

In the name of Allah, the Beneficent, the Merciful

- 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)

THE ISLAMIC SUNRISE

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.

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A fitting aspect of one of the encompassing principles of the Ahmadiyya Anjuman Isha'at Islam on "Peacefulness: That it-ISLAM-allows the use of force only in unavoidable self-defense."

The Holy Founder and Mujaddid Hazrat Mirza Ghulam Ahmad of the 14th Century Emphatically States:

[i] "Do NOT oppress with your tongue, or hands or in any other way. Always work for the good of mankind. NEVER unduly assert yourselves with pride over others, even those who are placed under you. NEVER use abusive language to anyone, even though he may abuse you. Be humble in spirit, kind and gentle, and forgiving, sympathetic towards all and wishing them well.... Immediately compose all your differences and make peace among yourselves: forgive the transgressions of your brothers for indeed he is evil who is not willing to make peace with his brother.... In fact, if you really desire that God in heaven be pleased with you, then hasten to become one amongst yourselves as though you were brothers (and sisters) born of the same mother."

[ii] "Those who support violence for religion are foes of Islam."

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Always Striving to Promote A True, Original, Peaceful, Pristine and Tolerant Islam

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- **Dr. Zahid Aziz**
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THE ISLAMIC SUNRISE SHALL:

- Continue to propagate emphatically and uncompromisingly that **"THERE IS NO COMPULSION IN RELIGION"**. Everyone 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 Qadianis 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.]

- **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, Loving and Liberal Islam**, and a **Living God – who speaks now as HE did in the past.**

- Continue to educate Muslims in general that the **Lahore Section of Muslims** is quite a different body of Muslims from the **Qadianis**.

- Clarify the misconceptions the 'Ulema and others have been propagating against the Ahmadiyya Anjuman.

The Ahmadiyya Anjuman Isha'at Islam Lahore [AAIIL] stands for *The Ahmadiyya Community For The Propagation of Islam* — propagation of Islam as demonstrated by the Holy Prophet Muhammad [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 **AAIIL** 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, MUHAMMADUR RASUL-UL ALLAH**" --- **IS A MUSLIM**. No one, nor any body of Muslims, 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 requires us to tolerate (but not compromise with) the differences of beliefs and opinions. Also, it 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 about the Ahmadiyya Movement.*}

I wish to express my sincere thanks to all those who are responsible, both here in the US and abroad, for the success of The ISLAMIC SUNRISE. May Allah reward you! No doubt, The ISLAMIC SUNRISE continues to present a viable, pristine and practical outlook of Islam. It does not subscribe to the status quo Muslims and Non-Muslims have become all too familiar with! *The traditional attribution of the fairy-tale doctrines such as the Alleged "Virgin Birth" of Jesus and Prophet Muhammad's Physical Journey to Heaven are no exception.* Notably as well, the allegation that Ahmadi MUSLIMS Did NOT subscribe to a *physical* Jihad since a hundred years ago is true – The concept of a physical/violent *Jihad* since 9/11 is now readily discarded and the ongoing Ahmadi concept is constantly being proliferated. (*Editor*).

Virgins in Muslim paradise: Dr. Zahid Aziz

The misconceived notion that every Muslim male who reaches paradise in the hereafter,

for good deeds done in this life, will be rewarded with seventy-two virgins has brought Islam into disrepute and ridicule. It has also proved a source of much amusement and mockery for those unaware of the teachings of Islam regarding the hereafter. In this article we cannot enter into a detailed discussion of the Islamic concept of paradise or the garden of the next life but the following key points are necessary to know. Firstly, the rewards of the hereafter are not the material things that we enjoy in this physical world. The life after death is in a world that cannot even be conceived by the human mind in this life, and human beings there will have an entirely different existence

that cannot be known here. The Holy Qur'an says: "We have ordained death among you and We are

not to be overcome, that We may change your state and make you grow into what you do not know." — 56:60-61.

Other English translations phrase the second part of this quotation as "changing the nature of your existence and bringing you into being anew in a manner as yet unknown to you" (Muhammad Asad),

"producing you again in a form which ye know not" (Rodwell), and "that We may transfigure you and make you what you know not" (Pickthall). The enjoyments in the gardens of the hereafter are of an unknown nature in this world, as the Qur'an says: "No soul knows what refreshment of the eyes is

hidden for them: a reward for what they did." — 32:17

Bible on the Inferiority of women:

Dr. Hamid Rahman

[i] "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression."—1 Tim. 2:11-14

[ii] "For a man ought not to cover his head, since he is the image and glory of God, but woman is the glory of man, for man was not made for woman, but woman from man, neither was man created for woman, but woman for man". [1 Corin. 11:7]

[iii] "The leaden cover was lifted, there was a woman sitting, and he (the angel) said: this is wickedness." [Zech. 5:7]

[iv] "And I find more bitter than death the woman who is a snare, whose heart is a trap and whose hands are chains. The man who pleases God will escape her, but the sinner she will ensnare....while I was still searching but not finding, I found one upright man among a thousand but not one upright woman among them all". [Eccless 7:26-28]

[v] "...Christ is the head of every man, and a husband the head of his wife, and the head of Christ is God. (NIV)". Corinthians 11:3

[vi] "Give me any plague, but the plague of the heart: and any wickedness, but the wickedness of a woman." (Eccles. 25:13)

[vii] "Of the woman came the beginning of sin, and through her we all die." (Eccles. 25:22)

[viii] ii] "For from garments cometh a moth, and from women wickedness. Better is the churlishness of a man than a courteous woman, a woman, I say, which bringeth shame and reproach." (Eccles. 42:13-14)

[ix] "Adam was not deceived but the woman was." (1 Timothy 2:11-14)

[x] "Woman will be ruled over by the male." (Genesis 3:16)

This is why the description of the garden of the hereafter is called a parable, as in: “*A parable of the garden which is promised to those who keep their duty*” (13:35 and 47:15).

Secondly, the Qur’an has made it abundantly clear no less than eight times that men and women are equally entitled to the rewards of the heavenly life. Four such extracts are as below:

“*And whoever does good deeds, whether male or female, and is a believer — these will enter the Garden ...*”

— 4:124 “*Allah has promised to the believers, men and women, Gardens, in which flow rivers, to abide in them, and goodly dwellings in Gardens of perpetual abode.*” — 9:72

“*O My servants, ... Those who believed in Our messages and submitted (to Us): Enter the Garden, you and your wives, being made happy. ... in there is what their souls yearn for and the eyes delight in, and in them you will abide.*” — 43:68-71

“*On that day you will see the believers, men and women, their light gleaming before them and on their right hand. Good news for you this day! Gardens in which flow rivers, to abide in them.*” — 57:12

Thus the women among the believers will have the same rewards and enjoyments as the men of the believers. Thirdly, all these rewards are manifestations of the good qualities

shown and good deeds done by a person in this life, which are unfolded before him or her. For example, the “*light gleaming before them and on their right*

hand” (57:12) is not a physical lamp of this world, but a representation of their light of faith. In one place we read: “*And those who believe and do good are made to enter Gardens, in which flow rivers, abiding in them by their Lord’s permission. Their greeting therein is, Peace! Do you not see how Allah sets forth a parable of a good word as a good tree, whose root is firm and whose branches are high, yielding its fruit in every season by the permission of its Lord?*” —

14:23-25 After mentioning the gardens of the next life, a good word is compared to a good tree, ever bearing fruit. Therefore the trees of the gardens of the hereafter are a person’s good deeds done in this life which appear as trees that bear fruit, just as his good deeds bore fruit. Likewise, the so-called beautiful maidens of the next life are not as women of this world with whom men will have sexual relations. They are the good qualities shown

in this life, such as honesty, purity of character, charity, integrity, modesty and faith that are manifested in this form. These *maidens* are called

The Bible on Marriage of Young Girls With Older Men

As it is Christian evangelists and other believers in the Bible who have been bitterly reviling the Holy Prophet Muhammad on account of his marriage with Aisha, we put to them the practices of the great patriarchs and prophets that are recorded in the Bible itself in this connection. The main accusations regarding the marriage of Aisha are that she was too young in age while the Holy Prophet was a much older man, being fifty years of age, and that consent to marriage was either not obtained from her or she was not capable of giving it.

Abraham

In the book of Genesis in the Bible it is recorded about Abraham: “*Now Sarai, Abram’s wife, had borne him no children. But she had an Egyptian maidservant named Hagar; so she said to Abram, ‘The Lord has kept me from having children. Go, sleep with my maidservant; perhaps I can build a family through her.’ Abram agreed to what Sarai said. So after Abram had been living in Canaan ten years, Sarai his wife took her Egyptian maidservant Hagar and gave her to her husband to be his wife. He slept with Hagar, and she conceived. ... So Hagar bore Abram a son, and Abram gave the name Ishmael to the son she had borne. Abram was eighty six years old when Hagar bore him Ishmael.*” (Genesis, chapter 16, verses 1-4, and 15-16, New International Version. Bolding is mine.)

Firstly, it is evident that as Abraham (who then had the name Abram) was 86 years old, Hagar must have been some fifty years younger than him, and probably even younger, to bear a child. Secondly, the Bible speaks of Sarai giving her maidservant Hagar to Abraham. So Hagar’s consent was not obtained but rather she was commanded by Sarai to go and become Abraham’s wife.

“*pure companions*” (2:25, 3:15, 4:57) because they are the appearance of the pure qualities that were one’s companions in this life. In fact, in verse 3:15 the desirability of the “*pure companions*” is clearly differentiated from the sexual desire for women in this life. Verse 3:14 refers to the attractiveness of the material desires of this world as follows: “*The love of desires is made attractive to people — of women and sons and hoarded treasures of gold and silver and well-bred horses and cattle and crop produce. This is the provision of the life of this world. And with Allah is the good goal of life.*” The next verse then says: “*Shall I tell you of what is better than these? For those who guard against evil are gardens with their Lord, in which rivers flow, to abide in them, and pure companions and Allah’s goodly pleasure.*” — 3:15

It is clearly obvious from these passages that while sexual desire for women is a craving and a necessity for this material world, better and superior than this is to strive to acquire the qualities that become our “*pure companions*” in the next world. This repudiates the very idea that we should wish for our physical desires of this world to be satisfied, as a reward, in the next world. In many recent articles, published on websites and elsewhere, a saying of the Holy Prophet Muhammad from Tirmidhi is quoted, often by way of ridicule and mockery, according to which a man in paradise will have 72 “*wives*”, these supposedly being the 72 *virgins*. But in the same Tirmidhi we find, only a little later, the following

report: “*Faith has seventy and something gates, the least of which is to remove from the road a harmful thing and the highest is to say ‘There is no god but Allah’.*” — Tirmidhi, chapters on Faith. It is the “*seventy and something*” constituents of faith, two of which are mentioned here (and one often mentioned in such reports is modesty) that, for those

who possess them in this life, become represented in the next life as “*maidens*”. There is also another explanation of the concept of “*virgins*” in the next world, based on the following verses of the Qur’an which refer to some of the rewards to be found there: “*Surely We have created them a (new) creation, so We have made them virgins, loving, equals in age...*” — 56:35–37. The pronoun “*them*”, occurring twice here, is in the feminine. A commonly-accepted meaning is that this refers to the believing women. They will be raised in the next life in a new form of creation corresponding to their purity of character in this world, and thus it is said: *We have made them virgins*. This interpretation is also supported by an explanation of these verses reported from the Holy Prophet Muhammad, again in the same Tirmidhi: “*An old woman came to the Prophet and said: Messenger of Allah, pray to Allah that I will enter paradise. He said jokingly:*

Mother of so-and-so, no old women will enter paradise. The old woman went away crying, so the

Mary and Joseph

The most famous marriage in Christianity is no doubt that of Mary, Jesus’ mother, with Joseph. While the following details are not in the canonical Gospels in the Bible, it appears from other early Christian writings (known as apocryphal writings) that Mary was twelve years old when the temple elders decided to find a husband for her. They selected the husband by drawing lots, and Joseph whom they chose was an elderly man, being according to some accounts ninety years old. The husband was selected and Mary was handed over to him, and she played no part in his selection. These accounts are summed up in the Catholic Encyclopedia, 1913 edition, as follows: “It will not be without interest to recall here, unreliable though they are, the lengthy stories concerning St. Joseph’s marriage contained in the apocryphal writings. When forty years of age, Joseph married a woman called Melcha or Escha by some, Salome by others; they lived forty-nine years together and had six children ... A year after his wife’s death, as the priests announced through Judea that they wished to find in the tribe of Juda a respectable man to espouse Mary, then twelve to fourteen years of age, Joseph, who was at the time ninety years old, went up to Jerusalem among the candidates; a miracle manifested the choice God had made of Joseph ...” — In article St. Joseph, under letter J. See the Webpages: www.newadvent.org/cathen/08504a.htm

Prophet said: Tell her that she will not enter paradise as an old woman, for Allah says: Surely We have created them a (new) creation, so We have made them virgins.— Shama'il Tirmidhi, ch. 35: 'Joking of the Messenger of Allah', report number 230.

Their resurrection as "virgins" is only a spiritual representation of the purity with which they led their lives in this world. There is no question of sexual relations in the next life as that life is no physical life which requires such relations. It may be noted that the term "virgin" has been used in the Bible as a symbolism. The nation of Israel is called a "virgin" in many places (for example, Jeremiah, ch. 31, Amos, ch. 5). The Gospel of Matthew contains the parable of the wise and foolish virgins, which Jesus begins to relate as follows: "Then the kingdom of heaven shall be likened to ten virgins" (ch. 25, v. 1). Obviously, virgin girls for men's pleasure are not meant here. ****

Those who support violence for religion are foes of Islam: Hazrat Mirza Ghulam

Ahmad. [Dr, Zahid Aziz's noted: "It is one century ago that the Founder of the Ahmadiyya Movement made his forthright and unequivocal comments, as given below, regarding those Muslim clerics who preached hatred and violence against the followers of other religions. Almost exactly the same lamentable situation exists today, making his observations as relevant now as they were then, if not more so."]

There is not the least truth in the assertion that this is the time for resorting to the sword and gun for spreading the true religion and righteousness. The sword, far from revealing the beauties and excellences of truth, makes them dubious and throws them into the background. Those who hold such views are not friends of Islam but its deadly foes. They have low motives, mean natures, poor spirits, narrow minds, dull brains and short sight. It is they who open the way to an objection against Islam, the validity of which cannot be questioned. They hold that Islam needs the sword for its advancement and thus brand its purity and cast a slur upon its holy name. The

religion that can easily establish its truth and superiority by sound intellectual arguments, heavenly signs or other reliable testimony, does not need the sword to threaten men and force a confession of its truth from them. Religion is worth the name only so long as it is in consonance with reason. If it fails to satisfy that requisite, if it has to make up for its discomfiture in argument by handling the sword, it needs no other argument for its falsification.

The sword it wields cuts its own throat before reaching others. If it be objected that the sword was resorted to by early Islam and hence the legality of *jihad* [of war], we say the objection is based upon ignorance of the circumstances under which Islam passed its early days. Islam never allows the use of the sword for spreading the faith. On the other hand, it strictly prohibits compulsion in matters of faith. It has the plain injunction: "**There shall be no compulsion in religion**" [the Qur'an, 2:256]. ... It is, however, true that the *Maulvis* [common Muslim clerics] and the Christian missionaries are equally to blame for this unjust charge against Islam. The ignorant *Maulvis* while pretending to support Islam, have, by their repeated inculcations, engrafted the false doctrine of *jihad* upon the minds of the unenlightened public who were misled by the fatwas [religious pronouncements] of the *Maulvis* on the one side and the objections of the Christian missionaries, whom they took for learned men, on the other. The doctrine of *jihad* being thus supported by the evidence of the two opposing witnesses, its validity could not be questioned by the masses. Had the missionaries taken a different course and with true honesty declared that the *fatwas* of the *Maulvis* were based on ignorance of the early Islamic history, and that the circumstances which then rendered an appeal to arms necessary for Muslims did not exist anymore, the idea of *jihad* [by war] would long since have been eradicated from the face of the earth. But they never looked to the consequences, and a misdirected zeal for their own religion cast a veil over their judgements in grasping the truth.

It must also be stated here that permission for self-defence and murdering the enemies of Islam was not given to the Muslims until the Arabs had, on account of their severe oppression and outrages and the shedding of innocent blood, rendered themselves culpable and liable to be punished with death. But clemency was even then shown to such of them as embraced Islam. The unity of religion established a relation of brotherhood and all past wrongs were forgotten. It is here that some opponents of Islam have stumbled and from this they draw the conclusion that the new religion was forced upon the unbelievers.

In fact, the case is just the reverse of what the objectors have thought. There is no compulsion here: it was a favor to those who had rendered themselves liable to death. It is apparently absurd to take this conditional mitigation of just punishment for compulsion. They deserved to be murdered, not because they did not believe in the mission of the Prophet, but because they had murdered many an innocent soul. The extreme penalty of the law was upon them, but the mercy of the Gracious God gave them another chance of averting this merited capital punishment. He knew that during the long years of opposition the Islamic truths had been brought home to them and they well understood the futility of idol worship, therefore, His mercy offered them an opportunity, even after the sentence was justly pronounced against them, for imploring His pardon and the forgiveness of their sins. This clearly shows that it was not the object of Islam to put any unbeliever merely as such to death,

but that it was willing to forgive even when the criminal was found deserving of the death penalty.

Islam had to grapple with other difficulties.

Religious prejudice was so strong at the time that if a member of any tribe adopted the faith of Islam, he was either put to death or threatened with it, and persecution was so severe that life seemed a burden to him. ***Islam had, therefore, to face the difficulty of establishing freedom of conscience and religious practices and for this noble object it had to undertake wars.*** The early wars of Islam fall in either of the above categories. **Islam never took the sword for its own propagation or for any other purpose.** Attempts were made to blot out its very existence and, therefore, it had to struggle for its life. It did not take up arms of its own accord but was compelled to do so. It had to defend itself

David

The first book of Kings in the Bible begins as follows: "When King David was old and well advanced in years, he could not keep warm even when they put covers over him. So his servants said to him, 'Let us look for a young virgin to attend the king and take care of him. She can lie beside him so that our lord the king may keep warm.' Then they searched throughout Israel for a beautiful girl and found Abishag, a Shunammite, and brought her to the king. The girl was very beautiful; she took care of the king and waited on him, but the king had no intimate relations with her." (1 Kings, chapter 1, verses 1-4, New International Version. Bolding is mine.)

So there seems nothing wrong, according to the Bible, in procuring a young virgin, again apparently without her consent, whose duties include lying with the elderly king in bed. The intention was certainly for sexual enjoyment, otherwise there was no necessity of looking for a young, beautiful virgin. A much older woman, perhaps a widow, could have performed all these duties, including lying with the king to keep him warm.

and repel the dangerous foe. Later on, when its true principles were forgotten, the doctrine was read in a different light and ignorance looked with pride upon a hateful course of life. But the fault can in no way be attributed to Islam. The source from which it flows is pure and undefiled. That this doctrine has been identified with Islamic teachings by shallow-

mindful zealots who do not care for the life of man, even so much as man should care for the life of a sparrow, cannot be questioned. But the innocent blood that has been spilt in the past does not satisfy them. They have yet a **bloody Mahdi** in store for the world, and would like to exhibit the ugliest picture of Islam before all nations, so that all people may know that Islam has always had to resort for its propagation to force and the sword, and that it has not so much as a particle of truth in it to achieve its conquest over hearts. It seems as if the holders of these views are not satisfied with the humiliation and decadence which Islam has already suffered but must bring it still lower and subject it to yet more disgrace. These men are a reproach to Islam. But **God now wills that Islam should not any longer be branded with reproaches and remain hidden behind a cloud.** It is already so distressing to find that its opponents, who have not taken the trouble to investigate matters for themselves, have it impressed upon their minds that Islam has, from its very beginning, been employing the sword to add to its numbers. **It is high time that all these base charges should be removed from the face of Islam.**

If the Maulvis unite to root out the evil from the midst of the Muslims, they shall have done a lasting good to, and conferred a blessing upon, their co-religionists. Such an exposition of the doctrine of Islam will further reveal the excellence and beauties of the religion to the general public, and the aversion which its opponents have conceived on account of misconceptions will be turned into admiration. The clouds of dust being cleared, they shall then be able to get their light from that source of light. It is evident that no one can approach a bloody murderer. Everyone fears him, women and children tremble at his sight, and he looks like a mad man.

An opponent of an alien religion cannot even pass a night with him lest he should choose to be *Ghazi* [a Muslim warrior] at the cost of his life. Such events daily occur among the ignorant frontier people,¹ and a single bloody deed is deemed sufficient to entitle the murderer to a life in paradise and its manifold

blessings. **It is a shame for Muslims that alien races cannot safely live as their neighbors.** They cannot trust them for a single moment and hardly expect any good in times of need. They do not deem themselves safe among them and shrink at the hidden belief of *Ghazism*.

Prevalence of evils calls for Reformer

Such are the evils that call for a reformer. Casting a glance at the internal state of Islam, we meet with a sad disappointment. It is a ghastly picture. The sun has undergone an eclipse, the greater part being already darkened. The social relations of the Muslims are deplorable. **Traditions have been fabricated that act like poison upon their moral conditions and break the Divine Laws.** The most sacred rights which Divine law has given to man are those relating to life, property and honor. We are commanded not to kill man, not to commit an outrage upon his honor, and not to seize his property dishonestly. But some so-called Muslims have broken all these commandments.

They take away the life of an innocent person and never shudder at the inhuman deed. Empty-headed *Maulvis* have circulated *fatwas* to the effect that it is lawful to seduce or seize the women of unbelievers or heretics, and to steal or misappropriate their properties. How dangerous the condition of the religion that is full of so many evils, and whose false leaders, instead of acting in obedience to the dictates of their conscience, follow their sensual desires and palm off their erroneous views as holy →

1. Note: The author is referring to the inhabitants of the North-West Frontier Province of India of his time, now in Pakistan.

→ doctrines taught by God and His Prophet. These are wolves in sheep's clothing and they deceive the people. They act like poison and say they are an antidote. They are an enemy to society and an enemy to Islam. Their hearts are void of grace and sympathy but they

conceal themselves. They put on the mask of preachers but have in view the indulgence of their own carnal desires. They come into the mosques like saints, but their character is black with diabolic deeds. These infamous characters are not limited to any particular country or town or sect, but may be found in every Muslim country. They pretend to be the religious leaders of the people and exponents of the doctrines of the religion. They call themselves *Maulvis* and assume saintly airs so that they may pass for godly men. Their deeds, however, reveal their true character. They do not like that true righteousness and true sympathy be spread in the world, for they consider that a loss to themselves. **

The Institution of Pilgrimage Obliterates all Distinctions of Race and Color:

Maulana Sheikh Muhammad Tufail (Eid-ul-Azha sermon delivered at the Shah Jehan Mosque, Woking, Surrey, England, 1960.) - Kaba photo on p 17.

Discussion on God's Attribute of Creator:

(An English Rendering of an Urdu Article Appearing in *Basharat-e-Ahmadiyya* Vol. I, p. 152-157, by Dr. Basharat Ahmad)

In the year 1925, to recuperate from illness, I took 6 months leave from work to rest at the hill station of Dalhousie (*In Himchal Pradesh, India*). Dalhousie was a popular summer retreat for those who could afford it. One such person, was a distinguished lawyer, who held naturalistic views (i.e., he was a follower of the views of Sir Syed Ahmad

Khan, whose views were termed naturalistic, as he believed, for instance, that angels were only representations of natural forces.), whom I first met at the Friday Prayers which were led by *Maulana Muhammad Ali*.

Dalhousie is a beautiful scenic area

Khijar. Encircled by mountains, is a wonderful green meadow, with its beautiful grass, which delights the heart and charms the eye. One is indeed mesmerized by the greenery. In the middle of the meadow is a small lake, wherein there is a tiny floating island, which is enchantingly moved hither and thither by gusts of wind. The meadow is bordered on all sides by majestic trees, which are arranged in regular lines. To ones eyes, it appears as if these trees were marching down from the surrounding mountains and suddenly stopped at the edge of the meadow, as if arrested by the beauty of the scene in front of them. In short, to take the effort to come to Dalhousie and not visit Khijar was

almost inconceivable. So one day, some friends, including the lawyer mentioned above, and I, went for a visit. The route was scenic with colorful flowers abounding. Cool, sweet water from the natural streams, was also readily available to refresh the weary traveler. Nevertheless, it was a walk of eleven miles, and, therefore, it was necessary to spend the way in conversation,

**** Although these apocryphal accounts are not now accepted by many Christians, and the Catholic Encyclopedia says that they "are void of authority", yet it also speaks of their influence as follows: "they nevertheless acquired in the course of ages some popularity; in them some ecclesiastical writers sought the answer to the well-known difficulty arising from the mention in the Gospel of the Lord's brothers; from them also popular credulity has, contrary to all probability, as well as to the tradition witnessed by old works of art, retained the belief that St. Joseph was an old man at the time of marriage with the Mother of God." However, these accounts are accepted by the Eastern churches. The website of the Ukrainian Orthodoxy has an article on this subject entitled An Elderly Joseph which agrees with the presentation in the apocryphal writings "of Joseph as an elderly man, a widower with adult children". It concludes: "The Christian East's picture of Joseph as a courageous, faithful, God-centred elderly widower rings true." (See the following webpage: www.unicorne.org/orthodoxy/articles/articles_a/joseph.htm) While the Western Christian churches may not accept these accounts as authentic, the Eastern churches in Europe do accept that Mary was 12 years old and Joseph a widower 90 years old when they married. Moreover, there is nothing in the Gospels of the New Testament to contradict these accounts, and the Gospel stories are not at all inconsistent with these ages for Mary and Joseph.**

so that the journey would pass easily. Many matters were touched upon, some of which were of a religious nature.

Among these was one interesting topic, debated between the lawyer and myself. I cannot recall the exact words used, however, I will present the meaning in my own words. It is possible that somebody will find this of some benefit.

Has Creation always Existed?

My lawyer friend put forward the argument that creation must be co-eternal with the creator. Since God's attribute as creator has always existed, he argued, it follows that creation would also always co-exist with this attribute. In short, the attribute of creating is the cause, and creation is the effect, and where a cause exists, the effect would also be present. For example, a lamp is a cause and light is its effect. So if there is a lamp there will be light, or, where a sun exists there will be sunshine. We cannot say that the light is the lamp, or, that the sunshine is the sun. We can, however, definitely say that the light has always existed along with the lamp and that sunshine has always existed along side the sun. Similarly, creation has always co-existed along with the creator. This indeed, he concluded, is what the scholars and philosophers have written and this has also been accepted by the late Maulana Shibli (A well-known religious scholar of that time.).

I replied: First I will answer you, assuming that your example of the lamp is correct. From your example you pose that the relation of the creator and creation is like that of a lamp and its light. But, the lamp is self-existent, whereas, light has only a contingent existence. That is to say that a lamp exists in itself, while light does not have any separate independent existence. It is like an attribute which is sustained by the lamp. If the lamp is extinguished, then the light would vanish. According to this

example, the creator is, therefore, self-existent and creation only has a contingent existence. So, if anything has any eternal existence it would be the essence of the creator and not the essence of creation, as creation does not exist in itself, but is only like an attribute. As creation does not have an independent existence, it is meaningless to state that it has in itself eternally existed.

The Example of the Lamp and its Light is Inappropriate:

This example of the lamp and its light, even though it has been put forward by many great scholars, and has unfortunately been also accepted by the religious scholars of Islam (who have tried to reconcile it with the religious teachings of Islam) is nevertheless totally inappropriate. "*By the grace of God,*" I continued, "*I will, today, prove the error of this argument.*" My lawyer friend perked up with interest on my statement. Listen, I said, if the relationship of the creator and creation is similar to that of a lamp and its light then it necessarily follows that God, too, is evolving for there could be no change in the light until its cause, that is the lamp changes. For instance, the more powerful the lamp, the more powerful its light would be. Only when there is a change in the lamp can there be a change in the light. In other words, change in the light is caused by change in the lamp. *Now it is an accepted fact that creation is changing and progressing under evolution. Thus it follows, the cause, i.e., the creator, is also changing and progressing under evolution.* When the cause, i.e., the creator, emitted a lower form of creation, then the creator was also at a lower stage, and now, as higher forms of creation have emerged, the creator, too, has progressed to a higher stage, and may indeed in the future, progress even further. My lawyer friend appeared quite annoyed at my argument. Regrettably, I continued, it never occurred to our religious scholars that

this example is totally inappropriate. As they accepted the principle of cause and effect, the example of the lamp as a cause and light as its effect, was, therefore, considered correct by them, even though it is not appropriate.

God is a Purposeful Being:

The example of the lamp and its light was given by people who were primarily concerned with this world, and who only accepted God as the First Cause. Their observation of the continuous chain of cause and effect operating in creation, left them no recourse, but to accept a first cause. However, they did not allow this cause to have any purpose or intention. Instead, they believed this cause to be like a lamp needed for light, without being aware of any purpose of its own. *But, we (Muslims), believe the first cause to be a Purposeful, Knowing and Wise Being. Why should we not believe this, when a special purpose is apparent in the order and arrangement of the Universe?* The fact that each particle in this universe, both individually and in totality, is so bound in the straightjacket of the laws of nature, points out that there is some Wise, Knowing, Purposeful Designer. So we accept God to be a Purposeful, Knowing and Wise Being, and we further accept that He has created all creation for some purpose and intention. Furthermore, as the Qur'an states, "*fa'alol-lima yurid*" (The Holy Qur'an 11:107) (*He does as He desires*), therefore, all the laws of nature, and His own actions, operate under the jurisdiction of His will and intention. An appropriate example of His attribute of being a creator, therefore, should be given by a being, which in some small measure also acts purposefully, and possesses some quantum of knowledge and wisdom. Man, who under his own will fashions some object, is a more appropriate example of this attribute. A lamp, on the other hand, emits light automatically and without any intention on its part, i.e., light is emitted from a lamp or a sun, not due to any

conscious intention on their part, but because their very nature demands that light be automatically emitted from them.

The Example of Man:

The sun or lamp, have no will or desire. Their attribute of giving light is not subordinate to any intention, but is something automatic. God's attribute of creation is subordinate to His will, as the Qur'an states, "*iza arada shaiun ay-yaqula lahu kun fayukun*" (The Holy Qur'an 36:82) (when god desires to create anything He states be and it is). So, if there is any similitude of God as creator, then it must be a being that also possesses a will, and such a being is man and not a lamp or the Sun which do not possess any will. A man has a specific purpose in mind when he creates a watch. But the fact that he has once made a watch, definitely does not mean that he must then, uncontrollably and unintentionally, continue to automatically make watch after watch, and no matter how much he desires to cease this activity, be compelled to continue making watches. We would laugh at such a picture, for we all know, that the making of watches is subordinate to a man's intention and desire. This attribute, therefore, can only find expression as and when intended by man: He can make a watch if he desires, and if he so desires, not make a watch. It is definitely not correct to say, that man's ability to make watches, requires that watches should at all times and all places be coexistent with man. In the same way, God's ability to create is subordinate to His will. Whenever He desires He can create something and whenever He so desires, He does not need to create anything.

Attributes and their Potential Existence:

To sum up, God's attribute of a creator can in no way require, that without his intention and beyond his control, things be

continuously created. Therefore, God's attribute of creator does not mean, that like himself, creation would always be necessary. God has always existed and his attributes have always existed, too. Nevertheless, the attributes that are subordinate to His will and desire, although they have always existed potentially, are only activated as and when He so wills. The Qur'an also tells us this: "iza arada shaiun ay-vaqula lahu kun fayukun" (The Holy Qur'an 36:82) (when He intends a thing He says be and it is). Because man is a being with a will and intention, one can perceive that he also possesses the potential to carry out various deeds. However, these deeds are only actualized as, and when, he so desires. So, to believe that the attributes of God, Most Great, whose will is All-powerful, can only be manifested in an automatic manner, is to believe that God is a mere constrained being and this just shows a lack of knowledge of God and the blind following

Appendix: We quote below from the Infancy Gospel of James, one of the apocryphal works referred to above, from chapter 8, verse 2, to chapter 9, verse 11: "When she [Mary] turned twelve, a group of priests took counsel together, saying, 'Look, Mary has been in the temple of the Lord twelve years. What should we do about her now, so that she does not defile the sanctuary of the Lord our God?' And they said to the high priest, 'You have stood at the altar of the Lord. Go in and pray about her. And if the Lord God reveals anything to you, we will do it.' And the priest went in taking the vestment with twelve bells into the holy of holies and prayed about her. Suddenly, an angel of the Lord stood before him, saying, 'Zachariah, Zachariah, depart from here and gather the widowers of the people and let each one carry a staff. And the one whom the Lord God points out with a sign, she will be his wife.' So the heralds went out to the whole surrounding area of Judea and the trumpet of the Lord rang out and all the men rushed in. Throwing down his axe, Joseph went out to meet them. And after they had gathered together with their rods, they went to the high priest. After receiving everyone's rod, the high priest went into the temple and prayed. When he was finished with the prayer, he took the rods and went out and gave them to each man, but there was no sign among them. Finally, Joseph took his rod. Suddenly, a dove came out of the rod and stood on Joseph's head. And the high priest said, 'Joseph! Joseph! You have been chosen by lot to take the virgin into your own keeping.' And Joseph replied, saying, I have sons and am old, while she is young. I will not be ridiculed among the children of Israel.' And the high priest said, 'Joseph, fear the Lord your God and remember what God did to Dathan and Abiron and Kore, how the earth split open and swallowed them because of their rebellion. Now fear God, Joseph, so that these things do not happen in your house.' Fearing God, Joseph took her into his own possession." (From the English Translation by Shelly Matthews. See: www.earlychristianwritings.com/infancyjames.html)

of irreligious people. In short, by following this belief, the naturalists, and the unthinking scholars and philosophers, have mistakenly accepted God as a kind of cause, which in some automatic manner causes things to happen. For example, the steam in an engine, without any intention on its part, is bound to cause motion in the engine. So, in this example, the movement of the engine and the presence of steam are bound to occur together. But the truth is that God acts according to his purpose and intention, and, therefore, we must accept God as a cause, that creates an effect as per His desire and intention, and, not because He was in any way constrained to do so. Take the example of the man who made the engine for some purpose: When the engine was not present the man still existed and his capacity to make the engine existed. So, when he desired to make the engine, this

capacity became activated, and he made the engine.

God's Power to Create has Always Existed:

In the same way, God has always had the potential to create. So when He intended to bring forth creation, this capacity was activated, and creation came into being. To sum up, it is totally wrong to say that creation always co-existed with God. His power to create did indeed co-exist with Him from eternity and was activated (and is still activated) as and when He so intended. The blind following of materialists/atheists in this matter has caused the naturalists to deny the efficacy of prayer. Steam in an engine will never hear you, no matter how much you shriek and cry for it to stop, rather it will continue to propel the engine, even if it causes the engine to fall into a ditch and cause the death of people; for it is bound under the law of physics, which it must fulfil. But, a human being with a will, listens to us, may have mercy on us, can reward us, and can act purposefully in this world to benefit others. So, if God is a Purposeful, Sovereign, Knowing, Wise, Merciful and a Generous being, then why should we accept the naturalists view, that He is beyond the reach of His created human beings: That He keeps Himself totally away from the affairs of this world and does not listen to our pleas, and like the steam in an engine, is a lifeless constrained being, so that whether He exists

or not has no practical import. In short, and I seek the refuge of God from such views, God is no more than a stone idol, on which the Quranic statement "*Alazi yuniq bima la yasmao illa dua'a wa nida'a*" (The Holy

Qur'an 2:171) ("one who calls out to that which hears no more than a call and a cry") is applicable. In other words, a person can cry his life out in front of God, and plea forlornly, but God, poor being can hear nothing: He, poor thing, is a being without any will or control, whom fate set up as the first cause. His working is subordinated to some law, i.e., He is only a lifeless machine, which without any intention of its own, is continuously fashioning new creations. Such views can only be called materialism. By God, would one accept that in

Hazrat Mirza Ghulam Ahmad:

"Do not oppress with your tongue, or hands or in any other way. Always work for the good of mankind. Never unduly assert yourselves with pride over others, even those who are placed under you. Never use abusive language to anyone, even though he may abuse you. Be humble in spirit, kind and gentle, and forgiving, sympathetic towards all and wishing them well... Immediately compose all your differences and make peace among yourselves: forgive the transgressions of your brothers for indeed he is evil who is not willing to make peace with his brother... In fact, if you really desire that God in heaven be pleased with you, then hasten to become one amongst yourselves as though you were brothers (and sisters) born of the same mother."

created beings one can find will, knowledge, wisdom, understanding, planning, control and power, but in the creator of these beings these attributes are absent. A purpose is apparent in the fashioning of the entire universe, which forces us to acknowledge the presence of a Supreme,

Purposeful being. Yet, strangely when we humans seek to deduce (knowledge of His attributes from the universe) we tend to overlook that God has a will, and, therefore, anything that a created being with a will can do, the creator with a will must certainly be also able to do. We reduce God in His relationship to His creation to an automatic cause, and not to His rightful position of a purposeful willing being. So, we need to remember that God's attribute as a creator is subordinate to His will. Therefore, the fact that God's ability to create is eternal does not necessitate that creation has also been eternally with Him. Creation only appears when the attribute of creation is activated under God's intention. "*So Praise be to God, the Lord of all the worlds*" ("*fa-alhamdu lillahi rabbil alameen.*") (The Holy Qur'an 1:1.)

RELIGION AND PEACE:

Naseer Ahmad Faruqi Sahib (*The paper below was written by the author sometime ago for delivery at an international conference on "Religion and Peace" in Tokyo, Japan.*)

The world today stands faced with two grave problems: Peace (1) within, and (2) without, man. Peace outside, without which the world cannot survive the nuclear arsenal, is in constant peril. In fact, it is being broken all the time, even after the horrors of the World Wars, and in spite of the deadly nuclear peril in the background. The word (Peace) is on everybody's lips. But it has eluded even those who genuinely seek to achieve it. Quite a large number of people have lost the hope to achieve it ever. Why?

Human Effort for Peace:

There has been no lack of individual and collective human effort to achieve peace. Most of the world leaders in the present century, and most of the ordinary human beings, have honestly desired to secure peace, not only for them, but also for the whole world. Collectively, first the League of Nations, and

now the United Nations, were set up to maintain and even enforce, international peace. Political and Military alliances were, and are being, made with the same object in view. But the United Nations has failed as the League of Nations did before it. The pacts and alliances endanger rather than secure peace. Mankind stands today perched precariously on the edge of the precipice of complete annihilation. Even if some survive the nuclear holocaust, they will live to suffer the untold suffering and mutilation of the nuclear fall-out.

Peace of Mind:

If peace is in peril outside man, inside him it is already lost. More than the struggle outside between Nations and between men, there is a war on in the hearts of men. It is this aspect of the present day world problem that has not received adequate notice. Man has to live at peace with him and with others. One hears and sees so much of the alienation of the young, the unrest and disturbances in the educational institutions, the revolt within the family against elders, the revolt against society as a whole, against the Government established by law, against the moral code of mankind. The rising generation is forcing the issue of the peace of the human mind, to which our generation had become indifferent. Then there is the class warfare (racial as well as social and economic) which has repercussions in the political, social and economic fields, and may lead to revolutions, civil wars and international intrigues resulting in international wars.

In order to diagnose the malaise which has felled humanity, one has to understand that man who runs the affairs of the world is himself run by his inner urges, desires and thoughts. Therefore the affairs of the world cannot set right unless the driving force within man is chastened.

If man thinks that he is independent and master of his self, he is mistaken. Man is the slave of the cravings of his flesh, of his self-seeking attitude on all matters, of the evil within him, unless it is subdued by the good

within him. Science, particularly psychology and psychiatry, is groping in the dark. In fact, it has gone seriously wrong when it advised man to let himself go, i.e., not to inhibit his inner urges but, to give them a free rein. The present day chaos in human affairs is due partly to that.

Where Science Went Wrong:

Science also went wrong where it taught that man was essentially an animal, although at the top of the evolutionary processes. No wonders that the present generation, with this notion to guide it, began to behave like animals. It took it sometime to get rid of the centuries old concept of spiritual and moral values. That struggle within mankind's breast is still going on. But the free rein given to the animal within man is producing the present situation of the law of the jungle coming into force throughout the world, more and more as time passes. It is this wrong notion which has destroyed peace within man's heart.

Human Nature:

To any man able to look within his heart, it is clear that there are two elements in his nature. The animal lurking within his flesh. And the higher self which invites him to be good, to do good. What should be the relationship between these two selves in man? Should the animal be allowed to get headstrong and to drag man around until he is destroyed? Or should the higher self, otherwise called the human spirit, guide and control the animal within man? Any sensible person would agree that the latter is the right alternative. This is what religion, all religions in their pristine form, thought.

Man's inner desires, cravings and passions are of the nature of fire. If controlled, they provide the heat and motive power required for all action, all progress. If uncontrolled they flare up into fire, into hell, within man's bosom. Thus is the peace of the human mind destroyed -- which is one of the two malaises afflicting mankind today. From within man's heart, these fires leap into the outside world leading to all

the wrongs man does, which in turn lead to the open conflagrations of war.

Soul vs. Flesh:

All religions have taught man that he must subordinate the animal within him to the spirit within him. It is this balance between the two halves of man, which is important for peace in man's heart, for the peace of the world. Where the human weakness to go to the extremes misguided people was that it made them shun the animals within themselves, give up the world which human nature craves for, and take to the mountains or the cloisters. To kill the motive power for human progress in this world, provided by the animal within man, was as wrong as to give free rein to the animal and thus kill the spirit, and with it the spiritual and moral values, as being seen all round these days. All religions in their pristine form admonished man to hold the correct balance between the two opposite forces within him, to let the spirit prevail over the body but not so as to kill it, only to subjugate it. Thus alone can man ultimately find peace and bliss within himself, and yet live in this world a useful and productive life. In the absence of this guidance, mankind today is uneasy and unhappy. Man has conquered nature. But he has not conquered himself.

Role of Religion:

The free rein given to the animal within man has led to the law of the jungle being more and more in force in human relations. It is this, which has led to the present peril to peace. Unless man is corrected, unless he relearns moral and spiritual values, and places them above the animal urges within him, there can be no peace in the world. Religion alone can teach him to do that.

But even if a person were to take the above lesson to heart, even if a number of do it, it does not follow that others will do it too. Thus human relations will always be plagued with the mixed situation that some of the human beings are correct, but others are not. It is the latter who will always threaten the peace of the

world. There has to be somebody over and above human beings to adjudicate between them, to take them to task if they go wrong. World bodies, like League of Nations and the United Nations, failed because they consisted of those very elements which they sought to control. Criminals cannot sit on the throne of judgement against themselves or against others.

Faith in God:

Religion comes to the rescue of mankind by

telling it that there is a God Who created this marvelous universe, this marvelous earth, the marvel of man himself; that there is a purpose in all these wonderful creations. If that purpose is lost sight of, or sought to be nullified, by man he will have to answer his Creator on the Day of Judgement: that God takes people to task even in this world if they go seriously wrong. If man insists on behaving like an animal, he will have to be treated like an animal, and corrected through punishment, which alone the animal in revolt against its master understands.

Thus it is faith in God, and faith in the accountability of human actions, which alone can keep man on the right path. This faith instils self-discipline in man. It is the lack of faith in religion, leading to lack of self-discipline, which has corrupted human relations, led to wars and caused the failure of the League of Nations and the United Nations.

Religious Wars:

It is a common misconception that religion has in the past caused hatred and bloodshed.

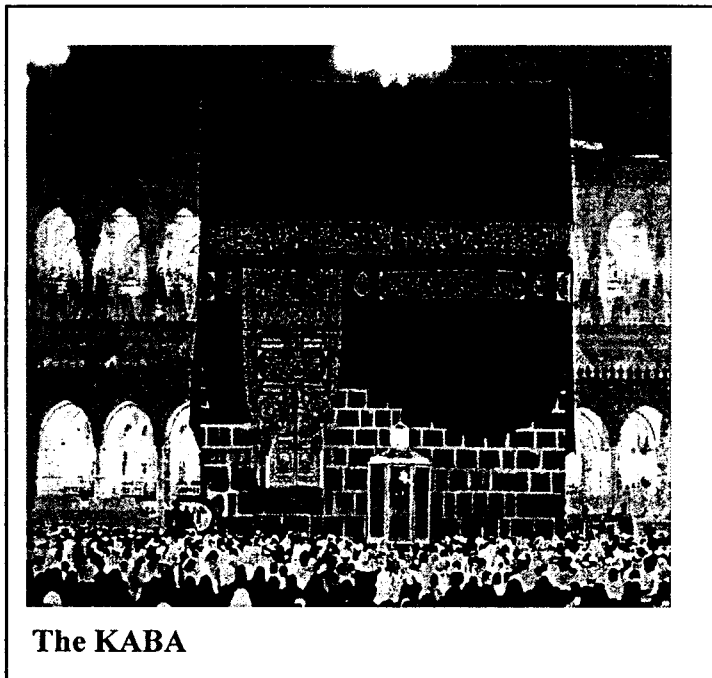
The original message of all religions was decency, sympathy for fellow human beings and kindness to all. It is the corruption of most

religions, and the narrow-mindedness of those who spoke in the name of religion, that caused religious persecution, hatred and the so-called holy wars. If any corrupted form of religion teaches intolerance, bigotry and oppression, then it must be rejected. But, as I have said, all religions in their original purity taught nothing but love, kindness and mercy in human relations.

Islam:

The religion I have the honor to belong to is

Islam. The word "Islam" has two meanings: It means to submit to the Divine Will; and it means "Peace." The connection between the two meanings is that it is only by submission to the Divine Will that man can find peace within himself and without. The well-known



The KABA

emphasis in Islam on the absolute Unity of God is relevant to the present discussion as there can be no peace if more than one Divine Will is to be submitted to. The second fundamental principle of Islam of the brotherhood of man is also relevant to the present discussion. The Holy Qur'an says: "***Mankind is one nation***" (2:213). It further says that men and women have all been "***created of a single soul***" (4:1). Again, we are told that we are all descended from the same parents (49:13). The Holy Qur'an goes on to say:

"O mankind, surely We have created you from a male and a female, and made you tribes (nations) and families that you may know each other. Surely the noblest of you with Allah is the most dutiful among you. Surely Allah is Knowing, Aware" (49:13).

TRIBUTES:

Islam did not merely teach the brotherhood and equality of all human beings. It brought about that order. Arabia at that was aflame with warring tribes constantly at one another's throat, much more so than the nations of today. And yet within a short period they were rid completely of mutual hatred, bickering and warfare. Let me quote the Christians author of "*The Ins and Outs of Mesopotamia*" (p.99): *A more disunited people it would be hard to find till suddenly the miracle took place. A man arose who, by his claim to direct Divine Guidance, actually brought about the impossible -- namely the union of all these warring factions.*"

Having united the warring tribes of Arabia, Islam was drawn to foreign lands, where also it not only put an end to national differences and fights, but cemented them into a common brotherhood of perfect equality. Let me quote again from another Christian author Mr. Gibbs in his book "Wither Islam": But Islam has yet a further service to the cause of humanity. No other society has such a record of success in uniting in an equality of status, of opportunity, and of endeavour so many and so various races of mankind. The great Muslim communities of Africa, India and Indonesia, perhaps also the small Muslim communities in China and the still smaller community in Japan show that Islam has still the power to reconcile apparently irreconcilable elements of race and tradition. If ever the opposition of the great societies of the East and West is to be replaced by co-operation, the mediation of Islam in an indispensable condition" (p.370).

Secret of Success:

The secret of Islam's success in establishing a world brotherhood, and in bringing about a unification of different nations, lies in its world-embracing teachings. I have already quoted elsewhere verses from the Holy Qur'an about the equality and brotherhood of mankind. Islam's concept of God also is not that of a national God but the Lord of the Universe, of the whole creation, of all nations and people (1:1). And God's

treatment of all men was equal. According to the Holy Qur'an, Divine Revelation for the guidance of mankind was sent to all nations through prophets. I quote,

"And every nation had an apostle" (10:47),

"And every people had a guide" (13:7). ***"There is not a people but a warner has gone among them"*** (35:24).

A Muslim is required to believe in all Divine Revelations and in all prophets. I quote from the Holy Qur'an: ***"And they (the Muslims) believe in that which has been revealed to thee (Muhammad) and that which was revealed before thee"*** (2:4). The Muslim creed is thus laid down in the Holy Qur'an: ***"We believe in Allah and in that which has been revealed to us, and in that which was given to the prophets from their Lord"*** (2:136). ***"We do not make any distinction between his messengers"*** (2:285).

Islam's Universality:

The universality of Islam's teachings further lies in the concept that Islam is not only the religion of nature (for whatever is in the heavens and the earth submits to the Divine will -- which is Islam) but it was also the religion given to all prophets and all nations (Holy Qur'an, 42:13). That the original Divine Revelations given to the various nations were corrupted or lost is well known. It was therefore necessary to preserve the teachings of all prophets and all revealed books in the Holy Qur'an (98:3), which was to be preserved in its original purity and form (15:9).

Even a critical writer like Muir has had to admit as follows: ***"There is probably in the world no other book which has remained twelve centuries with so pure a text."***

For the unity of mankind, it was also necessary to bring it under the banner of one prophet. And that could only be the prophet

EDITOR'S CORNER

Despite various criticisms, most uninformed, the revealed truths about the Religion of Islam must continue to be propagated.

Despite the mountain of attacks against the Holy Prophet MUHAMMAD [p.b.u.h.], Muslims are still entangling themselves with frivolous issues rather than responding to these attacks.

The Holy Qur'an is being made to look like it is laced with contradictions; the Holy Prophet [p.b.u.h.] depicted as a womanizer, a Pedophile, etc.

Are we going to sit back and say 'Insha Allah' it will get better?

(Strangely, some Muslims I come in contact with are more concerned about me and which Mosque I attend, and that I pretend to be a Muslim, being declared (according to them) a bona fide Kafir.)

Frankly, how can a reasonable Muslim sit back and watch the Holy Prophet [p.b.u.h.] being ridiculed is beyond me. Or, the Holy Qur'an postulated as a book full of contradictions? See p-25-

*For a century now we have been postulating the pristine truths about Islam. For example, **Jihad**, which was grossly misconstrued by the 'Ulema as a violent attack on Jews, Christians and others, was given its true meanings by Ahmadi Muslims — only for it be ostensibly proliferated now as we had done originally.*

Indeed it has now become an international fact that -- while there is a deliberate effort by non-Muslims to discredit Islam -- Muslims by their actions and inactions, are doing so themselves.

Thanks for being a peaceful, tolerant, law abiding, and loving Muslim.

who testified to the truthfulness of all prophets and the Divine origin of all sacred books. The Holy Prophet, peace and blessings of Allah be upon him, was "**That Prophe**" of the Bible, as shown above. Islam thus lays the foundations of religious peace and goodwill and of the unity and brotherhood of men, without which there can be no peace in the world.

Islamic Prayer:

As I have said earlier, the animal urges within man can be controlled only through self-discipline. Faith in a Living and Ever-Present God, and in human accountability to Him, is the only force which can teach man to discipline him-self. The concept of God in Islam as the One and Only Master of the universe and all it contains, as One possessing all that is beautiful and good, as One Who has created with the lofty object of acquiring the Divine attributes, is easily acceptable to human nature. *According to Islam, every child is born a Muslim, i.e., according to the religion of nature which submits completely to its Maker.* Having created man, God has not cut Himself off from him to be seen on the Day of Judgement alone. God has constant relationship with man as his Nourisher, Guide and Protector (1:1-7). That relationship is established and nourished through prayer which is prescribed five times a day in Islam.

Although most men believe in God, they are apt to forget Him most the time. It is this which has led to human degradation. Prayer five times a day revives and re-invigorates faith in a living God Who is present every where (Islamic prayer can be said everywhere), Who is watching man (the acts of Muslim prayer make man aware of that), Who listens to all that man says (Muslim prayer consists partly of recitation aloud) and Who knows what is in man's heart (for nearly half of the prayer is silent). According to the Holy Qur'an (20:131-32), prayer also provides food for the human soul through the link established in prayer with the Divine Soul from Whom the human Soul has come. As the human body cannot survive without food, so cannot the human soul.

Divine Revelation:

Another factor, which has enabled faith in a Living God to become possible in Islam, is the fact that Divine

Revelation, which has throughout human history instilled a living faith in God, continues to be received by those who submit themselves entirely to Him. Throughout the last nearly 1,400 years, there have been Muslims – known for their piety and complete submission to the Divine Will as contained in the Holy Qur'an – who have received Divine Revelation. And they have charged those around them with a living and vibrant faith in God, by proving their claim of having received Divine Revelation. Without such present day evidence of revelation, which is the basis of all religions, the concept of religion as mythology is bound to arise. If God spoke to prophets, saints and good men and women in the past, why doesn't He speak now, for Divine attributes do not lapse, is a question which can be answered in the affirmative only in Islam.

Living Faith:

Thus Divine revelation turns the concept of "God must be" "to God is".

It is only a living faith in God created by constant touch with him through prayer, and through the evidence of Divine revelation, which can induce self-discipline in man, give him peace of mind and render him fit to run the affairs of the world justly, tolerantly and compassionately. It is only the accountability of man for his actions taught by religion which can bring peace to the world. That this accountability is a fact is proved by the present day discontent, disorder and the constant threat to and frequent breaches of the peace of the world, in spite of mankind's best efforts to secure peace. Man is being taken to task for his lack of faith and good deeds by a Power over and above him.

Hope for the Future:

There is no need to lose faith and hope. Mankind has gone through crises like the present one before and has been saved by Divine mercy. I quote from Mr. J. H. Denison's book "Emotion as the Basis of Civilizations": *"In the fifth and sixth centuries, the civilized world stood on the verge of chaos. The old emotional cultures that had made civilization possible, since they had given to men a sense of unity and reverence for their rulers, had broken down, and nothing had been found adequate to take their place. It seemed then that the great civilization which it had taken four thousand years to construct was on the verge of*

In the Next Issues of The Islamic Sunrise I will answer a few questions posed to me that may be of concern to the reading audience: editor.

disintegration, and that mankind was likely to return to that condition of barbarism where every tribe and sect was against the next, and law and order were unknown ... civilization like a gigantic tree whose foliage had over-reached the world ... stood tottering ... rotted to the core ... Was there any emotional culture that could be brought in to gather mankind once more into unity and to save civilization?"

And then speaking of Arabia, "It was among these people that the man was born who was to unite the whole known world of the east and south."

We who believe in God and His wisdom have faith that mankind will yet be saved. Even those who do not believe in God can see in the present day world crises the harbinger of a mighty revolution. Whether it will be for better or worse will depend on what turn the mankind

takes. It turned to material advancement before, believing it to be the source of increased happiness, but has found that materialism leads only to greed, hostility and

wars. The search in the minds of the rising generation for something which is missing is really the search for spiritual satisfaction which can be found only in a religion acceptable to human nature which is Islam. ****

Responding to Abusers of the Holy Prophet: Patience and Tolerance is Key: Maulana Muhammad Ali, LLB.

[This article is a transcript of a Jummah Khutba (Sermon) presented by Maulana Muhammad Ali on March 22, 1929. In this sermon, Maulana Muhammad Ali examines an issue that is very applicable to current times: that is, the appropriate response to abuse of Islam and the Holy Prophet Muhammad. Maulana Muhammad Ali methodologically discusses this issue by first addressing the source of the popular myths concerning this matter and then providing an explanation of the response that is actually mandated by the Qur'an and Hadith. Finally, he advises members of the community to instill the principles of patience and tolerance in their dealings amongst themselves because therein, he explains, lies the real

strength and progress of the community.] Slander O you who believe, say not Ra'i-na and say Unzur-na and listen. And for the disbelievers there is a painful chastisement. Neither those who disbelieve from among the People of the Book, nor the polytheists, like that any good should be sent down to you from your Lord. And Allah chooses whom He pleases for His Mercy; and Allah is the Lord of mighty grace. (2:104-105)

A certain individual has written a book which discusses the subject of expansion of Islam. In the concluding remarks of his book he has written five or six points, the intent of which is to create an impression in the mind of the reader that the Holy Prophet (we seek refuge in Allah) was a cruel and heartless person. Whenever someone uttered a slanderous or rude remark about him, he was immediately put to the sword. To support his allegations the writer has quoted references from books of Sirat (biography).¹ Books of Hadith and Sirat The truth is that in these books of Sirat (biography) all sorts of legends have been compiled without much investigation. Whosoever got hold of a narrative, he wrote it down in these books. This is the major distinction between books of Hadith (tradition) and Sirat. The compilers of Hadith took great care in documenting their content. In spite of this precaution some matters have crept in Hadith which are in contradiction to the Holy Qur'an. In the case of Books of Sirat no such precaution was taken in the collection of their material, therefore, the chance of such spurious elements having been recorded in them are much higher. The Holy Prophet's instruction in this matter is that, **"You should reject any matter that contradicts the Holy Qur'an."** *It is thus absolutely essential to be very careful in accepting the veracity of such reports. The Holy Qur'an and Sirat I have deeply pondered in this matter and have come to the conclusion that these reports are not even remotely connected with the persona of the Holy Prophet Muhammad (peace and blessings of Allah be upon Him.)*

The more we reflect upon the Holy Qur'an, we can see clearly that the Holy

Prophet's character ascended far above such triviality. In fact, the Holy Qur'an is the only authority which keeps us on the right course. These reports have been tainted to a great degree by the thought process of the narrator. Whatever understanding of certain occurrences the narrator had, he described it according to his own perception. In particular they have greatly misunderstood the causes of the battles in which the Holy Prophet took part. The process of collecting these reports occurred at a time when Muslims had power and kingdom. Their mental attitude was that of a dominant power, where use of aggression against other nations was not considered objectionable. As a result of this mind set such reports made their way into books of Sirat.

Qur'anic Directive:

The Holy Qur'an brings about correction of such reports and reformation of this mentality. The Holy Qur'an states, *"Say not Ra'i-na and say Unzur-na and listen."* *The difference between these two words is explained by the Holy Qur'an itself: Some of those who are Jews alter words from their places and say, we have heard and we disobey; and (say) Hear without being made to hear and (say), Ra-'i-na, distorting with their tongues and slandering religion. (4:46)* Ra'i-na is equivalent to "give ear to, hearken, or listen to us", but with a slight change of accent it becomes ra'ina, which means "he is foolish or stupid or unsound in intellect".

The Jews of Medina with the intent to **ridicule** Muslims changed the accent, thus "distorting" the word and changing its meaning. It is quite apparent that they used these derogatory words right in front of the Holy Prophet. Certain Hadith report that instead of Asalaamo alaikum (peace be upon you) they would say, Asaamo alaikum (death be upon you). They would also say, "Allah is poor and we are rich" (3:181). There is also mention of making fun of the Holy Prophet, and use of abusive language. In the verse quoted above,

Holy Qur'an categorizes this behavior as, "slandering religion" (4:46). The

Holy Prophet Muhammad (peace and blessings of Allah be upon Him) never punished any of those who used such offensive language. The Holy Qur'an also states, "And you will certainly hear from those who have been given the Book before you and idolaters much abuse." This verse from the chapter Al-Imran which clearly points out that Muslims will have to face insult and verbal abuse. Under such circumstances they are enjoined, "And if you are patient and keep your duty, surely this is an affair of great resolution" (3:186). Along with patience stress is laid upon keeping one's duty. What is keeping one's duty under such circumstances?

It is not only being tolerant of such maltreatment, but responding to it with goodness. This in the words of the Holy Qur'an is an affair of great resolution. Appropriate Response to Slanderers You are all aware of this that amongst the Muslim's it is prevalent idea that whosoever abuses the Holy Prophet should be put to death. I have explored this issue, and found it in contradiction of the Qur'anic teachings. As I have pointed out, *the Holy Qur'an gives clear instructions to bear slander with patience tolerance and benevolence.* We find incidents in the life of the Holy prophet where face with such circumstances he never responded in the manner commonly perceived by the Muslims, and which they attribute to him. Take for example the case of **Abdullah bin Ubayy**. In one of the campaigns outside Medina, he threatened the Muslims thus, "*Upon return to Medina we shall see how the respected and honored inhabitants will expel the wretched ones.*" In spite of this insolence he was not reprimanded for it by the

Holy Prophet. *****

BROTHERHOOD IN ISLAM: Bro. Kalam Azaad

Islam is a universal religion and the Holy Qur'an teaches us that our Creator, Allah, is One and that we, human beings, are a single species, a single family, in spite of superficial differences like Color, nationality, race, etc.

In fact, every institution in Islam, including Fasting, is geared towards not only a theoretical understanding, but to a practical implementation of the unification of mankind under the umbrella of One God. In today's talk,

emphasis will be placed on the Islamic teachings concerning the spirit of brotherhood that should permeate the hearts and limbs of every individual; for, as mentioned before, Fasting is one of the means used by Allah, Most High, to make us really transform this ideological concept into a real, tangible, practical and spiritual expression in our daily lives.

Masjid Malasia



Firstly, we learn from the Holy Qur'an that Prophets were sent to every nation on earth and they were all given the message: O ye messengers, eat of the good things and do good. Surely I am Knower of what you do. And surely this your community is one community, and I am your Lord, so keep your duty to Me. But they became divided into sects, each party rejoicing in that which was with them (23:51-53).

As a result of this splintering of the human race into disparate groups, the last Prophet of God, Muhammad (pbuh), was sent as a mercy unto all the nations in order to unite mankind under the banner of One God. The

following verses of the Holy Qur'an reveal the message of unity, that which every Muslim is duty bound to fulfil to the best of his ability.

The Holy Qur'an says: Mankind is a single nation (2:213) and further informs us: *O mankind, surely We have created you from a male and a female, and made you tribes and families that you may know each other. Surely the noblest of you with Allah is the most dutiful of you. Surely Allah is Knowing, Aware* (49:13).

As a result, we are commanded: *And hold ye fast, all of you, to the rope of Allah and break not loose from it* (3:103).

The Hadith is replete with teachings, exhortations and commands on these all-important topics of brotherhood, unity, and love for all mankind. I shall quote a few sayings of our Holy Prophet Muhammad (pbuh). Firstly, as regards the universal brotherhood of man, our Holy Prophet teaches and instructs us: *"Mankind is a fold, every member of which shall be a keeper or shepherd unto every other, and be accountable for the welfare of the entire fold.*

O Lord: Lord of my life and of everything in the Universe! I affirm that all human beings are brothers unto one another.

All creatures of God form the family of God; and he is the best loved of God who loves best His creatures.

Respect the ways of God, and be affectionate to the family of God" (Bases of Islamic Culture, pp. 16-17).

As regards unity, the Holy Prophet says: *"You will find all believers in God as firm and united together in ties of love and kindness as the limbs of a body. If one part of it gets pain, all other parts feel afflicted in sympathy."*

If we human beings, believers in God, claim to love God, how then can we demonstrate the sincerity of our profession? The Holy Prophet tells us: *"Whoever loves another for the sake of God, in reality has expressed his love for God.*

God says: If you wish to receive graciousness from Me, show graciousness to those

whom I have created. Treat kindly the dwellers of the earth and God will treat you kindly. He who, for the sake of God, has loved another human being, that person verily has extolled the glory of God" (Bases of Islamic Culture, pp. 20-21).

The Companions (rta) of our Holy Prophet (pbuh) imbibed these teachings of his and to what extent they practice them I leave you to judge as you listen to this incident from the earliest days of Islam as narrated by one of the Muslim soldiers:

"During the battle of Ormeaux I went out in search of my cousin, who was on the battlefield. I took some water with me, knowing it would do him good. I found him in the very thick of the fighting. Alas, he was dying. I ran forward to give the little water I had. But, as I did so, another badly wounded soldier beside him gave a sigh, and my cousin turned his face and pointed to take the water to the other man first. I took the water to the other person whom I recognised as Hisham-bin-Abilas. But I had hardly reached him when we heard another groaning person nearby. Hisham also pointed to the man, that I should give the water to him instead. However, before I arrived, this third man had died. Hastily I ran back to Hisham but he was also dead. Hurriedly I made my way over to my cousin. Alas, he, too, had passed away. (All of us came from Allah and we will all return to Him.)" (Muslim Stories for Children)

If it be objected that this shows love only between Muslims, then what about the famous example of Salah-ud-Din (Saladin), another celebrated son of Islam whom everyone has heard of and who lived centuries after the death of our Holy Prophet (pbuh)? It is related that during the Crusades, one of his greatest enemies, the English king, Richard the Lion Hearted, was ill. He sent him pears and peaches to eat and snow from the mountain to cool his drinks. Salah-ud-Din knew the verse of the Holy Qur'an, which says: *We feed you for Allah's pleasure only – we desire from you neither reward nor thanks* (76:9).

This lofty behaviour does not come easily. It has to be cherished and nurtured in the family at home, and more so, in the larger and

more important family – the Jamaat. The Jamaat is a microcosm of the world community, for the same principles that are needed to make us live a proper Muslim life internationally are the very ones that we need to inculcate if we are to build a united, cohesive, God-fearing jamaat instead of a disparate and motley group of individuals, each with his own agenda – principles like those of tolerance and understanding, patience and perseverance, gentleness and kindness, sympathy and empathy, sensitivity and refinement.

Hazrat Mirza Ghulam Ahmad, the 14th Century Mujaddid of Islam, in his own coherent, lucid, inspired, inspiring and heart-penetrating style has given us certain guidelines for living a successful life in a jamaat as well as in the world community that comprises both Muslims and non-Muslims. In his book *Kishti Nuh (The Ark of Noah)*, he advises us to put God first in our lives and for His sake to be kind and merciful to humanity, for all are God's creatures. He says:

"Do not oppress with your tongue, or hands or in any other way. Always work for the good of mankind. Never unduly assert yourselves with pride over others, even those who are placed under you. Never use abusive language to anyone, even though he may abuse you. Be humble in spirit, kind and gentle, and forgiving, sympathetic towards all and wishing them well.... Immediately compose all your differences and make peace among yourselves: forgive the transgressions of your brothers for indeed he is evil who is not willing to make peace with his brother.... In fact, if you really desire that God in heaven be pleased with you, then hasten to become one amongst yourselves as though you were brothers (and sisters) born of the same mother" (pp. 5-8).

In his **Malfuzat**, he gives us insight in how to acquire sensitivity and tolerance, understanding and tenderness and the divine attributes that are required for lifting ourselves from the stage of selfishness and crudity to that of social and spiritual sophistication.

He writes: *"The truth is that everybody (in a jamaat) is not at the same level of development. Allah, Most High, has Himself described the various classes of believers thus:*

(i) *So of them is he who wrongs himself;*

(ii) *And of them is he who takes a middle course,*

(iii) *And of them is he who is foremost in deeds of goodness by Allah's permission. That is the great grace (35:32)."*

Secondly, it is also a fact that the Companions (rta) themselves also made slow and gradual advancement both in their faith and in their actions. It is recorded that when our Holy Prophet (pbuh) went to Madinah he asked a Companion for a piece of land on which to build a masjid, whereupon the Companion made an excuse and said: *"I need it for my own use."*

What a grievous sin that was – that the Holy Prophet (pbuh) should request a piece of land to build a masjid and this person, a disciple to boot, should put his personal needs above those of the religion! But it was that same Companion who later on willingly suffered martyrdom for the sake of Allah.

Progress always takes place by slow degrees. A person does something this year and in the next year he adds to it. However, if there exists any kind of evil thinking in our

hearts, then we will be acting like someone to whom there comes for help a sick person who is beset by all kinds of illnesses, and after giving him medicine for a day or two we turn him out without paying the full attention that he deserves and so no cure is effected.

Our job is to make du'a [prayer] for others night and day with humility, and to supplicate Allah for their welfare. It is not fitting for a preacher to take offence at the slightest thing and show repugnance to people. At this stage these people are deserving of mercy and Allah, Most High, is making preparations for their reformation. Moreover, everyone is not at the same spiritual level. Amongst the Companions (rta) there were some who were close to the status of prophethood and many at a lower level than that – just as one finds pearls in the sea and corals, too, and shells and other things like gold and various kinds of creatures. The same obtains in a jamaat. **Continued on page 26**

“Samples of (ALLEGED-Ed.)Quranic Contradictions, Inconsistencies and Errors” On the Internet.” *Quoted in its entirety. {Bolding and other forms of highlighting are mine. Readers are kindly asked to undertake the responsibility of responding to these alleged misrepresentations and so-called CONTRADICTIONS of the Holy Qur’an –Editor}*

“ Special Note: Quranic ayats are taken mostly from translated Qur’an by Maulana A. Yousuf Ali and Maulana Muhiuddin Khan.

Under the heading Numerical contradictions

There are many numerical contradictions in the Qur’an. Can God make so much error in doing simple calculations?

How many days did it take to create Heavens and Earth ?

- *Qur’an 7: 54 Your guardian-Lord is Allah who created the heavens and earth in Six Days*
- *Qur’an 10: 3 Verily your Lord is Allah, who created the heavens and earth in Six Days*
- *Qur’an 11:7 He it is Who created the heavens and earth in Six Days*
- *Qur’an-25:29: He Who created the heavens and earth and all that is between, in Six Days*

The above verses clearly state that God created the heaven and Allah created the heaven and the Earth in 6 days. But the verses below stated-

- *Qur’an 41: 9 Is it that ye deny Him who created the earth in Two Days ?*
- *Qur’an 41: 10 He set on the (earth) Mountains standing firm high above it, and bestowed blessing on the earth, and measured therein all things to give them nourishment in due proportion, in FOUR DAYS...*
- *Qur’an 41: 12 So He completed them (heavens) as seven firmaments in Two days and ...*

Now do the math: 2(for earth) + 4(for nourishment) + 2 (for heavens) = 8 days; and not 6 days

Similar mistakes you can see in the verse: Qur’an 4: 11 - 12, and Qur’an 4: 176 in inheritance law. In these verses one can see the total property after adding all distributed parties adds up more than the available property, i.e., totals become more than 1 which are: 1.125 and 1.25. How come ? A gross mathematical errors, is not it ?

Allah’s Days Equal to 1000 Years or 50,000 Years?

- *Qur’an 22: 47 A day in the sight of the Lord is like a thousand years of your reckoning. Qur’an-32:5: To Him, on a Day, the space whereof will be a thousands years of your rekonig*
- *Qur’an 70: 4 The angels and the spirit ascend unto him in a day the measure whereof is Fifty thousands years.*
- *So, which one is it? Is the day of Allah equal to 1,000 earth years or 50,000 earth years?”*

NOTE: A full exposure of Bible Contradictions will be capitulated in the next issue of THE ISLAMIC SUNRISE. The above “alleged” contradictions pales in comparison to what exists in the Bible.

From page -24: Jamaat members should make du'a if they see a fault in a brother. If they do not do so and instead talk about it and circulate it, then they will be committing a sin. What shortcoming is so great that it cannot be expunged? Therefore we should always help our brother by making du'a for him.

Furthermore, we should not speak ill of, nor backbite our fellow jamaat members. The Holy Qur'an instructs us thus: *O you who believe, avoid most of suspicion, for surely suspicion in some cases is a sin; and spy not nor let some of you backbite others. Does one of you like to eat the flesh of his dead brother? You abhor it! And keep your duty to Allah, surely Allah is Oft-returning (to mercy), Merciful* (49:12).

When our Holy Prophet (pbuh) was asked what constituted backbiting, he replied thus: *"You talk about your brother which he dislikes...if what you say about him is true, still you would be backbiting him, and if what you say about him is not true, you will be slandering him"* (Muslim).

We should realize that in a jamaat there are people of varying temperaments and conditions. Some resemble people who are now recovering from a strong bout of illness, whilst others have acquired a bit of strength. Therefore, if weakness is discerned in someone, then he should be given good advice in private. If he does not heed it, then you should make du'a for him, and if these two devices do not work, then he should be left to the will of Allah, Most High.

One should not therefore be quick to take offence at the faults of others, for we should remember that among the ranks of the qutbs and abdals there were many who had previously committed wrong deeds like fornication and theft. Therefore, we must not be too hasty to abandon a brother, for if a person's child is guilty of wrongdoing, he tries all methods available to reform him. The same treatment should be accorded a brother in faith.

The Holy Qur'an has not taught us to spread or publish abroad the defects of others. On the contrary, it exhorts us thus: Exhort one another to patience, and exhort one another to *marhamah*

(mercy) (90:17).

By marhamah is meant that if one observes a blemish in someone, then offer him good advice and make du'a for him. *Du'a* has a very powerful effect and it is regrettable that a person should observe the fault of a brother and talk of it a hundred times without even once making du'a for him. One should speak of the fault of another only after he has wept in supplication for him for at least forty days.

How eloquently the poet Sa'di spoke when he observed that Allah, Most High, Who knows everything, conceals our shortcomings from public view but our neighbors who know nothing make a big hue and cry over our alleged defects. One of the names of Allah is *As-Sattar* – the One Who covers and hides the weaknesses of His servants - and we should therefore inculcate that quality of His in accordance with the dictum of the Holy Prophet – *"Color yourselves with the Divine colors."*

It is not our intention that you should become a protector or conniver of faults, but what is discouraged is that you should publish the defects of your brothers and malign them in any way, for our Holy Prophet (pbuh) has mentioned this as a sin.

Shaikh Sa'di had two students – one who was very brilliant in his exposition of deep spiritual truths and insights, whilst the other was of an envious disposition. The former complained to the shaikh that whenever he made a commentary on any subject, his colleague would burn with envy. The shaikh replied that one student had chosen the road to Hell by his envy, whilst the other had done the same by ill-speaking his brother. In short, there can never be a jamaat unless there exist mutual mercy, compassion, *du'a* and the habits of concealing the faults of others.

We hope and pray that these lessons will have been learnt or reinforced during the past month of Ramadhan and that their application will now become automatic in our daily lives as we plan and pray and anticipate the next month of Ramadhan. In sha Allah.

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The Islamic Sunrise is done solely on a voluntary basis, and any and all advertisements published herein are 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. ***AAILL 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 Quadianis --- some deliberately.

The above descriptions are intended to be an enlightenment and a clarification regarding the truth of the beliefs 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.