

"In the latter days, the sun shall rise from the west" • Holy Prophet Muhammad (Peace and blessings of Allah be on him)



I Shall Cause Thy Message to Reach the Corners of the Earth



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The Ahmadiyya Muslim Community

The Ahmadiyya Muslim Community is a religious organization, international in its scope, with branches in 189 countries in Africa, North America, South America, Asia, Australasia, and Europe. The Ahmadiyya Muslim Community was established in 1889 by Hadhrat Mirza Ghulam Ahmad^{as} (1835-1908) in Qadian, a small and remote village in the Punjabi province of India. He claimed to be the expected reformer of the latter days, the Awaited One of the world community of religions (The Mahdi and Messiah). The Movement he started is an embodiment of the benevolent message of Islam – peace, universal brotherhood, and submission to the Will of God – in its pristine purity. Hadhrat Ahmad^{as} proclaimed Islam as the religion of man: “The religion of the people of the right path” (98:6). The Ahmadiyya Muslim Community was created under divine guidance with the objective to rejuvenate Islamic moral and spiritual values. It encourages interfaith dialogue, diligently defends Islam and tries to correct misunderstandings about Islam in the West. It advocates peace, tolerance, love and understanding among followers of different faiths. It firmly believes in and acts upon the Qur’anic teaching: “There is no compulsion in religion” (2:257). It strongly rejects violence and terrorism in any form and for any reason.

After the passing of its founder, the Ahmadiyya Muslim Community has been headed by his elected successors. The present Head of the Community, Hadhrat Mirza Masroor Ahmad, was elected in 2003. His official title is Khalifatul Masih V or Fifth Successor of the Promised Messiah..



Mirza Ghulam Ahmad (1835-1908)

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Muslims follow the name of God's prophets with the prayer *alaehis salaam* or 'may peace be upon him,' and for the Holy Prophet Muhammad, *sallallahu alaehi wasallam* or 'may peace and blessings of God be upon him.' Companions of prophets and righteous personalities who have passed away are saluted by *radhi-Allaho anhu/a* or 'may Allah be pleased with him/her.' While such salutations sometimes are not set out in the text for readability, we encourage readers to offer these prayers as if set out in full.

Dr. Mufti Muhammad Sadiq (1872-1957) was the first Ahmadiyya Muslim missionary to arrive in America. In 1921, he founded the *Muslim Sunrise*, which stands today as the longest running Muslim publication in America. The magazine seeks to open discussions on Islam and topics relating to religion in general. It highlights the role of Islam in an ever changing global society. It provides a platform for public opinion on contemporary issues and presenting their solutions from an Islamic perspective.

www.muslimsunrise.com



AHMADIYYA
MUSLIM COMMUNITY

United States of America

*Muslims who believe in the Messiah,
Hazrat Mirza Ghulam Ahmad, Qadiani^{AS}*



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Following the Faith of Our Forefathers

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

From the Holy Qur'an

Chapter Ibrahim: 25-28

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً
طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ
وَفُرْعَاهَا فِي السَّمَاءِ ۝٢٥

تُؤْتِي أَكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا ۗ
وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ
يَتَذَكَّرُونَ ۝٢٦

وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ
اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا
مِنْ قَرَارٍ ۝٢٧

يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي
الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ
الظَّالِمِينَ ۝٢٨ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ ۝٢٩

Dost thou not see how Allah sets forth the similitude of a good word? It is like a good tree, whose root is firm and whose branches reach into heaven. It brings forth its fruit at all times by the command of its Lord. And Allah sets forth similitudes for men that they may reflect. And the case of an evil word is like that of an evil tree, which is uprooted from above the earth and has no stability. Allah strengthens the believers with the word that is firmly established, both in the present life and in the Hereafter; and Allah lets the wrongdoers go astray. And Allah does what He wills.

In the Words of the Promised Messiah^{as}

*“..God has said,
“A Warner came into
the world but the
world accepted him
not. God, however,
will accept him and
manifest his truth by
mighty signs.”*

These words proceed not from the mouth of man. They are God’s words, words of the Mighty Lord Himself. The mighty attacks mentioned in this prophecy are near.



Mirza Ghulam Ahmad (1835-1908)

But these attacks are not by physical weapons, not swords or guns. These are spiritual weapons, which will come as help from God. A battle with the Jews of our time will ensure. And who are these Jews? They are worshippers of external forms who have acquired complete resemblance with the Jews of yore. The sword of heaven will cut them up; the Jewish ways will be destroyed. All those who resemble the Anti-Christ, those who love this world overmuch and who have only one eye, having lost the eye for spiritual truth, all of them will end by the sword of solid unanswerable arguments. Truth will prevail. A new bright day will dawn again for Islam. Same as it did before. The sun of Islam will rise in full bloom, same as it did before. But this will not be at once.

Imperative it is that this should not happen until we have proved our worth by devoted hard work, by offering our lifeblood, by sacrificing our rest and peace, by accepting all indignities for the dignity of Islam. The new life of Islam demands a great Sacrifice from us. What is this Sacrifice? It is our lives: on this Sacrifice depends now the life of Islam, the life of Mussalmans, the Manifestation of God in our time. Sacrifice is of the essence of Islam. And this is the Islam that God wants to restore. To bring about this great transformation, it was necessary that God Himself should establish a workshop, adequate and efficient in all respects. So, He the Most Wise, Most Powerful, let this workshop come into being by sending this humble one to undertake this work of reforming

mankind. This workshop He had divided into several branches, all devoted to the dissemination of truth, the propagation of Islam. Of these branches one branch is concerned with the preparation of books, one of the tasks assigned to this humble one. To perform this task I have been gifted with special knowledge. Knowledge which is not within man’s capacity, which can be acquired only by the help

of God, which comes not of human effort but through the Holy Spirit. Instruction by the Holy Spirit has dissolved our difficulties.

A second branch of this workshop is concerned with the publication of leaflets which, also under divine command and for satisfaction and conviction of all concerned, has already been undertaken; More than 20,000 leaflets on Islamic truths and arguments have been published. The process is continuing according to need in the future. ◆

*(To see the full text go to Al-Islam.org,
Book: **Victory of Islam**)*

Editorial

Ninety years ago, in July 1921, the first issue of *The Muslim Sunrise* was published. It was a mere 26 pages of 8 1/2 X 11 paper folded in half and stapled in the middle. There were no graphics to speak of and most of the borders and even the map of the USA was hand drawn. In today's standards, it could possibly be considered a substandard newsletter. This humble publication became the longest running American Muslim magazine.

From the very first issue, its secret was the powerful message of the Messiah, Hadhrat Mirza Ghulam Ahmad^{as} of Qadian, India. He had prophesied more than 70 years before 1921 that God was going to spread his message to the corners of the earth. He had also expressed his desire to have publications in the English language to introduce Islam to the West. It was his disciple, Dr. Mufti Muhammad Sadiq^{ra} who came to America and spread his message. He walked on the streets of Philadelphia, Detroit and Chicago with a green turban and Hindustani attire delivering the message. *The Muslim Sunrise* was one of his tools in delivering the divine message to the West.

In his own words in the first issue he announced:

“There is but one God, Muhammad^{sa}, the master prophet is His messenger. Ahmad^{as} of Qadian is the

Promised Messiah and the holy reformer of the day. Quran is the final sacred law. Buddha^{as} and Krishna^{as} of India, Zoroaster^{as} of Persia, Confucius^{as} of China, Moses^{as} of Egypt, Jesus^{as} of Nazareth, all were the holy men and prophets of God. We honor and respect all of them. The blessed prophet Jesus' tomb is in Cashmere (India), where he lies buried in peace. The door of revelation and inspiration is never closed. God still speaks to his people. His Hazrat Mahmud^{ra} is the present leader of the Ahmadiya Community, and a living example of the godly men. Sadiq^{ra} is the authorized missionary of the Movement to initiate the followers into the order from all classes and nations.”

Ninety years later, the editorial staff of *The Muslim Sunrise* is trying to keep this purpose alive. We have opened the doors to enriching interfaith dialogue and continue to invite the Western people to look into the beauties of Islam. The sun is rising in the West and people have started to discover Islam. Sunrise is only a small part of the process in place by God to bring sunshine to the West. The mission started by the first editor of *The Muslim Sunrise* has expanded now to over 70 chapters of the Ahmadiyya Muslim Community in America and many devoted missionaries spreading the message.

We hope and pray that we will continue to do our part to the best of our abilities.

Khalifa's Message to the Muslim Sunrise

There is no doubt that the present day media technology and communication system was invented through Allah's grace to assist Hadhrat Aqdas Masih Ma'ood^{as} in his quest to bring to an excellence the propagation of righteousness.

Hadhrat Aqdas Masih Ma'ood^{as} has stated:

“So, He the Most Wise, Most Powerful, let this workshop come into being by sending this humble one to undertake this work of reforming mankind. This workshop He had divided into several branches, all devoted to the dissemination of truth, the propagation of Islam. Of these branches one branch is concerned with the preparation of books, one of the tasks assigned to this humble one. To perform this task I have been gifted with special knowledge. Knowledge which is not within man's capacity, which can be acquired only by the Help of God, which comes not of human effort but through the Holy Spirit. Instruction by the Holy Spirit has dissolved our difficulties.” (*Fatah Islam, Roohani Khazain*, Vol. 3, pp 11-12)

“It is also true that the plan has been promised special assistance. It relies completely on God's special grace and help. But, again, it is with God's command and on hints received from Him that all *Mussalmans* are being addressed this invitation to help and this is in keeping with the practice of prophets of the past. To meet with difficulties in the way they have always invited people to help in their programs. Following them I say it is obvious what scale of assistance by the



Mirza Masroor Ahmad

general body of *Mussalmans* will be required to promote work in the five parts of this plan. Take the compilation of books etc., for instance. What size of finance will be required for the publications of books alone? If we are interested in a wide circulation of books, we should see that they reach people who most need them and in as short time and in as large number as possible. Our books are compiled after due research and after a full analysis of facts. They are designed to draw seekers of truth to the path of truth. They must reach people who happen to have been infected by hostile writings, some of them on the brink of spiritual ruin.” (*Fatah Islam, Roohani Khazain*, Vol. 3, pp. 26-27)

The aim behind publishing all the *Jamaati* organs/periodicals is precisely the same – that is to constitute a wide awareness of *Tabligh* and *Tarbiyyat*. This charge and privilege is being faithfully achieved by the *Jamaati* newspapers and journals within their own circles. I am confident that *The Muslim Sunrise* must have endeavored to accomplish this obligation with full merits. It is expected of the journal to always publish influential articles of both

Tarbiyyat and *Tablighi* nature. May Allah Almighty grant this magazine the flair to acquire and maintain these expectations with excellent results. May Allah's blessing be upon *The Muslim Sunrise* for the distinguished services it has extended loyally for a very long time.

Mirza Masroor Ahmad
Khalifat-ul-Masih V

Amir's Message to the Muslim Sunrise



Dr. Ahsanullah Zafar

The *Muslim Sunrise* is entering the final stretch towards its own centenary celebration. This is quite a reflection on the efforts of the man who landed alone in Philadelphia and right away landed in prison. He received this treatment only because he professed his faith in the final Book, the Qur'an.

This periodical is committed to addressing issues which are relevant to the people around us because we are tied to their lives and expressions as fellow citizens in this part of the world.

In reality our message remains the message of the Qur'an, as understood and explained by the enlightenment given to Mirza Ghulam Ahmad^{as} of Qadian, India. It is remarkable that the teachings of the Qur'an, though still misunderstood by many, are now discussed without persecution for the followers of the Promised Messiah and Mahdi^{as}.

This issue is a compliment to the current team taking care of this publication. May Allah guide and help all those who are supporting these efforts, the editors and contributors alike. Ameen.

I Shall Cause Thy Message to Reach the Corners of the Earth

All praise truly belongs to Allah, the Lord of all the worlds.

Naseem Mahdi
National Vice President and
Missionary Incharge, Ahmadiyya
Muslim Community, USA

This, the longest running Muslim publication in America, was started in 1921 by Hadhrrat Dr. Mufti Muhammad Sadiq^{ra}. He was, without a doubt, an extraordinarily learned man constantly in motion. His faith was perfectly reflected in his actions. He was a devoted companion of Hadhrrat Mirza Ghulam Ahmad^{as} of Qadian, who claimed to be the



Imam Naseem Mahdi

Promised Messiah and Mahdi foretold by the Holy Prophet Muhammad^{sa}. Everything Sadiq^{ra} did - his actions, his travels, his writings, his relentless toiling in the way of God, his constant search for those looking for God

– testified to his utter faith in the truth of the message of the Promised Messiah^{as} and his full conviction that it was what mankind needed to attain peace.

In those early days in Qadian, India, I try to imagine how this early revelation must have sounded: *I shall cause thy message to reach the corners of the earth.* It was first published in Al-Hakam, vol 2, nos. 5-6, March 27 and April 2, 1897, p. 13. A short 23 years later, Mufti Muhammad Sadiq^{ra} was halfway across the globe, personally witnessing the fulfillment of that early revelation.

In those early days the Ahmadiyya Muslim Community had to put forth great effort

and sacrifice to generate the means to print leaflets, and even if some money was arranged for printing such leaflets, another bigger struggle was to raise funds to send them somewhere. And when the message did miraculously begin to get out into the world, a storm of opposition arose, the like of which is rarely witnessed by mankind. The whole world had suddenly come together, it seemed, to oppose the message that God had revealed He would cause to reach the corners of the Earth!

The Holy Founder of the Ahmadiyya Muslim Community had prophesied that he had been sent to simply sow the seed and that that seed had now been sown by his hand and that it would now flourish and none would be able to retard its progress. He had prophesied that after him God would manifest His Power in the manner in which it had been manifested through Hadhrrat Abu Bakr^{ra} at the death of the Holy Prophet^{sa} by establishing *khilafat* on the pattern of prophethood. He had prophesied that those given this mantle would continue his mission until Islam would become prevalent throughout the world as

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ
الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ
الْمُشْرِكُونَ ﴿٦١﴾

foretold in the Holy Qur'an:

[61:10] He it is Who has sent His Messenger with the guidance and the Religion of truth, that He may cause it to prevail over all religions, even if those who associate partners with God hate it.

And so it came to pass. Upon his death in 1908 *khilafat* was again established and it was under the guidance of the Promised Messiah's second *khalifa* that Hadhrrat Mufti Muhammad Sadiq^{ra} had arrived in the United States in 1920. And the message that Hadhrrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra}, *Khalifat-ul-Masih II* had sent to the Muslims in America was published boldly in the very first issue of *The Muslim Sunrise*:

"The Pioneers in the Colonization of American land are always looked back upon with great honor and respect. Their work was temporal but now, my dear Brothers and Sisters, Allah, the Almighty has made you the Pioneers in the spiritual

Colonization of the Western world. If you will work with the same love, zeal, sincerity and loyalty as they did your honor and respect and name will be still greater than their's, as you will have moreover the Reward at the Last day and Allah's pleasure, the grandeur and beauty of which no one can estimate in this world."

Today, under the directions of Hadhrrat Mirza Masroor Ahmad^{aya} the message of Islam-Ahmadiyyat is being delivered to millions of Americans daily. And the pace is quickening. Just in the past one year over 60 million Americans have heard this message. Now the message appears on billboards and newspapers and on the electronic media daily with ever increasing frequency and greater visibility. National television shows with the highest viewer ratings regularly invite spokespersons of the Ahmadiyya Muslim Community to come and talk about Islam and its message as advanced and interpreted for the modern age by the Promised Messiah^{as} to be explained to their audiences. The Ahmadiyya Muslim Community has now translated the Holy Qur'an into the largest number of languages in the entire history of Islam. The 50 million Spanish speaking Americans are heeding this call and just two months earlier the first ever Spanish issue of *The Muslim Sunrise* was printed and is being distributed all across the length and breadth of the United States of America and parts of Central America.

How true then were the words of the Promised Messiah^{as} when he had predicted just at the dawn of the 20th Century:

"Hear ye people carefully, and remember that these prophecies are from God Almighty, Who made the heavens and the earth. He will spread this, His Own Community into all countries of the world, and with reason and argument, He will make it prevail everywhere.I have come only to sow the seed, and this has been accomplished by my hand. The seed shall now grow and flourish; it will now bloom and bear fruit and there is none to stop it from so doing."

[*Tadhkirat-us-Shahadatain*, pp. 64 – 65]

Our last word is all praise belongs to Allah, Lord of all the worlds.

Famous scientist, Dr. Hafiz Saleh Muhammad Alladin passes away in India

Jammu Kashmir NewsPoint

Written by Newspoint Bureau / Amritsar

Dr. Hafiz Saleh Muhammad Alladin (1931 - 2011) President of Ahmadiyya Muslim Community of India chapter and famous Indian scientist Dr. Hafiz Saleh Muhammad Alladin passed away on 20th March after a brief illness at the Age of 80.

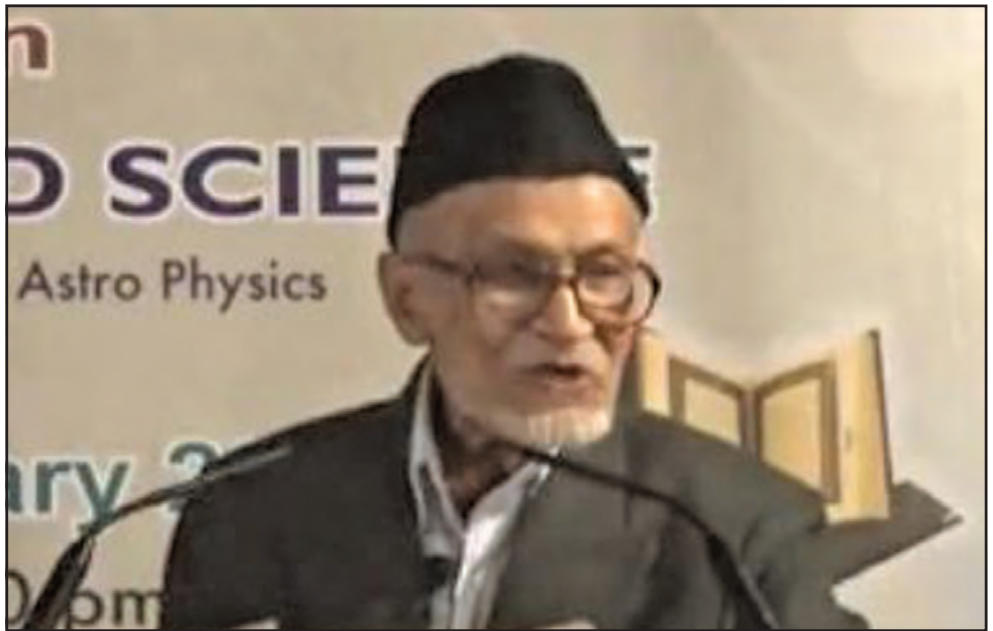
The news was announced in a press release issued by the Ahmadiyya Muslim Community of India.

Famous Astronomer was born in Hyderabad (India) in 1931, according to the press release.

Dr. Alladin had completed PhD in 1963 from University of Chicago in the USA and joined as a professor in Osmania University of Hyderabad, India where he was later elected as the director of Centre of Advanced Study in Astronomy.

He was among the famous 100 Astronomers of the world and served as the educational advisor to former President APJ Abdul Kalam of India.

He wrote many books, penned hundreds of articles and published more than 50 research papers.



As an astronomer, Dr. Alladin's was noted for his famous research on the Solar / Lunar Eclipse of 1894

"He was a very humble, unassuming and a Godly man," said Anwer Ahmad Khan of Chino Hills, California, a brother-in-law of the deceased.

Dr. Alladin's famous research was on the Solar / Lunar Eclipse of 1894 and has remained in different famous Committees like International Astronomical Union, Astronomical Society of India, Plasma Science Society of India, and Indian Association for General Relativity and Gravitation, Indian Association of Physics Teachers.

Dr. Alladin was awarded with Meghnad Saha Award 1981 from UGC New Delhi, Man of the Year 2000 American Biographical Institute USA, 2000 Outstanding People Medal, International Biographical

Centre Cambridge UK 2003, Bharat Excellence Award, Friendship Forum of India, 2006, 500 Great Leaders Diploma, American Biographical Institute USA 2008.

At the time of his death, he was the President of Ahmadiyya Muslim Community, India Chapter.

Dr. Alladin visited Los Angeles in 1994 where he presented his scholastic speech on the occasion of the 100th anniversary of the great Celestial sign of Sun and Moon Eclipse of 1894.

"He was a very humble, unassuming and a Godly man," said Anwer Ahmad Khan of Chino Hills, California, who is brother-in-law of the deceased.

Dr. Alladin died at Escort Hospital Amritsar and his body was brought to Qadian, District Gurdaspur, Punjab.

The funeral prayers were performed as thousands of people from all over India participated.

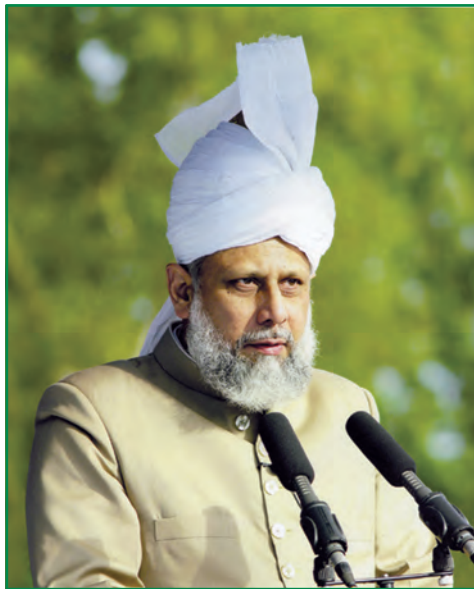
‘Allah — there is no God but He, the Living, the Self-Subsisting and All-Sustaining. Slumber seizes Him not, nor sleep. To Him belongs whatsoever is in the heavens and whatsoever is in the earth. Who is he that will intercede with Him except by His permission? He knows what is before them and what is behind them; and they encompass nothing of His knowledge except what He pleases. His knowledge extends over the heavens and the earth; and the care of them burdens Him not; and He is the High, the Great.’ (2:256)

INTERCESSION

Christianity claims that through the atoning death of Jesus^{as} his followers are ‘reconciled’ to God. Some saints are also thought to be means of intercession.

Hudhur recited Ayatul Kursi at the beginning of his Friday Sermon and gave a discourse on the correct Islamic viewpoint of intercession. The translation of Ayatul Kursi reads:

‘Allah — there is no God but He, the Living, the Self-Subsisting and All-Sustaining. Slumber seizes Him not, nor sleep. To Him belongs whatsoever is in the heavens and whatsoever is in the earth. Who is he that will intercede with Him except by His permission? He knows what is before them and what is behind them; and they encompass nothing of His knowledge except what He pleases. His knowledge ex-



Summary of a Friday Sermon delivered May 6, 2011 by Hadhrat Mirza Masroor Ahmad^{at}, the Head of the Ahmadiyya Muslim Community

tends over the heavens and the earth; and the care of them burdens Him not; and He is the High, the Great.’ (2:256).

Hudhur said a while ago he had mentioned the erroneous practices by some Muslims to visit shrines of *Pirs* and ascetics as well as some saints and ask in a manner that one asks God. Due to lack of edu-

cation, a large majority in India and Pakistan assume that *Pirs* can fulfil their wishes and some exceed in this wrong practice to the extent of prostrating before graves of *Pirs* and saints and women maintain that they have been blessed with child through the help of a dead saint. While the teaching of Islam focuses on the Oneness of God and demands of its adherents to be believers in it, unfortunately many are embroiled in *shirk* (associating partners with God). At times the extent of their involvement in *shirk* makes them closer to idolaters.

It was God’s great favor on us that He sent the true and ardent devotee of the Holy Prophet^{sa} so that he could guide us away from the deteriorated state of the teaching. He was the *Hakm* (Judge) and the *Adl* (Arbiter) of the age and as such in order to rid us of the infestation of *shirk*, he guided us precisely in light of the teaching of the Quran, which had established the Oneness of God and which tells us about the true teachings of the Holy Prophet^{sa} as well as Islam’s superiority over other world religions.

Christianity claims that through the atoning death of Jesus^{as} his followers are ‘reconciled’ to God. Some saints are also thought to be means of intercession. It has been recently said about the previous Pope, John Paul II that owing to a miracle

healing of a woman he had reached the station of intercession with God, while in Paradise. Hudhur said, these are their viewpoints, whereas the reality is that their teaching is contrary to the teaching of Jesus^{as} and is based on *shirk*.

The Promised Messiah^{as} informs us: 'Remember, it is wholly calumnious to ascribe divinity to Jesus^{as}. He certainly did not make any such claim. Whatever he said as regards himself did not go beyond intercession. As such, who can deny the intercession of Prophets? Many times Israelites were saved from raging torment because of the intercession of Moses^{as} And I have experience of this myself. Many esteemed people of my Community know very well that due to my intercession some embroiled in problems and illnesses were relieved of their grief and they had been informed of this beforehand. For Jesus^{as} to be crucified for his followers and for the sins of his followers to be imputed to him is a meaningless creed that is far-removed from reason. It is beyond the Divine attributes of fairness and justice that the punishment of the sin of someone should be given to another. In short, this creed is a collection of errors'.

Explaining the requisites of intercession, the Promised Messiah^{as} wrote: 'Firstly, it is essential that an intercessor has a perfect connection with God, so that he can attain beneficence from God. And [he] also has an intense connection with mankind so that he can take to mankind the beneficence and the good that he attains from God. Unless both these connections are not intense, one cannot be an intercessor...unless these two models are not to be seen, there can be no beneficial outcome'.

The Promised Messiah^{as} also wrote that Jesus^{as} could not even reform his disciples. By contrast, through his perfect model, our Prophet^{sa} saved his followers from physical and spiritual chastisement and transformed their world. The intercession of Moses^{as} had similar outcome. However, after Jesus^{as} the condition of his followers deteriorated.

Hudhur said thus the Promised Messiah^{as} illustrated the facts about Christianity. In his lifetime, Jesus could not reform his disciples, his death on the Cross was also considered accursed by the Jews, although we Ahmadi Muslims do not accept this concept and say that God saved His Prophet from all the accusations that the Jews wanted to ascribe to him. He lived a

long life and was successful in the objective for which God had sent him. Hudhur explained that he had spoken regarding the Pope [John Paul II] because there is a lot of debate going on these days in schools about his 'miracles' and Hudhur wished to inform our youngsters about the facts. They listen to what is said out there and can at times be influenced by it. Always remember that the lofty station of the Holy Prophet Muhammad^{sa} is the real station of intercession. And his miracles have taken place from his lifetime to this day. People are being born among his followers who can show miracles. We Ahmadi, firmly believe that God continues to manifest His Powers through adherence to the Holy Prophet Muhammad^{sa}.

We are also firm on the belief that there is no need for any saint or any recommendation; God is found by following the teachings of the Holy Quran and the commandments of the Holy Prophet Muhammad^{sa}. Whereas Christians are beatifying the Pope, after his death, for miracles the validity of which is disputed. A Polish newspaper has raised objections regarding this, stating it is possible that the team of doctors which ascertains the legitimacy of 'miracles' did not research the matter properly about the woman about whom it is said that she suffered from Parkinson's disease. It is possible that she had some other illness which naturally is cured after a while.

Hudhur said he wished to speak on the correct Islamic viewpoint on intercession and what should a Muslim consider intercession. The Qur'an mentions this subject in many places and the Promised Messiah^{as} has explained the concept to us in light of its verses. The Holy Prophet Muhammad^{sa} called the verse recited at the beginning by Hudhur, Ayatul Kursi as the chief of all the verses. According to another tradition Satan runs away from the home of

one who reads the first four verses of Surah Al Baqarah, Ayatul Kursi and its two adjoining verses and the last three verses. Hudhur said of course this entails that one reads these verses while fully understanding them and also tries to put them in practice. God has thus placed blessing in these verses. Ahadith prove that in spite of their human frailties, people who try and abide by these matters, are the recipients of the Holy Prophet Muhammad^{sa} intercession.

The Promised Messiah^{as} explained in light of Ayatul Kursi that God is that Being Who combines all perfect attributes and is free from all defects. He is truly Worthy of worship and He alone is Living, Self-Subsisting and All-Sustaining. All else is given life and ultimately dies.

The Qur'an states: 'Say, 'If you love Allah, follow me: then will Allah love you and forgive you your faults. And Allah is Most Forgiving, Merciful.' (3:32)

Hudhur said how could one who has limited life span listen to prayers and grant children? Ayatul Kursi states from the very start that God alone is worthy of worship, therefore if one wishes to seek the beneficence of intercession, one should avoid open and hidden, overt and covert *shirk*. It is God alone Who does not slumber or sleep and is running the entire cosmos and this does not tire Him. Our *Pirs* certainly get tired, in fact the *Gaddi Nasheens* (keepers of tombs of saints etc.) pay no attention to Salat and worship; they are only interested in eating, drinking, amusement and sleeping.

Ayatul Kursi also mentions intercession. Hudhur said intercession cannot take place without God's permission. Who can make a claim today of intercession even among the Muslims, who practice the faith fully, that anyone has permission to intercede? As it is, those [Muslims] who have not accepted the Promised Messiah^{as} do not fulfil God's commandment. No matter how devout an Ahmadi is, they will

never claim to have knowledge of intercession.

The Promised Messiah^{as} related that once Nawab Muhammad Ali Khan sahib's son fell very ill and he requested the Promised Messiah^{as} for prayer. The prayer was not answered favourably, so the Promised Messiah^{as} said if the prayer did not work, he would try intercession. On this God told him who was he to intercede without being granted permission to do so. Promised Messiah^{as} was left trembling upon this. Seeing his condition, after a short while, God told the Promised Messiah^{as} 'You are given permission to intercede'. With the grace of God, Nawab Muhammad Ali Khan sahib's son was better and lived a long age.

Hadith also inform us that the Holy Prophet Muhammad^{sa} interceded when God gave him the permission to do so. Once a person came to the Holy Prophet Muhammad^{sa} and said, 'O Prophet of God, I have a need, which is that on the Day of Judgement you intercede for me'. The Prophet^{sa} asked who had drawn his attention to this, to which the person replied, 'my Lord'. The Prophet^{sa} answered, 'why not, you should help me with a profusion of prostration [to God]'. Explaining, Hudhur said if intercession is desired then we need to offer prostrations to God in abundance. Intercession does not come about by prostrating before graves; rather it is sincere and devout worship of God which can facilitate this blessing.

Another hadith narrated by Hadhrat Abu Huraira^{ra} relates that the Prophet^{saw} was asked: 'O' Prophet of God who is the fortunate one among people for whom you will intercede on the Day of Judgement?' The Prophet^{sa} replied, 'Abu Huraira, I had thought that no one would ask me this question before you. For I have seen the eagerness you have regarding Hadith. On the Day of Judgement, that person among others will be fortunate through my intercession who has said with the sincerity of heart: there is none worthy of worship except Allah.' Hudhur explained that when it is said with sincerity: 'Allah — there is no God but He', that alone is of significance in terms of intercession.

The Qur'an states: 'Say, 'If you love Allah, follow me: then will Allah love you and forgive you your faults. And Allah is Most Forgiving, Merciful.' (3:32). This verse is an open declaration for the Jews and the Christians and is also a challenge for us not to be Muslims in mere name but try and follow the Holy Prophet Muhammad^{sa}. If

we wish to have a measure of his intercession, we must follow the blessed model of the Prophet^{sa} and implement the commandments of the Qur'an in our lives, because as Hadhrat 'Aishah^{ra} said the Prophet^{sa} was a personification of the Holy Qur'an.

The Promised Messiah^{as} said the Qur'an cites the intercession of the Holy Prophet Muhammad^{sa} in various places, as in the aforementioned verse (3:32). He said that this verse tells us that man can become God's beloved by following in the footsteps of the Prophet^{sa} with love, respect and obedience and his sins are forgiven. He said: 'If one has consumed the toxin of sin, then the antidote of love and obedience and adherence removes the effect of this toxin. Just as through medicine one can be free of disease, similarly a person becomes free of sin. Just as light dispels darkness and antidote removes the effect of toxin and fire burns, similarly, true obedience and love has its effect'.

The Promised Messiah^{as} further unfolded the subject: 'It should never be thought that intercession is of no significance. It is our belief that intercession is truth and hence it is evident: '... And pray for them; thy prayer is indeed a source of tranquillity for them...' (9:103). This is the philosophy of intercession; that the passion of selfishness of sin is cooled off. The outcome of intercession tells that death descends on life of sin and selfish impulses and desires cool off. This puts an end to sins and in their place, virtues begin. Thus, the issue of intercession has not rendered deeds useless, rather it inspires good works.'

As regards the difference between intercession and atonement, the Promised Messiah^{as} wrote: 'Atonement frees one from good works and intercession inspires one towards good works'. He also said: 'How does intercession stimulate good works? The answer to this question is also found in the Holy Qur'an and it is proven that it does not have the connotation of atonement as the Christians believe, because that which produces indolence and idleness has not been relied on. Rather, it is stated: '...I am near. I answer the prayer of the supplicant when he prays to Me...' (2:187)...this verse also tells of a secret of acceptance of prayer, and that is to inculcate perfect belief in the Power of Allah the Exalted and to always believe Him to be near'.

The Promised Messiah^{as} also said that prayer can only be beneficial for that person who also reforms himself. If the Prophet^{sa} intercedes but the person for whom he intercedes does not come out of life of negligence, intercession can not avail that person.

Hudhur prayed that may God truly make us and our generations to come, part of the Ummah of the Holy Prophet Muhammad^{sa} so that we may seek the beneficence of intercession.

Next Hudhur presented a few prayers of the Promised Messiah^{as} as regards intercession:

'Grant this noble Prophet from us the most excellent reward that can be given to anyone among creation. And let death overtake us while we are in his following and raise us on the Day of Judgement while we are in his Ummah and make us drink from his fountain and make his fountain a source of satiation for us. And make him in this world and also in the Hereafter an intercessor for us; whose intercession is accepted. O' our Lord, accept this prayer of ours and give us place in this abode of refuge.'

'O Allah, send grace and peace on this intercessor, whose intercession is accepted and who is the saviour of mankind.'

'O my Lord, listen to my prayer for my nation and my supplication for my brothers. I seek from you through the agency of Your Prophet, Khatamun Nabiyeen and successful intercessor of sinners.'

Hudhur read another extracts from the writings of the Promised Messiah^{as} stating that now there is no Book other than the Qur'an for mankind and no other Prophet, but the Holy Prophet Muhammad^{sa}, thus efforts should be made to attain true love of the Prophet^{sa} so that one is granted salvation. He is the intercessor for true salvation and it is through his spiritual beneficence that the Promised Messiah^{as} was sent.

Hudhur explained that now the only living Prophet is the Holy Prophet Muhammad^{sa} and it is through seeking beneficence of his beneficence that the Promised Messiah^{as} came. It is thus imperative for us to remain connected to him. May God enable us to make this connection stronger and stronger and may we continue to seek God's grace. ♦

90 *Ninety Diverse Years of The Muslim Sunrise*

By Valerie Bhatti

Since its creation in the early 1920's, *The Muslim Sunrise*, which was then titled *The Moslem Sunrise*, has been a continuous resource provided by the Ahmadiyya Muslim Community for the American public regarding not only Islam but other topics as well. Every issue expressed Islamic doctrines through the lens of Ahmadiyyat, yet even those topics are varied in content. The magazine has been a source for interfaith dialogue as other religions and their doctrines were examined, compared and contrasted with Islam. *The Muslim Sunrise* also addressed a multitude of "hot" topics such as social issues, science and matters relevant to the time period in which they were published, such as World War II, Cold War and terrorism. For over 90 years *The Muslim Sunrise* has provided a diversity of subject matter to its readers from the point-of-view of the true Islam.



The magazine has been a source for interfaith dialogue as other religions and their doctrines were examined, compared and contrasted with Islam.

Being a publication from the Ahmadiyya Muslim Community, readers already expected articles in each issue to be about Islam and Ahmadiyyat. The articles written delved into a variety of areas within the religion. For the most part, the topics of these articles were not repetitive; however, it was necessary to review in some way the subject matter for the new generations receiving the magazine.

Issues included articles on the Holy Qur'an, the Holy Prophet Muhammad^{sa}, the five pillars of Islam and prophets, to name just a minuscule amount.

In relation to Islam, articles about the worldwide community, the khalifa of the time and the members were published, including lists of new converts, stories from them and letters from the khalifa of the time welcoming those new members. The earlier issues of *The*

Muslim Sunrise tended to include articles about missionary work, Islam in America and converts' stories. In the second publication, not only was there a photo of the first American Ahmadi convert, Mirza Ahmad Anderson, but also a response from a woman in Iowa to the first issue. She writes:

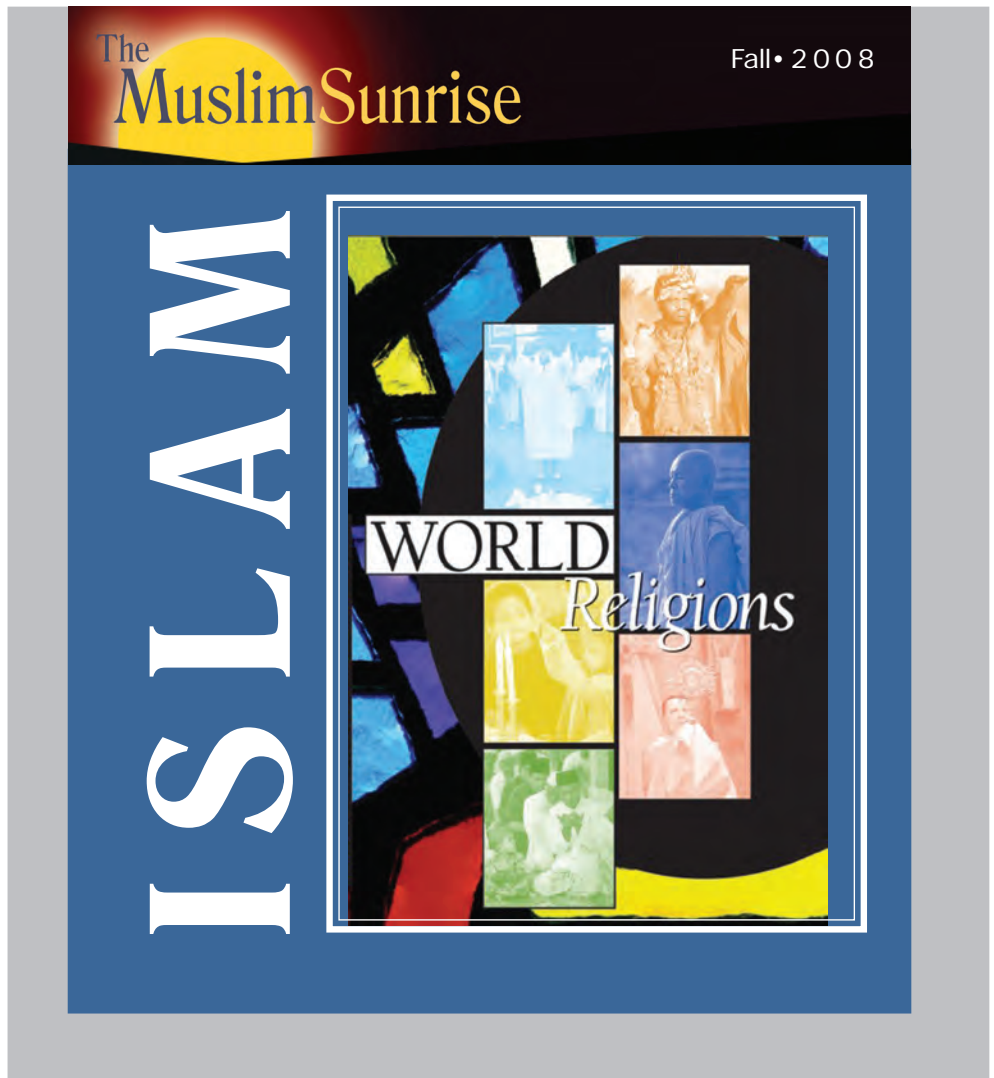
"It is so instructive and gives a person an insight into things which no matter how prejudiced they may be, cannot but help to make them believe the facts of Divine power. But my dear Mufti, such is the way of the world, it is hard to convince us or to replace an image once deeply implanted in our bosom."¹

Immediate and rather positive feedback was received on the message sent to the American public.

Published in the United States, a Western country, *The Muslim Sunrise* examined the Western faiths, predominately Christianity. Numerous articles were printed regarding Christian doctrines, prophets, and practices. Examples of the some of the titles were *Jesus and Modern Christians*, *Christianity versus Atheism*, *Catholic Dogma in the Making* and *Jewish Christianity and Pauline Christianity*. Within these articles, often times, there was a comparison with Islam. In a 1957 issue, *The Muslim Sunrise* reviewed a book on Muslim-Christian relations called *The Call of the Minaret*. The review praises the book for its attempts to bridge the gap between Christians and Muslims, yet corrects the many errors found within such as the crucifixion of Jesus^{as, 2}

The Muslim Sunrise has also discussed several social issues found within society that can be answered by Islamic doctrine. There is a logical, Islamic way to deal with all problems found in life and many of these articles provided an explanation to the readers. In the very first issue of *The Muslim Sunrise*, the first article was entitled *No Polygamy* and deals with a huge concern many Americans have with Islam. At the turn of the century through the 1920s, Americans were still entrenched in their Victorian Christian values, so the thought of a man having multiple wives was appalling. Dr. Mufti Muhammad Sadiq^{ra} sahib explains in this article Islam's stand on polygamy:

"I have not come here to teach plurality of wives. If a Moselm [sic] will ever preach or practice polygamy in America he will be committing a sin against his religion.' This was my reply to the immigration officer's first question put to me when I reached the American shore. In the religion of Islam there are some Commandments and some Permissions. I must always follow the commandments, but the permissions can be avoided."³



There was a dire need for an explanation regarding polygamy as it was the first question asked to Dr. Sadiq^{ra} upon his arrival; however, his explanation cannot only be applied to polygamy but other concerns about Islamic law that would not coincide with the American law; this being a value that the Ahmadiyya community has continued to the present day.

The Muslim Sunrise also used stories to look at different issues. In a story entitled *The Step-Mother Complex* from a 1941 issue, a girl named Ellen reflected about her experience with step-mothers and later becoming a mother herself. Ellen wrote that her only knowledge of step-mothers was only the frightful ones seen in movies and how her perception of all step-mothers had thus been affected. When it came time that she had her own step-mother, Ellen learned that all step-mothers are not evil and should be loved and treated with respect. When she became a mother, Ellen remembered that she was raised by two women and if her child needed to be raised by another woman in her stead, she would be grateful to that other

woman. There were two morals to this story, do not buy into negative propaganda without investigation and that the point of motherhood is to train and develop a child to his or her fullest possibility, whether done by the biological mother or another mother.⁴ With the concept of motherhood being important in Islam, the story about Ellen points out the mother's desire to have her child reared to the best possibility even if cannot be done by herself.

In a time where science became a major field of study not only in America but in the world, *The Muslim Sunrise* provided articles regarding where the field stands in Islam and other religions. A 1956 edition contained excerpts from an Islamic Culture colloquium delivered by Professor Miller Burrows at Princeton University. Burrows noted that "religion and science deal with different aspects of the same reality." He also went on to discuss the difficulties some have in accepting both their traditional beliefs and scientific facts.⁵ In a later 1970's article, *Science and Religion*,

Islam's and Christianity's views were compared: "...many religionists of the west have rejected some of the most cogent proofs of scientific discovery; - not because they are untenable, but because they are, according to some Christians' interpretation, inconsistent with Biblical text."⁶

Many additional articles that focused strictly on Islam and science have made their way to the pages of *The Muslim Sunrise*. These articles, found throughout the years, examine excerpts of the Qur'an and the sayings of the Holy Prophet Muhammad^{sa}. In 1990, Dr. Abdus Salam wrote an extensive article entitled *Islam and Science*, which pulled verses from the Holy Qur'an, *Ahadith* and history to describe the rise and fall of science in



Dr. Abdus Salam wrote an extensive article entitled *Islam and Science*, which pulled verses from the Holy Qur'an, Ah-Hadith and history to describe the rise and fall of science in the Islamic world.

the Islamic world.⁷ Several other articles were also published regarding Islam's contribution to science in the 1980s and the 1930s.

The Muslim Sunrise featured assorted unique article topics. In the 1932-33 issue, an interesting article entitled *Religion and Art* was published. This article examined mankind's need for religion, and that art and architecture were inspired by all the beautiful thoughts and feelings one receives from worshiping. The author then compared the confusion that many have when first exposed to art to Islam. One may not understand a symphony or painting until it is explained by someone else who is knowledgeable on the topic. The same can be said for Islam in America. It has not been properly explained but when it is by someone who truly knows the religion, the "Holy Quran will eventually cast its dominant influence west-

ward just as it has done for centuries in the Orient."⁸

Islam and the liquor problem focused on America's enjoyment of this intoxicating beverage, despite its known downfalls. The article looked at the United States government's failed attempt to rid society of the evil drink through Prohibition and the various praises Islam has received for its complete abstinence to alcohol. "Islam came to the scene and vetoed all intoxicants. Never again has drinking been prevalent in a strictly Moslem Society. Such is the power of Islam. Dr. A. W. Martin says in his famous book, 'The World's Great Religions.'"⁹

The Muslim Sunrise remained contemporary with its respective time period, publishing articles that would be beneficial for that particular audience. During World War II, several articles that pertained specifically to that wartime were written such as *Best Way to Win War*, *Islamic Principles on the Post War Reconstruction*, *Reveal Nazi Steps to Kill Christianity*, *Mussolini on Trial and Chronology of WWII*. In the 1942 article, *Islamic Principles on the Post War Reconstruction*, Sir Muhammad Zafarullah Khan, who was later to become Pakistan's first

Foreign Minister (1947-1954), President of the UN General Assembly (1962-1963), and President of the International Court of Justice (1970-1973), delivered his advice to a small crowd. He suggested to first remedy the underlying problem then to stop exploiting the nations with monetary interest, a concept forbidden in Islam. Finally he concluded that no man is above any other man and the most noble is the one who is the most God-fearing.¹⁰

As America advanced into the Cold War and the world saw the rise of Communism, *The Muslim Sunrise* clarified Islam's stand on Communism. Hadhrat Mirza Bashir Ahmad discussed this in his article *Islam and Communism*. He indicated it was not an event between the United States and the Soviet Union, but a war between Communism and Capitalism, Gog and Magog. Islam is the happy medium and

solution to both of these extremes.¹¹

America and the world continued to change and *The Muslim Sunrise* has persisted in providing a true Islamic point-of-view. Post 9/11 and into today, articles regarding terrorism have been printed, with the entire winter 2010 issue, *Terrorism has No Religion* dedicated to the topic. With the rise of Islamophobia within the United States and the world and with terrorist attacks sporadically occurring, the topic is surely one that needed to be addressed.

All of these diverse articles proved to be a valuable resource for the Ahmadiyya Muslim Community and Americans interested in Islam. Many of the articles have been used and cited in academic sources as an authority on Islam in American history. It is extremely difficult to sum up all the different article topics that have been published within the 90 years of *The Muslim Sunrise*. The few titles and topics highlighted within this article can barely do justice to all that has been covered in this publication. The beauty of these articles is that many of them can still be used as resources today. Through all the variety of topics, the message of the Ahmadiyya Muslim Community has not changed. The message of the true and peaceful Islam has continually been portrayed and explained in an effort to educate the American audience.

(Endnotes)

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AHMADIA MOVEMENT

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Litt. D. B. Phil. M. R. A. S., A. S. P. F. C. P.
(Lond.) F. C., Chrom

Ahmadi Muslim Missioner and Professor of
Oriental Languages

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَأَوْصِيَاءَ عَلَى رَسُولِهِ الْأَكْرَمِ



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THERE IS BUT ONE GOD. MUHAMMAD, THE MASTER PROPHET IS HIS MESSENGER. Ahmad OF QADIAN IS THE PROMISED MESSIAH AND THE HOLY REFORMER OF THE DAY. QURAN IS THE FINAL SACRED LAW. BUDHA AND KRISHNA OF INDIA, ZOROASTER OF PERSIA, CONFUCIUS OF CHINA, MOSES OF EGYPT, JESUS OF NAZARETH, ALL WERE THE HOLY MEN AND PROPHETS OF GOD. WE HONOR AND RESPECT ALL OF THEM. THE BLESSED PROPHET JESUS' TOMB IS IN CASHMERE (INDIA), WHERE HE LIES BURIED IN PEACE. THE DOOR OF REVELATION AND INSPIRATION IS NEVER CLOSED. GOD STILL SPEAKS TO HIS PEOPLE. HIS HAZRAT "Mahmud" IS THE PRESENT LEADER OF THE "Ahmadia" COMMUNITY, AND A LIVING EXAMPLE OF THE GODLY MEN. Sadiq IS THE AUTHORIZED MISSIONER OF THE MOVEMENT, TO INITIATE THE FOLLOWERS INTO THE ORDER FROM ALL CLASSES AND NATIONS.

SCHOOL OF ORIENTAL LANGUAGES—ARABIC, HEBREW, PERSIAN, TURKISH, SANSKRIT, HINDUSTANEE, ETC.

FOR FURTHER PARTICULARS WRITE TO
DR. SADIQ,
HIGHLAND PARK, MICHIGAN
U. S. A.



The message in the margin of this letter-form turned into verse by Mrs. E. Maudling of London, England:

One and only God, most excellent Creator,
MuhammadP is the Prophet, and Messenger of God
Who seeks to manifest the truth, and rescue men from evil,
And raise from level of beast, who feed upon the sod.

Ahmad of Qadian is the Promised Messiah,
The selected and holy Reformer of the day,
"Quran" for every assertion and argument
Is the final sacred law, the road on which men cannot stray.

Buddha, and Krishna, of India's fair fame,
Persia's Zoroaster, China's Confucius, too,
Egypt had Moses, Jesus of Nazareth;
All were holy men, prophets of God, good and true.

All reverence and respect to them and their faith
And blessed be Jesus, whose tomb is in Cashmere.
The door of Revelation is open wide to all
And inspiration will descend on those who enter there.

And to His people God still speaks in accents clear,
As through "His Hazrat" Mahmud, the present leader
Of Ahmadia Community, all godly men,
Brothers acknowledge him; he is a worthy pleader.

"Sadiq," the authorized Missioner of the Movement,
The chosen sage—both learned and wise—will point the way
Initiate the followers from every nation,
And there shall be no wars or strife, but men will pray.

And at his school of languages, Oriental,
Arabic, Hebrew, Persian, all brothers one,
Sanskrit, Turkish, Hindustani, whatever spoken,
Has but just one meaning for every mother's son.

Allah is Good and Gracious, blessed be Allah,
Allah, bless each one.

The first Muslim Sunrise, July, 1921



"Help! Help!!" begins a plea towards the end of this issue of *The Moslem Sunrise*. The full announcement reads:

"Religious propoganda against Islam and Muslim Nations in this country require a strong defense by publishing and free distribution of Islamic pamphlets and leaflets in millions all over the country. I cannot do all I want to do and I ought to do for want of funds. May Allah inspire some good hearts to help me. —Editor"

The Muslim Sunrise, First Issue

By Humera Malik

In July of 1921, Mufti Muhammad Sadiq^{ra} sat at 75 Victor Avenue in Highland Park, Michigan, putting the final touches on the inaugural issue of the first issue of *The Moslem Sunrise*. A short while later it was printed, making it available to all Americans for a mere 25 cents. At that time, who could have known that a magazine started by “Mufti Sahib” with the help of a few new friends would still be going strong ninety years later, and that it would have grown to incorporate writers from the length and breadth of America, and that it would continue to be the longest running Muslim magazine in the United States of America?

When one looks at the first issue of *The Moslem Sunrise* one cannot doubt that it forever set the bar by which future issues would be judged, even now, 90 years hence. In this article we take

a look both at the issue’s content and the trials through which its editor, Mufti Muhammad Sadiq^{ra}, had to pass through in order to publish it.

The Life of an Ahmadi in 1921

Much of the inaugural issue put together by Mufti Sahib was devoted to reporting on the progress of the nascent Ahmadiyya Muslim Community in America. To read through it is to step back in time and experience the life of an American Ahmadi Muslim almost a century ago – when America, a few years after World War I, was a young and triumphant nation about to enter one of its darkest economic periods, yet still bustling as a melting pot of immigrants, then more than ever before, all clamoring on its city streets to make a life for themselves in the “new world.” To read these pages is to share in celebrations with them, to feel their pain and understand their struggles and to receive valuable knowledge not only about their faith but also their country, and about the life of their devout Christian neighbors.

Celebrations

In 1921, the Ahmadi Muslim Community in America not only partook in Islamic celebrations but they also shared in the joyous occasions marked by their neighbors, and reported on both in *The Moslem Sunrise*.

In a short announcement reporting

on how the Ahmadi Muslim Community shared in the world’s celebrations of New Year’s Day, Mufti Sahib acknowledges the difficulty of participating in non-Muslim ceremonies. He found a novel way to “respect the feelings of the people [i.e., society] in which we have to work.” The announcement reports the poem reproduced below was printed onto green paper and sent along with literature on Islam to all the kings in the world, as well as presidents of every country and notable men and women of America:

*I wish you all happiness in the
New Year,
And may you obtain all the
blessings, my dear,
Which Allah the Gracious has
ordained to send
Through Ahmad, the Guide,
the Prophet, the Friend
And his Master and Teacher
Muhammad, the elect
Who was the Prophet, the most
Perfect*

Further along in this introductory issue, Mufti Sahib also reports on *Eid-ul-Fitr* celebrations.

“Eid ul Fitr is a period of rejoicing among Muslims, where all Muslims are bidden to assemble for prayer and listen to the teachings of the Koran,” explains Mufti Sahib.

This short article, entitled *Moslems celebrate Feast of Eid ul Fitr* gives us a glimpse into the activities of the community on this “solemn festival of Mohammedanism,” as Mufti Sahib describes it. Apart from assembling for prayer and listening to the teachings of the Qur’an, the small Ahmadi Muslim Community in Detroit also organized a parade through the city and partook in a feast at their local mosque, which was still under construction at the time.

Anti-Islamic Sentiment

“Help! Help!!” begins a plea to-

wards the end of this issue of *The Moslem Sunrise*. The full announcement reads:

“Religious propaganda against Islam and Muslim Nations in this country require a strong defense by publishing and free distribution of Islamic pamphlets and leaflets in millions all over the country. I cannot do all I want to do and I ought to do for want of funds. May Allah inspire some good hearts to help me. –Editor”

It is interesting to note that, 90 years later, Muslims face much the same struggles in America.

Letters Sent and Received

Another central theme of the first issue of *The Muslim Sunrise* is the correspondence both sent and received by Mufti Sahib^{ra}. The writers and recipients of these letters range from new converts to heads of state and royalty. Statistics provided within the magazine show that Sadiq^{ra} received 4,000 correspondences and that he and his small team of dedicated converts sent out 15,000 letters and cards in the span of less than one year!

Through these correspondences, Sadiq^{ra} made himself known to people throughout America. He received many responses expressing recipients’ gratitude at having been contacted. Below is a response the magazine’s staff received from Queen Mary of England, which was printed in *The Moslem Sunrise*.

“Sir, I am directed by the Secretary of State for India to inform you that your letter of 7th July to the Queen has been laid before Her Majesty, who has graciously expressed her thanks for the congratulations of the Ahmadiyya Community in America on the escape of His Royal Highness, the Prince of Wales, from injury in a railway accident.

I am Sir,
Your Obedient Servant
(Sd) L. D. Dunlop”

This letter, and others like it, reflects Mufti Sahib’s bold yet gracious attitude in reaching out to ruler and ruled alike, with equal vigor and respect.

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-- A response the magazine’s staff received from Queen Mary of England, which was printed in *The Moslem Sunrise*.

Virgin Birth

As mentioned earlier, the articles in the 1921 issue of *The Moslem Sunrise* covered topics of Islamic, Christian and American interest. One of the lengthier, more in-depth articles presented in the issue is entitled *Virgin Birth*.

It begins by explaining that a virgin birth is an exceptional phenomenon of the law of nature. It prevails in men, animals and the vegetable kingdom. Furthermore, readers are informed that “there have been many born of virgin recorded in the sacred histories of different religions.” After covering the basics of a virgin birth, the writer goes on to explain that it is not the manner of birth which determines the condition of man.

“A man is not good or bad, holy or profane on account of the way he is born. Man is responsible for his actions and not for the things out of his control.”

The author explains that Jesus^{as}, as with all other prophets “gradually awakened” to his consciousness irrespective of the way he was born. Rather than consider Jesus^{as} the most important prophet because God chose him to be born of a virgin, the author explains that we do not make any difference between prophets as “they are all raised by God.”

Mufti Sahib’s Struggles

Publishing and issuing a magazine would be a challenge for anyone, but to publish it in a foreign language in a country where you had lived for less than a year without an endowment or funds or even a staff is a whole other ball game. A report of “One Year’s Muslim Missionary Work in America,” which makes up a large portion of the first issue, outlines some of the difficulties Mufti Sahib^{ra} encountered in the run up to publishing *The Moslem Sunrise*.

The Muslim Sunrise magazine had a humble start, assembled by a small team, which typed out its content in black ink on white paper, stapled its pages together and manually distributed it.

*Hadhrat Mirza
Bashir-ud-Din
Mahmud
Ahmad,
Khalifat-ul-
Masih II^{ra} sent
Dr. Mufti
Muhammad
Sadiq^{ra} to
America in
1920.*



“It being the very first attempt to approach the Americans with the mission of Islam I had to pass through all the difficulties that always confront a beginner of a work,” he begins.

Mufti Sahib’s challenges in a foreign land arose as soon as he set foot on American soil, in the form of the immigration officers he encountered. (Again, 90 years later, how little has changed!) He was ordered to return to India on the very vessel on which he had completed his long, arduous and miraculous journey to a foreign land. Mufti Sahib^{ra} states that the reason given for ordering him to return was merely that he was a missionary of the Islamic faith. He remained strong, however, refusing to return and asked for permission to appeal this decision to higher authorities. As a result of this, he was placed in a detention house for a period of seven weeks. Although this period of time was full of difficulties and trials, Mufti Sahib^{ra} relates, “I count them as the days of blessings” because he was given the opportunity to offer prayers to God, to meditate, and to plan his future scheme of work, until he received permission to

enter America. Mufti Sahib^{ra} did not waste the time he spent in the detention centre. In fact, he began quietly preaching to the other detainees, calling them to the faith of Islam. Through his efforts to spread the word of Islam, he was able to convert 21 fellow detainees to Ahmadiyyat. The names of all these converts as well as many other converts are given in the inaugural issue of *The Moslem Sunrise*.

“No Polygamy”

Sadiq^{ra} explains that the first question posed to him by the immigration officers he encountered was regarding whether he was here to teach plurality of wives. He states that the response he gave to them was, “I have not come here to teach plurality of wives. If a Muslim will ever preach or practice Polygamy in America he will be committing a sin against his religion.”

This article is most relevant even today, for, within it, Mufti Sahib^{ra} beautifully explains the importance of adhering to and respecting the laws and values of the country in which a Muslim resides.

The concept presented here is so simple that it does not invite any argument. Mufti Sahib^{ra} explains that within Islam certain commandments are given as well as certain permissions. To give up the commandments of Islam is unacceptable; however, if the permissions of Islam contradict the laws and practices of the country within which you reside, these can be avoided. He presents polygamy as one such permission.

This article ends on a humorous lighter note. Mufti Sahib^{ra} finds and reprints an article from the *Tribune* newspaper entitled “2 wives; will keep both; cops let it go at that” (April 30th 1921), in which a Christian Italian immigrant man named Guiseppa is reported to have taken a second wife in America when his first from Italy never arrived. Well she finally arrived after World War I and at least in this instance, the authorities allowed this man to practice bigamy.

The Muslim Sunrise magazine had a humble start, assembled by a small team, which typed out its content in black ink on white paper, stapled its pages together and manually distributed it. But it was apparent from the very start that it was a diamond in the rough, a magazine full of gems of knowledge. Mufti Sahib^{ra} remained its editor for less than ten issues, but in establishing the magazine’s vision, raising funds, training staff, writing, reporting and living in its pages, he has inked his legacy and set the bar by which all future editors and issues would be judged. The present and indeed every issue is a testament to his and all the early American Ahmadi Muslims’ efforts to spread the message of Islam in America.

Humera Malik holds a degree in Language, Literacy and Communication from the University of Manchester and is diplomatic attaché posted to the U.S. Embassy in Kuwait with her husband, Naveed. She has been published in UK Daily Mail.



The Growth of

Ahmadiyyat in America Since 1920

By Anwer Mahmood Khan

On July 7, 1492, a man set sail from the shores of Spain in search of the far eastern riches of the world with his three ships, the Nina, Pinta and the Santa Maria. After a long arduous journey of several months and a blatant mutiny of his colleagues, he announced on October 11, 1492 that if he did not reach land in a few days, he would turn back. He

was fortunate that he was able to land the very next day on the shores of the Bahamas. This brave man was none other than Christopher Columbus, and thus began the physical discovery of America.

The spiritual discovery of America, however, had to wait five more centuries for the advent of the Promised Messiah, Hadhrat Mirza Ghulam Ahmad of Qadian^{as}. One of Ahmad's companions,

Hadhrat Mufti Muahammad Sadiq^{ra}, took an ocean voyage from England and arrived on the shores of Philadelphia on February 15, 1921. His arrival was hardly cordial; indeed, the authorities arrested him for being a Muslim. As this news arrived in Qadian, *Khalifat-ul-Masih II*^{ra}, the second successor to the Promised Messiah^{as}, upon hearing the news, grew deeply perturbed and stated:

“America, a country that claims to be the strongest nation, may have challenged many a nation and may have even defeated them. But if it dares challenge the spiritual Kingdom, it will find out that it can never defeat us because the Almighty Allah is on our side. We will propagate Islam in the countries surrounding America and after converting their people, we will send them into America. America will not be able to stop them. And we hope that one day America will resound with the proclamation: ‘There is none worthy of worship except Allah and Muhammad is His Messenger.’”

This prophetic statement set the beginning of the spread of Ahmadiyyat, the true Islam, in America. While imprisoned, Hadhrat Mufti Muhammad Sadiq^{ra} converted fifteen inmates to Islam. This intimidated the authorities, and they released him in haste.

These fifteen new converts to Islam initiated the spiritual journey of Islam and Ahmadiyyat in the United States. Hadhrat Mufti Muhammad Sadiq^{ra} traveled to New York, then Detroit, and finally settled in Chicago where he established the first mosque and mission house at 4448 Wabash Avenue. From this center he initiated the monthly magazine *The Muslim Sunrise* in 1921. At the same time, Hasan Moosa Khan, a pioneering Ahmadi in Australia, initiated a magazine in Australia called *The Muslim Sunshine*. He would write to Hadhrat Mufti Muhammad Sadiq^{ra} and share the activities and progress of Ahmadiyyat in America with his fellow Ahmadis in Australia.

Hadhrat Mufti Muhammad Sadiq^{ra} emulated the life of the Promised Messiah^{as} and adopted his ways for preaching in both his writing and speeches. For example, He dispatched 2,800 letters in a few months and received 646 during the same time. He distributed some 300 books and leaflets. During his short stay in America, approximately 1,000 people joined the fold of Ahmadiyya. The names of 400 new converts were published in *The Muslim Sunrise*.

Hadhrat Mufti Muhammad Sadiq^{ra} held weekly training meetings at the Mission House. His classes had such a magnetic charm that all the rooms of the Mission House had standing room-only crowds. He received 91 honorary degrees from reputable universities and educational institutions in America.

Hadhrat Maulvi Mohammad Din^{ra}

*Hadhrat Mufti Muhammad Sadiq^{ra}
established the first mosque and mission
house in the United States in Chicago, Illinois
in 1921. In the ensuing thirty years, eight
new mosques or mission houses were
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increased over six fold – with a present total
of fifty-two mosques or mission houses across
some forty states and over seventy chapters.*

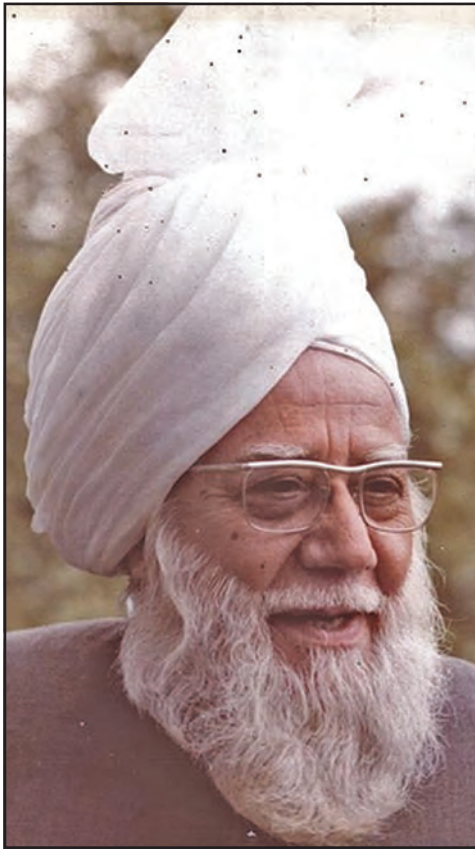
followed Hadhrat Mufti Muhammad Sadiq^{ra} as the second missionary to America. He, too, was a companion of the Promised Messiah^{as} and extensively toured America in search of new avenues of *tabligh* or preaching. Since 1921, over 35 missionaries have spread the message of Islam across the nation. Some of them passed away in America, including Maulvi Muhammad Munawar, who is buried in Pittsburgh, Pennsylvania.

Since the early Ahmadi Muslim missionaries first sowed the seeds of Islam and Ahmadiyyat in America, the Ahmadiyya Muslim Community USA has seen tremendous growth. This growth can be charted in various categories: (1) the building of mosques and mission houses; (2) the giving of financial contributions towards global schemes for the spread of the message of Ahmadiyyat; (3) the development and dissemination of religious publications; (4) the holding of *Jalsa Salanas* (or annual conventions) and other historical conventions; and (5) the visits of the *Khulafa* (or spiritual successors). Each is discussed in turn.

Mosques and Mission Houses

Hadhrat Mufti Muhammad Sadiq^{ra} established the first mosque and mission house in the United States in Chicago, Illinois in 1921. In the ensuing thirty years, eight new mosques or mission houses were established. Since 1951, that number has increased over six fold – with a present total of fifty-two mosques or mission houses across some forty states and over seventy chapters.

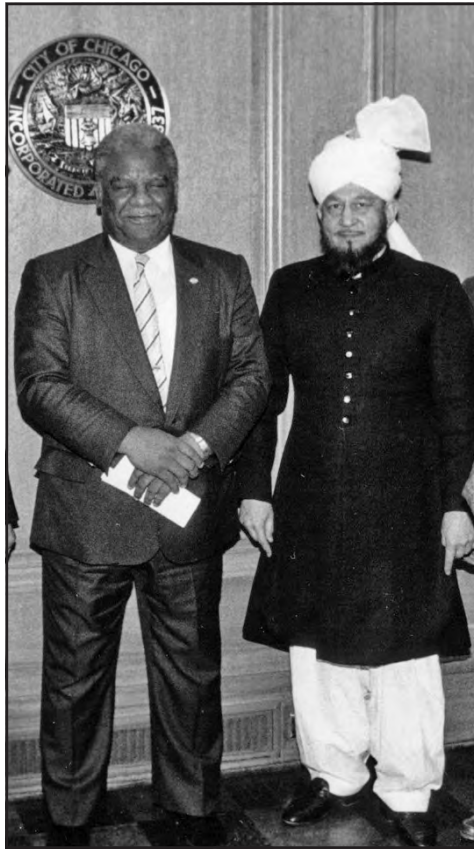
A few key watershed years led to the rapid expansion of mosques and mission houses. In 1982, the fourth *Khalifa*, Hadhrat Mirza Tahir Ahmad^{rh}, announced a special scheme to build five mosques in five metropolitan cities in the United States: Detroit, Los Angeles, Chicago, Metropolitan D.C. and New York. He set a collection target of \$2.5 million for this purpose. This special scheme invigorated the Ahmadi Muslim membership in America and helped usher in an unprecedented era of expansion in the 1980s and 1990s, in which some forty-two new mosques or mission houses were purchased or constructed. In particular, the western United States saw the construction of three new mosques



Hadhrat Khalifat-ul-Masih IIIth visited in 1976 and again in 1978. In his second trip, he also visited the West Coast, and a mission house was established in California.

built from scratch beginning in 1987: Bait-ul-Hameed (Los Angeles), Bait-ul-Rizwan (Portland) and Yusuf Mosque (Tucson). Bait-ul-Hameed, a 25,000 square foot structure built on a 5-acre parcel of land, was inaugurated in 1989. In 1994, Bait-ur-Rehman, now the *Jama'at* headquarters, was built in Silver Spring, Maryland. Among purchased properties, Bait-ul-Zafar stands out, as this synagogue has been converted to a mosque in Queens, New York, at a cost of \$6 million.

Some mosques were completely funded by a handful of dedicated *Jama'at* members, including Yousuf Mosque in Tucson, Arizona, Bait-ul-Baseer in Milipitas, California, and Bait-ul-Samee in Houston, Texas. Another notable event was the conversion of a church into a mosque in Harrisburg, Pennsylvania, where interfaith harmony was on display as members of the church assembled with the members of the *Jama'at* to perform the inaugural celebration of the mosque. It was extensively covered by the media and created an environment of compassion and true brotherhood among the neighbors of the mosque. A similar display of human



Hadhrat Khalifat-ul-Masih IVth laid the foundation stone of many mosques and mission houses during his visits to the United States in 1987, 1989, 1994 and 1998. In the above photo, he visited with the late Chicago Mayor Harold Washington.

interaction was manifested at the opening of Bait-ul-Jaamay in Glen Elyn, Illinois, where members of the neighboring churches welcomed the mosque and its members with affection and hospitality.

Financial Contributions

Since the early 1990s, the United States *Jama'at* has been among the leading contributors to the *Tehrik-e-Jadid* and *Waqf-e-Jadid* schemes initiated by the Second *Khalifa*. In 2010 alone, the *Jama'at* collected almost \$2.5 million in *Tehrik-e-Jadid* and *Waqf-e-Jadid* contributions.

At the instructions of Hadhrat *Khalifat-ul-Masih IVth*, and later our present *Khalifa^{aba}*, many members of the *Jama'at* contributed generously to the construction of Tahir Heart Institute in Rabwah, Pakistan, donating over \$4.2 million. Over a hundred Ahmadi physicians and surgeons from America have offered their time and services at the hospitals in Rabwah, as well as in Africa.



Hadhrat Khalifat-ul-Masih V^{aba} paid his historic first visit to the United States in 2008 at the occasion of the 60th Jalsa Salana USA in Harrisburg, Pennsylvania. Some 10,000 people attended this historic event.

Publications

The aforementioned *The Muslim Sunrise* has been in circulation since 1921. A Spanish version has recently been added for the growing Hispanic population in America. Commemorative souvenir publications were printed on the occasion of the 50th *Jalsa Salana* and the Centenary year in 1989. The publications of *The Ahmadiyya Gazette*, and *Al Noor* (Urdu Version) have been in print since 1980. Auxiliaries of the *Jama'at* also print magazines, including *Mujahid*, *Ayesha Magazine*, and *Al Hilal*.

Pictorial books showcasing mosques worldwide have been published by the *Jama'at* in 1994 (at the occasion of the inauguration of the Bait-ur-Rehman Mosque in Silver Spring, Maryland) and 2008 (at the centenary celebration of *Khilafat*). Wikipedia has featured the 2008 publication online and it has been widely cited by some 200 publications. iPod and iPhone applications featuring the book are also in the works.

Historic Events

The 1920s and 1930s in America saw considerable racial tension in America. Ahmadi Muslim missionary Sufi Mutee-ur-Rahman Bangalee saw these tensions as an opportunity to propagate the peaceful message of Islam. In November of 1931, he arranged for a large conference at a temple in Chicago entitled: “How can we overcome color and racial prejudice?” Over 2,000 people attended the lecture. In this conference the Dean of the University of Chicago declared that Christianity had essentially failed to address the racial issue in America. Many Christian ministers agreed with the Dean.

In 1932, at the occasion of the World Fellowship of Faiths, Bangalee Sahib read out Hadhrat Khalifat-ul-Masih’s^{sa} message to America. Hadhrat Chaudhry Zafarullah Khan^{ra} also addressed the conference. At the time, *The Muslim Sunrise* reviewed the issue of segregation in churches and published its findings. Of the approximately 13,597 white churches in America, only 1,331 included non-white members. The magazine also condemned and denounced the racial riots in Detroit in late 1930s.

Jalsa Salana, also known as “annual convention,” is an institution that was founded by the Promised Messiah^{as} in 1891. Since that time, *Jalsa Salanas* are annually held in over seventy-five countries of the world.

In the United States, the first *Jalsa* was organized in 1948 in Dayton, Ohio, under the leadership of Dr. Khalil Nasir. The Second *Jalsa* was held on September 17 and 18, 1949 in Pittsburg, Pennsylvania. Hadhrat Khalifat-ul-Masih II^{ra} sent a special message for this convention:

“So, I advise you with all the love I bear for you, to avail yourselves of this great opportunity of being pioneers of truth in your country and set a grand example of being true obedient to God and His religion for your contemporaries and for the coming generations. So much so that you become in the eyes of God the deliverers of your country and your people, and become like the first disciples of the prophets of old.”

Hadhrat Chaudhry Zafarullah Khan^{ra}, a well known member of the Ahmadiyya Muslim Community, also addressed this second convention, and the local *Lajna* offered \$ 525 to the *Khalifa* as a gesture of their love and a token of sacrifice.

In 1976, the 29th *Jalsa Salana* was organized at the Drew University in Madison, New Jersey. This convention was graced with the presence of Hadhrat Khalifat-ul-Masih IIIth. The Daily

record of Morris County covered this event and published some text of his address. Over 600 people attended this conference.

In 1982, with the permission of the President of the Ahmadiyya Muslim Community in America, Hadhrat Mirza Muzaffar Ahmad Sahibth, the West Coast *Jalsa Salana* was initiated and to date is held annually. The annual west coast *Jalsa* started with seventy-five participants in 1982, and in 2010 hosted a record 1,319 participants.

In 1983, the 35th *Jalsa Salana* was held in Michigan. Four days prior to the occurrence of the *Jalsa*, one of the prominent local members of the Ahmadiyya Muslim community, Dr. Muzaffar Ahmad, was martyred. Through the *Khalifa’s* instructions the *Jalsa* was held in an open field with over 1,000 attendants. Hadhrat Khalifat-ul-Masih IVth sent a moving message in which he said:

“See the intelligent insight: Muzaffar is even alive today! Nay he got a life far greater than he had! O Muzaffar! Peace be upon you! At your back are millions of Muzaffars ready and anxious to move forward and fill in your place. O you who quenched the flame of Muzaffar’s life, you have given him a cup of everlasting life to drink. To him life is guaranteed, and to you nothing but death.

Friday Sermon, Aug.12, 1983

In 1994, Hadhrat Khalifat-ul-Masih IVth graced the US Ahmadiyya Muslim Community with his presence during the 46th *Jalsa Salana* and inaugurated the Bait-ur-Rehman Mosque in Silver Spring, Maryland. More than 7,000 delegates from over thirty countries participated in this auspicious *Jalsa*.

In 1998, Hadhrat Khalifat-ul-Masih IVth again graced us with his presence for the 50th *Jalsa Salana* of USA. This was his last visit to our country, as he passed away in 2003.

In 2000, the *Jama’at* organized a historic event to commemorate the fulfillment of the divine prophecy of John Alexander Dowie, in Zion, Illinois. The “Messiah 2000” conference, as it was called, was held near the site of the fulfillment of the prophecy a century prior. Over 1,500 attended the conference. An extensive exhibition showcased the historic and extensive U.S. media coverage of the famous prayer duel between the Promised Messiah^{as} and Dr. Dowie. A book was also published detailing the prophecy and its historical significance.

In 2006, Hadhrat Khalifat-ul-Masih V^{aba}, in a live two-way MTA satellite transmission addressed the final session of the 58th *Jalsa Salana*

of USA *Jama’at*.

In 2008, Hadhrat Khalifat-ul-Masih V^{aba} participated in the *Khilafat* Centenary celebrations and joined the 60th *Jalsa Salana* USA that was held in Harrisburg, Pennsylvania. Over 35 U.S. newspapers and magazines covered the historic visit.

In 2010, the 62nd *Jalsa Salana* was held at the expo Center in Chantilly, Virginia. Over 100 dignitaries and public officials participated in this *Jalsa* for the first time.

Visits of Khulafa-e-Ahmadiyyat

In the past nine decades, three *Khulafa* have made eight visits to the United States.

Hadhrat Khalifat-ul-Masih IIIth visited in 1976 and again in 1978. In his second trip, he also visited the West Coast, and a mission house was established in California. He advised the members to buy large parcels of land for mosques and mission houses. Hadhrat Khalifat-ul-Masih IVth formally made this into a scheme in 1982 during his first visit as *Khalifat-ul-Masih*.

Hadhrat Khalifat-ul-Masih IVth laid the foundation stone of many mosques and mission houses during his visits to the United States in 1987, 1989, 1994 and 1998.

Hadhrat Khalifat-ul-Masih V^{aba} paid his historic first visit to the United States in 2008 at the occasion of the 60th *Jalsa Salana* USA in Harrisburg, Pennsylvania. Some 10,000 people attended this historic event.

Future Growth

Ninety years have passed since the *Jama’at* first laid its roots in America. Those roots have grown robust through the efforts of the early Ahmadi Muslim missionaries and early Ahmadi Muslim *da’een* and the historic visits of the *khulafa-e-Ahmadiyyat*. But the *Jama’at* in America has only laid the groundwork for a future upsurge in the spread of true Islamic teachings throughout America. May the next century of Ahmadiyyat in America see the ultimate fulfillment of the Second *Khalifa’s*^{sa} grand vision. *Ameen*.

Anwer Mahmood is the National Secretary, Terik-i-Jadid, and is a member of the Chino, California branch of the Ahmadiyya Muslim Community.

Mufti Muhammad Sadiq^{ra} came to win the people's hearts to Islam

Hadhrat Mufti Muhammad Sadiq The Founder and First Editor of The Muslim Sunrise

By Dr. Khaula Rehman

The early 1900s was the time when racial riots against black Americans rocked several cities across the United States. Racial discrimination against Indian and Asian immigrants was also at an all time high. Many Muslims, Sikhs and Hindus whom white Americans called "ragheads" because they wore turbans, were refused entry into the United States and those who were already in the country could not become citizens of America as they were neither Caucasians nor Africans. The widespread hostility against Asians resulted in the passage of the Oriental Exclusion Act, which excluded all laborers from the 'Asiatic Barred Zone' (Arabia, Afghanistan, India, Indochina, the East Indies, and other Asian nations). The Johnson Act of 1921 established strict annual quotas for Asian immigrants, and finally the Johnson-Reed Act of 1924 closed the door to most non-European immigrants by setting up a "national origin system" that gave North and West Europeans a huge advantage over other groups.



Mufti Muhammad Sadiq^{ra}

In July 1921, Mufti Muhammad Sadiq^{ra} published the first issue of *The Muslim Sunrise*. Its primary purpose was refuting the misrepresentations of Islam in the media.

York Times.

WEDNESDAY, SEPTEMBER 29, 1920. TWO CENTS

The American press covered Sadiq's arrival in America with headlines such as "Picturesque Sadiq," "Hopes to convert US.," "Speaks seven Tongues," "Optimistic in Detention," and "East Indian with New Religion."

This was the challenging climate into which, Mufti Muhammad Sadiq^{ra} came to win the people's hearts to Islam. He faced immense difficulties. When his ship, the S.S. Haverford, arrived in Philadelphia on Feb. 15th, 1920, The United States immigration authorities interrogated him for hours and established that he was a citizen of India and representative of a religious group that practiced polygamy. The authorities asked him to leave the United States on the ship he had just arrived. Mufti Muhammad Sadiq^{ra} refused to return and appealed to the Secretariat in Washington, D.C. He was confined to the Philadelphia Detention House for several weeks.

The American press covered Sadiq's arrival in America with headlines such as "Picturesque Sadiq," "Hopes to convert US.," "Speaks seven Tongues," "Optimistic in Detention," and "East Indian with New Religion."

Press, A Philadelphia newspaper, Feb. 19th, 1920, probably gave the most accurate account of Mufti Muhammad Sadiq's ordeal and his intentions in America:

'While many religious sects in United States are spending thousands of dollars and sending hundreds of philosophers and teachers to the wild of Tibet, the far reaches of Arabia and Hindustan and to the unexplored regions of Africa and China, Mufti

Muhammad Sadiq^{ra}, after traveling thousands of miles, alone and friendless, hopes to begin his crusade to convert Americans to the doctrines taught by the prophet Ahmad, of whom he is the principle disciple.'

Indeed he began his crusade! Nothing could come in his way, not even detention could stop him from preaching the message of true Islam. His passion and devotion attracted others in detention towards Islam. They curiously watched an elderly, light brown complexioned man with a dark green and gold turban, praying five times a day and reciting the Holy Qur'an. They were eager to learn about this exotic stranger's religion and his plans of an Islamic mission in America. Twenty one people converted to Islam in the detention house, whose names are mentioned in the first volume of *The Muslim Sunrise*.

Mufti Sahib^{ra} wrote about those early days:

"Almost every night I meet with the Promised Messiah^{as}, or his first *Khalifa* or Hadhrat Fazl-e-Umar. I am with my own family at night and my days are spent among the strangers."

After two hard months of confinement, Hadhrat Mufti Muhammad Sadiq^{ra} was allowed to enter the United States in April of 1920 on the condition that he will not preach

polygamy. He set up his mission on Madison Avenue in New York. In October 1920, he moved the Ahmadiyya mission to Chicago because of its central location.

He was a learned man, a graduate of University of London, a philologist of international repute, and an expert in Arabic and Hebrew. His work was published in Philomath. In Dec. 1920, Lincoln Jefferson University of Chicago, Illinois, awarded him an honorary degree of Doctor of Literature because of his attainments as a scholar, success as a leader of men, and his devotion to promoting the higher and nobler relations between man and man.

He believed that religious propaganda against Islam required a strong defense by the publishing and free distribution of Islamic pamphlets and leaflets in millions all over the country.

In a month he contributed twenty articles on Islam to various American periodicals and news papers, including the New York Times. During his first year, he delivered fifty public lectures on a variety of subjects in American cities, including Chicago, New York, Detroit, and Grand Havens.

In July 1921, Mufti Muhammad Sadiq^{ra} published the first issue of the *Muslim Sunrise*. Its primary purpose was refuting the misrepresentations of Islam in the media. The *Muslim Sunrise* was one of his biggest

achievements as it brought the Ahmadiyya Muslim Community's "Jihad of pen" to the forefront of Islamic identity in America.

During the first quarter of journals' publication, from July through Oct. 1921, the Ahmadiyya Muslim Community, received 646 communications and sent out 2000 pieces of mail, including the journal. Five hundred letters about Islam were mailed to Masonic lodges in the United States, along with the copies of the Muslim Sunrise. Also, one thousand pieces of Ahmadiyya literature were sent to major libraries. Literature was also mailed to many celebrities in the United States and abroad. Among them were Thomas Edison, Henry Ford and President Warren Harding.

The newspaper, Ashland Daily Independent of Kentucky, published an article on Mufti Mohammad Sadiq's visit in 1923, titled, *Picturesque Oriental Missionary here to win Ashland Converts to Mahomet, Dr Mufti Sadiq, Native of India, Tells of Faith, Dazzling Dress Draws Crowds Attention:*

"Ashland today entertains a Muslim missionary, a man seeking converts for the faith of Muhammadan doing in this country a similar task to the men and women America sends to Africa, India and Burma, a learned man who is the head of the Moslem faith in the United States.

"As he walks about the streets of this city, attention is attracted by the bright green turban adorning his head, his heavy gray beard, and his general demeanor.

"A passerby nudges his companion whispering, 'Who is that man?' The answer that he is a Mohammedan missionary, increases instead of satisfies natural curiosity. 'A Mohammedan missionary? Why, what is he doing here?' These questions are not unexpected as the friend explains that the man is in Ashland to convert men and women to the Moslem faith. Perplexity grows as the passerby remembers that only a few Sundays ago, he made a contribution in his church to send a missionary to Arabia, the home of the Mohammedans."

Despite the perplexity and amazement and at times hostility of his audience, he was able to convert more than 700 people to Islam and Ahmadiyyat in three years of his stay in the United States. When he initially came to America he was advised that he should not associate himself with the African-Americans lest he loses favor among the Caucasians. But Sadiq^{ra} was above and beyond these racial differences. He was all too aware of the Quranic teachings that the prophets treat all hu-

Despite the perplexity and amazement and at times hostility of his audience, he was able to convert more than 700 people to Islam and Ahmadiyyat in three years of his stay in the United States.

mans with equality; it is only their opponents that obsess over race and class divisions. As is recorded in the Holy Qur'an about the Prophet Noah^{as}, "They said, 'Shall we believe thee (Noah), when it is the meanest that follow thee?'" (Al Qur'an 26:112)

Richard Brent Turner writes in his book *Islam in African American Experience:*

"During the 1920s positive social and religious interaction between Muslims of different racial and ethnic groups was encouraged by the Indian missionaries of the Ahmadiyya Movement in Islam. The Ahmadiyya was unquestionably one of the most significant movements in the history of Islam in the United States in the 20th century, providing as it did the *first multi-racial* model for American Islam. The Ahmadiis disseminated Islamic literature and converted black and white Americans. They attacked the distortions of Islam in the media, established mosques and reading rooms, and translated the Quran into English. They also constituted the link between the immigrant Muslims (whose number included Arabs, Persians, Africans, Tartars, Turks, Albanians, and Yugoslavians) and black Muslim groups such as the Nation of Islam and the Moorish Science Temple of America. Thus, their goal was to alter permanently the historic patterns of racial and ethnic separation that existed among the Muslims in America."

Mufti Muhammad Sadiq^{ra} was a pioneer and a beacon of guiding light for all generations to come. He introduced a re-

ligious revolution in America and helped hundreds to join the true Islam. But he was a humble man and never attributed his successes to his knowledge or personal efforts. He went back to India in October 1923. There were tears in his eyes when his ship was about to depart: not because he did not want to leave. He cried in humility before God Almighty, as he wrote:

"I have not been able to do full justice to my assigned duty and I confess my failing in my service."

He further wrote:

"I prayed for three things when I left England for America: a sincere Jama'at of Ahmadi Muslims, construction of a mosque and starting a new journal. In spite of all the difficulties, God Al-mighty has answered my prayers and gave me a sincere Jama'at during the first year. The Muslim Sunrise in the Second year and a mosque and a house was constructed in the third year."

The publication *The Muslim Sunrise* that he started continues to be the oldest Muslim periodical in the USA and is in the 90th year of its publication. The society that he started has grown into thousands and we believe the Ahmadiyya Muslim Community will continue to invite fellow citizens to genuine spirituality and a true vision of Universal Brotherhood, rising above racial, ethnic and class differences that divide man and man.

Dr. Khaula Rehman, is a sleep medicine specialist working in upstate New York.



The early years of Islam in America

Mubasher Ahmad, M.A., LL.B.

Since the fifteenth century, small groups of Muslims had started arriving in North America, but from the 16th century onwards the largest numbers — at least 2 to 3 million Muslims — were brought as slaves from Africa. Unfortunately, most of them and their later generations lost their Islamic identity. They were converted to Christianity under duress. However, by the mid-nineteenth century, Muslims from Europe and Middle Eastern countries started migrating to America, and their numbers had steadily increased to thousands by the time Hadhrat Mufti Muhammad Sadiq^{ra} arrived in New York in 1920 as an Ahmadi missionary of Islam. Prior to his arrival, a few white Americans had accepted Islam through their personal religious enquiries. The most famous was Alexander Russell Webb (1846-1916), a journalist and diplomat, who had corresponded with Hadhrat Mirza Ghulam Ahmad^{as} of Qadian, India. Mr. Webb had tried

to propagate Islam in America by establishing a publishing company in Broadway, Manhattan, starting an Islamic magazine *Moslem World*, founding a mosque, and initiating study circles in various cities, such as Manhattan, Chicago, Philadelphia, Pittsburg, Cleveland and Washington, D.C. Also, he had represented Islam at the first meeting of the World Parliament of Religions held in Chicago in 1893. Unfortunately, his efforts did not bring any lasting fruit. No Muslim was available even to lead his funeral Prayer when he passed away in 1916. Another effort in missionary work in America was made by a Muslim mystic and musician from India, Inayat Khan (1882-1927). He toured the United States preaching the message of love, harmony and beauty, but again with no lasting results. He returned to India in 1926.

By the 1920s, approximately 20,000 Muslims were scattered in many towns and cities in America, but they were disorganized. Their main concentrations were in New York, Dearborn, Detroit, Chicago, and Ross (North Dakota). They were mostly from Albania,

Bosnia, Poland, Turkey, Kurdistan, Yemen, Palestine, Lebanon, and the Punjab, India. The reason of their migration to America was mainly economical, not religious, and they remained engaged in earning their livelihoods as workers and small businessmen. The first mosque was built in Biddeford, Main, in 1905. At few places the immigrant Muslims tried to organize some societies. The Bosnian Muslims, for example, were well established in Chicago, and in 1906 they established a social service organization called *Dzemijetul-Hajrije* (The Benevolent Society). Similarly, in 1907 the Polish speaking Tartar Muslims founded the American Mohammedan Society in New York.

Hadhrat Mufti Muhammad Sadiq^{ra} arrived in Philadelphia in 1920, but the Immigration Officers put him in jail! Here is the story in his words:

“The first difficulty I had to encounter was with the Immigration Officers, who ordered me to return on the same steamer on which I had come, merely because I was a Missionary of the Moslem Faith, and on my refusal to

return and asking permission to Appeal to Higher Authorities in Washington I was placed in the Detention House for about seven weeks. Those were the days of great trial, but I count them as the days of blessings, because I found the opportunity of offering prayers to God and Meditation and planning the Scheme for future work. Moreover, I began my work of preaching quietly among others detained like myself.”¹

Indeed, while imprisoned, he preached to them with great success, and converted 21 detainees to Islam. After he was released from the detention house, within his first year in the United States he delivered about 50 public lectures in New York, Chicago, Detroit, Dowagiac, Michigan City, Sioux City, and Sioux Falls. Among his earliest converts in New York was Mrs. S. W. Sobolewski, the first indigenous American lady to accept Islam. She was given the Islamic name Fatima Mustafa by Hadhrat Mufti Muhammad Sadiq^{ra}. Later, he settled in Highland Park, near Detroit, Michigan, and made a tour through Toledo, Fort Wayne, and Bremen, delivering lectures and giving interviews to the press and the public. In July 1921, he published the first issue of *The Muslim Sunrise* (at that time, spelled as *The Moslem Sunrise*), and three thousand copies were printed and distributed free of cost. Names of all new converts to Islam, along with some pictures, were published in the magazine. Quotations taken from the Holy Quran, Hadith and the writings of Hadhrat Mirza Ghulam Ahmad^{as} and articles on Islam were regular features of the magazine that became popular among American readers.

United States was a great country to live in, and the *Muslim Sunrise* magazine wished millions of Muslims to come over and settle there, make it their home-land, and “enjoy the privileges of the citizenship in this free, fertile and rich land.”² However, special efforts were made to protect the Muslims residing in the United States from losing their Islamic identity. Their past mistakes were identified, and relevant advice was given to take practical steps to bring Islam in their daily lives. They were asked to make their five daily Prayers, learn Arabic, preach Islam to others, keep their Islamic names, and not become ‘Sams’, ‘Georges’, ‘James’, ‘Mikes’, etc. Hadhrat Mufti Muhammad Sadiq^{ra} counseled them that marriage to Christian or Jewish girls was lawful in Islam even if they remained in their own faith, but they should try their best to prove to them by kind treatment, love and clean and pure life that Islam was the true religion from God for



In 1922, he established a mosque and headquarters at South Wabash Street in the African American Bronzeville neighborhood in Chicago. It was here that Sadiq soon realized that they were far more responsive to the message of Islam

the welfare and prosperity of humanity. Special emphasis was given to bring up their children as good practicing Muslims. In addition, they were advised to build mosques in every town to worship One God.

In 1921, a wealthy Muslim real estate agent, Muhammad Karoub of Highland Park, built a mosque in Detroit, Michigan. Its opening ceremony was to be conducted on the occasion of Id-ul-Fitr. Not only Hadhrat Mufti Muhammad Sadiq^{ra} led the Eid-ul-Fitr Prayer, but later in the afternoon, he also led a parade of Muslims in the vicinity where the newly built mosque was located. This shows that Hadhrat Mufti Muhammad Sadiq^{ra} also rejoiced and celebrated the happy occasions along with other Muslims.

From Highland Park, Michigan, he moved to Chicago, Illinois, and sustained a successful missionary organization there. In 1922, he established a mosque and headquarters at South Wabash Street in the Bronzeville neighborhood in the city of Chicago. Very soon he realized that African Americans were far more responsive to the message of Islam as com-

pared to the white Americans. He also recognized the discrimination that was perpetuated against them. Most of the African-American could not vote in 1920s. His effort was to uplift their spirit and to motivate them in self-reliance and self-respect, and his message to them was clear that Islam would be a wonderful spiritual force in their lives, uniting them in a bond of common sympathy with all the Muslims of the world. The African-Americans could see that social justice and equality for all were extremely attractive features of the universal religion of Islam. He also made his presence known among the African-American political movements, such as UNIA-ACL (Universal Negro Improvement Association and African Communities League) founded by Marcus Garvey (1887-1940) that aimed at the Black Nationalism and Pan-Africanism. Many of Marcus Garvey’s followers found Islam as a valid solution to their problems, and became Muslims.

Hadhrat Mufti Muhammad Sadiq^{ra} also trained the new converts to attain leadership positions in the newly emerging unified Ahmadiyya Muslim Community. For example, one such convert by the name P. Nathaniel Johnson was made the Imam of an Ahmadi Mosque in St. Louis, Missouri. He was given an Islamic name – Ahmad Din, who, in turn converted thousands of Christian African-Americans to Islam. Similarly, Fatima Mustafa, the first lady convert, started learning Arabic, studying Islamic literature, and lecturing on Islam in New York. Some of the new converts would help him in his correspondence work. In the first 15 months of his missionary work, each month an average of 1000 letters were dispatched to various church leaders, heads of civil organizations, dignitaries and newspapers. In the same time period, at least 30 articles penned by him appeared in various reputable newspapers and journals. Calling them “Missionary Epistles”, Hadhrat Mufti Muhammad Sadiq^{ra} wrote letters to royalty and rulers all over the world, including celebrities and nominated Presidential candidates in USA. After three years of pioneer work, other Ahmadi missionaries started arriving from India, and on September 18, 1923, Hadhrat Mufti Muhammad Sadiq^{ra} returned home as a successful missionary of Islam in the USA.

Endnotes

1. The Muslim Sunrise, Vol. 1, No. 1, page 12.
2. The Muslim Sunrise, Vol. 1, No. 1, page 29.

Mubasher Ahmad is a Missionary of the Ahmadiyya Muslim Community stationed in the west coast of the U.S.A.

The Editors of the Muslim Sunrise

Since its inception, 16 editors have been at the editorial helm of the Sunrise, including two companions of the Promised Messiah

By Naveed A. Malik

Editors of *The Muslim Sunrise* have been making their unique mark on the publication for 90 years. Sixteen individuals, mostly missionaries, have led the magazine since its inauguration in 1921, including two companions of the Promised Messiah^{as}. This article looks at the lives of its 10 longer running editors and how they shaped the magazine.

The Archives: A Treasure for Seekers

A few years ago, I had the privilege of digitally archiving past issues of *The Muslim Sunrise*. I owe a special debt of gratitude to Nur Ahmad Makin of Chicago, who lent me his private collection of the first several decades of the magazine on microfiche, and to MS Editor Falahud Din Shams, who supported the archiving, website development and provided many rare issues as well. While the collection that is now online contains the vast majority of past issues, it is certainly not comprehensive. Consequently, I may have missed some editors from the 15 years in which there is no issue on record. For this, I beg their pardon.

Mufti Muhammad Sadiq^{ra} (1921-23)

This ardent companion of the Promised Messiah^{as} was the first missionary to arrive in the United States, in 1920. Within one year he established *The Moslem Sunrise*, along with the Arabic title *Shams-ul-Islam*,



meaning “The Sun of Islam.” Sadiq^{ra} raised funds for the magazine both in the U.S. and abroad, pricing it at \$0.25 per issue, or one dollar for an annual subscription. At that time, Sadiq was based in Highland Park, Michigan, where

the longstanding Arab Muslim community proved hospitable and generous. He resettled at 4448 S. Wabash Ave. in Chicago before returning to India in 1923, having edited the magazine’s first nine issues. (Sadiq’s life and the inaugural issue are detailed in separate articles in this issue.)

Maulvi Muhammad Din^{ra} (1923-24)

It was not long before another prominent Ahmadi Muslim missionary joined Sadiq in America, by the name of Muhammad Din.



Sadiq entrusted both the mission and the magazine to Din, who carried on its publication. Din, like Sadiq, was a companion of the Promised Messiah^{as}. He served in numerous capacities in Qadian and then in Rabwah, Pakistan (the

Community’s new international headquarters following Pakistan’s founding in 1947) after his brief stint in America.

The early issues included contributions by zealous converts and reprinted news clippings covering exploits of the first two missionaries across the nation. Sadiq and Din were often the first “Mohammedans” that Americans had ever encountered, and the early issues the first statement of Islamic doc-

trine. In addition to fundamental articles of the Islamic faith, content focused on Christian doctrine, and took engaging approaches, like placing Matthew and Luke in the “witness box,” subjecting each to cross-examination, exposing their many contradictions. Din was recalled to Qadian after editing just three issues of the Sunrise.

Sufi Mutiur Rahman *Bengalee (1930-47)*

In 1928, Sufi Mutiur Rahman “Bengalee” (signifying he was from modern-day Bangladesh), became the third missionary to arrive in America. He arrived to the “Windy City” in August, and took up the work of the mission, including raising funds to resume *The Muslim Sunrise*, which had not been published since Din’s departure in 1924.

Bengalee appealed to members in the U.S., India and around the world to support the magazine’s expenses, and despite “a heavy burden of debts,” he managed to revive the publication in 1930 – no small feat



considering it was the height of the Great Depression. For most of his tenure, Bengalee was the only missionary in America, but made great inroads, helping to establish the Community in eight cities by just 1933.

He also began an Arabic publication entitled, *Al-Bushra*, to preach to Arab Americans. By 1940, Bengalee estimated 30,000 Muslim immigrants and upwards of 10,000 converts to Islam (Ahmadi and otherwise) were living in America. 70 years later, estimates range from two to ten million.

Bengalee served as editor for an impressive 18 years, traveling and lecturing extensively. It is not possible to do justice to his editorship in this article, but suffice it to say that the *Sunrise* was not just a magazine in his era, but served as a critical tool in preaching to, teaching, reporting on and bringing together an entire generation of converts to Islam.

Khalil Ahmad Nasir (1948-59, 1978-83)

In 1946, Chaudhry Khalil Ahmad Nasir arrived to America and took up advanced studies at Northwestern University. In 1948, he became missionary-in-charge and editor of *The Muslim Sunrise*. He continued publishing the magazine from downtown Chicago, but in 1950 moved it to Washington, DC along with the national headquarters. In order to raise funds, Nasir published ads in the *Sunrise*, including one for the still-running *Christian Science Monitor*.



Nasir took the helm at a time of war and the birth of nations. He engaged in vigorous and well-publicized debates with Jews over Palestine, and was a permanent speaker at the Council of Foreign Relations. Nasir, and so the *Sunrise*, was an astute political analyst, providing detailed coverage on new nations and leaders as part of its content. In the mid-70s, Nasir became Director of International Studies Institute at the C.W. Post Center of Long Island University in New York.

His long list of services include helping to found *Majlis Sultan-ul Qalam*, known as the Muslim Writers Guild, an active group even today, defending Islam in the press, whose members' articles comprise much of the *News, Views and Reviews* section of *The Muslim Sunrise*. Nasir led the magazine for 18 years and contributed to it for almost 20 more years, making him the longest-serving editor in history.

Abdul Rahman Khan Bengalee (1964, 1970-71)

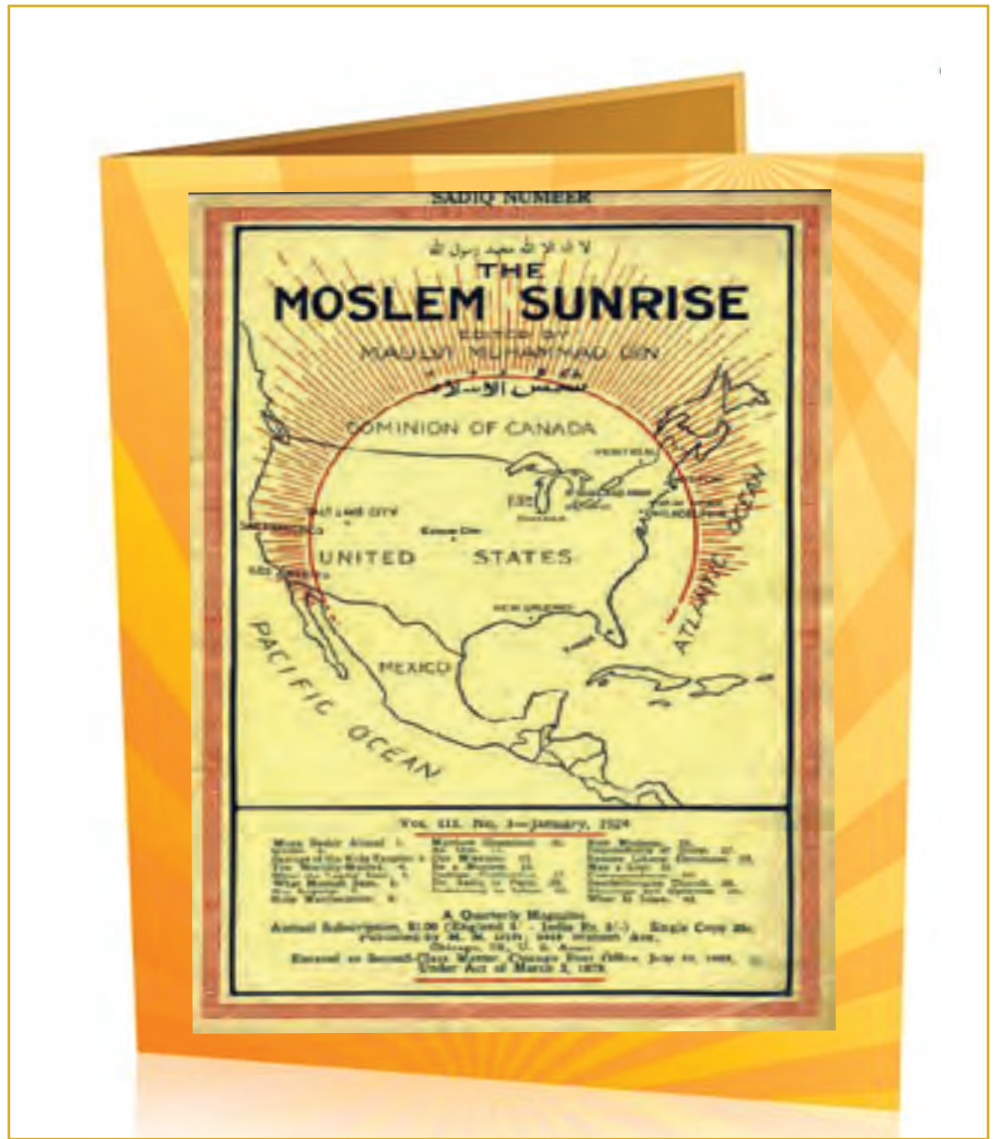
A.R. Khan, like Sufi Mutiur Rahman "Bengalee" (no relation), was an Ahmadi missionary from the Bengal. Khan served as an English teacher at Ta'leem-ul Islam High School in Rabwah prior to coming to America.

His first stint as editor began while he was based in Pittsburg, along with co-editor B.A. Munir who was in Athens, Ohio. They are on record as having published just one issue together, though Munir has been active in publications work for more than five decades, still printing most American publications from his printing press in Athens. Their issue contained just two lengthy essays, one of which



was Khan's "Why 400 Million Follow Muhammad," giving readers (then and now) an idea as to Islam's unprecedented progress, from 400 million by the 1960s to nearly two billion just one generation later.

Khan's second stint began after Maqbool Ahmad Qureshi, missionary-in-charge and editor in 1969, returned to Pakistan, elevating Khan to missionary-in-charge. By 1970, the annual subscription had risen to \$3.00. This time, Khan published the magazine out of Dayton, Ohio, the de facto national headquarters of the Community and site of the first ever annual convention, held in 1948. Khan spent what appears to be a decade or so of his life in the U.S., and passed away in Dayton.



Mian Muhammad Ibrahim (1973-77)

Ibrahim was a prominent missionary from Rabwah, where he served as Headmaster of Ta'leem-ul Islam High School. He oversaw the magazine during the dreadful events of 1974, when the Pakistani government declared Ahmadis as "non-Muslim," providing issues detailing Ahmadis' beliefs in relation to those of mainstream Muslims.



He also provided detailed coverage (including many photos) of the third Khalifa's historic U.S. visit in the summer of 1976. Ibrahim was recalled to Rabwah in late 1977 or early 1978, prompting Nasir (mentioned earlier) to resume editorship. His son, Mian Muhammad Ismail Wasim, is

the current president of the Washington, DC chapter.

Sheikh Mubarak Ahmad (1989)

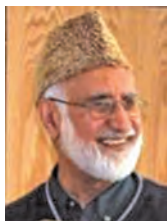
Of African missionary fame, Sheikh Mubarak Ahmad arrived to America in 1983 as the ameer and missionary-in-charge, positions he held until retiring in 1991. Among his many contributions to the Community, he edited *The Muslim Sunrise*'s "Special Centenary" issue in 1989, marking the 100-year anniversary of the Ahmadiyya Muslim Community (reviewed in a separate article in this issue).



Sheikh Mubarak began his career in 1934, serving as missionary-in-charge of East African missions until 1962. During this time he oversaw the Community's establishment in several countries and the translation of the Holy Qur'an and other books into Swahili. He then returned to a new country, Pakistan, where he served in senior administrative positions for the Community until being appointed by the Third Khalifa as Imam of the London Mosque in 1979, where he remained until arriving to America.

Mubasher Ahmad, LLB (1991-1995)

Upon retiring from his legal career, Mubasher Ahmad dedicated his life in service of the Community in 1988, with his first assignment being translation of the Khalifa's sermons from Urdu into English. Sheikh Mubarak then sought and received the Fourth Khalifa's approval to allow Ahmad to serve as a missionary, which he has done since, currently posted to the Northwest Region. Sheikh Mubarak also appointed Ahmad as editor of *The Muslim Sunrise* in short order, which he published out of DC, until moving to Philadelphia in 1994, where he published it until 1995. By the 90s, the cost of the annual subscription had risen to \$5.00. In 2006, Imam Ahmad rejoined the Editorial



Board in 2006 and remains a most active contributor.

Syed Sajid Ahmad (1998-2004)

After a two-year hiatus, the magazine started up again in 1998, this time with Syed Sajid Ahmad at the helm. Prior to migrating to America in 1977, Ahmad spent more than three years serving Islam in West Africa, where he taught at the Ahmadiyya Secondary Schools in Ghana, and was succeeded in that capacity by Mirza Masroor Ahmad, now worldwide Head of the Community.



One of the few editors not a missionary, Syed Sajid Ahmad continued publishing the *Sunrise* as a journal, featuring one or two scholarly, in-depth essays. Notable issues printed under his auspices include: "The Holy Prophet Muhammad," an essay by Imam M.A. Cheema; "The Cairo Debate: Muslim vs. Christian"; and "Jihad against a Just Ruler?". Ahmad remains active in publications work for the Community, having edited *Al-Nahl* and books for Majlis Ansarullah since 1993.

Falahud Din Shams (2006-Present)

In 2006, Falahud Din Shams, CPA by profession, son of distinguished missionary Maulana Jalal-ud-Din Shams, took charge with a mandate to renew the publication. Shams' vision was to transform the *Sunrise* from a scholarly journal into a contemporary magazine that would attract both the mind and eye of the general American public. He committed to soliciting and publishing only original material, and in doing so, built a base of writers that continues the *Sunrise*'s legacy of addressing current issues from an Islamic perspective.



Under his leadership, the *Muslim Sunrise* established

its own website, where more than 200 past issues are available for download, and where readers can subscribe to the magazine (now at a cost of \$15). The staff mails the magazines to libraries, universities and government officials across the nation in an effort to spread the message of Islam Ahmadiyya. In 2010, *The Muslim Sunrise* published six issues, the most ever, including its first in another language, Spanish, and a special issue for new converts to Islam. Shams served as president of the Chicago chapter for three decades, and continues his service in numerous capacities, including as the National Auditor.

The Editor

The editor bears ultimate responsibility for the vision, content, finances, and timely publication of the magazine. His goal is to present Islamic guidance in a way that the people of the time will find accessible, interesting and useful. At times, this meant the use of humor, and others, solemnity. Some editors targeted scholars, publishing one or two in-depth essays on religious topics, and others sought to reach the *average Joe*, commenting on contemporary issues from an Islamic perspective.

The editor manages the writing, editorial and layout process from start to finish. This entails countless hours of coordinating staff, writing and editing. Historically, this time-consuming responsibility has gone to full-time missionaries of the Community (missionary-in-charge, in fact), but in recent times, dedicated volunteers have assumed this role. An open secret to success is the editor's supporting cast: the board and staff – both writers and editors – have been an integral part of the publication process since Mufti Muhammad Sadiq's time. Now, as then, writers and editors alike strive to maintain the legacy that Sadiq established in a home-turned-mosque on the south side of Chicago 90 years ago.

Naveed A. Malik served as Editorial Board member of the *Muslim Sunrise* from 2006-09 and is editor-in-chief of *By the Dawn's Early Light: Short Stories by American Converts to Islam* (MKA, 2009), available at www.alislam.org/books. He works as an American diplomat and lives in Kuwait with his wife, Humera.

Muslim Sunrise Historical Editions

By Bushra Bajwa

Visit of *Khalifatul-Masih* III to North America

Since its inception, ninety years ago, *The Muslim Sunrise* has covered various historical occasions of the Ahmadiyya Muslim Community. This article will, in chronological order, look at the four memorable incidents in the history of the Ahmadiyya Muslim Community for which *Muslim Sunrise* published special editions. Firstly it will look at the special edition on *Khalifat-ul-Masih* III's visit to North America to bring the message of Ahmadiyyat to this continent. Then it will look at the two special issues on the important milestones in the history of the community so far: one hundred years of Ahmadiyyat and one hundred years of *Khilafat* or the Caliphate. Finally, it will look at the recent special edition on the tragic May 28th massacre in Lahore, Pakistan, displaying the need for freedom of worship.

During the summer of 1976, Hadhrat Mirza Nasir Ahmadth, the third successor of the Promised Messiah^{as}, visited the United States. It was the year that the "message of hope, peace and spiritual revolution" was brought to the western hemisphere, as well as "long-awaited spiritual nourishment" (*The Muslim Sunrise* Editorial, 1976) for the Ahmadi Muslims of the United States and Canada. During his three week stay, he visited Washington D.C., Daytona, Ohio, Madison, New Jersey and Toronto. His visit consisted of making plans on how to introduce the U.S to Islam, holding press conferences, engaging in fervent prayers with members of the community, and presiding over annual conventions.

This edition consisted of the many news stories published in America and Canada on the *Khalifa's* visit. The articles gave an introduction to Ahmadiyyat; beliefs, teachings and practices, and its founder, Hadhrat Mirza Ghulam Ahmad^{as}. Some articles introduced their local Ahmadi communities and others also gave a brief bio of Hadhrat Mirza Nasir Ahmadth. Most importantly, the articles covered the purpose of his visit to the Western hemisphere. His visit came at a time that the world was witnessing the shortcomings of communist and capitalist societies, hence he stated "as is the case with Christianity, the two leading economic-political movements, capitalism and communism, have come up short of providing fulfillment for mankind," (*The Hudson Dispatch*, August 6, 1976). Thus, "Hazrat Mirza Nasir Ahmad is visiting the United States to expand the propagation of Islam. He views Islam as the only remedy to the agonizing and complex ills of the American society," (*The News*, 1976).

The edition had many photos of his visit including photos with the mayors of Dayton and Madison, a representative of CBC television, missionary-in-charge and na-

tional and local *amirs*, representatives and missions to the U.N.O, Canadian parliamentarians, counselors to ambassadors, and community members.

In order to demonstrate to the reader the significance of this historic occasion, impressions on the *Khalifa's* visit by Ahmadis were also included in this edition. These showed the anticipation of the community prior to his visit, the divine inspiration bestowed on them during his stay and the gratefulness they experienced for this blessed opportunity as they reflected back on it. "The incredible experience of being with the Hadhrat *Ammir-ul-Momineen* brought us closer than we have ever been to the Holy Presence of the Creator who is All-Knowing and All-Seeing and exceedingly Merciful", (*Sharif, Y., Amir of Central Pennsylvania*, 1976). In addition, non-Muslim VIPs who met with him expressed that it had been a great honor to be a part of this memorable occasion and that they had been left with a deeply moving impression of the leader.

Special Centenary Issue: Celebrating 100 years of Ahmadiyyat

On March 23, 1889 Mirza Ghulam Ahmad^{as} initiated the "pledge of *bai'at*" with all those who accepted him as the Promised Messiah and Mahdi of the age. Thus March 23, 1989 marked the community's first centenary. This edition showed that the historic junction was celebrated with various events throughout the year in the 122 countries where Ahmadiyyat had by then, been established (Ah-

madiyyat has now been established in more than 190 countries). A day of fasting, and congregational *tahajjud* prayers for the community were carried out worldwide and national conventions were organized in all the countries, hosting exhibitions for fellow countrymen. The message from Hadhrat Mirza Tahir Ahmadth, the *Khalifa* at that time on this occasion, was to invite all fellow human beings to study Ahmadiyyat and accept





Special Centenary Issue: Celebrating 100 years of Ahmadiyyat

Mirza Ghulam Ahmad^{as} as the Promised Reformer awaited by followers of all religions.

As stated in the editorial, this issue “offers its thanks by rededicating itself to conveying the message of Islam in a befitting manner to the West in general and to the people of the United States in particular”, (Ahmad, 1989: editorial). For this purpose, some of the distinct and outstanding features of Ahmadiyyat were shared. Ahmadiyyat was founded through the revelation of God, it conveys the same message of Islam as was conveyed by the Prophet Muhammad^{sa}, and it has reinstated the system of *khilafat*. Also, the excellent qualities of the Promised Messiah^{as}, the founder of Ahmadiyyat are given such as his unmatched tolerance and compassion towards others in the face of hardship and opposition, and his firm faith in God. With its goal of conveying the message of Islam, there was a strong focus in this edition on the beautiful social teachings of Islam. Islam requires the eradication of prejudices and teaches universal brotherhood. Race and color do not matter. In addition, social requirements of Islam such as the status of women, the observance of *purdah*, prohibition of alcohol and gambling lead to the pure and healthy development of man rather

than a materialistic life that leads to ruin. At the end of this issue there were personal accounts by some Ahmadis on how they came to accept Islam. Motives for acceptance included the book “Ahmadiyyat and True Islam,” prayers for divine guidance, and being inspired by Ahmadi brothers and sisters.

Special Issue on Khilafat

On May 27, 1908 a Divine system of Khilafat was established in the Ahmadiyya Muslim Community after the passing of its founder, the Promised Messiah. In 2008, the community celebrated the first one hundred years of *Khilafat-e-Ahmadiyyat*. The special issue on *Khilafat* explained the purpose of successorship. The prophets of God as human beings have a limited lifespan. Sometimes it was not enough time to accomplish all the objectives assigned to them. Therefore, a system of *Khulafa* of the Prophets evolved (Shams, 2008, p.36). The Promised Messiah stated that on the death of a messenger, “God provides reassurance through a *khalifa*, and that *khalifa* revives and strengthens afresh the purpose of the advent of the deceased.” (*Al Hakam*, April 14, 1908). According to Islam all prophets had successors to enable the completion

of their missions. This publication in particular looked at two important Messengers: Moses and Jesus and how through their *khulafa*, the goal for which they were sent was achieved (Ahmad, 2008, p.14).

The Ahmadiyya Muslim Community has revived the institution of *Khilafat*, as foretold in the Quran “Allah has promised to those among you who believe and do good works that He will, surely, make them successors in the earth, as He made successors from among those who were before them” (24:56). On the countless sects and divisions in Islam, Khalifatul Masih IV, Hadhrat Mirza Tahir Ahmadth stated that “it is incumbent that Muslims should unite on the hand of One Imam. There should be one Imam of the Muslims of the whole world. But without *Khilafat*, it is just impossible.” (*Ahmadiyya Gazette, Canada*. May 2001).

This publication showed that in these one hundred years, the community has made great progress under the leadership of five respected *Khulafa*. Some of the numerous achievements include unmatched translations of the Holy Quran into several other languages during the time of the second *Khalifa*, the building of 5200 mosques worldwide during the time of the fourth *Khalifa*, uniformity and organization of the

community and the building of many schools and hospitals in third world countries. On the fulfillment of a hundred years of *Khilafat* in Ahmadiyyat, *Khalifatul Masih V* said each Ahmadi should promise that they will always give precedence to Allah's pleasure and His commands.

Black Friday - May 28, 2010

Most recently, Muslim Sunrise issued a special edition publication titled "Pakistan's Black Friday" commemorating the tragic May 28 massacre. On May 28, 2010, terrorists attacked two of the Ahmadiyya Muslim mosques in Lahore where congregations were gathered to offer Friday prayers and killed over 80 worshippers and injuring several others. This publication related the history of intolerance, prejudice and hatred against Ahmadis in Pakistan. It explained the problematic Ordinance XX of Pakistan which allows Ahmadis to be punished for calling themselves Muslims or practicing the religion of Islam. A separate article labeled Pakistan's constitution as "medieval" for being the only Muslim country to define who is or is not a Muslim.

Personal accounts of eye witnesses and family members and media reports of the May 28 attack displayed the unjustifiable killings of innocent worshippers. Yet these stories and the words of the *Khalifa* of the Ahmadiyya Muslim Community in response to this incident demonstrated the peaceful, patient and steadfast nature of the community. Unlike the general reaction of the Muslim world in the face of assault, "the founder of the Ahmadiyya Muslim Community, Hadhrat Mirza Ghulam Ahmad^{as} had instructed his followers to counter the attacks on his community and on Islam not through violence but through writing and verbal expression" (Bashir, 2010, p. 14). Furthermore whereas Ahmadis have been given the status of non-Muslims in Pakistan, Ahmadis view other Muslims as their brothers.

As in the other special editions of Muslim Sunrise mentioned above, this edition too, focused on the "what now?" What does this incident mean for the Ahmadiyya Muslim Community and where do we go from here? The incident of May 28 in Lahore, Pakistan, reiterated the need to end religious discrimination and grant constitutional freedom to Ahmadis in Pakistan.

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As in the other special editions of Muslim Sunrise mentioned above, this edition too, focused on the "what now?" What does this incident mean for the Ahmadiyya Muslim Community and where do we go from here? The incident of May 28 in Lahore, Pakistan, reiterated the need to end religious discrimination and grant constitutional freedom to Ahmadis in Pakistan.

The U.S., having already passed two resolutions to restore freedom of religion in Pakistan, and producing annual reports on human rights practices in Pakistan, should urge the Pakistani government to repeal the blasphemy laws and prioritize prevention of religiously motivated and violence, punishing the perpetrators.

These four special editions of Muslim Sunrise have covered four important events in the history of the Ahmadiyya Muslim Community thus far. During these significant events the magazine enabled the community and other readers to read and learn more about the occasion or inci-

dent including the history related to the event, in-depth analysis of the occurrence itself, implications of the incident, and the reactions of the community and others. We look forward to many more years of great coverage on special events of the Ahmadiyya Muslim Community.

Bushra Bajwa is the Tarbiyyat Secretary of the women's auxiliary of the Ahmadiyya Muslim Community's Seattle, WA chapter. She holds a Bachelor's Degree in International Management from the University of Manchester, UK, and a Master's Degree in Student Development Education from Seattle University.

For the love of Islam

How I accepted Ahmadiyyat
By Syeda Sana Shah

I was born a Sunni Muslim but little did I know that at the tender age of 19 I would become part of the fastest growing Muslim community in the world. I didn't know much about the different sects in Islam. I only knew the "Sunni way."

Growing up we would regularly attend the mosque for *jumu'ah*, and I, along with my brothers and sister, would attend Qur'an classes on the weekends. When I was 17 my college exposed me to a diverse group of religious faiths. I was amazed at how open minded the people were. I was raised to believe that I should only associate with other Muslims, but the unity that I experienced that first day, sparked an interest in my young curious mind.

As the semester went on, I joined a group for all Muslim students, and I was introduced to an eclectic variety of Muslims of different sects. I had already known about the Shi'a but that day I was introduced to Ahmadiyyat. When I got home that night I questioned my parents about Ahmadiyyat. Who are they? What are their beliefs? And why hadn't I heard of them before?

My father was born and raised in Pakistan and my mother was born in Afghanistan but raised in Pakistan. Coming from Pakistan they had already had a major misconception about Ahmadiyyat. My mother responded and told me that there are many sects and that this was just one of them. My father, on the other hand, was very strict and quick to respond negatively. He forbade me to ask questions about Ahmadiyyat and told me that Ahmadis are not Muslim. He told me never to mention the name again and to disassociate myself from anyone who was an Ahmadi. Being 17 and hearing the hatred and prejudice coming from my father

The more I read about Hadhrat Mirza Ghulam Ahmad^{as} the more I fell in love with the love he had for the Holy Prophet Muhammad^{sa}.

made me wonder why everyone was so against Ahmadiyyat. What was so wrong with calling an Ahmadi a Muslim? It really bothered me that I didn't get a proper response about Ahmadiyyat from my parents but it inspired me to research.

Every day and every chance I had I would read about Ahmadiyyat online. I would read both the positive and negative things people had to say. The more I read the more I noticed the similar struggles that the Muslims of the time of the Holy Prophet Muhammad^{sa} and Ahmadis had to face. Both were persecuted mercilessly and were shunned from their communities only because they were following the word of Allah. The more I read about Hadhrat Mirza Ghulam Ahmad^{as} the more I fell in love with the love he had for the Holy Prophet Muhammad^{sa}.

How can anyone claim that this noble and pious man does not follow the teachings of the Holy Prophet^{sa}, when in fact, he is the perfect example of how a Muslim should be? After studying Ahmadiyyat, the life and writings of Hadhrat Mirza Ghulam Ahmad^{as} of Qadian, and praying for divine guidance, it became evident to me that Ahmadiyyat is indeed the true Islam and that Hadhrat Mirza Ghulam Ahmad^{as} of Qadian is that same Messiah and Imam Mahdi prophesied by the Holy Prophet Muhammad^{sa}.

By the Grace of Almighty Allah, I have seen many powerful and faith increasing dreams, which I believe were shown to me by Allah the Almighty. I have met the Holy Prophet^{sa} twice in my dreams, once as a young man who received my embrace, and another time appearing middle aged at the end of a long corridor. I have also met the Promised Messiah^{as} in another dream who was inside a tent in the middle of a desert at night and gifted me with a gorgeous green head scarf from under his bed of straw. I also met our elegant Hudhur in another one of my dreams where he gifted me with a white head scarf and received me with a daughter-like embrace. These inspiring dreams are direct personal proof that Ahmadiyyat is the true Islam.

I had longed to see the Holy Prophet^{sa} in my dreams and the fact that I seen him in my dream after accepting Ahmadiyyat just increased my faith and confirmed my decision.

By the Grace of Allah, I joined the holy Community of the Promised Messiah and Mahdi and signed my *bai'at* form in 2009 at the age of 19, at *Bait-ul-Aman* mosque in Connecticut, *Alhamdulillah!* Even though my parents do not support me and want nothing to do with me, the Connecticut *Jama'at* has shown me love, respect and welcomed me with open arms. Every time I attend the mosque I feel a sense of wholeness that I was searching for. I was not afraid or sad to leave my family because every member from my *Jama'at* made me feel like I was not alone.

I love and respect my parents and do not want to disobey them, but I will not turn my back on Ahmadiyyat which I know is the true Islam. No one can convince me otherwise. Finally my life was moving forward and in the right direction. Ever since I accepted Ahmadiyyat, I feel I am receiving direct blessings from Allah both religiously and secularly.

Being an Ahmadi convert, I encounter opposition for my beliefs from my very own family and friends. It is very difficult for me to live in a home surrounded by people whom I love but do not accept the message. Some family members try to set me back, but I feel much remorse for them, for they do not know where their salvation lies. To all my sisters, if you encounter similar difficulties, try and resist their efforts to entice you back to your former habits. Suffering and trials strengthen spiritual progress. Even if you make mistakes, keep praying for guidance because Allah is Most Forgiving, Ever Merciful and The Acceptor of Repentance. I would like to end with a verse from the Holy Qur'an which states:

"Verily, you (O Muhammad) guide not whom you like, but Allah guides whom He wills" [al-Qasas, 28:56].

And Allah had guided this Sunni Muslim woman to the true Islam. My name is Syeda Sana K. Shah, I am 22, and I am proud to say I am an Ahmadi Muslim.



PEACE

1921 to 2011 Muslims for Peace

By Shazia Sohail

The Ahmadiyya Muslim Community has openly and consistently been preaching the message of peace for over a hundred years. In 2010, under the Muslims for Peace campaign, this message was distilled into six distinct components for clarity of communication to the American public. A perusal of the past issues of *The Muslim Sunrise* will show that this message of peace has been a consistent theme in for the past 90 years. While it is not within the scope of this issue to list all the articles that were written around the central message of peace, I will briefly highlight some examples pertaining to this theme, taken from the *The Muslim Sunrise* issues of the 1920s.

Islam Is Peace

The inaugural issue of *The Moslem Sunrise*, published in July 1921, states at the outset:

BUDDHA AND KRISHNA OF INDIA, ZOROASTER OF PERSIA, CONFUCIUS OF CHINA, MOSES OF EGYPT, JESUS OF NAZARETH, ALL WERE THE HOLY MEN AND PROPHETS OF GOD. WE HONOR AND RESPECT ALL OF THEM.

In the October 1923 issue of *The Moslem Sunrise* an article entitled *The Religion of Peace* was published. Here are a few phrases from it:

“Islam is preeminently the religion of peace...the primary significance of the word Islam is “Peace with God and peace with man” ...According to the Holy Quran “a Moslem is one who has made his peace with God.” (ii, 106) And as a Moslem is “at perfect peace, he enjoys peace of mind and contentment” (xvi, 105).”Peace” is the greeting of a Moslem to another and “Peace” shall also be the greeting of those in paradise (x, 10). Nay in the paradise which Islam depicts shall no word be heard but “Peace, Peace”, say the holy word: “They shall hear therein no vain words or sinful discourse, but they shall only hear the words, peace, peace” (Lvi., 26). ASSALAAM i.e. The “author of Peace” is the God in the Quran (Lix, 23), and the goal to which Islam leads is Darressalaam i.e. “the abode of Peace” as is said in the capter (v, 25). Peace is therefore the dominant note and essence of Islam, peace being the root from which it springs and the fruit it yields.

...for says the Holy Quran: “There is no compulsion in religion.” Nay we are enjoined “to strive hard to remove all the disturbing elements and to establish freedom of worship and freedom of conscience so that every one may worship

God according to his own way.” The Prophet Muhammad says that “a Moslem is one from whose hands, tongue, and thoughts others are free.”

We Condemn Terrorism

The following was the advice given by the Second Head of the Ahmadiyya Muslim Community to the students at Qadian, India:

Live in Peace, taking no part
With those who trouble create;
Cause no anxiety nor disturbance
For the rulers of the State.

(*The Moslem Sunrise*, July 1921, page 7)

In *Our Loyalty to Our Principle* published in *The Moslem Sunrise* of January 1924, the Editor, in response to a false allegation against the community, makes clear the position of the Ahmadiyya Muslim Community:

“Our position is clear; we are loyal to ourselves and to our principles. If we are loyal to any government it is not for the sake of that government, but because (of our) strict adherence to our principles. Now one of those principles is that on no account are we to create or countenance any disturbance, riot, or revolution; for we know full well that whenever and wherever

such elements are let loose, a flood-gate of worse elements and human passions is let upon the world and the greatest sufferers from these are the poor and the working class people who are alternately exploited and made fodder for guns to serve the ends of the few ambitious, reckless souls. For this our principle we take our stand upon the Holy Quran which we regard as the very word of God. We read in this book to the following effect: "Don't look for disturbance in the earth"; "Do not make mischief in the land after the establishment of peace"; "God forbids rebellion and evil of all kinds."

Mufti Muhammad Sadiq^{ra} writes in *Islam Defended: A Denial That It Teaches Its Adherents to Hate and to Kill* (originally published in The Sun and N. Y. Herald, dated April 9th, 1921) as reproduced in the July 1921 issue of The Moslem Sunrise:

Mr. Hormuz's criticism on Islam and its sacred book, the Koran, is not at all based on facts. The Koran never teaches "to hate and kill unbelievers," as claimed by Mr. Hormuz. Moreover, it says that, "there is no forcing in the matter of religion." The wars waged by the Master-Prophet Mohammad and his successors were all defensive and the Moslems were allowed to fight with and kill only those unbelievers who came down upon them with sword.... "Even the defensive religious wars are no more allowed in Islam," proclaims the latest prophet of Islam, Ahmad of India, "as no one now interferes with the religious beliefs of the Moslems."

We Are Loyal To Our Country

In the article *Be Moslems and Defend America* in The Moslem Sunrise of April 1924 the author asserts that there is no religious conflict in the mind of a Muslim fighting to defend his country due to the injunction of the Holy Qur'an, "Fight against those who fight against you, but exceed not the limit."

Also, in *Our Loyalty to Our Principle* in The Moslem Sunrise of the

We are loyal to law and order wherever we find it. We tell each other to be loyal to his own government. We teach Ahmadies who are subjects of governments other than the British to be loyal to their own systems of governments and defend them if need be with their lives. We don't tell the Germans to be loyal to the British any more than we tell a Britisher to be loyal to any other government but his own. This indeed is our position and we mean to stick to it, God-willing.

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The True Meaning of Jihad

According to the teachings of the Holy Qur'an and the Holy Prophet^{sa} the greater Jihad is overcoming one's own baser self:

"Purify your connection with God. Give up vain mockery, derision, vengeance, obscene language, avarice,

lying, wickedness, evil glances, worldly-mindedness, vanity, disdain, self-approbation and all other iniquities, and you will get the assistance of Heaven which will invest you with true morals." (The Moslem Sunrise, July 1921, page 6)

Following is an excerpt from *JEHAD* by Mirza Kabir-ud-Din Ahmad, published in The Moslem Sunrise of April 1922:

Islam never allowed the use of the sword for spreading the religion. On the other hand it strictly prohibits compulsion in matters of faith.... When the idolators of Arabia, exasperated at the progress of Islam, came down upon the Moslems in Medina to extirpate them, only then the Moslems took up the sword to defend their women and children and themselves from the aggressing enemy... It must also be stated here that permission for self-defence and

murdering the enemies of Islam was not given to the Moslems until the Arabs had, on account of their excessive oppressions and outrages and innocent bloodshed, rendered themselves culpable and liable to be punished with death. But a clemency was even then shown to such of them as embraced Islam. The unity of religion established a relation of brotherhood and all past wrongs were forgotten. It is here that some opponents of Islam have stumbled and from this they have drawn the conclusion that the new religion was forced upon the unbelievers. In fact the case is just the reverse of what the objectors have thought.

Also, in *Our Loyalty to Our Principle* in *The Moslem Sunrise* of the January 1924 issue, the editor states:

We believe in the Jihad as much or even more, as anybody else. All we say is "Don't misinterpret the word." Jihad means a strong effort in the way of Allah. This effort may require even our lives, but it should not be misconstrued into the sense of waging war to forcibly convert the Non-Moslems. It is expressly forbidden by the word of God. "There is to be no compulsion in religion" runs one of the express injunctions. We never say or believe that defensive wars are illegal. But rebellion and defensive war should never be confused.

Separation of Religion and State

Regarding polygamy, which is illegal in America but allowed in Islam, Mufti Muhammad Sadiq^{ra} writes in the July 1921 issue of *The Moslem Sunrise*:

"I have not come here to teach plurality of wives. If a Moslem will ever preach or practice polygamy in America he will be committing a sin against his religion." This was my reply to the immigration officer's first question put to me when I reached the American shore. In the religion of Islam there are some Commandments and some Permissions. I must always follow the commandments, but the permissions can be avoided..... Islam commands that "I must obey the law of the Government under which I



Women were granted the right to vote in 1919. It seems more than just a coincidence that the opening verse of the first issue of *The Moslem Sunrise* should be the one that testifies to the equality of men and women in the eyes of God.

live." And Polygamy, even if allowed with all its limitations and conditions, falls under the category of permissions and not commandments. And that permission is taken away under the commandment that I must obey the law of the Ruling Government of the country.

Human Rights for All

Women were granted the right to vote in 1919. It seems more than just a coincidence that the opening verse of the first issue of *The Moslem Sunrise* should be the one that testifies to the equality of men and women in the eyes of God. The following note appeared at the end of the explanatory translation of the Qur'anic verse 33:36 in the July 1921 issue.

God has prepared for all such men as well as the women His gracious and free forgiveness out of His vast Treasures which never decrease, and a grand mighty Reward.

Note:- Sex makes no distinction in the rules for the uplift of the soul to higher realms of purity, calmness and union with Allah. Men and women - we are all children of God. To Him we belong and to Him

we return. Thus says the Holy Book - El Quran.

Below are the sentiments of the editor in *The Only Solution of Color Prejudice* published in *The Moslem Sunrise* of October 1921:

What sad news we come across every now and then about the conflict between the Blacks and the Whites in this country. It is a pity that no preaching of equality or Christian Charity has so far been able to do away with this evil. In the East we never hear of such things occurring between the peoples. There are people fairer than North Europeans living friendly and amicably with those of the darkest skin in India, Arabia, and other Asiatic and African countries and in fact there is no question of color at all ever heard of. In Islam no Church has ever had seats reserved for anybody and if a Negro enters first and takes the front seat even the Sultan if he happens to come after him never thinks of removing him from that seat. "I tread under the feet the Racial prejudice" said the Master Prophet Muhammad^{sa} once and thus obliterated those great tribal differences which so badly used to affect Arabia in pre-Islamic days.



Prepared By: Rabia Mir

The following are general allegations raised against Muslims related to the question of loyalty to the USA or Canada - spiritually, politically, scripturally, religiously and/or socially.

Allegation 1

Spiritually—No. Because when we declare ‘one nation under God,’ the Christian’s God is loving and kind, while Allah is NEVER referred to as heavenly father, nor is he ever called love in the Quran’s 99 excellent names.

The idea that the “Islamic God” is not the same as the “Christian God” because of a lack of reference to love in Islamic doctrine is invalid. Love is a highly vague word and implies a great number of things within itself. Love can be manifested through acts of kindness, forgiveness, friendship, mercy, and graciousness and even through anger. (A child must be punished for bad deeds, lest s/he continue upon the path of bad actions.)

The 99 Names of Allah include all those elements that are in fact manifestations of love. God is *The Most Forgiving, The Friend, The Gracious, The Merciful, The Source of Peace* (no doubt Jesus^{as}, the son of Mary, would agree that peace and love are inextricably tied), *The Pro-*

vider, The Forbearing, The Compassionate, the Healer, The Benefactor, The Pardoner, the Equitable and in fact *The Loving (Al-Wadood)*. Thus, if the Christian God is a kind and loving heavenly father, the Islamic concept of God is no less loving. God is loving and kind and everything else that these two attributes imply. (His love and kindness is translated into wrath and anger when needed for the purposes of justice, as to be unjust would be unkind and cruel).

Islam teaches that all religions pay homage to the One and Same God (albeit in different forms) and therefore all faiths deserve respect: “*And if Allah did not repel some men by means of others, there would surely have been pulled down cloisters and churches and synagogues and mosques, wherein the name of Allah is oft commemorated.*” (Qur’an, Ch. 22; Verse 41). Particularly, in the case of the “Christian” God—since Islam declares Jews and Christians as *People of the Book*—a reference to the “Christian” God in the view of a Muslim is a reference made to their common God (as is the case with a Muslim and any reference to God in the context of any faith).

Allegation 2

Politically—No. Because he must submit to the *mullahs* (spiritual leaders), who teach annihilation of Israel and destruction of America, the great Satan.

Let’s be clear. Muslims must submit to the Will of God (not to the will of any *mullah*). The fundamental break of Islam from Christianity was not only in reference to the Trinity, it was also in reference to the priesthood. Islam condemns the idea that a believer (man or woman) needs a medium to hold rapport with God. Each individual is endowed with the ability to approach and access God

As Jews and Christians are considered *People of the Book*, their annihilation is simply not warranted by Quranic injunction. Again, some *mullahs* are a disgrace to Islamic teaching and their words must not be mistaken for Islamic commands.

if s/he should so will, and must not be made subject to a middle man. The abusive *mullah* is a novel occurrence who relies on the ignorance of the masses and their weakness in faith—they act in contradiction to their faith and then seeking solace seek out the help of one who is supposedly nearer to God than they are. This is an abject disgrace to the true Islamic doctrine of faith wherein forgiveness must be sought out first and foremost by the sinner and heartfelt repentance and kind

deeds towards the needy tend to be sufficient to that end.

As Jews and Christians are considered *People of the Book*, their annihilation is simply not warranted by Quranic injunction. Again, some *mullahs* are a disgrace to Islamic teaching and their words must not be mistaken for Islamic commands. Would one ever, even for a moment, mistake the Crusades and the Inquisition and the general persecution of non-Christians and the particular persecution of Jews, by medieval Christians, in line with Christ's teaching of love and "turn the other cheek?" No. The rogue actions of self-professed followers must be understood as distinct from those of their teacher.

Muslims are required to abide by the laws in the state in which they live. Divergence from state law is only permitted when Muslim subjects are prohibited from practicing the central tenets of their faith. Beyond that, they are bound by loyalty to the land in which they acquire their bread and butter and which offers them protection and freedom of faith. There is a *hadith* (i.e., saying of the Prophet Muhammad^{sa}): *Loyalty to one's homeland is part of faith.*

Allegation 3

Scripturally—No. Because his allegiance is to the five Pillars of Islam and the Qur'an.

The cornerstone of Western Democracy is that all citizens are free to follow their own faith, as long as they abide by the secular laws of the state. Why should citizenry, in any secular democracy that permits religious freedom, be required to follow the Christian scripture? There is no such requirement for loyalty to a secular Western state. And how does loyalty to state contradict a Muslim's allegiance to her/his faith when her/his faith requires allegiance to the state? (As stated in answer to allegation 2)

Allegation 4

Religiously—No. Because no other religion is accepted by his Allah except Islam.

Muslims do believe that Islam is the perfect religion and is therefore the only acceptable religion by God. This is no different than the similar claims of all other religions. However, the Qur'an makes it clear that *people*, regardless of faith, can be acceptable by God through His Mercy in light of their intentions, actions and knowledge.

For example: "Surely, the Believers, and the Jews, and the Christians and the Sabians — whichever party *from among these truly* believes in Allah and the Last Day and does good deeds — shall have their reward with their Lord, and no fear *shall come* upon them, nor shall they grieve" (2:63).

It also states: "Surely, those who have believed, and the Jews, and the Sabians, and the Christians — whoso believes in Allah and the Last Day and does good deeds, on them *shall come* no fear, nor shall they grieve" (5:70).

Thus, according to Islam, God sends religions for the guidance of humanity, but if those faiths are corrupted by man, they can no longer be acceptable by God. Nevertheless, the adherents of corrupted religions can be accepted by God after being judged for their own beliefs, actions and intentions.

Allegation 5

Socially—No. Because his allegiance to Islam forbids him to make friends with Christians or Jews

Christians and Jews are considered *People of the Book* and therefore are deserving of great respect and regard, according to Islam, as the verses stated in answer to the previous question clearly indicate (in addition to many others). The verse the accuser is referring to is: "O ye who believe! take not the Jews and the Christians for friends. They are friends one to an-

other. And whoso among you takes them for friends is indeed one of them. Verily, Allah guides not the unjust people" (5:52).

Considering the Quranic emphasis regarding the noble status of Moses^{as}, Jesus^{as} son of Mary^{ra}, and the references to the Christians and Jews as being *People of the Book* and being granted salvation provided "they believe in God, the Last Day and do good deeds," this verse is taken completely out of context.

The verse is not meant to prevent kindness and justice towards members of the two faiths. It refers specifically to that period in Prophet Muhammad's ministry when Islam was gaining supremacy in Arabia, and the Jews and Christians conspired with the pagan Meccans to bring ruin upon the early Muslims^{ra}. Plots were hatched by Jewish and Christian tribes and at that time, friendship was discouraged so as to prevent the Muslims becoming subject to any political ploys of deception.

But, in general Jews and Christians being *People of the Book*, being the followers of revered prophets^{as} and being under the kind gaze of God's Mercy as long as they act with justice and do good deeds, are to be favored as friends.

The Qur'an states (60:9):

"Allah forbids you not, respecting those who have not fought against you on account of *your* religion, and who have not driven you forth from your homes, that you be kind to them and act equitably towards them; surely Allah loves those who are equitable."

In conclusion, a Muslim can be a good Canadian or American, or Westerner in general in every way described: politically, religiously, spiritually and socially.



The Holy Prophet Muhammad^{sa} said, and it is common knowledge in Muslim circles, “In the Latter Days, the sun shall rise from the West.” The Ahmadiyya Muslim Community believes that this hadith implies that the religion of Islam will spread in the West during our times.

Rising of the Sun from the West in the Latter Days

Zia H Shah MD

The Holy Prophet Muhammad^{sa} said and it is common knowledge among the Muslim circles, “In the Latter Days, the sun shall rise from the West.” The Ahmadiyya Muslim Community believes that this hadith implies that religion of Islam will spread in the West in our times. Is this wishful thinking or are there reasons to believe that this prophecy from 14 centuries ago may come true soon? In Europe as a whole, the Muslim share of the population is expected to grow by nearly one-third over the next 20 years, rising from 6% of the region’s inhabitants in 2010 to 8% in 2030. In absolute numbers, Europe’s Muslim population is projected to grow from 44.1 million in 2010 to 58.2 million in 2030. In the Americas the population is projected to increase from five million to 11 million.¹

Man has always been dependent on the Providence of God.² However, the prosperity generated by the industrial revolution in the last two centuries created an illusion of human self-sufficiency. This illusion and the reaction against the contradictory and irrational Christian dogma gave rise to Deism of the Founding Fathers of our beloved USA, especially the stalwarts like President Thomas Jefferson and Thomas Paine. Deism in the philosophy of religion is the standpoint that reason and observation of the natural world, without the need for organized religion, can determine that a supreme being created the universe. Further the term often implies that this supreme being does not intervene in human affairs.

Our universe came into being at the time of the Big Bang and is after all not eternal as Aristotle proposed, which created a basis for atheism until the discovery of the expansion of the universe by Edwin Hubble. It is now becoming increasingly known in the scientific circles that there are countless physical constants in the blue print of our universe that make our universe biophyllic or suitable for life, once again highlighting the Creator of our universe. All these scientific discoveries highlight the need of a Deist God who created our universe.

But, does He have anything to do with His creation? Is He a Personal God who participates nano-second by nano-second in the affairs of one species among the millions on the planet earth? The recent natural disasters one after another with an increasing frequency in the last decade have, if nothing else, emphasized the vulnerability of human life and the need for a consoler; if not for every human then at least for those who have been immediately affected by such calamities. In the first three months of 2011 alone we have seen disasters in Australia, Brazil and New Zealand and now in Japan.

If Tsunami and earthquakes were not enough, the concern for a nuclear disaster is looming large after several explosions in the Fukushima nuclear plant. The agnostics and atheists can preach their theology from the security of their ivory towers but as there is a saying there are no atheists in the foxholes or the observation that the atheists start praying when their plane hits turbulence, the vulnerable who are suffering in these calamities find no choice but to pray for help from Almighty God.

To move from Deism to Monotheism and Personal God in a rational fashion, one needs to consciously decide between Islam and Christianity, rather than fall back in a mindless fashion to

the religion that one inherits. The followers of Judaism and Sikhism, the other monotheistic faiths, do not proselytize, perhaps a subtle acknowledgement of lack of universality and perfection. At any rate here the focus is on Christianity and Islam.

The lack of the preservation of the word of God in the Bible is becoming increasingly well known in the West, thanks to the university scholars of the New and the Old Testament.^{3 4 5} Likewise, the dogma of Christianity, like Trinity, atonement and resurrection are increasingly being scrutinized in the light of modern science and rationality of the information age.^{6 7 8 9 10} To give you a sample of these profound and relatively new developments, let me present to you a quote from one of our Founding Fathers, Thomas Paine, the legendary writer of *Common Sense* in 1776, at the time of independence of USA:

“From the time I was capable of conceiving an idea, and acting upon it by reflection, I either doubted the truth of the Christian system, or thought it to be a strange affair; I scarcely knew which it was: but I well remember, when about seven or eight years of age, hearing a sermon read by a relation of mine, who was a great devotee of the church, upon the subject of what is called Redemption by the death of the Son of God. After the sermon was ended, I went into the garden, and as I was going down the garden steps (for I perfectly recollect the spot) I revolted at the recollection of what I had heard, and thought to myself that it was making God Almighty act like a passionate man, that killed his son, when he could not revenge himself any other way; and as I was sure a man would be hanged that did such a thing, I could not see for what purpose they preached such sermons. This was not one of those kind of thoughts that had anything in it of childish levity; it was to me a serious reflection, arising from the idea I had that God was too good to do such an action, and also too almighty to be under any necessity of doing it. I believe in the same manner to this moment; and I moreover believe, that any system of religion that has anything in it that shocks the mind of a child, cannot be a true system.”¹¹

The theological vulnerability of Christianity is being increasingly exposed in the West and a large portion of sensible population is becoming unaffiliated with Christianity or agnostic.¹² If they genuinely review the basic beliefs of Islam and its scripture they will realize that Islam does not share the vulnerabilities of Christianity outlined above.

It is not only theology of Christianity that is defenseless but we find that there is melting away of institution of marriage in the West and break-

down of other family values, with numerous deleterious effects including almost two million children in foster care in USA. Also, with millions of people losing their homes the reevaluation of financial and economic thinking cannot be over emphasized.

At a time when we in the West are exporting freedoms to the Middle East our own religious freedoms are being questioned in USA as well in Europe, with banning of minarets in Switzerland and considerations to do the same in Italy. At a time when the West is introducing democratic values at the point of sword in Iraq and Afghanistan, the very institutional instrument of these wars, the United Nations, remains deeply undemocratic; with five countries with veto rights to crush the common conscience of all the other 200 countries.

Notwithstanding these vulnerabilities, the West has certainly been the creator of the industrial and the information age and it will be a great human loss if the West were to implode like the Roman Empire in the fourth and the fifth centuries. Here we are not only reassured by the human efforts in the broad spread of science and technology in our global village, but by the very word of God, the Holy Quran promises that whatever is useful for humanity is given permanence in the world:

He (Allah) sends down water from the sky, so that valleys flow according to their measure, and the flood bears *on its surface* swelling foam. And from that which they heat in the fire, seeking to make ornaments or utensils comes out foam similar to it. Thus does Allah illustrate truth and falsehood. Now, as to the foam, it goes away as rubbish, but as to that which benefits men, it stays on the earth. Thus does Allah set forth parables. (Al Quran 13:18)

Whatever is frivolous in the Western civilization will fade away over time, but the useful and essential will be preserved as the sun of Islamic teachings will rise from the West. The Holy Prophet Muhammad (Pbuh) had provided the light for the Dark Ages of Europe and the Ahmadiyya Muslim Community believes that his revelations also offer the necessary solutions for our contemporary world.^{13 14} All this information is not meant to serve as fuel for the Islamophobes to drum up their hate mongering. It is not about politics as the Ahmadiyya Muslim Community clearly believes in the separation of Mosque-Church and State.,

The future of humanity, Islam and the Western world has been prophesized in the Holy Quran and in Hadith.¹⁵ The Hadith, from the famous book of Bukhari, "In the Latter Days, the sun shall rise from the West," is not the only proph-

ecy about the Latter Days in Islam and Christianity, but, is a part of several prophecies about the Latter Days.¹⁶ Many have been fulfilled in the form of new means of transportation, printing presses, and technologies to transform our planet into a global village and making of zoos, this gives hope to the Muslims that others in the scriptures will be fulfilled in due course of time.^{17 18} Islam will play a pivotal role in the development of the West and the whole of humanity at large.

New ideas to transform the humanity have always come from minority groups; this idea is generally attributed to the famous British historian Arnold Toynbee. The Pope Benedict XVI writes in his book *Without Roots: The West, Relativism, Christianity, Islam*:

"We do not know how things will go in Europe in the future. The Charter of Fundamental Rights may be a first step, a sign that Europe is once again consciously seeking its soul. Here we must agree with Toynbee that the fate of a society always depends on its creative minorities. Christian believers should look upon themselves as just such a creative minority, and help Europe to reclaim what is best in its heritage and to thereby place itself at the service of all mankind."¹⁹

The key question is whether the Catholic Christianity, any other group or the Ahmadiyya Muslim Community is the 'creative minority,' for the future of mankind? To repeat the words of the Pope, "Here we must agree with Toynbee that the fate of a society always depends on its creative minorities. Christian believers should look upon themselves as just such a creative minority, and help Europe to reclaim what is best in its heritage and to thereby place itself at the service of all humankind." To state the obvious, with 1.3 billion Catholic Christians in the world, the Catholics are not minority. Also, the Catholic Church has been reactive to the forces history for centuries. The fact that the Church has been a timid follower rather than a leader, especially in the last few centuries since the Enlightenment and European renaissance, does not leave her with creative credentials. Therefore, the role of rescuing mankind does not belong to her. We believe that the Ahmadiyya Muslim Community is that creative minority, given its 125 years of non-violent tradition, its constant emphasis on Universal Brotherhood, its genuine interpretation of pluralistic message of the Holy Quran and the rich tradition of annual Hajj in Islam. This is also a Divine promise:

"He (Allah) it is Who has sent His Messenger with the guidance and the Religion of truth, that He may cause it to prevail over all religions,

even if those who associate partners *with God* hate it." (Al Quran 61:10)

Epilogue

When it comes to ethical and moral teaches, there is more that joins Islam and Christianity than separates them. Once we clean Christianity of the false doctrines of Trinity, Original Sin, and Atonement introduced by St. Paul and St. Augustine then what remains is purely a true subset of Islam. What wonderful news for bringing 3.5 billion people together, Muslims and Christians, almost half the world population, as the sun rises from the West in accordance with the prophecies of the Holy Prophet Muhammad^{sa}.

In the words of Sir George Bernard Shaw, who was awarded the Nobel Prize for Literature in 1925, "I have always held the religion of Muhammad in high estimation because of its wonderful vitality! It is the only religion which appears to me to possess that assimilating capacity to the changing phase of existence which can make itself appeal to every age. I have studied him - the wonderful man and in my opinion far from being an anti-Christ, he must be called the Savior of Humanity."²⁰ At another occasion he said, "I have prophesied about the faith of Muhammad, that it would be acceptable to the Europe of to-morrow as it is beginning to be acceptable to the Europe of today."²¹ ♦

(Endnotes)

- ¹<http://pewforum.org/The-Future-of-the-Global-Muslim-population.aspx>
- ²Al Quran 96:7-8.
- ³<http://knol.google.com/k/zia-shah/limitations-of-oral-traditions/1qhnhcumbuy/321?collectionId=1qhnhcumbuy.217#>
- ⁴ <http://knol.google.com/k/zia-shah/how-many-gospels-did-we-have-in-the/1qhnhcumbuy/305?collectionId=1qhnhcumbuy.217#>
- ⁵<http://knol.google.com/k/zia-shah/the-new-testament-how-was-it-compiled/1qhnhcumbuy/87#>
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- ⁷<http://knol.google.com/k/zia-shah/christianity-should-it-evolve-into-islam/1qhnhcumbuy/217#>
- ⁸<http://knol.google.com/k/zia-shah/the-god-of-jesus-christ-meditations-on/1qhnhcumbuy/289?collectionId=1qhnhcumbuy.217#>
- ⁹<http://knol.google.com/k/zia-shah/maria-pope-benedict-xvi-on-the-mother/1qhnhcumbuy/302?collectionId=1qhnhcumbuy.217#>
- ¹⁰<http://knol.google.com/k/zia-shah/is-god-the-father-the-creator-the/1qhnhcumbuy/301?collectionId=1qhnhcumbuy.217#>
- ¹¹Thomas Paine. Thomas Paine Collections. Forgotten Books, 2007. Page 335.
- ¹²<http://religions.pewforum.org/affiliations>
- ¹³<http://knol.google.com/k/zia-shah/muhammad-the-light-for-the-dark-ages-of/1qhnhcumbuy/309#>
- ¹⁴<http://www.alislam.org/library/books/IsIamsResponseToContemporaryIssues.pdf>
- ¹⁵ Al Quran 5:113-116.
- ¹⁶http://en.wikipedia.org/wiki/End_time#Islam
- ¹⁷Al Quran 81:1-12. See different commentaries of the Holy Quran.
- ¹⁸<http://www.alislam.org/quran/>
- ¹⁹Joseph Ratzinger (Pope Benedict XVI) and Marcello Pera. *Without Roots: The West, Relativism, Christianity, Islam*. Basic Books, 2007. Page 80.
- ²⁰ Sir George Bernard Shaw in 'The Genuine Islam,' Vol. 1, No. 8, 1936.
- ²¹ Sir George Bernard Shaw in 'The Genuine Islam,' Vol. 1, No. 8, 1936.

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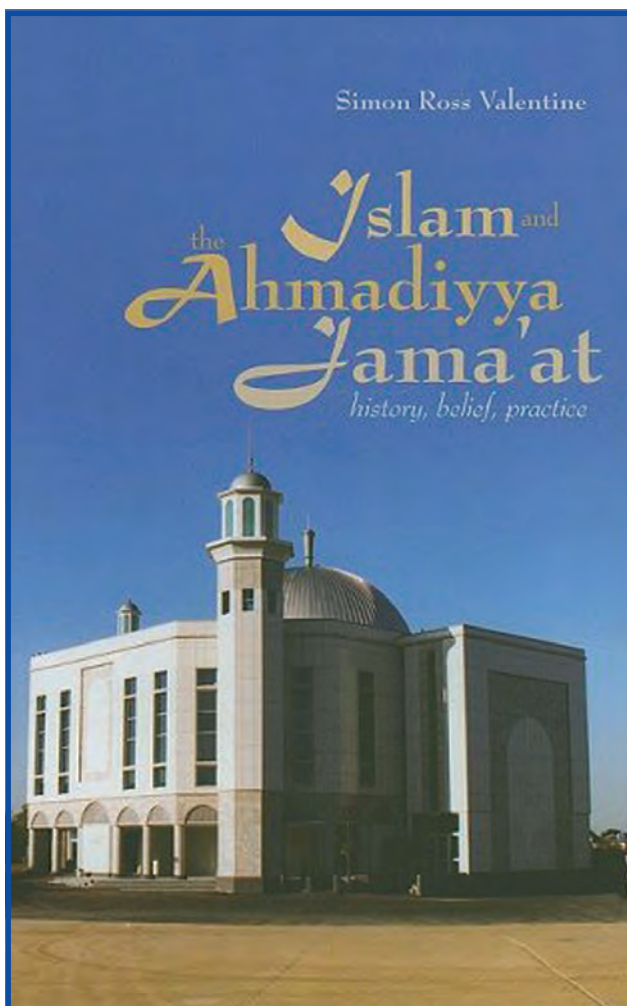
Islam and the Ahmadiyya Jama'at: History, Belief, Practice

By Maham Khan

In this edition of *The Muslim Sunrise*, Simon Ross Valentine's book *Islam and the Ahmadiyya Jama'at: History, Belief, Practice*, is a befitting read. A very honest piece of work detailed under his "respectful scrutiny," this book puts forth the daily practices of members of the Ahmadiyya *Jama'at*, what he considers "contemporary Islamic reformism."

Valentine recalls his interaction with many Ahmadis as well as other non-Ahmadi Muslims in the United Kingdom, where he first came across the Ahmadiyya *Jama'at* in 2001. Drawing parallels between them and mainstream Muslims, he has written about all that is fundamental in practice as well as in belief, to the Ahmadis. He dwells upon their belief in the survival of Jesus^{as} from the cross and his burial in Sri Nagar, Kashmir, which he visited. Their devotion to God and matters divine and the *Khalifa* was emphasized. He describes the excitement that overcomes the *Jama'at* during the annual convention or *Jalsa Salaana*, where he recognized how tasks were carried out by hundreds of volunteers with "military precision" under the system of *waqar-i-amal* (dignity of labor), instituted in the *Jama'at*.

Their passion for practicing homeopathy wasn't ignored either. This penchant that Ahmadis have for prescribing homeopathic treatments, Valentine realized, comes from the fact that the founder of the sect, Hadhrat Mirza Ghulam Ahmad^{as} and his successive *khulafaa* had a zeal for herbal medicine. Hence they sincerely try to master the subject, not necessarily qualifying in it legally. Valentine met with



an Ahmadi in Bradford who regularly offered homeopathic medicines to visitors, free of charge and records of him: " 'If I have a problem in assessing the right medicine to use,' he said laughingly, 'I ring up my son who is a fully qualified doctor in Pakistan.' " "

Becoming an "adopted brother" of the Asian community that was around him, including Muslims of varied sects, Valentine grasped at the opportunity of watching a Muslim live his life up-close and personal. He was living only 600 yards away from an Ahmadi mosque which he frequented often. Here he got to attend the customary Friday or *Jumu'ah* Prayers and watch hundreds of worshippers united in prostration behind one Imam. The holy month of Ramadhaan was no different when he observed members pray more often and diligently recite the Qur'an as well. Getting invited to *Eid-Milan* parties and family gatherings was also a warm added advantage.

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Valentine devotes a whole chapter to the major difference between the mainstream Muslims and the Ahmadiyya *Jama'at*: Jihad. He has admitted that Ahmadis repudiate the teaching of spreading Islam by aggression and that 'the pen is mightier than the sword.' This chapter is finely complemented by another chapter describing the persecution Ahmadis are facing all over the globe; since they don't believe in physical disobedience to assert their demands or even their rights, they have resigned themselves to persevere and remain patient in suffering. Turn the other cheek, Valentine is told by an Ahmadi, is the best way. However, the author also makes it clear that Ahmadis are not pacifists and that many do join the armed forces and consider it an honor to defend their country in a just war.

While Valentine has certainly done justice in picturing the Ahmadiyya *Jama'at* in its essence, he has not refrained from mentioning the opinions of non-members about them, or citing his own opposing views on the *Jama'at's* beliefs and writings, concerning the death of Jesus^{as}, the concept of Jihad and the treatment of women, to name a few issues in concern. When in all honesty and innocence, detailed reports or organizational magazines are shared with him, Valentine has no qualms about stating the lamentations of *Jama'at* officials, for example, regarding their low *tabligh* or faith propagating efforts in the U.K. and then personally commenting that, "such has been the rhetoric of most messianic sects throughout history."

During his research on the Ahmadis, Valentine made a trip out to Rabwah, Pakistan, the headquarters of the *Jama'at*. He most certainly appreciates all that he witnesses there, including the "quietness and serenity of the Mubarak mosque." But he questions the presence of a small church belonging to the Salvation Army. Though the Christian congregation was all praises for the amicable relations they

The author has also highlighted various incidents where the Islamic identity of an Ahmadi was questioned. While he found the Ahmadis to be "meticulous in their observance of the religious duties," he notes that it is ironic for mainstream Muslims to call them disbelievers.



had with the local Ahmadi community, Valentine wondered if this relationship was "mere tokenism" considering the intolerance minorities face in other Muslim countries. The book is filled with quite a few cryptic descriptions of his perceptions as well as visits to various *Jama'at* related places and festivities, including his meeting with the current *khalifa*, Hadhrat Mirza Masoor Ahmad^{aba}.

Furthermore, besides his doubts and meanderings, he has not hesitated to mention the "deviant" behavior members of the *Jama'at* take to and how officials, within the *Jama'at* frown upon such trends. He also writes, "blatant contradictions often exist between faith and practice," which he admits is not unique to Islam alone.

The author has also highlighted various incidents where the Islamic identity of an Ahmadi was questioned. While he found the Ahmadis to be "meticulous in their observance of the religious duties," he notes that it is ironic for mainstream

Muslims to call them disbelievers. Here he describes a court case in South Africa where a non-Muslim Court decided in favor of the Ahmadis, declaring their sect to be Muslim. However, all Ahmadis are not as fortunate as those in South Africa, as Valentine discusses the problems that Ahmadis face in Pakistan and elsewhere, in his book.

Nevertheless, Valentine has remained true to his intentions of presenting the 'real Islam' and overcame immense obstacles to remove "media stereotypes." For this solitary reason, as far as presenting the faith of the Ahmadis, Valentine's work is commendable. Touching upon the conversions of notable Ahmadis in the U.K. such as Bashir Orchard and Bilal Atkinson and truly appreciating their devotion to Islam and the *Jama'at*, his view was not tainted by a shadow of doubt. His general opinion of Ahmadi members was that they "submit totally to pleasing their God." Their good demeanor is what attracts many around them and hence the path to conversion begins for many non-Muslims. He truly has done justice to his claim of "participant observation" by fairly presenting the Ahmadiyya *Jama'at*.

Now the owner of the signature ring of Ahmadis, on which is inscribed *Is Allah not Sufficient for His servant?*, given to him by Imam Naseem Bajwa (Bradford Mosque), Simon Ross Valentine reverently claims, "I believe I have his friendship for life." And his book will remain an articulate biography of the Ahmadiyya *Jama'at*, for time to come. ♦

“Seek the guidance of thy soul! Seek the guidance of thy soul! Seek the guidance of thy soul! The virtuous deed is one whereby thy soul feels restful and thy heart contented, and the sinful act is one which rankles in thy soul and which contracts thy heart even though the other people endorse it as lawful.”

(Masnad Ahmad, narrated by Hadhrat Wabnisa bin Ma'dad^{ra})

“By God Who holds my life in His Hand, none of you can be a truly faithful Muslim, unless he liked for his brother what he liked for himself.”

(Sahih al-Bukhari, narrated by Hadhrat Anas^{ra})

“Shall I apprise you of the three great sins? Hearken! The biggest sin is setting up equals to Allah and then disobedience to parents and neglect of duty to them.”

Then leaving the cushion he was leaning against, and sitting up in a roused manner, he said with great force, “Hearken! And lying.”

And he repeated it so many times that we wished he had left it off at that and not strained himself so much.

(Sahih al-Bukhari, narrated by Hadhrat Abu Bakr Siddiq^{ra})

Ablaze

For the May 28, 2010 Martyrs of Ahmadiyyat

by Rabia Munawar Mir

*A Single Source of Burning Light
Surrounded by the thundering sound
Of a thousand angels in flight*

*Join this orbit oh martyred one
Breathing in the Awe that emanates
From that Light that is the True Sun*

*Therein a passage shall open to thee
A glorious pathway of burning stars
Unto that Intangible Entity*

*And when thy journey is complete
A single question shall be asked
Whereupon thy reply shall be:*

*I did not kill for my faith
Although for my faith I died
And thus:*

*Break free from the orbit that binds
Break free from the chorus of flight
Unto that Single Source of Burning Light*

News, Views & Reviews

Interview of Vice President and Missionary In-Charge, Naseem Mahdi by Roy Green

December 19, 2010

Roy Green: Speak to us please about the “Muslims for Peace” initiative that you put in place.

Naseem Mahdi: Roy, for the last one year, we have been trying everything and anything possible for us to convey this message to the American public that Islam is

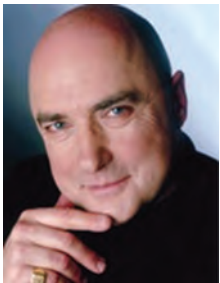
not the religion of terrorism. Islam does not promote killing of innocent civilians in the name of religion. In reality Islam is a religion of peace. So, we have started this campaign when Faisal Shehzad, a Pakistani wanted to detonate a bomb in



Naseem Mahdi

Times Square and we said that from Times Square we will start our campaign and this is going all across the country. About 1 million flyers have

been distributed all across the country, going door to door, knocking on the door and telling people that this is what we believe and you should not believe that Islam is a religion of terrorism and that Islam is a religion of peace.



Roy Green

Now, we have another big initiative that this big electronic screen which is 520 sq ft. screen and will show this message, Muslims for Peace, Love, Loyalty to the homeland and Muslims for Justice, etc. So, as I said that we are trying to do everything and anything to make this known to everybody that Islam is a religion of peace.

Roy Green: How is it being received? How is the initiative being received, when you talk to individual Americans? I understand that is being face to face contact, as well on the streets on New York. What is the reaction?

Naseem Mahdi: The reaction has been so heartwarming. We did not expect that a big majority of the people will take it positively. We thought there will be arguments on the streets or at the doorsteps. Wherever we have gone, all across the country, people have said that this was long overdue. It is a good initiative. You are doing a great job. Some people have taken more flyers so that they will distribute it themselves among their friends, families and neighbors. We are also bringing people together for interfaith dialog. We are inviting Christians, Jews, Hindus and other natives, Sikhs and all sorts of representative from all different religions and we are requesting them to come and speak about the beauties of their religion because there are more commonalities in religion than differences. So, we are highlighting those commonalities and bringing people together on the same platform and this is amazing that how people are accepting this message and they say that let us work together and let us highlight the commonalities of each religion.

Roy Green: Naseem, what about the greater Muslim community in the United States. You are one movement, the Ahmadiyya Muslim Community. Have various Muslim organizations signed on with you or are you doing it as a separate entity?

Naseem Mahdi: As organizations they are not on board but individually, the individual Muslims are coming to us and say that they want to work with us, especially the next generations, the youngsters. They like this message and not just message of peace but we are promoting message of loyalty to the homeland and a big initiative is starting from January 11 from Washington, where we will have our message on buses and metro and on one day when we will first have our press conference and I will address from the national press club, we will distribute by hand about 100,000 flyers by 200+ volunteers on that day.

Roy Green: The issue then becomes loyalty to the homeland.

Naseem Mahdi: Yes, because this is the issue which some Muslims have misunderstood. Some Muslims say that it is required only from us to be loyal to a Muslim government. The Ahmadiyya Muslim Community, we believe in the Messiah, Hadhrat Mirza Ghulam Ahmad of Qadian and he has taught us that wherever you live, you should be loyal to that government and we are promoting this loyalty that the Canadian Muslims should be loyal to the Canadian government and the United States Muslims should be loyal to the United States government.

Roy Green: Let me ask you this, how much resistance. Are you meeting any resistance on that, you said that a minute ago that there are some Muslims who believe that the loyalty has to be only to the Muslim government? You are saying that we want you to be loyal to the secular government of United States and Canada. How is that message being received within the Muslim Community and you know the great concern is about the homegrown terrorism, perhaps extremists being able to effect and in fact if you will young Muslims into becoming these homegrown terrorists.

Naseem Mahdi: Unfortunately, the Muslim leadership is not on board with us. They do not promote loyalty in their Mosques and in their sermons but the individuals, the great number of people, those who, the vast majority of Muslims, you know, those who are moderates and they love peace and harmony and they are accepting this message and they say that this makes sense. How can we live in a country where we enjoy the freedom of religion, freedom of expression, freedom of choice, where we can have the best possible education for our kids, we enjoy a beautiful life here but we are not loyal to this government and our loyalties are somewhere else. So, we are telling them that this is a life of hypocrisy and you cannot do this. You are going to lose your next generation if you will continue to do that. This message is being accepted by individual masses in much greater number but unfortunately the Muslim leadership is not on board on this initiative.

Duluth News Tribune
5/14/11, Opinion Editorial,

In Wake Of Bin Laden: False Impressions

By Imran Hayee

After announcing Osama bin Laden had been killed, President Obama reminded us, "America is not at war against Islam. Bin Laden was not a Muslim leader; he was a mass murderer of Muslims."

As a Muslim-American, I wholeheartedly appreciated Obama's words. He made a clear and absolute distinction between terrorism and Islam. In fact, no religion teaches terrorism, and terrorists don't follow any religion. Terrorists always have been deviants of one religion or another, exploiting religion for their perverted worldview or simply for economic and political motives.

Osama bin Laden killed thousands of innocent people throughout the world, including 3,000 Americans on Sept. 11. Victims of bin Laden and al-Qaeda do not belong to a certain country or a certain faith. According to a report by West Point's Combating Terrorism Center, the vast majority of al-Qaeda's victims between 2004 and 2008 were Muslims, and from 2006 to 2008, 98 percent of those victims were from Muslim countries.

Bin Laden sanctioned these cold-blooded murders in the name of religion, portraying himself as a Muslim leader. Obama, in contrast, reasoned that bin Laden could not be a Muslim leader precisely because he was a mass murderer. Naturally, bin Laden's actions tarnished Islam's image. A 2009 Pew survey revealed that most Americans believe Muslims to be discriminated against more than people of any other faith. But at the same time, they still believe Islam is very different than their own beliefs and promotes more violence than other faiths.



Does Islam really promote violence?

Bin Laden certainly attempted to demonstrate that, suggesting Islam is the driving force behind his inhumane and barbaric mission. The truth is completely opposite. The Quran says that killing one innocent human being is akin to killing the whole of mankind. Bin Laden indiscriminately killed scores of innocent people throughout the world. The Quran forbids creating disorder on Earth. Bin Laden created unparalleled chaos in much of the world. Prophet Muhammad stated that patriotism is part of one's faith. Bin Laden not only committed treason against his own country but also inspired many more individuals to betray their countries.

Bin Laden neither followed Quran nor Prophet Muhammad in advancing his atrocious agenda of hatred and killing. Bin Laden did not represent Islam.

Bin Laden was a terrorist. On May 1, this terrorist was captured and killed.

But will the world be more peaceful without Bin Laden?

Bin Laden's death is certainly an important milestone in an effort to defeat al-Qaeda. But the world peace can only be achieved with the elimination of bin Laden's philosophy of hatred and killing.

The task ahead is not easy; the destination is far and the road is treacherous. But if there is a will, there is a way. John Brennan, the president's adviser on homeland security and counterterrorism, correctly pointed out, "This is a strategic blow to al-Qaeda. It is a necessary but not necessarily sufficient blow to lead to its demise, but we are determined to destroy it."

While our brave men and women in uniform are continuously engaged in military operations, a huge responsibility falls on the shoulders of the rest of us. Whether we belong to one culture or another, whether we are believers of a particular faith or of no faith, we all need to engage in a peaceful dialogue and stand united against the elements of hatred in our civilized society. Killing innocent people in the name of religion is indeed reprehensible. Stereotyping all people of faith as intolerant is equally wrong.

As a Muslim-American, belonging to the Ahmadiyya Muslim Community, I share an additional responsibility to restore the peaceful image of Islam which bin Laden's perverted ideology mangled. Unless all Muslims follow the suit and demonstrate — through word and deed — that Islam promotes peace, not violence, bin Laden's legacy will continue to be a threat.

We could all use the Quran's advice, "For you, your religion and for me my religion," to peacefully coexist in our diverse and multicultural society.



Fruits of a Sown Seed

Rashid Ahmad American: Finding Inspiration From Islam's Intellectual Invasion

By Naser-ud-Din Shams

The 19th century introduced itself as a time of tremendous change. Science stretched the borders of imagination and innovative technology brought the world within reach. Global interaction embraced a pace never before seen.

Western nations competed with one another for colonial conquests and quickly found themselves in the forefront of an intellectual battlefield with their newfound Muslim subjects. Christian missionaries added fuel to that fire with flagrant criticisms of Islam and religious debates were as enriching as they were enraging. A philosophical survival of the fittest ensued as Christians and Muslims interchangeably played the roles of predator and prey.

An Intellectual Invasion

It was in this turbulent time that one man raised his pen against the onslaught of allegations aimed at the Holy Prophet Muhammad^{sa} and Islam. Mirza Ghulam Ahmad^{as} of Qadian, India not only disarmed the slanderers, but began a colonial invasion of his own, fighting ignorance with intellect. Ahmad^{as} inspired an army of Muslim missionaries to sow the seeds of the message of Islam to the spiritually famished across the globe.

Dr. Mufti Muhammad Sadiq^{ra} was the first missionary to arrive upon the shores of the United States and he founded *The Muslim Sunrise* magazine as one of the weapons of this intellectual invasion.

In the first issue, dated July 1921, Sadiq^{ra} included a message from the Second *Khalifa*, Hadhrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra}, to the American Muslims:

“Greetings! The Pioneers in the Colonization of American land are always looked back upon with great honor and respect. Their work was temporal but now, my dear Brothers and Sisters, Allah the Almighty has made you the Pioneers in the spiritual Colonization of the Western world. If you will work with the same love, zeal, sincerity and loyalty as they did your honor and respect and name will be still greater than theirs, as you will have moreover the Reward at the Last day and Allah’s pleasure, the grandeur and beauty of which no one can estimate here in this world.”

The Muslim Sunrise planted intellectual seeds in fertile minds, which bore fruit in the form of devotion. Rashid Ahmad quickly fell victim to its powerful arguments. He accepted Islam and was inspired to

become the first American born student to attend the *Jami'ah*, the missionary school in Rabwah, Pakistan. This is his story.

Family Background

Rashid Ahmad, originally named Rudolph Thomas, was born March 26, 1923 to Albert Thomas and his wife, Octavia (maiden name Jackson). They lived in East St. Louis, Illinois, where Albert was a chemical engineer in



Rashid was featured in the July 1960 Sepia magazine, a now defunct African American national magazine, describing his conversion to Islam and his activities as a Muslim.

the manufacture of moth balls. Octavia was a stay-at-home mother. Their other son, Alvin, was born two years prior to Rashid.

Rashid recalls his search for God early in life. Although his family was Christian, he insists this was a culture they followed without thought. Rashid found himself constantly searching and asking questions about God, but seldom did he find satisfaction.

Encounter with Islam

After a series of frustrating experiences in search of God, Rashid followed the only thing he truly valued – money. Engulfed in an environment of hustlers, drugs, and crime, Rashid came across an unusual sight on the streets of Chicago. A man was crying out that Jesus did not die on the cross. Rashid was intrigued enough to ask where he could get more information. The man told Rashid to go to *The Muslim Sunrise* on 220 South

State Street or the mosque located at 4448 South Wabash.

In 1946, Rashid decided to visit the mosque located on Wabash Avenue in Chicago where he met an Ahmadi missionary named Ghulam Yasin. Unlike the fancy attire of organized criminals, Yasin's clothes were simple and aroused Rashid's suspicion that this was some kind of set up to channel drug money. His suspicion grew as he mistook the aroma of cooking curry as the preparation of narcotics. He also ran into some Punjabis who inhaled their cigarettes in an unusual fist formation with the cigarette sticking out the other end of the fist – a method Rashid surmised was unique for smoking opium. Rashid was determined to get to the bottom of this money-making scam, so he kept coming back at all the times for prayers.

Rashid eventually was convinced of the truth of Ahmadiyyat and accepted it in the course of the year. He frequented *The Muslim Sunrise* office on a daily basis to respond to letters and mail out issues to interested Americans.

He had written to the Second *Khalifa*, Hadhrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra} who told him to come and visit Pakistan. Rashid worked the next year earning \$550, enough to purchase a

freightliner ticket. However, the *Khalifa* informed him that would take too long and arranged for a Pan American flight going from New York to London to Rome to Brussels to Damascus to Karachi. With \$50 in his pocket, Rashid was off to a land where he couldn't speak the language and didn't know anyone. He completely trusted *Khalifat-ul-Masih* and dropped everything in obedience to his word.

Journey to Pakistan

Rashid's journey to Pakistan in 1949 was anything but smooth. Instead of the flight landing in Damascus, Syria, it landed in Basra, Iraq. Rashid, not thinking anything of it, left the airport only to be confronted by officers who interrogated him on suspicion of being a spy for the recently created state of Israel. Moreover, the fact that Rashid did not have an Iraqi visa worsened the situation.

Needless to say, Rashid missed his connecting flight to Karachi and the grand reception which was awaiting him. The Karachi Ahmadi *Jama'at* was at the airport en masse, eagerly expecting to welcome its American visitor. One can only imagine their anticlimactic surprise of a no-show!

Meanwhile, back in Iraq, the wild imagination of the investigating officers was spurred on by the personal gifts Rashid was transporting. These were gifts from his newfound Ahmadi brothers to their relatives in Pakistan. The officers initially contested Rashid's identity as an American claiming that Americans don't carry two overcoats (he was wearing one and the other was a gift). The officers alleged that the second overcoat was for when Rashid would set up shop in the desert and needed something to sleep on. They alleged that the transistor radio could be rigged as a wireless unit to communicate to his contacts in Israel. In attempts to explain why Rashid only had \$50 cash, the officers claimed his Parker pen was to sell in the event he needed petty cash.

After a few days in detention, Rashid was released. The Pan American Airlines office manager, upon questioning Rashid, recalled a similar situation with a previous Ahmadi traveler, Dr. Khalil Ahmad Nasir. The office manager then con-

vinced the Iraqi colonel that Rashid was not a security threat. Thereafter, Rashid, unable to contact anyone in Pakistan, embarked upon a KLM flight to Karachi.

Upon reaching the Karachi Airport, Rashid received limousine service to take him to the address he had written down: “Latif Ahmad Tahir’s house, opposite the boy’s school.” However, the limousine drivers were confused, thinking “opposite the boy’s school” was the street name, and couldn’t locate it. During the course of the ride, the two men asked Rashid why he would come to Pakistan of all places. Rashid responded that he intended to go to school. This perplexed the men. Why would a man leave the United States where the best schools are, to go to Pakistan – a newborn country with a hardly developed infrastructure – to get an education?! The men concluded Rashid was insane. They determined to quickly rid themselves of this problem by throwing him to the *Mirzais* (a condescending manner of referring to Ahmadi Muslims). When Rashid saw the picture of the Promised Messiah^{as} he breathed a sigh of relief and told the men that this is exactly where he wanted to go and they could leave. It was two o’clock in the morning.

Experiences with Khilafat

Rashid was greeted with traditional Muslim hospitality. Men polished his shoes, made him breakfast, and arranged a meeting in which he addressed the Karachi Community (*Jama’at*).

Rashid then took a train to Lahore, where he was received by hundreds in the Lahore Ahmadi Community. They arranged for him to speak and meet the press. However, he insisted on going directly to Rabwah. In response to their surprise that Rashid desired to leave so suddenly, Hadhrat Mirza Bashir Ahmad^{ra} said, “If the man is so determined to see his master, we should not hold him back. So let him go.”¹ They then arranged for

his immediate departure to Rabwah.

Upon arrival at the Rabwah train station, Rashid was greeted by *Khalifat-ul-Masih ath-Thaanee*^{ra} and the Ahmadi Community. When I asked Rashid how it felt to be in the presence of the Second *Khalifa*, he said, “How can I describe it?

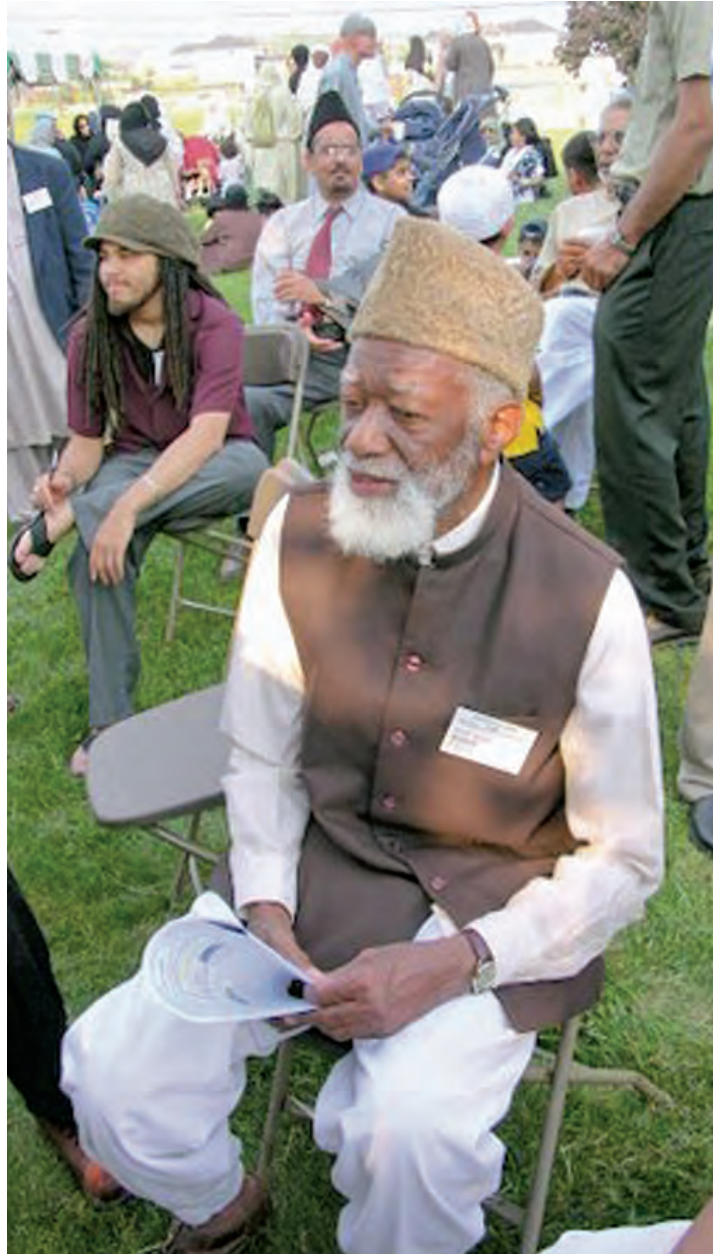


photo by Hasan Hakeem

It’s like trying to explain the sweetness of sugar to someone who has never tasted it. The man had an aura about him which made you want to be in his company. It didn’t matter what he was saying or doing – all of your cares and concerns left and you simply felt the contentment of a child in the arms of its mother.”

Rashid would accompany the Second *Khalifa* for the next five years of his life.

The *Khalifa* took Rashid to all big affairs and dinners in his own car, the *Khalifa* sitting in between Rashid and the *Khalifa*’s wife. After every event he would ask Rashid two questions, “What did you eat, and who did you talk to?” From this Rashid learned the importance of continuously meeting people to convey the Message of Ahmadiyyat.

Rashid described the magnetic impact of the Second *Khalifa*. In the *Jalsa Salaana* (Annual Gathering) the Second *Khalifa* could speak for hours while audience members would hold still, fearing they could miss some of the pearls of wisdom that flowed from his mouth. His intellect was unusually keen and observant. At times of praise, his words gave life, but in times of anger, his words would hit someone as if they were being flogged. Rashid repeatedly witnessed men in both circumstances.

Personal Gift

The Second *Khalifa* narrated an incident in which the Second *Khalifa* to the Holy Prophet^{sa}, Hadhrat Umar ibn Khattab^{ra}, gave a ruler suffering from migraines, his old cap as a remedy. Although the ruler was accustomed to wearing lavish garments, the cap was old and worn. However, the ruler continued to wear the cap because it remedied his migraines, which would return when the cap was taken off.

After telling Rashid this story, the Second *Khalifa* gave him his old *kulla*, the cap around which the turban cloth is wrapped. A piece of a shirt of the Promised Messiah^{as} was sewn into it by the hands of the *Khalifa*’s wife, Umme-Nasir, the mother of the Third *Khalifa*, Hadhrat Mirza Nasir Ahmadth. Rashid attributes many of the personal miracles in his life to this cap.

Marriage

While in Pakistan, Rashid's teacher, Master Muhammad Ibraheem Khaleel, offered him his youngest daughter in marriage, Sairah Qudsia, who was 18 years old. Muhammad Khaleel was departing to Sierra Leone for missionary work and wished to see all of his three daughters married before he left. When Rashid informed the Second *Khalifa* that he planned on marrying this woman, he was questioned how he could know her character when the observance of *purdah* (veil) was so strong in Rabwah. The Second *Khalifa* then arranged for his wife to look into the marriage proposal, and they were satisfied with Sairah's background.

However, Rashid had a dream which troubled him about this proposal. He had seen three bottles of milk and the one with the oldest date was being presented to him, while the other two were more fresh. Rashid interpreted that he was getting the least desirable of the three daughters as fresh milk is better than old milk. He brought this to the attention of the Second *Khalifa*.

The Second *Khalifa* interpreted Rashid's dream much differently. He stated that if milk represents Islam, then the oldest Islam, that of the Holy Prophet^{sa}, is the best. Therefore, Rashid was getting the best of the three. The Second *Khalifa* proceeded to arrange Rashid's marriage with Sairah Qudsia, and paid for all accommodations, including the bride's dress and ring. Sairah gave birth to three children: Mureed Ahmad (1952), Nasirah Ahmad (1953), and Mahmud Ahmad (1954). As it turned out, Sairah Qudsia outlived both of her sisters, and was most active in the *Jama'at* serving as a teacher in Nusrat Girls Academy and in the Lajna (women's auxiliary).

1953 Disturbances

In 1953 there were disturbances throughout the Punjab against Ahmadi Muslims. There were hearings by the Pakistani government to investigate the situation. Rashid was privileged to receive a court floor pass by the court secretary and sat along with the Second *Khalifa* and the *Jama'at* repre-

sentatives defending the Ahmadi position.

Rashid witnessed Chief Justice Munir as he pointed out the inability of Muslim scholars to agree on something as fundamental as the definition of *Muslim*. He, therefore, would not rule Ahmadi Muslims as non-Muslims because the non-Ahmadi Muslims couldn't agree on what a Muslim was. This case was heard in the English language.

Assassination Attempt

On March 10, 1954 when the *adhaan* had just been called, Rashid arose to go to the mosque. There was a place in Masjid Mubaarik he regularly occupied behind the *Khalifa* and all understood that Rashid would pray there. However, Rashid's wife went into labor and requested Rashid to find the midwife. On his way to find the midwife, Rashid had discovered that the Second *Khalifa* had been stabbed in the neck while in prayer. Rashid rushed to the mosque. There he saw a group of Ahmadi Muslims pouncing upon the would-be assailant and the *Khalifa* holding the back of his neck with blood dripping down his hand and arm saying, "Don't kill the fool."²

In accordance with the instructions of the Second *Khalifa*, the would-be assailant was not harmed, but was handed over to the authorities. As it turned out, the would-be assailant sat in the very space which Rashid always occupied in the mosque. However, as Rashid's wife was in labor that day, he was unable to attend the prayer.

When I asked Rashid about the midwife, he gave me this pensive look and said, "You know, I don't know how the midwife got there because I had become so concerned about the *Khalifa* that I forgot to get her; but when I returned home my wife had already delivered my son." Rashid's son was born on the day the Second *Khalifa* was stabbed, and was named Mahmud Ahmad.

Last Letter before Return

Before returning to the U.S., the Second *Khalifa* gave an English hand-written letter addressing Rashid as follows:

"Here is something for your journey.³ I am old and weak. Maybe it is our last meeting. If so I entrust you to God. Remember if I was ever angry with you it was for your sake and if I was pleased with you it was for God's sake. Be steadfast and forever stick to the center in all conditions. May God help you to die as a Muslim. Be compassionate to your wife and children. God be with you.

Yours fraternally,

Mirza Bashiruddin Mahmud Ahmad
Rabwah 12-12-54"

Return to the U.S.

Rashid returned as a missionary to the United States with his wife and three children. Since that time he has continued conveying the Message in both, word and deed.

Now, at the age of 88, Rashid lives with his second wife, Aziza, and both are active members of the Milwaukee, Wisconsin *Jama'at*. He continues to narrate his experiences with *Khilafat* with surprising recollection of detail – far more than this article could bear – and is in the process of documenting his memoirs.

As I continued to listen to Rashid's detailed accounts of the Second *Khalifa*, I began to understand the depth of love for his mentor. Forty-six years after the death of *Khalifat-ul Masih ath-Thaaneer*^{ra}, Rashid talks of him as if he is still alive...but, then again, I've come to expect that from the fruits of such a firmly sown seed – *The Muslim Sunrise*.

And in the end, all praise belongs to Allah.

(Endnotes)

¹ Spoken in English

² Spoken in Urdu.

³ Author's note: Money was presented as a gift to Rashid for his journey.

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Allah

Protector of life on earth

By Zia H Shah MD and
Sardar Anees Ahmad

A Protective Roof

The Qur'an (86:5) states that angels, under God's command, ensure that every natural law operates as designed. Again, the Qur'an (13:12) states that angels surround humans, serving as guardians. Together, the verses indicate that angels uphold various laws to protect people's lives. Life, therefore, is the exception and death is the norm.

Alluding to the precarious balance between life and death, the Qur'an (21:33; 41:13) declares that the heavens and the upper levels of Earth protect the Earth from life-threatening entities. Referencing the idea of balance, the Qur'an declares, "And We have made the heaven a roof, well protected; yet they turn away from its Signs" (21:33). Here, *Saqfam-mahfooza* (i.e., roof, well protected) is of prime importance.

The Qur'an (55:8-10) argues that balance is universally observable in nature, therefore mankind must always behave in accordance with this principle. In Arabic, the word *Meezan* is employed to indicate that one entity is balancing another; in (55:8-10), the heavens are given the title of *meezan*. However, in relation to the earth, the Qur'an employs another word from the same root, *Mauzun*, which means something which is *made* perfectly balanced. "And the earth have We spread out, and set therein firm mountains and caused everything to grow therein in proper proportion" (15:20). So the Qur'an distinguishes between the heavens which carry out balancing and the Earth's ground which is affected thereby.¹

The Qur'an indicates that both, the planets in the solar system and the area nearest Earth, play a role in the operation of this "protective roof" which is in complete balance:

"And We adorned the lowest heaven with lamps (for light) and for protection" (41:13)

"We have adorned the lowest heaven with lamps, and We have made them for driving away satans, and We have

prepared for them the punishment of the blazing Fire" (67:6)

"And we sought to reach heaven, but we found it filled with strong guards and shooting stars" (72:9)

We find that Earth's atmospheric regions do, in fact, operate in accordance with the principle of *meezan* (balancing), thereby protecting life on earth.

Magnetosphere

A significant surface magnetic field surrounds Earth and protects it from radiation. The magnetosphere is formed when the Earth's field interacts with radiation, particularly solar wind, and deflects it around the Earth. One may question the wisdom of having a Sun which emits such deadly rays. In reality, the Sun's near-ultraviolet radiation helps produce the earth's beneficial ozone layer, which we address below. Moreover, soft X-rays produce layers of the ionosphere that allow for short-wave radio communication. Additionally, secondary cosmic rays do reach the earth and are instrumental in photosynthesis – a process fundamental to vegetative life.

Ozonosphere

The ozonosphere is located in the upper

atmosphere and has significant concentrations of ozone (O₃). In the ozonosphere, shortwave ultraviolet radiation converts normal oxygen (O₂) into ozone. Creation of ozone, in turn, prevents harmful radiation from reaching the earth. Moreover, without the ozonosphere, the earth's temperature would be unsuitable for life. While blocking out harmful radiation, the ozonosphere permits broader radiation wavelengths. These wavelengths are actually beneficial for life, such as being largely responsible for vitamin D metabolism.

Mesosphere & Troposphere

The mesosphere serves as a protective measure against heavenly bodies. Perhaps a billion meteoroids daily enter the atmosphere. The troposphere is Earth's lowest atmospheric region and serves as a "protective cushion,"² warding off constant bombardment of heavenly bodies. Recall in (67:6), the Qur'an noted that the lowest heaven is a means of "driving away satans ... (subject to) the blazing Fire." The word employed here is *shaiyateen* which connotes anything that is harmful, and also that which burns. Thus, *shaiyateen* accurately depicts the warding off of comets and meteors which enter the earth's atmosphere but, due to friction, are burned to nothingness. Also, if the troposphere's density were to be tampered with, sunlight and other beneficial rays the ozonosphere allowed through would never reach the earth.

Jupiter and Saturn – Guardians

As with the earth itself, the Qur'an also points to the protective role planets play in relation to Earth: "And we sought to reach heaven, but we found it filled with strong guards and shooting stars" (72:9).

Before understanding the protective role Jupiter and Saturn play, we must understand the threat asteroids and comets pose. Asteroids are mostly composed of rocky and metallic minerals and range in size from microscopic to hundreds of kilometers wide. Comets are a frozen mixture of rock, ice and gas that range from 100m to 40km across. At any given time, thousands of these bodies are flying in every direction in our solar system – and a great deal gravitate towards the Sun, because of its gravitational pull.

Along the path to Earth, however, stand Jupiter and Saturn. Jupiter is 2.5 times more



massive than all the other planets in our Solar System combined. Saturn has an elaborate network of moons and rings. These qualities of these two planets play an instrumental role in protecting the Earth, thereby personifying the Quranic declaration that the heavens are a protective roof.³

Scientists believe that during the Late Heavy Bombardment period, approximately 4 billion years ago, many impact craters formed on the Moon, Earth, Mercury, Venus, and Mars. Scientists posit that Jupiter and Saturn's eventual migration farther from the Sun counterbalanced the Sun's gravity. In turn, scores of asteroids and meteors were diverted away from the Earth.

A recent example further illustrates the point. Due to its mass, Jupiter attracts thousands more meteor hits as compared to Earth, thereby making Earth biophilic. As an example, in 1994 a comet dubbed Shoemaker-Levy 9, struck Jupiter – creating explosions observable from Earth. Simulated studies

revealed that had a comet of that size struck Earth, the results would have been catastrophic.

Conclusion

Consider that not only has the Qur'an adequately identified various protective mechanisms which allow for life on Earth, but that this message's recipient was an unlettered man from an unlettered society in 7th century Arabia. Skeptics reject the claim that Prophet Muhammad^{sa}, was the recipient of divine revelation and instead claim that Prophet Muhammad^{sa} himself penned the Qur'an. If so, how did an unlettered and unprivileged man know of these facts which remained unknown to mankind centuries after his passing? ♦

(Footnotes)

¹ Ahmad, Mirza Tahir *Absolute Justice, Kindness and Kinship* p. 45

² Grolier Encyclopaedia, Vol. 6

(Endnotes)

³ <http://www.youtube.com/watch?v=bjL5d4jerTw>

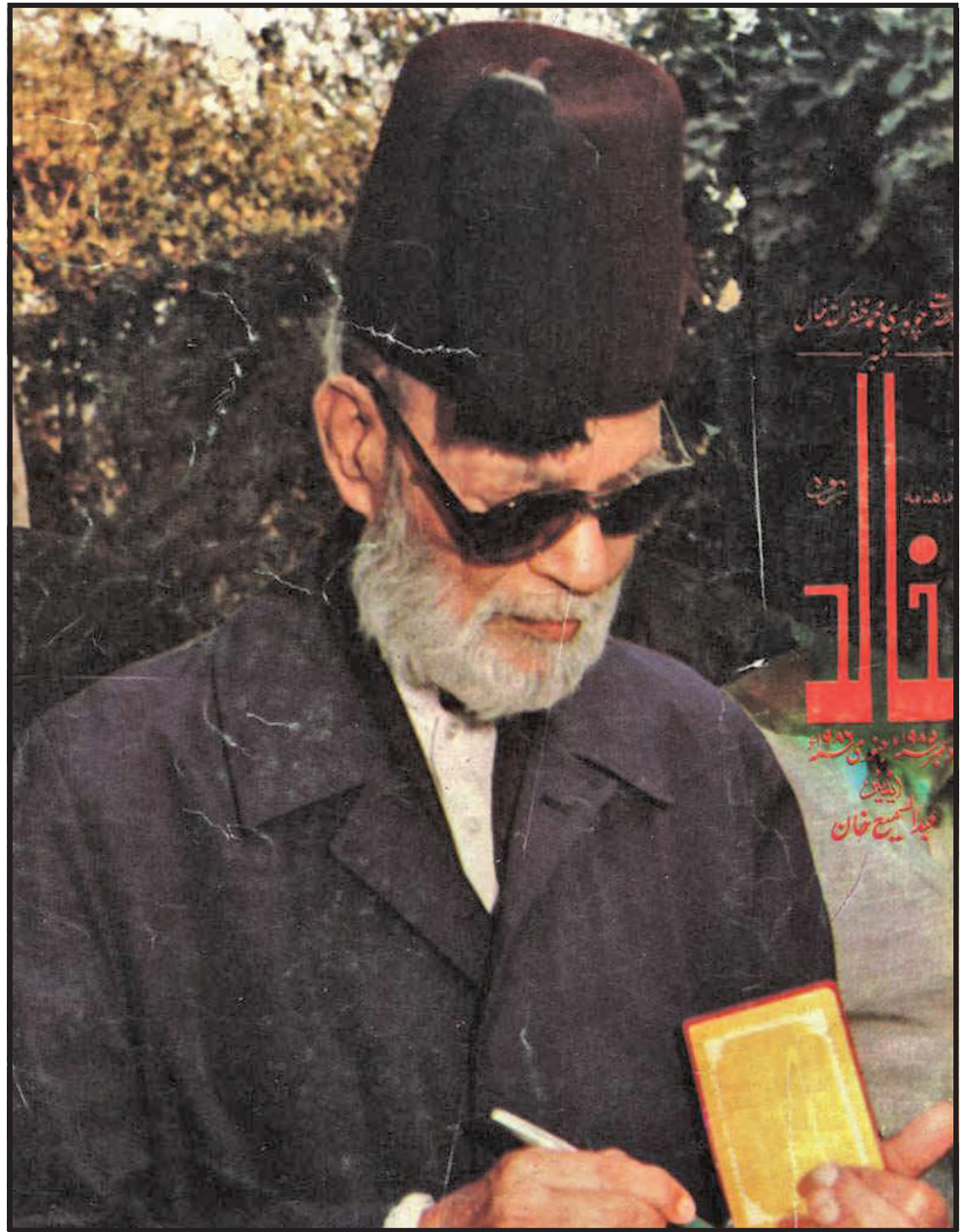
Sir Zafarullah Khan

“Religion is a vital factor in the field of human relations and there is good ground for hope that, rightly approached, it might progressively become more effective in promoting unity and accord rather than continue to be a source of friction and conflict.”

By Maria Andleeb Ahmed

These insightful words by Sir Chaudhry Muhammad Zafarullah Khan^{ra} resonate in today’s world, even though they were written decades ago. We would be amiss to commemorate the 90th anniversary of *The Muslim Sunrise* without acknowledging and admiring the life and words of Sir Zafarullah.

Sir Zafarullah did his *bai’at* (allegiance pledge) at the hand of Hazrat Mirza Ghulam Ahmad^{as}, the founder of the Ahmadiyya Movement on September 16, 1907, at the mere age of 14. Knighted in 1935, he was appointed by Muhammad Ali Jinnah, *Qaid-e-Azam*, as Pakistan’s first foreign minister. In fact, at the request of *Qaid-e-Azam*, he represented the Muslim League in 1947 and represented Pakistan in the United Nations’ General Assembly as the head of the Pakistan delegation and advocated the stand of the Muslim world on the Palestinian issue. He wrote several books with topics ranging from the death of Jesus^{as} to Islam’s solutions to world problems, from



women in Islam to several topics on the founder of Islam, the Holy Prophet Muhammad^{sa}. As a devout Ahmadi Muslim, his arduous work for Ahmadiyyat and its *khulafaa* was equal to his role of fighting for a Muslim state. His speeches have stood the test of time and his writings are just as relevant today.

Khan was a devout member of the Ahmadiyya Muslim Community. He never concealed nor feared his association with the Community. When India’s Secretary of State

and the Viceroy wanted to appoint him as a member of the Viceroy’s Executive Council, he informed them that he belonged to the Ahmadiyya Muslim Community and that other Muslims had fundamental ideological differences with him. They chose him despite knowing these differences. This illustrates the high regard others had for his character as a Muslim.²

Seventy years ago, Sir Zafarullah probably didn’t know that he would be writing about events that are so pertinent today. All of his



Sir Chaudhry Muhammad Zafarullah Khan^{ra} at the White House for a meeting with the late President John F. Kennedy. He was and remained a devout member of the Ahmadiyya Muslim Community. He never wavered in his attachment to the Community, and never concealed his affiliation with the Ahmadiyya cause.

messages revolved around one central theme—without God, there will always be chaos. Therefore, he must have known that his words contained everlasting truths. His article “How can Mankind be Saved from Destruction” literally reflects today’s international events.

He wrote, “Just think, for a moment, of the causes that have led to the state in which mankind finds itself today. Nations which regard themselves as standard-bearers of culture and civilization are fighting each other like waves of the sea in a storm. A trumpet has been blown and millions of men have come out to destroy each other and to let loose a hell, the very idea of which is terrifying. Why has all this happened? Because men have turned their thoughts away from their Creator and have become so engrossed in worldly attractions and so proud of their achievements

and their skill that they have no time to pay any heed to the Almighty. It is as if they have dethroned the All-Powerful and the All-Merciful God and put their fellow men in His place.”³

Although war has always taken place in this world, the prevalence of nations fighting today is unquestionable. It’s awe-inspiring to see how Sir Zafarullah’s message is just as applicable today, for he spoke about the true Islam and its true message.

Sir Zafarullah’s efforts in institutionalizing Pakistan as a Muslim state cannot be challenged; however, his efforts for many Arab nations is just as imminent. He became a great fighter of the Arab cause. This love for the Arabs was generated in him by his love for the Holy Prophet of Islam. In October 1947, he spoke on the issue of the partition of Palestine. It was a stunning speech and the Arabs were

overjoyed over it. An Arab spokesman sang his praises after this speech saying, “It was the most brilliant and exhaustive survey of the Arab case regarding Palestine that I ever heard.”⁴ From 1948 to 1954, he waged a relentless war in the Security Council for the Arab cause. He fought vigorously for the independence of Libya, Somalia, Tunis, Eritrea, Morocco, and Indonesia. He won universal accolades and respect for his words and his vigor. The following was written in *The Statesman*, Delhi, dated October 8, 1947:

“For the first time the voice of Pakistan was heard in the counsels of the United Nations on a burning topic of world-wide significance when leader of this country’s delegation, Chaudhry Zafarullah Khan, addressed the United Nations...Chaudhry Zafarullah did not merely indulge in rhetoric...he proceeded to prove this by unassailable arguments...We

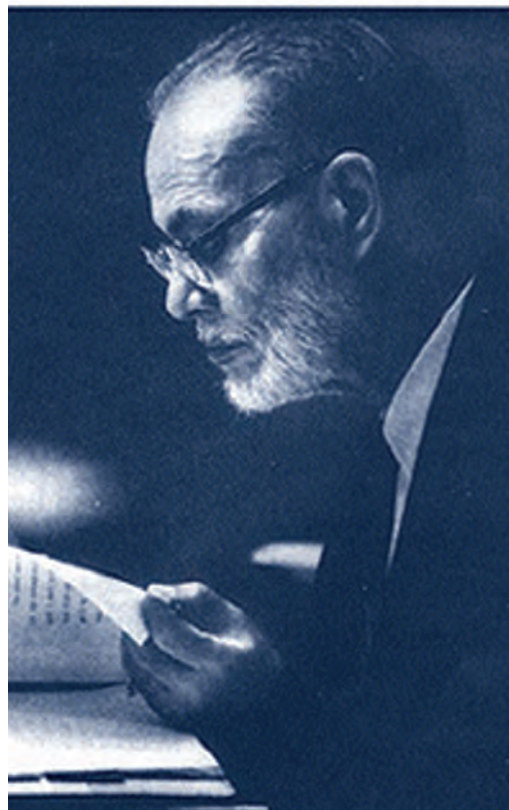
have little doubt that the Arabs will rejoice to find the voice of Pakistan so powerfully raised in the United Nations in defence of their cause. The addition of the independent sovereign state of Pakistan to the comity of free Muslim peoples of the World is already beginning to have its effect on international affairs.”

Sir Zafarullah never tired in his fight for Islam and peace. He continually spoke and wrote to his fellow Ahmadi Muslims, including numerous articles for *The Muslim Sunrise*. He stressed the importance of education for all Muslims, not just for the sake of Islam as a religion, but for pure spirituality, science and a fulfilling life: “Much as knowledge enhances virtue, virtue in turn is the very prerequisite of wisdom.”⁵

By following the words of the Holy Qur’an, he stated that following the beauty and true meaning of Islam can bring forth not just knowledge, but actual intellect: “It is characteristic of the Quran that it not merely teaches and guides, but also instructs the understanding and satisfies and stimulates the intellect.”⁶

He continually expressed the need for Muslims and Non-Muslims alike to understand the true meaning of Islam and the Holy Qur’an. Only then would peace come about in the world. In his time on earth, he vigorously fought for this understanding and it reflects even more strongly in today’s world. He wrote, “The truth of the matter, however, is that neither the enemies nor these so-called advocates of Islam have really understood, or made any serious attempt at understanding the spiritual meaning which is hidden in every ordinance or practice enjoined by Islam.”⁷

Sir Zafarullah truly understood and believed in the Holy Prophet of Islam and the religion of Islam. That is why his words still have pure meaning in today’s world and can be used by all advocates of Islam. He correlated religion and politics, which have always been debated amongst nations. “The conception that religion and politics occupy distinct spheres which should not be permitted to overlap is born of failure to grasp the full significance of religion. Its (Religion’s) function is to establish and maintain the most harmonious relationship between man and his Maker on the one hand and between man and man in all aspects of their relationship on the other. Politics is only one aspect of the relationship between



man and man.”⁸ This is what drove him in his desire to educate, fight and produce peace on earth.

Sir Zafarullah can never be forgotten for his dedicated service to Pakistan, Islam, Ahmadiyyat, Arab unity, or simply humanity. He fought for what he believed to be right, which were the basic principles taught by Hazrat Muhammad^{sa} and the religion of Islam through the Holy Qur’an. His speeches have contested centuries of beliefs and facilitated many (this is awkward), his writings stand the test of time and educate all, and his life is an inspirational message of what one person can do. With all of his many accomplishments and successes, he always remained truly humble and modest, which is emphasized in Islam. After receiving accolades from an admirer of his life’s work, he responded by saying, “If I could believe myself truly deserving of one hundredth portion of the encomia that the generosity of your heart has persuaded you to heap upon me, I would deem myself most fortunate. Yet I must humbly acknowledge with deep gratitude the countless bounties that Allah, the Lord of immense grace, had bestowed upon me throughout a long life unworthy as I know myself to be...Allah has of His abundant grace and mercy, covered up the multitude of my defaults and shortcomings.”⁹

Most people who had the blessing of knowing him saw his true character. An admirer once

said about him: “If he walked in the sunshine of fortune and fame all his life, he walked demurely, modestly, humbly. The sweet smell of triumph did not ruffle his calm. The foam and froth and the bubble of worldly success neither seduced his self respect, nor corrupted his simplicity, nor poisoned his humanity.”

Sir Zafarullah used his own words to move other Muslims to fight for the cause of Islam. His eloquent thoughts and views shall always remain in the hearts of all Muslims and hopefully will inspire generations to come.

“A Moslem must never lose courage or give way to despair. He should ever stand firm like a rock in the midst of trials and misfortunes; the winds of calamity should not be able to shake him and the waves of disaster should beat against him in vain. He should battle with failures and defeat until he wins his way to success or dies in the effort.”¹⁰

If all Muslims and Ahmadi Muslims could try to emulate even a small percentage of Sir Khan Sahib’s life devotion, then we could truly believe that peace and, ultimately Islam, can bring us all closer to our Creator and eventual Paradise. ♦

(Endnotes)

¹ Khan, Zafarullah, *The Muslim Sunrise*, “Islam and Peace,” Vol. LII, Issue 2, 4th Qtr. 1985, page 3.

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¹⁰ Khan, Zafarullah, *The Muslim Sunrise*, “How Can Mankind Be Saved From destruction,” Vol. XII, Issue 4, 4th Qtr. 1940, page 8.

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Following the Faith of Our Forefathers



Like most people in the world, I inherited my faith from my parents. We are taught from childhood that the faith of our parents is the best. Our parents are our teachers, guides and the best at inculcating the idea in our minds that their faith is exceptional and all other

faiths in the world are inferior. They expose us to books, magazines and other literature reinforcing their beliefs. So a great majority of us cling on to our faith more to honor our parents than out of conviction of its truthfulness.

The other night I was at a dinner party with my friends, and a person was saying how Islam is the only faith accept-

able to God, and how it was so hard for him to conceive how the rest of mankind could be saved. I thought to myself that in a Christian family's home, someone was likely making the same assertion about Christianity, and that Jesus was the only savior. Our forefathers do an excellent job of passing on their faith to us.

Then there are some people of the

opinion that all faiths are good. They all came from the same God and all have decent and solid principles of morality. It is best to respect each faith and not to criticize them or discuss the differences among faiths. Life is simpler if we all just keep the faith passed down to us from our forefathers.

I never know what is in the minds of such people. Maybe they don't want to have a discussion because they feel insecure about their faith. Maybe they are afraid to discuss something new that may challenge them to accept some new principle of faith, thus going against the tradition of their forefathers. Maybe they really do want to just discuss the weather.

When we observe human nature, though, it is clear that people are invested with an inherent drive to make progress. Mankind is bent on making and promoting discoveries. We want to invent new toys, better machines, better communication systems and show them off to the world. Sure, part of it is to generate wealth, but it is primarily to prove that we, as humans, are capable of making new discoveries.

Our approach to faith should be the same. The faith we inherited is good, and its framework sufficient to manage our lives, but we must look for something better. In that process and quest for a better faith, we may discover that the one we already have is the best there is. On the other hand, if we find that there is another faith that has better values and principles, and that it could better our lives, then we must adopt it. Someone could manage their affairs using a telex machine, but life would be easier and more productive using email.

The Holy Qur'an has pointed out the tendency to rely blindly on inherit-

I have no doubt that each religion has good principles to offer, but we ought to look for the best. We should not be the frog of the well, who thinks that the horizons of the earth end at the walls of the well. He has no clue that there are oceans out there.

ance – to the detriment of progress – in a different few places. It says that every time God sends a new message, the response of the people is always, “Nay, we will follow that wherein we found our fathers” (2:171). God responds with the question, “What! Even if their fathers had no sense at all and no guidance?”

My father was a writer, speaker and missionary of Islamic faith. I had access to books, magazines and newspapers that professed that Islam was better in many ways than Christianity. I asked myself the Holy Qur'an's question I mentioned above at age of 17. I signed up for a “correspondence course” to learn about Christianity. (This was before computers and the internet were invented. We didn't even have a VCR at the time. For the i-Pod generation, who don't know what a VCR is, I've made my point.) I received the Gospel of Matthew in the

mail, with the instruction to fill out an enclosed questionnaire upon completing its reading. I would not be able to answer all of the questions unless I first read the entire Gospel. After I sent in my questionnaire, they sent me the Gospel of Mark, Luke, John and so on. I never told my father about it. I would ask him questions on issues that popped into my mind while I was reading the Gospels. I discovered on my own that my faith was indeed better and that I had not accepted it just because my father and his father passed it down to me.

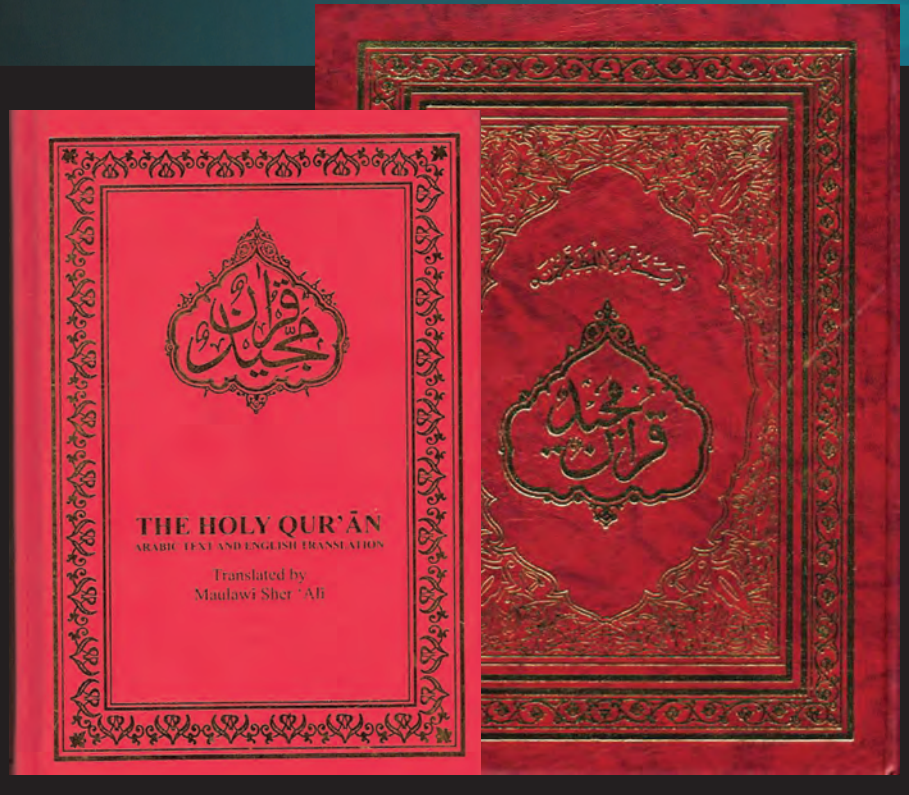
I have no doubt that each religion has good principles to offer, but we ought to look for the best. We should not be the frog of the well, who thinks that the horizons of the earth end at the walls of the well. He has no clue that there are oceans out there.

The search for a better faith would no doubt widen our horizons. At the least it would continue the debates, the arguments and discussions among us about whose faith is more acceptable to God. Indeed the Holy Qur'an has encouraged such debate by posing a challenge to all human beings, saying, “Bring us your proofs.”

Bring us your arguments if you think you have the truth. We could pass on a better faith to our children than the one received from our forefathers. We have passed on a better world from the standpoint of scientific discovery. We could do the same in the spiritual arena as well. Or we could keep on following the faith of our forefathers, “even if they were ignorant.”

If nothing else, we wouldn't have to discuss the weather at dinner parties. ♦

Falahud Din Shams



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