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67th Annual Congregation of Lahore Ahmadiyya Movement

Spanish translation of the Quran Nearing Completion

MASUD BEG MIRZA

The 67th Annual Congregation of the Ahmadiyya Anjuman Isha'at-i-Islam, Lahore, Pakistan, was held from 24th to 27th December, 1981. A new leaf in the life and history of our small community had been turned a month earlier, in the sad demise of our revered Ameer Hazrat Maulana Sadr-ud-Din Sahib, and his succession by Hazrat Dr. Saeed Ahmad Khan Sahib. As you are already aware, the late Ameer passed away on the 15th of November, and the new Ameer was unanimously elected on the 20th November. This was a great event for our Jama'at, but it came about so smoothly

and spontaneously, as if this replacement was anticipated by every mind and all eyes automatically turned towards Hazrat Doctor Sahib, and none thought of any other person to be better suited for this onerous and honourable office. The General Council of the Anjuman unanimously elected him as the Ameer and head of the Lahore Ahmadiyya Community and President of the Ahmadiyya Anjuman Isha'at-i-Islam Lahore, and this decision was again unanimously confirmed by the Ahmadiyya Conference the same day.

The present Jalsa was the second Jalsa of the fifteenth century of the Muslim era. Last year we had the biggest ever number (50) of delegates from our Jama'at in foreign countries and many useful decisions were made on 29-12-80 in a joint meeting of the Anjuman's Executive Committee and the representatives of our foreign branches. A brief account of the implementation of some of these decisions was presented to the audience of this Jalsa by way of report and as an expression of thanks to the Almighty Who had all along helped this small band of workers in His cause and blessed their efforts.

The main objective of this Anjuman, as you all know, is the propagation of Islam and translating the Holy Quran into various languages of the world. This was declared as the *Jihad* of this age by the Founder of the Ahmadiyya Movement. By the close of the fourteenth century Hijra, this Anjuman had translated and published many editions of the translations of the Holy Quran into Urdu, English, German, Dutch, Javanese and the Indonesian languages; and had also translated though not published the Sindhi, Bengali and Tamil translations. The Anjuman had decided in the beginning of the year 1981 to translate the Holy Quran into other three languages of the world and to publish these translations in five years' time. Accordingly, it was decided to translate the Holy Quran into the Spanish, French, and Japanese languages, and the work on Spanish translation which was taken in hand in March 1981, was nearing completion.

The present head of our Jama'at Hazrat Dr. Saeed Ahmad Khan, who made a tour of Europe and America from June to August 1981, had visited almost every place where a mission or a branch of the Anjuman existed or where even a single Ahmadee family lived. But the main purpose of his tour in the U.S.A. was to interview University professors, scholars and linguists with a view to selecting suitable persons to whom the translation work could be entrusted. A worthy member of our Jama'at, Dr. N. I. Malik, of Columbus (Ohio), who is keenly interested in spreading the Quran all over the world, had done the entire spade work and arranged these meetings between Hazrat Doctor Sahib and the various scholars. He was further inspired by the visit of our President, and he also donated \$50,000 towards the Quran Translation Fund. May Allah bless him for his munificence and religious zeal.

The 'Id-ul-Fitr of 1981 was celebrated on the first of August in San Francisco, where members of our Jama'at from all over the United States were invited to assemble to celebrate this festival with the California Jama'at and under the leadership of Hazrat Dr. Saeed Ahmad Khan. It was a gathering of more than 100 people including many Ahmadee families and some non-Muslim guests who joined as observers. The worthy Doctor Sahib explained at length the significance of *Taqwa*, which was the underlying object of the institution of Fasting in Islam. "Fasting tames the animal within man, just as denial

of food and drink tames the animal in a circus", said he, and added that "once a correct balance is established, inner conflicts cease and man is at peace with himself. Islam teaches how subtle balancing may be achieved." The religious service was followed by a grand Eid feast which was prepared by the ladies of the group. A detailed account of this function was published in the "Newark Times" and the weekly "Observer" two local Journals.

A meeting of the Jama'at was also held in the evening in which Hazrat Doctor Sahib exhorted the members to do their best for the propagation of Islam and for widening and strengthening their brotherhood. He also made an appeal for donating funds for the establishment of a suitable centre in London, and the gathering responded in a befitting manner. A sum of \$40,000/- was collected, which included a donation of \$20,000/- from Dr. N. I. Malik. May Allah reward him and the rest of our brothers and sisters.

Prior to his visit to the United States, the worthy Doctor Sahib, accompanied by Begum and Mian Fazl-i-Ahmad, Begum and Chaudhry Fazle Haq, and Syed Sultan Ali Shah, prominent members of the Lahore Jama'at had visited Holland, Germany and the United Kingdom. A week's busy programme in Holland included opening ceremonies of a newly-built Mosque and Commu-

nity Centre, four prominent gatherings in the various branches in the Nederland — an expression of great religious zeal and sincerity of purpose by our brothers and sisters in Holland. Hazrat Doctor Sahib spent four days in Berlin and a fortnight in England before he left for the States on July 1, 81.

The most important feature of our Annual Gathering is the spiritual tempo that pervades the atmosphere during these four days and nights, and the devotion and sincerity of purpose which the members exhibit in spending good deal of money, bearing discomforts of travelling in severe cold weather, and sitting the whole day long and even late into the evening listening to religious discourses with rapt attention. Not only during the five daily prayers, but also during *Tahajjud*, which was a regular feature during these days, the cries of devout worshippers seemed to be ascending the heavens to beseech Divine mercy. The supplications of the *Imam* and the congregation in the morning prayers included prayers for the material, moral and spiritual welfare of all members of our Jama'at and for the glory of Islam and its ultimate triumph over all other religions. The "Dars-i-Qur'an", after the morning prayer, enriched the people with moral and spiritual truths of the Holy Book, and the thought-provoking and inspiring speeches made by various learn-

ed speakers further invigorated the spirit and the faith of the audience.

The Ladies Session

The first day of the Congregation is always devoted to the Ladies Session exclusively. It was a very well-attended session and the audience was bigger than in the previous Jalsa. A few ladies had also arrived from the U.K., Holland and the Fiji Islands particularly to participate in this Jalsa. This meeting was held in two sessions. The first session was presided over by Mrs. Pearl G.N. Dean of Fiji Islands, and the second by Mrs. Khurshid Raja of Sialkot. Eminent ladies including Mrs. N.A. Faruqi, Mrs. J.N. Rabb, Mrs. Muhammad Ahmad, Mrs. Sabeeha Saeed, Mrs. Razia Madad Ali, made thought-provoking and invigorating speeches and young girls read poems and recited the Holy Quran. A symposium was held on the significance of the Ahmadiyya Movement, and the ladies also got together in a third session to know each other.

A permanent special feature of the ladies Annual Gathering is an Exhibition of handicrafts, which is arranged every year for the last half a century. The basic idea of this healthy activity is that our women-folk should spare throughout the year a few moments out of their daily routine of work for the sake of their Religion and spend this time in knitting, stitching, and embroidering and making beautiful articles of daily use, which are

sold during the Jalsa in the form of an exhibition and the proceeds are donated to the funds of the Anjuman for the propagation of Islam. Young ladies and house-wives also arrange tea-stalls, and sell candy, fruits and other eatables on the day of Ladies Jalsa, and the income thus acquired is also diverted to the Anjuman's funds. The ladies were thus able to offer Rs. 39,742/-/- as the total income of their activities.

The Men's Gathering

The men's Jalsa began on Friday the 25th December, 1981 and was opened by Hazrat Ameer Dr. Saeed Ahmad Khan Sahib, who welcomed the participants, thanked them for the trouble they had taken and invoked Divine blessings for their material and spiritual advancement and for the triumph of Islam and the solidarity of our Jama'at. This day being the birth anniversary of the Father of the Nation, prayers were also held for the strength and glory of Pakistan and for blessing the soul of Quaid-i-Azam Muhammad Ali Jinnah.

The first sitting was held under the Chairmanship of Col. Hanif Akhtar Malhi, and illuminating speeches were made on the following topics: (i) Extracts from the writings of the Mujaddid of the fourteenth century were read by Mr. Zahid Janjua. (ii) "We are Muslims by the grace of God", a speech by Mirza Muhammad Lateef, in which he proved

that all the requirements of Islam were fulfilled by members of our Jama'at, (iii) "In memory of Hazrat Maulana Sadr-ud-Din", the writer of this report gave an account of the life-story and achievements of our late Ameer Maulana Sadr-ud-Din Sahib, (iv) "How Islam shall triumph?" by Dr. Allah Bakhsh Sahib, who identified the ways and means of the glorification of Islam. The Friday prayers were led by the Ameer-i-Qaum, Dr. Saeed Ahmad Khan Sahib, who, after the prayer was over, took the whole gathering into confidence, and reiterating the unanimous decision of the General Council and the Majlis-i-'Ama on the 20th November, asked them if anybody differed from that decision? The entire assemblage replied with one voice that they all agreed, and only three or four persons, who had all along abstained from participation, disagreed with the mode of election. This objection, however, was not valid as the election was held in accordance with our Constitution and past practice of the Movement. Thus a reassurance and ratification by the entire Jama'at was again obtained.

The second sitting was presided over by Ch. Fateh Muhammad Aziz, Advocate, and the topics discussed were (i) "A faith in the Holy Prophet alone brings salvation" by Sheikh Nisar Ahmad Sahib, (ii) "A strange story" by Ch.

Shukrullah Khan, Advocate and (iii) "Religion and the gift of wisdom" by Raja Muhammad Bedar. The third sitting was arranged by our youngmen and was chaired by Capt. Dr. Jameel-ur-Rehman, in which excellent speeches were made by members of Shubban al-Ahmadiyya on subjects relating to Islam and the Ahmadiyya Movement.

The first sitting on the second day was presided over by our esteemed friend Mr. G. N. Dean, president of the Fiji Jama'at, and the following topics were discussed: "Malfoozat" were read by Mr. M.A. Arshad, "Unity among Muslims" by Sheikh Hafiz-ur-Rehman, the "Shariat and Tariqat" by Hafiz Sher Muhammad Sahib, "Annual Report of the Anjuman", by the Secretary, and an address by Hazrat Ameer on "The Triumph of Truth is an eternal Reality". Hafiz Sher Muhammad Sahib, our missionary in Fiji, in his scholarly speech showed that the claims of the Founder of the Ahmadiyya Movement were not different from what other Saints and Reformers in the *Umma* had claimed, and he gave many illuminating quotations. The General Secretary gave a brief resume of the activities of the Central Anjuman, its foreign missions and its branches all over the world. The financial position of the Anjuman was satisfactory and work was progressing in every direction by the grace of Allah. Total income of the Anjuman

from all sources during the year 1980-81 amounted to Rs. 16,31,340. 17 and the expenditure stood at Rs. 16,69, 193. 57.

The Secretary also explained how the work of the Spanish translation of the Holy Quran was progressing. A very competent, hard-working and scholarly American lady had agreed to come over to Pakistan and undertake the onerous task. She translates the English translation of the Holy Quran by Hazrat Maulana Muhammad Ali into Spanish language. A sample of her translation was checked by experts of the Spanish language, as well as the schedule of her work is so arranged that our esteemed brother Mr. N.A. Faruqi sits with her for four hours a day and the Lady retranslates her Spanish version into the English language and satisfies Mr. Faruqi that it is free from error. The Lady has been working from early morning till late in the night during the last summer with an enviable spirit of devotion and has almost finished the translation of the Arabic text. She has lived here as the guest of Mian Fazali Ahmad, who very kindly made every possible arrangement to make her stay comfortable. At the moment she has gone to the States to look to her personal errands and also to explore the possibility of the printing of this translation.

Hazrat Ameer, Dr. Saeed Ahmad Khan, profusely quoted from the Holy Quran that Truth always prevails over

the untruth, and it is a veritable fact of history. The prophecy for the prevalence of Islam over all other religions extends into the distant future, but Arabia had seen its fulfilment in the lifetime of the Holy Prophet, may peace and blessings of Allah be on him. Islam is going to prevail over all other religions in this age, and it is to come about with the efforts of this small group of people. The signs of this ultimate triumph of Islam are already visible, and the literature produced by our Jama'at has paved the way for that victory. There is no reason for getting despaired. Although we are oppressed in many ways, yet we should take heart and have a firm belief in the prophecies made by the Holy Prophet and as given in the Holy Quran that Islam as the religion of Truth must prevail over all other religions. Our Leader then exhorted the audience to gird up their loins and make added efforts for the supremacy of Islam and for bringing the day of Victory nearer. Such an appeal is a regular feature of our Annual Jalsa and it met with a good response. The Almighty Allah made it very effective and the members of the Jama'at vied with each other in offering money for the propagation of Islam and for the future plans of the Anjuman. The total amount collected was Rs. 1,88,842/-/- *Falhamdulillah.*

The second sitting on the 26th Decem-
(Continued on p. 23)

DISOBEDIENCE

by PROF. MIRZA HABIB-UR-RAHMAN, M.A.

A mental disease

Disobedience is the negation of fear, denial of faith, and defiance of authority. When fear totters or vanishes from the human heart, the wish to disobey is rendered agreeable and acceptable to man. When faith grows weak and superficial, disobedience gets the upper hand. Man rises against authority with the rage of a maniac. Absence of fear instigated Satan to defy God's authority. He tempted Adam and Eve to taste the fruit of the Forbidden tree and thus brought disgrace upon himself. This incitement to evil drove out both Satan, and Adam and Eve from the precincts of Paradise. Disobedience is like a fallen beautiful green leaf screened by bright lovely flowers, within which glimmering with streaks of red and white, a snake hides itself to bite him who picks up the fresh sweet roses. It is like a gleaming diamond, which peeps through the filthy mire so deep that, when a man jumps into the bog and catches it, he remains firm and fixed in it. It tends to originate sins and crimes and makes virtue a pander to vice. Man brings upon himself and his associates hundred and one vexations by disobeying authority. It is hurtful

to him who disobeys, and painful to him who is disobeyed.

Degenerates man

Unless disobedience is uprooted from the heart, man cannot command anybody's respect. He cannot live in peace and cannot elevate himself in the day to day activities of the world, nor he can exalt in rank and status. It is only the observance of obedience to God, to persons and to laws that can elevate the mind above the world, and enables a man to develop and refine his spiritual excellences. Disobedience is the drug of those who venerate the world and its temptations; obedience is the plant of those who cherish God's fear and love, and thus ennoble themselves by renouncing the world, its pageants and ostentations. Disobedience is capable of degeneration into injurious acts. From it proceed greater crimes and delinquencies, while obedience morally and socially uplifts man, and reforms his mental calibre and degree of merit. It is only through submissive prayers and faithfully following the precepts of God, that man's finest stamp of merit is fixed on his brow and face.

Disobedience proves fatal

Disobedience inflames defiance, which in its turn enkindles revolt in the human heart. Man grows rebellious in spirit and his very heart beats rebellious tunes. Like scorpions, the rebellious man's stings are deadly. Such a ruinous man brings disasters and catastrophies, wherever he happens to play his part. Destructive and not constructive actions, as a rule, are the hall-mark of his misguided genius. In several cases such rebellious persons play the devil, that tears every thing to bits. It is, therefore, not easy for them to get rid of this devildom, unless some more powerful agency arrests his progress. Peace, harmony, order and administration are swept away in the general catastrophic upheaval. All this goes to prove that man who could, by his prayers and Divine worship, command the respect of God, debases himself by following the Devilish path and dashes himself down into the fire of Hell.

Defiance to Divine precepts plays havoc

Remember, those men or nations, who do not believe in one God and whose sins and crimes outweigh their good deeds, cannot be allowed to reign supreme; they are annihilated and their works and deeds are permanently decimated — it is the Law of God and none can challenge it. Pharaoh bade defiance to Prophet Moses and called

himself God of the people. He along with his gallant troops were drowned in the rushing waves of the river Nile, while Moses and his followers, the Israelites were saved. Abraham exhorted his people to stop worshipping idols and believe in one God, the Supreme Lord of heavens and earth. But they declared hostilities against Abraham and rejected his appeals. So the guilty ones were thrown headlong into the pits of Hell.

Noah asked his people to fear God and obey him. But they threatened the Prophet saying that if he did not desist, he would be stoned to death. God saved his apostle Noah and his obedient followers in an Ark, while all other people were drowned in the rolling waves, that issued forth from the heaving earth. The tribe of 'Ad, in the sway of insolence, set at naught the messages of Hud, who counselled them to believe in one God, fear Him and obey Him. But they disobeyed and were destroyed. Similarly apostle Salih was disobeyed by the tribe of Thamud who, in spite of his strict warning not to inflict any harm on the she-camel, hamstrung her. So Thamud were severely punished and crushed to death. Lot exhorted to his people to become righteous. But they persistently disobeyed him and so were extinguished by a violent storm of rain and stones. Allah repeats

in the Holy Quran :

“And never did We destroy any township but it had warners to remind. And We are never unjust. And the devils have not brought it. And it behoves them not, nor have they the power to do it. Surely they are far removed from hearing it. Call not, therefore, on any other God beside Allah, lest thou become one of those who are punished”. (26 : 12)

Divine chastisement

In the present era, scores of people die daily of violent accidents, caused by storms, rains, earthquakes, collisions and murders. Several tracts of land inhabited by people have been utterly destroyed by convulsions of nature. What does all this indicate? Let us realistically apply just so much forethought as is necessary to safeguard our spiritual life. We shall then fully realize that the Holy Quran reminds us in clear and unambiguous terms that the fiendish of the world has made us forget the real object of our life — the supreme ideal, to obey His injunctions and be righteous in our worldly affairs. If we desist and continue to indulge in acts that cast glamour over our eyes, we shall surely be doomed to death and to be cast into the raging fire of Hell. The wages of sin is hell — Beware ! ah beware ! (The End)

THUS SPOKE THE HOLY PROPHET
(Peace and blessings of God be upon him)

Anas said, the Messenger of Allah, peace and blessings of Allah be upon him, said : “Whoever offers prayers as we do and turns his face to our Qiblah and eats the animal slaughtered by us, he is a Muslim for whom is the covenant of Allah and the covenant of the Messenger of Allah ; so do not violate Allah’s covenant.” (Bukhari, 8 : 28)

Anas said, the Messenger of Allah (peace and blessings of Allah be upon him) said : “None of you has faith unless I am dearer to him than his father and his son and all mankind.”

(Bukhari, 2 : 7).

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DARUL KUTUB ISLAMIA

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Extracts from an interview with W. Montgomery Watt

‘Islam makes one think more about God’

“At a time when orientalists are coming under attack from several quarters, many scholars would regard W. Montgomery Watt as an honourable exception to the rule that western “experts” on Islam are informed by a “superiority complex” composed of religious prejudices and colonialist attitudes.

As Professor and Chairman of the Department of Arabic and Islamic Studies at the University of Edinburgh, a post he held for 15 years until his retirement in 1979, Montgomery Watt taught Islamic history and religion to several generations of students, many of them from the Muslim world. His former pupils have included a Sheikh el Azhar and a Vice-Chancellor of the Islamic University of Umdurman.

He has published more than 20 books on Islam, including the standard two-volume work on the Prophet’s life in English, *Muhammad at Mecca* and *Muhammad at Medina*, the philosophical and theological studies *Free Will and Predestination in Early Islam* and the *Formative Period of Islamic Thought*, the important sociological study *Islam and Integration of Society*, and a book on the philosophy of religion, *Truth in the*

Religions. In addition to these scholarly works he has written several more popular books for students and general readers, including *Muhammad Prophet and Statesman* and *The Majesty that was Islam.*”

His first contact with Islam came through an Indian lodger, a veterinary student whom, he had taken in to pay for the services of a housekeeper after the death of his mother. This gentleman was at the time an Ahmedi and proved highly “argumentative”. At that time Watt had been engaged in an “inner dialogue” between religion and science. Discussions with the Ahmedi begun at breakfast continued over supper — for a period of several months.

“One of the things I felt was that I was arguing not just with an individual but that there was a whole system behind what he was saying. It was this impression that attracted me.” His interest in Islam added fuel to the dialogue between religion and science and “set him off on other problems”. He has never ceased these explorations. He plans to write another book on Islam and Christianity in a Scientific Age in

the coming year.

I asked him how his knowledge of Islam had affected his Christian belief. "I suppose it makes one think more about God than one might just as a Christian — God the Creator, God the Lord of History." Though secure in his Christianity, his desire to find out more about Islam took him to Jerusalem where, after taking holy orders, he was attached to the staff of the Anglican bishop with a special brief to study "the intellectual approach to Islam". After two years in Jerusalem he was proficient enough in Arabic to return to Edinburgh and join the Arabic department under Richard Bell, the noted Quranic scholar.

Though he has travelled comparatively little in the Arab and Muslim worlds—his Arabic is strictly scholarly—Watt feels strongly indebted to his personal contacts with individual Muslims. He believes that one of the cardinal differences between scholars of his own generation and that of Bell is that they were able for the first time to meet Muslims on terms of social equality. The lack of such contacts in the past together with the "war propaganda" against Islam which goes back to the time of the Crusaders, accounts for many of the "orientalism" in the work of his predecessors. Watt believes that

those scholars who still write books which are critical of Islam probably have no Muslim friends. "One of the features of my job in Edinburgh is that we got more and more students from the Middle East and Pakistan... this of course, becomes a very close, friendly relationship."

However formal his academic work, personal relationships have clearly meant a great deal to Watt in his search for scientific and religious truths. In one of his studies, *Truth in the Religions*, he argues that it is the "fruit" in terms of the quality of life that flows from it, rather than its intellectual content, that gives a religion its distinctive value, and which needs to be seen as the proper unit of comparison between different religions.

He believes that both Islam and Christianity share a common emphasis in giving primacy to action over thought. He is liable to stress the similarities rather than the differences between the two faiths. When it comes to examining the differences, he is highly critical of what he regards as the traditional distortions in the Christian view of Islam. He stresses that Islam has a better record of religious toleration and race relations than Christianity. He also suggests that, contrary to most western assumptions, it has always shown a

healthier attitude towards human sexuality. "Muslim marriage produced a social structure that was stable over centuries," he says.

However, Watt also criticises what he sees as doctrinal prejudices on the part of Muslims about certain Christian dogmas, including the incarnation and the Trinity, which he thinks have been wrongly understood.

It was partly, no doubt, an examination of these doctrinal differences which led Watt to develop what amounts to a sophisticated theory of religion. Religious truths are formulated diagrammatically for a particular purpose, rather like maps, or the schematic posters representing the various branches of modern transport systems.

A good map or diagram, "may convey information which is true, but which is limited to certain aspects of reality. It may be, and often actually is, false with regard to those aspects of reality it was not intended to present." The Quran and the Bible are talking about the relation of God to man not about scientific truths which are liable to change according to the state of man's knowledge. "The Prophet is a religious leader who brings religious truths in a form suited to the needs of his society and age." His essential work is to transmit, through images or sets of images, appropriate to the needs of

his time and the sensibilities of his audience, a "central dynamic idea" around which an "ideational synthesis" will be formed.

Such a "dynamic idea" with its complex of beliefs and values, may be born by a "charismatic community," a "charismatic leader," or through the interaction of one with the other. The truth in the great religions, manifest at the social and historical levels, is that they have proved viable and durable enough to provide a "satisfactory basis for the lives of many men."

In the past, the different "ideational systems" were largely confined to particular areas. The difficulties facing relations between them nowadays comes from vastly increased contacts between the adherents of different faiths. In the short term, dialogue — as opposed to proselytising — is essential. The long term solution, he believes, will come with the emergence of a single world religion, something that will be achieved by the irresistible economic and political pressures towards world unification."

— *Arabia, The Islamic World Review*, October 1981, pp. 48, 49.

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Universal Islamic Declaration

I. PREAMBLE

Whereas mankind's covenant with Allah — may He be praised and glorified (Al-Qur'an, 7 : 172) binds us all in an unbreakable relationship of complete and abiding submission to His will and His commands, and whereas this commitment was reaffirmed in Al-Qur'an when Allah made His Covenant with the prophets saying :

“Behold that which I have given you of the Scripture and Knowledge. And afterward there will come unto you a messenger, confirming that which ye possess. Ye shall believe in him and ye shall help him, and asking : “Do you agree, and will Ye take up My burden (which I lay upon you), in this matter?”

They answered “We agree”, He said: “Then bear witness. I will be a witness with you”. (Al-Qur'an, 3 : 81) ;

WHEREAS this covenant makes the believers the bearers and trustees of the Divine Message, enjoins them to establish that which is good and to forbid that which is evil, builds human personality and society on justice and establishes religion (*din*) in its completeness. (Al-Qur'an 42 : 13) ;

WHEREAS Islam is a complete code of life suitable for all people and all times, and Allah's mandate is eternal

and universal and applies to every sphere of human conduct and life, without any distinction between the spiritual and the temporal ;

WHEREAS Islam enjoins the Muslim Ummah to establish a just and humane world order, providing every opportunity for the all-round development of man and society in an environment free from all forms of exploitation and inequity ;

WHEREAS Islam is a dynamic faith, making the believers conscious of their destiny and providing them with guidance for the maximum development of their talents and potentialities ;

WHEREAS the Islamic law (*Shariah*) not only confers generous right and privileges upon the believers but also places upon them certain obligations and responsibilities ;

WHEREAS the Muslim Ummah is duty-bound to fulfil its covenant with Allah by establishing the Islamic order and translating into practice the ideals and principles of Islam in its own life, thus presenting the message and model of Islam to others.

II. Islam's Approach to life

In the light of the above and sharing the widespread longing among Muslim people for the establishment of a truly Islamic order, we Muslims, as humble

servants of Allah and as members of the universal brotherhood of Islam, at the beginning of the fifteenth century of the Islamic era,

DO HEREBY BEAR WITNESS TO AND IN FULL CONSCIOUSNESS OF OUR FAILINGS AND LIMITATIONS SOLEMNLY AFFIRM THAT :

Islam, approaches life and its problems in their totality, being a complete and perfect code of life, it holds no brief for partial reforms or compromise solutions. It starts by making man conscious of his unique position in the universe, not as a self-sufficient being but as a part, a very important part, of Allah's creation. It is only by becoming conscious of their true relationship with Allah and His creation that men and women can function successfully in this world.

Islam brings man close to Allah and enables him to gain a true perception of reality and builds, on that basis, his relationship in harmony with the entire creation. Islam emphasises that man has been created as Allah's vicegerent (*Khali-fa*) (Al Quran, 2 : 30), and all that exists is there for him to harness. Allah has endowed with him great potentialities and has provided all that he needs in the world around him. However, to make the best use of Allah's bounties, man needs Divine guidance. Allah has provided this guidance in its final form in Al-

Quran and the traditions of the Prophet Muhammad (*Sunnah*). This guidance is an unfailing recipe for success in this world and in the hereafter. Islam is a faith, a way of life, and a movement for the establishment of the Islamic order in the world. It is in this context that the believers must study and resolve all issues in every age and place.

Oneness of Allah (*Tawhid*) is the foundation of Islam. It affirms that Allah and Allah alone is our Creator, Sustainer, Guide and Lord ; that He has no partners ; that His will and authority is supreme and encompasses the entire universe ; that He is the Law Giver, and to Him we must submit and surrender.

Tawhid has its corollary in the unity of His creation. It demolishes all distinctions based on race, colour, caste, lineage, wealth and power. It leads to the establishment of relationships between human beings on the basis of equality. It integrates man and nature, which complement each other in Allah's scheme of creation.

Oneness of Allah also means the unity of life which leads to the elimination of all distinctions between the spiritual and physical, the religious and the secular. Under this concept the whole fabric of life is governed by one law and the goal of the believers becomes the realisation of the Divine will.

Ever since the beginning of creation, Allah has sent prophets who conveyed

His message to mankind. Thus we have a chain of prophets beginning with Adam and ending with Muhammad (peace be upon them). He also revealed Books of Guidance to the Prophets Moses, David, Jesus and Muhammad (peace be upon them). Al-Quran, the Book revealed to the Prophet Muhammad (peace and blessings of Allah be upon him), is the last and final Book of Guidance, and the Prophet Muhammad (peace and blessings of Allah be upon him), is the last and final Prophet, after whom there will be none other.

Al-Quran is the word of Allah. In it is preserved the Divine revelation, unalloyed by human interpolation of any kind. It is the essence of all the messages previously sent to mankind by Allah. In it is embodied a framework for the conduct of human affairs. It contains explicit criteria for judging between right and wrong and principles for the individual and collective conduct of men and women. In it are warnings for mankind as well as a promise of guidance and support for those who seek Allah's help. Al-Quran presents a path — the Straight Path (*Sirat-i-mustaqim*) — which, when followed, revolutionises life and leads to the establishment of an order based on truth, justice, virtue and goodness.

Man, as Allah's *Khalifa*, has a pivotal role to play in this world. Islam prepares him well for this role and provides him

with guidance for the development of his character and for the establishment of a just society. For purification of the self, he is required to offer prayers (*Salat*) five times a day. Prayers strengthen man's commitment to Allah, refresh his loyalty to truth and invigorate him to work for the realisation of his ideals.

Prayer is supplemented by fasting (*Sawm*) in the month of Ramazan to discipline and control his life. Alms (*Zakat*) commit man's worldly possessions to the achievement of the Divine purposes in the socio-economic field.

The above are the methods by which man's body, his soul and his possessions are harnessed in the service of virtue, truth and justice. It is also obligatory on Muslims who are able to do so, to perform pilgrimage (*Hajj*) once in their lifetime. This obligation, among other things, is an index of unity of the Muslim *Ummah* — a community of faith and a symbol for the unity of mankind.

A universal order can be created only on the basis of a universal faith and not by serving the gods of race, colour, territory or wealth. The ideals of man's brotherhood seeks and finds its realisation in Islam.

Establishment of justice on earth is one of the basic objectives for which Allah sent His prophets and His guidance (Al-Quran, 57 : 25). All human beings have rights upon all that Allah has pro-

vided, and as such Allah's bounties are to be shared equitably. The poor and the needy have the right to share in the wealth of the rich (Al-Quran, 51 : 19). It is the religious duty of Muslims to harness these resources to serve the ends of justice, to promote goodness and virtue, and to eliminate evil and vice (Al-Quran, 3 : 110). Allah's resources must not be allowed to become instruments of oppression and exploitation by any individual or section of society or state.

It is only the mandate of Allah which confers legitimacy on governments, rulers and institutions, and legitimate power and authority can be derived only in accordance with the mandate laid down in Al-Quran and the *Sunnah* of the Prophet Muhammad (peace and blessings of Allah be upon him).

Islam urges the believers actively to pursue, acquire and advance knowledge and fully approves the intuitive, rational and empirical methods of so doing. It confers on all human beings the right to an honourable life, freedom of worship, expression, movement and thought and the guaranteed right to retain legitimately acquired wealth.

Any system of government is Islamic as long as it upholds the mandatory principles laid down by the Quran and the *Sunnah*. Apart from this mandatory re-

quirement there is considerable flexibility in the form which an Islamic government may adopt. It is through this flexibility that Islam caters to the requirements of every age and place.

The objective of the Islamic movement is not simply to come to power by any means, but to see that the institutions of state and society are mobilised to serve mankind by pursuing policies which further the distinctive objectives of Islam. It is therefore, imperative that Islam's policy guidelines are spelt out and translated into practice.

The primary duties of state are to establish justice in all spheres of life and to nurture and strengthen the unity of the *Ummah*. These objectives can only be achieved when the just expectations of people are fulfilled; and when differences in rank, power, wealth and family ties are not permitted to undermine the socio-political process of Islam.

There are no intermediaries between Allah and man. Allah's guidance is available to all in the form of His Book, the Quran and in the life example of His Prophet, the *Sunnah*. They clearly state the ideals, values and principles that man needs in order to build his individual and collective life on truth and justice. There exists in this guidance a built-in mechanism to meet the demands of changing times and evolution is possible within this framework.

Islam aims at creating a model society. Its strategy is to mould the individual in accordance with the tenets of Islam, to organise and mobilise him within a social movement for progress and development, and to establish an Islamic Order by building society and state, their institutions and policies, at national and international levels.

Islam's primary focus is on the individual. By inspiring the individual with a new consciousness (*Iman*), social development is achieved. By making the individual righteous, trustworthy and duty-conscious (*Muttaqi*), he is enabled to change the world for the better.

Islam has emphasised the importance of institutions but has made it clear that institutions cannot yield the best results unless the men who manage them have a firm commitment to Islam and are capable of bearing the trust that has been placed in them.

Individuals inspired by this idealism and fortified by moral training become the prime movers in the establishment of Islamic World Order. The *Ummah* is not expected to be a passive spectator of human exploitation, nor of the perpetration of tyranny and injustice. It is called upon to organise itself in the form of a movement for social change and reconstruction, and to come forward to help the oppressed and the persecuted of the world. Islam exhorts the believers to

strive incessantly to establish Allah's will on earth. It makes it obligatory on all Muslims to struggle against every obstacle that stands in the way of achieving this goal. This effort is known as *Jihad*.

III. The Crisis of Contemporary Civilisation

It is a matter of deep concern that the contemporary world is passing through a period of grave crisis threatening human civilisation. It is not that man lacks the resources that are needed to maintain high levels of culture and honourable living. The threat to civilisation comes from the fact that man today is unable to utilise fully and righteously the vast resources he has come to acquire. With the help of science, technology, and economic power, he has made impressive material progress, but has not been able to achieve fraternity, equity, and piety. Man's historic experiments with secular systems, such as capitalism and communism, have failed to realise that just and human society for which he has yearned and sacrificed so much.

The capitalist system inevitably lead to exploitation of the poor and the establishment of hegemony of the rich and the privileged. It has been the root cause of various forms of imperialism.

The communist system, a secular alternative to capitalism, views society's problems in materialistic terms and

sacrifices all freedoms in order to implement its policies. It leads to regimentation and authoritarianism, and state monopoly of the means of production leads to the creation of a bureaucratic control of thought and initiative, and a new oligarchy.

Both capitalism and communism have failed to create that balanced society wherein the demands of freedom, justice, respect for the individual and socio-economic efficiency, are achieved in harmony. The imperialism, of both the capitalist and the communist type, seek to control the world by relentless economic and political exploitation, often under attractive slogans and lables.

IV. Framework for an Islamic Order

(1) State Policy

Muslims are committed to the sincere and effective pursuit of the guiding principles of state policy as ordained by Allah and His Prophet, which include the following :

(a) The *Shariah* is the supreme law of the Muslim community and must be enforced in its entirety in all aspects of life. Each and every Muslim country must explicitly make *Shariah* the criterion by which to judge the public and private conduct of all, rulers and ruled alike, and the chief source of all legislation in the country.

(b) Political power must be exercised within the framework of *Shariah*. It is

neither valid nor exercisable except by and on behalf of the community through the process of mutual consultation (*Shura*). No one is authorised to arrogate to himself the right to rule by personal discretion.

(c) It is the obligation and right of every person to participate in the political process, and political authority is to be entrusted to those who are worthy of the Islamic criterion of knowledge, trustworthiness and capability.

(d) All political power, whether legislative, executive or judicial, is exercisable within the limits set out by Allah and His Prophet for the promotion and enforcement of the values prescribed by Islam.

(e) Obedience to the legitimately constituted authority is obligatory on people so long as it is in conformity with the *Shariah*

(f) All persons in authority are bound by the rules of the *Shariah*, both in regard to their personal as well as public conduct.

(g) All citizens are equal before the law.

(h) People have the right to question the decisions of their rulers and to seek obtain remedies for wrongs committed by them.

(i) The rights of people to life, honour and property as guaranteed by Allah and

His Prophet can in no circumstances be abrogated or suspended.

(j) The civil and religious rights of minorities shall be upheld and protected.

(2) Economic Policy

The Islamic economic system is based on social justice, equity, moderation and balanced relationships. It is a universal system embodying eternal values which safeguard man's rights while constantly reminding him of his obligations to himself and to society. It forbids all forms of exploitation and honours labour, encourages man to earn his living by honest means, and to spend his earnings in a rational way. Its salient features are :

(a) All natural resources are a trust (*Amanah*) from Allah and man is individually and collectively custodian (*Mus-takhlif*) of these resources. Man's economic effort and its reward are determined within the context of this framework of trust.

(b) Wealth must be acquired through effort and by lawful means. It would be saved, retained and used only in ways approved by Allah and His Prophet.

(c) Wealth should be justly distributed. When personal wealth has satisfied the legitimate needs of its owner, the surplus is required to satisfy the need of others.

(d) All resources available to man in general and to the *Ummah* in particular,

must always be put to optimum use; no one has the right to hoard them or to keep them idle, or to squander them or to use them for wanton display, be it the individual, the community or the state.

(e) Development is an essential requirement, and participation in economic activity is obligatory on every Muslim. He must labour hard, and always seek to produce more than is necessary for his personal needs because then alone would he be able to participate in the Process of *Zakat* and to contribute to the well-being of others.

(f) Every worker is entitled to a fair recompense for his or her work. There must be no discrimination based on race, colour, religion or sex.

(g) The procurement of wealth and the production of goods must be lawful in terms of the *Shariah*. Usury (*Riba*), gambling, hoarding, etc. are forbidden sources of income.

(h) The principles of equality and brotherhood require the just sharing of resources in prosperity as well as in adversity. *Zakat*, *Sadaqat*, *Al-Afw* and inheritance are some of the means for the equitable distribution of wealth and resources of society.

(i) Persons incapable of looking after their own needs, owing to permanent or temporary incapacity, have a just call

upon the wealth of society. They are the responsibility of society which must ensure supply of basic necessities of food, clothing, shelter, education and health-care, to all of them irrespective of their age, sex, colour or religion.

(j) The economic power of the *Ummah* shall be structured in such a way that there is co-operation and sharing within the *Ummah* and maximum self-reliance therein.

(3) Education Policy

Education is an important corner-stone of the Islamic system. Pursuit of knowledge is obligatory for all Muslims, including knowledge of skill, crafts and vocations. Some of the basic principles of Islamic educational policy are :

(a) There shall be universal basic education for all men and women in society, and adequate national resources shall be made available for this purpose.

(b) The purpose of education shall be to produce people who are imbued with Islamic learning and character and are capable of meeting all the economic, social, political, technological, physical, intellectual and aesthetic needs of society.

(c) The two parallel streams of secular and religious education prevailing today in the Muslim World should be fused together so as to provide an Islamic vision for those engaged in education, and to enable them to reconstruct human

thought, in all its forms, on the foundations of Islam.

(4) Social Policy

The social institutions of mosque, family, local community, social consultative bodies, socio-economic cooperatives, etc. are an integral part of the Islamic system, and should be established and strengthened on the Islamic principles of brotherhood (*Ukhuwwah*) and mutual help (*Takaful*). The fundamental objectives of Islamic social policy are :

(a) Affirmation, restoration and consolidation of the dignity, integrity and honour of the individual.

(b) Protection and strengthening of the family as the basic unit of society, with particular emphasis on kindness and respect to parents.

(c) Ensuring that women enjoy full rights — legal, social, cultural, economic, educational and political — which Islam has guaranteed to them.

(d) Self-reliance, mutual consultation, social cohesion and cooperation in all aspects of national life.

(5) Defence Policy

Defence of Islam and Muslim lands is the sacred duty of all Muslims. While Islam stands for peace, it also enjoins Muslims to be ever ready to deter and repulse aggression. To fulfil this duty, the Muslim countries should :

- (a) Develop their defence potentials to the maximum.
- (b) Strive for the earliest achievement of self-sufficiency in defence production.
- (c) Establish the closest possible cooperation in every field of defence activity.
- (d) Consider aggression against any Muslim country as aggression against the entire Muslim world.

V. Cooperation among the Muslim States

Further cooperation among Muslim states requires that :

- (a) The Muslim world should establish an Islamic Fund for Mutual Assistance (*Baitul Mal*), through which assistance to Muslim countries should be administered.
- (b) The Muslim world should set up a monetary reserve of its own and take expeditious steps to establish a common currency system.
- (c) A common market among Muslim countries should be established.
- (d) The Muslim world should establish its own institutions to control and operate the "service sector" viz. banking, insurance, travel, shipping, packaging, transport, advertising and marketing etc.
- (e) The Muslim world should coordinate production policies and agreed programmes for improving and developing the techniques and quality of agricultural and industrial production in different countries. The primary aim in this regard should be :
 - (i) To create sufficient agricultural capacity and food reserves.
 - (ii) To produce raw materials for consumption in the industrial sector and,
 - (iii) To rationalise the development of industry, particularly heavy and basic industries, in order to make the Muslim world self-sufficient in essential supplies of capital goods and defence equipment.
- (f) The Muslim world should formulate a joint approach to secure fair and stable prices for its raw material and natural resources. It must enjoy and exercise complete sovereignty with regard to their production, pricing, and usage. The Muslim states may also establish a common fund in order to acquire effective capability for market intervention and price support.
- (g) The Muslim world should seek a fundamental restructuring of the present international monetary and economic system so as to make its operation fair and equitable for the developing countries and to give them their due share in decision-making.
- (h) The Muslim states should establish a Muslim World Court to resolve and/or adjudicate on all inter-state disputes.
- (i) The Muslim states should establish a

Permanent Commission to formulate information and educational policies for the Muslim world as a whole, and should develop the full range of expertise, techniques and production facilities in mass media.

- (j) The Muslim world should take an active interest in the welfare of Muslim minorities in non-Muslim countries. It is incumbent upon it to see that they are not denied human rights, and enjoy full freedom to practise their Islamic way of life.
- (k) Arabic, the language of the Quran, should be developed as the lingua franca of the Muslim *Ummah* and every effort should be made to achieve this objective.

VI. Liberation of Muslim Lands

The subjugation of Muslim people and the occupation of their lands in certain parts of the world is a matter of grave concern to us. The most painful of these is the usurpation and occupation of the holy city of Jerusalem. It is the sacred duty of the *Ummah* to mobilise itself fully and strive relentlessly to liberate Jerusalem and all Muslim lands.

VII. Unity of the *Ummah*

The people of the Muslim world should prevail upon their governments to adopt this framework as principle of state policy, to be followed by statutory treaty arrangements leading to greater unity of the *Ummah* as envisaged by Islam.

DECLARATION AND RESOLVE

The affair of the *Ummah*, divided into nation-states are presently in disarray because :

- (a) In spite of public declarations of commitment to Islam, Islamic principles have not been implemented in the life of its people and institutions.
- (b) Real power is, by and large, in the hands of people whose hearts are not imbued with the teachings of Islam and the spirit of Muslim solidarity, and who tend to put their own interests above those of the Muslim *Ummah*.
- (c) The vast resources of the *Ummah* are being grossly wasted. In many cases they are being used for purposes held to be illegal and immoral by the Quran. Instead of being utilised for the removal of economic imbalance and social injustice in the *Ummah*, wealth is used in a manner that benefits forces that are inimical to Islam and the Muslim *Ummah*.

We therefore, declare that the objectives of the Islamic Order can be achieved only IF :

- (a) The Muslim *Ummah* dedicated itself to practising the principles of Islam at the individual and collective levels, and abolishes all forms of domination, exploitation, all distinctions, and all un-Islamic systems, laws and customs that have permeated Muslim society.

(b) A truly Islamic leadership emerges in the Muslim *Ummah* in all fields; capable of leading the people through the strength of its moral calibre and not through force, coercion or manipulation; which trusts its people and is trusted by them; which regards itself as accountable to the *Ummah* and above all to — Allah.

It is under such an inspiring leadership and with a clear commitment to Islamic principles that Muslims all over the world would be integrated into one organic community, and would be able to transform the mandate of Allah into reality.

67TH ANNUAL CONGREGATION ...

(from page 6)

ber was presided over by Sahibzada Muhammad Ahmad of Bannu, and Dr. Jameel-ur-Rehman, Mian Bashir Ahmad Minto and Prof. Sa'd Akhtar spoke on "The life story of the Mujaddid of the fourteenth century", "Convey what has been revealed to you", and "Good News for the Believers", respectively. The evening session on this day was conducted in English and was presided over by Mr. Ross Mahmud, a very enthusiastic member of our U.K. Jama'at. Two learned speakers, Dr. Abdul Karim Pasha Saeed and Mr. Hamid Rahman spoke on "Al-'Asr or the Time" and "The Economic System of Islam". Dr.

Pasha, in his learned discourse, traced out all the references to Time in the Holy Quran and developed what he called a check-list for a successful life. This check-list contained the essential ingredients of how time should be utilized to the greatest advantage, so that the purpose of creation namely a life of piety and *Taqwa* leading to communion with Allah may be achieved. Mr. Hamid Rahman referred to the efforts of Muslim countries to bring their laws in consonance with the Quran and the Sunnah and said that whereas the two existing systems of Capitalism and Marxism were based on the ideas of 'Freedom' and 'Equality' respectively, the proposed Islamic System had for its central Theme the idea of 'JUSTICE'. He said that neither pure 'Capitalism' nor pure Marxism could work, and these were now being diluted to bring in the concept of economic justice and incentives which were the hallmark of an Islamic Economic System.

The third day of the Jalsa (27-12-81) had only one sitting, and it was presided over by our illustrious friend Dr. N. I. Malik. Mr. Muhammad Azam Alvi gave his "Poem of the year" and the Indonesian student, Mr. Yatimin, read extracts from the writings of the Founder of our Movement. The speakers were Capt. Abdul Wajid Khan, Mr. G. N. Dean, Dr. Nazir-ul-Islam and

ana Muhammad Ali's English Translation)

22. Hadith narrated both by Bukhari and Muslim besides Abu Dawud, Tirmidhi and Nasai quoted by Muhammad Kutub, *Supra*, p. 28.

23. Hadith narrated both by Muslim and Abu Dawud quoted by Muhammad Kutub, *Supra*, p. 29.

24. Hadith narrated by Bukhari quoted by Muhammad Kutub, *Supra*, p. 29.

25. Hadith by Abu Hurairah quoted by Muhammad Kutub, *Supra*, p. 29.

26. *Ibid*

27. Muhammad Zafarullah Khan, *Gardens of Righteous*, (Curzon Press, London, 1975) Hadith No. 235 (Bukhari and Muslim) p. 59, see also Ahadith numbered 236-37.

28. The Quran : Al-Hujurat, 49 : 13 (Maulana Muhammad Ali's English Translation).

29. *Ibid.*, footnote No. 2331, p. 979.

30. Muhammad Kutub, *Supra*, p. 32.

31. The Quran, 9 : 60.

32. The Quran, Al-Maidah, 5 : 89.

33. The Quran, Al-Tahrim, 66 : 2, (see also 90 : 13 ; 58 : 3).

34. Maulana Muhammad Ali, English Translation of the Quran, p. 267, note 730.

35. The Quran, Al-Nisa, 4 : 92.

36. Muhammad Hamidullah, *Muslim Conduct of State*, (Sheikh Muhammad Ashraf, Lahore 1977) p. 217.

37. *Ibid.*, p. 276.

38. Muhammad Asad, *The Message of the Quran*, Dar al-Andalus, Gibraltar, 1980) footnote to verse 8 : 67.

39. *Ibid.*, 8 : 67.

40. *Ibid.*, p. 251.

41. Maulana Muhammad Ali, English Translation of the Quran, 47 : 4.

42. *Ibid.*, Note 2294, p. 961.

43. Muhammad Asad, *The Message of the Quran*, p. 251 footnote to verse 8 : 68,

44. Muhammad Ali, English Translation of the Quran, note 2294.

45. Muhammad Ali, *The Religion of Islam*, Lahore 1971, p. 484 (reference to the prisoners taken from *Tarikh al-Umami Wal-Muluk* by Abu Jafar Muhammad Ibn Jarir Tabari.

46. Allama Yusuf Ali, English Translation of the Quran, Al-Nur, 24 : 33.

47. *Ibid.*, p. 906, note 2991.

48. *Ibid.*, note 2991.

49. Muhammad Asad, *Supra*, p. 540, note 46.

50. Muhammad Kutub, *Supra*, p. 33.

51. *Ibid.*, p. 38.

52. Muhammad Asad, *Supra*, p. 101, note 4 on verse 4 : 3.

53. The readers are requested to study (i) N.A. Faruqui's article : "Slavery and Concubinage" published in *The Light*, Lahore of November 8, 1979 and (ii) Hafiz Muhammad Sarwar Qureshi's detailed book called "Namusi Rasul" published by Jama'at-i-Islami, Kohat, Pakistan ; can also be obtained from the author at 50 Topfield Parade, London N8.