

In the name of Allah, the Beneficent, the Merciful

'Islam forbids so-called honor killings'. P -9-

THE ISLAMIC SUNRISE



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



["Talibanisation is not just a threat, it is the reality today. Face it." — AP Photo]

Where were people like the author {p. 4} in 1971 when INNOCENT Reciters of Kalima Tayyaba Were Declared Kafir?? See Page -4-

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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 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 [61:6].

- 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 [AAIIL] stands for:

The Ahmadiyya Community For The Propagation of Islam — propagation of Islam as demonstrated by the Holy Prophet Muhammad [p.b.u.h.].

The main object of the **AAIIL** is to present the true, original message of Islam to the whole world --- Islam as it is found in the Holy Qur'an and the life of the Holy Prophet Muhammad [p.b.u.h.] --- *obscured today by grave misconceptions and wrong popular notions*, like the ***Isra & 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.]}**

QUOTATED IN ITS ENTIRETY:

“

“

Religious militancy in Pakistan : *Rashid Jahangiri has submitted the following post.*

- In 1974 **Zulfiqar Ali Bhutto** used religion to rule Pakistan and declared **INNOCENT Kalima Tayyaba reciters** as *kafir*. Today Taliban are using religion (**Shariat-e-Muhammadi**) to rule Pakistan.

On April 22, 2009 the Dawn editorial says: **Sufi's world:**

--- The position held by people who kill those who don't subscribe to their point of view is diametrically opposed to that of all right-thinking persons. From day one, the stance of these militants who murder in the name of religion has been all too clear. These people are savages, yet we don't put them behind bars. Why? ---

=*= I wonder where were the people like author of this editorial in 1974 when INNOCENT reciters of Kalima Tayyaba – specifically the Ahmadi-Muslims, were declared Kafir. =***=**

Sufi's world:

Dawn Editorial

Wednesday, 22 Apr, 2009 | 08:26 AM PST

The uproar is understandable but should it really come as a surprise that Sufi Mohammad and his band of barbarians are opposed to all that we hold dear? Of course not.

The position held by people who kill those who don't subscribe to their point of view is diametrically opposed to that of all right-thinking persons. From day one, the stance of these militants who murder in the name of religion has been all too clear. These people are savages, yet we don't put them behind bars. Why? If we don't have the wherewithal to take them on, we should admit as much and stop making ludicrous claims that the enemy will be defeated in due course. Striking 'deals' with an enemy that is simply buying time won't help either. Talibanisation is not just a threat, it is the reality today. Face it.

Sufi Mohammad's organisation, which is sympathetic to the Tehrik-i-Taliban Pakistan, is interested less in matters of faith and more so in power in Pakistan. It is now clear that the Taliban will not stop until they have their way. And this is their prescription for Pakistan: a nation, armed with nuclear weapons, jerked back to a mediaeval age. A country where men without beards are flogged, and women killed if they choose to express themselves. That is where we are headed. And one is wrong if one thinks this can't happen in Pakistan. It can and it will unless we strike a decisive blow for the silent majority.

We must resist this onslaught. **Should we be surprised when Sufi Mohammad says that that the high courts and the Supreme Court are un-Islamic?** Certainly not. Are we to register shock when he

says that democracy is un-Islamic? Of course not. He is merely articulating what he and his followers have thought from day one. Sufi Mohammad's Tehrik-i-Nifaz-i-Shariat Mohammadi, the Pakistani Taliban and Al Qaeda are all committed to overthrowing the State of Pakistan. How many times do we have to say this? Their interest is not limited to enforcing — at gunpoint — Sharia law in Swat and the rest of Malakand. They want to take over all of Pakistan and subject each and every citizen to their brand of 'justice'.

This government is ceding them territory and emboldening them to an extent where they will be able to dictate terms without fear. Fazlur Rehman of the JUI may say that Sufi Mohammad, a terrorist Mr Rehman supports despite being a member of parliament, speaks for himself. No, you are wrong Mr Rehman. He speaks for thousands of extremists who have no respect for the law. He is renouncing the constitution, which is perhaps tantamount to treason. We didn't vote for this on Feb 18, 2008. We didn't vote for barbarity in the garb of religiosity.”

For 100 Years now we have been warning the Muslims against their propagating a violent Jihad. Governments and their Citizens have declared us Heretics-Kaafirs-Infidels, etc. – only to their own dismay and destruction.

Know that:

- Unless Muslims imbibe themselves with an unqualified love for peace, they will still be in the continued state of unrest that they have been in for so long.
- In its very basic meaning, ISLAM means Peace. Any conduct contrary to that of a Peaceful, Loving and Tolerant ISLAM is foreign to the *True, Divine Islam* that was put into practice by our beloved Prophet Muhammad [p.b.u.h.] – the *LAST* Prophet.
- This is Indeed Why THE TEACHINGS OF THE LAHORE Ahmadiyya Anjuman Isha'at Islam will last till the end of time.
- Leaders & Readers should shun the proliferators of violence, ignore the Lies perpetrated against us, stop dubbing us Qadianis, or, Kaafirs, AND live as if ALLAAH is the Ultimate Judge of all of us.
- *Kafir-callers*, who in effect play God, should be given serious counseling regarding their despicable deed!
- Everyone should understand, as per the Holy Qur'an:

107:4 So woe to the praying ones, قَوِيلٌ لِّلْمُصَلِّينَ ﴿٤﴾

107:5 Who are unmindful of their prayer! الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ﴿٥﴾

Editor. Please see the introductory pages for pertinent information.

The Eradication of RACISM Through the Implementation of Islamic Principles: Nic Lloyd

Bismillah ir Rahman ir Rahim

Asalaamu 'alaikum wa rahmatullahi wa barakatuhu. One of the things that initially sparked my interest in Islam was *The Autobiography of Malcolm X*. For those of you unfamiliar with Malcolm, he converted to Islam under the auspices of the Nation of Islam (NOI) while serving a prison sentence. What particularly struck me about Malcolm was the inner transformation that he underwent upon making Hajj. While the NOI has made tremendous progress since its inception (just recently the current head of the movement, Louis Farakhan, has opened membership to all people irrespective of race), in its heyday, the organization was steeped in anti-white sentiment, and Malcolm was its foremost "poster child". In studying the environment in which the NOI was born it is not hard to see how such a movement could gain such popularity

among black Americans. The country was riddled with racism: *the lynching of blacks was still a common practice, segregation was widely implemented, and fundamental constitutional rights were routinely denied to blacks. Malcolm's own father was murdered by a white supremacist mob.* The NOI was founded largely as a reaction and to white supremacy and as a radical alternative to the nonviolent resistance being waged by the likes of such luminaries as Dr. Martin Luther King, Jr. **Malcolm was infamous for his racist rhetoric**, and nothing was off limits when it came to addressing the "white devil". This disregard for the opinions of mainstream America, ironically, may have served as the catalyst for the aforementioned transformation. After making a highly sensational comment after the assassination of

President Kennedy, Malcolm was rebuked by the then-leader of the NOI, Elijah Muhammad. To make a long story short, Malcolm was more or less kicked out of the NOI, and he began to rethink his racist ideology. His transformation came to a head, as I said, when he went to Saudi Arabia for Hajj. In a letter from Makkah he wrote, *"During the past eleven days here in the Muslim world, I have eaten from the same plate, drunk from the same glass, and slept in the same bed, (or on the same rug) -- while praying to the same God -- with fellow Muslims, whose eyes were the bluest of blue, whose hair was the blondest of blond, and whose skin was the whitest of white. And in the same words and in the actions and in the deeds of the 'white' Muslims, I felt the same sincerity that I felt among the black African Muslims of Nigeria, Sudan and Ghana."*

Which brings me to my point: **in its purest form, Islam knows no color**. Now, it would be less than honest of me to deny that racism exists in the Muslim world (**I will revisit this statement shortly**); however, the ideals set forth in the Qur'an as well as the farewell sermon of the Prophet (*pbuh*) affirm that Islam is truly universal and all-encompassing. Let's start with the Qur'an.

One of the strongest arguments for the case of the universality of Islam is the very nature of prophethood as expounded in the Qur'an. Prophethood is not limited to a particular group of people, and Allah is not a tribal deity. As 35:24 states, "**...And there is not a people but a warner has gone among them**." In contrast to the Bible (at least as it exists today), in which the issue of prophethood more or less depends on ethnicity [most, if not all, of the biblical prophets are of Ishaq's lineage (*pbuh*)], the Qur'an rightly confirms that many of the prophets (*pbut*) were not of Hebrew stock.

Indeed, in addition to many of the prominent biblical "players", we have ***Luqman*** the Ethiopian; ***Salih*** and ***Hud***, both of whom are traditionally regarded as Arabs; and, at least from the ***Lahori Ahmadi*** perspective, major religious figures from around the world, such as ***Zarathustra*** (or Zoroaster, the Persian), and ***Buddha***, ***Krishna*** and ***Rama*** (who hailed from India), (*pbut*). And let's not forget Muhammad himself (*pbuh*), the Seal of the Prophets upon whom the Qur'an was bestowed. He was most certainly ***not*** a descendant of ***Ishaq*** (*pbuh*).

I would like to continue by quoting a couple verses. In 49:13 we read, "***O mankind, surely We have created you from a male and a female, and made you tribes and families that you may know each other. Surely the noblest of you with Allah is the most dutiful of you. Surely Allah is Knowing, Aware***." Two things to note here. First, Allah created different tribes and families

not for the sake of divisiveness, but so that we should know one another. This, I think, is where many religions run into a problem. For instance (*and I mean no offense to Jews*), Judaism regards the Jewish people as God's chosen nation. While there are strains of Judaism that have sprung up that allow conversion (*most notably the Conservative and Reform movements*), the Orthodox make it next to impossible for a non-Jew to become Jewish, and even then, from what I gather, individuals who convert are often not well-received by the community. This leads to my second observation: *the verse does not consider favor in the eyes of Allah to be a matter of birthright, but rather of righteousness*.

The next verse is 35:28: "**And of men and beasts and cattle there are various colors likewise. Those of His servants only who are possessed of knowledge fear Allah. Surely Allah is Mighty, Forgiving**." The diversity of colors indicated in this verse

points at the beauty of creation. Those who reflect need look no further than the human form to realize that there is beauty in the variety of colors that Allah has gifted us with. Not only the Qur'an, but also the words and example of the Prophet (pbuh) set forth a system of racial equality. Take the farewell sermon, for starters:

"...All mankind is from Adam and Eve, an Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also a white has no superiority over black nor a black has any superiority over white except by piety and good action..."

This reiterates the point that Allah makes in the previously cited verse (49:13) that what really matters in the end is not race but rather righteousness.

To really drive the point home, though, I think it is

crucial to take a look at the personal life of the Prophet (pbuh). Of his wives, one was Jewish (Safiyyah), and another (Mary) was an Egyptian Copt. Not only, therefore, does Islam affirm the equality of all human beings, but it takes this principle one step further by effectively blotting out the whole concept of race; marriage between people of different "races" is completely and totally acceptable according to the principles laid down in the Qur'an and the prophetic sunnah.

Now, as I said earlier, **it would be naïve of me to believe that racism does not exist in the Muslim Ummah.** In fact, I once saw a film that documented the case of two individuals, both of whom were Muslim, who were, after marrying, pressured by their families to divorce because the female in the relationship was Arab while the male was black. It is truly sad when people who profess to follow the final

Prophet (pbuh) who was sent as a mercy to the worlds (that is, to *everyone*), and who himself married outside of his own ethnicity "race", **are quick to disown their own children if they marry someone even of a different tribe.**

My appeal to you, therefore, my brothers and sisters, is that:

we strive to become colorblind, not in the sense of failing to admire the beauty encapsulated in the diversity of the human form, but rather in the sense of acknowledging that all people, irrespective of color, are of equal intrinsic worth.

Thank you and
Jazakhum Allah Khair.

Asalaamu 'alaikum,

Nic



Islam forbids so-called honor killings



----- **Disallows individuals to take law into their own hands to convict and punish:** *Compiled by Dr. ZAHID AZIZ*

Below we quote Hadith reports from Sahih Bukhari and Sahih Muslim which show most clearly that the Holy Prophet Muhammad strictly forbade Muslim men from meting out their own punishment on women whom they considered to have committed gross immoralities. He instructed that the due process of law should be invoked to determine guilt and award punishment. Those who take the law into their own hands to declare women guilty and then punish them would themselves be punished by the Holy Prophet. These reports refer to the following passage of the Holy Quran:

“And those who accuse their wives and have no witnesses except themselves, let one of them testify four times, bearing Allah to witness, that he

speaks the truth. And the fifth (time) that the curse of Allah be on him, if he is lying. And it shall avert the punishment from her, if she testify four times, bearing Allah to witness, that he is lying. And the fifth (time) that the wrath of Allah be on her, if he speaks the truth.” —24:6-9

As can be seen, this passage places the man and wife on terms of complete equality. The sworn denial of the wife is exactly equal to the sworn accusation of the husband. After the fifth swearing, which is that of invoking Allah’s curse on one’s own self in case of being the liar, the woman is free of the accusation and no one can punish her.

A man is reported to have asked the Holy Prophet the following predicament:

“If a man were to find with his wife a man and if he were to talk about it, you would lash him; and if he killed [the man], you would kill him, and if he were to keep quiet he would be consumed by anger.”

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He means that according to Islam if he accused her in front of others, he would be punished for slander and if he killed the man he would be treated as a murderer. So what is he to do? The report continues that the Holy Prophet prayed to Allah for an answer, and Allah revealed to him the verses quoted above. Then both the man and his wife came to the Holy Prophet and swore in the manner prescribed. The woman was then free to go, even though the report casts doubt on her truthfulness.¹

According to a Hadith report in Bukhari, a man called Hilal bin Umaiya accused his wife of committing illegal sexual intercourse with another man and brought the case before the Holy Prophet.

“The Prophet said (to Hilal): Either you bring forth a proof (i.e. four witnesses) or you will receive the legal punishment (lashes) on your back. Hilal said, O Allah’s Messenger, if anyone of us saw a man with his wife, would he go to seek after witnesses? The Prophet kept on repeating: Either you bring forth witnesses or you will receive the legal punishment (lashes) on your back.”

The report says that it was then that the verses quoted above were revealed to be applied for the case of ***“those who accuse their wives and have no witnesses except themselves”***.²

The above two reports show that the Holy Prophet was prepared to punish the husband for slander against his wife, and that if the husband had killed the other man the Holy Prophet would have punished him for murder. Contrast this with the situation in many Muslim countries today, such as Pakistan, where a husband can get his wife arrested by merely reporting to the police that she had committed adultery.

When this procedure of swearing was invoked between husband and wife, the Holy Prophet would then order a divorce between them:

“A man accused his wife of illegal sexual intercourse and denied his paternity to her (conceived) child during the lifetime of Allah’s Messenger. He ordered them both to do the cursing as Allah decreed and then gave his decision that the child would be for the mother,

and a divorce decree was issued for the couple.”

³

In such cases the man was not entitled to claim back the *mahr* (marriage gift) from the wife.⁴

In another report, a man called Sa’d bin Ubada al-Ansari asked the Holy Prophet:

“if a man finds his wife with another person, should he kill him?”

The Holy Prophet replied, No. According to another version this man asked him:

“if I were to find with my wife a man, should I not touch him before bringing four witnesses?”

The Holy Prophet replied that this was correct. The man replied:

“By no means! By Him Who has sent you with the Truth, I would hasten with my sword to him before that.”

Upon this, the Holy Prophet said to people:

“Listen to what he is saying. It is his sense of honor, but I have a greater sense of honor than he, and God has a greater sense of honor than me.”⁵

By this, the Holy Prophet means that a person cannot be more moral, more concerned about morality and honor, than the Messenger of Allah and Allah Himself. When Allah and His Messenger, who are the greatest guardians of honor, decency and morality, do not teach the action the man wants to take, how can it be moral for him to do so?

Note that here a Muslim openly says that due to his high sense of honor he *cannot* act on the teaching of the Quran and the Holy Prophet! We find, quite commonly, such an argument being put forward today in Muslim societies by those who deny women the many rights that Islam has given them. Islam allows, in fact recommends, remarriage of widows and divorced women, and gives a woman the right to reject a marriage proposal. But these rights are denied to them under the claim that it would be against the standard of honor.

The following is an example in which the Holy Prophet Muhammad dismissed a man’s claim that the child born to his wife was not his:

“A desert Arab came to Allah’s Messenger and said: My wife has given birth to a dark-complexioned child and I have disowned him. Thereupon Allah’s Messenger said: Have you any camels? He said: Yes. He said: What is their color? He said: They are red. He said: Is there anyone dusky among them? He said: Yes. Allah’s Messenger said: How has it come about? He said: It is perhaps due to some inherited strain to which it has reverted. Upon this the Holy Prophet said: The (birth of the) black child may be due to the strain to which he (the child) might have reverted.”

1. Sahih Muslim, Book of Divorce, under Li’an (Invoking Curse). See book 9, report number 3564 of the edition at the USC (University of Southern California) website.
2. Sahih Bukhari, Book ‘Commentary on the Quran’. See book 60, report number 271 of USC website edition.
3. Sahih Bukhari, as above, report number 272.
4. Sahih Muslim, as above, report number 3557.
5. Sahih Muslim, as above, reports 3569 and 3571. the Holy Prophet said: The (birth of the) black child may be due to the strain to which he (the child) might have reverted.”

And as added in another version: **“He (the Holy Prophet) did not permit him to disown him.”** 1 This again shows that the Holy Prophet did not accept mere allegations made by husbands against their wives, while having no evidence or witnesses.

Slaves in Islam Wear

Crowns: by Dr. Allah Bakhsh Sahib

Indian history has a record of a **“Slave Dynasty”**. A freed-slave **Qutb-ud-Din Aibak**, on account of his great merits, became a general, and subsequently the founder of a dynasty designated by the above name. He lies buried in a tomb in Anarkali, Lahore. **Razia Altamush**, a member of the slave-dynasty, sat on the throne of India because of her great and illustrious qualities. **The faith of Islam has not only inculcated the principle of equality of all mankind, but the Muslim-brotherhood did actually abolish in practice, all the man-made distinctions of caste, creed, color and country; elevating even the meanest born to become high ranking generals and rulers of kingdoms. Annihilation of birth**

prerogatives and racial prejudices is a unique contribution of Islam in the annals of human history. As the doctrine of *Tawheed* [Unity of Allah] has been brought to its perfection in the teachings of Islam, so has its concomitant corollary, the universal brotherhood of mankind, been brought to perfection. The twin fundamentals of faith 'the Fatherhood of God and brotherhood of man' have found actual implementation in the practical lives of the followers of Islam. The unique feature has been candidly confessed by eminent scholars and orientalists:

"Under Muhammad there sprang up, ex-necessitate, a form of democratic equality more absolute than the world had elsewhere seen. Claims of birth and wealth could be of no value.... The slave once a Muslim, was free; the foe, once a Muslim, was dearer than any kinsman; the Pagan, once a Muslim, might preach, if the prophet bade, to attentive listeners. **Muhammad appointed a Negro slave, Bilal, to call the faithful to prayer at the stated times.** And from those Negro lips the beautiful sentiment found utterance – 'Prayer is better than sleep, Prayer is better than sleep'. It is repeated everyday throughout the Muslim world; and the most distinguished European of which history can boast is, in Asia and Africa, an unknown personage by the side of the slave, Bilal." E. Blyden, *Christianity, Islam and Negro Race*, 1969, p.326.

"In the Moslem World, "neither birth nor color has prevented men from reaching the very highest positions;"

and Islam has offered to all races which have accepted the faith equal chances and opportunities. It has shown amazing vitality even in its darkest days; and today Islam educated, awake and modern, holds in its hands the key to the Asiatic question," – W.W. Cash, *The Expansion of Islam*, 1928, p.259.

"The theory – but it is more than theory – the fact of the brotherhood and equality of all Muslims is a most powerful element in Islam. It gives each member a dignity and independence and self-respect which it were hard to find in any other system." – S. Lane Poole, *Islam*, 1903, p.37.

"The extinction of race consciousness as between Muslims is one of the outstanding achievements of Islam, and in the contemporary world there is, as it happens, a crying need for the propagation of this Islamic virtue." -- A.J. Toynbee, *Civilization on Trial*, 1948, p.205.

The unique idea of oneness of humanity was not a passing idea of a visionary, it was a principle of action worked out in all its details by the Holy Prophet (peace and blessings of Allah be on him). The greatest achievement of the Holy Prophet (peace and blessings of Allah be on him) was his translating the noble precept of Unity of God into oneness of humanity. Thus the Negro-slaves and the Quraish were made to meet together on terms of equality in prayers. They were all equal before God.

Zaid was a freed-slave of the Holy Prophet (peace and blessings of Allah be on him). He was so dearly loved that people called him '**Son of Muhammad**'. When Zaid's father came to know of his freedom, he came to Mecca to meet him. Zaid was requested by his father to accompany him home. But so dear had become his affections with the Holy Prophet (peace and blessings of Allah be on him), that Zaid preferred to stay with the Holy Prophet (peace and blessings of Allah be on him) rather than return home. Zaid had virtually become a member of the Holy Prophet's (peace and blessings of Allah be on him) family so much so that he was **married by the Holy Prophet** (peace and blessings of Allah be on him) to his own cousin Zainab.

Zaid was made the **commander-in-chief of the Muslim army** and all the proud Quraish were made to obey him. When subsequently Zaid fell a martyr in a battle, the Holy Prophet (peace and blessings of Allah be on him) was found lamenting his death with tears in his eyes. "**What do I see**", asked a lady. "**You see a friend weeping over a friend**," replied the Holy Prophet, peace and blessings of God be on him, **Zaid's son Usama** was also made the commander. In

Islam it is only the personal merit and qualifications of a man or a woman that count, neither the racial, regional or linguistic differences matter in appraising the value, worth and greatness of a person.

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No religion or civilization has in effect ever succeeded to inculcate a belief in the supremacy of the one Lord and its consequent concomitant, the universal fraternal relationship of all mankind, as has been the pride and privilege of the faith of Islam.

Once an outsider proclaims his faith in the Islamic formula '**There is no god but Allah and Muhammad is His Apostle**' [i.e., the Kalima], to enter into the fold of the Islamic faith, thenceforth he receives the designation of distinction and honor, of being a **Shaikh**, meaning a venerable person. He becomes not only an equal member of the Muslim brotherhood, but **deserving of more respect and honor than others because of his wisdom and courage to join Islam.**

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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 Judgment. 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 greatest and LAST of the prophets . | 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 greatest though <u>not last</u> of the prophets . |
| 2. The Holy Qur'an is the final <i>Scripture</i> . | 2. Same. |
| 3. No prophet, <i>new or old</i> , shall come after 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 NOT a prophet, but a Mujjaddid (<i>Reformer</i>). | 4. Mirza Ghulam Ahmad was a prophet by their definition of <u>Khatam al-Nabiyyin</u> . |
| 5. Mirza Ghulam Ahmad NEVER 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 Mujjaddid is NOT 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 Kalima - La-ilaha illallahu Muhammad ur Rasul Allah (<i>There is only one God and Muhammad is His Apostle</i>) - is a Muslim, NOT 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 PROVIDED HE IS NOT GUILTY OF DUBBING OTHER MUSLIMS KAAFIRS . | 8. It is not permitted to say prayers behind any Imam who does not recognize Mirza Ghulam Ahmad's claims. |
| 9. Marriage with non-Ahmadis permitted. | 9. Marriage with non-Ahmadis not permitted |
| 10. After the Holy Prophet Muhammad, <i>peace and blessings of Allah be upon him</i> , <u>Wahi-e-Nabuwwat</u> (prophetic revelation) has ceased, only <u>Wahi-e-Walayah</u> (<i>saintly revelation</i>) is continued. Hazrat Mirza's revelation was <i>Wahi-e-Walayah</i> , NOT <i>Wahi-e-Nabuwwat</i> . | 10. After the Holy Prophet Muhammad, <i>peace and blessings of Allah be upon him</i> , <u>Wahi-e-Nabuwwat</u> is continued. Hazrat Mirza Sahib's revelation WAS <i>Wahi-e-Nabuwwat</i> . |
| 11. The Founder of the Lahore Section was Maulana Muhammad Ali -- closest companion/disciple of <i>Hazrat Mirza Sahib</i> . | 11. The Founder of the Qadian Section was Mirza Bashir-ud-Din Mahmud Ahmad , 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 Ahmadi-Muslims , known also as Ahmadis or Ahmadi-Muslims . | 12. The members of this section call themselves <i>Ahmadis</i> , but are generally known as Qadianis . |

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

Islam – The Universal Religion:

**Mrs. Ulfat
Samad**

The Christianity of Jesus Christ was not meant to be a universal religion.

Though as far as its fundamental teachings were concerned, the religion of Jesus was not different from Islam, yet it did not contain complete guidance for all aspects of human life and for all nations and ages. During the countless centuries of human history, when the different races of mankind were living in more or less complete isolation and there were no swift means of communication between the nations, God was sending different prophets to the different nations. Jesus was one of these national prophets. He was the Messiah of the people of Israel. This is what C. J. Cadoux writes about this restricted (national) scope of Jesus' mission:

"The office of Messiahship with which Jesus believed himself to be invested, marked him out for a distinctly national role: and accordingly we find him more-or-less confining his preaching and healing ministry and that of his disciples to Jewish territory, and feeling hesitant when on one occasion he was asked to heal a Gentile girl. Jesus' obvious veneration for Jerusalem, the Temple,

and the Scriptures indicate the special place which he accorded to Israel in his thinking: and several features of his teaching illustrate the same attitude. Thus, in calling his hearers 'brothers' of one another (that is, fellow-Jews) and frequently contrasting their ways with those of 'the Gentiles', in defending his cure of a woman on the Sabbath with the plea that she was a 'daughter of Abraham' and befriending the tax-collector Zacchaeus 'because he too is a son of Abraham', and in fixing the number of his special disciples at twelve to match the number of the tribes of Israel – in all this Jesus shows how strongly Jewish a stamp he wished to impress upon his mission" (C. J. Cadoux, *The Life of Jesus*, pp. 80-81).

Each nation having been separately guided to the truth by the "national" prophets, the time was ultimately ripe in the plan of God to raise the World-Prophet and reveal the Universal Religion. And so, when the world was on the eve of becoming one, God raised the Prophet Muhammad (pbuh) to represent the essential message of all the prophets, shorn of all that was of temporary or limited nature and purged of all the later accretions and misinterpretations. He amalgamated the religious traditions of the different nations into a single universal faith and brought together the people of all races and lands in a single worldwide

brotherhood. He gave the world the perfect religion and a complete code of life for all mankind.

To establish the truth of his religion, the Prophet Muhammad (pbuh) did not resort to miracles, which may win over the few who witness them but fail to carry conviction to those of subsequent generations. The appeal of his religion is to the reason and conscience of man. To carry the truth home to us he draws our attention to the phenomena and laws of nature, the lessons of history, and the teachings and experiences of prophets of various nations. There is nothing in Islam which is of significance or value only to the people of a particular region or age.

The Qur'an enjoins nothing which is not uniformly inspiring and edifying to the people of all lands and does not provide adequate guidance to man in all stages of a changing and advancing society. It meets the religious, spiritual, moral and social needs of all nations and ages. The teachings of Islam are of universal nature.

In considering the proposition that Islam and not Christianity is the universal religion, readers must bear the following facts in mind:

The mission of Jesus was for the people of Israel alone, but the Prophet

Muhammad (pbuh) came with God's message for the whole of mankind. Jesus clearly stated: "I was sent only to the lost sheep of the House of Israel" (Matthew 15:24).

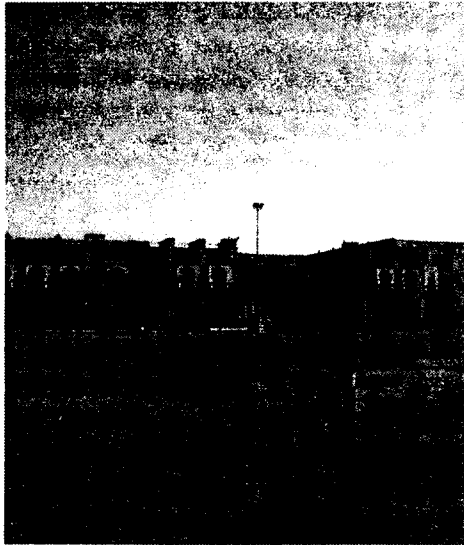
He chose twelve special disciples to match the number of the tribes of Israel and he expressly told them:

"Go nowhere among the Gentiles, and enter no town of the Samaritans, but go rather to the lost sheep of the House of Israel" (Matthew 10:5-6).

On the other hand, the Prophet Muhammad (p.b.u.h.) from the very beginning of his ministry addressed himself to the entire humanity. It was revealed to him:

We have not sent you (O Muhammad) but as a mercy to all the nations (21:07), and: Say (O Muhammad): O mankind, surely I am the Messenger of Allah to you all, of Him, Whose is the kingdom of the heavens and the earth. There is no god but He (7:158).

+ Christianity believes that the people of Israel are God's Chosen People. God has sent His prophets and revealed books to them alone. The Christians accept only the prophets of Israel. All other claimants to prophethood they regard either as self-deluded or as impostors. **But Islam says that it would be**



a denial of the universal providence of God to say that prophets were raised in one nation only. **According to the Holy Qur'an, God is the Lord and Cherisher of all the worlds. He has not discriminated between nations in sending down His revelations. He has raised prophets with His messages among all the peoples of the globe. The same religion was revealed to people all over the world through different prophets. The Holy Qur'an says: To every nation was sent a Messenger (10:47).**

Surely We have sent you (O Muhammad) with the Truth as a bearer of good news and a Warner. And there is not a people but a warner has gone among them (35:24).

The same religion has He established for you (O mankind) as that which He enjoined on Noah – and that which He enjoined on Abraham and Moses and Jesus. So, you should remain steadfast in religion, and make no divisions therein (42:13).

The Prophet Muhammad (pbuh) had come to complete, not to abolish or destroy, the work of the earlier prophets. He told his followers to have faith in the prophets and revealed books of all religions and nations:

Say: We believe in God and in that which has been revealed to us, and in that which was revealed to Abraham and Ishmael and Isaac and Jacob and the various tribes, and in that which was given to Moses and Jesus, and in that which was give to all the prophets from their Lord; we do not make any distinction between any of them (that is, the prophets) and to Him do we submit (2:136).

And certainly We sent Messengers before you – of them are those We have mentioned to you and of them are those We have not mentioned to you (40:78).

Islam is the consummate form of all religions. By accepting the prophets and scriptures of all religions and nations, Islam declares its faith in the unity and universal providence of God and in the universality of Divine revelation and prophethood, and seeks to unite all mankind in a single all-embracing faith and world-wide brotherhood.

+ Islam, not Christianity, gives complete guidance for all aspects and conditions of life, individual as well as social, national as well as international. Jesus Christ

himself admitted that he had not come with the final or complete divine message for mankind, for the time was not then ripe for it:

"I have yet many things to say to you, but you cannot bear them now. When the Spirit of Truth comes, he will guide you into all the truth" (John 16:12-13).

Five centuries after him, the Spirit of Truth appeared in the person of the Prophet Muhammad (pbuh) to convey the whole truth to mankind. God revealed to him:

"This day have I perfected for you your religion and completed My favor to you and chosen for you Islam as a religion" (5:3).

The Holy Prophet (pbuh) is thus the last prophet and the message which he brought from God is the final and complete message for mankind. The reforms that he introduced cover all aspects of life. **On the other hand, the mission of Jesus was** only for a small nation and limited period. He was the Messiah of the Jews. He introduced reforms in the teachings of the earlier Israelite prophets where he felt such reforms were due. He reinterpreted some of the precepts and commands of Moses to bring them in line with the needs of his age, but others he left as they were. The so-called Old Testament of the Bible advocates massacre, condones polygamy, accepts slavery and

orders the burning of witches. Jesus, who had come "not to abolish the law and the prophets but to fulfill them," apparently had no time or opportunity to do away with these evils. For, he said or did nothing to humanize the "Mosaic" laws of war or to abolish slavery or to raise the status of women. He said nothing to abolish or restrict polygamy. The result of this has been, in the words of Bertrand Russell: ***"You find as you look around the world that every single bit of progress in humane feeling, every improvement in the criminal law, every step towards the diminution of war, every step towards better treatment of the colored races, or every mitigation of slavery, every moral progress that there***

[A Mosque in Buenos Aires]

has been in the world, has been consistently opposed by the organized Churches of the world. I say quite deliberately that the Christian religion, as organized in its Churches, has been and still is the principal enemy of moral progress in the world" (*Why I am Not a Christian*, p. 15).

Let us compare some aspects of Islam and Christianity to see why we regard Islam and not Christianity as the perfect religion for all mankind.

Women in Islam and

Christianity:

There is nothing in the reported sayings of Jesus which might serve as an incentive to raise the status of women. His whole attitude towards the female sex was one of distrust, as is clear from his treatment of his own mother. The polemic against the family in the Gospels is a matter that has not received the attention that it deserves.

St. Paul, who is *the real* founder of Christianity, regarded woman primarily as the temptress; he thought of her mainly as the inspirer of impure lusts. He laid the entire blame for the fall of man and genesis of sin on woman. In his Epistles, which are included in the Bible as holy scripture, he wrote:

"Let a woman learn in silence with all submissiveness. I permit no woman to teach or to have authority over men; she is to keep silent. For Adam was formed first, then Eve; and Adam was not deceived, but the woman was deceived and became a transgressor" (1Timothy 2: 11-14).

"For man was not made from woman, but woman from man. Neither was man created for woman, but woman for man. That is why a woman ought to have a veil on her head, because of the angels" (1 Corinthians 11: 8-10).

"Wives, be subject to your husbands, as to the Lord. For the husband is the head of the wife as Christ is the head of the church, his body, and is himself its savior. As the church is subject to Christ, so let wives also be subject in everything to their husbands" (Ephesians 5:22-24).

The combined influence of the Old Testament writings, and of the Epistles of Paul in the New Testament (both of which are included in the **Holy Bible**), was shown in those fierce invectives against woman which form so conspicuous and so grotesque a portion of the writings of the Christian Fathers and saints – of

which the following is a fair sample: **"Women, you are the devil's doorway. You have led astray one whom the devil would not dare attack directly. It is your fault that the Son of God had to die; you should always go in mourning and in rags"** (Tertullian).

"Adam was led to sin by Eve and not Eve by Adam. It is just and right that woman accept as Lord and Master

As regards marriage, the teaching of Christianity has been, and still is, that celibacy is best. **"To the unmarried and the**

widows I say," writes St. Paul, **"that it is well for them to remain single as I do. But if they cannot exercise self-control, they should marry. For it is better to marry than to be aflame with passion"** (1 Corinthian, 7:8-9). It was in the same spirit that St. Jerome wrote: **"Let us take axe in hand and cut of at the roots the fruitless tree of marriage."** Nevertheless, the Bible has nowhere made polygamy unlawful for the average Christian believer. (See John Milton, A

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him whom she led to sin" (St. Ambrose).

"Among all savage beasts none is found so harmful as woman (St. John Chrysostom). (Simone do Beauvoir, *Nature of he Second Sex*, pp. 121-122.)

Treatise on Christian Doctrine.)

When we turn from Christianity to Islam, we find that the Qur'an clears woman of the responsibility for the fall of Adam and vindicates her honor and dignity. It raises the status of woman to make her man's equal. Islam gave

woman the same rights as those of man:

And women have rights similar to those against them in a just manner (2:228).

The modern man recognizes that there can be no true freedom and dignity without economic rights. Fourteen hundred years ago Islam gave woman the right to inherit the property of her father and husband and to acquire, own and dispose of wealth as she liked. The Qur'an says: *For men is a share of what the parents and the near relatives leave, and for women a share of what the parents and the near relatives leave, whether it be little or much – an appointed share (4:7).*

In marriage, woman is considered by Islam to be an equal and free partner. Marriage in Islam is a sacred contract between a man and a woman and the consent of

both parties has to be taken before marriage can take place. The Qur'an describes woman as the companion of her husband – an object of

than one wife in rare circumstances and under conditions which make it a well nigh impossibility. It says: *If you will not do justice then*

marry only one (4:3).

And a little later it adds: *You cannot do justice between wives, even though you wish it (4:129).*

To impress upon his followers the exalted position of the mother and sacredness and dignity of womanhood, the Prophet Muhammad (pbuh) declared: **"Paradise lies at the feet of the mother."**

He said: **"Women are the twin-halves of men,"** and that men and women are made of the same essence and have the same soul. Islam makes no distinction between them as regards their intellectual, moral and spiritual capabilities and rewards:

EDITOR'S CORNER:

Once Again we express our sincere gratitude to all the outlets --- and this confirms their open-mindedness regardless of the lies and negatives that are perpetrated against us {one lie being that We Do NOT believe that Our Holy Prophet Muhammad is the Absolute Last Prophet [p.b.u.h.]} -- that house THE ISLAMIC SUNRISE.

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love and source of peace and solace to him, as he to her: *And of His signs is this, that He created mates for you from yourselves that you might find quiet of mind in them, and He put between you love and compassion. Surely there are signs in this for a people who reflect (30:21).*

Islam is the first religion to put restriction on polygamy. It allows a man to marry more

The believers, men and women, are friends one of another. They enjoin good and forbid evil and keep up prayer and pay the poor-rate, and obey God and His Messenger. As for these, God will have mercy on them. Surely God is Mighty, Wise (9:71).

Whoever does good, whether male or female, and has faith, We shall certainly make him (or her) live a good life, and We shall certainly give them their reward for the best of what they did (16:97).

Surely the men who submit and the women who submit, and the believing men and the believing women, and the obeying men and the obeying women, and the truthful men and the truthful women, and the patient men and the patient women, and the humble men and the humble women, and the charitable men and the charitable women, the fasting men and the fasting women, and the men who guard their chastity and the women who guard, and the men who remember God much and the women who remember – God has prepared for them forgiveness and a mighty reward (33:35).

Elimination of Slavery:

Jesus said or did nothing to emancipate slaves or to improve their lot. In the Bible (in both the Old and the New

Testaments) slaves are told to completely submit themselves to their masters and to remain content with their lot, however miserable: "***Servants (that is, slaves), be submissive to your masters with all respect, not only to the kind and gentle but also to the overbearing. For one is approved if, mindful of God, he endures pain while suffering unjustly***" (1 Peter, 2:18).

Christianity failed utterly to abolish slavery or to alleviate its evils. The Church itself held slaves and recognized in explicit terms the lawfulness of this baneful institution. Under its influence, the highly cultured Christians of America practiced the cruelest inhumanities upon the unfortunate beings whom they held as slaves and shed torrents of blood for the maintenance of the curse of slavery in their midst.

The first religion to improve the condition of slaves and to take steps for the total abolition of slavery is Islam.

To begin with, the Prophet Muhammad (pbuh) made kind and brotherly treatment of slaves obligatory on the Muslims. They were to be considered as members of one's family:

"Your slaves are your brothers. So if any one of you happens to have a slave, let him give him the same food that he himself eats, and the same clothing that he himself wears. And do not give them such work as is beyond their power to perform; and if you ever happen to give

them such work, you should help them in doing it" (Maulana Muhammad Ali, *A Manual of Hadith*).

The following are just two of the many verses of the Qur'an exhorting men to emancipate slaves: ***And what will make you comprehend what the uphill road is? It is to free a slave, or to feed in a day of hunger an orphan nearly related, or the poor man lying in the dust. Then he is of those who believe and exhort one another to mercy (90:12-17).***

It is not righteousness that you turn your faces towards the East and the West, but righteous is the one who believes in God, and the Last Day...and gives away wealth out of love for Him to the near of kin and the orphans and the needy and the wayfarer and to those who ask and to set slaves free...(2:177)

The institution of slavery being opposed to the Islamic teaching of the equality and dignity of men, the Prophet Muhammad (pbuh) prohibited the taking of fresh slaves in very strong words: ***"God says, There are three persons whose adversary in dispute I shall be on the Day of Judgment: a person who makes a promise in My name then acts unfaithfully, a person who enslaves a free person, sells him and devours his price, and a person who employs a man to do a work and exacts full work from him but does not pay him his full remuneration."***

Finally, came the categorical command of God not only to emancipate slaves, but also to give them a part of one's wealth

to rehabilitate them: **And those of your slaves who ask for a writing of freedom, give them the writing, if you know any good in them, and give them of the wealth of God which He has given you (24:33).**

The Economics of Islam:

Islam is opposed to monasticism and otherworldliness. It regards the economic activity of man as quite lawful, rewarding, and even obligatory. **It approves of the economic progress of man.** Notwithstanding all this, Islam does not consider the economic activity to be the main problem of man, nor does it view economic progress as the be-all or *summum bonum* of human life. When wealth is sought for its own sake and by any and every means and the true goal of life is forgotten, then economic activity becomes sinful and wealth an allurements or delusion of this world's life. Islam severely condemns the tendency to give importance to people on the basis of their property and status. The mark of a man's worth, it says, is not his wealth, but his greater humanity, character and integrity. Above all, in the pursuit of livelihood, man must all the time keep in mind the distinction between right and wrong and never lose sight of the higher values of life.

Islam considers God to be the Absolute Owner of all wealth. Men are only trustees. They can keep and make use

of their honestly acquired property only if by their doing so the interests of other individuals and of the society as a whole are not unjustly affected and if their economic activities are carried on within the limits prescribed by God.

Islam regards all forms of unearned income as unlawful. According to the Qur'an, *Man shall have only that for which he works and makes effort (53:39).* It upholds the dignity of labor. The Prophet Muhammad (pbuh) said:

"No one eats better food than that which he eats out of the work of his own hands."

There is nothing more reprehensible in the sight of God than the exploitation of man by man. Islam severely condemns profiteering, black-marketing, hoarding, speculation, gambling, manufacture and sale of goods that are harmful to man, and all such practices by which a man takes undue advantage of the needs of others. It is opposed to the formation of cartels and monopolies and takes necessary measures to prevent the concentration of wealth in few hands. It wants the wealth of a nation to be fairly and equitably distributed among all the citizens, so that *it may not circulate only among the rich of you (59:7).*

Most important of all, Islam interdicts *riba*. That is, the practice of investing or lending money with a view to increasing it by exploiting others or by appropriating to oneself the

fruits of the labor of others, without employing one's own physical and mental powers to productive or creative use. Says the Qur'an:

O you who believe, devour not riba (interest, usury, surplus value), doubling and redoubling, and keep your duty to God, that you may be successful (3:129).

Those who swallow riba (the fruits of the labor of others) cannot arise except as he arises whom the devil prostrates by his touch (2:275).

And whatever you lay out at riba (that is, invest or lend money with the intention of multiplying it by exploiting others), so that it may increase in the property of men, it increases not with God; and whatever you give in charity, desiring God's pleasure – these will get manifold (30:39).

On the one hand, Islam is against hoarding, miserliness and avarice, and, on the other, it censures squandering of wealth on vanities and luxuries and all forms of wasteful expenditure. It requires every man to be personally responsible for the well-being of the society. The Holy Prophet (pbuh) said:

"He is not a Muslim who eats his fill and leaves his neighbor hungry."

In order to reduce inequality and make sure that everyone gets the basic necessities and has equal opportunities in life, Islam imposes a tax, called ***zakat***, on the capital of the rich

for the benefit of the poor and the needy. Moreover, it repeatedly exhorts men to spend generously *out of what God has given them* to help the less fortunate and for the welfare of the society. The wealth that a man has earned is not absolutely his. It is a trust with him from God. He has acquired it by employing his *God-given* faculties and talents and by the aid and facilities provided by the society. He must repay his debt to the society and spend as much as possible, out of what he has honestly earned by his own labor, in the way of God.

Religious Freedom:

Just as Islam has made the State subject to the same ethical principles as govern individuals and has brought international relations within the scope of morality, making the subjugation and exploitation of one nation by another as reprehensible as the subjugation and exploitation of one man by another, in the same way, **Islam has ordained justice, equality, freedom and mutual respect between one religion and another.** In the Islamic social order all individuals and religious communities are free to follow the religion of their own choice. No individual or religious community has the right to impose its own beliefs on other or to restrict in any way the profession, preaching and practice by others of the religion

which appeals to them. Says the Qur'an:

THERE IS NO COMPULSION IN RELIGION (2:256).

The fact is that **Islam not only preaches toleration** but it also enjoins upon its followers equal faith in the founders of all the great religions of the world. It invites people of all religions to join Muslims in forming a league of Faiths to uphold the principles of the unity of God, moral integrity and the brotherhood of man.

In Muslim countries, Christians, Jews, Hindus, Buddhists and Zoroastrians have enjoyed the freedom which, till recently, was totally denied to non-Christians in Christendom.

Knowledge and Science:

After careful study of the histories of Islam and Christianity, Canon Isaac Taylor came to the conclusion that **"Islam has done more for civilization than Christianity."** While the Muslims rose to the pinnacle of learning and culture in a few decades after the promulgation of Islam, the Christians remained steeped in ignorance for more than a thousand years. It is a fact that the people of Europe came out of the Dark Ages and made progress in science and learning only after the hold of Christianity over their minds and lives had considerably weakened. Whatever little education there was in

Christian Europe during the Dark Ages, it was confined to the priests. The laymen had to blindly accept whatever they were told by the Church and were not allowed to use their intellect or judgment. Whenever anyone conceived a new idea or propounded a new theory, he was condemned by the Church as a heretic and subjected to inhuman tortures, which often ended in his being burnt alive. Professor J.B. Bury writes:

"Doctrines and implications in Christianity, forming a solid rampart against the advance of knowledge, blocked the paths of science in the Middle Ages and obstructed its progress till the latter half of the nineteenth century. In every important field of scientific research, the ground was occupied by false views which the Church declared to be true on the infallible authority of the Bible" (A History of Freedom of Thought, pp. 46-47).

The Christian emerged from the night of ignorance and superstition only when the light of learning from the Muslim universities penetrated the darkness of Europe and led to the Renaissance.

"It is to the Mussalman [i.e., Muslim] science, to Mussalman art, to Mussalman literature that Europe has been in great measure indebted for its extrication from the darkness of the Middle Ages" (Marquies of Dufferin and Ava, *Speeches Delivered in India*, p. 24).

Islam, unlike Christianity, makes the acquisition of

knowledge and exercise of reason a duty of the believers. Said the Prophet Muhammad (pbuh):

- **"The acquisition of knowledge is a duty incumbent on every Muslim, male and female."**
- **"Go in quest of knowledge even unto China."**
- **"The ink of the scholar is more holier than the blood of the martyr."**
- **"God has not created anything better than**

In his famous Farewell Sermon, the Holy Prophet (pbuh) declared:

"No Arab has any superiority over a non-Arab, and no non-Arab has any superiority over an Arab; no white man has any superiority over a black man, and no black man has any superiority over a white man. The criterion of superiority in the sight of God is greater piety and righteousness."

Never in their long history have Muslims in any part of the world been guilty of racial discrimination, color or

reason, or anything more perfect or more beautiful than reason. The benefits which God gives are on its account and understanding is by it, and God's wrath is caused by the disregard of it." (Al-Suhrawardy (translator), *The Sayings of Muhammad, Wisdom of the East Series*)

The Brotherhood of Man:

apartheid. According to the famous historian Arnold Toynbee:

"The extinction of race consciousness as between Muslims is one of the outstanding achievements of Islam, and in the contemporary world there is, as it happens, a crying need for the propagation of this Islamic virtue (*Civilization on Trial*, p. 205).

Nor does Islam recognize the distinction between the so-called clergy and laity, which is a prominent feature of other religions. **There is no priesthood in Islam.**

greatest good to God's creatures." Thus it will be seen that Islam gives guidance regarding many matters about which Christianity is silent. The Prophet Muhammad (pbuh) completed what was left incomplete by Jesus. Islam is the true religion of Jesus, revived by a fresh revelation and perfected to cover all aspects of human life and to provide guidance to men of all times and all nations. It is, in short, **the Universal Religion.** It does not only respond to man's devotional urges but to human life as a whole. It does not only give an infallible metaphysics, but also a comprehensive and sublime code of individual and social ethics, a sound economic system, a just political ideology, and many other things besides. It is not a solitary star, but a whole solar system, encompassing the whole and illuminating the whole.

The Islamic belief in the oneness of humanity is the effect which naturally follows from the doctrine of the oneness of God. **All men are the creatures of one God: they are equal and together form a single brotherhood.** *Mankind is a single nation* (2:213), says the Qur'an. The differences of race, color, language, culture, creed, wealth and sex are all superficial; they do not affect the fundamental unity and equality of all human beings. Says the Qur'an: **O mankind, surely We have created you male**

The Qur'an enjoins love and sympathy among human beings and unites them as brothers. It says:

- ***And hold fast by the covenant of God all together and be not disunited. And remember God's favor to you when you were enemies, then He united your hearts, so by His favor you became brethren. And you were on the brink of a pit of fire, then He saved you from it. Thus God makes clear to you His messages that you may be guided*** (3:102).

The Prophet Muhammad (pbuh) said: **"All God's creatures are His family, and he is the most beloved of God who tries to do the**

From the H. Bible

"Let a woman learn in silence with all submissiveness. I permit no woman to teach or to have authority over men; she is to keep silent. For Adam was formed first, then Eve; and Adam was not deceived, but the woman was deceived and became a transgressor" (1Timothy 2: 11-14).

एतस्मिन्नन्तिरे म्लेच्छ आचार्येण समन्वितः ।

His name will be Mahamad:

महामद इति स्मातः शिष्यशासकसमन्वितः ॥ ३ ॥

Bhavishya Puran: Prati Sarg, Part III: 3, 3, 5

A malechha (belonging to a foreign country and speaking foreign language) spiritual teacher will appear with his companions. **His name will be Mahamad...**

The translation of Verses 5-27 (Sanskrit text of the Puranas, Prati Sarg Parv III: 3, 3) is presented below from the work of Dr. Vidyarthi.

“A malechha (belonging to a foreign country and speaking foreign language) spiritual teacher will appear with his companions. **His name will be Mahamad.** Raja (Bhoj) after giving this **Mahadev Arab** (of angelic disposition) a bath in the 'Panchgavya' and the Ganges water, (i.e. purging him of all sins) offered him the presents of his sincere devotion and showing him all reverence said, 'I make obeisance to thee.' **'O Ye! the pride of mankind, the dweller in Arabia, Ye have collected a great force to kill the Devil and you yourself have been protected from the malechha opponents (idol worshipers, pagans).'** ‘O Ye! the image of the Most Pious God the biggest Lord, I am a slave to thee, take me as one lying on thy feet.’

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Translations of THE Holy Qur'an and Islamic Literature into Various Languages:

| | | | |
|--------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>[1] ARABIC. Most of them have been printed</p> | <p><i>The Religion of Islam</i> <i>Manual of Hadith</i> <i>Muhammad the Prophet</i> <i>Introduction to the Qu'ran</i> <i>Living thoughts of Prophet Muhammad</i> <i>The Teaching of Islam</i> <i>The Ahmadiyya Movement</i> <i>Jihad in Islam</i> <i>Essence of Islam</i> <i>New world order</i> <i>The Ahmadiyya Case</i> <i>Early Caliphate</i> <i>Ideal Prophet</i></p> | <p>■ <u>Under translation into VIETNAMESE</u></p> | <p><i>The Prophet of Islam</i> <i>Islam the Religion of Humanity</i> <i>Muhammad the Prophet</i></p> |
| <p>■ Under translation into ARABIC</p> | <p><i>Muhammad and Christ</i> <i>Jesus in Heaven on Earth</i> <i>The English Commentary of The Holy Qur'an by Maulana Muhammad Ahmadiyyat vs Qadianiyat</i> <i>Ahmadiyyat in the service of Islam</i></p> | <p>[4] ITALIAN and most of them have been printed</p> | <p><i>Holy Qur'an</i> <i>Early Caliphate</i> <i>Teaching of Islam</i> <i>Introduction to Islam</i> <i>Islam The Religion of Humanity</i> <i>The Prophet of Islam</i> <i>Need of the Imam</i> <i>Manual of Hadith</i> <i>The Religion of Islam</i> <i>The Ahmadiyya Case</i> <i>The Ahmadiyya Movement</i> <i>Living Thoughts of Prophet Muhammad</i></p> |
| <p>[2] Albanian</p> | <p><i>Ahmadiyyat vs Qadianiyat</i> <i>True Conception of Ahmadiyya Movement</i> <i>Message of peace</i> <i>Introduction to Islam</i> <i>Teaching of Islam</i> <i>Islam the Religion of Humanity translated and printed in 2000</i> <i>The Prophet of Islam translated and printed in 2000</i> <i>Islam my only choice</i></p> | <p>[5] BISAYAN Language</p> | <p><i>Meaning of Islam by Hazrat Mirza Sahib</i> <i>Islam the Religion of Humanity</i> <i>The Prophet of Islam</i> <i>The Brief Survey of the Ahmadiyya Mov't</i> <i>Hazrat Mirza Ghulam Ahamd Claim as the Mujaddid of the Fourteenth Century Hijrah</i> <i>Hazrat Mirza Ghulam Ahmad claim as the Promised Messiah</i> <i>Hazrat Mirza Ghulam Ahmad Claim as Mehdi</i> <i>Hazrat Mirza Ghulam Ahmad Denials of Prophethood</i> <i>True Conception of the Ahmadiyya Mov't</i> <i>Anti Christ Gog and Magog</i></p> |
| <p>■ Under translation into ALBANIA-N</p> | <p><i>The Holy Qur'an</i> <i>The Religion of Islam</i> <i>Muhammad the Prophet</i> <i>Early Caliphate</i> <i>The Ahmadiyya Movement</i></p> | <p>■ Under translation into BISAYAN</p> | <p><i>The Holy Qur'an</i> <i>Muhammad the Prophet</i> <i>Manual of Hadith</i> <i>The Religion of Islam</i></p> |
| <p>[3]VIETNAMESE</p> | <p><i>The Prophet of Islam</i> <i>Islam the Religion of Humanity</i> <i>Muhammad the Prophet</i></p> | <p>■ Under TAGALO</p> | <p><i>The Holy Qur'an from English</i></p> |

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i] Allama Dr. Sir Muhammad Iqbal (to be cont'd)

The renowned Muslim philosopher and poet of the Indian sub-continent published a paper in 1900 in *The Indian Antiquary*, a learned journal of oriental research, entitled *The Doctrine of Absolute Unity as expounded by Abdul Karim Jilani*. The paper deals with the metaphysical thought of this saint (d. circa 1408 C.E.) as expounded in his classic work *Al-Insan al-Kamil*. While commenting on Jilani's philosophy, Iqbal writes:

"It will appear at once how strikingly the author has anticipated the chief phase of the Hegelian Dialectic and how greatly he has emphasised the Doctrine of the Logos --- a doctrine which has always found favour with almost all the profound thinkers of Islam, and in recent times has been readvocated by **M. Ghulam Ahmad of Qadian**, probably the profoundest theologian among modern Indian Muhammadans." (*The Indian Antiquary*, vol. xxix, September 1900, p. 239.

[Note: The reference is quoted above in the original English; text given in bold is bold in the original. Journal published from Bombay and London; in London by Kegan Paul, Trench, Trubner and Co.]