

In the Name of God, the Beneficent, the Merciful

THE ISLAMIC SUNRISE

Official Organ of the Lahore Ahmadiyya Anjuman Isha'at Islam

Exponent of the 'non-secular' Islam postulated by the Lahore Ahmadiyya Muslim Mov't -- An Anti-Terrorism Muslim Organization -- for the benefit of Muslims and Non-Muslims alike

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Speakers At the 2010 Interfaith Conference of World Religions

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✓ **THE GREATEST LIVING SPIRITUAL FORCE AGAINST
TERRORISM:** The Ahmadiyya Anjuman Isha'at ISLAM Lahore.

✓ **Failed Ideologies enshrined in ancient, out-of-date
interpretation of religion cannot (and will not) work with
today's evolving minds! An Editorial Presentation, p13.**

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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 **JIIHAAD** 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 Isha'at Islam.

Heavenly Bliss of the Holy Quran: Waqar Hussain Malik

Spiritual Bankruptcy:

In this era of materialism, man has become the victim of spiritual bankruptcy. The man is betrayed by his knowledge and swindled by science and has adopted the pattern of life in which mathematics of $2X2=4$ is applied. He has become a self-centred ego-maniac. But the dazzling lights of atomic dawn has made it clear that if poise and balance are not adopted there will be dust of organic life on earth. But the application of poise and balance need revolution, which is only possible if practical implementation of the teachings of the Holy Quran is carried through in our working and attitude towards life.

The Quran is a book of God, revealed to the Holy Prophet Muhammad (may peace and blessings of Allah be upon him). Man, due to his nature of self-manifestation and slave to self-desires is influenced by false ideology and has adopted unreal behavior, which takes him to the destiny of dark and doom. The Holy Quran prevents him from doing so and guides him to righteous attitude towards life.

The principal teachings of Islamic system are as follows:

- (1) A belief in unity, immortality, mercy and omnipotence of God.
- (2) A belief in his Prophets, angels, books and the fortune of good and bad actions.
- (3) Subjugation of passions.

- (4) Charity and fraternity.
- (5) Gratitude of God.
- (6) Accountability of human actions in next life.

These beliefs with conviction are of great psychological value as well. Accepting God as an absolute master of this universe gives a purposeful meaning to creation and life on this earth. Subjugation of the passions as in prayer is good for spiritual and physical health. Recent scientific knowledge has revealed that it is a good exercise for the body, especially the brain and the stomach. The belief in the results of good and bad actions excites man to outpour a grateful heart to the Giver of all in case of triumph, and encourages him to revive after certain disastrous experiences of misfortune.

Accountability of

Actions:

The idea that we have to account for our actions in the life to come before Almighty God has both deterrent and inspirational value. Charity and brotherhood creates perfect relationship in any society. Islam dispels aberration of superiority and inferiority on the basis of material possession. The Holy Quran clearly says:

"The more respectable among you are those, who are more righteous, and have a greater fear of God." (49:13)

The present conflict between East and West is based on ideological and political considerations. Both blocks have a zeal for domination. Both have their own system of life, which they think to be the best.

Each of them presumes that if his system is followed, peace and tranquility will prevail in the world. They use aggression and coercion as means to maintain peace and human welfare. Consequently, a blind race for more and more armament and material goods. The Holy Quran condemns this attitude. It believes not in coercion, but in persuasion. It pre-supposes that people who are to be given truth are as good as those who possess it. All creatures are equal before the eyes of God Who says:

"Go to Pharaoh, who has rebelled (against God) yet say to him with leniency, in order that he may understand and cherish true fear of God."

These words are addressed to the Holy Prophets Moses and Haroon who were deputed to Pharaoh for the purpose of imparting Divine light to him. Pharaoh is a symbol of cruelty and oppression. Even to such man God instructs moderation and leniency. For international relation the following words of Holy Quran are valuable:

"Let not enmity and ill-will misguide you or make you trespass the limits. Be Just."

Love, amity and good will are the basis of the message of Islam. Human progress, both bodily and spiritually, demands homogeneity, good will, love, fraternity and sacrifices. This could only be achieved under the heavenly guidance of the Holy Quran.

Islam and the Care of the Old: Bushra Ahmed

It was approximately two years ago that my paternal grandmother's mental and physical health began deteriorating. We tried our very best to look after her at home as do people within our Asian culture. Soon, it was arranged for her to be put in a care home. It was a very tragic day and there was not a dry eye in the house.

But my father goes every single day without fail and all the family meet her at least once a week. It is with this combined effort and Allah's mercy, she is now stabilized, although still very ill. Normally, nursing homes are not viewed favorably in our culture and we have had a few comments here and there. Asian families are so close knit that looking after the old is a common practice. It is a very unfamiliar occasion to send an old Asian person to a home.

Several people around us have looked after their elderly. One of my aunties in Pakistan was nearly driven insane when she was designated to look after her very aged and difficult father-in-law. Another uncle of mine in London fed his elderly mother before even eating himself, which I admired and respected a great deal.

Let us look at what the Holy Quran says about this matter:

"And your Lord has decreed that you serve none but Him, and do good to parents. If either or both of them reach old age with you, say no word to them showing annoyance, nor rebuke them, and speak to them a generous word. And make yourself gentle to them with humility out of mercy, and say: My Lord, have mercy on them, as they brought me up (when I was) little." — 17:23–24

"And We have enjoined on man the doing of good to his parents. His mother bears him with trouble and she gives birth to him in pain. And the bearing of him and the weaning of him is thirty months. Till, when he attains his maturity and reaches forty years, he says:

My Lord, grant me that I may give thanks for Your favor, which You have bestowed on me and on my parents, and that I may do good

which pleases You; and be good to me in respect of my offspring." — 46:15

In verse 17:23, by placing worship of Allah next to doing good to parents, it is indicated that looking after our aged parents is an act of piety. The other reason to care for our old is because they were there for us all throughout our lives, whatever level of maturity we reached: Advising, sharing their wisdom and of course sleepless nights on their part when we were helpless as children. So they looked after us through thick and thin. It is now our turn to say "Thank You" and most of all show gratitude to Allah for having let our parents look after us, through His Mercy and Benevolence.

Now they have reached a helpless state. Our conscience should guide us and common sense would dictate us to help them. It is also a reflection of their efforts and our upbringing that makes us look after them. When we are ready to help our helpless old parents, only that will show that we have had good nurturing and a good upbringing, ourselves.

About Nursing Homes and Care Homes, Dr Zakir Naik says Islam does not recognize it. But it is much easier to say this. Because Islam teaches flexibility and there is no hard and fast rule that does not give you other options to consider, given everybody's different situation. Another interesting question may arise as to why is there this system of nature whereby old people lose their faculties? It is because Allah is showing us that we should depend on Him. Also, just as easily as we are now young, some time later it can be taken away from us. We will have to go to Him one day and before that we will be at His Mercy and dependent on Him and Him alone. Furthermore, it is a test to see how we behave towards the vulnerable in society, not just the old but also weak, ill or the poor.

Finally, as Eid-ul-Adha teaches us, we are here not for a ride but to make sacrifices in various forms for humanity and Allah. So the next time you want to say harsh words to your parents think again!

Bringing Light and Life to Others

"Consider the sun and his light. And the moon when she borrows light from him. And the day when it exposes it to view. And the night when it draws a veil over it. And the heaven and its make. And the earth and its extension. And the soul and its perfection. So He intimated to it by inspiration its deviating from truth and its guarding (against evil). He will indeed be successful who purifies it. And he will fail who corrupts it" (91:1-10).

An evolved soul must bring, like the sun, life and light to others; he

must bring them out of the darkness of ignorance, impiety and irreligiousness. He must energise those in lassitude, nerve them up and cleanse the world of all that is impure. Most of us, of course, do not possess this inherent light; we must borrow it (like the moon from the sun) from those more favoured - those great men, who received the light directly from God and appeared at times when the whole horizon of the world had become darkened. We should enlighten the world when those great luminaries of Divine love pass away, just as the moon does when the sun disappears.

Man, like the day, should arouse others from the drowsiness of inactivity and inertia. He should put them to work, and invigorate them against despondency, hopelessness and fear. He should infuse a new spirit into the world. When his fellowmen become tired and fatigued, he should approach them, as if with the wings of night, to give them rest and comfort. If his inspiration brings the latent faculties of others into operation, his kind words and deeds should refresh them and enable them to continue their work with a new spirit, and apply themselves to new avenues of exertion.

(Source: Khwaja Kamal-ud-Din, *Message of Islam*)

ABRAHAM and the SACRIFICE of the Animal Within:- Dr.

Muhammad Ahmad

We find in the person of Abraham, a unique individual who shares the respect of major world religions. The Old Testament speaks of Abraham, "... and the Lord had blessed Abraham in all things." (Genesis 24:1). His rise to such eminence was because, "... Abraham obeyed My voice and kept My charge, My commandments, My statutes and My Laws." (Genesis, 26:5).

In John 39, Jesus is quoted as saying... "***If ye were Abraham's children, ye would do the works of Abraham.***" Speaking of Abraham, the Holy

Qur'aan states: ***And when his Lord tried Abraham with certain commands he fulfilled them He said: Surely I will make thee a leader of men. ...When his Lord said to him, Submit, he said: I submit myself to the Lord of the worlds.*** (2:124, 131)

Hindu religious tradition also relates the story of Brahma, according to which, no being in the three worlds will worship him. He is also called son of god, and is often depicted with a white beard, reciting one of the four Vedas. One of his hands is shown holding a spoon, which is associated with the pouring of holy *ghee* (oil) into a sacrificial pyre-indicating the fact that Brahma is the lord of sacrifices. Brahma's vehicle is a divine swan. This divine bird is bestowed with the ability to separate milk and water from a mixture of the two. Also, this virtue indicates that one should learn to separate the good from the evil and then accept that which is valuable and discard that which is worthless or evil. From this symbolic language emerges a patriarchal human figure blessed with the revealed word, whose spirit soared to higher elevations like a bird, who could tell right from wrong (correlating with the Arabic word "*hanif*") and who is not worshipped as a god, but is close to God, and is connected with the institution of sacrifice. This is very much a portrait of Abraham

Faith of Abraham: belief in Divine Unity

With reference to Prophet Abraham and Prophet Muhammad, the Holy Qur'aan states: *Say: As for me, my Lord*

has guided me to the right path – a right religion, the faith of Abraham, the upright one, and he was not of the polytheists. Say: My prayer and my sacrifice and my life and my death are surely for Allah, the Lord of the worlds. (6:161, 162)

The *faith of Abraham*, based on the belief in the Oneness of God, is also presented in the Holy Qur'aan as a point of consensus between all revealed religions: *Say: O people of the Book, come to an equitable word between us and you, that we shall serve none but God and that we shall not*

associate aught with Him, and that some of us shall not take others for lords besides God, but if they turn away, then say: Bear witness, we are those who submit. (Ch.3:64)

Accordingly, Islam invites all humanity to the basic doctrine of Unity of God in its simplest form, what is also referred to as the *faith of Abraham*. As revealed from the above-quoted verse, the following are examples of associations with God which detract from a firm belief in the Unity of God:

1. *Worshipping others than God and addressing prayers to them.*
2. *Ascribing Divine attributes to others.*
3. *Taking others as Lords besides God by rendering perfect obedience them which is due to God alone.*

A fourth form of association with God is mentioned elsewhere in the Holy Qur'aan, "*Hast thou seen him who takes his low desires for his God?.....*"(Ch25: 43). Here, blind submission to one's own desires is described as a form of association with God. In order to uphold the principle of Divine unity, one has to *sacrifice* all else. For example we have love for different things in this world, in variable amount or degree, and for the love of one we are willing to sacrifice the other. Thus we love wealth but we are willing to sacrifice it for our health and well being. Those who love their honor and country maybe ready to sacrifice their life for it. Perfection of love in the Supreme Being thus requires the sacrifice of our material yearnings.

The object of such degree of sacrifice also entails that it should be One and Only. Simply stated love of God in its perfect manifestation requires sacrifice of all our other loves and desires.

This sacrifice does not require giving up one's desires, but rather controlling them.

The history of "sacrifice":

Study of various nations shows us that human sacrifice in some form or other was either a part of their ritual practice, or a principle of faith. Burning was often the mode of sacrifice to celestial deities. In ancient Greece the generic term for sacrifice (*thysia*) was derived from a root meaning to burn or to smoke.

For the Babylonians, also, fire was essential to sacrifice, and all oblations were conveyed to the gods by the fire god Girru-Nusku, whose presence as intermediary between the gods and men was indispensable. In the Vedic cult the god of fire, Agni, received the offerings of men and brought them in the presence of the gods. We find the ritual of the burnt offering in the Judaic tradition and sacrifice of the son in Christianity.

The Holy Qur'aan tells us that the people of Abraham worshipped the sun, stars and various other deities. When faced with Abraham's arguments for the Unity of God and his actions to prove the helplessness of their deities, which they found insulting, the people of Abraham decided to sacrifice him as an appeasement to their gods. The Holy Qur'aan states:

They said: Build for him a building, then cast him into the flaming fire.

And they designed a plan against him, but we brought them low. And he said: Surely I flee to my Lord - He will guide me. My lord, grant me a doer of good deeds.

So We gave him the good news of a forbearing son. But when he became of age to work with him, he said: O my son, I

have seen in a dream that I should sacrifice thee: so consider what thou seest. He said:

O my father, do as thou art commanded: If God please, thou wilt find me patient. So when they both submitted and he had thrown him down upon his forehead.

And We called out to him saying, Abraham. Thou hast indeed fulfilled the vision. Thus do We reward the doers of good. Surely this is a manifest trial. And We ransomed him with a great sacrifice. (Ch.37: 97-107)

In order to understand the meaning of Abrahamic sacrifice, we must ask ourselves the following questions. What was the purpose of Abraham's sacrifice? Why did God put him, his wife and son through this?

- *What did he sacrifice?*
- *How did he evolve spiritually from this trial? What was its importance for generations to come?*
- *What was the role of Ishmael and Lady Hager?*
- *How does it apply to us today?*

To answer these questions we must understand the first attribute of God mentioned in the Holy Qur'aan.

God is *Rabbilalameen*. This implies that He is the Only, Creator, Sustainer, Nurturer and Evolver of all Creation from its lowest to its highest stage of development. In case of man, this involves both our physical and spiritual development and is universal for all of mankind.

Thus, God by His very nature wants to evolve us both physically and spiritually.

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The meaning of "SACRIFICE": {Continued from page -6-}

In terms of our physical evolution, domestication of animals and use of their flesh and milk is and was a corner stone of our physical development. Similarly, *control* and *sacrifice* of our animal desires is the cornerstone of our spiritual {development. Man has the same basic instincts as all other animals. He strives for power, food and survival of his species. These desires are essential for his physical development, but when allowed to run out of control, they are the very means of his destruction. They provide the motive force or energy for our physical progress, but when allowed to run rampant they consume our spirit. What differentiates man from lower animals is the Divine spirit, which is referred to in the Holy Qur'aan in the following words:

So when I made him complete and breathed into him of My spirit... (Ch.15: 29).

And certainly We create man of an extract of clay Then We make him a small life germ in a firm resting-place, Then We make the life-germ a clot, then We make the clot a lump of flesh, then We make (in) the lump of flesh bones, then We clothe the bones with flesh, then We cause it to grow into another creation. So blessed be Allah, the Best of creators! (Ch.23:12-14)

Islam likens the development of the human soul to the development of the child in the mother's womb. When in *utero*, the child is affected by what the mother eats, drinks, or what drug or medicine she takes. When the human child is born he has the impress of Divine Goodness and is innocent. God refers to this impress of His goodness upon the human child as

His spirit (or *Ruh*). As the child grows his conscious actions affect the spirit which becomes his Soul (or *Nafs*) and either evolves or remains stunted. When his physical existence ends, it is the soul which embarks on the Journey into the Hereafter.

The animal consciousness of man is referred to in the Holy Qur'aan as *Ammarah*, (*The Commanding*) because of its overwhelming nature. *Ammarah* is the nascent condition of the soul, in the garb of bestial passions, when natural impulses predominate. Awareness of the Oneness of God, its Creator and His attributes is essential for the evolutionary journey of the human soul, and this is accomplished by complete submission to Divine guidance.

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Thus does human consciousness evolve into cosmic consciousness. Man is taught control of these desires through Divine guidance which makes the human brain different from animals (i.e. ability to differentiate right from wrong). By controlling these animal desires, using them in accordance with Divine guidance spiritual evolution takes place. The Holy Qur'aan refers to two further stages of development of the human soul: *Lawwama (The Self Accusing Spirit)* and *Mutmainna (The Soul at Rest)*.

Islam teaches that man is not the slave of evil. He can show the best of virtues, and he will strive. We cannot put our burden on others, as we have to evolve something out of ourselves. If an operation on a surgeon's body, or taking some medicine himself, cannot cure his patient, then others action cannot raise us to our goal. Like other entities in Nature, we

need some systematic course suitable to each stage of progress; some disciplinary measures to create in us a disposition to pursue it. Islam brings us both. Love of God means, love and awareness of His attributes and putting them into practice in our daily lives.

Nurturing of the human consciousness and its evolution towards the Divine, requires *control* or *sacrifice* of the basic animal desires through trials and tribulations. The human soul evolves from the lower to the highest stage, and gets closer to God. Trials and tribulations are for the purpose of exposing the hidden condition of mans soul, both its weaknesses and its strengths. For example, if a person in adversity, lies, bribes, steals, or breaks his promise to get out of it, then this situation has made apparent to him character flaws, and he is provided an opportunity to make amends. On the other hand those who face adversity with patience their character evolves, and their hidden potential is manifested. A tree which sheds all its leaves and faces the harsh winter bears flowers and fruit in springtime. The Holy Qur'aan refers to the beneficial effect of adversity on human spiritual evolution in the following words: And We shall certainly try you with something of fear and hunger and loss of property and lives and fruits. And give good news to the patient. (Ch.2:155)

All Prophets, including Abraham, Moses, Jesus, Buddha, Krishna, and Muhammad (*the last of this chain of honored servants and exemplars to mankind*), had to face adversity, to evolve spiritually. Adversity evolved patience in them, which is a Divine attribute. They were humble in their submission to God and in their dealings with fellow men. Thus, humility is another virtue which is nurtured by adversity. They all taught belief in and service of One God. They submitted to and served God by serving His Creation. Those who follow the righteous servants of God, evolve similarly.

2010 Interfaith Conference of World Religions

WE wish to express our sincere thanks to all the Lecturers and delegates for their support and participation.

WE also wish to thank the volunteers who have participated freely and voluntarily to make this Interfaith Conference the best ever held in South Florida.

Delegates have described the 2010 Interfaith Conference a major success and the Lecturers as Well Prepared and Very Knowledgeable.

Muslims and non-Muslims have described the Keynote Speaker Maulana Kemal Hydal as 'Brilliant, Well-Spoken, and Well-Read'.

2011'S Interfaith Theme will be:

"Obliterating Terrorism From the 'Face' of the Qur'aan with the Qur'aan."

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Abraham's "SACRIFICE"

The Holy Qur'aan relates the following about the sacrifices made by Abraham and his family: *So We gave him the good news of a forbearing son. But, when he became of age to work with him, he said, O my son I have seen in a dream that I should sacrifice thee; So consider what thou seest O my father, do as thou art commanded: If Allah please, thou wilt find me patient."* *"So when they both submitted and he had thrown him down upon his forehead and, We called thou hast indeed fulfilled the doers of good". (Ch.*

Abraham, by his belief example for his people realized that the belief of Unity of the Divine physical and moral upright to uphold this rejected the deities of worship of heavenly pervasive form of became the object of thus rejecting all lords sacrificed all his basic this principle. This was his community, and leaving his infant wife according to *God's commandment* Abraham's reply was, *"God will not leave us sacrificing her basic motherhood, in command. She like a supreme example of for their physical of the spring of Zam the infant, which then caravans and to this Makkah. He provided desert of Arabia and from the progeny of Muhammad.*

When the son, Ishmael, to help and assist his vision that he is who is a prophet does interpretation of his instead asks his freedom of expression development. The son, time but a teenager, thou art commanded: find me patient." This

of sacrifice of the basic human instinct of survival at an age where animal desires are at their peak performance. They both then perform the universal gesture of animal submission and humility by prostrating on the ground, thus physically demonstrating that their animal passions are in control and in full submission to the command of their Lord. God thus guided them and through them the whole of humanity, towards the true purpose of sacrifice and away from the erroneous and prevalent practice of human sacrifice.

out to him saying, 'O Abraham the vision. Thus do we reward 37:101-105)

and actions, provided an and all of us to follow. He and practice of the principle being was essential for evolution of man. He stood principle. For this he his community, in particular bodies, a common and worship. He willingly wrath of his community, besides the One God. He animal desires to uphold manifested by him leaving moving into the wilderness, son and wife over there. His Hadith asked him, *"Is it by that thou art doing this?"* "yes." Then said Hagar: *to perish*". Here a mother is animal instinct of submission to Gods Abraham is also manifesting trust in God. God provides sustenance by the discovery *Zam* right under the heels of became a resting place for day sustains the city of spiritual sustenance for the the whole world by raising Ishmael the Holy Prophet

reaches maturity, and is able father, Abraham sees in a sacrificing him. The father not impose the vision upon his son, but opinion. This tells us that is essential for our spiritual who is not a prophet at this replies, "O my father, do as If Allah please, thou wilt is another excellent example

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Islamic practice of SACRIFICE:

The practice of sacrificing a healthy, young animal during the annual pilgrimage made by Muslims from all over the world celebrates the Abrahamic Sacrifice. The Holy Qur'aan summarizes this spirit of sacrifice in the following words: *And for every nation We appointed acts of devotion that they might mention the name of God on what He has given them of the cattle quadrupeds. So your God is One God, therefore to Him should you submit, And give good news to the humble... Not their flesh, nor their blood, reaches God, but to Him is acceptable observance of duty on your part. Thus has He made them subservient to you, that you may magnify God for guiding you aright. And give good news to those who do good to others.* (Ch. 22:34,37)

The purpose of *sacrifice* therefore is to uphold the principle of *Unity of God* in our daily lives. It is to constantly remind ourselves that He is Almighty, Possessor of all perfect attributes; to practice His attributes by doing good to others, by being humble and guarding against our animal passions. The sacrifice of the animal reminds us not only that by possessing control over it God has provided for our

physical growth and development, but more importantly, it also serves as a reminder for the need to control our animal desires in a manner that it can be used to nurture our spirit. The animal desires of man have gone rampant in our age and the fire ignited by this is consuming all of humanity. It has stunted our spiritual growth and limited our vision only to material growth. We as human beings are the creation of One God who is our Creator, Sustainer, Nurturer and Evolver. The Example of Abraham serves as a common means of realizing this Providence and we owe it to ourselves to follow his path. I close with the following verses from the Holy Qur'aan, the Bible and the Vedas: **“Praise be to Allah, the Lord of the worlds.”** (Holy Qur'aan)

“And you shall love the Lord your God with all your heart and with all your soul and with all your might.”

(Deuteronomy)

“Creator of the Universe, may we receive thy supreme sin-destroying light, May Thou guide our intellect in the right direction.”(Vedas) □

Those Who Support *Violence* for Religion are **FOES** of Islam; Hazrat Mirza

Ghulam Ahmad

[IT IS ONE CENTURY AGO THAT THE FOUNDER OF THE AHMADIYYA MOVEMENT HAZRAT MIRZA GHULAM AHMAD MADE HIS FORTHRIGHT AND UNEQUIVOCAL COMMENTS, AS GIVEN BELOW, REGARDING THOSE MUSLIM CLERICS WHO PREACHED HATRED AND VIOLENCE AGAINST THE FOLLOWERS OF OTHER RELIGIONS. ALMOST EXACTLY THE SAME LAMENTABLE SITUATION EXISTS TODAY, MAKING HIS OBSERVATIONS AS RELEVANT NOW -- AS THEY WERE THEN, IF NOT MORE SO.]

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

the sword to threaten men and force a confession of its truth from them. **Religion is worth the name only so long as it is in consonance with reason.** If it fails to satisfy that requisite, if it has to make up for its discomfiture in argument by handling the sword, it needs no other argument for its falsification. The sword it wields cuts its own throat before reaching others. If it be objected that the sword was resorted to by early Islam and hence the legality of **jihad** [of war], we say the objection is based upon ignorance of the circumstances under which Islam passed its early days. Islam never allows the use of the sword for spreading the faith. On the other hand, it strictly prohibits compulsion in matters of faith. It has the plain injunction: **“There shall be no compulsion in religion”** [the Quran, 2:256]. ... It is, however, true that the

Maulvis [common Muslim clerics] and the Christian missionaries are equally to blame for this unjust charge against Islam. The ignorant **Maulvis** while pretending to support Islam, have, by their repeated inculcations, **engrafted the false doctrine of jihad** upon the minds of the unenlightened public who were misled by the **fatwas** [religious pronouncements] of the **Maulvis** on the one side and the objections of the Christian missionaries, whom they took for learned men, on the other. The doctrine of **jihad** being thus supported by the evidence of the two opposing witnesses, its validity could not be questioned by the masses. Had the missionaries taken a different course and with true honesty declared that the **fatwas of the Maulvis were based on ignorance of the early Islamic history, and that the circumstances which** (See p. -17-)

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Failed Ideologies enshrined in ancient, out-of-date interpretation of religion cannot (and will not) work with today's evolving minds! An Editorial Presentation by Imtiaz Isakh.

For centuries now the academic intelligentsia and others have reasoned that 'Organized Religion' has caused more bloodshed than any other *thing* on the face of the planet. Of course, it is easy to tell these days why Religion is captioned in this regard. A cursory look at the world today clearly points in that direction, nay Islam is at the forefront. Those who claim otherwise are bias, and are stifling their conscience.

Terrorism, let alone '*home-grown terrorism*' (a new dilemma America is faced with) brings religion in the forefront. And Islam stands accused as its breeding ground! The question often asked: ***If Islam is a Religion of Peace, why is it we have so much violence in it?*** Muslims committing violence against Muslims is no secret. Look at Islamic history, asked? Perhaps what needs to be known is that *Religious Terrorism* is nothing new in the Muslim empire. Muslims of the Ahmadi School-of-Thought have been victims of terrorism for the past century. They have been declared *Infidels-Kaafirs, Heretics, Apostates* while the Majority have remained silent. Indeed this page alone cannot do justice to highlighting the atrocities committed against Ahmadi-Muslims. But yet, suffice to say, Ahmadi have sworn allegiance to NEVER retaliate with violence -- an exemplary practice that the Majority Muslims should emulate. We love humanity and declare that we have no place for Religious Intolerance or any form of violence. **We firmly advocate that anyone who uses violence for the spread of Religion are ENEMIES OF ISLAM.**

Now, the failed ideologies enshrined in Muslims playing God and declaring other Muslims -- *who don't conform to their ideologies*, infidels, is a most despicable deed, and a stumbling block against religious freedom. Adopting a *violent* Jihaad (only for it to be dispelled a hundred years ago by 20th Century Greatest Spiritual Teacher *Hazrat* Mirza Ghulam Ahmad, and then stagnated consequent to 9/11) are part of the out-of-date ideologies which should be garbaged with lightening speed! Ostensibly, the epitome of Religious Freedom is clearly depicted in unambiguous terms in the Holy Qur'aan: **'There is NO Compulsion in Religion.'** This is the easiest command to follow. And America is at the top of the list in demonstrating this Qur'aanic principle where Religious Freedom is paramount. In other words, Religious Persecution is met with the severity of law. Compare this with Muslim countries.

Is it not sad that Muslims can practice their religion freely in America, but cannot do so in many parts of the Muslims world? Look around: *Muslim men are antagonized for not wearing a beard; Muslim women are demeaned for not wearing head-covering (Khimaar); and, persecuted for not following culture and tradition.* When will we understand that everyone will be judged by what she/he has done? When will we understand that no one has the power to put anyone in HELL or HEAVEN? Playing God is an insult to commonsense? The 100-year history of Ahmadi-Muslims advocating peace is no joke! This is public record at its best. The *living* doctrines wrought about by the *Lahore* Ahmadiyya Anjuman Isha'at Islam are for the entire Muslim world to emulate -- especially those Muslims who declare other Muslims kaafirs/infidels. Realize if Ahmadi Muslims had been the majority, it would have been a totally different matter.

Consistent with the out-of-date interpretation of the Qur'aan that a human being, a chosen Prophet [p.b.u.h] Jesus, is still alive in HEAVEN with the *same* physical body he had on EARTH is just one reason why we are called *Kaafirs* -- ignorance on the part of those who do not care to know the truth. The truth here refers to those who believe, according to the Holy Qur'aan, that Jesus is DEAD.

In the final analysis, the underlying principles advocated by Ahmadi Muslims are much needed in the world today more than ever. This '*PEACEFUL*' Islam that is so badly needed today was advocated by *Hazrat* Mirza Ghulam Ahmad 100 years ago. Truly, I wished I could see a change in behaviour of Ahmadi-antagonists. I wished they would leave us alone and let GOD be *our* Judge, since HE is *theirs* also!

May God Bless America where we practice Islam freely. ***Please refer to pages 26 & 27 for more details.***



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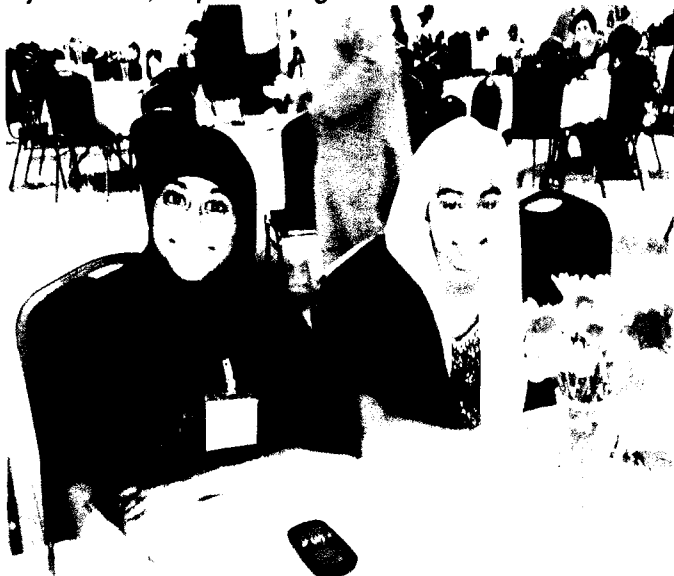
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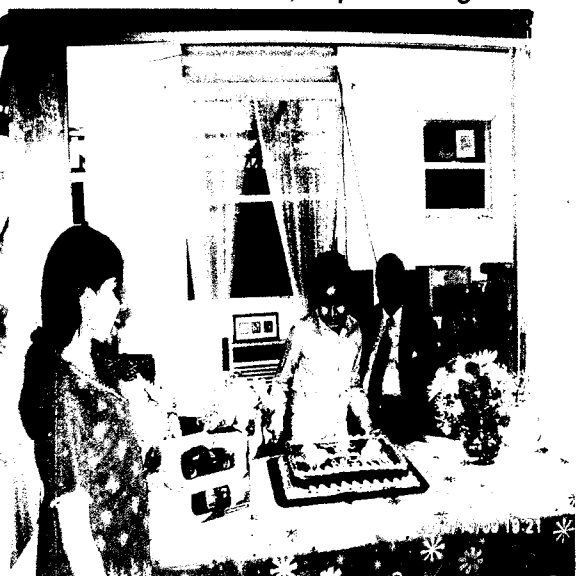
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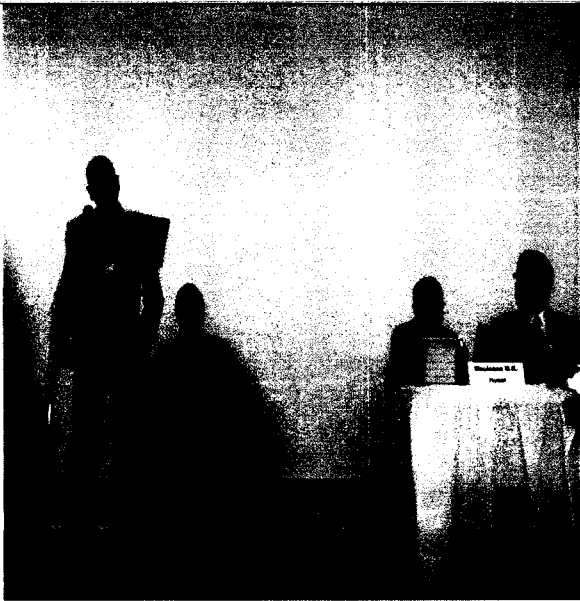
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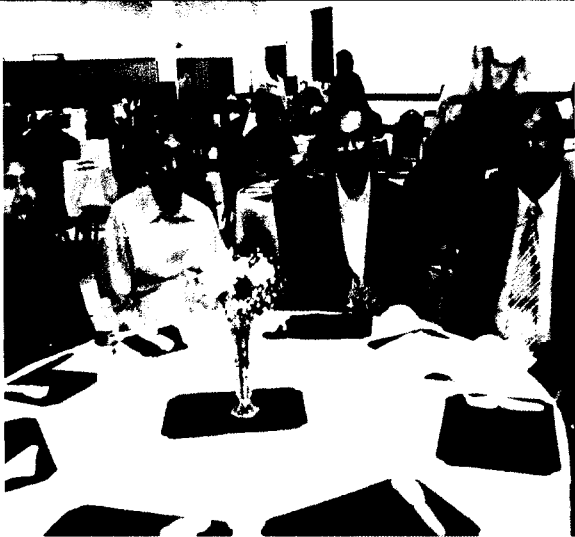
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(from p. 12)

then rendered an appeal to arms necessary for Muslims did not exist anymore, the idea of *jihad* [by war] would long since have been eradicated from the face of the earth. But they never looked to the consequences, and a misdirected zeal for their own religion cast a veil over their judgments in grasping the truth. It must also be stated here that permission for *self-defense* and murdering the enemies of Islam was not given to the Muslims until the Arabs had, on account of their severe oppression and outrages and the shedding of innocent blood, rendered themselves culpable and liable to be punished with death. But clemency was even then shown to such of them as embraced Islam.

The unity of religion established a relation of brotherhood and all past wrongs were forgotten. ***It is here that some opponents of Islam have stumbled and from this they draw the conclusion that the new religion was forced upon the unbelievers. In fact, the case is just the reverse of what the objectors have thought. There is no compulsion here:*** it was a favor to those who had rendered themselves liable to death. It is apparently absurd to take this conditional mitigation of just punishment for compulsion. They deserved to be murdered, not because they did not believe in the mission of the Prophet, but because they had murdered many an innocent soul. The extreme penalty of the law was upon them, but the mercy of the gracious God gave them another chance of averting this merited capital punishment. He knew that during the long years of opposition the Islamic truths had been brought home to them and they well understood the futility of idol worship, therefore, His mercy offered them an opportunity, even after the sentence was justly pronounced against them, for imploring His pardon and the

forgiveness of their sins. This clearly shows that it was not the object of Islam to put any unbeliever merely as such to death, but that it was willing to forgive even when the criminal was found deserving of the death penalty. Islam had to grapple with other difficulties. Religious prejudice was so strong at the time that if a member of any tribe adopted the faith of Islam, he was either put to death or threatened with it, and persecution was so severe that life seemed a burden to him. Islam had, therefore, to face the difficulty of establishing freedom of conscience and religious practices and for this noble object it had to undertake wars. The early wars of Islam fall in either of the above categories. Islam never took the sword for its own propagation or for any other purpose. Attempts were made to blot out its very existence and, therefore, it had to struggle for its life. It did not take up arms of its own accord but was compelled to do so. It had to defend itself and repel the dangerous foe. Later on, when its true principles were forgotten, the doctrine was read in a different light and ignorance looked with pride upon a hateful course of life. But the fault can in no way be attributed to Islam. The source from which it flows is pure and undefiled. That this doctrine has been identified with Islamic teachings by shallow-minded zealots who do not care for the life of man, even so much as man should care for the life of a sparrow, cannot be questioned. But the innocent blood that has been spilt in the past does not satisfy them. They have yet a **bloody Mahdi** in store for the world, and would like to exhibit the ugliest picture of Islam before all nations, so that all people may know that Islam has always had to resort for its propagation to force and the sword, and that it has not so much as a particle of truth in it to achieve its conquest over hearts. ***It seems as if the holders of these views are not satisfied***

with the humiliation and decadence which Islam has already suffered but must bring it still lower and subject it to yet more disgrace. These men are a reproach to Islam. But God now wills that Islam should not any longer be branded with reproaches and remain hidden behind a cloud. It is already so distressing to find that its opponents, who have not taken the trouble to investigate matters for themselves, have it impressed upon their minds that Islam has, from its very beginning, been employing the sword to add to its numbers. It is high time that all these base charges should be removed from the face of Islam.

If the *Maulvis* unite to root out the evil from the midst of the Muslims, they shall have done a lasting good to, and conferred a blessing upon, their co-religionists. Such an exposition of the doctrine of Islam will further reveal the excellence and beauties of the religion to the general public, and the aversion which its opponents have conceived on account of misconceptions will be turned into admiration. The clouds of dust being cleared, they shall then be able to get their light from that source of light. It is evident that no one can approach a bloody murderer. Everyone fears him, women and children tremble at his sight, and he looks like a mad man. An opponent of an alien religion cannot even pass a night with him lest he should choose to be **Ghazi** [a Muslim warrior] at the cost of his life. Such events daily occur among the ignorant frontier people, and a single bloody deed is deemed sufficient to entitle the murderer to a life in paradise and its manifold blessings. It is a shame for Muslims that alien races cannot safely live as their neighbors. They cannot trust them for a single moment and hardly expect any good in times of need. They do not deem themselves safe among them and shrink at the hidden belief of *Ghazism*.

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Prevalence of evils calls for Reformer

Such are the evils that call for a reformer. Casting a glance at the internal state of Islam, we meet with a sad disappointment. It is a ghastly picture. The sun has undergone an eclipse, the greater part being already darkened. The social relations of the Muslims

are deplorable. Traditions have been fabricated that act like poison upon their moral conditions and break the Divine Laws. The most sacred rights which Divine law has given to man are those relating to life, property and honor.

We are *commanded* not to kill man, not to commit an outrage upon his honor, and not to seize his property dishonestly. But some so-called Muslims have broken all these commandments. They take away the life of an innocent person and never shudder at the inhuman deed. Empty-headed *Maulvis* have circulated *Fatwas* to the effect that it is lawful to seduce or seize the women of unbelievers or heretics, and to steal or misappropriate their properties.

How dangerous the condition of the religion that is full of so many evils, and whose false leaders, instead of acting in obedience to the dictates of their conscience, follow their sensual desires and palm off their erroneous views as holy doctrines taught by God and His Prophet. These are wolves in sheep's clothing and they deceive the people. They

act like poison and say they are an antidote. They are an enemy to society and an enemy to Islam. Their hearts are void of grace and sympathy but they conceal themselves. They put on the mask of preachers but have in view the indulgence of their own carnal desires. They come into the mosques like saints, but their character is black with diabolic deeds.

These infamous characters are not limited to any particular country or town or sect, but may be found in every Muslim country. They pretend to be the religious leaders of the people and exponents of the doctrines of the religion. They call themselves *Maulvis* and assume saintly airs so that they may pass for godly men. Their deeds, however, reveal their true character. They do not like that true righteousness and true sympathy be spread in the world, for they consider that a loss to themselves.

From the Holy Qur'aan:

إِنَّمَا يَنْهَىكُمْ اللَّهُ عَنِ الَّذِينَ قَاتَلُوا فِي الدِّينِ لَمْ يُقَاتِلُوكُمْ
وَ أَخْرَجُوكُمْ مِنْ دِيَارِكُمْ وَ ظَهَرُوا عَلَىٰ فِي الدِّينِ وَ لَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ
إِخْرَاجِكُمْ أَنْ تَتَوَلَّوهُمْ وَ مَنْ يَتَوَلَّهُمْ أَصْبَحَ نَفْسًا ذَلِيلًا
فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ①
اللَّهُ يُحِبُّ الْمُقْسِطِينَ ②

"Allah does not forbid you as regards those who do not fight you for religion, nor drive you forth from your homes, that you show them kindness and deal with them justly. Surely Allah loves the doers of justice.

Allah forbids you only as regards those who fight you for religion, and drive you forth from your homes and help (others) in your expulsion, that you make friends of them; and whoever makes friends of them, these are the wrongdoers." — 60:8, 9

QUESTIONS:

- IS AMERICA DRIVING MUSLIMS OUT of AMERICA? NO.
- IS THERE RELIGIOUS FREEDOM IN AMERICA? YES.
- If Islam means peace, why has there been so much violence in it since the demise of the Holy Prophet Muhammad [p.b.u.h.]?
- Why are Muslims persecuting Muslims, let alone non-Muslims, if the Holy Qur'aan says THERE IS NO COMPULSION IN RELIGION?

Religious Freedom in Islam: *Dr. Zahid Aziz*

Questions regarding the freedom of religion under Islam arose again recently when a man who had converted from Islam to Christianity in Afghanistan was put on trial for apostasy and could have faced the death sentence if the law had been allowed to take its course. I have compiled the following article on the general issue of religious freedom in Islam including a discussion of apostasy. This was also sent to my M.P., Dr Nick Palmer.

This article is intended to show that Islam recognizes complete freedom of religion and belief for every human being, and that, consistently with this principle, it does not prescribe any punishment whatsoever for a person who leaves the religion of Islam to adopt some other faith.

NO COMPULSION IN RELIGION

The Holy Qur'aan altogether excludes compulsion from the sphere of religion. It lays down in the clearest words:

“There is no compulsion in religion — the right way is indeed clearly distinct from error.” — 2:256. In fact, the Holy Qur'aan is full of statements showing that belief in this or that religion is a person's own concern, and that he is given the choice of adopting one way or another. If he accepts the truth, it is for his own good, and that, if he sticks to error, it is to his own detriment. Some quotations to this effect are given below: ***“The Truth is from your Lord; so let him who please believe and let him who please disbelieve.”*** — 18:29

“We have truly shown him the way; he may be thankful or unthankful.” — 76:3

“Clear proofs have indeed come to you from your Lord: so whoever sees, it is for his own good; and whoever is blind, it is to his own harm.” — 6:104

“If you do good, you do good for your own souls. And if you do evil, it is for them.” — 17:7

The duty of the Messenger of Allah, and, following him, the duty of every Muslim is only to deliver the message of truth and no more. The Holy Qur'aan contains several passages of the following kind addressing the Prophet Muhammad: ***“If they accept Islam, then indeed they follow the right way; and if they turn back, your duty is only to deliver the message.”*** — 3:20

“Say (to people): Obey Allah and obey the Messenger. But if you turn away, he is responsible for the duty imposed on him, and you are

responsible for the duty imposed on you. And if you obey him, you go aright. And the Messenger's duty is only to deliver (the message) plainly.” — 24:54

“O people, the truth has indeed come to you from your Lord; so whoever goes aright, goes aright only for the good of his own soul; and whoever errs, errs only to its detriment. And I am not a custodian over you.” — 10:108

The Qur'an tells us that it is in the natural order of things that while some people believe others do not, and no human being can or should apply compulsion to others in this regard. The Holy Prophet Muhammad is instructed as follows:

“And if your Lord had pleased, all those who are in the earth would have believed, all of them. Will you then force people till they are believers?” — 10:99

WHY WAR WAS ALLOWED

Muslims are allowed in certain circumstances to wage war. Every student of Islamic history knows that the Holy Prophet and his companions were subjected to the severest persecution, as Islam began to gain ground at Makka; over a hundred of them fled to Abyssinia, but persecution at home grew still more relentless. Ultimately, the Muslims along with the Holy Prophet had to take refuge in Madina, but they were not left alone even there, and the sword was taken up by the enemy to annihilate Islam and the Muslims. It was at that juncture that the Qur'aan permitted them to fight: ***“Permission (to fight) is given to those on whom war is made, because they are oppressed. And Allah is able to assist them — those who are driven from their homes without a just cause except that they say: Our Lord is Allah.”*** — 22:39, 40

Thus the object of allowing the Muslims to fight was not to compel the unbelievers to accept Islam, for it was against all the broad principles in which they had hitherto been brought up. No, it was to establish religious freedom, to stop all religious persecution, to protect the houses of worship of *all religions*, mosques among them. The above passage continues as follows: ***“And if Allah did not repel some people by others, then cloisters***

and churches and synagogues and mosques in which Allah's name is much remembered, would have been pulled down.” — 22:40

Thus Muslims are permitted to undertake war not only to stop their own persecution and to save their own mosques, but to save their churches and synagogues as well; in fact, to establish perfect religious freedom. They are allowed to fight only those who fight against them, and to stop when the persecution ceases:

“And fight in the way of Allah against those who

fight against you, but be not aggressive. Surely Allah loves not the aggressors.” — 2:190

“But if they desist, then surely Allah is Forgiving, Merciful. And fight them until there is no persecution, and religion is only for Allah.” — 2:192–193

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

There should be no persecution on the score of religion and everyone must be at liberty to hold any belief he likes. The words *religion is only for Allah* or *all religions are for Allah* carry the significance that religion is a matter between man and his God, a matter of conscience, in which nobody has a right to interfere.

If the enemy offered peace, peace was to be accepted: **“And if they incline to peace, you must also incline to it, and trust in Allah.” — 8:61** The Holy Prophet made treaties of peace with his enemies; one such treaty brought about the famous truce of Hudaibiyah, the terms of which were disadvantageous to the Muslims. According to the terms of this treaty “if an unbeliever, being converted to Islam, went over to the Muslims, he was to be returned, but if a Muslim went over to the unbelievers, he was not to be given back to the Muslims”. This clause of the treaty cuts at the root of all allegations of the use of force by the Holy Prophet.

OFFERING SECURITY TO ENEMY WHO WISHES TO LEARN ABOUT ISLAM

During a state of war with the Arab idolaters, the Holy Qur’aan directed Muslims: **“If anyone of the idolaters seeks your protection, protect him till he hears the word of Allah, then convey him to his place of safety. This is because they are a people who have no knowledge.” — 9:6** The explanation of this verse, as given in a classical Arabic commentary of the Qur’aan written over a thousand years ago, is as follows:

“ ‘Then convey him to his place of safety’ means return him, after he has heard the word of Allah, if he refuses to accept Islam and is not admonished by the word of God that is read to him, to his place of safety, that is to say, to a place where he is safe from you and your followers, until he reaches his abode and joins his people, the idolaters.” (Tafsir Ibn Jarir) George Sale, who produced the first English translation of the Qur’aan directly from Arabic in the 18th century, and was a hostile critic of Islam, explains the meaning of this verse as follows in his footnote on this verse:

“You shall give him a safe conduct that he may return home again securely in case he shall not think fit to embrace Muhammadanism.”

What greater tolerance could there be than this, that an enemy soldier, on his request, is to be granted protection while he learns about Islam, and if he chooses not to accept it, Muslims must conduct him securely to his place of origin, where he is *safe from Muslims* and rejoins the very enemies whom the Muslims are fighting!

RELATIONS OF FRIENDSHIP WITH OTHERS

It is sometimes asserted that the Qur’aan forbids relations of friendship with the followers of other religions. The fact is that, wherever there is prohibition against making friends with other people, it relates only to the people who were at war with the Muslims, and this is plainly stated in the Qur’aan:

“Allah does not forbid you as regards those who do not fight you for religion, nor drive you forth from your homes, that you show them kindness and deal with them justly.

Surely Allah loves the doers of justice. Allah forbids you only as regards those who fight you for religion, and drive you forth from your homes and help (others) in your expulsion, that you make friends of them; and whoever makes friends of them, these are the wrongdoers.” — 60:8, 9

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NO PUNISHMENT FOR APOSTASY:

It is generally thought that Islam provides a death sentence for those who desert the religion of Islam. Anyone who takes the trouble to read the Qur'aan will see that there is not the least ground for such a supposition. The Qur'aan speaks repeatedly of people going back to unbelief after believing, but never once does it say that they should be killed or punished. In one place the Qur'aan refers to the war being made upon Muslims by their opponents based in Makka and says:

"They will not cease fighting you until they turn you back from your religion, if they can. And whoever of you turns back from his religion, then he dies while an unbeliever — these it is whose works go for nothing in this world and the Hereafter." — 2:217

This verse clearly speaks of a person as continuing to live after turning away from the religion of Islam until he dies while still an unbeliever. The Qur'aan also says:

"O you who believe, should anyone of you turn back from his religion, then Allah will bring a people whom He loves and who love Him." — 5:54 "Those who disbelieve after their believing, then increase in disbelief, their repentance is not accepted, and these are they that go astray." — 3:90

The Qur'aan also speaks of a plan of a group of Jews living in Madina to adopt Islam first and then desert it, thus creating the impression that Islam was not a religion worth having: ***"And a party of the People of the Book say: Avow belief in that which has been revealed to those who believe, in the first part of the day, and disbelieve in the latter part of it, perhaps they may turn back." — 3:72***

Such a scheme, that they would first announce belief in Islam and then renounce it a little later, could never have been conceived by them while living at Madina, where the Government was Muslim, if apostasy, according to

the Qur'aanic law, were punishable with death.

In the *Encyclopedia of Islam*, which is a production of a number of non-Muslim Western orientalists, it is stated at the beginning of the article *Murtadd* ('Apostate') written by Willi Heffening: ***"In the Qur'aan the apostate is threatened with punishment in the next world only."*** (vol. 3, p. 736 of the old edition; vol. 7, p. 635 of the new ed.)

APOSTASY DURING WAR

The misconception that apostasy is to be punished with death seems to have arisen from the fact that people who, after becoming apostates, joined the enemy, were treated as enemies, or that, where an apostate took the life of a Muslim, he was put to death, not for changing his religion, but for committing murder. The Holy Qur'aan mentions a number of kinds of people who leave the cause of Islam during war (4:88–91), and instructs Muslims how to deal with each kind of case. Those who openly join the enemy, with whom the Muslims were at war, and fight against Muslims, should be fought in the same way as the enemy. Some other groups are mentioned as follows: ***"those who join a people between whom and you there is an alliance, or who come to you, their hearts shrinking from fighting you or fighting their own people. So if they withdraw from you and do not fight you, and offer you peace, then Allah allows you no way against them."*** — 4:90

Thus even in case of war, if anyone leaves the Muslim side but joins another non-Muslim people that the Muslims are at peace with, or he does not fight at all, then Muslims cannot harm him in any way.

APOSTASY IN HADITH AND CLASSICAL ISLAMIC

JURISPRUDENCE (FIQH)

The view that apostasy is punishable with death is derived by classical Islamic jurisprudence from various reports in books of Hadith. It should be noted that rulings in the books of jurisprudence are

judgments arrived at by human beings and therefore cannot be treated as infallible. However, even a careful study of Hadith leads to the conclusion that apostasy was not punishable unless combined with other circumstances which called for punishment of offenders, such as joining with the enemies with whom Muslims were at war.

In any event, a Hadith report cannot be used to overturn principles clearly laid down in the Qur'aan. A report such as ***"Whoever changes his religion, kill him" must be regarded as being subject to the principle that the change must be accompanied by some capital crime committed against the Muslim community.***

The books of *Fiqh* seem to recognize that mere change of religion is not punishable in Islam, but consider that the apostate thereby necessarily places himself in a state of war with the Muslims and thus should be killed as a combatant. On this ground the famous book of jurisprudence, *Hidaya*, rules that a woman apostate cannot be put to death for the reason that she is not able to fight in war against Muslims. It also contains the following statements:

"The killing for apostasy is obligatory in order to prevent the mischief of war, and it is not a punishment for the act of unbelief", and: "For mere unbelief does not legalize the killing of a man".

The jurists have committed a clear error, and contravened the Holy Qur'aan, by considering that a Muslim who leaves the religion of Islam has necessarily joined those who are at war with Muslims.

If the Holy Qur'aan and the practical actions of the Holy Prophet Muhammad are regarded as the supreme authorities for determining the teachings of Islam, then it is undeniable that Islam grants complete freedom to everyone to adopt whatever religion they wish, and does not allow Muslims to apply any punishment whatsoever to someone who leaves Islam.

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The Holy Qur'aan represents and presents the true, original message of Islam to the whole world. As Muslims, we postulate that ISLAM seeks to attract the hearts and minds of people toward the truth with:

- (a) *reasoning,*
- (b) *good moral example, and*
- (c) *the natural beauty of its principles.*

We do not aspire to gain political power, or allow the use of force in support of Islamic principles. We also postulate 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 Illaha, 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 *Kaafirs/Infidels/Apostates* are 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 *Jihaad* has been erroneously misrepresented by the '*Ulema*. Islam teaches Muslims to live peacefully under any rule that accords them freedom of religion. All battles of early Islam were purely defensive. The impression that Islam urges its followers to wage war or rebellion to establish its rule is entirely wrong. The concept of *Jihaad* is greatly misunderstood: *it primarily signifies a spiritual, intellectual and moral struggle to reform oneself and others.*
- 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'aanic* injunction – *Chapter 2, Verse 253.*

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

- *From its very inception we have been propagating a Living, Liberal, Loving, and Tolerant Islam; and a God Who speaks now as He did in the past*
 - Differences of belief and interpretation, with whomsoever these may occur, must be tolerated.
 - Criticisms against Islam must be answered only by word, and any offence felt must be borne with patience; responding by physical violence is alien to the teachings of Islam.
 - The common image of Islam as an *intolerant* faith is completely *false*.
- vi. A living Faith:** Acts of worship are not rituals to be performed without thought or feeling. They are meant to put the human soul in living contact with a Living God. We must know the purpose of prayer, fasting, etc, and carry them out in their true spirit. God listens to man's supplications and answers his prayers. In every age there arise, among Muslims, saints who have closeness to, and communication with God. Their example shows others that there is a Living God Who speaks to man.
- vii. Supportive of Women:** A great deal of misunderstanding prevails on this point, mainly due to *local customs being confused with the teachings of Islam*. According to Islam, a woman is a full, responsible human being, just as a man is. She should have the same control over determining the course of her life (*including matters of marriage and divorce*) as a man has over his life.
- viii. Highly Moral:** It requires Muslims to develop the highest personal moral virtues, and display these qualities even at the cost of personal or national interest. An Islamic society is not created by imposing laws and regulations on people. It is only created by reforming the character of individuals through moral training and example, and this was what the Holy Prophet Muhammad [p.b.u.h] did.
- ix. Heart-Winning:** It seeks to conquer hearts and minds by showing the logic, truth and beauty of its teachings, in a gentle, loving spirit. It condemns force or coercion to spread it, or make people conform to it.
- x. Complete:** The Holy Qur'an and the Holy Prophet Muhammad (peace and blessings of Allah be upon him) provide complete and perfect guidance for all mankind, for all time to come. The Holy Prophet is the perfect exemplar of the highest moral virtues: that is why he is the LAST of the Prophets (*Khatam-un Nabiyyin*). After him, no Prophet (*new or old*) is to arise; however, 'Reformers' will be raised by God to revive and rekindle the light of the faith of Islam.

THOSE WHO URGE VIOLENCE FOR THE SPREAD RELIGION ARE ENEMIES OF ISLAM.

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WHERE: *To Be Announced*

WHEN: *Saturday, October 08, 2010*

TIME: *2: 15. p.m.*

***Hindusism, Judaism, Christianity, Islam and
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Each religion's representative assigned to speak on:

**"In light of the Continued Violence
throughout History, Has Religion Failed
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Keynote Speaker [Islam]: Sheikh-Maulana Kemal Hydal, B.A. (Missionary and
Imaam- *Trinidad and Tobago, and Canada.*)

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- A Calling on all supporters of Peace & Tranquility.
- A calling on all *Leaders* of various *Muslim* Communities.

Keynote Speaker Representing Islam: Maulana Kemal Hydal-BA. (Missionary-Trinidad, Canada & USA.)

Theme:

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