

ازالدين عند الله الاسلام

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The sun sets and again rises. The MUSLIM SUNRISE, having set for a short time has, thank God, appeared again and let us hope it will not set for a long long time.

The purpose of this magazine is to disseminate the light of Islam in the West, to dispell the misunderstandings that prevail here and to acquaint the people of the West with the true teachings of Islam as embodied in the Holy Quran and as expounded by the Founder of the Ahmadiyya Movement.

Islam brought to this world the message of peace, love, fraternity, tolerance, sympathy and righteousness. Early adherents were the very embodiment of this message and devoted followers upheld it for many centuries. However, as predicted by its Founder, Islam suffered deterioration and setbacks during the last few centuries. Taking advantage of the situation, the opponents of Islam painted a grim picture of this religion by grossly misrepresenting it. But the Holy Prophet of Islam had also prophecied the advent of the Promised Messiah and had predicted that the sun (of Islam) will rise in the West.

The Promised Messiah has come to divulge the true teachings of Islam and to bring about a spiritual re-awakening in the world. Through him the sun of Islam is rising in the West. Let us hope and pray that it will soon envelope the entire world in its effulgence. Amen!

A Passage From The Holy Quran

O ye who believe, shall I point out to you a bargain that will save you from a painful punishment.

That you believe in Allah and His Messenger, and strive in the cause of Allah with your wealth and your persons. That is better for you if you did but know.

He will forgive you your sins, and make you enter the Gardens through which streams flow, and pure and pleasant dwellings in Gardens of Eternity. That is the supreme triumph.

And He will bestow another favor which you like: help from Allah and a near victory. So give glad tidings to the believers.

O ye who believe, be helpers of Allah, as said Jesus son of Mary, to his disciples, 'Who are my helpers in the cause of Allah?' The disciples said, 'We are helpers of Allah.' So a party of the children of Israel believed, while a party disbelieved.

Then we gave power to those who believed against the enemy, and they became victorious. (61:11-15)



Citadel of Holiness

By

BASHIR AHMAD ORCHARD

The general tendency today is to live and make merry. There are few people who select a worthwhile goal in life and pursue it to the end; and more often than not their aims lie only within the domain of material success and happiness.

Islam states in no uncertain terms that the real object of human existence is the development and purification of the soul. Success and progress in this direction gives more joy to the heart than any worldly attainment. These may seem idle words to the majority of mankind, but those who have experienced both pleasures know that they are charged with truth.

Whatever may be the stage of spiritual advancement enjoyed by an earnest Muslim, he is ever anxious to progress further. Having conquered common sins he strives to overcome every form of lesser evils and then all weaknesses which normally may not be regarded as sinful but yet have a direct influence on his personality and spiritual development. He is eager to manifest the light of Islam in every word, thought

and action so that he may become an embodiment of holiness. He knows that his spiritual development depends upon two essentials: complete submission to the Will of God, and the Grace of God.

There is a marked difference between the power of spiritual elevation in Islam and Christianity. Islam teaches that man can throw off the curse of sin and attain to a state of spiritual purity. Many are the sons of Islam whose saintly lives bear testimony to the efficacy of the Holy Quran. On the other hand, the churches teach that man is constantly weighted down under the burden of sin. He enters this world a sinner and leaves it a sinner. Therefore, Jesus Christ bears for them the punishment of their sins and absolves them of their guilt in the Hereafter. Despite the fact that this doctrine is untenable, millions continue to render lip service to it although they themselves remain unconvinced. A christian is told that he cannot shake off the shackles of sin and as Jesus has atoned for his sins in this world, there exists little or no incentive to strive towards perfection. However, the spiritual pinnacles of purity and righteousness which may be scaled and conquered with the aid of the Holy Quran forever encourage a Muslim in the path of self purification. The way may be rough and strewn with pitfalls. but the sublime citadel of holiness which gleams on the heights is accessible to the one who perseveres and implores the help of God in attaining this objective.

All praise is due to Allah, the Lord of the Worlds.

Why 400,000,000 Follow Muhammad

By

ABDUL RAHMAN KHAN BENGALIEE

An article under the above caption, written by Robert Payne, was published in the New York Times Magazine of August 4, 1963. Although the author tried to be fair in his criticism of some of the facts and incidents of the life and character of the founder of Islam, yet he has made some remarks which are objectionable and far from truth. These remarks need to be clarified.

As to the author's remark about the Black Muslims and Elijah Muhammad, I should only say that I do not really know much about his claims and how his followers regard him. If he really claims to be a "messenger of Allah" and his followers also regard him to be what the writer of the article suggests, then he and his followers have, I must say, gone far astray from the true teachings of Islam. According to Islam, there can be no other prophet after the Holy Prophet Muhammad, (peace and blessings of God be on him) except one who explicitly claims to be a faithful follower of the Holy Founder of Islam and implicitly

follows his teachings. Indeed, one such prophet has already appeared in the person of Hazrat Ahmad of Qadian (India), who was raised to the rank of prophethood through being a perfect follower of the Holy Founder of Islam.

Islam does not recognize any distinction of color, caste or race. There cannot be any communities defined by color, such as 'Black Muslims' or 'White Muslims'. According to Islam, all people constitute one humanity, whether they are black, white, red or yellow; Semetics, Aryans or Mongols; Brahmins, Shudras or Kshatris. The Arabs cannot look down upon non-Arabs, the Europeans cannot dislike the Asians, the whites cannot hate the blacks, nor can the blacks hate the whites. All humanity is one brotherhood—children of one common Progenitor, Adam, and creatures of One and only Creator, Allah.

With these preliminary remarks, I will now proceed to comment upon some of the remarks made by the writer about the life, character and teachings of the Founder of Islam. Some of his remarks are true, but there are some statements which are against history and tradition. Moreover, the language employed is sometimes very inappropriate to the dignity of a religious founder who, as the author himself admits, has 400,000,000 followers.

1: To begin with, the author says that the events of his life, except the early beginnings, are well established. He seems to have presumed that whatever he does not know about his life, or has not cared to know, is not well established. Had he taken a little trouble to study his early life, he could have

found out that the date, the day and the hour of his birth, the conditions under which he was born and the circumstances in which he was brought up are all recorded in detail. The testimony of his foster mother and foster brothers are there to tell us of his behavior even when he was a baby. In fact, all his life history, from birth to death, has been recorded with painstaking detail.

2: The author says, "something of the harsh, violent, beautiful landscape of Mecca entered into him." I wonder by what stretch of imagination he could attribute harshness and violence to a person about whose early life his foster relatives testify that he was very mild and he never took part in the rivalries or quarrels of other children, except with a view to put an end to them. He, who in his youth, joined an association the purpose of which was to help the oppressed and the obligation of which he alone discharged most faithfully, even at the risk of his own life. He, who bore cheerfully for thirteen years the brutal and inhuman persecutions of his enemies and when he was victorious over the same persecutors, granted them general amnesty; who forgave the woman who served him poisoned meat and the man who wanted to kill him when he was alone, resting under a tree; who set all his slaves free and laid it down that if anybody abused his slaves, the only expiation was to set the slave free and in fact abolished slavery.

3: The author then suggests that within a few years of the Prophet's death "armies proclaiming his faith stormed out of Arabia", thereby meaning that Islam was spread by sword.

He should have known from history that although the early Muslims had to have recourse to fighting in self defence and won miraculous victories against heavy odds, they never compelled the conquered people to accept their religion. The Muslims fought only for the freedom of faith and conscience, and the same freedom was given to the people under Muslim rule. India remained under Muslim rule for seven hundred years, yet the people of that country remained predominantly non-Muslims. It was under the British rule that there was a rapid progress due to missionary efforts which accounted for as much as 25% of the population. Islam penetrated into China and Indonesia and, as the author admits, is gaining converts in Africa and the United States. Is Islam gaining converts in these continents by the help of armies? Nay, it is the beauty of its teachings and its spiritual force that have been winning the hearts of these people.

4: The writer says, "As a youth, he was like all poverty stricken youths of Mecca, sometimes a hired camelman..." The wording of the statement is disparaging. The writer could have worded it in more dignified terms. Although the Holy Prophet had to work in his youth as a shepherd or trade agent, he was held in great esteem by his people who conferred on him the title of "Al-Amin"(the trustworthy) and "Al-Sadeq" (the truthful). He was chosen, when a lad, to arbitrate a dispute that arose among the leading Meccan tribes regarding the right to replace the black stone in the House of God, which shows in what great esteem he was held by his people in his youth.

5: The statement, "In his early life he took part in skirmishes

between the tribes," has no corroboration in history which tells us quite the contrary. He took no part in the tribal feuds of his country and used to repair to a cave for meditation and prayer for the solution of the ills of his society.

6: "Like all the other Meccans he worshipped the Black Stone" is another remark far from the truth. It is the idol-worship and the polytheistic practices of his nation that grieved him sorely and led him to retreat to the cave to pray to the One True God. History records that he never had recourse to any sort of idol-worship, even in his early life.

7: Then follows a romantic statement to the effect that "attracted by his skill as a camel driver and masculinity, a forty year old lady fell in love with him." How fantastic it is to suppose that a youth's skill as a camel driver and masculinity infatuated a twice widowed old lady. History gives an emphatic lie to this fantasy and tells us that it was the reputation of his extraordinary honesty and integrity that led her to offer her hand to him.

8: The author further says, "To his grief, there were no male heirs of his line." That he had no male heirs is, of course, a historical fact, but the modifying phrase, "to his grief," is the author's own concoction. I wonder how he could penetrate into his heart and find out his grief. How he could attribute grief to one who, according to history and tradition, bore cheerfully and never bewailed the loss of four children. Once, while passing by a graveyard, he saw a woman bewailing at the grave of her son and he admonished her to have patience. Not knowing his identity she retorted, "If your own

child would have died, I could see how you bore it." The Prophet said, "I lost four children and bore the loss patiently." In fact, there is nothing in history or tradition to show that he ever expressed any sorrow or grief for not having a male issue. His only son died at an early age.

9: Mr. Payne says further, "Perhaps being influenced by the wandering hermits called Hanifs, he first began to meditate alone in a cave outside Mecca." How self-contradictory is the idea of learning the lessons of meditation from the hermits who kept wandering. The fact is that he was a lover of solitude and given to serious thinking even in his childhood. It was the social and moral evils of his people that drove him into the cave to think out remedies for them.

10: The Holy Prophet learned about Judaism and Christianity from a Christian named Waraqa, according to the author. It is an attempt to divest the Holy Prophet of the knowledge given to him from the Divine source. The Holy Quran is replete with strong refutation of the doctrine of Trinity, the Crucifixion and God's having a begotten son. If it is true that the Holy Prophet learned these things about Christianity from a Christian, it has to be admitted that the Christians of his time did not believe in Trinity and the Crucifixion theory and the Divine sonship of Jesus are later innovations. If the learned writer is willing to accept this necessary corollary, thereby shaking the very foundation of Christianity, I need not refute his assertion here.

11: He further says that many of the Prophet's visions were "colored by the events of the Old and New Testaments." It

