

از المدى عن دار الإصلاح

THE
**MUSLIM
SONRISE**

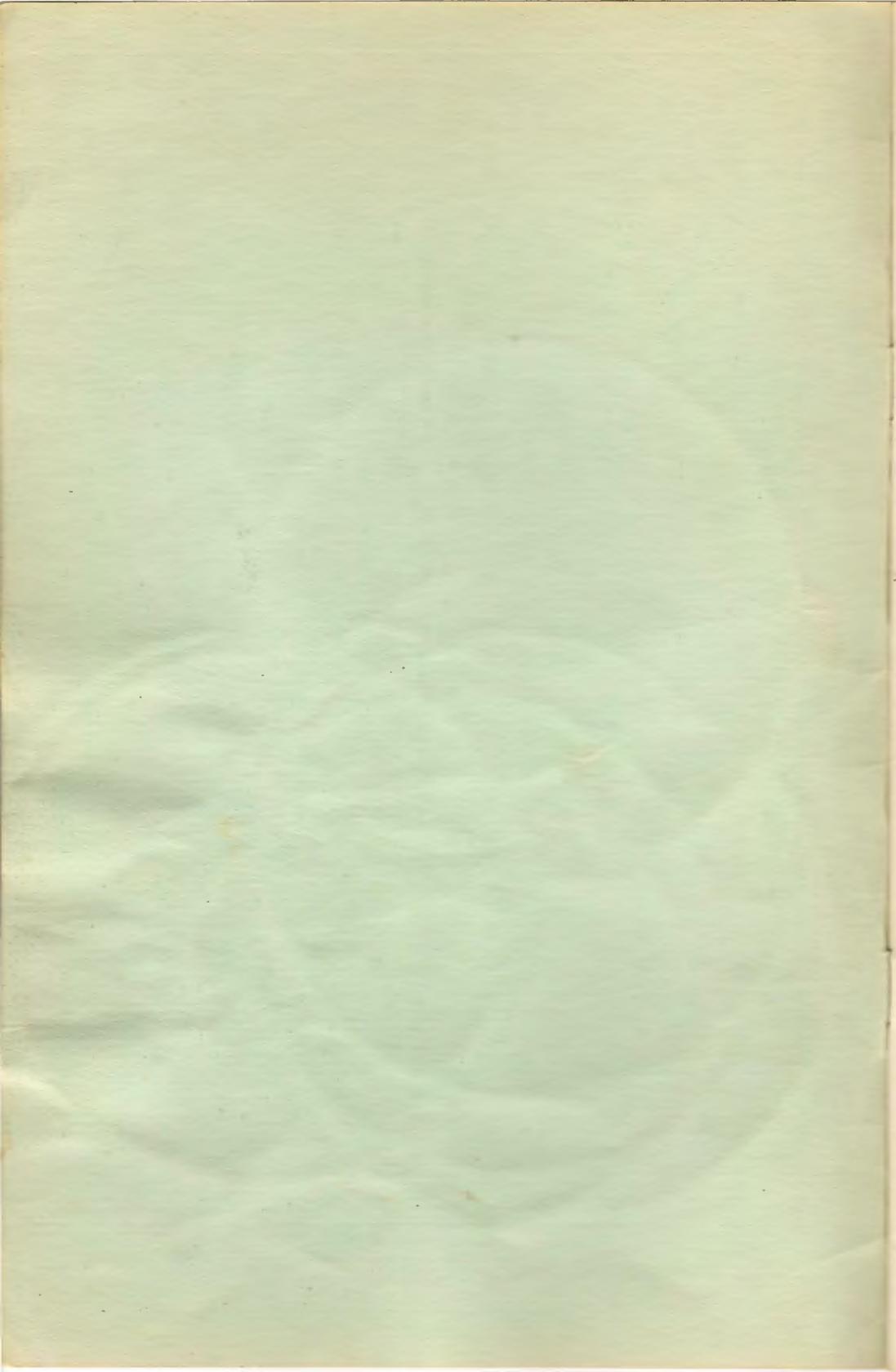
Edited By

A. B. Khan Bengalee

R. A. Munir, Ph.D

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A Passage From The Holy Quran

“In the creation of the heavens and the earth and in the alternation of the night and the day there are indeed Signs for men of understanding;

“Those who remember Allah while standing, sitting and lying on their sides, and ponder over the creation of the heavens and the earth: “Our Lord, Thou hast not created this in vain; nay. Holy art Thou; save us, then, from the punishment of the Fire.

“Our Lord, whomsoever Thou causest to enter the Fire, him hast Thou surely disgraced. And the wrongdoers shall have no helpers.

“Our Lord, we have heard a Crier calling us unto faith, ‘Believe ye in your Lord,’ and we have believed, our Lord, forgive us, therefore, our errors and remove from us our evils, and in death, number us with the righteous.”

..... (Chapter 3: 191 - 194.)



THE PHILOSOPHY OF HEAVEN AND HELL

By

MIRZA GHULAM AHMAD

THE PROMISED MESSIAH

It should be borne in mind that Heaven and Hell in the hereafter shall not be anything new. They shall, in fact, be a reflection of man's faith and action in this life. This is the true philosophy of Heaven and Hell. They shall not be anything external, received from outside, but shall proceed from man's internal self, from within. For a believer there is Heaven in this very world. The Heaven he enjoys in this world shall be the promised Heaven in the next. How true and clear is the fact that a person's faith and righteous deeds constitute his Heaven which he

enjoys here in this very life. It is one's faith and good deeds that will appear in the form of gardens and streams. I tell you for certain and I tell you from my own experience that gardens and streams are witnessed in this very world. They shall be perceived more distinctly in the hereafter.

Hell, likewise, is the result of man's disbelief and evil deeds. Just as Heaven is described as having all kinds of fruit trees, the anguish and affliction of Hell is likened to the tree of "Zaqqum". (A tree bitter in taste and giving a pungent odor.) Just as it is said that Heaven will have streams of sweet and cool water, it is said that Hell will have hot water and streams of puss.

A little reflection on these matters makes it clear that even as faith grows out of humility, meekness and self-surrender, disbelief results from pride, self-conceit and egotism. Consequently Hell will have the tree of "Zaqqum" and the evil deeds of arrogance which are the result of pride and vanity, shall be the boiling water and puss given to the inmates of Hell.



THE UNKNOWN CHRIST

By

NASIRA ZIMMERMANN

In a home of no pretension
Sat a darky, sorrow-laden,
Solitary in his sadness,
Wretched like a fugitive;
Grieving with a heart o'erburdened,
Sobbing wildly, praying, pleading
To the unseen Benefactor
Who alone could comfort give...

All his humble life he worshipped
At the Chapel of St. Mathew,
And each Sunday saw him sitting
In the back pew of the poor,
Where he listened, lost in rapture,
To the choirs of little children,
Which to him seemed bells of angels
Ringing from some distant shore,

And St. Mathew's aged parson
Preaching love, forbearance, mercy,
Loving kindness to our neighbour,
Spake in great humility:
"Blessed he that sheweth mercy,
For 'tis mercy he will gather",
As once did his Holy Master
On the Mount of Galilee.

But alas! the lowly darky,
Sore despised by all and sundry,
Must not share in all those blessings;
He was but a cast-away!
Thus had come his cruel expulsion,
And with tearful heart he murmured:
“God, why didst Thou make me darky,
Was there then no other clay?”

Though behold! While yet he sorrowed
In his dark and gloomy quarters
He beheld a light Elysian
Breaking through the dismal scene,
And with radiance resplendent
Beautiful, Sublime, Enchanting,
Did he see his Holy Master,
Jesus Christ, the Nazarene,

Saying: “Sam, why dost thou sorrow,
Why this broken-hearted passion,
I myself, for many ages,
Have been barred and falsely wooed,
And the church, which did expel thee
Hateth me and is far from me,
As did testify the Spirit
Which those people did exclude.

For, the Spirit I did promise,
Who'd reprove the world of judgement,
Righteousness and malediction,
Came with all truth to endow
Everyone that had been waiting

Mindful of the words thus spoken:
 'Many things I have to tell you
 But you cannot bear them now.'

He it is, the Periklytos,
 He, the Highly Praised, Muhammad,
 Who with thousands of his righteous
 Did shine forth from Mount Paran,
 As the Lord spake unto Moses:
 'I will raise them up a prophet
 Like thee, from among their brethren,
 With My Message, Al-Qur'an.'

For the Living, the Eternal,
 One is, Lord of all creation,
 He it is, Who sends the rainclouds
 When the earth becometh dry,
 Therefore Sam, do not thou sorrow,
 Verily, it pleased the Father
 To send guidance to the faithful
 And the lowly, from on High.

He that ears hath, let him hear it,
 He that eyes hath, let him see,
 For who hath, him shall be given
 Now and in eternity.

MANTLE OF RIGHTEOUSNESS

By

BASHIR AHMAD ORCHARD

“Wonderful is the jewel the name of which is righteousness. Blessed is he who practices righteousness. So, O ye Muslims! perfect your righteousness. (The Promised Messiah)

Man has been given a lease of life on this planet for the primary purpose of cultivating within himself Divine attributes whereby he may become an embodiment of righteousness, shedding heavenly light wherever he treads. There is no worthier or higher goal in life than the acquisition of holiness and righteousness which Muslims have been exhorted to nurture through obedience to the laws of God. All kinds of holiness are promised to those who earnestly strive forward on the right path:

“And whoso obeys Allah and this Messenger of His shall be among those on whom Allah has bestowed His blessings, namely, the Prophets, the Truthfuls, the Martyrs and the Righteous. And excellent companions are these”(Quran 4:70)

This verse reveals that the doors are ever open to the higher realms of spiritual attainment wherein lie terraces of blessings as far as the eyes of the soul can see because both in this life and in the next life rewards are graded according to individual achievement. God says regarding the status of true believers in this world:

“They have grades of rank with their Lord.”
.....(The Quran, 8:5)

And speaking of their status in the world to come, God says:

“Therein they will hear no idle talk nor lying.
A recompence from thy Lord - a gift in proportion to their work.”(The Quran, 78:36,37)

The Holy Prophet Muhammad (peace and blessings of God be on him) has also said:

“There are a hundred grades in paradise prepared by Allah for those who fight in the path of Allah, and in between each, is as great a distance as is between earth and heaven.” (Bukhari)

If every Muslim settled down in earnest to clothe himself with the heavenly mantle of righteousness, every nook and corner of the earth would very soon be lit up with the effulgent light of Islam: but righteousness cannot be attained without the constant worship and remembrance of God. Thus God says in the Holy Quran:

“I have not created the Jinn and the men but that they may worship Me.” (The Quran, 51: 57)

Worship embraces every thought, word and deed and does not relate only to formal prayers. Whatever is done or avoided solely for the purpose of winning the pleasure of God is an act of worship while any intention displeasing to God has been described as an act of idolatry:

Everything thou hast in thy mind.
 Every thought thou nourisheth,
 Other than that of God
 And of winning His approbation
 Is an idol which thou worshippeth.
 O thou weak of faith!
 Beware of these hidden idols;
 Guard well thy heart,
 And keep it always
 Out of their reach. (The Promised Messiah)

Righteousness is the elixir of life because it is the only prescription which tranquillises the mind, heart and soul. The Holy Quran teems with verses exhorting Muslims to cultivate righteousness:

"O ye men worship your Lord Who created you and those who were before you that you may become righteous."(The Quran, 3:52)
 "The best provision is righteousness." ..(2: 198)

The clarion call of the Holy Quran summons Muslims into the arena of dedication to fight and conquer the enemies of righteousness. The battle of life is no other than the mastery of self in conformity with the ideals of Islam.

The goal of life is now crystal clear; but it should be

remembered that nothing worthwhile can be gained without effort. The shining cloak of righteousness shimmers with resplendence high above on its celestial peak. The ascending path is narrow, tortuous and studded with pitfalls; but the impediments are not insurmountable. He who is in earnest can reach the summit and invest himself with the heavenly mantle.

All praise be to Allah, the Lord of all the worlds.

CHRISTIAN FAITH: II

By

MAJOR ABDUL HAMID

AUTHENCY OF THE BIBLE:

As regards the authencity of the Bible, Hall Caine writes in his book, 'Life of Christ':

"Having read the four Gospels very carefully, not less than one hundred times, and having copied them out with my own hands at least four or five times, and having read many scores of commentaries upon them by writers in many countries and in many ages, my considered opinion about them, roughly stated and without entering into detailed criticism, is as follows:

1. They were not, as they have come down to us, written under the inspiration of God.
2. At every point, on nearly every page, they betray the hand of man, very fallible man, liable to errors and making very palpable mistakes as to time, geography, customs, motive and prophecy.

3. Never in the world of letters have there been books which could be more properly described as man-made books.
4. The four Gospels are most surely not the work (as they have come down to us) of the apostles whose names they bear.
5. It is probable that when written they were never intended to bear that character.
6. Just as Tacitus repeatedly put into the mouths of historical characters of an era far earlier than his own, words of which it was impossible that he could have had any report, so the writers of the Gospels often put into the mouth of Jesus words which it was impossible for them to say he had spoken.
7. It was the accepted literary morality of the first and second centuries of the Christian era that this could quite properly be done, and that nothing more was intended than to convey the impression to the reader that what he was reading was the writer's version of what the person speaking would and perhaps must have said in general, not in particular. In short, that it was, according to the belief of the writers, true to the spirit of the man, his known character and opinions.
8. Hence it came to pass that the Gospels are said to be "according" to this, that or the other apostle, meaning that it was according to his spirit, and perhaps his meaning, not necessarily and always according to his word.

9. In this way, the four Gospels came into being, and thus they may have passed under many hands before they reached the form in which we have them.
10. I think the four Gospels are not the work of four men but of many men, writing at different periods, changing and copying according to their views of what was said and what had happened, and influenced by the ever-altering demands of their times.
11. Thus, following the method of commentators early and late, I find that each of the Gospels had many authors and many forms." . . . (pages 1289-1290)

In view of the foregoing, it is not understood why so much stress is laid by the Christian theologians of various denominations on the most incredible dogmas of the Holy Trinity, the Resurrection and Ascention to heaven of Jesus Christ.

DOES GOD SPEAK TODAY?

During my stay in England (March, 1962-May, 1963) I corresponded with some of the leading Christian organizations with a view to finding out if any of them could reason out their beliefs, but to my regret none of them could advance any sound reasons in support of what they believed. In his letter of August 24, 1962, Rev. R. J. N. Gay of the Catholic Enquiry Center stated the following: "The Catholic religion is based on the accepted fact that God has dealt with men directly. In ages past He spoke through the prophets, then He spoke through Jesus Christ, now He still speaks through His Church."

In reply to his letter I wrote back to him the following: "May I ask you where lives that representative of the Church today to whom God spoke in the same way as He spoke to Noah, Abraham, Moses and Jesus Christ? . . ."

The letter was despatched on the 29th of August but I did not receive any reply until the first week of October, 1962, when I reminded the Catholic Enquiry Center by telephone. As a result of this reminder, I received a brief reply, signed this time by a different person, Rev. Thomas V. Smith. It was mentioned in this letter that a Catholic cannot believe that God will give further revelation after He has spoken so fully during His life time on earth and that for the Christian, Jesus Christ is the beginning and the end. I do not know whether Rev. Gay is right when he says that God still speaks through His Church, or Rev. Smith is right when he says that God will give no further revelation.

To sum up, a belief in the records which are impossible of reconciliation by minds that are both honest and free cannot be a means of accepting a religion. It is no wonder that we find a drift away from religion and a deterioration in moral standards in the western world.

THREE QUESTIONS AND THEIR ANSWERS

By

ABDUL RAHMAN KHAN BENGALI

These questions were addressed to our Pittsburgh Mission
by Miss Elsie M. Rusnak of 105 Mifflin Avenue, Whitaker,
Pennsylvania, USA

Q 1. What is the Ahmadiyya Movement in Islam?

Ans. The Ahmadiyya Movement in Islam is a religious movement. It is the same religious movement that was founded by God's first Prophet, Adam, and then nurtured during the nascent stages of the development of humanity through a number of prophets like Noah, Abraham, Moses and Jesus, peace and blessings of God be upon them all. It reached its maturity at the hands of the Master Prophet, Muhammad of Arabia, peace and blessings of Allah be on him, and was named Islam. Through the lapse of time, after several centuries, this full-fledged system became a victim of misrepresentations and misinterpretations and the result was that its original teachings and their true significances were lost sight of. To revive its original teachings and to interpret them rightly, God sent

His promised reformer in the person of Hazrat Mirza Ghulam Ahmad of Qadian (India), peace and blessings of God be on him, who, under Divine guidance, purged it of all the errors and innovations that had crept into it and presented it again to the world in its pristine purity. He was commanded to propagate these true and pure teachings to the entire human race. The movement started by him is named the Ahmadiyya Movement in Islam. In short, Ahmadiyya Movement presents to the world the true meanings of Islam.

Hazrat Ahmad, the founder of the Ahmadiyya Movement, claimed on the basis of Divine revelations, that the prophecies contained in the scriptures of all the different religions concerning the advent of a Savior for mankind in the latter days have been fulfilled in his person. He is the Promised Messiah for the Muslims and the Christians, the promised Naha Kalanka Avatar for the Hindus, the Promised Masio Derbahmi for the Zoarastrians and the Promised Maitriya for the Budhists. Therefore, he has been Divinely commissioned to collect all humanity under the banner of one Faith, Islam, which means complete submission to the Will of God. He advanced irrefutable arguments and convincing proofs of Divine Signs in favor of Islam as the only true and living religion in the world at present and challenged the advocates of all other religions to come forward and advance similar arguments and signs in favor of their respective religions if they claimed them to be true and living. But none has accepted this challenge which is still open. He has practically

demonstrated in his life that by following the teachings of Islam alone man can attain salvation - the highest state of purification of mind and elevation of soul. This is the stage at which the spiritual way-farer is blessed with Divine Communion and God speaks with him and reveals His secrets to him.

He has proved by cogent arguments and proofs that in Islam lies the solution of all the baffling problems of mankind and the Holy Quran, which is the word of God, is an inexhaustible treasure of Divine knowledge and spiritual truths, just as the physical universe - the work of God - is an inexhaustible treasure of scientific knowledge and material truths. He has unveiled and stressed many spiritual truths that were lost sight of, for example, that the door of Divine revelation which is the only sure and convincing proof of the existence of God, is and shall for ever remain open. God being perfect and eternal, none of His Attributes can become defunct. Consequently He hears and speaks and will ever hear and speak as He heard and spoke in the past; that He communes with man not merely by inspiration or instilling ideas in his mind, but in clear language and distinct words, in the manner of a friend to friend talk; that even today God behaves like a father to His righteous servant, helping him in distress, fulfilling his needs and protecting him against his enemies. All these Divine behaviors have been demonstrated in the life of the founder of the Ahmadiyya Movement and promised to his true followers, many of whom have been blessed with them. He has further declared that such a

close relation with God is not attainable except through a strict adherence to the teachings of Islam and by following into the footsteps of its Founder, Muhammad, peace and blessings of Allah be upon him. Here again he has challenged the votaries of other religions to come forward and establish the truth of their respective religions by showing such signs of close relationship with God.

Q 2. Would it (the Ahmadiyya Movement) have anything to do with the ritual, which should stop, of the people facing the East and sprawling on the ground?

Ans. If by sprawling you mean prostration before God, the Ahmadiyya Movement has much to do with it, because Islam has prescribed prostration before the Almighty and Merciful Lord of the heavens and the earth. Islamic prostration is not a meaningless ritual, it is a symbolic expression of complete submission to the Divine Will and glorification of God. The person prostrating supplicates in pathos and affliction for forgiveness, strength to get rid of sin, purification of heart and elevation of soul and the ability to do good. If his prostration is not accompanied by such an attitude of mind, it is a curse according to the Holy Quran:

“Woe to those who pray but are unmindful of their prayer.”(The Quran, 107:5)

In fact, Islam does not approve of any lifeless ritual or ceremony.

In prostration, one faces the sacred Mosque in Mecca.

This inculcates a sense of uniformity and discipline and gives a character to the Muslim prayer. God says in the Holy Quran:

“And We did not appoint the ‘Qibla’ which thou didst follow, except that We might know him who follows the Messenger of God from him who turns upon his heels..... Verily, we see thee turning thy face often to heaven: surely, then, will We make thee turn to the ‘Qibla’ which thou likest. So, turn thy face towards the sacred Mosque.”
.....(Holy Quran, 2:144-145)

What better direction can one choose than facing towards the first house of God built by Abraham. If you think that facing towards a specified direction is a ritual, just imagine how a church congregation would appear if people would face all kinds of directions rather than all of them facing the altar.

I hope you will revise your foregone conclusions regarding prostration, now that you have become acquainted with its true significance.

Q3. What does this movement do for the people? I feel certain that it does very little.

Ans. It has already been mentioned that this is a religious movement and its achievements are in the moral and spiritual sphere. The greatest contribution that a religious movement could be expected to make in this age of agnosticism and atheism is to revive faith in and love for God. The Founder of the Ahmadiyya Movement has not only

proved merely the existence of God by cogent and convincing arguments but demonstrated the existence of a Living and Loving God by numerous manifest signs in the forms of revelations containing mighty prophecies, acceptance of prayers and Divine support and assistance. He established a community of righteous persons devoted to the worship of God and service to humanity. Many of his followers are graced with Divine Communion, not only in the form of inspiration but in explicit words.

The second important contribution of a religious movement is to bring about a moral transformation among its followers. In the Indo-Pakistan subcontinent, the land of its birth, it has brought about a great transformation among its followers and their honesty, integrity and piety have become almost proverbial. Look into the moral conduct and way of life of the members of the Ahmadiyya Community in this very country, study the Ahmadias of your neighboring city, Pittsburgh, and you will be convinced of the holy change it has brought about among its members. The same people who were once addicted to drinking, gambling and other baneful practices leading to moral laxities, are now totally abstaining from them and spending their time in praying, bowing and prostrating in supplication and glorification of God five times a day. Once given to the pursuit of wealth alone, they are now devoted to the acquisition of spiritual treasure and Divine knowledge through a study of the Word of God and by sacrificing a definite portion (between 6 and 10%) of their income regularly every month in the cause of God and

humanity. Last but not the least, their hearts have been purified of racial prejudices and have been deeply imbued with love of mankind. To them the whites and the blacks, the easterners and the westerners make no difference and they all associate with one another like brothers. The declaration of equality of men in the American constitution, the denunciation of racial prejudice from the pulpits and the so-called enlightenment of the American public have not eliminated the racial prejudice and discrimination. The Ahmadiyya Movement has succeeded in eliminating it among its members by a simple promulgation of the Islamic Doctrine of the Unity of God and the brotherhood of mankind.

Although the moral and spiritual uplift of man has primarily absorbed the attention of this movement, his material well-being has not been disregarded. By the application of the principles of Islamic 'Zakat' and the 'Sadqa', i. e., the compulsory charity and the optional charity, it has brought about a satisfactory economic adjustment among its people. Not by any governmental legislation but by simply appealing to the moral and religious obligations of the community members towards the less fortunate fellowmen has it tackled the problems of social welfare. We believe, and firmly so, that by a widespread promulgation of its institutions of "Al-Wasiyyat" (dedication of between 10 and 33% of incomes and properties) and "Tahrik-i-Jadid" (another similar appeal for voluntary sacrifices of money for the service of humanity) it will succeed one day in establishing a new world order.

in which there shall be no misery or distress of any kind and peace, prosperity, love and affection shall prevail. May God bring that day nearer. Amen!

Lastly, I would like to add that it is impossible to give a comprehensive account of the achievements of this Divine Movement in a letter. I have, however, tried to furnish you with some clues which, if followed up, may guide you in forming a correct estimate about the movement.

All praise be to Allah, the Lord of all the worlds!

The Ahmadiyya Movement In Islam

The world suffers today from maladjustment. The most grievous is the disparity between man's material resources and his spiritual poverty. In recent years the process of the exploitation of the forces of nature has been sharply accelerated but the evolution of man's inner self has not kept pace with material advancement. There has been a steadily increasing divergence.

A living faith is needed to bring about adjustment and co-ordination between all aspects of human activity. The principles upon which this coordination must be based and the implementation of which alone human faculties and capacities may be combined in beneficent cooperation are set out in the Holy Quran. The great need of the age is the exposition and interpretation of these principles as applicable to the pattern and problems of human life with which we are faced today. To create confidence and inspire faith this interpretation must proceed on the basis of Divine revelation. In the absence of such revelation the needed evolution cannot be achieved. Also, mankind must have set before it the example of a life based on these principles and illustrating their beneficent application and operation.

All this had been foreseen and provided for in Islam. We find further confirmation of this in the fact that all great faiths had foretold the advent of a Prophet in this age to fulfil these needs and purposes.

This Prophet appeared at Qadian (India) in the person of Hazrat Mirza Ghulam Ahmad (1835-1908) founder of the Ahmadiyya Movement. He was a devout Muslim and a devoted follower of the Holy Prophet of Islam. His mission was to re-establish perfect communion between man and his Maker through a fresh interpretation of the Holy Quran and the example of his own life.

He presented to the world the true meaning and teachings of Islam and invited mankind to establish direct communion with God by conforming their lives to these teachings. The message proclaimed by him is very Islam itself. It is based wholly and entirely upon the teachings contained in the Holy Quran and illustrated in the life of the Holy Prophet of Islam. The interpretation of Islam is called AHMADIYYAT and the movement initiated by Hazrat Mirza Ghulam Ahmad is known as the Ahmadiyya Movement.

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Editors:

Abdul Rahman Khan Bengalee,
2522 Webster Ave., Pittsburgh, Pa.

Basharat Ahmad Munir, Ph.D.,
Mohler Lane, Route 4, Athens, Ohio.

Address enquiries pertaining to subject matter to the Editors.

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