under the bodies of those who laid their lives for them.

You will find their followers suffering a similar fate. Every conceivable torment is practised on them. They are dragged by their feet through rough alleys. They are made to lie on burning sands under a sizzling sun. They are thrown on live coals and held there till the embers die down.

They are thrown out of their homes. They are driven into exile. They are threatened with starvation. They are put to the sword. The husbands are taken from the wives and the wives from the husbands. Parents are deprived of their children. Every right that life bestows is denied to them. They are neither allowed to pray nor to build mosques. They are deprived of the right to announce their faith. They are not even permitted to name their own creed.

Thus is man granted a new spiritual life. This is the path that leads to the revival of religion. This is the phenomenon that we see at work in the life of the Holy Prophet Muhammad (Peace be upon him) and in the life of every prophet before him. It is by treading this perilous path that the prophets have ever revived their nations. This is the philosophy of the revival of religions since the days of Adam to the days of the Holy Prophet (Peace be upon him). When such is the case, how can we then accept that the Almighty has decided to change this inviolable and time-honored practice? How can we then accept that the Muslims will inherit the earth without shedding a drop of their blood and without making a stroke of effort? How can we believe that they will succeed without treading the path of sacrifice? It did not happen before. It will not happen now. The Promised Messiah, the Holy Founder of the Ahmadiyya Muslim Community, affirms this eternal and everlasting truth when he warns the nation thus:

'There has not been a Prophet who was not laughed at. So it was to be that people laugh at the Promised Messiah. The Almighty says:

يُحَسَّرُ عَلَى الْعِبَادَةِ مَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ *

'Alas for My servants, there comes not a Messenger to them but they mock at him.' (36:31)

So it is a sign from God that every prophet is mocked. Now, who can mock a person who physically descends from the heavens in the company of angels amidst a waiting crowd? The wise, therefore, can see that the bodily descent of the Promised Messiah from heaven is false belief. Remember! no one will descend from the sky. All those who oppose me and are now alive will die and not one from amongst them will see Jesus, Son of Mary, descend from heaven. Then their children and their children's children, too, will die (*i.e.*, many generations will pass away), and Mary's Son will still not have descended. Then will God fill their hearts with fear that the days of the ascendancy of the Cross are gone and yet Jesus, Son of Mary, has not come down from the heavens. The wise will then tire of this belief. And before three centuries have passed from this day, Muslims and Christians alike will discard this false creed in disgust and despair. Their shall be only one religion in the world and only one Guide. I have come but to sow the seed. This seed has been sown at my hand. It will now grow and bear fruit and there is no power on earth that can harm it." (*Tazkarat-ul-Shahdatain*, pp. 64-65)

Every fair minded person can see from this comparison that the Ahmadiyya view-point is based on the history of religions while the philosophy of its opponents is mythical and contradicts the history of religious revival. We learn from history that every one appointed by God was faced with a storm of opposition. All prophets came with the message of truth and eternal life but were opposed by those who preferred falsehood to truth, and spiritual death to spiritual life. This indeed is the process of the birth of religions.

When impurities and corruption crept into religions, their rebirth also took the same course. The reformers sent by God also suffered as the prophets had suffered. Whenever the Almighty chose to revive a nation spiritually, it split into two groups—those who saw the truth and those who opposed it. And neither group ever changed its demonstrated attitude. The Holy Quran describes this oft repeated cycle in a most effective and moving manner. A study of the Quran shows that:

- a) Religions are born and revived through divinely appointed reformers. Never have the scholars ever reformed a religion through conferences and consultations.
- b) The divinely appointed reformers are invariably rejected by their people and treated with arrogance and disdain.
- c) Such reformers are always opposed by violence. They are accused of corrupting the religion of their forefathers. They are branded heretics and held guilty of apostasy.
- d) The creed professed by the opponents prescribes death or banishment as the punishment for apostasy. The reformers are offered a choice of either a return to the fold or exile, failing which they are threatened with death.
- e) The reformers never advocate violence. Their followers demonstrate steadfastness of such a high degree that they would rather be exiled or killed than recant.
- f) The reformers do not entice people with promises of power and high office: they dispel worldly ambition. They do not lure people with wealth; they inculcate the spirit of sacrifice. The rich who believe consider it their good fortune to give their all in the service of God; the mighty shrug off the trappings of power. It is then that divine providence adjudges them fit to take over temporal power.

This is the process of religious revival of nations that the Quran and the Scriptures reveal. All prophets—from Adam to the Holy Prophet Muhammad—went through these stages. They gave their nations new life by leading them over the path of suffering and sacrifice. They taught love. They inculcated love of hard work, of sustained effort and incessant action. It is this revolutionary spirit

which breathes life into dead nations. This oft-demonstrated and unchanging divine law is in consonance with man's nature, conscience and intellect. It is this law that the Ahmadiyya Community acknowledges.

As can be seen, the Ahmadiyya Muslim Community's concept of revival of religions is not a new-fangled philosophy born of human intellect. It is derived from that continuous and unaltered historical process which is preserved most accurately and truly in the Holy Quran. It is founded on those eternal principles and truths which are the basis of every true religion. For instance the Quran declares:

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ
يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمَرْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ
بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ*

"There should be no compulsion in religion. Surely right has become distinct from wrong; so whosoever refuses to be led by those who transgress, and believes in Allah, has surely grasped a strong handle which knows no breaking. And Allah is All-Hearing, All-Knowing." (2:257)

يَحْسُرُونَ عَلَى الْعِبَادَةِ مَا يَأْتِيهِمْ مِّن رَّسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ*

"Alas for My servants! there comes not a Messenger to them but they mock at him." (36:31)

إِنَّ اللَّهَ لَا يَغَيِّرُ مَا بَقِيَهُ حَتَّىٰ يَغْيِرُوا مَا بِأَنْفُسِهِمْ

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

When the prophet Shu'aib was threatened by his people:

لَنُخْرِجَنَّكَ يَا شُعَيْبُ وَالَّذِينَ آمَنُوا مَعَكَ مِنْ قَرْيَتِنَا أَوْ نَسُودَنَّ فِيْهِمْ مِّلَّتَنَا

"We will drive thee out O Shu'aib, and the believers (that are) with thee, from our town or you shall have to return to our religion." (7:89)

he merely replied,

قَالَ أَوْ لَوْ كُنَّا كَرِهِينَ

"Even though we be unwilling?" 7:89)

Noah's people, too, threatened him with stoning if he did not desist.

قَالُوا لَيْنَ لَمْ تَنْتَهُ يَنْوُحَ لَتَكُونَنَّ مِنَ الْمَرْجُومِينَ ﴿١١٧﴾

"They said, 'If thou desist not, O Noah, thou shalt surely be one of those who are stoned.'" (26: 117)

This treatment was not reserved for just a few prophets. The Quran summarises people's attitude to the prophets in these words:

وَقَالَ الَّذِينَ كَفَرُوا لِرُسُلِهِمْ لَنُخْرِجَنَّكُمْ مِنْ أَرْضِنَا أَوْ لَتَعُوذُنَّ فِي مِلَّتِنَا

"And those who disbelieved said to their Messengers, 'We will surely expel you from our land unless you return to our religion.'" (14:14)

Abraham was punished for recanting from the religion of his forefathers and for voicing the truth. The chiefs vented their wrath by declaring:

قَالُوا حَرِّقُوهُ وَانصُرُوا آلِهَتَكُمْ إِنْ كُنْتُمْ فَاعِلِينَ

"They said? 'Burn him and help your gods, if at all you mean to do anything.'" (21:69)

Jesus Christ was nailed to the Cross because he disagreed with the Jewish Scribes over the interpretation of the Bible although he avowed openly:

"Think not that I have come to abolish the law, and the prophets; I have not come to abolish but to fulfil them. For truly, I say to you, till heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished." (Matt. 5:17-18)

May I remind you that the central difference between Jesus Christ and the Jewish scholars was on the interpretation of the verse "And Elijah went up by a whirlwind into heaven" (2 Kings; Chapter 2, Verse 11). The scholars stuck to the literal and apparent meanings of the verse. They believed that Elijah would descend bodily from heaven before the advent of Christ. Jesus Christ, on the other hand, asserted that this was an allegory, that the language was symbolic and not literal. He declared that Zacharia's son John

was that Elijah who was to descend from heaven. Jesus knew full well that John was born on earth and had certainly not descended from heaven. In answer to the question 'Then why do the Scribes say that first Elijah must come', he replied:

"Elijah does come and he is to restore all things; but I tell you that Elijah has already come, and they did know him, but did to him whatever they pleased. So also the son of man will suffer at their hands. Then the disciples understood that he was speaking to them of John the Baptist." (Matt. 17:10-13)

Lastly and above all was the suffering of the Holy Prophet Muhammad (peace be upon him). In his own words, 'No Prophet suffered as much as I did.'

Therefore, the history of religions teaches us that prophets have always been normal human beings. They do not descend from heaven like the heroes of some mythical tale. They have always suffered trials and tribulations. Their followers gain glory not through the toils of someone else but through their own sweat and blood.

Hazrat Mirza Ghulam Ahmad, the Founder of the Ahmadiyya Movement in Islam, says:

"I can call God to witness that as He spoke to Abraham and Isaac and Ishmael and to Jacob and to Joseph and to Moses and to Jesus, son of Mary, and last of all spoke to our Holy Prophet, peace be on him, in such manner that He vouchsafed to him the most brilliant and excellent revelation, so has He honored me with His converse. This honor has been bestowed upon me only on account of my obedience to the Holy Prophet, peace be on him. Had I not been one of his followers and had I not obeyed him, I would never have been honored with God's word even if my good deeds had been piled up as high as the mountains. All prophethood has now come to an end except the prophethood of Muhammad. No law-bearing prophet can now arise, but a non-law-bearing prophet can arise provided he is a follower of the Holy Prophet. In this way, I am both a follower and a Prophet and my Prophethood is a reflection of the Prophethood of the Holy Prophet. Apart from that it is nothing. (*Tajalliyat Ilahiyah*, p. 24)

INVITATION TO ISLAM

By

Sheikh Mubarak Ahmad

Amir & Missionary Incharge, Ahmadiyya Movement in Islam, USA

(Speech delivered at the University of Pennsylvania, June 23, 1985)

The history of world religions dates back to the earliest civilizations. Each civilization had a concept of worship. That concept depended on the state of social and mental development of the people. Religion provided answers to the questions faced by human minds of those eras.

As times changed, the state of human knowledge and the needs of human society also changed. Foremost among the needs was the requirement to harmonize relations between men and to establish a relationship between man and his Creator. Consequently, religion addressed these issues in a relative sense. Because true religion comes from God, out of Supreme Wisdom, God did not overburden any people with a Code of ethics or way of religious life with any questions that did not exist. Thus, earlier religion, although true, did not address all the questions that were to occur later, which would be answered later on.

In brief, earlier religions came for a limited time and for a limited place. As humanity matured with the passage of time, new questions were raised. A universal religion was needed to address different nations, races, times and needs, addressing all mankind, bringing them all under the One God of all mankind and providing a complete, comprehensive and perfect religion for all time to come.

What I am going to discuss today is a means which can save mankind, bring peace into the world, and make man completely submissive to the Will of God. But the emphasis of my speech is on the Bible. This is so because, for you, my Christian friends, the most compelling force is the Bible. I am positive that if I place the

Bible before you, you will accept and not reject it.

I base my views on the belief that first, you are very rational people. All of you have demonstrated very keen interest in religion. You have attended many of our religious meetings and conferences in the face of sacrifices of your Sunday leisure hours. You have often brought your ladies with you which shows how religion plays an important part, not only in your minds, but in your lives as well. You have even invited me into your churches and Theological Seminaries for which I am grateful.

I now begin by referring to the Bible: Deuteronomy 33:2 states

“And he said, the Lord came from the Sinai, and rose up from Seir unto them; and shined forth from Mount Paran and he came with ten thousands of saints: from his right hand went a fiery Law for them.”

Let us analyze this verse.

1. ‘He said’ means that he promised.
2. He promised the coming of the Lord.
3. The Lord will come or manifest His Glory on three different occasions.
4. The first manifestation would be from Sinai.
5. The second manifestation would be at Seir.
6. The third manifestation would be at Mount Paran.
7. The Siani manifestation would be a ‘coming’.
8. The Seir manifestation would be a ‘rising up’.
9. The Mount Paran manifestation would be a ‘shining forth’.
10. The Mount Paran manifestation would be ‘with ten thousands of saints.’
11. There would be a shining forth on one hand, but there would also be a coming with ten thousands of saints.
12. There would be a fiery Law for the ten thousands of saints.

Let us find the fulfillment of these prophecies of the Bible. The question here is who came when and where and what were the conditions which were fulfilled at the coming?

As regards the first coming, the Prophet to whom God manifested Himself was Moses. This occurred at Sinai.

Seir is near Jerusalem where the 'rising up' took place. This meant the advent of Jesus.

Paran is called *Faran* in Arabic. Geographically, it refers to the hills between Mecca and Medina. Let us explore to determine who came to this Mount Paran with ten thousands of saints and he had a fiery Law.

Being accompanied by ten thousands of saints means that at least that number of men had to be converted into saints, not just followers. It means that the Prophet through whom God manifested His Glory here would give him a lifetime of work to accomplish such a feat as training men to become saints. But the saints and the Prophet whom they would be following would be given a fiery Law—a Code of Ethics that would be on the right, in the right hand, a Law that did not come before, but would be a complete Law, and a fiery one at that, a law that would dispel darkness, and light up the environment as well as the spirit. The foremost followers of that Law would be these saints themselves.

This Biblical prophecy also states that the coming of the saints would occur after the 'shining forth', that is, after Prophethood. This in turn means that after Prophethood there would occur a time during which there would be a situation of 'going' and also of training ten thousands of saints and after that there would be a 'coming'.

This is a very clear prophecy of the Bible. Having analyzed it, we can relate religious history to determine who was the Prophet in whom all these conditions of the prophecy are found. The Prophet in Arabia who dwelt in the valley of Paran bounded by cities of Mecca and Medina is the Holy Prophet Muhammad. He was born in Mecca and died in Medina. He was raised to Prophethood in Mecca. He and his followers were persecuted in Mecca so much so that they had to flee from Mecca. Several years were spent in Medina. Thousands flocked around him. During this time, God continued to reveal the Holy Qur'an—that fiery Law that destroys the impurities of the flesh and puts evil inclinations to the torch. Then after those years, when the Prophet of Islam entered Mecca with ten thousands of saints, the prophecy of Moses was finally

fulfilled. All praises be to God.

THE LIGHT FROM MOUNT PARAN

There is another grand prophecy in the Bible about the coming from Paran:

“God came from Teman, and the Holy One from Mount Paran. Selah. His Glory covered the heavens, and the earth was full of His praise. And his brightness was as the light; he had horns coming out of his hands; and there was the hiding of power. Before him went the pestilence, and the burning coals went forth at his feet. He stood and measured the earth: he beheld and drove asunder the nations; and the everlasting mountains were scattered, and the perpetual hills did bow; his ways are everlasting. I saw the tents of Cushan in affliction; and the curtains of the land of Midian did tremble.” (Habakkuk 3:3-7).

Of the three manifestations mentioned in the earlier vers of the Bible, the first was fulfilled in Moses. But Moses died fightin his enemies. In the second manifestation, the ‘rising up from Seir’ was fulfilled in Jesus, but he was put on the cross by his enemies. Who was that grand Prophet who beheld and drove the nations asunder? Whose enemies looked like ‘everlasting mountains and perpetual hills’ but all their power and glory was destroyed through this Prophet? Who was that great Prophet through whom the ‘tents of Cushan’ and the ‘curtains of the lands of Midian did tremble’? The lands of the Roman Caesar had been instrumental in putting Jesus on the cross. However, the power of the Roman Empire surrendered to the servants of the Holy Prophet Muhammad of Islam.

It was the Holy Prophet of Islam who was referred to by a great Western writer in these words:

“The great man was always a lightning out of heavens; the rest of men waited for him like fuel and then they too would flame.” (Thomas Carlyle: *Heroes and Hero-worship*.)

Even the New Testament states:

“...Therefore I say unto you, the Kingdom of God shall

be taken from you, and given to a nation bringing forth the fruits thereof. And whoso shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder." (Matt. 21:43-46).

This prophecy relates to someone coming after Jesus because these words I quoted are of Jesus himself. The only Prophet who came after Jesus who fits into the description of all these prophecies, and the many others that I did not quote here, is the Holy Prophet Muhammad of Islam.

Islam came at the beginning of that era of human history when mankind had attained the ideal level of mental development. Human society had attained its structural maturity. Vast kingdoms had been established. Huge empires were emerging. Research and exploration were knocking at the outer galaxies of reasoning and religion.

The Holy Prophet of Islam was sent to the world when it was in need of a grand Reformer. The need was such that until it was completely fulfilled, the Reformer should not die nor be killed till he had established the religion upon the earth.

When the Holy Prophet of Islam was raised, the whole world was involved in paganism, misguidance, creature worship and all peoples had abandoned their true teachings. Idol worship was rife in Arabia, Persia was committed to fire worship and idol and creature worship was prevalent in India.

The Prophet of Islam adhered to his claim despite thousands of dangers and hundreds of thousands of opponents. He endured misfortunes and hardships which increased daily. He was expelled from his home, was poisoned several times. By his straightforwardness and his preaching of the Unity of God, he made enemies of all the peoples of the world who were sunk in paganism.

He proclaimed that the Unity of God was the sole means of attaining salvation. He endured every hardship and carried out the commandments of his Lord, and fulfilled all the conditions called for by his preaching. He attached no importance to any threat that was held out to him. When after a long time, Islam became supreme, the Holy Prophet Muhammad collected no wealth for

himself, nor did he raise any structure, nor did he seek any means of comfort or luxury, nor did he derive any personal benefit from anything. Whatever came to hand was spent in taking care of the poor, of orphans, of widows and of those burdened with debt. He never ate his fill.

He was called back only when he had completed his entire mission. He was called back after the verse was revealed that the code of teachings for the Muslims had been perfected. It was announced in the last revelations that whatever had to be revealed, had in fact, been revealed, that the support of God Almighty had been perfected and that people in large numbers had accepted Islam.

He performed the Farewell Pilgrimage in which he delivered a long address from the back of a camel and called upon the people to bear witness that he had conveyed to them all of the commandments which he had been commissioned to announce to them. Everyone present confirmed in a loud voice that he had conveyed to them every commandment. The Holy Prophet then pointed to Heaven and said: "Bear witness, O Allah." He said that he had admonished them at length as he might not be with them in the coming year. He then returned to Medina where he died soon afterwards. Send blessings and peace upon him, O Allah.

THE PROPHECY OF MOSES

I would now like to refer to the prophecy of Moses in Deuteronomy, chapter 18, verses 18-20:

"I will raise them up a prophet from among their brethren, like unto thee and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I shall require it of him. But the Prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die."

Now you have heard the original text of the prophecy which contains some very important terms concerning the Promised Prophet. I wish now to analyze one by one the terms of the prophecy which

are only applicable to Prophet Muhammad and to no one else.

First, the Promised Prophet was to be a Law-giving Prophet. Was Jesus a Law-giver? Jesus said clearly:

“Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.”
(Matt. 5:17-18).

The followers of Jesus went so far as to declare:

“And the law is not of faith but, The man that doeth them shall live in them. Christ hath redeemed us from the curse of the law “(Galatians 3:12-13)

Jesus laid no claim to giving a new Law, and his disciples regarded the Law as a curse. How then can Jesus and his followers be said to fulfill the prophecy in Deuteronomy?

Secondly, the Promised Prophet was to be raised not from among Israel but from among their brethren and Jesus was an Israelite. Christian exponents, confronted with this fact, are wont to say that Jesus had no earthly father, so he can be said to be one of the brethren of Israel. But such a construction would be untenable. The prophecy speaks of *brethren*, which means they were to constitute a race or people from among whom the Promised Prophet was to arise. Jesus stands alone, as son of God. If there were other sons of God, he might have answered to the description of the prophecy. But apart from this, it is clearly laid down in the Bible that Christ was to be of the seed of David (Psalms, 132:11 and Jeremiah, 23:5). Jesus may shed his Israelite origin because he had no earthly father, but he will not then remain a son of David, so that the prophecy of the Psalms relating to Christ will not apply to him.

Thirdly, the prophecy says: “I will put My words in his mouth.” But the Gospels do not consist of words which God put in Jesus’ mouth. They only tell us the story of Jesus and what he said in some of his public addresses and what his disciples said or did on different occasions.

Fourthly, the Promised One was to be a Prophet, while the Christian view is that Jesus was not a Prophet, but the son of God. How then, can Jesus answer to the description of the prophecy?

Fifthly, we have in the prophecy: "Words which he shall speak in my name." Strange as it may seem, there is in the Gospels not a single word which Jesus may be said to have received from God with the command to pass it on to the people whom he taught.

Sixthly, we have in the prophecy: "He shall speak unto them all that I shall command him." The Promised Prophet, according to this, was to give the world a complete and comprehensive teaching. But Jesus claimed no such mission for himself. He regarded himself as the forerunner of a greater Teacher yet to come. Thus we have:

"I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come." (John 16, 12:13)

PROPHET MUHAMMAD FULFILLED THE PROPHECY

From these verses it appears that the prophecy in Deuteronomy was not fulfilled in Jesus. We cannot but conclude, therefore, that both the Old and New Testaments foretold the coming of a Prophet after Jesus who was to guide the world "unto all truth", and who was to establish the name of God on earth for all time. Our claim is that the revelation of the Qur'an and the advent of the Holy Prophet mark the fulfillment of the prophecy in Deuteronomy. The following facts bear this out:

1. The Holy Prophet Muhammad was a descendant of Ishmael. The descendants of Ishmael were the brethren of the descendants of Isaac, the Israelites.
2. The Holy Prophet is the only one claiming to be a Prophet like Moses. We have in the Quran (73:16):

"Verily, We have sent to you a Messenger, who is a witness over you, even as We sent a Messenger to Pharaoh."

The Qur'an definitely likens the Holy Prophet to Moses.

3. The prophecy described the Promised One as a Prophet. The Holy Prophet claimed to be a Prophet. We read in Mark 8:27-30:

“He asked his disciples, saying unto them, ‘Whom do men say that I am?’ and they answered, ‘John the Baptist: but some say Elias; and others say one of the prophets. And he saith unto them, ‘But whom say ye that I am?’ And Peter answereth and saith unto him, ‘Thou art the christ.’ And he charged them that they should tell no man of him.”

That is to say, Jesus denies being either John the Baptist or Elias, or one of the prophets. But the prophecy in Deuteronomy speaks of the Promised One as a Prophet like Moses. The prophecy, therefore, applies to the Prophet of Islam, and not to Jesus.

4. The prophecy speaks of “words which I will put in his mouth.” The Gospels do not contain any such words. On the contrary, the Holy Prophet of Islam brought to the world the Qur'an which is from beginning to end only the Word of God. (2:76).
5. The prophecy said that the Promised One would speak all that he was commanded. We have quoted the Gospels to prove that Jesus did not pass on everything he received from God, and that there was to be another one after him, who was to do so. The Holy Prophet of Islam fully answers this description. We have in the Qur'an: “*O Messenger! convey to the people what has been revealed to thee from thy Lord.*” (5:68). The verse seems to say, ‘O Prophet, there is an ancient prophecy about you which said that when you come into the world you would give to it all the truths you received from your God. Therefore, preach to the world whatever is revealed to you, whether it likes it or not’. Similarly, the verse revealed on the completion of the revelation of the Qur'an says:

“*This day have I perfected your religion for you and*

completed My favor upon you and have chosen for you Islam as religion.” (5:4).

That is to say, ‘Through the revelation of the Qur’an, faith has been made perfect and the gift of guidance made complete for you, and peace and tranquility have been appointed for you as your religion.’ It was the Prophet of Islam, therefore, who taught everything and kept back nothing. In the time of Jesus, people were not ready to receive and to believe in everything that was worth while. But in the time of the Holy Prophet of Islam, man had traversed all the stages of spiritual evolution and the time had come for all the truths to be revealed to the world.

6. The prophecy speaks of ‘words which he shall speak in my name.’ This part of the prophecy also was fulfilled in the Holy Prophet of Islam. He is the only one who spoke in the name of God, because every Chapter of the revealed Book brought by him begins with the words: *‘In the name of Allah, the Gracious, the Merciful.’* This great sign, duly incorporated in the Qur’an also proves that the last stride in the spiritual advancement of humanity, foretold by Moses, was registered with the advent of the Holy Prophet of Islam.
7. The prophecy laid down the important criterion:

“But he prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.” (Deuteronomy 18:20).

This part of the prophecy has taught the world how to distinguish the Promised One of the prophecy from those who would only pretend to fulfill the prophecy. It was necessary that a clear injunction be laid down. The Promised One had to be charged with the important mission of initiating the last state in the spiritual advance of man. If pretenders to this office should arise, the world would run great risks. To ward off these risks, God laid down the criterion that a pretender would incur Divine punishment and meet with death and defeat. The Holy Prophet of Islam laid claim to this office very early in his career and in the clearest terms. When he an-

announced his claim, he was friendless and weak. The enemies were large in numbers and strong. No stone was left unturned to bring to nought his message and his mission. No pains were spared to put an end to his life. Mighty rulers also set themselves against him, but it was they, not the Prophet, who suffered defeat and disgrace. The Holy Prophet died full of success. Before his death, the whole of Arabia had declared faith in him; and within a few years after his death, his first successors spread Islam throughout the whole of the then known world.

Humanity needed a prophet whose religion provided all of the answers for all nations, for all minds, for all times. Humanity needed not only a complete, comprehensive, ideal book of all truth, but also an ideal model—an ideal human model—who was best fit for the weak as well as the strong, for the layman as well as the man of science and learning, a model for the nations of America as well as for the kingdoms of Africa and Asia: a model who could be followed not because of the collections of later thoughts of his dispersed disciples, but whose every action and word, every night and day, had been closely followed, closely observed, precisely documented, precious preserved without any deviation, not only by his companions but by his contemporaries.

Ladies and gentlemen, such a prophet was none other than the promised one described in the Bible and who was described by the Almighty Creator of the heavens and the earth as “the best, the ideal, the perfect exemplar”, the Holy Prophet Muhammad (may the peace and blessings of God be upon him).

MY INVITATION TO YOU

My dear ones, my very respected Christian friends and scholars of the faith!

I make this sincere invitation to you. Please come forward and make this most important and valuable decision of your lives. I invite you to accept that great prophet who was prophesied in your own book in which you believe. Everything in the heaven and earth has proved that the great Prophet foretold by Moses and Jesus himself has already come. He came in the same glory as was foretold in the Bible. He accomplished everything that was foretold

in the Bible. Indeed, by accepting him you will be acknowledging the truth of the word of God. You will be accepting and authenticating the grand Biblical prophecy which has already been accepted by billions and billions of Muslims during the last 1400 years.

What objections would you have against this Biblical prophecy? As far as the text of the Prophecy in the Bible is concerned, you have already accepted the Bible, every dot and tittle of it. As far as the fulfillment of that prophecy is concerned, history proves that no other prophet of God fits 100 per cent into the exact description of the prophecy. The conditions of that prophecy are unique, the circumstances are extraordinary, very sharply standing out in human history. There is absolutely no room for doubting it. I have analyzed every word of it and demonstrated to you how that prophecy could not be fulfilled in any other person, in any other place or time.

It is because of this biblical prophecy that I make this sincere appeal to you to accept the Prophet of Islam. This request is in line with the requirement of the Bible. Your acceptance of this prophecy will indicate and prove your love and faith in the Bible. And your non-acceptance will mean rejection of the Bible.

For the sake of your souls, for the sake of the coming generations, for the sake of your near and dear ones, for the sake of your country, heed the message of God. Turn to it attentively and try to understand it so that the gates of divine grace may open for you sooner. It is for this that I sincerely invite you.

This was the way of Jesus. He was ever inclined to God and accepted His word. Now that we have the word of Jesus as well as the word of God inviting us to examine the fulfilled prophecies of the Bible, we cannot reject them. That would be unfaithful to Jesus and to the One who sent him.

Please ponder and seriously consider my earnest appeal to you. I thank you all for your patience. I pray to the Almighty Allah that He grant you the strength and power of judgement to make this significant decision of your lives. May God be with you always.

THE AHMADIYYA MOVEMENT

The Ahmadiyya Movement was founded in 1889 by Hazrat Mirza Ghulam Ahmad, the expected world Reformer and the Promised Messiah. The Movement is an embodiment of true and real Islam. It seeks to unite mankind with its Creator and to establish peace throughout the world. The present Head of the Movement is Hazrat Mirza Tahir Ahmad. The Ahmadiyya Movement has its Headquarters at Rabwah, Pakistan, and is actively engaged in missionary work at the following centers:

AHMADIYYA MUSLIM MISSIONS

AFRICA:

- BENIN:** P.O. Box 69, Portonova.
GAMBIA: P.O. Box 383 Banjul. Tel. 608
GHANA: P.O. Box 2327, Accra (OSU New Estates). Tel: 76845
IVORY COAST: Ahmadiyya Muslim Mission, 03 BP 416, Adjame-Abidjan 03.
KENYA: P.O. Box 40554, Nairobi (Fort Hall Road.). Tel: 264226. Telex: c/o 22278.
LIBERIA: P.O. Box 618, Monrovia (9 Lynch Street).
MAURITIUS: P.O. Box 6 (Rose Hill).
NIGERIA: P.O. Box 418, Lagos (45 Idumagbo Avenue). Tel: 633 757.
SIERRA LEONE: P.O. Box 353, Freetown, Tel: 40699/22617
SOUTH AFRICA: Mr. M.G. Ebrahim, P.O. Box 4195, Cape Town (Darut-Tabligh-il Islami).
TANZANIA: P. O. Box 376, Dares Salaam (Libya Street). Tel: 21744
UGANDA: P.O. Box 98, Kampala.
ZAMBIA: P.O. Box 32345, Lusaka.

AMERICAS:

- CANADA:** Ahmadiyya Muslim Mission, 1306 Wilson Ave., Downsview, Ont. M3M 1H5. Tel: (416) 249-3420
GUYANA: Ahmadiyya Muslim Mission, 198 Oronoque and Almond Streets, P.O. Box 736, Georgetown. Tel: 02-67634
SURINAM: Ahmadiyya Muslim Mission, Ephraimszegenweg, 26 P.O. Box 2106, Paramaribo.
TRINIDAD & TOBAGO: Freeport Mission Road, Upper Carap'chaima, Trinidad, W.I.
U.S.A.: 2141 Leroy Pl. N.W., Washington, DC 20008. Tel: (202) 232-3737. Cable: ISLAM.

AUSTRALIA:

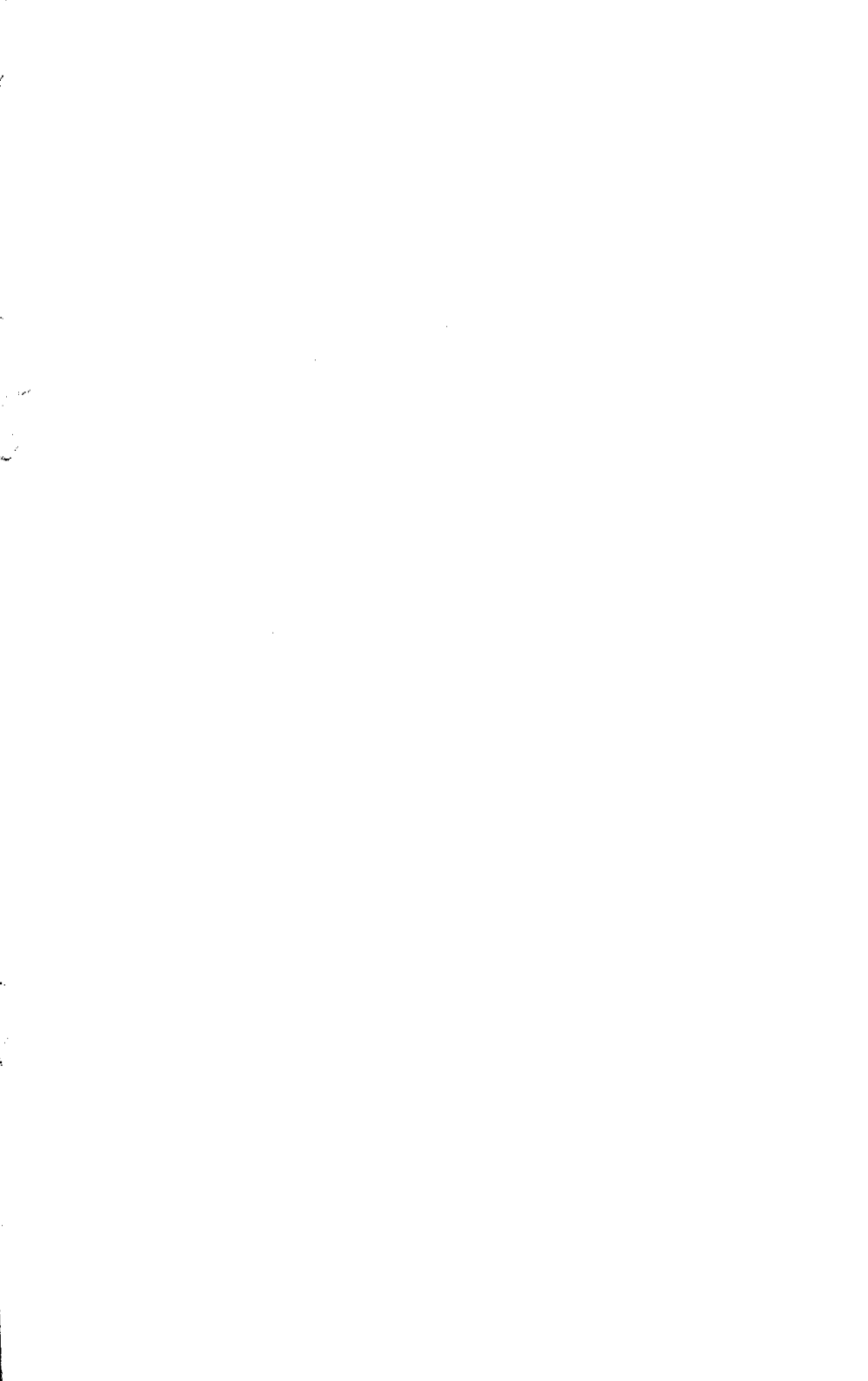
- Dr. Ijazul Haque, 19 Brom Borough Road, Rose-Ville 2069 N.S.W., Sydney.

ASIA:

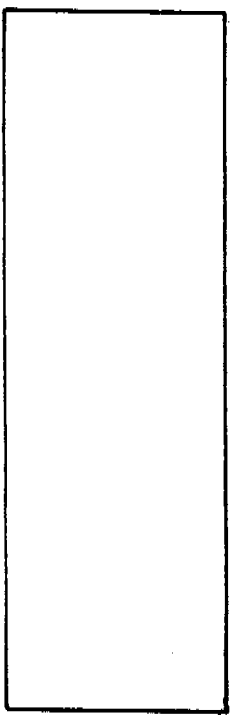
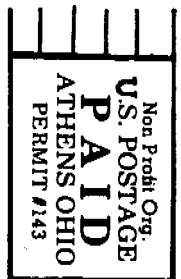
- BANGLADESH:** 4 Baxi Bazar Road, Dacca-1.
BURMA: 191-28th Street, Rangoon.
FIJI: P.O. Box 3758, Samabula (82 Kings Road), Suva. Tel: 38221
INDIA: Darul Masih, Qadian. Tel: 36.
INDONESIA: Jalan Balikpapan 1, No. 10, Jakarta Pusat 1/13. Tel: 36 5342
JAPAN: Ahmadiyya Center, 643-1 Aza Yamanoda, O-Aza Issha, Idaka-cho, Melto-Ku, Nagoya 465; Tel. 703-1868
PAKISTAN: (Headquarters) Rabwah, Distt. Jhang.
PHILIPPINES: Haji M. Ebbah, Simunal, Bongao, Sulu.
SINGAPORE: 111 Onan Rd., Singapore 15.
SRI LANKA: Colombo M.E.M. Hasan, 24 San Sebastin Street, Ratnum Road, Colombo 12.

EUROPE:

- BELGIUM:** Maulvi S. M. Khan, 76 Av. du Pantheon Bte 5 1080, Brussels.
DENMARK: Eriksminde Alle 2, Hvidovre-Copenhagen. Tel: 753502
GERMANY: Die Moschee, Babenhauser, Landstrasse, 25, Frankfurt. Tel: 681485.
HOLLAND: De Moschee, Oostduinlaan, 79, Den Haag. Tel: (010-3170) 245902 Telex: 33574 Inter NLA 30C
NORWAY: Ahmadiyya Muslim Mission, Frognerveine 53, Oslo-2. Tel. 447188
SPAIN: Mission Ahmadiyya del Islam, Mezquita Basharat, Pedro Abad, near Cordoba, Tel. 160750 Ext. 142
SWEDEN: Nasir Moske Islams Ahmadiyya Forsamling, Tolvskillingsgatan 1. S-414 82 Goteborg, Sverige. Tel: 414044
SWITZERLAND: Mahmud Moschee, 323, Forschstrasse 8008, Zurich. Tel: 535570. Telex: 58378 MPTCH Islam 374XA
UNITED KINGDOM: 16 Gressenhall Road, London SW18 5QL. Tel: 01-870 8517. Telex: 28604 Ref. 1292



Ahmadiyya Movement in Islam, Inc.
P. O. Box 338
Athens, Ohio 45701



Published by the Ahmadiyya Movement in Islam, Inc. 2141 Leroy Place, N.W., Washington, DC 20008