

In the name of Allah, the Beneficent, the Merciful

For WORLD PEACE, AHMADIS propose their Interpretation of Islam.

- Call to the path of the Lord with goodly exhortation, and argue with the people in the best possible manner. (H. Qur'an: 16:125)
- And from among you there should be a party who invite to good and enjoin the right and forbid the wrong. And these are they who are successful. (H. Qur'an: 3: 103)

THE ISLAMIC SUNRISE

Exponent of the 'non-secular' Islam postulated by the Lahore Ahmadiyya Muslim Movement for the benefit of Muslims and non-Muslims.

An Official Organ of the Ahmadiyya Anjuman Isha'at Islam Lahore-AAIIL

Florida's First Islamic Newsletter dedicated completely to:

- *the proliferation of the original and pristine doctrines of Islam;*
- *dispelling the false, anti-Islamic propaganda advocated by the 'Ulema; and*
- *propagating the doctrines of an Islamic organization that is rational, universal, peaceful, tolerant, inspiring, non-sectarian, authentic.*



Volume 1. No. 8 _____ August|September 2007

Originally, since 1993

Publisher/Editor: Imtiaz Isakh, PhD.

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THE ISLAMIC SUNRISE shall:

- Continue to propagate emphatically and uncompromisingly that "**THERE IS NO COMPULSION IN RELIGION**". Anyone is free to leave or embrace Islam as h/she wishes.
- Present an unbiased attempt to eradicate the false doctrines that have crept into Islam over the past centuries.

MORE SPECIFICALLY, IT SHALL:

- Attempt to eradicate misconceptions regarding JIHAD - that, particularly, it does **NOT** mean "HOLY WAR". The AHMADIYYA ANJUMAN has been propagating for over a hundred years now that "**the ink of the scholar is greater than the blood of the martyr.**"
- Continue to express total dissatisfaction with the "Ulema, and others such as the Quadianies condemning MUSLIMS as "**Kafirs", "Infidels", "Heretics", "Apostates"**". Only GOD can excommunicate a Muslim from Islam; no one has been bestowed such authority.
- Continue to advocate our full commitment to the Finality of Prophet of Muhammad [p.b.u.h.] **We also advocate that anyone who believes that Jesus will return in the flesh is tampering with the Finality of Prophethood.**
- Explain that the name **AHMADI-yya** was adopted after one of the Holy Prophet's names "**AHMAD**" in the Holy Qur'an.
- Forthrightly express that we are **NOT** a SECT: We believe in a **Universal, Lovable** and **Liberal Islam**, and a **Living God – who speaks now as HE did in the past.**
- Clarify the misconceptions the "Ulema and others have been propagating against the Ahmadiyya Anjuman.
- Continue to educate the Muslims in general that the **Lahore Section of Muslims** is quite a different body of Muslims from the **Quadianis**.

The Ahmadiyya Anjuman Isha'at Islam Lahore [AA/IL] stands for *The Ahmadiyya Community For The Propagation of Islam*, propagation of Islam as demonstrated by the Holy Prophet [p.b.u.h.]. It was given the name **AHMADI-yya** in light of one of the Holy Prophet's names "**AHMAD**" in the Holy Qu'ran - 61:6.

The main object of **AA/IL** is to present the true, original message of Islam to the whole world --- Islam as it is found in the Holy Qur'an and the life of the Holy Prophet Muhammad [p.b.u.h.] --- *obscured today by grave misconceptions and wrong popular notions, like the Isra and Mir'aj of the Holy Prophet [p.b.u.h.] being a corporeal experience, or, Jesus still being physically alive.*

As Muslims of this **School of Thought**, we postulate that Islam seeks to attract the hearts and minds of people toward the truth by reasoning, good moral example, and the natural beauty of its principles. We neither aspire to gain political power, nor allow the use of force in support of its principles.

We also postulate that **Hazrat Mirza Ghulam Ahmad** (1835-1908) --- the **Mujaddid** of the fourteen century (*in light of the Prophet's prophecy in Abu Dawud, Volume 3, page 1194*) "**Allah will raise for this community at the end of every hundred years the one who will renovate religion for it**" --- arose to remind the world that **Islam** inculcates, among other precepts, the following:

- 1) **Non-sectarianism:** Every individual who sincerely professes his or her acceptance of Islam by accepting the words: "**LA ILAHA ILL LLAHA, MUHAMMAD-UR RASUL-UL ALLAH**" --- **IS A MUSLIM**. No one, nor any body of Muslim, has the right to make personal inquisitions into anyone's beliefs and dispense with him out of Islam — **A MUSLIM CANNOT BE EXPELLED FROM ISLAM**.
- 2.) **Rationalism:** In all matters of religion, it urges use of human reason and knowledge. *Blind following is condemned and independence of thought is granted.*
- 3.) **Universality:** It recognizes prophets being raised among all nations and requires Muslims to believe in them. Truth and goodness can be found in all religions. God treats all human beings equally justly --- irrespective of race, nationality, or religion.
- 4.) **Peacefulness:** It allows the use of force **only** in unavoidable self-defense. The concept of **Jihad** has been erroneously misrepresented by the 'Ulema. It also teaches Muslims to live peacefully under any rule which accords them freedom of religion.
- 5.) **Tolerance:** It gives full freedom to everyone to hold and practice any creed or religion. It also requires us to tolerate (but not compromise with) the differences of beliefs and opinions. It also underscores the Qur'anic injunction that "**THERE IS NO COMPULSION IN RELIGION**." From its very inception Ahmadi Muslims have been propagating a Liberal and a Tolerant Islam.
- 6.) **Finality of Prophethood:** Hazrat Mirza Ghulam Ahmad **FIRMLY** believed and **FORTHRIGHTLY** advocated that the Holy Prophet Muhammad [p.b.u.h.] is the **Absolute, Last Prophet**, and **No New** nor **Old Prophet** will come after him [p.b.u.h.]. {*The 'Ulema has been grossly misrepresenting the truth of the Ahmadiyya Movement.*}

CIRCULATION: Canada, United States, Guyana, Trinidad, Surinam, Fiji, Holland, Thailand, Australia, India, Bangkok, Indonesia, England, Germany, South

The Holy Prophet(p.b.u.h.) on International Peace & Justice: *Maulana Sadr-ud-Din*

Sahib. [On the 28th of September, 1969, Hazrat Maulana Sadr-ud-Din, Head of the Ahmadiyya Community, Lahore, delivered an inspiring lecture on "The Holy Prophet's Teachings on International Religion and International Justice" in the Inter-continental Hotel, Karachi. A big assembly of intellectual elite, comprising men and women, listened to it with rapt attention. After the lecture the audience expressed their profound satisfaction and deep gratitude.]

"He has prescribed for you the religion which He enjoined on Noah, and which We have revealed to thee, and which We enjoined on Abraham and Moses and Jesus, saying, Remain steadfast in obedience and be not divided therein" (42 : 13).

This Qur'anic verse highlights the fact that the religion of Islam which the Holy Prophet (*peace and blessings of Allah be upon him*) preached, had been the religion of all the Prophets before him. Prophet Noah (*peace be upon him*) who is the oldest Prophet, is mentioned first. After him, mention is made of Prophet Abraham (*peace be upon him*) who is held in deep reverence by the Jews, the Christians, and the Muslims. All these people believe him to be worthy of sincere veneration and allegiance. Then Prophet Moses (*peace be upon him*) and Prophet Jesus (*peace be upon him*) are mentioned, and they are the Apostles of the Jews and the Christians. In short, the Holy Prophet (*peace and blessings of God be upon him*) taught exactly what the ancient Prophets had been teaching.

The high and noble aim of preaching such a universal religion is to unite the nations of the world, establish peace, and eradicate all causes of conflict. Today the world is out of joint. Mankind is facing a fiery ordeal. Man's inhumanity to man makes the heart sick. People all over the world are pining for peace and amity. The light of scientific knowledge is spreading. But it has signally failed to dispel clouds of hatred and hostility which have spread darkness.

Every now and then, plans for world peace are put forward. But they prove all too superficial. Hence they fizzle out.

Real and lasting peace springs from a belief that all leaders, and Prophets of all nations must be respected. We should respect their teachings. It should be our firm faith that by following their teachings, saintly people were born. This faith illumines the hearts and charms away the gloom of prejudice. Unless minds are purged of this gloom, there can be no international peace. **The most effective panacea for world peace was proclaimed by the Holy Prophet (*peace and blessings of God be upon him*).** He forcefully exhorted the people that they should cherish reverence for the Prophets of all nations, and live up to their revealed teachings. This panacea was tried with unparalleled success in Arabia, where the warring tribes were cemented into brotherhood. *This panacea can be tried even today. It will surely lay the foundations of real and enduring union and peace.*

The laws that operate in the Universe are cosmic in their nature. The sun and the moon shed their light on all nations. Rains also do not discriminate. They produce crops and fruits for all people all over the world. Likewise, air is beneficial for all

men and animals. Thus, all that is indispensable for life, is dispensed to all. This phenomenon points to the fact that the whole universe is governed by One Supreme Lord. His Oneness aims at creating unity among His creatures. The Holy Qur'an says: "*All nations are one community.*"

If an adequate provision exists in the form of air, water and light for the maintenance and continuance of physical existence, there is a corresponding dispensation for our spiritual life. This is in the form of the Books revealed to the Prophets of all the nations. As there is one fountainhead of all revelations, the principle of revelation is also the same. To this effect, God says: "*And We sent no Messenger before thee but We revealed to him saying 'There is no God but I; so worship Me alone'*" (21 : 26).

This verse emphasizes the basic unity of all religions which without exception taught the worship of One God. The Holy Prophet (*peace and blessings of God be upon him*) was sent to all nations with the same message. Thus, belief in the Unity of God alone can bring about unity among nations. As this teaching is universal in character, the Holy Prophet (*peace and blessings of God be upon him*) who gave it to the world, was rightly entitled

"Mercy for all people."

Just as one universal religion is an effective means of uniting the nations, it is also a guarantee for establishing international peace and justice. With a view to attaining this noble object, the Holy Prophet (peace and blessings of God be upon him) was commanded: "**Let not the enmity of a people incite you to act otherwise than with justice. Be always just, that is nearer to righteousness. And fear Allah. Surely, Allah is aware of what you do**" (5 : 9).

All his life the Holy Prophet (peace and blessings of God be upon him) carried out this command in the letter and the spirit. There are historical events which support this statement. For instance, in Madina a stolen armor was recovered from a Jew's home. When he was proceeded against, he deposed that Taumah Ansari stole the armor and had planted it in his house. Thus, Taumah was the culprit and should be punished. When Taumah Ansari was hauled up for this, all the Ansars waited upon the Holy Prophet (peace and blessings of God be upon him) and interceded on his behalf. They said he was innocent. He should be let off, otherwise it would bring disgrace to their community. They also pressed for consideration that it was a case of Taumah Ansari versus a Jew who is an enemy of Islam. When the matter was investigated by the Holy Prophet (peace and blessings of God be upon him) Taumah was found guilty and was punished. The Jew was acquitted.

The Holy Prophet (peace be upon him) followed the divine injunction (**the enmity of a people should not incite you**) and declared innocent a member of the enemy community, and set a noble example of justice and fair play. Unless this principle is adhered to, there can be no international peace. Incidentally, I recall an instructive anecdote. I once had an occasion to meet Mr. Justice Sir Trevor Harris, the Chief Justice of the Punjab High Court before Partition. I told him that the English people were known for strict adherence to the canons of justice and fair play. But when there was a case between an Englishman and an Indian, the English Judge was

Muhammad [p.b.u.h.] said: "Do not deal with the non-Muslims cruelly, because the victim's cry of anguish, caused by the ruler, will go straight to the heavens, as there is no barrier between it and God"

invariably guilty of giving a wrong judgement in favor of an Englishman. This took the Chief Justice's breath away. Hush fell upon him. At this juncture I recited the Qur'anic verse quoted above. He was astonished to hear the story of Taumah. Thus the Holy Prophet (peace be upon him) stands out as the Magnificent Exemplar for the rulers of the world.

There is another glowing instance of justice and fair play. The Holy Prophet (peace and blessings of God be upon him) gave the following glad tidings to the Muslims: "**O my people! You are about to conquer Egypt. Keep the welfare of the conquered people in view. You shall have to abide by the divine covenant that their life**

and property and their honor should be protected."

He also said that the Egyptians were the relatives of the Muslims. This was an allusion to the fact that their great-grand mother Hajirah (*Hagar*) hailed from Egypt.

When Egypt was conquered, Amr bin al-As the victor, was appointed Governor. During his tenure, his son beat a Christian Copt. When the news reached Hazrat Umar (rta), he summoned both the father and the son to appear before him in Madina. He paid no heed to the status of his Muslim Governor, because he did not attach any importance to a false sense of prestige. Consequently, the Governor had to reach Madina to account for his son's misdemeanor. He was rebuked by Hazrat Umar (rta) thus: "**Since when have you begun to enslave the people who were born free.**" Thus the father and the son had to stand in the dock for an injury done to a Christian.

There is still another event worth remembering. During the Holy Prophet's life-time, the Muslims conquered Yemen, which was inhabited by the Jews. The Holy Prophet (peace and blessings of God be upon him) appointed such distinguished persons as Muaz bin Jabal and Abu Ubaidah to administer the affairs of this territory. When they started on their journey to Yemen, the Holy Prophet (peace be upon him) walked on foot with them and exhorted them how to rule over the non-Muslims. He told them that they were going there as rulers of the People of Book. It, therefore, was their duty to remember: "**These people have a revealed religion. They are**

wise. Rule over them leniently. Do not be hard on them."

He added: "**Your administration should have a benevolent complexion which should please them. On no account should it alienate their minds. The ruler's job is not to rob the subjects and swallow their possessions"**".

He further advised: "**Do not deal with the non-Muslims cruelly, because the victim's cry of anguish, caused by the ruler, will go straight to the heavens, as there is no barrier between it and God'**".

Thus, the Holy Prophet's exhortations were the same to the rulers of Yemen and the rulers of Egypt.

These are the Holy Prophet's guidelines for establishing peace and justice among the nations. Their efficacy has been vindicated. If any teachings can put an end to conflicts and strengthen the bonds of human brotherhood in these times of crisis, it is the Holy Prophet's (p.b.u.h.) teachings.

The Holy Prophet Muhammad (peace and blessings of God be upon him) is the Prophet for our times and will remain the Prophet for all times to come till the Day of Resurrection. It is this teaching which is embalmed in the Kalima (A Muslim's pronouncement of faith): "**There is no god but Allah and Muhammad is the Apostle of Allah."**

None, but Allah alone, is worthy of worship, and guidance of no prophet other than Muhammad should be accepted.

T **U** **ruth U** **nveiled: a**

response to the book "**Unveiling Islam**" by Ergun Mehmet Caner and Emir Fethi Caner Compiled by Directors of AAAIL, Inc. USA. Hazrat Mirza Ghulam Ahmad, *Is being quoted from his book **Four Questions Answered**, to examine the theory of salvation through accursed sacrifice.]*

Doctrine of Accursed Sacrifice Opens the Floodgate of Sin:

A second aspect of this doctrine is that a belief in the doctrine results in forgiveness of all sins even if freedom from sin is not achieved. Such a belief gives total freedom to wicked persons to proceed against the property, life, and honor of peaceful citizens by any means they desire, such as killing, theft, false testimony and embezzlement.

A simple belief in the accursed sacrifice can then wash off these heinous sins against these innocent persons and enable the perpetrators to enjoy their ill gotten gains. Similarly, adulterers can keep on living in the impure state of adultery and by a mere admission of belief in the accursed sacrifice save themselves from accountability before God. It is obvious that this cannot be so. To commit these heinous crimes and then to seek refuge behind the accursed sacrifice is nothing but the way of the wicked. It appears that even Paul began to suspect that this was not an appropriate belief. Hence he remarked:

Knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion over Him. For the death that He died, He died to sin once for all; but the life

that He lives, He lives to God (Romans 6: 9, 10).

The statement above suggests that the sacrifice of Jesus is for the first sin and Jesus cannot be crucified a second time. This statement, however, puts Paul in great difficulty. If it is true that the sacrifice of Jesus is only for the first sin, then it follows, for example, that Prophet David will be eternally damned. According to the Christians, he committed adultery with Uriah's wife and kept her in his house, without God's permission, to the end of his life. This lady is from the holy maternal lineage of Mary and a grandmother several generations removed of Jesus.

In addition, **David had about a hundred wives, which according to the Christians, is not allowable. These sins were not committed just once but were repeated daily.**

Since the accursed sacrifice is no immunity against committing sin, it follows that among the Christians too there are many repeat sinners, i.e., persons who sin after their first sin. According to the principle laid down by Paul, sins repeated after the first time are not forgivable and their punishment is eternal damnation. There is no need to go far in search of an example, Mr. Sirajuddin, just consider your own situation. Mr. Sirajuddin, originally a Muslim, first accepted the son of Mary as the son of God and was baptized into the belief of the accursed sacrifice. Then he came to Qadian and converted back to Islam after affirming that he had been hasty in getting baptized. He began to say the Muslim prayers and acknowledged many times before me that he now

understood the absurdity of the doctrine of atonement and considered it false. After his return from Qadian, he was again ensnared into the Christian missionaries' trap and converted yet again to Christianity. This, calls for reflection by Mr. Sirajuddin. After being baptized into Christianity, he reneged and by words and actions acted against the Christian faith. This, according to the Christian belief, is a cardinal sin and in line with the saying of Paul, this sin, having been committed for a second time, is unforgivable because it requires a second crucifixion. It could be argued that Paul was either mistaken or lied outright in curtailing the doctrine of atonement and that, in fact, a belief in the accursed sacrifice nullifies all sins. If this argument is accepted, then such a faith, which has no accountability for any kind of sin, including theft, adultery, lies, murder, and embezzlement, will nurture sinfulness. It will be quite appropriate for the law enforcement agencies to require a guarantee of good behavior from the followers of a faith that has this belief. Since this open invitation to sinfulness must, of necessity, be rejected, the only resort is to backtrack to the first argument that a believer in the accursed sacrifice achieves moral purity and deliverance from sin. However, this argument has already been shown to be fallacious and was rebutted with the help of examples from the Christian scriptures about the alleged sins of Prophet David, the grandmothers of Jesus, and the disciples of Jesus. We have also mentioned news reports about the sinful ways of some Christian

priests. In addition, all knowledgeable persons are fully aware of the depraved moral condition of the Western civilization. Despite the above reasoning, if someone, to make an argument, cites the holy life of a Christian, what is the guarantee that the person is actually sinless? Many scoundrels, embezzlers, adulterers, shameless drunkards and atheists superficially lead lives of *apparent* purity, but from within, these men are like sepulchers enclosing nothing but offensive carcasses and bones.

All nations have good and bad natured persons. It would be incorrect to assume that all individuals are naturally inclined to goodness in some nations and to evil in others. God ordained

On the Death of Jesus: Ibn Hisham narrated re Najran deputation, under the leadership of Abdul Masih, that the Holy Prophet [p.b.u.h.] declared: ".... *Do you know that our Lord is living and does not die, and that Jesus passed away?*" {Tabari}

laws of nature to ensure dispensation of both kinds of persons in all nations. Each nation has its share of ill natured, immoral, malicious and wicked persons, just like it has its share of noble natured, moral, good character, and pious persons. There is no nation that is not subjected to this law of nature, be they Hindus, Parsis, Jews, Sikhs, Buddhists or even those who belong to the so called low castes of India. As nations progress in civilization and culture, the moral system begins to emphasize honor, knowledge and dignity. This creates the environment in which persons with basic

goodness of nature are recognized in the community for their piety and noble character and become role models for others. No nation is devoid of such persons. Unless a natural inclination to goodness already exists in a person, a mere conversion to another religion will not create it because the instinctive nature of man created by God does not change. It will have to be admitted by all genuine seekers of truth that nature doles out a basic disposition and religion only provides a framework for the appropriate control and use of this disposition. Thus, some persons have a greater portion of meekness and affection in their disposition and others more of harshness and anger. The role of religion is to divert the fruits of basic goodness, such as love, obedience, sincerity and faithfulness, which idolaters feel for their idols or worshipers of men feel for their incarnate deities, to God and to make such persons show the same obedience to Him as had formerly been shown by them to their deities. Effect of religion on human faculties The Gospels do not delve into the issue of how religion affects human faculties because the Gospels lack a scientific approach to problems. The Qur'an, however, comments on this issue repeatedly and in great detail. It states that the objective of religion is not to change the natural faculties of man and to show that a wolf can be turned into a sheep. It is outside the power of religion to do this but it can and does provide guidance for the right use of faculties according to the requirements of the situation. It is also within the

competence of religion to advise the use of all faculties, rather than to emphasize reliance only on a particular sub set like mercy and forgiveness because none of the human faculties are inherently evil. It is only the excessive or deficient use of faculties, or their misuse, which is bad. A person is culpable, not for the natural faculties he is endowed with, but for their misuse. Thus, God, the Supreme Dispenser, has endowed to all nations an equal measure of natural faculties. Just as physical features like nose, eyes, mouth, hands and feet, are given to persons of all nations, so too is the dispensation of the internal faculties. Accordingly, in every nation there are good and evil persons depending upon whether they have used their faculties moderately or have been excessive or deficient in their use. The credit for the level of goodness and civility in a society cannot automatically be ascribed to the prevalent religion of the community because much of it may be the result of a natural dispensation. The level of civic goodness of a community is, therefore, not a reliable test for the efficacy and truthfulness of a religion. A necessary and sufficient test for this purpose is that there exist in some perfect followers of that religion spiritual excellence unparalleled in followers of other religions. I state with great emphasis that Islam alone meets this test. Islam has propelled thousands of its adherents to that elevated spiritual life where it can be claimed that the spirit of God dwells in them. They accept the light of God and become a manifestation of His splendor. Such people have been found among the Muslims in all centuries and their pure life is not

without proof, or merely their own claim, but God gives testimony to it. Signs of a pure life The Qur'an gives the signs of an extremely pious life as the performance of miracles, acceptance of prayers, communication with God, prophetic revelations and God's help and assistance. Thousands of persons, throughout the history of Islam, have exhibited these signs. In this age, this humble person is present to show this example. But where are such persons in Christendom who exhibit the signs of true belief and pious life as stated in the Gospels? Everything is recognized by its distinctive signs, just as a tree is recognized by its fruits. If the claim of a pure life is merely a claim, unsubstantiated by the established signs given in the Scriptures, then such a claim must be considered false. Do the Gospels not mention any signs of true and real belief? Do they not mention these signs to be the gift of the supernatural? Then if the signs of a pious life are given in the Gospels, all Christians that claim to lead a pure life should be measured against these signs. Compare, if you will, a holy Christian clergyman with the humblest Muslim in terms of their spirituality and acceptance of prayers. If the clergyman is found to have even a fraction of the heavenly light of the Muslim, I stand to be contradicted and condemned. To prove this point, I have challenged the Christians many times but they have not responded. ***I state with total honesty, and with complete conviction, as God is my witness, that true faith and a genuine pious life, born from heavenly light, is not to be found in any faith except Islam.*** This pure life that I have been granted is not merely my own

claim, but is corroborated by heavenly testimonies. Indeed, such a claim can only be verified with such evidence, as there is no other way of knowing if the claimant is a hypocrite and a dishonest person. However, when there exist persons whose pure lives are heavenly corroborated, then others in the community that exhibit signs of piety would also be considered genuinely pure. Because the community is an organic whole, a single corroborated example of pure life is sufficient to show that the community is capable of receiving pure spiritual life. On this basis, I addressed an announcement to the Christians to resolve this contention conclusively. If they are genuine seekers of truth, they should have responded, but they have not. I repeat the challenge again. Christians and Muslims both lay claim to true faith and purity of life. The issue to be decided is which one of these two communities possesses the true faith and pious life in the eyes of God. The faith of the other community, it follows, is made up of Satanic ideas and its claim to holy life is a mere delusion born of spiritual blindness. I believe that the faith that is corroborated by heavenly testimony and shows signs of acceptance by God is the correct and chosen faith, and, similarly, the pure life is the one that is backed by heavenly signs. All nations of the world claim that persons of great piety have passed and are present among them and their deeds and conduct are cited in support of the claim. However, without the objective test mentioned above, it is not possible to judge the real validity of the claims. Therefore, if the Christians think that belief in the redemption of Christ leads to pure faith and a pious life, then it

is incumbent upon them to come forward and enter a contest with me for the acceptance of prayers and manifestation of signs. If their lives are shown to be holy by the test of Heavenly signs, I shall be deserving of every punishment and dishonor. I emphatically declare that, judged by spiritual standards, Christians lead an extremely unclean life. The Holy God, who is the Lord of Heaven and Earth, abhors their beliefs even as we abhor an extremely dirty and rotten carcass. If they think I am not correct, or that God is not with me in what I say, let them resolve our contention in a rational and civilized manner as stated above. I repeat that the holy life, which descends from Heaven and illumines the heart, is not to be found among the Christians. However, as I have stated before, instinctive goodness of disposition is present in some of them just as it is present in persons of other communities. I am not, however, discussing here this instinctive goodness. Persons endowed with this goodness and meekness are to be found to a greater or lesser extent in every community and even those considered to be of lowly castes are not devoid of this instinctive goodness. My reference here, however, is to the pure spiritual life that is born out of the living word of God, descends from the heaven and is backed by Heavenly signs. It is this life that is not to be found among Christians. What then is the benefit of the accursed sacrifice?

Holy Prophet's Mission: To teach Purity, Truth & Patience:

The Christian belief of salvation, **attributed** by the Christians to Jesus, has been discussed in detail above. This naturally brings up the question whether the mission of our Prophet (peace and the blessings of Allah be on him) reiterates the same method of an accursed love and sacrifice for the salvation and purification of mankind or presents some alternate way? The simple answer to this is that Islam does not accept this grotesque method of the accursed sacrifice, and accursed love as a means of salvation. Instead, for attaining real purification, it instructs us to sacrifice our own cleansed self, after washing it in the waters of sincerity and purifying it in the fire of truth and patience. Accordingly, the Qur'an says: **"Whoever submits himself**

Muhammad [p.b.u.h.] said: **"The Muslim who mixes with the people and bears patiently their hurtful words, is better than one who does not mix with people and does not show patience under their abuse."** (Mishkaat)

entirely to Allah and he is the doer of good (to others), he has his reward from his Lord, and there is no fear for such nor shall they grieve." (2:112)

This verse implies that a person who places himself in the service of God, totally dedicates his life to Him, and is active in the performance of good deeds, will be rewarded through his closeness with God. For such, there is neither fear nor grief. Thus, God will reward and make free from fear and grief a person who performs acts of goodness and employs all his faculties in the way of God so that his word, action, movement, rest and his entire life is solely for Allah. The

word Islam implies righteousness. The condition of submission (Islam) referred to in the above verse has also been called righteousness (istiqamah) elsewhere in the Qur'an. For example, *the Qur'an teaches us the prayer, Guide us on the right (mustaqam from istiqamah) path. The path of those upon whom Thou hast bestowed favors(1:5.6).* This prayer beseeches the Lord to establish us on righteousness so that we may follow the path of those on whom the Lord bestowed reward and heavenly blessings. It should be noted that righteous conduct in any situation depends upon the objective, and the objective of man's creation is to serve God. The righteous conduct for a person, therefore, is total devotion to God in accordance with the real purpose of his creation, i.e., the eternal submission to God. When a person, with all his faculties, devotes himself totally to God then, without a doubt, he is blessed with the reward of a pious life. When a window is opened toward the sun, sunshine streams in through it. Likewise, when a man turns himself totally toward God, and all veils are lifted between man and God, a Divine spark alights on him and fills him with spiritual light and washes away all his internal impurities. This great change metamorphoses him into a new man and it can be said that such a person leads a pious life. The place to achieve this pure life is here in this world. Allah, Glory be to Him, refers to this in the Qur'anic verse: ***"And whoever is blind in this (world) he will be blind in the Hereafter, and further away from the path."*** (17:72). This verse shows that the spiritual faculties required to

see God are taken from this world. Those who fail to develop these faculties here by confining their faith to mere stories and fables commit themselves to eternal darkness. Thus, to achieve piety and real salvation, God has taught us to commit ourselves totally to Him and fall down sincerely before Him. We must completely shun the abomination of taking a created for a God even if it means getting killed, cut to pieces, or getting burned, for in so doing we would certify to the existence of the true God with our blood. It is for this reason that God has named our religion Islam (submission) as it implies that we have surrendered ourselves to Him. The laws of nature also testify that the way to purity and salvation taught by the Qur'an is in conformity with processes in the physical world designed to achieve similar objectives. It is common experience that plants and animals fed on a poor diet and deprived of good nutrition fall prey to disease. Nature has, therefore, provided for a preventive system that allows wholesome things to reach them while blocking the useless ones.

For instance, the trees have two features that keep them healthy. Firstly, they burrow deep into the earth with their roots so that they may not dry up by becoming detached from their source of nutrition. Secondly, they absorb water from the soil through the veins in their roots and obtain nourishment from it. The same principle applies to man in his quest for spiritual development. Only those are successful who, with sincerity and constancy, establish a firm belief in God, and by seeking His protection burrow

deep into His love with their roots. With sincere repentance, they incline to God and in this way absorb, through their veins, humility and meekness, the spiritual water that dissipates the dryness of sin and removes their weakness.

Two meanings of *istighfar* (protection from sin) in the Holy Qur'an:

Istighfar, or seeking protection from sin, strengthens the roots of faith. The term has been used in the Qur'an in two senses. One meaning is to fortify against sin by firming the love of God in one's heart through a close association with Him. To ask His help so that temptation to evil,

Jesus said: "*I have not come to bring Peace but to send fire and sword into the world.*"

which rages furiously when a person is distant from God, may seize to manifest itself. This is the *istighfar* of those who are close to God and know that separation from Him, even for a moment, is their doom. They, therefore, seek His protection so that God may continue to hold them in His love. The second kind of *istighfar* is to leave a sinful state for refuge in God, to implant His love in the heart and to draw pure nourishment from it, much as a tree implants itself in the ground to get its nourishment. By so doing, the repentant person is saved from the aridity of sin and spiritual decay. Both these situations are called *istighfar* because the root word *ghafar* from which *istighfar* has been derived means 'to cover' or 'to suppress'. Thus, *istighfar* is a prayer to God, by one established in His love, asking Him to suppress his inclination to sin, to keep him from

exposing his human frailties by enveloping him in His mantle of Divinity, and to bless him with a portion of His purity. However, if sin has already been committed then *istighfar* is a prayer that God may cover it up and protect the sinner from its evil consequences. Since God is the source of all munificence and His Light is always available to dispel all darkness, the right path to a pious life lies in stretching out the hands, from the fear of an impious life, toward this Fountain of Purity so that it may flow toward us rapidly and wash us completely of all filth. There is no sacrifice more pleasing to God than that we submit ourselves completely to Him even if it entails embracing death in His path. It is precisely such a sacrifice that God has taught us to make.

Thus, in the Qur'an, He says, "*You cannot attain to righteousness unless you spend out of what you love*"

(3:92). This is the path to salvation that the Qur'an has taught us, and numerous heavenly signs testify that this is, indeed, the right path. Human intellect also testifies to it. It follows then that an affair proven by testimony must over ride a mere uncorroborated allegation. *Jesus acted according to the teachings of the Qur'an, and was therefore rewarded by God. Similarly, those who lead their life by the holy teachings of the Qur'an will become like Jesus.* This holy-scripture is ready to make thousands into the likeness of Jesus and has already done so for millions. Most respectfully we ask the Christian priests, what spiritual progress have they made by deifying a weak and helpless man? If they can substantiate some spiritual progress, then certainly their teachings are worthy of consideration. But if they cannot, then O unfortunate

worshippers of the created! Come and see our spiritual development and accept Islam as your religion. Is it not fair to say that the one who possesses Divine testimony to his holy life, has clear knowledge, and immaculate love of God is the one who has the right on his side, and the one who relies only on fables and stories is an unfortunate impostor feeding on filth?" (From "The Four Questions Answered").

THE OBJECTS OF MAN'S LIFE AND THE MEANS BY WHICH THOSE OBJECTS MAY BE ATTAINED: Hazrat Mirza Ghulam Ahmad

It is needless to say that different men have, on account of their superficial views on narrow-mindedness, set before themselves different objects generally limited to a gratification of low desires and pleasures of this world. But the Almighty has declared a higher aim of man's existence: "*And We have not created the jinn and the men except they should serve Me*": —51:56.

The real object of man's life according to the Holy Qur'an is, therefore, a true knowledge and worship of God and a total resignation to His will so that whatever is said or done is for His sake only. One thing, at least, is plain: man has no choice in the matter of fixing the aim of life. He is a creature, and the Creator, Who has brought him into existence and bestowed upon him higher and more excellent faculties than upon other animals, has also assigned an object to his

existence. a man may or may not understand it, or a hundred motives may hold him back from it, but the truth is that the grand aim of man's life consists in knowing and worshipping God and living for His sake. The Lord says:

"Lo! Religion with Allah is Islam...." —3:18.

"So set thy face for religion, being upright, the nature made by Allah in which He has created men. There is no altering in Allah's creation. That is the right religion...." --- 30:30.

We cannot enter into a detailed commentary on these verses here. Something has already been said in answer to the third part of the first question regarding this point. We may, however, add a few remarks upon the wonderful aptitude of the faculties of man for Islam.

ENDOWMENTS:

This eternal and internal endowments of human nature gives us clearly to understand that the highest object of their creation is the love and worship of God. True happiness, which is generally admitted to be the goal of life, is not attained through diverse pursuits which men follow but only through the Divine Being. Not all the felicities of this world can afford relief from the gnawing grief which attends a man's last moments upon this earth. The greatest king, the wisest philosopher, the highest official or the richest merchant does not

possess contentment of mind, and departs from this world a prey to poignant regret. His heart upbraids him for his absorption in worldly cares and his conscience judges him guilty of the employment of unfair means to attain success in his worldly affairs.

Let us consider the question in another light:

in the case of the lower animals, we see that their faculties are so made as to render them unable to serve a purpose higher than a particular one and they cannot go beyond a certain limit. This leads us to the conclusion that the highest limit which the faculties of a particular animal can reach is also the highest aim of its creation.

A bullock, for instance, may be used to furrow the land or draw water or for loading, but with its present faculties it can serve no higher purpose. This is, therefore, also the aim of its existence.

Judging man in the same manner, we find that, of all the faculties which nature has bestowed upon him, the highest is that which awakens him to a search of God and encourages him to the noble aspiration of losing his own self in the love of the Beneficent and completely submitting himself to his will. In the requirements of his physical nature, the lower animals are on a live with him. In art, some animals display more skill than human beings. The bee produces honey from the juice of many

flowers with such exquisite skill that man has failed to achieve anything like it. The perfection of man, therefore, does not consist in these matters but in something else. It consists in the excellence of his spirituality in his union with God. The true object of his life in this world is that the window of his heart should be opened towards the Creator.

MEANS OF ATTAINMENT:

We are now in a position to answer the second part of the question: how this object can possibly be attained?

The first means towards the attainment to the Lord, a man should tread upon the right path and save his faith in the true and living God. The goal can never be reached by the man who takes the first step in the wrong direction and looks upon some stone or creature or an element of nature as his deity. The true Master assists those who seek Him, but a deed deity cannot assist its dead worshippers. The Almighty has well illustrated this in the following parable: *“To Him (Allah) is due the true prayer. And those to whom they prey besides Him give them no answer, but (they are) like he who stretches forth his two hands towards water that it may reach his mouth, but it will reach it. And the prayer of the disbelievers is only wasted”* 13:14.

The second means to attain the true object of life consists in being informed of the perfect beauty which the Benefactor possesses. Beauty naturally attracts the heart and incites love.

The beauty of God consists in His unity, His majesty, His grandeur, and His lofty attributes.

The Holy Qur’an draws attention to this point in the following words:

“Say: He, Allah, is One. Allah is He on Whom all depend. He begets not, nor is He begotten; and none is like Him” 112: 1-4.

The third means of reaching the goal consists in realising the immense goodness of the Lord. Beauty and kindness are the only two incentives to love. The attributes of God in this respect are described in the opening chapter of the Holy Qur’an: *“Praise be to Allah, the Lord of the worlds, the Beneficent, the Merciful, Master of the day of requital....”* ---1:2-4.

It is plain that the Divine goodness could not be perfect unless the Creator first brought everything into existence from nothing and then gave its sustenance under all circumstances and Himself supported it in its weakness. All aspects of His mercy should come into play for His creatures, and His kindness should have no limits set to it. To this perfect goodness, the Holy Book says:

“And if can count Allah’s favours, you will not be able to number them....” 14:34.

The fourth means for the desired end is prayer. The Lord of the

worlds says: *“Pray to Me, I will answer you....”* ---40-60. It may be noted that frequent stress has been laid upon this point in the Holy Qur’an, because man can reach the Merciful only with Divine assistance.

The fifth means is to seek God by spending one’s substance and faculties, and sacrificing one’s life and applying one’s wisdom in His way:

“And strive hard in Allah’s way with your wealth and lives....” 9:41.

(This Book is a guide to those who) spend out of what We have given them...” 2”3.

“And those who strive hard for Us, We shall surely guide them in Our ways...” ---29:69.

The sixth means by which a person may safely attain to the goal is perseverance, that is, he should be indefatigable in the way of in which he walks and unswerving under the hardest trial:

“(As for) those who say, Our Lord is Allah, then continue in the right way, the angels descend upon them, saying: Fear not, nor be grieved, and receive good news of the Garden which you were promised. We are your friends in this world’s life and in the Hereafter....”41:30-31.

In these verses, we are told that perseverance in faith brings about the pleasure of God. It is true, as

the Arabic proverb goes, that “perseverance is more than a miracle.” The highest degree of perseverance is called forth when adversities encompass a man all around, when he is threatened with loss of life, property and honour. In the Divine path, and whatever is consoling or comforting forsakes him so much so that the Lord tries him even by closing the door of visions and revelations for a time.

It is when a man is surrounded by these deary sights and the last ray of hope disappears that perseverance must be shown. Under such ills and sufferings an man must show firmness, not swerve from the line, hold on through fire and flood, be willing to suffer every disgrace, wait for no succour or support, nor seek any good tidings from on High and, in spite of his helplessness and absence of all comfort, he must stand up firmly, submitting himself to the heavenly will without wringing his hands or bearing his breast.

This is the true perseverance which reveals the glorious face of God. It is this noble quality which the apostles, the righteous and faithful still exhale. Referring to this, the Lord of the worlds directs the believers to pray to Him in the following manner:

“*Guide us on the right path*” ...1:6. “*The path of those (believers) upon whom Thou hast bestowed (Thy) favors*” ---1:7.

“*Our Lord, pour out on us patience and cause us to die in submission (to Thee)!*” --- 7:126.

It should be noted that in afflictions and trials, the Merciful causes as light descend upon the hearts of His faithful servants, strengthened with which they met all trials with calmness and dignity and, on account of the sweetness of their faith, kiss the chains they are bound with for walking in the right path. When the righteous servants are under hard trials and sufferings and see death face to face, they do not supplicate their Creator to remove their sufferings. They know that to pray to Him to remove the cup of their lot is opposing His will and not in accordance with total resignation to it. The true lover does not recede but takes a forward step when he sees ills and adversities and, looking upon his own life as a very insignificant thing, willingly submits himself to the will of heaven and is prepared to meet the worst. Of such people, he Lord says:

“*And of men is he sells himself to seek there of Allah. And Allah is (indeed) Compassionate to the servants*” ---2:207.

The seventh means to attain the object is to keep company with the righteous and to imitate their perfect example. This underlines the need of the appearance of prophets.

Man is naturally inclined to imitate a model and feels the need of it. A perfect

model infuses life into a person and invigorates him to act upon the principles of righteousness, while he who does not imitate a perfect model gradually loses all eagerness to do good and ultimately falls into error. To this end, the Holy Qur’an says: “(O believers), be with the truthful”9:119.

The eighth means is true visions and revelation from God. As the truth which leads to the Creator is a secret and mysterious one, and is full of difficulties and dangers, the spiritual wayfarer may depart from the right course or despair of attaining the goal. The Divine grace, therefore, continues to encourage and strengthen him in his spiritual journey, given him consolation in moments of grief and animates him with a still more zealous desire to pursue his journey eagerly.

Such is the Divine law the wayfarers of His path that He continues to cheer their hearts with His word and to reveal to them the He is with them! Thus strengthened, the undertake this journey with grate vigour.

The Holy Book says:

“*For them (the believers) is good news in this world’s life and in the Hereafter*” ---10:64. It may be added that the Holy Qur’an has described numerous other ways which assist us in reaching the goal of life, but we cannot describe here for want of space.

Religion of Love --

cosmic consciousness:

Kwajah Kamaludin. The religion of love is too big a subject to receive full justice here.

It deserves independent handling and a separate book: it is worth the task. Moreover, it has now become a duty, incumbent on Muslims today, to speak their word on the subject, in refutation of the reflections made, in the Oxford conference, on Islam. The conference could not see its way to admit the claim of Islam to be a Religion of Love, though it went so far as to accept Buddhism as on par with Christianity in this respect. Any attempt from a Muslim pen to throw light on this question is not indeed a necessity in the defence of Islam, but a service to mankind. The world badly needs a real religion. If Islam can show a candle to the benighted world in this direction, it is high time to do so. Islam has again been challenged in the Conference before mentioned, though by innuendo rather than directly. It has been insinuated that Islam lacks all those altruistic feelings and humanitarian principles so necessary to constitute a religion of love. The challenge, as I believe, comes from want of knowledge. The gauntlet, thus thrown, should, however, be picked up by someone in the Muslim camp. I accept the challenge, and if I am spared time, and granted ability, by the Grace of God, my next work shall show that Islam is such a religion.

I cannot however close without making a few observations on the subject. **The Religion of Love**

should begin with man's love of God. The Book of Islam---the Holy Qur'an--- makes this the real basis of Islam; and teaches that it should be stronger than all other love and friendship. Love for God is the main and ever-recurring theme of every religion, and yet we are in the dark as to how to express our love for Him. We are not anthropomorphists, nor is our God clothed with human passions. He is above being adored in the manner as we adored our sweethearts. Some say pour love for Allah means our absolute submission to Him, which is the meaning of Islam; but still, even that is an abstract idea, and as such we are none the better for it, as far as practice goes. The Holy Prophet Muhammad [p.b.u.h.] has, however, given us a practical suggestion in this

Maulana YUSUF ALI said: *"The true Muslim must be pure in body, mind and heart. His motives should always be sincere and his religion without any alloy of worldly gain."*

respect. "Love His creatures." he says, "if you wish to Love your God". Here is Gospel of Peace---the peace we badly need, and yet it is far off in spite of all our efforts. We could achieve it, if we could act on his holy admonition. Unfortunately our love does not go beyond our own doors, and if it does exceed its usual limits, a narrow-minded patriotism, actuated more by fear of other nations, curbs its wholesome efforts. Love others, as you love your own kith and kin, with no distinction, with no distinction of race or colour, and you have secured the millennium. The Kingdom of heaven, for which the Christians are on their knees every morning and

evening, will rule the world. Could there be a better and at the same time more laconic exposition of the Religion of Love, than that which has been summed up in the above quotation? ***"If you wish to love your God, love His creatures."***

"What is Islam?" " someone asked the Holy Prophet Muhammad [p.b.u.h.] ***"Reverence and respect for the commandments of God, and compassion to His creatures,"*** was the reply, which explains "Love of God and love of man" in its real practical shape.

Love is neither is neither a lip-expression nor their infatuation of a passionate heart; it is a high emotion and a noble passion, and needs a world of actions to bring it to reality.

Love of God can be expressed only through man's readiness to obey his Lord. No other consideration should come before God; our love for Him should eclipse all other loves, as the Holy Qur'an says: ***"Those who believe are stronger in love for Allah."***

La-ilaha-ill-Allah --- there is no other Deity or object of adoration but One, Allah --- is the formula of Islam, which expresses the love of man for God in its highest form. The rest of the religion, as taught in the Holy Qur'an supplied its believers with the means of the La-ilaha-ill-Allah a practical reality.

Love of man, *ir*, in the words of the Holy Prophet Muhammad [p.b.u.h.] compassion for the creatures, is again, a very difficult subject to be dealt with. All prophets come with this same message. Love should not however be confused always with tenderness of actions and softness of heart, or with

infatuation, as I said before; real love for man consists in feelings or actions that may better his condition and uplift him to his utmost capacities.

It is immaterial whether our actions--- means adopted to raise humanity (and this is only the true love) --- are harsh or tender. The punishment of an offender who breaks the law of society is only a form of love receiving its expression from magistracy. Love of the greater number of the units of society -- to safeguard their interests as well as to reclaim the offenders--- necessitates his being kept under conditions where he may not be tempted to give way to his evil propensities. He, therefore, should remain the king's guest within the four walls of what is termed gaol. The action of the larger units, as well as our love that seeks to reclaim the offending unit, demands that he be kept within the four walls. I need not multiply illustrations to make my meaning clear. It would be an insult to the intelligence of my readers to do so, as the world is now sufficiently advanced to appreciate the necessity even of a war against those who interfere with the general welfare of humanity. War becomes righteous when waged in the interests of love for man and love for God, Who does not wish to see His creatures oppressed by the tyranny of others. If God sends hurricanes and storms to purify an area contaminated by some epidemic; if the Great Fire of London was a providential necessity after the epidemic of black fever some centuries ago; love sometimes assumes a stern shape, and deals in harsh methods. But these

expressions of true love should not be devised by the human mind--medieval days had enough of that from the self-styled war-dens of the human conscience ; it should appear under the dictates of God. That personification of humility and meekness, and embodiment of charity and mercy -- the gentle teacher from Nazareth, with all he said from the Mount of Olives--has been, reported to have said this also : "**I have not come to bring Peace but to send fire and sword into the world.**" Words apparently too harsh to befit his general tenor of life, but they are reality and truth, even in the literal meaning; and, by way of explanation I am tempted to these pages that which I wrote in November 1922 in my book *The House Divided*. The quotation must be read with some advantage, and for enlightenment, by those also who think that Islam cannot claim to come under the category of the "*Religion of love*," because of its sanction of war under certain circumstances. The sacred Teacher formulated not a few beautiful ideas in his Sermon on the Mount; but before he could give a practical shape to his noble precepts he passed away. On the other hand, humanity, at that period of history, had hardly been uplifted enough to give actual appreciation to his high sentiments. They were passed over as ideals and dreams, perhaps; and to prove that they were too lofty to be practised, they were honoured in the breach. On the other side, politics and party factions, at the very outset, began to supply the motives at work in the propagation of country, and therefore its relations are not cordial the faith in the West. England is a Protestant with others who follow the same Lord. The reason again is

obvious. Politics brought about the Reformation- here. *Women made the country Protestant*. Just as Constantine severed his connection with the old; faith, while keeping all its features in the new Church, so Henry VIII retained all the paraphernalia of the Papacy in the Established Church of England. He wanted to throw off the Papal yoke, and that he did. The Church, unfortunately, has shown more statecraft than befits an ambassador of God, as someone remarked in the controversy now going on in the Press. Can there be any question of love, when the Church regards it as her duty to endorse the views of the State? Leave aside the command to "*Love thine enemy*," as Just remarked, people cannot love their brother in faith, if he belongs to one and they to another denomination. Ireland furnishes an apt illustration. Nationality, the love of country in preference to the love of God, has found favour with the people in the West to such an extent that they are surprised to find that the Muslim's love for his co-religionists knows no barriers of country or continent. They say: "*If we Christians fight other Christian nations, community or religion does not come in the way. Why should you Muslims in India be at such pains to show your love for those who are not Indians?*"

"**Love thine enemy**" was not, however, an ideal, or merely the vision of a dreamer, as many thought; but a practical reality, although the teacher, by reason of his short ministry, could not give a practical interpretation of it. He could not, as he said him-self, give the whole truth. ***He did, nevertheless, promise us the Comforter. Who is the prophesied personality***, is a matter

of argument; but it is clear that the Church, as believed by some, cannot be the comforter. Her adherents never knew what "*Love thine enemy*" meant. If the Spirit of Truth was the Holy Ghost, Who came to express Himself through the actions and deliberations of the Church synods and councils from the days of Paul till our days, then we may be excused if we say that the Spirit has failed to perform His function, and has not said "*all truth*"; nay, He has not touched the question even. It is in vain to look for some illustration of "*Love thine enemy*" in the whole history of the Church in the past; and the Church of to-day, to quote the Archbishop of York, repels the world. How could it be condemned so by its own teacher, of the position and ability of His Grace, if it had been filled with the Holy Spirit? Muhammad (*Peace of God be upon him and on all the prophets of the world*) came when filled with the Holy Spirit, and gave the only practical illustrations of "*Love thine enemy*." But for Muhammad, the text would have remained a dead dream. With Muhammad love was not a foolish sentimentality, but a real thing, the true salt of life and the only factor for maintaining the health of human society. He had his enemies ~enemies of the most implacable description For fully thirteen years he remained a helpless victim to various kinds of persecution; he and his followers were subjected to every kind of torture and oppression that the human mind can conceive of Then he had to leave his native place and flee for his life to Medina, 150 miles away from Mecca. But the enemy would not leave him alone in his place of refuge. Their object was

to kill him and extinguish the flame of Divine Light which he kindled, and which was flickering at that moment in the dingy room at Medina. They marched to attack him, which forced Muhammad to meet them on the battlefield.

Those who speak adversely of his military feats -- talking foolishly and without understanding -- could easily satisfy their minds on the point by reference to the localities of the various battlefields. The *first* battle took place at *Badr*- a place at a distance of 120 miles from Mecca and 30 miles from Medina. The *second* battle between the Meccans and the followers of the Holy Prophet was at *Uhud*, 140 miles from Mecca and 10 miles from Medina. The *third* was the siege of Medina itself when Arab clans mustered in their strength to crush the Prophet. Is it now difficult to find out who took the offensive and who was on the defence? The allies were crushed, but it created a state of war in the whole country. All tribes rose against the Prophet, and offensive and defensive began on both sides, till the day came when the Meccans found the Prophet with ten thousand companions at the gate of Mecca. He did not go with the object of fighting, but to perform the pilgrimage. *Mecca fell without the shedding of a drop of blood--an event unique in history.* The conquest of Mecca gave an opportunity which enabled the Prophet to prove that he was the prophesied Comforter, that he did come to give practical interpretation to the truth preached by Jesus. When his enemies were awaiting their fate at the hand of the conqueror, they found him the most generous man that the world had ever seen. He not

only forgave them to a man, but they received many favours and positions at his hands on the very day of the victory, which their descendants are enjoying today. Hindah, the notorious wife of Abu Sufyan, whose ferocious hatred of the Prophet actually compelled her to eat the heart of Hamza, the Prophet's uncle, who fell in the battle of Uhud, became the mother of the ruling dynasty of the Umayyads. "*Love thine enemy*" was thus put into practice once for all, and the world can refer to no such event in its history.

Muhammad Was The Most Practical of Prophets:

He did not remain content with preaching principles and precepts. He laid down rules for giving practical shape to all his teachings. He would probe the whole case, he would go to the root of the matter, and find out all the practical difficulties in the way of the precepts he had enunciated, and then he would suggest a proper course by which they might be met. We love our kith and kin, and show our affection towards those who belong to our family; but we cannot cherish the same sentiments for those who stand beyond the pale of such ties. He therefore declared that all men are members of one family. They are equal children of God, in Whose eyes the distinctions of race and colour are of no value. He gave the gift to every son of Adam, and made the earth a common abode for them all.

These truths have been repeatedly preached in the pages of the Holy Qur'an and in the various sayings of the Prophet. The world is in a state of unrest; trouble is brewing everywhere, and what is at the

bottom of it all? Certain units of humanity think that they are superior to others; they will not allow others the same privileges which they reserve for themselves. Go where you will, this is at the root of the whole trouble. This is not religion, it is atheism, it is sordid materialism. Every morning on their knees the Christians bless the Name of Our Father Which is in Heaven; are they the only sons of that Father, and the rest of the world the children of bondswomen? If not, if that was not the Master's meaning, then they are brothers, members of the same family. What a weakness in faith, what hypocrisy! And why do they go down on their knees to repeat those words when their actions give them the lie?

The West has discovered the principle of the survival of the fittest, and in her pride and self-conceit she deems it sufficient to justify all the actions of nations to nothingness. The principle is, from the point of view of the interest of humanity, the most pernicious conceivable; and the Holy Qur'an gives us something nobler and superior to it, and that is, a after all, a truism. "Those survive others and live longer, the Book says, "who bring benefit to others."

Look all Nature around you: see how it bears testimony to the truth of this saying. If the contemplation of the fact that certain brambles, or thorny creepers, which Sap the life of the tree they creep upon, has given the West the inspiration of the survival of the fittest and the struggle for existence, as Huxley calls it, these brambles and creepers do not live long; look at the mighty oak, look

at the trees which bear fruit, look at the hundred and one other things of Nature which live for long periods, and you will read the truth of the Holy Qur'an. Nature allows long life to those only that are of some profit and use to others. It is the survival of the useful, and not ~the fittest in the sordid sense of the word. Do good to others, and your stability in the world is secure. This is the best way in which one can love his fellow-being. "Love His Creation, if you wish to love your God," as the Holy Prophet said, otherwise we should close the doors of our places of worship, Church, Mosque or Temple, and forbear any longer to make a farce of our religions.

The Holy Qur'an is Immutable: The raison de'tre for strict and sincere conformity with the Qur'anic injunctions is that the Holy Qur'an is the perfect scripture as stated in the verse: "There is none who can change His words." It is an ideally perfect scripture. {Maulana Muhammad Ali.}

The world goes on towards universalism; it wants a Church with the whole world as its parish. Universal brotherhood of man under the Universal Fatherhood of God ought to be our goal, which will not admit class, creed, or Collor distinction; and if any religion till to-day has succeeded in establishing it to a reasonable extent, it is, admittedly, Islam.

QUESTIONS &

ANSWERS: *These questions (some current) were posed to me directly and indirectly. For brevity sake, some of the answers given are not detailed. It is worth noting here that hundreds of thousands of Muslims accept the concepts of*

the Lahore Ahmadiyya Anjuman, but for fear of being persecuted, put to shame, losing family/prestige, insults being hurled at them, or being called 'Ahmadi' — they choose not to come into the open. There are others who say that they are not Sunni nor Ahmadi, but Muslim; to these I say that, in general, if you are not an Ahmadi, you have got to be a Sunni or Shia — And it is just an excuse to shy away from the truth.

[1] Who is an 'Ahmadi'?

An Ahmadi is a Muslim who, in addition to taking the *Kalima Shahada*, has gone a step further and has taken a *Bai'at* (Oath of Allegiance) to uphold **The Religion of Islam** above the world, and accepts **Hazrat Mirza Ghulam Ahmad**, as the *Mujaddid* of the 14th Century. An Ahmadi Muslim is an ardent follower of the **Holy Prophet Muhammad** [p.b.u.h.], and not Mirza Ghulam Ahmad as people are believe.

[2] Aren't Ahmadis & Qadianis the same?

Definitely not. There is an apparent confusion on this, something which the 'Ulema has deliberately failed to enlighten the general Muslim audience about. The 'Ulema has basically grouped the two into one and called them both *Kafir*. Indeed it is sad to know that *even* children indulge in *Kafir-calling*. I shudder to think from where did they get this! It goes to show that this disease that the 'Ulema has embarked upon has transcended to even the most innocent of us all -- children. **

[3] What are some similarities and differences between the Sunnis, Ahmadis and Quadianis, and the Christians?

<i>Belief in:</i>	<i>Sunnis</i>	<i>Ahmadis</i>	<i>Quadianis</i>	<i>Christians</i>
<i>Kalima Shahada</i>	Same	Same	Same	
Doctrine of <i>Kufr</i>	Absolutely yes	Absolutely not	Absolutely yes	
Isra and <i>Mir'aj</i>	Physical	Vision	Vision	
Miraculous Birth of Jesus	Yes	No	Yes	Yes
Death of Jesus	No	Yes	Yes	No
Coming of Jesus {physical}	Yes	No	No	Yes
Hazrat Mirza Ghulam Ahmad	No	Yes	Yes	
Hazrat Mirza Ghulam Ahmad as <i>Prophet</i>	No	No	Yes	
Hazrat Mirza Ghulam Ahmad as <i>Mujjaddid</i>	No	Yes	Yes	
Previous <i>Mujjaddids</i>	Yes	Yes	Yes	
Mirza Ghulam Ahmad as <i>Kafir</i>	Yes	No	No	
<i>Kafir</i> calling policy in force	Yes	NO	Yes	

[4] Since the ‘Ulema accept the previous Mujaddids, then they must have valid reasons for NOT accepting Mirza Ghulam Ahmad. Elaborate.

They don't. Their reasons are not valid since they are awfully biased. The Holy Prophet Muhammad [p.b.u.h.] says in Abu Dawud that a reformer [*Mujjaddid*] will appear at the beginning of every century. Either this statement is limited to all *Mujjaddids* before Mirza Sahib only, or it is continuous. If it is continuous, then a belief in every *Mujjaddid* is unquestionably called for. Some of the alleged reasons which are deemed valid to discredit Mirza Ghulam are:

a. *He claimed to be a*

prophet;

b. *He claimed that Jesus is dead and buried like all the previous prophets;*

c. *He called Non-Ahmadis kafirs.*

Except for (b) the above allegations are absolutely false, and are the dirty doing of the ‘Ulema.

You may want to relate the above accusations regarding those scholars (*who have no affiliation with the Ahmadiyya Anjuman*) who accept that Jesus as dead and will not return.

[5] Did Mirza Ghulam Ahmad claim to be a prophet?

The answer is an emphatic “NO”. It is rather strange that the

‘Ulema would break all moral and ethical standards to demoralize a man of God. His writings are misrepresented and often taken out of context to show that he claimed to be a prophet, and that he called Muslims who did not accept him *Kafir*, and so on.

It is worth mentioning here that the ‘Ulema misrepresent Mirza Ghulam Ahmad the same way the Christians misrepresent Jesus as Son of God.

[6] If Mirza Ghulam Ahmad did not claim to be a prophet, how so?

a. *“Do not level False accusations against me that I have claimed prophethood in a real sense.” (Siraj Munir)*

b. "I am not a claimant to prophethood; in fact, I consider such a claimant to be excluded from the pale of Islam". (Asmani Faisalalah)

c. "What ignorance, stupidity, and deviation from the truth it is to say that I have claimed prophethood in a real sense". (Haqqiqat al Wahi)

d. "God has named me 'prophet' in a metaphorically, not in the real sense". (Haqqiqat al Wahi)

e. "I make a public declaration in this house of god, the mosque, that I believe in the finality of prophet of the LAST of the prophets, peace and blessings of Allah be upon him, and that I consider the person who denies the finality of prophethood to be a faithless man and one outside the pale of Islam". (Tauzih Maram, pages 9 and 10)

{There many more statements to justify Mirza Ghulam Ahmad's status as a "Reformer". As a matter of fact, the opponents speak mostly from hatred and this hatred wins them instant support and attention anywhere in the world, especially as soon as they ill-talk Mirza Ghulam Ahmad. And Imams choose the "best" forum to do this, i.e, the House of Allah - the Mosque.}

[7] There seems to be much confusion concerning Mirza Ghulam Ahmad. Now, does a belief in him makes one a Muslim? And, and at the same time does a disbelief in him makes one a kafir?

There is no confusion at all if a Muslim is fair-minded and is out

to seek the truth. Frankly speaking, if Mirza Ghulam Ahmad was a criterion to becoming a Muslim or non-Muslim, then his name and status would have been found in the Holy Qur'an. No his name or status is not mentioned in Chapter 61 verse 6 of the Holy Qur'an. That name "Ahmad" is none other than that of the Holy Prophet, Muhammad [p.b.u.h.].

So, a belief in Mirza Ghulam is absolutely not necessary to becoming a Muslim --- more reason that he was not a prophet. Mirza Ghulam Ahmad himself said:

"This a point worth remembering, that to call a denier of one's claim a Kafir is the privilege of those prophets alone who brings from God law and new commandments, but, for the inspired one (mulhams) and the ones spoken to by God (muhaddathun) other than the givers of Law, however great their dignity in the sight of God, and however much they may be they have been honoured by being spoken to by God, no one becomes a Kafir by their denial: (Tiryaq al- Qulub, October 1902, footnote, page 180)

A disbelief in Mirza Ghulam Ahmad does not make one a Kafir, since he was NOT a prophet. It is the acceptance or denial of the Kalima Shahada that makes one a Muslim or kafir. He continues to say that: "It has been my firm belief from the very beginning that anyone who denies my claim is NOT A Kafir (non-Muslim) or dajjal (anti-Christ). I do not name the reciter

of the Kalima a kafir until he takes the backlash himself by declaring me Kafir and an impostor". (Tiraq al-Qulub, page 130);

And in addition to Hazrat Mirza Ghulam Ahmad not calling Muslims Kafir, he said: "It is a matter of amazement that a person who recites the Kalima, faces the Qibla, believes in One God, believes in and truly loves God and His Messenger, and believes in the Holy Qur'an, should on account of some secondary difference be declared a kafir on par with, nay even more than, Jews and Christians." (Aina Kamalat Islam, 1893, p. 259.)

Finally, a disbelief in Mirza Ghulam Ahmad would, in effect, constitute a disbelief in the Holy Prophet Muhammad's [p.b.u.h.] statement in Abu Dawud.

[8] So why the emphasis on the acceptance of Mirza Ghulam Ahmad if he was not a prophet?

It is important that we understand first the status of a Prophet and that of a Mujjaddid. Both are appointed by God, however, one is given prophetic revelation (*Wahi Nabuwah*) and the other is given saintly (*Wahi Wilayat*) or, (*mubashiraat*) good visions. Mirza Ghulam Ahmad, like the previous Mujaddids, did not receive prophetic revelation. It is important that we realize the Hadith of the Holy Prophet [p.b.u.h.].! If not, would you like to see his words fail? **If Hazrat Mirza Ghulam Ahmad is not the Mujaddid of this era, then**

who is? Since he is, he should be accepted. Even though a denial of him does not make Muslim *kafir*, the Holy Prophet [p.b.u.h.] is still disobeyed (God forbid).

[9] Why do you say that the Lahore Ahmadi Muslims are the only ones who believe in the absolute finality prophethood?

Simple. The 'Ulema expects the re-appearance of Jesus --- an old prophet (??); the Quadianis new one(s-??). The Lahore section of Muslims believes that after the demise of the Holy Prophet Muhammad [p.b.u.h.] no human being can come in the capacity of a prophet, but as a Mujaddid or a saint; and Hazrat Mirza Ghulam himself said so. Mirza Ghulam Ahmad said: "If another prophet were to come after, whether new or old, how could our Holy Prophet Muhammad be the Khatam al-Anbiya (Last of the Prophets)?" (Ayyam as-Sulh, 1898, page 74.)

[10] Mirza Ghulam Ahmad seems to be one of the most hated persons today. Tell me why, and is this hatred of benefit to Muslims?

From the poisonous writings of the people who profess to be God-fearing, yes! But this hatred emanates from the lack of basic Qur'anic principles which are propagated by Muslims. It basically started around the time Hazrat Mirza Ghulam Ahmad announced that Jesus, according to the Holy Qur'an, was dead and buried. This, among other

allegations, are magnified to paint Mirza Ghulam Ahmad as a veritable enemy of Islam. The 'Ulema is grossly responsible for the false propaganda, lies and distortions. This is so evident today that Imams take pleasure in demoralizing Hazrat Mirza Ghulam Ahmad. They ascribe that he claimed to be a prophet and that he annihilated Jesus. This is a clear distortion of the truth. No man of god speaks ill of others, more so a prophet. What happened is this: The Christian propagandists were *ill-speaking* the Holy Prophet of Islam [p.b.u.h.] and after repeated warnings from Mirza sahib for them to desist from that type blasphemy, and in their stubbornness they chose not to stop, Mirza Sahib had to feed them with their own medicine. From the Holy Bible, he presented that Jesus as a disrespectful person and so forth, and he clearly stipulated that it was NOT the Jesus of the Holy Qur'an he was talking about. Even so, he was extremely cautious, but the 'Ulema paid no attention to that. I will just cite one quotation from Hazrat Mirza's writings:

"Since we people believe Jesus, peace be upon him, to be a true prophet of God, and a holy and righteous person, how could our pens write words derogatory to his dignity." (Kitab al-Barriyya, page 93)

We do injustice to our own souls whenever we lie, and the same goes if we follow a lie. This type of behaviour has no benefit on

someone who wants to live a decent Islamic life, but as this behaviour is a potent means to achieve immediate recognition, they - the opposition, seize at any opportunity to slander Mirza Ghulam Ahmad. *And no the Holy Qur'an does not support speaking ill of others!* It is sad that when Mirza Ghulam Ahmad was alive not a single *Mullah* could have defended himself against him -- Mirza Ghulam!

[11] If you scan the Muslims' bookstores, you will NOT see even a single book from the Ahmadiyya Anjuman (at least one which has your logo) that spells out your side of the story so the readers could be informed about the truth about the Ahmadiyya Anjuman. Why?

So true!. This is an utmost travesty of justice. It is so easy to buy a book from these bookstores that criticizes Ahmadi, even though these bookstores have books that plagiarize from, and proliferate, Ahmadi teachings. One example is the *Holy Qur'an by Maulana Muhammad Asad* which, like the Ahmadiyya Anjuman, clearly stipulates that Jesus is dead. The dealers, from my experience in dealing with them, don't consider the Ahmadi Muslims, so they don't deem it Islamic to sell Ahmadi literature. On the other hand, they deem it perfectly Islamic to sell books, written by non-Ahmadi Muslims, which have our ideologies, and books which contravene the basic principles of the Holy Qur'an,

example, speaking ill of others.

Another fundamental reason why they don't sell Ahmadi books is that they fear that the reading public will become more edified and will stop buying their books. I dare them to sell books published by the Lahore Ahmadiyya Anjuman – just as a test to their open-mindedness.

[12] Admitted that Ahmadis and Quadianis are the subject of ridicule, harassment, death, boycott and so forth. Knowing this, what is your heart-felt conviction about the 'Ulema? Are they Muslims?

They seize to be Muslims as soon as they denounce the *Kalima*. Ahmadi Muslims don't call anyone *Kafir*. I firmly believe that, regardless of the opposition I experience, I still consider them Muslims. They use the Houses of Allah to win instant support for their FALSE preachings because of the evident bias, but yet we open our hearts to them.

Please NOTE:

"Allah love not the public utterance of hurtful speech, except by one who has been wronged". (4:148).

"And those who built a mosque to cause harm (to Islam) and (to help) disbelief, and to cause disunion among the believers....." (9:107)

[13] Do you think the opposition you receive is

justified?

Of course! Let me give you just three classic examples. As a member of the Lahore Ahmadiyya Anjuman, I Qur'anically believe that *Jesus was born from a father and mother* (and the Holy Prophet [p.b.u.h.] said so also); and that *he died like the rest of the prophets*; and that *Isra and Mir'aj* were both spiritual. As I indicated, they don't sell our books. But they have in their bookstores, at this very instant, books by Yusuf Ali, Marmaduke Pickthall, Muhammad Asad and others, who say the same things, but they don't vilify them, call them *kafirs*, and so on. We say the same things, and we are called *kafirs*! If this is fair then I rest my case!

[14] Tell me, given all this, do you harbour animosity against them?

Absolutely not; I would be in the wrong like them if I did. It may seem that way sometimes, but that is not true. I am slowing seeing a deterioration of the false doctrines of the 'Ulema. For a hundred years now, they are trying to eradicate us, but are met with failure only. Truth will prevail.

[15] Frankly speaking, do you preach to make non-Ahmadis Ahmadis?

Absolutely not. Our mission is to preach the *true* Islam of the Holy Qur'an and Hadith and leave the rest to the individual. I am not saying that

you should 'throw pearl on stones'. As a matter of fact, the *Lahore Ahmadi* believes in a liberal Islam; anyone is free to come and go and believe as he pleases. It is Allah's job to declare judgement on him.

As is evident these days there are thousands of Muslims who have the same ideologies as the Lahore Ahmadi Muslims, but are afraid to come into the open for fear of being stigmatized 'Ahmadi'. Four prominent personalities who advocated our ideologies are: Maulana Muhammad Asad [*Famous translator of the Holy Qur'an, 1980*], Maulana Marmaduke Pickthall [*A British and famous translator of the Holy Qur'an, 1930*], Maulana Yusuf Ali [*another famous translator of the Holy Qur'an, 1934*], and Professor Mahmud Shaltut of *Al-Hazar University, Cairo*.

[16] It's been said that the Ahmadis have their "own" religion and it started just about a hundred years ago.

I sincerely feel sympathetic to those people who have been befooled into such a gross misconception. Thank Allah that our religion is Islam, which was instituted by Allah and brought into a complete code about fifteen hundred years ago; and our Book of Guidance is The Holy Qur'an, revealed about fifteen hundred years ago; and our Beloved Prophet is Hazrat Muhammad Mustapha [peace and blessings of Allah be upon him], who appeared about fifteen

hundred years ago. Does this ring a bell?

Don't allow anyone to mislead you. *If Ahmadis believe otherwise, then I myself say they are outside the pale of Islam.* But they don't. So where does Mirza Ghulam Ahmad fit in? He is simply in line with all the previous Mujjaddids (*appointed by God*) who came before our Holy Prophet [p.b.u.h.]. He happened to be the Mujjaddid of this era, who appeared about a hundred years ago. If, because of our association with him, were we are accused that we have our own religion old, then you are dead wrong! May Allah guide you to the truth. If Mirza Ghulam Ahmad enunciated a new religion, then it is only fair to say that the previous Mujjaddids (about fourteen) did the same thing and must have instituted fourteen religions too! God Forbid!

[17] What would you like to tell your "opponents"?

Allah has created the earth big enough for everyone -- friends or enemies, to live in. It is natural for people not to see *eye to eye*. It is unnatural for them, especially Muslims to vilify others. Leave the Ahmadi Muslims alone. They are only ones who are proliferating the true teachings of Islam as enunciated by our Holy Prophet Muhammad [p.b.u.h.]. Start selling our books in your bookstores so that the general Muslim population can see the other side of the coin! This will make your (and our) job much

easier.

Follow Yusuf Ali, since you sell his translation so much. Sad to say that you fail to realise that he said that the *Mir'aj* was a vision and you don't accept at least that part of his entire Translation. By the way he said: *"The true Muslim must be pure in body, mind and heart. His motives should always be sincere and his religion without any alloy of worldly gain."* {See note 1358 in his Qur'anic translation} and again, he said: *"You cannot win over a people's good will by constantly abusing their leader"*. {Times} = = = =

Islamic Teaching

on tolerance of verbal abuse

It is entirely false and totally unfounded to allege that Islam teaches Muslims to murder anyone who verbally abuses their religion, mocks it, or offends their feelings towards their faith.

On the contrary, Islam requires its followers to show patience under provocation, and to disregard and ignore the abuse.

(Of course, if the abuse contains any allegations against Islam or the Holy Prophet Muhammad which require to be refuted, then these should be answered, but by verbal means only.)

Below we give arguments from the Holy Qur'an and the life of the Holy Prophet Muhammad to prove the above points. We are

confident that no one can cite any verse of the Holy Qur'an which contradicts the position set out below.

We may preface our discussion with the following saying of the Holy Prophet Muhammad:

"The Muslim who mixes with the people and bears patiently their hurtful words, is better than one who does not mix with people and does not show patience under their abuse." (Mishkat, Book: Ethics, ch. 'Gentleness, modesty and good behavior')

What a noble and wonderful piece of guidance, which is so applicable to the modern world in which people of differing faiths have to mix and come into contact so closely!

TEACHINGS OF THE HOLY QUR'AN

As a general point, it may first be noted that the Holy Qur'an itself records the accusations made against, and the insults heaped upon, the Holy Prophet Muhammad by his opponents (e.g. that he was insane, or that he fabricated his revelation), and it answers these charges, but nowhere does it require Muslims to inflict any kind of punishment on the accusers. The Qur'an has itself, therefore, given permanence to these allegations and the replies thereto, obviously anticipating that similar charges would be made by critics in later times. If such abuse or criticism could damage a Muslim's faith, and requires to be silenced by force, why should the Qur'an

itself have quoted so much of it from its opponents' mouths?

The Holy Qur'an tells Muslims:

1. "You will certainly hear much abuse from the followers of previous books and from the idol-worshipping people. And if you are patient and keep your duty -- this is surely a matter of great resolution." (3:185)

2. "Many of the followers of previous books wish that they could turn you back into disbelievers after you have believed, but you should pardon and forgive." (2:109)

In connection with these verses, it is recorded in the Hadith collection Bukhari:

"The Messenger of Allah and his Companions used to forgive the idolaters and the followers of previous books, as Allah had commanded them, and they used to show patience on hearing hurtful words." Book: Commentary on the Qur'an, ch. 16 under Sura 3.

Addressing the Holy Prophet, God says in the Holy Qur'an:

1. "Bear patiently what they say." (20:130 and 50:39)

2. "Obey not the disbelievers and the hypocrites, and disregard their hurtful talk." (33:48)

In all the verses quoted above, Muslims are taught to bear their feelings of hurt and anger with patience, and to ignore the abuse. Another verse having some bearing on this subject is as follows:

"And if you invite them to guidance, they hear not; and thou seest them looking towards thee, yet they see not. Hold fast to forgiveness and enjoin goodness and turn away from the ignorant." (7:198-199)

This directs us that when we have to deal with people who are blindly prejudiced and ignorant, and therefore fail to understand the guidance, we must not give vent to anger, fury and violence against them. We should treat them with forgiveness, do our duty of enjoining simple goodness, and then turn away from them, leaving the matter in the hands of Allah.

Withdrawing from company:

Muslims are told: "When you hear Allah's messages disbelieved in and mocked at, sit not with them until they enter into some other discourse." (4:140; see also 6:68).

These verses deal with the case when the religion is being mocked and derided (as distinct from being criticized). A Muslim is required to do no more than to withdraw from such a company, and even that only while the mocking continues, and to actually rejoin the same company when they have changed the subject! How far from ordering Muslims to kill such people!

Any criticism underlying the abuse must, of course, be answered. But the response to

any sheer abuse, ridicule or mockery is withdrawal of oneself from the company.

Some incidents from the Holy Prophet's life

1. A man called Suhail ibn Amar had a voice suited to oratory, and used to employ this talent in making speeches against the Holy Prophet. He was captured by the Muslims at the battle of Badr and brought before the Holy Prophet. A Muslim suggested that some of Suhail's teeth should be knocked out to disable him from speaking well. The Holy Prophet replied: "*If I disfigure any of his limbs, God will disfigure mine in retribution*".

2. Once when the Holy Prophet divided some wealth among his followers, one man accused him to his face of being unfair and told him: "Fear God, O Muhammad". After the man had left, the following conversation took place between Khalid ibn Walid and the Holy Prophet, as recorded in Bukhari:

Khalid: "*Shall I strike off his neck?*"

Holy Prophet: "*No, perhaps he is a man who says prayers.*"

Khalid: "*There are many people who pray, but what they say is not what is in their hearts.*"

Holy Prophet: "*I have not been commanded by God to cut open people's chests to see what is inside their hearts.*" (Book: Maghazi, ch. 63.)

Here a man insults the Holy Prophet to his face, and a Muslim asks permission to kill the man.

The Holy Prophet advances the possibility of there being some good in the culprit, but Khalid argues that the man's prayers are only for show. The Holy Prophet then makes it clear that we cannot know about people's motives or sincerity, but have to accept that what they are doing is in good faith.

3. Some Jews, when addressing Muslims, would distort the greeting as-salamu alaikum and say it as as-samu alaikum, which means "**death be upon you**". When they once addressed the Holy Prophet in this manner, his wife Aisha retorted back in the same words. The Holy Prophet disapproved of this reply and said that God did not like harsh words.

4. Once there were four men who spread an accusation of immorality against the Holy Prophet's wife Aisha. Their allegation was ultimately proved to be false because they failed to back it up with any witnesses. One of the four men, called Mistah, used to receive financial assistance from Abu Bakr, Aisha's father. After this incident, Abu Bakr swore never again to help Mistah. The following verse was revealed to the Holy Prophet on this occasion:

"Let not the possessors of grace and means among you swear against giving to the near relatives and the poor and those who had to flee in God's way. Pardon and overlook. Do you not love that God should forgive you?" (24:22) Hearing this, Abu Bakr exclaimed: "**Indeed, I certainly love that God should forgive me**". (Bukhari: 'Testimony', ch. 15.)

He then resumed providing assistance to Mistah, as before. **Note that this allegation was not made against just an ordinary Muslim woman, but the wife of the Holy Prophet, and therefore it struck at the holy household at the center of the religion of Islam, which was required to be a model of purity for all Muslims. In view of this, the forgiveness taught in the above verse becomes all the more generous and magnanimous.**
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ISLAM'S LIBERAL VIEW OF OTHER RELIGIONS: *Maulana Muhammad Ali*

Faith in all prophets

There is a very general and very deep-rooted misconception that the Qur'an preaches intolerance, and that Muhammad preached his faith with the sword in one hand and the Qur'an in the other. Misrepresentation could go no further. The basic principle of Islam, a faith in all the prophets of the world, is enough to give the lie to this allegation. The great and liberal mind that preached not only love and respect for the

founders of the great religions of the world but much more than that, faith in them, could not shrink to the narrowness of intolerance for those very religions. Tolerance is not, in fact, the word that can sufficiently indicate the breadth of the attitude of Islam towards other religions. It preaches equal love for all, equal respect for all, and equal faith in all.

No Compulsion In Religion

Again, intolerance could not be ascribed to a book which altogether excludes compulsion from the sphere of religion. "**There is no compulsion in religion**" (2:256),

it lays down in the clearest words. In fact, the Holy Qur'an is full of statements showing that belief in this or that religion is a person's own concern, and that he is given the choice of adopting one way or another: that, if he accepts truth, it is for his own good, and that, if he sticks to error, it is to his own detriment. I give below a few of these quotations:

1. "**We have truly shown him the way; he may be thankful or unthankful**" (76:3).
2. "**The Truth is from your Lord; so let him who please believe and let him who please disbelieve**" (18:29).
3. "**Clear proofs have indeed come to you from your Lord: so whoever sees, it is for his own good; and whoever is blind, it is to his own harm**" (6:104).
4. "**If you do good, you do good for your own souls. And if you do evil, it is for them**" (17:7).

Why fighting was allowed

The Muslims were allowed to fight indeed, but what was the object? Not to compel the unbelievers to accept Islam,

for it was against all the broad principles in which they had hitherto been brought up. No, it was to establish religious freedom, to stop all religious persecution, to protect the houses of worship of all religions, mosques among them. Here are a few quotations:

“And if Allah did not repel some people by others, cloisters and churches and synagogues and mosques in which Allah’s name is much remembered, would have been pulled down” (22:40).

“And fight them until there is no persecution, and religion is only for Allah” (2:193).

“And fight them until there is no more persecution, and all religions for Allah” (8:39).

Under what conditions was the permission to fight given to the Muslims? Every student of Islamic history knows that the Holy Prophet and his companions were subjected to the severest persecution, as Islam began to gain ground at Makkah; over a hundred of them fled to Abyssinia, but persecution grew still more relentless. Ultimately, the Muslims had to take refuge in Madinah, but they were not left alone even there, and the sword was taken up by the enemy to annihilate Islam and the Muslims. The Qur’an bears express testimony to this:

“Permission (to fight) is given to those on whom war is made, because they are oppressed. And Allah is able to assist them — those who are driven from their homes without a just cause except that they say: Our Lord is Allah” (22:39, 40).

Later, the express condition was laid down:

“And fight in the way of Allah against those who fight against you, but be

not aggressive. Surely Allah loves not the aggressors” (2:190).

The Qur’an, therefore, allowed fighting only to save a persecuted community from powerful oppressors, and hence the condition was laid down that fighting was to be stopped as soon as persecution ceased: ***“But if they desist, then surely Allah is Forgiving, Merciful. And fight them until there is no persecution” (2:192, 193).***

If the enemy offered peace, peace was to be accepted, though the enemy’s intention might be only to deceive the Muslims:

“And if they incline to peace, incline thou also to it, and trust in Allah. Surely He is the Hearer, the Knower. And if they intend to deceive thee, then surely Allah is sufficient for thee” (8:61, 62).

The Holy Prophet made treaties of peace with his enemies; one such treaty brought about the famous truce of Hudaibiyah, the terms of which were not only disadvantageous, but also humiliating to the Muslims. According to the terms of this treaty **“if an unbeliever, being converted to Islam, went over to the Muslims, he was to be returned, but if a Muslim went over to the unbelievers, he was not to be given back to the Muslims”**. This clause of the treaty cuts at the root of all allegations of the use of force by the Holy Prophet. It also shows the strong conviction of the Holy Prophet that neither would Muslims go back to unbelief, nor would the new converts to Islam be deterred from embracing Islam because the Prophet gave them no shelter. And these expectations proved true, for while not a single Muslim deserted Islam, a large number came over to Islam, and, being refused shelter at Madinah, formed a colony of their own in neutral territory.

It is a mistake to suppose that the conditions related above were abrogated

at any time. The condition to fight “against those who fight against you” remained in force to the last. The last expedition led by the Holy Prophet was the famous Tabuk expedition, and every historian of Islam knows that, though the Prophet had marched a very long distance to Tabuk at the head of an army of thirty thousand, yet, when he found that the enemy did not fulfil the condition laid down above, he returned, and did not allow his troops to attack the enemy territory. Nor is there a single direction in the latest revelation on this subject, in **ch. 9, The Immunity**, that goes against this condition. The opening verse of that chapter speaks expressly of **“idolaters with whom you made an agreement”**, and then, **v. 4**, excepts from its purview **“those of the idolaters with whom you made an agreement, then they have not failed you in anything and have not backed up anyone against you”**, thus showing clearly that the “immunity” related only to such idolatrous tribes as had first made agreements with the Muslims and then, violating them, killed and persecuted the Muslims wherever they found them, as **v. 10** says expressly:

“They respect neither ties of relationship nor covenant in the case of a believer”.

Such people are also spoken of in an earlier revelation:

“Those with whom thou makest an agreement, then they break their agreement every time, and they keep not their duty” (8:56).

Further on, in ch. 9, the condition of the enemy attacking the Muslims first is plainly repeated:

“Will you not fight a people who broke their oaths and aimed at the expulsion of the Messenger, and they attacked you first?” (9:13).

So from first to last, the Holy Qur’an allowed fighting only against those who fought the Muslims first; it allowed

expressly only fighting in defense without which the Muslims could not live and it clearly forbade aggressive war. The waging of war on unbelievers to compel them to accept Islam is a myth pure and simple, a thing unknown to the Holy Qur'an. It was the enemy that waged war on the Muslims to turn them away from their religion, as the Holy Book so clearly asserts: "**And they will not cease fighting you until they turn you back from your religion, if they can**" (2:217).

RELATIONS OF FRIENDSHIP WITH OTHERS

It is sometimes asserted that the Qur'an forbids relations of friendship with the followers of other religions. How could a Book which allows a man to have as his comrade in life a woman following another religion (5:5), say in the same breath that no friendly relations can be had with the followers of other religions?

The loving relation of husband and wife is the friendliest of all relations and, when this is expressly permitted, there is not the least reason to suppose that other friendly relations are forbidden. The fact is that, wherever there is prohibition against making friends with other people, it relates only to the people who were at war with the Muslims, and this is plainly stated in the Qur'an:

"Allah forbid you not respecting those who fight you not for religion, nor drive you forth from your homes, that you show them kindness and deal with them justly. Surely Allah loves the doers of justice. Allah forbids you only respecting those who fight you for religion, and drive you forth from your homes and help (others) in your expulsion, that you make friends of them; and whoever makes friends of them, these are the wrongdoers" (60:8, 9).

No Punishment for APOSTASY

Another widely prevailing misconception may also be noted here. It is generally thought that the Qur'an provides a death sentence for those who desert the religion of Islam.

Anyone who takes the trouble to read the Qur'an will see that there is not the least ground for such a supposition.

The Qur'an speaks repeatedly of people going back to unbelief after believing, but never once does it say that they should be killed or punished. I give here a few quotations:

"And whoever of you turns back from his religion, then he dies while an unbeliever — these it is whose works go for nothing in this world and the Hereafter" (2:217).

"O you who believe, should anyone of you turn back from his religion, then Allah will bring a people whom He loves and who love Him" (5:54).

"Those who disbelieve after their believing, then increase in disbelief, their repentance is not accepted, and these are they that go astray" (3:90).

On the other hand, the Qur'an speaks of a plan of the Jews to adopt Islam first and then desert it, thus creating the impression that Islam was not a religion worth having (3:72).

Such a scheme could never have entered their heads while living at Madinah, where the Government was Muslim, if apostasy, according to the Qur'anic law, were punishable with death.

The misconception seems to have arisen from the fact that people who, after becoming apostates, joined the enemy, were treated as enemies, or that, where an apostate took the life of a Muslim, he was put to death, not for changing his religion, but for committing murder. ***

OPEN INVITATION

Readers are urged to ask questions pertinent to the above captioned subjects.

Also, should there be concerns regarding Ahmadi Muslims and the Ahmadiyya Movement, I will attempt to respond those as well.

- Please note that The Islamic Sunrise has no ulterior motives in its presentation and proliferation. It continues to present Islam in an uncompromising manner.*

- I wish to express my sincere thanks to all those who have made The Islamic Sunrise part of there reading.*

May Allah reward you.

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The Islamic Sunrise is done solely on a voluntary basis, and any and all advertisements are published with no strings attached.

Ahmadi-MUSLIMS; and what they stand for:

Our POSITION:

WE, the members of the Lahore Ahmadiyya Anjuman, call Allah to witness that we believe as Hazrat Mirza Ghulam Ahmad, the Holy Founder of Our Movement believed; and also (he) wanted us to do in his own words, as follows:

"I enjoin my Jamaat that they should, with a true heart, have faith in the Kalima Tayyaba: 'la ilaha ill-Allah Muhammad ur Rasul Allah', and should die in that faith. And they should believe in all the prophets and all the revealed books whose truth is evidence from the Holy Qur'an. And they should carefully and correctly follow the tenets of Islam, and they should consider all the duties as laid down by Allah and His Messenger [p.b.u.h] to be incumbent upon themselves, such as prayer, Zakat, fasting, etc. And they should give up all that is forbidden by Allah and His Prophet [p.b.u.h.]. In short, it is obligatory to believe in all matters, whether of faith or of practice, on which there has been consensus between past leaders of Islam, and are considered by consensus among The Ahle Sunnat wal Jamaat to constitute Islam.

And we call upon the heavens and earth to bear witness that this is our religion. And he who accuses us of faith contrary to this religion is guilty of slander against us without regard for fear of Allah and to honesty. And on the Day of Judgement it will be our case against him whether he had opened up our hearts to be able to allege that at heart we believe contrary to what we have professed above. May the curse of Allah fall on those who lie or make false charges. (Ayyam-us-Sulh, 1899, p.87)

Our VIEWS:

- 1. The Holy Prophet [p.b.u.h.] is the Absolute Last Prophet, after whom there will be no New or Old Prophet.***
- 2. Whoever recites the Kalima: La ilaha ill Allah Muhammadur Rasul-ul-Allah is a Muslim. {Allah & the Holy Prophet [p.b.u.h.] have NOT given anyone authority to call Muslims Kafir}.***
- 3. Marriages between Ahmadi Muslims and non-Ahmadi Muslims permitted.***
- 4. Prayers can be said behind non-Ahmadi Imams, provided they are NOT guilty of calling MUSLIMS Kafir.***
- 5. Funeral Prayers are said for Non-Ahmadi Muslims.***
- 6. There is no Autocratic system, Khilafat.***
- 7. AAIL was Founded by Maulana Muhammad Ali, the closest pupil/companion of the Hazrat Mirza Sahib.***
- 8. Members here are called Ahmadi Muslims [NOT QUADIANIS], named "AHMADI" after the Holy Prophet's name "AHMAD" in the Holy Qur'an.***
- 9. The Holy Qur'an is the Final Testament.***
- 10. Hazrat Mirza Ghulam Ahmad was a Mujaddid (Reformer), NOT a Prophet.***
- 11. Hazrat Mirza Ghulam Ahmad Never changed his claims, views, or definition of Prophethood in 1901.***
- 12. A belief in the advent of Hazrat Mirza Ghulam Ahmad is not essential to be a Muslims, but his acceptance is necessary in the interest of progressive Islam.***

Now YOU Are Informed:

I continue to give the viewpoints of the Ahmadi Muslims --- mainly because most Muslims still confuse us with the Quadianies --- some deliberately; and they also continue to misrepresent the truth.

The above descriptions are intended to be an enlightenment and a clarification regarding the truth of the Lahore Section of Ahmadi Muslims.

Those Muslims who are interested in the truth should, at minimum, seek independent knowledge on their own -- rather than being led or misled.