

In the name of Allah, the Beneficent, the Merciful

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THE ISLAMIC SUNRISE

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

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



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"...False Religion (Islam-ed.) Destroyed.."

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.many in .. Masjid are afraid..an
FBI or .agent. posing as.. Muslim. p18

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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 he or 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.**" **Violence has no place in the Religion of Islam.**

- 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 with such authority. Continue to advocate our full commitment to the **Finality** of Prophet of Muhammad [p.b.u.h.]

WE ALSO ADVOCATE THAT ANYONE WHO BELIEVES THAT JESUS WILL RETURN IN THE FLESH IS TAMPERING WITH THE FINALITY OF PROPHETHOOD.

- Explain that the name **AHMADI-yya** was adopted 100 Years ago 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 the 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 [AAII] 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 "**AHMAD-iyya**" in light of one of the Holy Prophet's names "**AHMAD**" in the Holy Qur'an - 61:6.

The main object of the **AAII** 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 & 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 with: (i) *reasoning*, (ii) *good moral example*, and (iii) *the natural beauty of its principles*. We do not aspire to gain political power, or allow the use of force in support of its principles.

We also postulate that **Hazrat Mirza Ghulam Ahmad** (1835-1908) — the **Mujjaddid** 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:*

- i. Non-sectarianism:** Every individual who sincerely professes his or her acceptance of Islam by accepting the words: "**La ilaha ill Ilaha, Muhammad-ur 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**. Fatwas declaring Muslims *kafir* is an utmost insult to the integrity of Islam – the Islam that Allaah via the Holy Prophet Muhammad [p.b.u.h.] instituted.
- ii. Rationalism:** In all matters of religion, it urges use of human reason and knowledge. *Blind following is condemned and independence of thought is granted*.
- iii. 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.
- iv. Peacefulness:** It allows the use of force **only** in unavoidable self-defense. The concept of **Jihad** has been erroneously misrepresented by the 'Ulema. ISLAM teaches Muslims to live peacefully under any rule that accords them freedom of religion.
- v. 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, and underscores the *Qur'anic* injunction:

"THERE IS -- ABSOLUTELY -- NO COMPULSION IN RELIGION."

From its very inception, Ahmadi-Muslims have been propagating a Living, Liberal, Loving, and Tolerant Islam; and a God Who speaks now as He did in the past.

- vi. 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**. **No New** nor **Old Prophet** will come after him - Our Holy Prophet Muhammad [p.b.u.h.]. {*The 'Ulema has been grossly misrepresenting the truth about the Ahmadiyya Movement.*}. {**Muslims deliberately LIE against us that we do not believe that Muhammad was the Last Prophet [p.b.u.h.]**}

Pastor Rod Parsley **Invited** **to Debate. *Where is he 'hiding'?***

The USA Jama'at also received great exposure of late due to the **extreme beliefs of Pastor Rod Parsley**. Pastor Parsley is the pastor of a mega-Church in Central Ohio. He has written a book titled, **Silent No More**, that deals with radical Islam and the moral imperative held by evangelical Christians to destroy Islam. His view on Islam, and the focus of his book and ministry, is best summarized in his own words,

"The fact is that America was founded, in part, with the intention of seeing this false religion destroyed. That's why I believe Sept. 11, 2001 was a generational call to arms that we can no longer ignore. Islam is responsible for more pain, more bloodshed, and more devastation than nearly any other force on the earth."

Pastor Parsley's controversial views on Islam received much publicity. Although a number of Muslim organizations denounced Pastor Parsley's views as "Islamophobic" and deemed it hate speech, none really provided a correction to his views. The USA Jama'at took the initiative to satisfy this void. The USA Jama'at issued a press release challenging Pastor Parsley's misguided perception of Islam and inviting him to debate the merits of his views. The press release is copied below:

LAHORE AHMADIYYA ISLAMIC SOCIETY Invites PASTOR ROD PARSLEY to Debate Columbus, Ohio, 5/29/08:

As widely reported by various media outlets recently, Columbus, Ohio Pastor Rod Parsley has an extremely unfavorable view of Islam. He believes Islam is an "**Anti-Christ**" religion, the underlying spirit of the faith being "**one of hostility**". He believes Muhammad,

the prophet of Islam, "**received revelations from demons and not from the true God**". He also believes America "**was founded, in part, with the intention of seeing this false religion destroyed**" and that 9/11 "**was a generational call to arms**".

IN A SINCERE EFFORT TO EDUCATE PASTOR ROD PARSLEY, the members of his congregation, other Christian leaders who may hold similar views, and the millions of Americans who are quite unaware of the true nature of Islam, the **Lahore Ahmadiyya Islamic Society invites Pastor Parsley to debate the merits of these views**.

"Far from a hostile religion", Dr. Mohammed Ahmad, President of the Lahore Ahmadiyya Islamic Society, explains, "**the word Islam is derived from the Arabic word silm, meaning peace**". Moreover", he continues, "**Islam is titled after the objective to which it aspires: the attainment of peace - within the individual, amongst people, and between man and God - is what Islam prescribes as the very purpose of life**".

It appears Pastor Parsley is quite unaware that the Holy Qur'an provides:

- All people, regardless of faith, color or creed, are equal: "**mankind is but a single nation**"(2:213).
- Total and complete religious freedom must be upheld: "**There is no compulsion in religion**" (2:256).
- State governments must be democratic: "**those whose affairs are decided by counsel among themselves**" (42:38).

Financial independence of women must be established: "For men is the benefit of what they earn. And for women the benefit of what they earn" (4:32).

- Justice must be administered in all matters: "Be maintainers of justice even though it be against your own selves or your relatives" (4:135).

- A welfare system for the poor and needy must be institutionalized: "Give away wealth out of love for Him (God), to the near of kin and the orphans, and the needy and the wayfarer and to those who ask and set slaves free" (2:177).

- War must be limited to cases of self-defense only: "Permission to fight is given to those on whom war is made" (22:39); "And fight against those who fight against you, and be not aggressive" (2:190).

Are these principles contrary to the values and ideals upon which America was founded? Is there any other religious scripture that so explicitly defines the principles required to establish a peaceful, civil, democratic society?

It appears Pastor Parsley is also unaware that the Holy Qur'an: Vol. 2008, No. 2 International Newsletter of Ahmadiyya Anjuman Isha'at Islam Lahore USA

- **Vindicates Jesus' status of Messiah:** "...whose name is the Messiah, Jesus, son of Mary, worthy of regard in this world and in the hereafter ..." (3:44);

- **Refers to Jesus as a "word" of God:** "The Messiah, Jesus, son of Mary, is only a messenger of God and His word ..." (4:171);

- **Explains that Jesus was "strengthened with the Holy Spirit":** "And We gave clear arguments to Jesus son of Mary, and strengthened him with the Holy Spirit" (2:253);

- **Has an entire chapter titled "Mary"** (Chapter 19), after Jesus' mother, and defends her against charges of being unchaste: "... for their uttering against Mary a grievous calumny" (4:156);

- **Provides that Jesus' disciples received revelations from God:** "And when I (God) revealed to the disciples ..." (5:111).

Can these beliefs be reasonably construed as inherently "Anti-Christ"? Do these plain confirmations appear to be inspired by "demons"?

"Clearly, Pastor Parsley has relied on biased and inaccurate sources in forming his views about Islam", explains Attorney Fazeel S. Khan, Secretary of the Lahore Ahmadiyya Islamic Society.

"The erroneousness of his views", he continues, "is plainly manifested by his failure to make the primary distinction between one, Islam as a religion, and two, misguided persons claiming to be followers of Islam".

"He has aligned himself with the Islamic extremists' interpretations of Islam; such an act only legitimates the extremists' cause, a result that impedes the global effort in eradicating extremist ideologies from the world", he concludes. Inciting hatred towards members of a particular faith and calling for violent acts directed against them is neither Islamic nor Christ-like. The Holy Qur'an, rather, mandates resolving religious differences in a more civilized manner; it states: "Call to the path of thy Lord with wisdom and goodly exhortation and debate with people in the best possible manner" (16:125). It is in the spirit of engaging respectful dialogue, as mandated by the Holy Qur'an, that the **Lahore Ahmadiyya Islamic Society invites Pastor Parsley to a written, public debate on the validity of his views about Islam.**

The Lahore Ahmadiyya Islamic Society is headquartered in Columbus, Ohio and is the U.S.A. branch of the international Lahore Ahmadiyya Movement in Islam. For more information, you may contact Fazeel S. Khan at aail@aol.com or (614) 873-1030, and visit www.muslim.org.

The press release was covered by many media outlets. Further, one local Muslim of Palestinian origin was very inspired by the press release and wrote editorials to various media outlets and internet forums. His editorial was published in dozens of newspapers and numerous online forums. His editorial is as follows:

He believes Muslims are responsible for America's moral decay, that Islam is the "AntiChrist", that the Holy Qur'an was revealed to Prophet Mohammad by demons and not from the true God, and that America "was founded in part, with the intention of seeing this false religion destroyed".

Please meet Pastor Rod Parsely of Columbus, Ohio. In a sincere effort to educate Pastor Parsely, his congregation, and others holding similar opinion, a local Muslim group invited Pastor Parsely on June 1, 2008 to public debate on the validity of his views about Islam. Any time, any place. Till now, the group has not received a response from Pastor Parsely. Interestingly, the book he wrote in which he made many defamatory statements about Islam is called "Silent No More". Yet, when he is challenged to be accountable for his views, he has become "silent."

According to local Attorney Fazeel Khan, who serves as Secretary of the Lahore Ahmadiyya Islamic Society, "clearly, Pastor Parsely has relied on biased and inaccurate sources in forming his views about Islam".

Senator John McCain has also recently rejected the endorsement of both fundamentalist preachers John Hagee and Rod Parsely due to their religious bigotry and attacks toward Jews, Catholics and Muslims. We value religious freedom in America more than any other rights. This

pastor's ancestors came to the shores of America because of religious persecution and intolerance. Now Pastor Parsley wants to subject other groups to [33] Vol. 2008, No. 2 International Newsletter of Ahmadiyya Anjuman Ishaat Islam Lahore USA the same kind of treatment.

Pastor Parsley is certainly entitled to his bigoted views. But when he refuses to accept the challenge to defend his views and public remarks, he is either a liar, or ignorant. These remarks uttered by this "God-fearing Christian" add insult, subtract pleasure, divide attention, and multiply ignorance. Mahmoud El-Yousseph Retired USAF Veteran

In response to our invitation, ironically, Pastor Parsley, author of Silent No More, remains completely silent. We plan to hand out flyers to his congregation outside of his mega-Church regarding his silence in this regard. Surely the time is ripe for change. May Allah accept our efforts this summer as a step toward changing the course of Muslims and non-Muslims alike to greater peace and posterity in this country. Ameen!

The Message of Islam to the Modern Man: *Maulana S. Muhammad Tufail*

It is said that modern man is like a modern shop where they hang everything in its show-window. When one goes inside nothing is to be found. Or sometimes he is compared with an onion. You peel off layer after layer and you find in the end there is nothing in it. There is, however, another way of defining a modern man. It is said that he is like an egg; too full of himself to hold anything else.

It is this kind of person with which we have to deal. He is either too empty or too full. Life to him has no meaning and purpose beyond the existence on the level of an animal. He has

forgotten that human life consists of a spiritual as well as a physical self. To him the physical self is the only reality for which one should live and die. And that self is his goal, his destination, his idol or his god. He bows down before this self and worships it.

"Seest thou him who takes his desires for his god:" says the Qur'an (45:23).

Or he is like those who say: "There is nothing but our life of the world; we die and we live and nothing destroys us but time." (45 : 24).

That is the materialistic view of life. We are born, we grow old, decay and disintegrate because of the passing of the time. An Indian poet reflects the same mood when he says:

"What is this life? A manifestation of the combination of the elements. What is death"} Splitting up of these elements again.

THE ISLAMIC VIEW of life is, however, different. It is here that the Qur'an comes to the rescue of man. It says :

"And God created the heavens and the earth with truth" (45:22). This is the oft-recurring theme of the Qur'an. We are also told that God "created not the heaven an earth and what is in between them in vain. That is the opinion of those who disbelieve" (38:27).

Thus faith in the materialistic view of life is not the only reality. Man is not a product of instincts and mechanical behavior alone. Physicists have not been able to solve the problems of matter, which in the beginning they thought was inert or lifeless. In their higher researches, today, they have realized that matter is another form of thought or consciousness with the result that the whole field of research has to be moved from physics to a new kind of metaphysics. Life is no more a blind interplay of physical and chemical forces. Everything follows an order or submits to a pattern, although this pattern may be complicated or at times inexplicable to ordinary human intelligence. Pointing towards this reality the Qur'an says:

"Seest thou not that to God makes submission whoever is in the heaven and whoever is in the earth, and the sun and the moon and the stars, and the mountains and the trees, and the animals and many of the people!" (22:18)

It will be noticed that in the above passage it is mentioned that the mountains, and the trees, and animals all submit to God and when it comes to human beings the words used are ***kaseerum minannaas*** (*many of the people*), not all of them. Because in some ways man has been left to make his own choice in submitting to the Divine pattern. Although it is in his own interest that he should follow this pattern but as a free agent he could reject this guidance if he likes. However by rejecting this guidance he is confronted with another phenomenon in life, which is life without hope, life without faith, life without purpose. These are the tragedies of the modern world and this is where Islam can help man to stand on his feet again.

To set our house in order we have to learn that there is a creative and directive force in this universe. According to the Qur'an: "Our Lord is He Who gives everything its creation then guides it" (20:50).

The word *hadaa* (he guides) signifies that God leads it along to its goal of perfection. At another place we are told:

"Glorify the name of thy Lord, the Most High. Who creates, then makes complete, and Who measures and then guides" (87:1-3).

These verses speak of four Divine acts viz. creating, completing, measuring, and guiding. By remaining close to this reality we can understand the purpose of our existence in this world. If we forget to take heed of these simple and basic facts of life we may see and hear things without realizing their true significance. When the gramophone disc is being played we see the movement of the disc and needle. Do these movements cause the music? A man who cannot see further will perhaps reply in the affirmative. But the truth is that neither the disc, nor the needle, nor the gramophone box is causing this music. The needle is being pushed up and down in the almost invisible grooves of the disc. In these grooves has been recorded the sound of music. These vibrating notes existed elsewhere before they could touch our ears and heart. We see the disc, needle and box, but we have to lift ourselves from this level of seeing, hearing and thinking before we could understand the source of the music.

In our every day life, we depend too much on outward sight, forgetting that it is the inner vision

of our self, the inner drive of our soul, that can enlighten the dark and dreary paths of our lives. That is only possible when we remain in touch with that invisible factor who is behind the music of our existence. When we forget this Supreme Reality, in fact we forget our true selves:

"And be not like those who forget God, so He makes them forget their own souls" says the Qur'an (59:19).

This forgetting causes disruption in human relations. This forgetting brings conflict and tragedy in human life. When we forget God we forget our own souls. When we forget God, we turn our backs on our own happiness. When we forget God, we throw out the rest and peace which abides with us. When we break friendship with God, we bring grief and fear in our lives.

FEAR is a dominant factor in the mind of man today. It also haunted the primitive man. But the modern man is afraid of himself. Man must learn to save himself from himself if he wants to survive.

The only possible way is to go back and start again from where he lost his way. He must restore the broken link by surrendering himself to that Ultimate Reality to Whom all the mountains and the trees surrender. He must submit himself entirely to the All-Loving and Compassionate God and reflect this submission in his actions, which will finally make him free from fear and grief. *"Whoever submits himself entirely to God" says the Qur'an, "and is the doer of good (to others) he has reward from his Lord. And there is no fear for such nor shall they grieve"* (2:112).

SUBMISSION to God has been coupled with righteousness. Submission without deeds of piety is like a bird with wings which can merely hop but cannot fly. Thus faith and works should go together. Life without faith and life without moral discipline is worse than death. We must discover the spiritual meaning of our existence if we want to make ourselves free from fear and grief. God did not leave man alone to grope in darkness to find the solution of problems. He did provide him with means of his spiritual nourishment as he did for his physical sustenance. This, however, bring us to another aspect of the problem under discussion.

A MESSAGE, however, cannot be delivered without a messenger. The Divine method of supplying spiritual nourishment to humanity was through Divine Messengers. These messengers, according to the Qur'an, were sent to every nation of the world (10:47; 35:24; 4:164). Muhammad (may the peace and blessings of God be upon him) was one of them and the **last** of them (33 : 40). He was a guide and mercy to the nations (21 : 107). He was neither God nor an angel. If angels were walking around the earth, God would have certainly sent angels as messengers, says the Qur'an (17:95), but as earth was inhabited by human beings, mortals were sent, who ate food and went about the market as other mortals did (25:7)! These mortal messengers were warners and bearers of good news (2: 213) and brought mankind from darkness into light (5:16) by the help of God. The object of their advent was to recite God's messages and thus purify their followers. By purification is meant not only purification from sin, but also setting the believers on the path of moral, spiritual and physical advancement.

These messengers who came to purify the world from sin, and lead men to righteousness were themselves sinless. They were the honored servants of God, and acted on God's commandments (21 : 25 - 27); they could not act unfaithfully (3:160). The chief object of their appearance in the world was to remind men of their duties to their Creator and their fellow-beings.

The Qur'an itself has been called a REMINDER FOR THE NATIONS (*zikrul lilaalameeri*) (12:104; 38:87; 68:52; 81:27). This is where the Qur'an makes an impact on the human mind. It makes us remember of what we have forgotten, it makes us recollect of what has gone out of our memory-or in other words out of the upper surface of our mind, yet lies latent deep down in our souls. This forgotten truth has to be retold. Being in consonance with human nature, the Qur'an is a reminder of what is already imprinted therein. This indicates the essential worthwhileness of human self which was made in the best make by our Creator (95 :4).

According to the Qur'an, paradise is man's birthright; he is born on the banks of virtue. By

his own folly he falls in the mire of sin. The Qur'an again reminds us that mankind is a single nation (2:213). We are told:

"O mankind, keep your duty to your Lord, Who created you from a single being and created its mate of the same (kind) and spread from these two many men and women" (4:1).

"O mankind We have created you from a single male and female, and made you tribes and families that you may know each other. Surely the noblest of you with God is the most dutiful of you (49:13). "And of His signs is the creation of the heavens and the earth and the diversity of your tongues and colors. Surely there are signs in this for the learned" (30:22).

The diversity of tongues and colors is a sign of God for human beings, but we have made it a bane and a curse to ourselves. The Prophet Muhammad is reported to have said:

"O mankind surely your God is one and surely your father is one. There is no superiority of an Arab over a non-Arab, nor of a colored man over a white man or of a white man over a colored man. The noblest in the sight of God is the most dutiful of you" (Bukhari).

The modern world today is torn on the question of race, color and rank. The Qur'an has not only condemned this approach towards life in theory (mere sermons were not enough) but also eradicated these prejudices from the minds of Muslims, by establishing institutions such as prayer and pilgrimage where all people meet on equal footing irrespective of their position, color or race.

The good and righteous people among the followers of other religions: The Qur'an reminds us that there is also light and guidance in the Torah and the Gospels (5:44:46). There are good and righteous people found among Jews and Christians.

"They are not all alike", says the Qur'an, "of the people of the Book there is an upright party who recite Gods messages in the night time and they adore (Him). They believe in God and the Last Day, and they enjoin good and forbid evil and vie one with another in good deeds. And those are among the righteous. And God knows those who keep their duty" (3:112- 114).

Conquest of natural forces

The Qur'an reminds us that man is not made a slave of the natural forces, but a ruler over them. His rank in the scale of creation is so high that everything in the universe has been made subservient to him.

"God is He Who made subservient to you the sea that ships may glide therein by His command, and that you may seek of His grace, and that you may give thanks.

And He has made subservient to you whatsoever is in the heavens and whatsoever is in the earth all from Himself. Surely there are signs in this for a people who understand" (16:12).

Life and its problems The Qur'an reminds us

that man has been created to face distress and difficulties (90:4). He has to face problems as long as he lives. Problems run like a stream in our lives; constantly passing away yet constantly coming. When we face problems and overcome them we become better human beings. Thus pain and suffering have a great value in our lives. However the business of man is to go forward under all conditions. That is only possible when the modern man corrects his attitude towards life and learns to be grateful, faithful, hopeful and trustful of the mercy and compassion of God in his life.

As I have said before the modern man is

fearful of his own destructive powers. He can destroy himself and all that he has achieved in centuries, within a matter of a few hours. But in spite of this, fear should not prevail in our minds. Until death, it is all life, and we in the meantime should not forget our duty to God and to our fellow beings.

As long as we live we must keep on learning

how to live. And when the time of our departure comes, the Qur'an reminds us that we do not fade away into nothingness. We keep on living in another world. Men are sleeping, says the Qur'an, when they die they wake up.

Muhammad: Sinner or Savior: Fazeel S. Khan, Esq.

For Muslims, upon hearing the name "Muhammad" the emotions of admiration, praise, gratitude and allegiance are instinctively generated. Contrary to this, the name "Muhammad" creates in the western mind images of war and oppression, sexual exploitation of women, and above all, the inspiration for terrorism. This drastically diverse impulse is primarily the result of a concerted campaign to promulgate the view that the Prophet Muhammad was, God forbid, a sinful man who did not possess the qualities required of a prophet. The validity of this opinion, unfortunately, is sustained by propaganda linking un-Islamic acts by some who claim to be Muslims to the

character of the Prophet Muhammad. A comparative analysis of the fictitious Muhammad being instilled in the psyche of the west, with the factual Muhammad evidenced by history can aptly be characterized as

contrasting a sinner with a savior. The recipients of this recent informational-crusade, launched by the resurrected Christian Evangelical Movement in America, are sadly provided with a confusingly unsound theory to accept; that being, that a man who was a sinner, as Prophet Muhammad is portrayed to have been, was able to produce the greatest spiritual reformation the world has ever known, as is evidenced by history. Logic and reasoning alone demand discontent for such a supposition. Accepting the status of the Holy Prophet Muhammad as a "savior" is the only means in reconciling the acceptance of this man's historical existence with the precedent setting transformation brought about through him in the Arabian Peninsula 1400 years ago and which continues to induce

spirituality into one in every five persons on earth today. This true status of the Holy Prophet is historically sound and is expounded in various intricate ways in the Holy Quran.

Email From Orlando:

"Brother Imtiaz, Thank you also for the latest delivery of Islamic Sunrise. I always read it cover to cover. The majority of the families at the Clermont masjid close to my house are from Guyana. Unfortunately, as I confided to you before, I do not seem to fit into the masjids here in Central Florida. When I do muster up the fortitude to go, I attend Al-Tazkiah in Ocoee, (About 10 minutes west of Orlando), where I've managed to make a few friends. One brother from Egypt has had many conversations with me and his "take" on my problem is that MANY IN THE MASJID ARE AFRAID I AM AN FBI OR DEPT. OF IMMIGRATION AGENT POSING AS A MUSLIM. I understand the paranoia, and I do not mix well with ANY group, no matter WHO they are. But I am eternally grateful to Allah for allowing me to find the Qur'an and to be faithful in my prayers to Allah. Only Allah is perfect! It was only two years ago that I had ruined my soul and had become incapable of happiness." See p -22-

The distinctiveness of one prophet, that is Muhammad

As Muslims, we firmly believe that not only Prophet Muhammad, but all prophets of God to have been sinless, righteous, noble men, without exception, raised for the purpose of furthering spiritual advancement of man. We respect and honor them all on this basis equally.

However, where a distinction can be made between the prophets is in the scope and success of their respective missions. This is hinted at in the Holy Quran in the following words: "and some of them (i.e. messengers of God) He exalted by (many) degrees of rank" (2:253).

The possessor of this exalted degree of rank is meant the Holy Prophet Muhammad. His mission was not for a specific people under particular conditions nor was he sent for a certain, limited period in history. As the Quran testifies: "and We have not sent

thee but as a mercy to all nations"(21:107). The reference to "all nations" signifies the expansiveness of the mission, neither being confined by space nor time. The transformation effected by the Holy Prophet was the greatest spiritual conquest in the history of mankind, as admitted by independent sources. For example, the *Encyclopedia Britannica* concludes: "Of all the religious personalities of the world, Muhammad was the most successful". An often over-looked fact by

western critics when analyzing the life of the Prophet Muhammad is that he ended his mission triumphantly. The Prophet Muhammad lived to see the results of his

reformatory undertaking, witnessing his very opponents and persecutors transform their hatred and vengeance for him into love and admiration. No other reformer can be named whose advent was at a time of such great need, whose departing was after the victorious fulfillment of that need, and whose opponents eventually bore witness to their own disobedience and misconduct. We see in the example of Prophet Moses that he was sent to rescue his people from the tyranny of Pharaoh and guide them on the straight path. This in itself is proof that he was not concerned with the spiritual corruption of the world as a whole. Moreover, although Prophet Moses was a savior to his people in that Pharaoh was eventually destroyed, he was unable to rescue them from the

destructive effects of polytheism and they continued being disobedient to him embellishing in impurity till Prophet Moses died while they remained in that condition. As for Prophet Jesus, it is verified in the Gospels that he was sent only for the lost sheep of the house of Israel, the Gentiles were not his concern. He accumulated a handful of disciples and even among them were those who betrayed him for minimal worldly gain. How distinctive is the conclusion of the Holy

PASTOR PARSELY INVITED

TO

DEBATE

As widely reported by various media outlets recently, **Pastor Rod Parsley** has an extremely unfavorable view of Islam. He believes:

- Islam is an "Anti-Christ" religion;
- The underlying spirit of Islam is "one of hostility";
- Muhammad "received revelations from demons";
- America was "founded, in part, with the intention of seeing this false religion [Islam] destroyed";
- 9/11 "was a generational call to arms" against Islam.

In a sincere effort to educate Pastor Parsley, his congregation, and others holding similar opinions, about the true nature of Islam, the Lahore Ahmadiyya Islamic Society invites Pastor Parsley to debate the merits of his views.

For more information, please respond to: imtiазisakh@yahoo.com; or 954.829.0381.

Prophet's mission who departed from the world at a time when hundreds of thousands of people had abandoned paganism and idol worship for the belief in the Unity of God and the straight path all under his lead. Our critics must sincerely be asked: could this possibly have been the accomplishment of a sinner? Does common sense not dictate that this could only be the achievement of a savior?

Prophet Muhammad as the embodiment of a perfect submitter to the Divine

The obvious question resulting from these facts is: how was it possible for the Holy Prophet to have been so successful and to have been blessed with such Divine support, more so than any other reformer? The answer, in a simple form, is that far from resembling anything sinful (which means being in a state detached from God), the Prophet Muhammad had the closest relationship to God, acquiring all the perfect attributes and being a reflection of the Divine on earth. We are told in the Holy Quran that Prophet Muhammad had declared: "I am the first of those who submit" (6:164). Thus, he was the most subservient to God, acquiring closeness with the Divine on the most intimate level. We are also told in the Quran that the Holy Prophet had prayed: "**My Lord, increase me in knowledge**" (20:114). Hence, he was also constantly in search of the perfect knowledge of God's greatness, understanding and attributes. The Quran indicates the vastness of the Prophet's knowledge by stating: "**And Allah has...taught thee what thou knewest not, and Allah's grace on thee is very great**" (4:113). This verse reveals that the Almighty taught the Holy Prophet what man could not have possibly learnt on his own and that by Divine grace he was blessed more than any other. The Prophet Muhammad had exceeded everyone in his knowledge and understanding of the Divine and the Almighty had blessed him in return with a spiritual status unmatched by any other – and that status comprised of being a manifestation of God's perfect attributes on earth. It may be difficult to comprehend how only one person in all of creation is granted this blessing and how only one person's essence is of such magnitude as to obtain the complete Divine impress and reflect those qualities fully to others. However, if we reflect upon the system God has created in our material universe, we find the whole of creation compiled as if in a straight line; from the smallest insignificant particle

The third type of nearness resembles one's very own reflection. Here, one's entire being is perfectly*

at one end, to the largest, most resourceful body, the sun, at the other. So too, in the spiritual realm, do we find at one end defective souls who in their conduct, mentality, and significance resemble lower animal life and at the other, the Prophet Muhammad who resembles the perfect attributes of God and is above all mankind. The Quran in fact eludes to this analogy by referring to the Holy Prophet as a "light-giving sun"(33:46).

Prophet Muhammad's unmatched nearness to God

Only the person who may radiate God's attributes in its full resplendence is worthy of this final and supreme point in creation; one that may be so attached to the Divine that he loses his own identity and become as if God Himself were on earth. In the Quran, we find that there are three grades of nearness to God that man may attain and these are illustrated by three types of associations or relationships. The first type is that of the relationship of "*servant and master*", as the Qur'an states: "*those who believe are stronger in (their) love for Allah*" (2:165). Thus, the believers, or obedient servants, love Allah above everything else and wish only to serve and please the Almighty. The love progresses to such a degree that one sacrifices all of their own interests for the cause of their Master. The second type of nearness to God resembles the relationship between "*father and son*", as the Quran states: "**And...laud Allah as you lauded your fathers, rather a more hearty lauding**" (2:200). Here, the remembrance of Allah is done more eagerly than that of remembering one's own father. Not only does a son obey and want to please his father (like a loyal servant to a master), but a son does this while not comprehending the service to be a prescribed duty, and rather performs out of genuine love for him. And just as a son resembles his father in many ways, so too does the believer acquire the qualities and characteristic of God.

*duplicated and it becomes as if there is no difference between the original and the reproduction.

Accordingly, this type of nearness, being a perfect replica, is greater than the two previously mentioned. This degree of nearness can neither be acquired by obedient service nor by being a son. It can only be achieved by one who is placed equally between servitude and Divinity and is so close to both that he loses his very own existence, as if he was a mirror between the two. This mirror obtains the impress of the Divine by way of reflection and conveys it to mankind under the appropriate circumstances.

The Holy Prophet, being named Muhammad meaning the "***most praised***" due to his manifesting the divinity on earth and **Ahmad meaning the "most praising"** due to his perfect service and obedience to God, had attained this ultimate degree of closeness to God and became the intermediary through whom all could find the Almighty. It is also for this reason that Prophet Jesus cannot be considered the intercessor for mankind for his life and teachings were deficient of a full range of conditions, emotions and trials. For instance, although Prophet Jesus had taught lessons of "forgiveness", he was not able to reveal its practical implementation for he was never in a position of authority over his persecutors, which is essential for one to truly develop this faculty. Although reaching the high stage of being a "son of God" in a spiritual sense, he was insufficient in attaining the highest position of being a true reflection of the all-encompassing Divine attributes.

Prophet Muhammad as the ultimate "intercessor" between God and man: The word for "*intercession*" in Arabic is based on the root word meaning "pair". Thus, a necessary pre-condition of an intercessor is that he be related to both sides. Accordingly, not only is an intercessor to possess that extreme close connection with God, but he is also to have such an overpowering passion for those on whose behalf he is interceding that he sacrifices his very being for them more so than even a parent would for their own child. The Holy Prophet's yearning for the reformation of mankind and for their salvation is recorded in the Quran as it states: "**Perhaps thou wilt kill thyself with grief, sorrowing after them, if they believe not in this announcement**" (18:6). Substantiating the view that the Holy Prophet Muhammad is in fact this perfect intercessor, the Quran provides a beautiful analogy,

which states: "***One Mighty in Power has taught him, the Lord of Strength. So he (i.e. Muhammad) attained to perfection, And he is in the highest part of the horizon. Then he drew near, drew nearer yet, So he became as a chord between two bows or closer still***" (53:5-9). What is meant here is that the Holy Prophet ascended towards God and approached as near to Him as was possible and acquired all the perfect attributes of the Divine then leaned perfectly towards the earthly station and partook fully of the pure essentials of humanness, namely love and sympathy for mankind, and became as it were a chord between two bows. If we try to conceptualize this analogy in material terms, we see wholeness, or completeness, being symbolized by a circle and the Holy Prophet being a chord or a line in the center of the circle, dividing it into two halves or two bows and thus perfectly fulfilling the condition of a true intercessor occupying the central point between the two sides of Divinity and mankind.

Prophet Muhammad as the Manifestation of the Divine on earth:

The Holy Quran reveals that the appearance of the Prophet Muhammad, being a reflection of God's perfect attributes, was as it were a manifestation of God on earth. For instance it is written: "***those who swear allegiance to thee (i.e. Prophet Muhammad) do but swear allegiance to Allah***" (48:10). The implication being that there was no difference between the Holy Prophet and God Almighty for the Prophet had become a manifestation of God's attributes. Thus, accepting the Holy Prophet was in essence accepting the One true God. Clearer still, we read in the Quran:

Say: O my servants who have been prodigal regarding their souls, despair not of the mercy of Allah; surely Allah forgives sins altogether" (39:53). The Qur'an being written throughout in the first person reveals that this verse implies that the Holy Prophet and the Almighty are as one; for, the verse does not tell Prophet Muhammad to say:

O servants of Allah" but rather "O my servants" (i.e. Prophet Muhammad's servants). The verses deeper significance lays in the illustration of how high a rank the Messenger of Allah...

==cont-d p 16==

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Fundamental Operational Differences Exist between Muslims of the Lahore & Qadiani Sections, viz: {You are urged to stop Misrepresenting the Truth about Ahmadi-Muslims. You are also urged NOT to BLINDLY follow your leaders; they will NOT defend you on the Day of Judgement. On that Day you will all be on your own. Come to your senses before it's too late!}

<i>The Lahore Section</i>	<i>The Qadiani Section</i>
1. Muhammad, <i>peace and blessings of Allah be upon him</i> , is <u>Khatam al-Nabiyyin</u> , the interpretation of which is that he is the <u>greatest and LAST of the prophets</u> .	1. Muhammad, <i>peace and blessings of Allah be upon him</i> , is <u>Khatam al-Nabiyyin</u> , the interpretation of which is that he is the <u>greatest though not last of the prophets</u> .
2. The Holy Qur'an is the final <i>Scripture</i> .	2. Same.
3. No prophet, <i>new or old</i> , shall come <u>after</u> the Holy Prophet Muhammad, p.b.u.h.	3. Prophets may come after the Holy Prophet Muhammad, p.b.u.h.
4. Hazrat Mirza Ghulam Ahmad of Qadian was <u>NOT</u> a prophet, but a <u>Mujjaddid (Reformer)</u> .	4. Mirza Ghulam Ahmad was a prophet by their definition of <u>Khatam al-Nabiyyin</u> ..
5. Mirza Ghulam Ahmad <u>NEVER</u> changed his claims, views, or definition of prophethood in 1901.	5. Mirza Ghulam Ahmad changed his claim, views or definition of prophethood in 1901.
6. Belief in the advent of Hazrat Mirza Sahib as a <u>Mujjaddid</u> is <u>NOT</u> essential to become a Muslim but his acceptance is necessary in the interest of progressive Islam.	6. Belief in the mission of Hazrat Mirza Sahib as a prophet is essential for becoming a Muslim.
7. Anyone who believes in the <u>Kalima - La-ilaha illallahu Muhammad ur Rasul Allah (There is only one God and Muhammad is His Apostle)</u> - is a Muslim, <u>NOT</u> a <i>kaafir</i> .	7. Anyone, who does not believe Mirza Ghulam Ahmad of Qadian is a Prophet, is a <i>kaafir</i> .
8. It is permitted to say prayers behind any Muslim Imaam <u>PROVIDED HE IS NOT GUILTY OF DUBBING OTHER MUSLIMS KAAFIRS</u> .	8. It is not permitted to say prayers behind any Imam who does <u>not recognize</u> Mirza Ghulam Ahmad's claims.
9. Marriage with non-Ahmadis permitted.	9. Marriage with non-Ahmadis <u>not</u> permitted
10. After the Holy Prophet Muhammad, <i>peace and blessings of Allah be upon him</i> , <u>Wahi-e-Nabuwwat (prophetic revelation)</u> has ceased, only <u>Wahi-e-Walayah (saintly revelation)</u> is continued. Hazrat Mirza's revelation was <i>Wahi-e-Walayah</i> , <u>NOT</u> <i>Wahi-e-Nabuwwat</i> .	10. After the Holy Prophet Muhammad, <i>peace and blessings of Allah be upon him</i> , <i>Wahi-e-Nabuwwat</i> is continued. Hazrat Mirza Sahib's revelation <u>WAS</u> <i>Wahi-e-Nabuwwat</i> .
11. The Founder of the <u>Lahore</u> Section was Maulana <u>Muhammad Ali</u> -- closest companion/disciple of <i>Hazrat Mirza Sahib</i> .	11. The Founder of the Qadian Section was Mirza <u>Bashir-ud-Din Mahmud Ahmad</u> , who was the son of <i>Hazrat Mirza Sahib</i> , a young man in his teens at the time of his noble father's death.
12. Members of this section are <u>Ahmadi-Muslims</u> , known also as <u>Ahmadis or Ahmadi-Muslims</u> .	12. The members of this section call themselves <u>Ahmadis</u> , but are generally known as <u>Qadianis</u> .

Any postulate other than what I have capitulated above is a deliberate & blatant effort to tarnish the truth.

==from p 13== has attained by perfect obedience so much so that he has acquired all the Divine attributes in their perfection and has become one with the Almighty and this being all due to the expansive mercy of God. The Prophet Muhammad's advent being referred to as a manifestation of God is not only indicated in the Holy Quran, but is in fact referenced in prophecies in previous religious scriptures. One example is found in Deuteronomy, the fifth book of Moses, in Lord came from Sinai, unto them; and he Paran" (33:2). This Moses confirms that Lord reached its forth in its full glory. mountain of Mecca as itself, authenticates prophecy to no other Muhammad.

Prophet as the Seal Prophets

It is argued in many of publications that afforded the respect of God" and "Spirit of this, their reasoning furnished from the Quran itself over Prophet going into the merits should be noted that is provided a that is above and far designations provided And this is the of being *khatam an prophets*". The Quran **not the father of any**

the Messenger of Allah and the seal of the prophets" (33:40). The primary significance being that Prophet Muhammad was to be the "last" of the prophets, for, with his advent, religion became complete and there was, therefore, no need for any prophets after him. This in itself reveals the magnitude of the Prophet's status; it was this "**finality of prophethood**" through which God "perfected" His religion. However there is a secondary significance; the term *khatam an nabiyyin* reveals that prophethood itself had been "perfected". Thus, Prophet Muhammad was the final as well as the most perfect prophet. Being a perfect reflection of the all-encompassing Divine attributes is what is being implied. Understanding this secondary significance allows one to fully appreciate this verse's implications on the Holy Prophets' status. The verse states that "*Muhammad is not the father of any of your men*", meaning he does not have any sons or heirs as such to pass on his qualities, as already touched on earlier, like a father does to a son, "but", the verse continues, "**he is the Messenger of Allah and the LAST and most perfect of the Prophets**".

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which we read: "The and rose up from Seir shined forth from mount declaration by Prophet the manifestation of the climax at Paran, shining Paran, being a evidenced by the Torah the application of this than Prophet

Muhammad of the

the recent anti-Islamic Prophet Jesus is being named "Word of God" in the Quran and suggests, is proof

of Jesus' superiority Muhammad. Without of this allegation, it the Prophet Muhammad distinction in the Quran beyond all other to any other reformer. incomparable distinction *nabiyyin* or "seal of the states: "**Muhammad is of your men, but he is**

The latter part of the verse reveals, by the grammatical use of the word “but”, which necessitates some sort of logical rebuttal or persuasive alternative, that even though he does not have any physical sons, he will be granted innumerable spiritual heirs for it is only through him that man can appreciate the complete religion of God and reach one’s spiritual potential. The verse indicates that Prophet Muhammad is the “savior” without whom one cannot truly know God; without whom one cannot see God’s true reflection; without whom one cannot observe the manifestation of the Divine attributes; and, without whom one cannot establish the intermediary link between mankind and the Divine. This is the grand status of the Holy Prophet as expressed in the Quran. It is also in fact the greatest proof of the truthfulness of the Holy Prophet, for the Muslim nation has in every generation been blessed with saints who reveal Divine signs solely due to their following him. The continuance of Prophet Muhammad’s spiritual children who manifest the Divine qualities, like the moon reflecting light on earth solely due to borrowing it from the sun, is in fact a promise by God implied in the term “*khatam an nabiyyin*”.

Prophet Muhammad in the *Kalima Shahada*, or “profession of faith”

The Holy Prophet’s status is further revealed and clarified in the *kalima shahada*, or profession of faith. It is mandatory for one accepting the religion of Islam to affirm that “*there is no God but Allah, and Muhammad is the messenger of Allah*”. The 2-part formula demonstrates the high status of the Prophet Muhammad by making the acceptance of the Holy Prophet as essential as the acceptance of the One true God. It is an indication at the very outset of the Holy Prophet being so attached to the Almighty as if the two were inseparable. It is a further indication that one cannot truly appreciate the Unity of God, or even the very Existence of God, without faithfully accepting the Holy Prophet as one’s guide. The Prophet Muhammad being a reflection and a manifestation of the Divine is clearly implied here as well. However, and just as importantly, the formula also clarifies that no matter how high a status the Holy Prophet attained, he is ONLY a Messenger and that only Allah is the

One true God, for no matter how perfect a reflection may resemble the original, the reflection can never be the real thing and does not have an existence without the original source. Thus, the *kalima* also serves as a precautionary measure in that it guarantees that Muslims will not mistake the Divine reflection of the Prophet for Divinity itself, as followers of previous prophets had done. And finally, the *kalima*, like everything else in Islam, provides man with not only an “objective”, but also the “means” needed to achieve it. The acceptor of Islam is provided in the first part of the formula with the objective of Islam, which is knowing and serving the One true God, and is forthwith also provided in the second part with the means required in achieving it, and that is by becoming a faithful follower to the example of Prophet Muhammad. The Prophet’s status of being the true “intercessor” between man and God is the underlying significance.

Conclusion

To conclude, the Holy Prophet Muhammad is

regarded in Islam as the savior of mankind in that it is only through following him, that one may know God in the complete and perfect sense. As we read in the Quran, the Holy Prophet had announced: “If you love Allah, follow me: Allah will love you, and grant you protection from your sins” (3:30).

This status of the Holy Prophet needs to be

conveyed to the world. This can be done by explaining from the Quran the true essence of his being. This can also be done by refuting the particular allegations leveled against him by Islam’s critics. Moreover, as touched on earlier, there is also another way in which all Muslims may reveal the status of the Holy Prophet being a savior to mankind; and that is by becoming his spiritual heir and shining the Divine attributes obtained from his reflection to all persons we come in contact with each day. As trees are always, and quite reasonably so, judged by their fruit, it is imperative that each and every Muslim conduct themselves in a way that discloses the noble character of our savior, the Prophet Muhammad. May Almighty Allah guide us all in this most essential endeavor. ■

Some Questions to Judicious, God Fearing Religious Leaders, Scholars and Theological Experts:

1. Which verse of the Holy Qur'an says that Jesus ascended to heaven with his earthly body?
2. Is there any verse of the Holy Qur'an stating that Jesus would descend from heaven with his physical body after the Holy Prophet Muhammad?
3. If he is physically alive, then he MUST eat and drink and MUST answer the call of nature. Doesn't he?
4. Jesus' prophecy that the Holy Prophet Muhammad would come **after him** is quoted in the Holy Quran (chapter 61, verse 6)
5. If the verse of the Holy Qur'an **bal rafa'ahu Allahu ilaihi** ("Nay, God exalted him (Jesus) in His presence", chapter 4, verse 158) is taken by you to refer to Jesus' physical ascension to heaven, then what will these words mean **after** (as you believe) Jesus has descended from heaven? Will they mean Jesus is in heaven or on earth?
6. If, as you believe, Jesus will descend to earth from heaven in the latter days, **how old would he be then?** What do the Holy Qur'an and the Hadith say about this?
7. Since his ascension to heaven, as you believe, has Jesus ever returned to earth with his physical body? What do the Holy Qur'an and Hadith say about this?
8. Jesus' own language was not Arabic. So when he descends how will he read the Holy Qur'an and the Hadith as these are in Arabic? Will he learn through Divine Revelation or from Muslim scholars? Please explain from the Holy Qur'an?
9. Will Jesus be favored with prophetic revelation (**wahy nabuwah**) after the Holy Prophet Muhammad (peace be upon him), whereas in fact such revelation came to an end with the Holy Prophet?
10. According to the Holy Qur'an, Jesus was a messenger of God sent to the Israelites. If he descends amongst the Muslims in the latter days, after the Holy Prophet Muhammad, then would he not be the Seal of the prophets (**Khatam al-nabiyyin**) and the last prophet because of coming after all other prophets? By his coming, would not the Seal of finality of Prophethood with the Holy Prophet break?
11. If, in spite of the verse of **Khatam al-nabiyyin** of the Holy Qur'an, a prophet like Jesus can come amongst the Muslims, then what words of the Arabic language would God have used if He had intended to convey the meaning that no prophet would appear after the Holy Prophet Muhammad?
12. If, in spite of the hadith "**la nabiyya ba'di**" "**There is no prophet after me**", Jesus can still appear after the Holy Prophet, then what words of the Arabic language would the Holy Prophet would have used to say that "**There is no prophet after me**"?
13. In the hadith, narrated by Nawas bin Sam'an and recorded in the collection of *Muslim*, about the second advent of the Messiah, the words *nabi Allah* (prophet of God) are applied to the Messiah four times. What is the interpretation of this term in view of the *Khatam al-nabiyyin* verse of the Holy Qur'an, and the hadith *la nabiyya ba'di*?
14. The Holy Qur'an says that on the day of Judgement every prophet will be a witness for his nation, and the Holy Prophet Muhammad (peace be upon him) will be a witness for the Muslim ummah. Will not the advent of Jesus amongst the Muslims in the latter days is in contradiction with this verse?
15. If Jesus, at his second advent, will not be a prophet (*nabi*) but a follower (*ummati*) of the Holy Prophet Muhammad, then would this not be against the Quranic verse: "**And we sent no messenger but that he should be obeyed by God's command**" (4:64), i.e., a prophet is himself a leader, not a follower of another prophet.
16. The *istikhlaf* verse the Holy Qur'an (24:5:)) contains God's promise that, after the Holy Prophet Muhammad (peace be upon him), *Khulafa* (successors) will be raised amongst the Muslims to establish and strengthen Islam, these successors will be the *likes* of the Israelite prophets. Now even if Jesus were to appear amongst the Muslims as a successor to the Holy Prophet, rather than as a prophet, this would, would it not, contradict the above verse which refers to the *likes* of the Israelite prophets, not actual Israelite prophets?
17. If someone believes that Jesus, like other prophets, is dead, and that all hadith speaking of the descent, or second advent, of the Messiah were fabricated as a result of Magian and Persian religious thought, and that these hadith are contradictory to the true Qur'anic spirit, is such a person a Muslim or not?
**

Doctrines of Islam and Christianity: Mrs. Ulfat Samad

Christianity, as understood and believed by the Christians of both the Roman Catholic and the Protestant persuasions, has been summarized in the doctrines and statements of the Three Creeds - namely, the Apostles' Creed (c. third century CE), the Nicene Creed (fourth century) and the Athanasian Creed (c. sixth century). The fundamental doctrines of Christianity are:

- * **The Trinity**
- * **The Deity of Jesus**
- * **The Divine-sonship of Jesus**
- * **The Original Sin**
- * **The Atonement**

The religion of Islam has no place in it for any of these dogmas. It believes in the oneness of God (that is, the single Person of God) as against the Triune God of Christianity. It considers the Christian deification of Jesus to be a reversion to paganism. According to the Qur'an, Jesus was not the incarnation of God but a prophet or messenger of God, and, like all other prophets, including the Prophet Muhammad (pbuh), he was every bit a human being. Islam also rejects the Divine-sonship of Jesus. He may be called a son of God in the sense in which all righteous and merciful human beings may be called the children of God, but not in a literal or unique sense. In the same way, Islam rejects the dogmas of the Original Sin, the Vicarious Sacrifice and the Atonement as being contrary both to reason and to the Divinely-inspired teachings of Jesus.

{cont'd on page 20}

EDITOR'S CORNER:

In-TOLERANCE, NARROW-MINDEDNESS & VIOLENCE of Logarithmic Proportions in and around The MUSLIM WORLD.

As THE ISLAMIC SUNRISE gets out there, especially in a hostile environment, it is bound to raise eyebrows -- to the point where it sparks intolerance, especially on the part of those who see it as an anti-Islamic propaganda from a so-called Islamic source.

In affirmation to popular notion, indeed THE ISLAMIC SUNRISE promulgates a *Living, Loving, Liberal, and Pristine* presentation of a Divine institution *Islam* in which there is no room for VIOLENCE; especially at a time when the Lahore Ahmadiyya Principles are needed now more than ever!

Strange indeed it is that --- those who label themselves Muslims, carry themselves as if they are 'THE CHOSEN ONES', and claim to be **better** than the Jews, Christians, including us - Muslims of the Ahmadi School of Thought --- are in a constant state of mental, emotional and physical unrest, for Centuries. We see around the world a well-established pattern of Wars, Political turmoil, etc. This is no time to boast about being 'Majority.' Individuals need to look at our Motto: To present a LIVING, LOVING, LIBERAL, NON-VIOLENT and Pristine Islam to all of humanity.

Frankly, to deny the excellence of the precepts of the Lahore Ahmadiyya Movement re The Islamic Sunrise is to deny the excellence of Islam. Just look at what The Islamic Sunrise depicts; it's that simple. One simple acid test to discredit those who claim to be the 'Majority' is to observe their continuous bombardment of us with *fatwas* upon *fatwas*: declaring us APOSTATES, KAAFIRS, INFIDELS, preventing us from performing HAJJ, etc. but yet the unrest among them is

unfathomable! And their answer to the dilemma is 'In Shaa Allaah.....'

Doctrinally, we are NOT the *only* MUSLIMS who advocate the *Physical* Death of Jesus [p.b.u.h.]. There are countless MUSLIMS among Sunnis who share our beliefs. To name a few: Professor, and Rector of Al Azhar University Sheikh Mahmud Shaltut, Maulana Muhammad Asad, Dr. M.M. Khatib. Make no mistake, these Muslims had no affiliation with the Ahmadiyya Anjuman. Would you call them Kaafirs too? True it was Hazrat Mirza Ghulam Ahmad who, *after* the Holy Prophet Muhammad [p.b.u.h.] have Qur'anically declared on an international level -- that Jesus is physically dead.

Now, if THE ISLAMIC SUNRISE angers you, then I say it is having a positive effect on your soul. If it angers you to the point where you break the Laws of the Allaah, then I hope and pray Allaah forgive you. If it angers you to the point where you break the laws of the country, then you will face the country's laws!

As the Editor and Publisher of THE ISLAMIC SUNRISE, I categorically state that a belief or disbelief in the *alleged* Miraculous Birth of Jesus, or his *alleged* residence in Heaven with his physical body, is not enough reason to excommunicate anyone from Islam. This divine decree is for Allaah; it is not my job, nor yours! To quote my father Imaam Mahamad Isakh: "You will look for the NEXT 2000 years and will NEVER see Jesus appear."

FINALLY, WE take pleasure in advocating that THE INK OF THE SCHOLAR IS GREATER THAN THE BLOOD OF THE MARTYR. WE Stand for PEACE not WAR. THERE is no Room for VIOLENCE in ISLAM and in our Organization. This have been our belief and practice before 9/11 and it has been the same after 9/11.

May GOD Bless you and may God Bless the USA.

[Cont'd from page 19]

Trinity:

Though Christians declare faith in one God, yet they also affirm that there are three separate persons in the Godhead - Father, Son and Holy Spirit - each one of whom is God: the Father is God, the Son is God and the Holy Spirit is God. The **Athanasian** Creed states:

"There is one Person of the Father, another of the Son, another of the Holy Ghost. But the Godhead of the Father, of the Son and of the Holy Ghost is all one: the Glory equal, the Majesty co-eternal. Such as the Father is, such is the Son, and such is the Holy Ghost. The Father uncreated, the son uncreated, and the Holy Ghost uncreated ... the Father is God, the Son is God and the Holy Ghost is God; and yet there are not three Gods, but one God.... For like as we are compelled by the Christian truth to acknowledge every Person by Himself to be God and Lord, so we are forbidden by the Catholic religion to say, there are three Gods or three Lords" (George Brantl, *Catholicism*, pp. 69-70).

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"There is one Person of the Father, another of the Son, another of the Holy Ghost. But the Godhead of the Father, of the Son and of the Holy Ghost is all one: the Glory equal, the Majesty co-eternal. Such as the Father is, such is the Son, and such is the Holy Ghost. The Father uncreated, the son uncreated, and the Holy Ghost uncreated ... the Father is God, the Son is God and the Holy Ghost is God; and yet there are not three Gods, but one God.... For like as we are compelled by the Christian truth to acknowledge every Person by Himself to be God and Lord, so we are forbidden by the Catholic religion to say, there are three Gods or three Lords" (George Brantl, *Catholicism*, pp. 69-70).

The doctrine of the Trinity is obviously self contradictory. If there are three separate and distinct persons and each is by himself God, then there must be three Gods. Christianity recognizes the impossibility of reconciling the belief in the three Persons of the Godhead, This is what the Rev. J. F. De Groot writes in his book, *Catholic Teaching*:
"The Most Holy Trinity is a mystery in the strictest sense of the word. For reason alone cannot prove the existence of a Triune God; revelation teaches it.

And even after the existence of the mystery has been revealed to us, it remains impossible for the human intellect to grasp how the Three Persons have but one Divine Nature" (p. 101).

And this is what the Protestant author of *What the Bible Teaches*, William MacDonald, writes:

"The Bible teaches not only that there is one God, but also that there are three persons in the Godhead - Father, Son and Holy Spirit. This is a mystery to the human mind, but although it cannot be understood, it can be believed because God's Word says it is so" (An Emmaus Correspondence Course, p. 8).

It would not be irrelevant to point out that the "contradictions" referred to by the above author appeared in the Bible as a result of the efforts on the part of Paul and the Fourth Evangelist to deify Jesus after his passing away. However, the Christian Church has not resolved the contradiction between the oneness of God and the trinity of Divine Persons in the Godhead; it has merely declared it to be a mystery which must be accepted blindly by the believers.

Strangely enough, Jesus Christ himself never even mentioned the Trinity. He knew nothing at all about there being three Divine Persons in one Godhead. ... Jesus merely echoed the earlier prophets when he said: "The first commandment is, 'Hear, O Israil: The Lord our God, the Lord is one': and you shall love the Lord your God with all your heart, and with all your soul, and with all your strength" (Mark 12: 29-30).

He believed in One God: One Divine Person and One only: "You shall worship the Lord your God and Him only shall you serve" (Matthew 4:10).

"And this is eternal life, that they know Thee the Only True God" (John 17:3).

The theologian, Johan B. Hygen, Professor at the University of Oslo, admits that the doctrine of the Trinity is found nowhere in the Bible:

"Most theologians today recognise that this doctrine (that is, the Trinity) is not found in the Bible. The most conservative Region Prenter even says that

it is altogether useless to look for it there" (Norsh Theologish Tidsskrift, Oslo, Issue No. 1, 1967).

The fact is that the doctrine of the Trinity was coined by the Christians about three centuries after Jesus. The four Gospels, written between 70 and 115 CE, contain no reference to the Trinity. Even Paul, who made Jesus into a Divine Savior and imported many foreign ideas into Christianity, knew nothing of the Triune God. The New Catholic Encyclopaedia (bearing Nihil Obstat and Imprimatur, indicating official Church approval and doctrinal soundness of its contents) admits that the doctrine of the Trinity was unknown to the Christians of the early centuries .. in the last quarter of the fourth century:

"It is difficult, in the second half of the twentieth century, to offer a clear, objective and straightforward account of the revelation, doctrinal evolution and theological elaboration of the mystery of the Trinity. Trinitarian discussion, Roman Catholic as well as other, presents somewhat unsteady silhouette. Two things have happened. There is the recognition on the part of exegetes and Biblical theologians, including a constantly growing number of Roman Catholics, that one should not speak of Trinitarianism in the New Testament without serious qualification. There is also the closely paralleled recognition on the part of historians of dogma and systematic theologians that when one does speak of an unqualified Trinitarianism, one has moved from the period of Christian origins to, say, the last quadrant of the fourth century. It was only then that what might be called the definitive Trinitarian dogma 'One God in three persons' became thoroughly assimilated into Christian life and thought" (p. 295).

A little later the same Encyclopaedia says even more clearly: ***"The formulation 'One God in three persons' was not solidly established into Christian life, and its profession of faith, prior to the end of the fourth century. But it is precisely this formulation that has first claim to the title, The Trinitarian Dogma. Among the Apostolic Fathers, there had been nothing even remotely approaching such a mentality or perspective"*** (Ibid. p. 299).

So the doctrine of the Trinity was not taught by Jesus Christ; it is nowhere found in the Bible (both the Old and the New Testaments); it is completely foreign to

the mentality and perspective of the early Christians; it became part of the Christian faith towards the end of the fourth century!

The doctrine of the Trinity was developed as a consequence of the deification of two creatures, Jesus Christ and the Holy Spirit, and their association with God as partners in His Godhead. As explained by some Christian apologists, it amounts to the separate personification of three attributes or functions of God. However we may consider it, it is regression from revealed and rational theology to mythology. For, at the root of all mythologies lies the irrational tendency of the human mind to deify great men and personify non-personal forces and attributes and to present them as Divine Persons.

Islam preaches the pure and simple unity of God. It rejects not only the Plurality of gods, but also the plurality of persons in Godhead. It is free from all forms of anthropomorphism and mythological fancies. It affirms the uniqueness that He has no partners in His Godhead. He is One in substance and One in Person. He is Self-existing; the Self-sufficient One, on Whom all depend and Who depends not on anyone. He is the Creator and Sustainer of all, the All-good, the Almighty, the All-knowing, the All-wise, the All-loving, the All-merciful, the Eternal and the Infinite. Nothing can emanate from Him and become His equal and partner in His Godhead. Says the Quran:

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

He is God besides Whom there is no God: the Knower of the unseen and the seen; He is the Loving-kind, the Merciful. He is God, besides Whom there is no God; the sovereign Lord, the Holy One, the Source of peace, the Granter of security, Guardian over all, the Mighty, the Supreme, the Possessor of every greatness. He is God alone, the Creator, the Maker, the Fashioner; His are the most beautiful names. All that is in the heavens and the earth declares His glory, and He is the Mighty, the Wise (59:22-24).

So be careful of your duty to God, for God is Oft-returning to mercy, (Acceptor of repentance, Effacer of sins), Most Merciful (49:12).

The Deity of Jesus:

deity of Jesus. The Nicene Creed, adopted by the First Council of Nicaea (325 CE) and

The second Christian dogma is that of the

revised by the First Council of Constantinople (381 CE), states:

"I believe in ... one Lord, Jesus Christ, the only-begotten son of God. Born of the Father before all ages. God of God, Light of Light, true God of true God. Begotten not made; being of one substance with the Father; by whom all things were made" (George Brantl, Catholicism, pp. 175-176).

The author of Catholic Teachings writes in this connection: "The teaching about Christ's divinity which is to be found in so many places of Scripture, has always been proclaimed by the Church as one of the most important truths of Catholic

faith. The Council of Nicaea, which was the first General Council after the persecutions, solemnly condemned Arius who contended that Christ was not God but a creature" (p. 149).

The Protestant author of The Truth of Christianity, W.H. Turton, says:

"Evidently then this expression, the Son of God, meant to him (that is, John), and therefore presumably to other New Testament writers, who use it frequently, that Christ was truly God - God the son - my Lord and my God - in the fullest and most complete sense" (p. 507).

The Christian belief, according to R.E. Harlow of the Emmaus Bible School, is that "Christ is distinct

Cont'd from p-10: "Now I stand and bear witness that God's mercy has flooded my heart with joy! I do not have adequate vocabulary to express the changes that I have been going through. I am grateful to Allah and to Allah's servants who have helped me to find the path. While reading the latest edition of Islamic Sunrise I was struck by the difference in Nick's story and mine. He entered the door by way of Sunni tradition THEN became aware of the Ahmadi interpretation of Islam, whereas my FIRST full reading of the Qur'an was of Maulana Muhammad Ali's translation. I entered the door of the masjid thinking ALL Muslims believed as I now believed! CAN YOU IMAGINE?" {cont'd back page, 28}

from the Father, but He also is God," that he has all the attributes which God alone has, and that even when incarnate in a human body, he was omnipotent, omniscient, etc. (Basic Bible Doctrines).

This doctrine, that Jesus was God, also has no support of the words of Jesus Christ as recorded in the Gospels. The truth is that Jesus strongly disclaimed even divine goodness, let alone Godhead. Here are his own words:

"Why do you call me good? No one is good but God alone" (Mark

10:18).

He spoke of God as "My Father and your Father, my God and your God" (John 20:17), showing that he stood in the same relation to God as any other man; he was a creature of God.

In his agony on the cross. Jesus cried out: "Eli, Eli, lama sabach-thani?" That is, "My God, my God, why hast Thou forsaken me?" (Matthew 27:46). Can anyone imagine these words coming out of the mouth of God? Here we have the words of a helpless man, crying in his agony and despair to his God and Creator.

The Christian theology declares that Jesus was

perfect God and perfect man at the same time. Now God is omnipotent, whereas the power and capability of man are limited; God is omniscient, whereas man has strictly limited knowledge; God is perfect whereas man is imperfect. If Jesus were God-Man, then he must have been all-knowing as well as limited in his knowledge, almighty as well as limited in his power and capability, *The fact is that Jesus never claimed to be "a God of God, Light of Light, true God of true God", but only a messenger or prophet of God. He was a man to whom God had revealed His message for the guidance of other men. To give his own words: "Jesus said to them, 'If you were Abraham's children, you would do what Abraham did, but now you seek to kill me, a man who has told you the truth, which I heard from God'" (John 8:39-40).*

perfect as well as imperfect at one and the same

time, which is clearly absurd. Jesus candidly admitted the limitations of his own power and knowledge, declaring that God alone was almighty and all-knowing: "I do nothing on my own authority but "And this is eternal life, that they know Thee the only true God, and Jesus Christ whom Thou has sent" (John 17:3).

These words of Jesus prove conclusively: *Cont'd on p-25--}}*

The fact is that the doctrine of the Trinity was coined by the Christians about three centuries after Jesus. The four Gospels, written between 70 and 115 CE, contain no reference to the Trinity. Even Paul, who made Jesus into a Divine Savior and imported many foreign ideas into Christianity, knew nothing of the Triune God.

Abrogation versus Interpretation:

Assessing Hazrat Mirza Ghulam Ahmad's view on the Islamic concept of "Jihad":

Maulana Muhammad Ali

[There is a serious misconception regarding the Founder of the Ahmadiyya Movement's view on the topic of Jihad in Islam. It is claimed by some that Hazrat Mirza Ghulam Ahmad advocated that the Islamic doctrine of Jihad is now abrogated. This perception was so prevalent that the government of Pakistan cited it as one of the two reasons for

which members of the Ahmadiyya Movement were to be regarded as "non-Muslim". Just as the first reason that formed the basis for Pakistan's Anti-Ahmadiyya Declaration was wrong – that is, despite the common misperception, Hazrat Mirza never claimed he was a "prophet" as the term is commonly used in Islamic terminology – so too was the second reason – the misperception that Hazrat Mirza viewed the Islamic concept of Jihad as abrogated – completely unfounded.

Reproduced below is a section from Maulana Muhammad Ali's book "Founder of the Ahmadiyya Movement". As is clearly shown, it was the incorrect view that Jihad was synonymous with "holy war" that Hazrat Mirza denounced, not the true concept of Jihad as taught in the Quran and illustrated by the Holy Prophet Muhammad. Hazrat Mirza, one hundred years prior to 9/11 mind you, stressed the importance of eradicating the false "violent" concept of Jihad held by the masses and warned of the dire consequences should this not be done. Today, we see most Islamic scholars agreeing with the exact position taken by Hazrat Mirza; an earlier adoption of such public declarations and concerted reformatory efforts, though, as called for by Hazrat Mirza a century ago, could have saved the world from much unnecessary bloodshed and prevented the prevalent misperceptions in the West of Islam being a violent, hostile faith.]

Doctrine of Jihad not abrogated:

Another charge against the founder of the Ahmadiyya movement is that he denied the doctrine of *jihad*. It is easy to see that anyone who accepts the Holy Quran and the Holy Prophet Muhammad cannot deny *jihad*, injunctions relating to which occupy a considerable portion of the Holy Quran. The orthodox Muslims believe that some verses of the Holy Quran have been abrogated by others. The Ahmadiyya movement has long been fighting against this doctrine, and many enlightened Muslims now accept the Ahmadi view that no verse, not even one word or one jot of the Holy Quran was abrogated. Under the heading, "A statement of some of our beliefs", the founder of the Ahmadiyya movement wrote: "God speaks to His servants in this umma, and they are given the semblance of prophets, and they are not really prophets, for the Qur'an has made perfect the needs of Law, and they are given only an understanding of the Qur'an, and they cannot add to, or detract from it aught; and whoever adds to, or detracts from it, he is of the devils who are wicked." (Mawahib al-Rahman, pp. 66-67) It is therefore impossible that, holding such a belief, Hazrat Mirza Ghulam

Ahmad could say that he abrogated *jihad*, which was made obligatory by the Holy Qur'an and which was one of the five fundamentals of Islam. I quote a passage from his pamphlet entitled *The Jihad* to show that he differed from the 'ulama only in his interpretation of *jihad* as inculcated by the Holy Qur'an: "***It should be remembered that the doctrine of jihad as understood by the Muslim 'ulama of our day, who call themselves Maulvis, is not true . . . These people are so persistent in their belief, WHICH IS ENTIRELY WRONG and against the Qur'an and Hadith, that the man who does not believe in it and is against it is called a Dajjal.***" (*The Jihad*, pp. 5-6)

Misconceptions about Jihad:

It would appear from this that, according to the founder of the Ahmadiyya movement, the doctrine of *jihad* as understood by the 'ulama was opposed to the true teachings of the Holy Qur'an and Hadith. What Ahmad rejected was not the doctrine of *jihad* but the orthodox interpretation thereof, which had given rise in the West to grave misconceptions regarding the doctrine of *jihad*, so that even unprejudiced Western writers thought the word *jihad* to be synonymous with war undertaken for forcing the religion of Islam upon non-Muslims. Thus, in the *Encyclopaedia of Islam*, the article on "Jihad" opens with the following words: "The spread of Islam by arms is a religious duty upon Muslims in general". Klein, in his *Religion of Islam*, makes an even more sweeping statement:

"Jihad . . . The fighting against unbelievers with the object of either winning them over to Islam, or subduing and exterminating them in case they refuse to become Muslims."

In the Muslim popular mind there was an even greater misconception, that the killing of an unbeliever was *jihad* and that such an act entitled the perpetrator to be called a *ghazi*. This conception, coupled with the prevailing belief in the advent of a *Mahdi* who would put all non-Muslims to the sword if they refused to accept Islam, opposed as it was to the plain teachings of the Holy Quran, was doing immense harm to the cause of the spread of Islam among non-Muslims. With very few exceptions, **even**

educated Muslims were victims of the wrong impression that Islam enjoined aggressive war against non-believers, and the founder of the Ahmadiyya Movement had to carry on incessant war, not against jihad as inculcated by the Holy Qur'an, but against the false conceptions of it prevalent among both Muslims and non-Muslims.

War to spread religion NEVER allowed:

The way was cleared for removing these misconceptions by establishing two principles: (1) That *jihad* means *exerting oneself to the extent of one's ability and power, whether it is by word or deed*, and that the word is used in this broad sense in the Holy Quran; (2) that when it is used in the narrower sense of *fighting*, it means *fighting only in self-defence*. If, therefore, all exertions to carry the message of Islam to non-Muslims by simple preaching, or what may be called spiritual warfare, fell within the purview of *jihad*, a war carried on for the propagation of Islam, if such a one was ever undertaken by a Muslim ruler, was quite outside the scope of its true significance, as it was against the basic principle laid down in the Holy Quran that "there is no compulsion in religion" (2:256). If Ahmad ever spoke of the abrogation of *jihad*, it was of this misconception of the word *jihad*, not of the *jihad* as inculcated by the Holy Quran, every word of which he believed to be a Divine revelation which could not be abrogated till the day of judgment. Here is another passage from the pamphlet quoted above: "Their contention that, since *jihad* was permitted in the early days [of Islam], there is no reason why it should be prohibited now is

entirely misconceived. It may be refuted in two ways; *firstly*, that this inference is drawn from wrong premises and our Holy Prophet never used the sword against any people, except those who first took up the sword [against the Muslims] . . . *secondly*, that, even if we suppose for the sake of argument that there was such a *jihad* in Islam as these Maulvis think, even so that order does not

stand now, for it is written that, when the Promised Messiah appears, there will be an end of *jihad* with the sword and of religious wars." (*The Jihad*, p. 6)

It will be seen that the prevalent idea that Islam allowed a *jihad* for the spread of religion is

refuted in two ways. In the first place, it is stated that this conception of *jihad* is against the Holy Quran and Hadith, as the Holy Prophet raised the sword only in self-defence, not for the propagation of religion. Further, it is added that, even if for the sake of argument it is supposed that a *jihad* for the propagation of religion was ever undertaken - that such was never undertaken by the Holy Prophet has been definitely stated in the first part - such *jihad* cannot be undertaken now, for it is said of the Promised Messiah that he will put down (religious) wars *yaz' al-harb*, as plainly stated in the *Bukhari*. What is aimed at is really this, that a *jihad* contrary to the teachings of the Holy Quran and to the practice of the Holy Prophet, if ever there was one, was undoubtedly the result of some misconception, and, according to the hadith quoted above, the Promised Messiah will remove that misconception and thus put an end to such wars.

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Conditions of Jihad:

This position is made still more clear in an Arabic letter, addressed to the Muslims of the world, and forming a supplement to his book, *Tuhfa Golarwiyya*. In this letter he says: "There is not the least doubt that the conditions laid down for *jihad* [in the Holy Quran] are not to be met with at the present time and in this country; so it is illegal for the Muslims to fight for [the propagation of] religion and to kill anyone who rejects the Sacred Law, for God has made clear the illegality of *jihad* when there is peace and security." (*Tuhfa Golarwiyya*, Supplement, p. 30)

It is here made clear that *jihad* with the sword is allowed by Islam only under certain conditions, and, as those conditions are not met with at the present time in the country in which the writer lives, therefore *jihad* with the sword is illegal here at the present time. This argument leads to the definite conclusion that *jihad* may be legal in another country in which exist the necessary conditions laid down in the Holy Qur'an, or even here when the conditions have changed. These conditions are expressly stated in the Holy Book: **"And fight in the way of God against those who fight against you, and be not aggressive, for God does not love the aggressors"** (2:191). *****

..Jesus.. : {{{Cont'd from page 23}}}

* *That there is only one Divine Person, and that Jesus knew nothing of the Trinity ("Thee the only true God").*

* *That Jesus laid no claim to Godhead or divinity, for he referred to a person other than himself ("Thee") as the "only true God".*

* *That Jesus claimed only to be a messenger of God ("a man who has told you the truth, which I heard from God"; "Jesus Christ who Thou hast sent").*

Like the Trinity, the doctrine of the deity of Jesus was also invented long after Jesus. In fact, the scholars have traced the various stages through which Jesus was progressively deified. In Q, the first written record of the sayings and deeds of Jesus, he was regarded as a prophet of God to the Children of Israel, a human being and nothing more. He faithfully observed the Law of Moses and advised others to do the same. In Mark's Gospel, we find a deliberate attempt to idealize and glorify him and to attribute many miracles to him, but for Mark also, Jesus was a man and not God-incarnate. This process of glorification is taken a step further in the Gospels of Matthew and Luke. In the letters of Paul, we find Jesus being presented as a sort of divine being, the heavenly son of God and the Lord and Savior of man. But even for Paul, Jesus is not God in the full sense; he is not co-equal with the Father or of the same substance as the Father. In John's Gospel, Jesus is declared to be the incarnation of **Logos**, the personified Reason or Word of God, through whom all things

were made. John considered him to be the first emanation from God, but not the equal of God. He derived all his knowledge and power and authority from God, and his greatness lay in revealing the Father and doing the Will of the Father. During the second and third centuries, the different Christian factions held different views of Christ, but in the fourth century, the triumphant Catholic Church suppressed all the other views and formulated the Nicene Creed in which Jesus was said to be "God of God, Light of Light, true God of true God" and since his incarnation, "Perfect God and Perfect Man".

However, reason refuses to accept a man who was born of a woman, suffered from human wants, ignorance and limitations and gradually grew in stature, power and wisdom, like any other human being, as God. To put human limitations upon God and to believe in his incarnation in a human body is to deny the infinitude and perfection of God.

The dogma of the Incarnation was taken over into Christianity, like several other dogmas, from paganism. In the pre-Christian mythologies, we often read of the hero being regarded as God. The Hindus of India even today worship their ancient heroes, Rama and Krishna, as incarnations of Vishnu, the second Person of the Hindu Divine Trinity.

Islam has saved its followers from the superstition and blasphemy of taking a man for God by repudiating the doctrine of the Incarnation. The Quran rejects the divinity of Jesus: They surely disbelieve who say: God is the Messiah, son of Mary. The Messiah himself said: O Children of Israel, worship God, my Lord and your Lord (5:72).

According to the Sacred Book of Islam, Jesus was a prophet of God - sinless, pure and godly, like all other prophets - but a human being and nothing more. It is significant to see that among Christians themselves, there are growing bodies, like the Unitarians and the Free Churchmen, who deny that Jesus at all regarded himself as being more than human. Among some accredited members of the Church of England, too, the doctrine of the Divinity of Jesus is being given an interpretation which is more and more in conformity with the teaching of Islam. John Hick, Professor of Theology at Birmingham University and a member of the United Reform Church, writes: "*In the nineteenth century, Western Christianity made two major new adjustments in response to important enlargements of human knowledge.... The writers of this book are convinced that another major theological development is called for in this last part of the twentieth century. The need arises from growing knowledge of Christian origins, and involves a recognition that Jesus was (as he was presented in Acts 2:21) 'a man approved by God' for a special role within the divine purpose, and that the later conception of him as God incarnate, the Second Person of the Holy Trinity living a human life, is a mythological or poetic way of expressing his significance for us. This*

recognition is called for in the interests of truth; but it also | has increasingly important practical implications for our relationship to the people of the other great world religions" (p. ix).

Later in the book, in the chapter "Jesus and the World Religions," he writes: "It is clearly literally meaningful to say that Jesus was a man, part of the genetic stream of human

The Islamic view is that the prophets were all human beings. God chose them from among men and revealed Himself and His message to them for the guidance of men. Only a human prophet can be a guide and model for human beings. The prophets had the same nature as other men, they faced the same temptations and problems as other men face, and they overcame them with the means available to all human beings. A God-incarnate or an angel cannot be a guide and model for men, as the Qur'an says: *Nothing prevents people from believing, when the guidance comes to them, except that they*

say: Has God raised up a mortal to be a Messenger? Say: Had there been in the earth angels walking about secure,

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Him and ask His forgiveness (41:6).

life; finite in intelligence, information and energy; and conditioned by a particular cultural and geographical milieu" (p.177).

God would have sent down to them from heaven an angel as Messenger

(17:94-95). The prophets, one and all, led a virtuous and sinless life in total submission to and harmony with the will and purpose of God. They not only conveyed to men the message revealed to them by God but also served as exemplars and models of godliness, by themselves practicing what they preached. The Prophet Muhammad (pbuh) declared: I am only a mortal like you. It is revealed to me that your God is one God, therefore follow the straight path to



The new Mosque in Grozny Chechenya, the largest in Europe.

E-mail continues from p. :

“When my friend told me that Judas had taken Jesus' place on the cross, I thought He had a peculiar belief. Another brother from Trinidad told me the reason we stood foot-to-foot and shoulder-to-shoulder for salat was to keep the jinn from physically running between our legs and stealing away our prayers. I thought that not many would share his superstition. But Allah is Mighty, and I feel strongly that since it impossible to conceive perfectly of Allah, then Allah will forgive us for our imperfect conception. What will not be forgiven is our making anyone or anything else our god. What will not be forgiven is our failure to do good for each other and our failure to worship Allah. Sometimes I feel God asks me to do so little, but I still fail to do even that.

When I ponder my frustration with the "masjid-experience" I become aware that the destination of a spiritual journey is not a physical place, and I still have a great deal to learn about Islam and about myself.

O Allah give me strength! O God help me as You have helped me before!

Brother Imtiaz, I am praying for you. May Allah bless you and reward you. I hope it will please God for us to meet someday. *Peace to you, your brother, Brian.*” End of Quote.