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## THE FRUIT OF PARADISE

A woman heard of a Fruit of Paradise and she was eager to have it. She asked a Dervish, "I want to have the Fruit of Paradise, so that I can have instant knowledge of spiritual matters. Could you please tell me where can I find it?"

"If you will wait and study for thirty years, perhaps I shall be able to help," replied the Dervish.

"You are no good, I want instant information," the woman said.

"If you have patience you can have what you will," the Dervish remarked.

The woman did not want to speak to the Dervish anymore and left him in search of the Fruit of Paradise.

She travelled resolutely and at times restlessly and suffered deprivations and had plenty of hard times but did not give up hope of finding the Fruit of Paradise.

After thirty years of search, she came to a garden and lo and behold there stood a tree with the Fruit of Paradise on it! And standing by the tree was the first Dervish.

"I never knew that you were the custodian of the tree. Why did you give me that vague answer when I first came to you?" she asked.

"Because you were in a big rush and wanted to gain spiritual knowledge instantly. This tree only produces fruit once in thirty years and those can have it who have the patience to wait and work hard."

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## Knots

EVEN THOUGH YOU TIE A HUNDRED KNOTS  
— THE STRING REMAINS ONE.

Jalāl-ud-Deen Rumi

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*al-aḥmadiyya*

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## Faith and Freedom

Freedom could mean freedom from righteousness and responsibility or freedom to do whatever one likes. Freedom which makes us free from trustworthiness and responsibility in fact leads us to chaos. What then is freedom, that so much cherished object in man's life?

Broadly speaking, freedom is making oneself free from bondage, or from troublesome things in life. Freedom of opinion and speech, freedom of occupation and enterprise, freedom from want, disease and fear, freedom to feel equal with others, freedom to worship God, etc., are various concepts of freedom, for which men have lived and died. In whatever terms we define freedom one point is, however, clear, that the path of freedom is the path of onerous responsibilities.

This is true in all walks of life. Whenever we talk of freedom we should always think of discipline, obedience, responsibility, restraint from evil, adherence to truth, and so on and so forth. The old saying, "the good man only is free; all bad men are slaves," also points to this direction. The freedom which a good man enjoys can only be attained by his obedience to moral law, otherwise man becomes a slave to his own lower self. "Hast thou seen him," says the Holy Qur'ān, "who takes his (lower) desires for his god?" (25:43; 45:23). This man, in fact, is not free; he is a slave to his passions.

### To a Muslim real freedom lies in submission to God

The desire to be free, no doubt, has a strong hold on man's mind, but unless he is willing to accept the guidance of God he would not be able to free himself from bondage. The Qur'ān teaches that real freedom from bondage lies in submission to God and the purification of the self. This is the pivot of Islamic faith on which turns all that is dear to man, life, liberty, success, peace, happiness and wisdom.

But man is free to reject the message of God, if he likes. This is where he differs from the rest of the creation; otherwise everything in the universe submits to the laws of God.

The directive power of God is working for man also, but in a different form, because man himself is different from other beings in some ways. When he is born he is a helpless creature, but in this helplessness lies his greatest power. He is not like other animals who live only by instinct. Man is an animal who makes selections. A wolf would eat nothing but meat and a sheep nothing but grass, but with man food is an acquired taste. He may eat meat or

may not touch it at all throughout his life; that depends in which class of people he has been brought up. In the preservation of his life and species man stands in line with other animals. All living creatures struggle hard to escape death, but man can kill himself if he likes. The act of committing suicide is peculiar only to this animal called man. No other animal does it, because it has no other choice except to complete its term of life, unless, of course, it meets with an accident.

Because man is different or has been made different, therefore, God's guidance to him is also given in a different way, that is through the agency of prophets who have been raised in all lands and nations. The bee follows its prescribed (instinctive) course, but man has been given the choice, however, limited that choice may be, to accept or reject the direction which comes to him through the prophets. The mere possibility of rejecting the messages of God shows that man was not forced to follow such guidance:

"The truth is from your Lord; so let him who please believe and let him who please disbelieve" (The Qur'ān 18:29).

"Clear proofs have indeed come to you from your Lord; so whoever sees, it is for his own good; and whoever is blind it is for his own harm" (6:105).

"There is no compulsion in religion — the right way is clearly distinct from error" (2:256).

This freedom of will and action is thus the basis of all virtuous life in Islamic faith. It is here that man differs from the rest of the creation. An act only becomes a virtue when it is chosen by free will. The free-will, is, however, restricted but it does not mean that man's actions are pre-determined. Man's deeds are recorded at the moment when they are done (50:17; 82:10-12). According to the Qur'ān, man is born a free agent and is responsible for what he does here in this world. God expects him to follow the divine guidance but the decision is left to man himself, whether he likes to surrender his will freely to the Will of God and thus work in harmony and participation with his Creator.

(SMT) ■

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## News in Brief

●The present issue of *al-Ahmadiyya* is a combined number for June and July. The August 80 issue will be a special Convention number with extra pages.

●GERAKEN AHMADIYAH LAHORE INDONESIA (G.A.I. Cabang Jakarta, Jl. Kesehatan IX/12, Jakarta - Pusat) has started publishing a journal entitled FATHI ISLAM in which articles on Islam and Ahmadiyyat are printed in Indonesian language.

●A new edition of the Qur'ān Reader (an elementary course in reading the Arabic script of the Qur'ān) is in print in Trinidad, West Indies. The book has been out of print for sometime and is in great demand all over the world.

— Editor ■

# Imām al-Ghazzālī on Music

PROFESSOR RAFI ULLAH SHEHAB

MUSIC, according to the New National Dictionary, is the art of combining sounds or sequences of notes into a harmonious pattern pleasing to the ear and satisfying the emotions. The definition recorded in the Great Encyclopaedic Dictionary is more comprehensive. It says that this combination of sounds is for reproduction by the voice or various kinds of musical instruments in rhythmic, melodic or harmonic form so as to express thought or feeling and effect the emotions.

Music is one of the most ancient method of merry-making and enjoyment, of expressing feelings and emotions. It is rightly called an international language because it encompasses the whole world and does not know any geographical or political boundary.

As far as this definition is concerned, there does not appear to be anything vulgar in simple music, but there is much misunderstanding in our society regarding the Islamic attitude towards music. As observed by Shaikh 'Abdul Haq Muhaddath of Delhi in his famous book *Madaarīj-un-Nubuwwah* (مدارج النبوة), Vol 1, p.245, there are two great groups of Muslim scholars having divergent views about the issue. The first group, which consists of Muslim jurists, considers music totally forbidden in Islam, while the other group, mainly of traditionalists claims that not a single valid hadith of the Holy Prophet Muhammad (peace be upon him) can be quoted against it. In another book *Ash'at-ul-Lam'aat* (اشعة المعات), Vol. 4, p.69, he favoured the opinion of the Mashā'ikh (spiritual religious leaders) that only that music is forbidden in Islam which is accompanied by vulgarity, otherwise there is no harm in it. Imām al-Ghazzālī is the leader of this group and has treated the issue in his famous book *Ihyā 'Ulūm-ud-Deen* (احياء علوم الدين) i.e. the revivification of the religious sciences, so clearly that one is obliged to reproduce parts of it.

Imām Abū Hāmid al-Ghazzālī was unquestionably one of the greatest scholars of Islam and one of its original thinkers. He was born in 1058 C.E. at Tūs, where he died in the year 1111 C.E. His book *Ihyā* which consists of four volumes is considered his master-piece for the revival of the sciences of religion. In the second volume of this book, he has devoted a full chapter (ix) to the issue of Islamic attitude towards music. In the preface to this chapter, the Imām contends that melodious songs take out what is hidden in heart and creates a wonderful feeling. In his opinion songs take out from the heart controlled by them its qualities and guilts. In the very beginning of the chapter he admits that almost all the Muslim jurists regarded music unlawful in Islam. But there are others who refuted them. Abū Tālib Makki after quoting the opinion of many scholars,

claimed that music is lawful in Islam. He said that Hazrat 'Abdullāh, Ameer Mu'āviyah and many other companions of the Prophet used to listen to music. The Mekkans listened to music on fixed dates of blessings; the Madanites also used to listen to melodious songs. The saints Junaid Baghdadi, Zunun Misri, Haarith Mohsabi, and ibn Hasan 'Asqalaani all used to listen to music.

The 'Shari'ah', claims Imām al-Ghazzālī, 'means the sayings and doings of the Holy Prophet and the inference therefrom'. There is nothing in the Shari'ah which may brand music as unlawful. Ordinarily it means sweet sound and sweet sound is of two kinds, rhythmical sound and simple sound. Again rhythmical sounds are of two kinds, understandable like poetry and not understandable like the sounds of animals. Music means songs with sweet voice. It cannot be unlawful in Islam, rather it is lawful according to the traditions of the Holy Prophet. The Imām considers music as a natural attribute of the ear. He observes that the ear has been created to hear resounding of sweet sounds of music. Man has got five organs and intellect and every organ has got a natural inclination for the sensation of the taste of joy. The natural tendency of the eye is to see. It enjoys the sight of beautiful things such as various kinds of leaves and plants, flowing streams and beautiful faces. In other words, all beautiful colour and scenery are dear to the eye. The sight of ugly colour is displeasing to the eye. The nose has been created to take smell and fragrance. It dislikes bad smell and the stench of rotten things. Similarly the tongue like palatable things and dislikes bitter and distasteful foods. Hands like smooth things more than hard and uneven ones. The intellect feels comfort in knowledge and dislikes illiteracy and ignorance. Similar is the case with the ear. The Imām claims that the sound which ears hear is of two kinds, sweet sound like the sound of nightingale and the sweet songs, and the displeasing sound like the sound of an ass. What is true of the other organs is true also of the ear. He once said that Almighty Allāh did not send any prophet without sweet voice. He also said: "If a man recites the Holy Qur'ān with a sweet voice, Allāh hears his recitation more than one listens to the songs of a female singer." In another hadith, he praises Hazrat Dā'ūd by saying that he used to sing with so melodious a voice that men, jinn, beasts and birds gathered together spell bound to hear it. Nearly 400 persons expired by thus listening to his songs. The Holy Prophet also praised his Companion Hazrat Abū Mūsa Ash'ari, saying that he had been gifted with a sweet voice like the musical instruments of the family of Hazrat Dā'ūd. In support of his claim, the Imām quotes from the Holy Qur'ān that the worst of the voices is surely the braying of an ass:

"And pursue the right course in thy going about and lower thy voice. Surely the most hateful of voices is braying of asses" (31:19).

This verse praises sweet sound and if music is held unlawful, then hearing the sound of nightingale is also unlawful. Similarly, if the sound of nightingale is lawful, then will

it not be lawful to hear sweet and melodious sounds which have got wisdom and good meaning?

### EFFECT ON MIND

Concluding his discussion on the various aspects of music, Imām al-Ghazzālī contends that it awakens the mind. What remains strong in mind is awakened by music. Sweet song with rhythm creates a wonderful feeling in the mind. Some sounds give pleasure, some pain, some induce sleep, some excite passion and some influence the organs of the body. A suckling child is lulled to sleep or his cries stopped by sweet songs. Camels are so influenced by songs that even heavy loads seem light to them. Once a slave was conducting a heavily loaded camel to a distant place. The slave had a melodious voice and the camel was impressed by his songs that he covered three days' journey in one day only. The moment the load was taken off its back the camel expired. This shows that music has a wonderful effect on the mind. Even birds, it is said, used to sit on the head of Hazrat Dā'ūd for listening to his music.

After making a scientific analysis of the effects of music on human mind, the Imām enumerates the occasions when music is commendable and when it is unlawful. In the first category, he includes musical songs of pilgrims, warriors, lovers and songs at the time of mournings and festivals. He declares music unlawful in the following five cases:

1. Musical songs by a beautiful woman or a young boy whose looks excite sexual passions. The illegality is not for songs, but for the exciting looks.
2. Musical instruments of drunkards, as they remind of the unlawful things that incite the unlawful action of drinking and intoxicants.
3. Obscene talk in music, obscene poetry, useless talks and blasphemy. Descriptions of a particular woman and not of woman in general, and narrations of the beauties of a particular woman before the people are unlawful.
4. Songs which arouse any evil or immoral desire in mind.
5. Regular habit of listening to music is also not desirable. Excess of anything is bad. If too much food is taken it is bad for health. If too much oil is besmeared on the face, it looks ugly. Similarly, if too much musical songs are listened to, it forms into a habit which is bad. However, after strenuous and hard labour leading to tiredness, musical songs and innocent enjoyments are in no way against the teachings of Islam. ■

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KINDNESS TO THE YOUNG  
GENEROSITY TO THE POOR  
GOOD COUNSEL TO FRIENDS  
FORBEARANCE WITH ENEMIES  
RESPECT TO THE LEARNED

-Sheikh Abdullāh Ansāri ■

## Synthesis of Christian and Muslim Mysticism in Spain - 2

by MICHAEL McCLAIN

### A Golden Opportunity to build a Bridge between Christianity and Islam

The question of sufi influence on St John of the Cross, and in the almost incredible flowering of Christian Mysticism in 16th Century Spain, is something which has been sadly neglected and ignored, and which at this moment is particularly relevant and important. My object in writing this article is to help correct this situation, but in so doing I do not wish to lead anyone to go to the other extreme. St. John of the Cross owed a great deal to the sufis, particularly in the field of literary expression, but not everything. I have already spoken of his great erudition in the field of Christian Mysticism; his two great masters, Dionysius the Pseudoareopagite and St Gregory of Nyssa, both lived before the rise of Islam. Spanish Christian Mysticism in general owes a great deal to Sufism, but once again not everything; one must never forget the long tradition of Christian Mysticism, which flowered brilliantly in Medieval Europe, particularly during the 12th and 13th centuries. It should also be noted that some things are universal characteristics of Mysticism, and therefore are not a proof of influence or relation. For instance, St. John of the Cross and the sufis agree in reference to the renunciation of "Charismas", those strange, paranormal powers which mystics often possess. But Buddha was of the same opinion, and the masters of Hindu spirituality preach the renunciation of the "charismas" (called "*siddhies*" in Sanskrit) in virtually the same words as St John of the Cross. Also, the similarities and parallels between Sufism and Christian Mysticism are particularly close: both share the concept of "'Ishq" (عشق), or Divine Love in common with the Guru Nanak and certain of his successors in contrast to Hindu and Buddhist Mysticism. St. John of the Cross speaks of the "Beloved" in the same way and often in the same words as of the sufis.

#### 'ILLUMINATIONISTS' OR 'ALUMBRADOS' — DEGENERATION OF A GREAT MOVEMENT

In Western Andalusia, which had been the heartland of Hispano-Muslim Sufism, in the 16th Century there arose a movement known in English as the "illuminationists", a rough translation of "*alumbrados*", the name by which the said movement is known in Spanish. It is now generally agreed that the said movement had its roots in Hispano-Muslim Sufism. However, it is also true that the alumbrados represent the decline, debasement and degeneration of a great movement. St John of the Cross was strongly opposed to the alumbrados, and for this reason has been severely criticized by some people. From the sufi viewpoint this criticism is completely unjust. Here I have no space to deal with this theme, but it is very easy to show that on each and every single point at issue the sufis would have sided with St John of the Cross, and would have condemned the alumbrados in the strongest terms. The real successors of the sufis in 16th Century Spain were St John of the Cross, St Teresa of Avila and other Christian Mystics of their type. The sufis can certainly not be blamed for what was a degeneration, debasement and perversion of their beliefs and practices: those who use the errors of the alumbrados and say that they are typical of Sufism are very wrong, but those who attempt to idealize

the alumbados because the said movement had remote sufi origins are also very wrong. The theme of the St. John of the Cross and the alumbados is well treated by Fr Bruno de Jesus-Marie.

In the long history of Christian Mysticism there is no lack of men and women of great sanctity, of great subtle thinkers and brilliant prose stylists. Yet St John of the Cross is unique in the history of Christian Mysticism, and for two reasons.

#### IBN ABBAD OF RONDA

Firstly, he is unique for the concept of the Dark Night of the Soul, the name of one of his principal works. Put briefly but rather inadequately, this means that in the "night" of desolation is when the door of Mystical Union secretly opens, more so than in the "day" of comprehension and light. The great Spanish Arabist Miguel Asin showed that this concept is found, though not quite fully developed, in the works of ibn Abbad of Ronda, a great Hispano-Muslim Sufi of the 14th Century - a follower of the Sadili school of Sufism. He preached renunciation of the charismas in very strong terms, which may indicate that he possessed said powers. Again he had nothing but disdain for "nit-picking, hair-splitting legalists" who waste their time with "trivialities". The semantic parallels between ibn Abbad and St. John of the Cross are striking indeed, though ibn Abbad, writing in a Semitic language, i.e., Arabic, makes use of the many "voices" or meanings which a single triliteral root may acquire, depending on how one builds the word based on the said root. This is of course impossible in an Indo-European language (such as English, Spanish, Persian or Urdu), which, however, in general tends to be more precise than a Semitic one. St. John of the Cross has to use a number of wholly different words to express the different "voices" derived from the Arabic root 'QHD' (ق ح د), used by ibn Abbad, though with its contrary, 'BST' (ب س ط) there is less of a problem; the Spanish word "anchura", roughly "wideness", has about the same metaphorical connotations. It should also be noted that the concept of the "Dark Night of the Soul" is found in the writings of Jelaal-ud-Din Rumi and in those of such Medieval Christian Mystics as Jan van Ruysbroek, though in very embryonic forms. This concept is found almost fully developed in the writings of ibn Abbad and also, as I said before, there are indications that St. John of the Cross was inspired in this particular point by someone who used a Semitic rather than an Indo-European language.

In reference to ibn Abbad and his influence on St John of the Cross, I can only refer the reader to Huellas del Islam by Miguel Asin (Madrid, 1941) which unfortunately has not been translated into English.

But nearly two centuries separate St. John of the Cross from ibn Abbad, as well as the language barrier. How could the influence of ibn Abbad reach St. John of the Cross?

In the Spain of the 16th and 17th centuries, the descendants of the Hispano-Muslim who had not been yet completely assimilated into the "old Christian" population were called "moriscos". In Medina del Campo in the middle of the 16th Century there lived a considerable number of moriscos, mostly from the Kingdom of Granada, so it would appear that St John of the Cross was in contact with moriscos since childhood. There were also moriscos in Salamanca and, though in small numbers, in Avila. Most certainly there were moriscos in Baeza and Ubeda. These moriscos conserved a good deal of the cultural heritage of their ancestors, and at least some were clandestine Muslims.

Much more important, St. John of the Cross lived for 6 years in Granada, and there wrote all or nearly all his great works. In Granada at that time the

moriscos formed a very large part of the population, since the Muslim Kingdom of Granada had been "reconquered" by the armies of Castile and Aragon in 1492. It should be noted that there was no sort of "colour bar" between Hispano-Muslims and "Old Christians"; an overwhelming majority of the Hispano-Muslims were not Arabs or Berbers but were rather of Hispanic, i.e., Iberian, Celtic and Visigothic, origin, the same as their Old Christian fellow Spaniards, though the proportions of Iberian and Celtic blood vary from one part of the Peninsula to another.

While in Granada, St John of the Cross divided his time between two monasteries. One of them was in the borough known as the Antequeruela, near the Alhambra, greatest of Hispano-Muslim monuments. The Antequeruela was a Morisco neighbourhood. The other monastery was in Calle (street) Elvira, in the edge of the Albaicin, the other moriscos quarter. Thus, while in Granada St John of the Cross was literally surrounded by moriscos and by the monuments of the Hispano-Muslim past.

At the north end of the Calle Elvira is the Gate of Elvira; indeed, the monastery which St John of the Cross frequented as chaplain and confessor is literally only a stone's throw from the Gate of Elvira. Now the area around this Gate has a special place in the history of Hispano-Muslim Sufism. According to ibn Sabain, when he visited Granada in 1215 some Muslim Holy Men (Sufis?, dervishes?) had taken a vow of poverty and formed a sort of convent near the Gate of Elvira.

#### THE MOORISH WOMAN OF UBEDA - FOLLOWER OF AL-GHAZALI

A few years after St John of the Cross had left Granada, a Muslim scholar known in Spanish as the "Mancebo de Arevalo" travelled through Spain, observing the lamentable condition of Spanish Islam and receiving from the moriscos the teachings of their ancestors. In Granada he paid a visit to the "Mora de Ubeda" (the Moorish Woman of Ubeda) who lived near the Gate of Elvira. At that time she was 93 years old, which indicates that she almost certainly was living in Granada at the same time as St. John of the Cross. According to the Mancebo, she was a woman of great learning, wisdom and intelligence, and was indeed the real leader of the moriscos of Granada and its environs, who followed her every word. She showed the Mancebo letters which she had received from Muslim scholars and religious leaders in many different countries. She believed that there was no higher goal than to make Islam resplendent in Granada. She was of saintly manner and unfailingly kind and friendly to all. She considered herself to be a follower of the doctrine of al-Ghazali.

St John of the Cross frequented the area around the Gate of Elvira. He was a man of great learning and intellectual curiosity, and since childhood had been accustomed to dealing with moriscos. Like the Mora de Ubeda, he was of saintly demeanor, unfailingly kindly and friendly to all. As one can see, there is no problem at all as to how the influence of the Hispano-Muslim sufis reached St John of the Cross. To judge by the name by which she was generally known, the Moorish Woman of Ubeda must have been a native of Ubeda or at least have lived there at some time in her life. Ubeda was the first place in Andalusia where St John of the Cross lived, and in Ubeda he died. There is also a certain parallel with IBN AL-ARABI, who in Seville received his mystical training from the woman sufi FATIMA BINT WALIYYA, very much older than he.

Yet there is nothing in the works of St. John of the Cross which strikingly reminds one of ibn al-Arabi. Indeed, the only apparent influence of Hispano-Muslim Sufism is that of ibn Abbad in Dark Night of the Soul.

## THE INFLUENCE OF THE PERSIAN SUFIS

St John of the Cross is absolutely unique in the history of Christian Mysticism, because only he among all Christian Mystics is comparable to the great Persian Sufis as a poet. Many, including the poet Federice Garcia Lorca, consider St John of the Cross to be the greatest lyric poet of the Spanish language. The fact is that the similarity between the poetic style of St John of the Cross and that of the Persian Sufis is so close that it is perfectly obvious to anyone. To someone trained in prosody and literary analysis and criticism, it is completely obvious that both the verse and the prose of St John the Cross is filled with the same metaphors, similes, images and symbolism as the poetry of the Persian Sufis. Eliminate the influence of ibn Abbad, and one eliminates only Dark Night of the Soul; eliminate the apparent influence of the Persian Sufis and the work of St John of the Cross is so truncated and mutilated that his verse is destroyed and his prose loses its continuity as well as its literary quality. Without the influence of the Persian sufis, the uniqueness of St John of the Cross in the history of Christian Mysticism is lost. Time and again he says the same thing in the same words as the Persian Sufis. It is extremely difficult to believe that all this is coincidence; as I said at another place, it may be taken as a general rule that the credibility of coincidences is in inverse proportion to their number. Fr Bruno de Jesus-Marie, while he does not flatly deny or discount the possibility of Sufi influence in the works of St John of the Cross, is generally inclined to minimize the said possibility. Yet the similarity between the title of LIVING FLAME OF LOVE by St John of the Cross and NICHE FOR LIGHTS (*Mishkāt al-Anwār* - منكلوة الانوار) by al-Ghazālī is so close that Fr Bruno on p.265-6 of his biography of St John of the Cross admits: "It is possible that [St.] John [of the Cross] may have had [a copy of] the *Mishkāt* in his hands." Remember also that one of the principal works of St John of the Cross is ASCENT OF MOUNT CARMEL, while two of the principal works of al-Ghazālī are ASCENT TO THE COURT OF SANCTITY (*Mi'rāj al-Quds* - معراج القدس) and ASCENT OF THE PILGRIMS (*Mi'rāj al-Sālikin* - معراج السالکين). Many of the writings of ibn Tufayl (died 1185) of Guadix, near Granada, indicate that the later Almohades (al-Muwahhidun) were zealous partisans of al-Ghazālī. Remember also that the Mora de Ubeda was a follower of the doctrine of al-Ghazālī. Unfortunately, space does not permit me to give examples of parallel passages of St John of the Cross and the Persian sufis. Anyone may do this for himself, comparing the works of St John of the Cross with those of Rumi, al-Ghazālī, Sa'di, Hāfiz, Sanā'i and Ansari of Herat. At a time when I had at my disposal only a comparatively small selection of Persian Sufi verse, I did this, and the results were astounding. Of course, a full comparison of the works of St John of the Cross and those of the Persian Sufis would be an enormous task, one which still awaits its champion. Recognizing the influence of the sufis on St John of the Cross does not detract from his genius as a poet, but rather is a tribute to his energy and intellectual curiosity. How many millions have read something of the works of the Persian Sufis, and how many of these have been able to write masterpieces comparable to those of St John of the Cross?

Miguel Asin was a great Arabist, but not an Iranist, and I have been unable to find any indication that he had any knowledge of the Persian language and literature. Therefore, he did not note the influence of the Persian Sufis on St John of the Cross, though he noted that of ibn Abbad, a Hispano-Muslim sufi who wrote in Arabic. Also Miguel Asin was mainly interested in Hispano-Muslim literature, particularly poetry, and did not take very much notice of al-Ghazālī, who was a philosopher and theologian, and was a Persian by birth.

We have seen that there is no problem as to how the influence of the Hispano-Muslim Sufis reached St John of the Cross. But the Persian Sufis are another

matter; after all, Persia was separated from Spain, both Muslim and Christian, by vast distances and by language barriers.

Yet even here the problem is much less than it appears. Persian cultural influences were very strong in the Muslim Kingdom of Granada. Ibn al-Khatib (14th Century) describes the Muslims of Granada as wearing Persian cloaks. Numerous descriptions and drawings show that in the 16th Century the moriscos of Granada continued to dress in the Persian fashion. There is much more. During the 13th and 14th Centuries Persia was devastated by Mongol invasions, and many Persian sufis and dervishes came to the Kingdom of Granada, finding it more congenial than the Ottoman Empire of North Africa. Ibn Batūta (14th Century) speaks of knowing personally in Granada a dervish from Tabriz, one from Samarcand, one from Konia and two from India. In the latter part of the 13th Century the master of the Qalandar Dervishes was Yusuf "al-Andalusi" (the Andalusian, i.e., the Spaniard). Note that Ibn Batūta was in Granada about 50 years after the death of Rumi; the dervish from Konia whom he knew there must have been thoroughly familiar with the works of Rumi. The Sufi poet Muhammad Shirin of Tabriz (1349-1404) was called "Maghribi" because he travelled to the far west where he received a dervish cloak from a sheikh who was a follower of Ibn al-Arabi. "Maghrib" in Arabic means "far west"; this far west is more likely to have been the Kingdom of Granada than Morocco, since Muslim Spain was a great centre of Sufism, which Morocco was not. For chronological reasons, Muhammad Shirin cannot be the dervish from Tabriz whom Ibn Batūta knew in Granada. Some believe that the music of the "Bolero", a Spanish folk dance which inspired Ravel, is derived from music used by the Mevlevi and Chiste dervishes as an aid to mediation. This shows that the lore of the Persian Sufis and dervishes penetrated all levels of the population of the Muslim Kingdom of Granada.

While these sufis and dervishes may have spoken only Persian, Turkish or Hindi when they arrived in Granada, they did not remain "mute" for long, but learned the Arabic dialect of Granada. While the rhyme, metre, sonority and music of poetry is lost in translation, the ideas, imagery, symbolism, simile and metaphor pass easily from one language to another. I myself have experimented translating Persian Sufi verse to Spanish, and even people who neither read nor appreciate lyric verse were captivated by the translations.

In summary, in the 13th, 14th and 15th centuries Persian sufis and dervishes came to Granada, bringing with them a knowledge of the works of the Persian Sufis. This lore influenced such late Hispano-Muslim Sufis as Ibn Abbad, and reached St John of the Cross by way of the Moriscos. The Mystic Rose of Persia flowered brilliantly in Spain.

#### BUILDING A BRIDGE BETWEEN CHRISTIANITY AND ISLAM

At the present moment all this is of particular importance. Of the four popes who have reigned in my lifetime, I respected and admired Pius XII and Paul VI, and had much affection for John XXIII and John Paul I. But the present Pope, John Paul II, is the first in my lifetime who is really a Pope with whom I identify, who is really "a Pope after my own heart", a kindred spirit. This is both for his mysticism and for his firm defence of traditional values. As I have said before, the present Pope is a disciple of St John of the Cross, who was the theme of the Pope's doctoral thesis, and the works of the St John of the Cross is the book that the Pope keeps by his nightstand and from which he reads every night before falling asleep. Here certainly is a golden opportunity to build a bridge between Catholicism and Islam. If the Pope is so fond of the works of St John of the Cross, he would certainly love and admire the



# Letters

## In Defence of "the Middle Ages"

"My basic point remains perfectly intact, i.e., that the Middle Ages - both in Christendom and Islam - was a period of truly extraordinary vitality and creativity in the spiritual, aesthetic and cultural fields. (Ref. April 1980 issue of "Al-Ahmadiyya). Slandering the Middle ages gives aid and comfort to the enemies of all religions, because it implies that a civilization with a religious basis is priori inferior and backward. Those who seek to further the Islamic Resurgence should proclaim the great achievements of the Middle Ages in so many fields, because this is a proof of what a civilization with a religious basis is capable. Also, Medieval Christian Civilization owed a great deal to the contemporary Islamic civilization. Therefore, the achievements of Christian as well as Islamic civilization during the Middle Ages are a credit to Islam, and a Muslim may justly feel proud of them.

If someday the materialist plague is superseded, it will be the result of the combined efforts of all those who believe in God and spiritual values, and will only come about when the great religions cease fighting among themselves and unite against the common materialist enemy. When the follower of one of the great religions (Islam, Christianity, Hinduism, Buddhism, Sikhism and Zoroastrianism) through ignorance or malice slanders another of the great religions, he is aiding the common materialist enemy and postponing the day when the materialist plague is finally overcome."

*Santiago de Compostela, Spain*

Michael McClain

## "FROM JINNAH TO ZIA"

I have just read FROM JINNAH TO ZIA by Chief Justice Munir (Retd.). The title is apparently misleading, a more appropriate title would have been, "Munir Report, Ahmadis, Muslims and Pakistan", but even this would not have been exact. Nevertheless the book was very interesting. It appears to present various aspects of Ahmadis in an impartial manner, in fact, a great part of the book is devoted to Ahmadis and there is also a mention of the agitation which led Chaudhary Sir Muhammad Zafrullah Khan to resign from his post of Foreign Minister of Pakistan. Justice Munir has quoted Mualana Muhammad Ali throughout the book. On occasions his commentary is quoted along with others. This may indicate that Munir recognises the Lahore Ahmadis as a progressive people, (this conclusion was made after a full reading). Munir is also very critical of many so called 'Ulamā, Mualana Abul A'la Maududi (who died recently) and many others who are now or were actively involved in the politics of Pakistan, but at the time of establishing Pakistan were deadly against it, abusing Jinnah, calling



## 'WOKING SHOWS THE WAY'-1960

By Maulānā MUHAMMAD YAKUB KHAN, editor *THE LIGHT*, Organ of the Ahmadiyya Anjuman Ishā'at Islam, Lahore, Pakistan

"The famous Shah Jehan Mosque gave a striking demonstration of unity and solidarity of Islam by having its 'Id prayers led by a Shi'ah Mujtahid, Sayyed Mehdi Khorasany, and *Khutba* given by its Imam, Maulvi Muhammad Tufail."

This is how the London Correspondent of the Pakistan Times of Lahore sums up his impressions of the 'Id-ul-Fitr celebration at the Shah Jehan Mosque, Woking.

'The Shah Jehan Mosque,' the report goes on to say, 'has become a great centre of Islam in Britain and the West.'

The Imam of the Shah Jehan Mosque, Woking, Sheikh Muhammad Tufail, who delivered the Khutba, made the universal fellowship of men the sole theme of his sermon. The Qur'ān described it as Islam's greatest gift to mankind, and he reminded that it welded those torn by mortal enmities among themselves into a brotherhood. The greatest tragedy that had befallen the Muslim peoples during the past centuries was not so much the loss of empires and territories as that of this greatest heritage of Islam—the universal brotherhood of Islam.

The Imam called upon the resurgent world of Islam to hearken back to this core of the message of Islam, which was indeed the cry of the soul of the new humanity that is emerging. They must outgrow the medieval shells of narrow-minded, sectarian prejudices which were an anachronism in this Atomic Age

The Sunnis and Shi'ahs have been at loggerheads throughout history. It was the privilege of the Woking Muslim Mission to prick the bubble of this stupendous folly and bring the two great members of the family of Islam to a common pulpit. Differences that defied all attempts at bridging disappeared at the very touch of the Woking spirit, and the Sunnis and Shia'ahs, like two brothers long estranged, once more embraced each other.

It is to be hoped that the lead given by the Woking Muslim Mission will find re-echo throughout the world of Islam, and Muslims of various sects and schools, while cherishing their own views, will learn to sink those little divergencies into the larger unity of Islam.

When the late Khwaja Kamal-ud-Din set out to plant single-handed the flag of Islam in the soil of the island homeland of those who ruled over this sub-continent, the 'mad venture', as it was considered, only caused a ripple of sneers and jeers among the Muslim intelligentsia of the day. This man must be stark raving mad to seriously think that the Englishman can ever see the light of Islam.

Who could imagine then that within half a century this tiny outpost of Islam in the West would grow into the greatest

centre of Islam, and the Woking leaven will influence the religious thought of the West, with the result that wherever the spirit of religious quest is abroad, it has perforce to turn to Woking for guidance and inspiration.

The Woking influence is irresistible. There is something in the very air of the place which transports beyond all pettiness, all scepticism, all frustration, and fills the most sceptically-minded with a new vision and a new hope.

If Woking really marks a revolution in Islamic thought in the right direction, the conclusion is irresistible that for recapturing the live spark of faith, mankind must rediscover and tap the higher source of knowledge known as inner experience, leading to direct contact with the source of life. The Muslim mind, however, still feels shy of any talk of inner experience, labouring under the false impression that since prophethood came to an end with the Prophet Muhammad (peace be on him!), it has snapped the age-long direct contact between God and man, which has been the sole yearning and quest of saints and seers since time immemorial.

Never before in history was there so much of a hankering after things of the spirit, which alone can bring inner peace and social harmony. The answer to this universal quest lies in the kind of inwardness of religion which the Woking Muslim Mission symbolizes.

The Woking spirit is indeed a beacon of light showing the way towards the true urges of faith, which alone can raise man's vision above all pettiness and parochialism and bring man closer to man."

—*THE LIGHT WEEKLY*, Lahore, Pakistan, for Friday 8th April 1960.

(See also article, "WOKING MOSQUE IN THE NEWS AGAIN - 1980")



*The Shah Jehan Mosque, Woking Surrey England which remained the Centre of Islam in the West for half a century*

## WOKING MOSQUE IN THE NEWS AGAIN - 1980

Sohaile Omardeen

The Shah Jehan Mosque Woking, once considered to be the centre of Islam in the West, has fallen on bad days. The Mosque which showed the way towards the Unity of Islam among the various schools of thoughts among Muslims (see article *WOKING SHOWS THE WAY*) has become a centre of controversy among Shai'ahs and Sunnis. It was a sad spectacle for me to see their Imams and other followers appearing before Justice Comyn, in the High Court of London (June 1980), about an incident which occurred in 1976 when one person remarked about the age of Hazrat A'isha at the time of her marriage as mentioned in "al-Bukhāri" (a collection of the sayings of the Prophet). This resulted in the issuing of pamphlets by officials of the Mosque Committee in which Shi'ahs were declared *kaafirs* (heretics).

Tension between the two groups, living at Woking, grew and a case of defamation was started by a Shi'ah Muslim Mr Mohammad Iqbal Shah. In the Court I sat and listened, with my head hung in shame, to the remarks being made over again and again about the Prophet's married and sex life by the Judge, Plaintiffs, Defendants and their Counsel. Mr Justice Comyn gave his ruling:

"Only God, Jesus Christ or Christianity could be blasphemed in England" (*The Daily Telegraph*, London, Saturday 28th June, 1980, p.3).

Mr Shah was awarded £10 libel damages and the other party shall have to bear the cost, which may well run into about £10,000. The case has been won by the members of the Shi'ah community but it does not mean that the peace has been restored between the two groups.

The sorry plight of the affairs of the Mosque at Woking could be changed if Muslims living in Woking, the administrators and Trustees of the Mosque (particularly members of the Trust of the Pakistani Embassy in London), stop the campaign of hatred of one group against the other.

The Woking Muslim Mission & Literary Trust and the Ahmadiyya Anjuman Isha'at-i Islam, since 1968, are not responsible for the running of the Mosque. However, the lead given by the Lahore Ahmadiyya Movement, as the editor of *THE LIGHT* put it, is the only way that can help Muslims of various sects and schools to sink their "little divergencies into the larger unity of Islam". ■

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ

"And be not like those who became divided and disagreed after clear arguments had come to them" (The Qur'an, 3: 104).

# Questions & answers

Q. 45. In his SATAYARATH PARAKASH (Light of Truth) Swami Dayanada writes:

"There is no doubt in this book; it is a direction to the pious who believed in the mysteries of *faith*" (The Qur'ān Ch.2 verse 2).

"The revelation of the Qur'an is of no use, since the pious are already treading the right path without extrinsic aid, while the wicked are not directed by it" (S.P.Ch. XIV p.653 Edition 1975, published New Delhi, India).

Please comment on the above statement.

*Berbice, Guyana*

Sheikh Haroun

A. A pious person (*muttaqi*) is he who is God-conscious, or is careful of his obligations, or who guards himself against evil and takes God for his shelter. No guidance is, however, beneficial to a person who has no regard for his duty or who is not willing to guard himself against sin. As no medicine or medical advice could help a person who is not mindful of his health and not willing to act according to his doctor's instructions, similarly no spiritual guidance could be of any use if a person is not concerned about his moral and spiritual welfare.

The word guidance in the verse should also be properly understood. The Qur'ān is a guidance because it shows the right path, it leads to the right path and makes a person follow the right path. Merely showing the right path or being on the right path is not enough unless one is willing to move along the right path. Even then one's needs for constant guidance and help do not cease. The Qur'ān keeps on unfolding its beauties to the spiritual wayfarer and keeps on leading him to the higher stages, one after another, of spiritual awareness.

If the true significance of the terms used by the Qur'ān is understood the objection raised by Swami Dayanada become irrelevant. Of course the Qur'ān can also help those who are going along the wrong path (if they do not insist on following this course to the detriment of their own soul). Addressing all men the Qur'ān says:

"O men, serve your Lord Who created you and those before you, so that you may guard against evil" (2:2).

At another place the Qur'ān has been called "a guidance to men and clear proofs of the guidance" (2:185). Again we are told:

"This is a clear statement for men, and a guidance and admonition to those who keep their duty" (3:137).

The wrongdoers are warned but not forced to accept the guidance:

"And certainly We have repeated (warnings) in this





## Book Reviews

*A Reply to John Gilchrist* prepared by Ahmadiyya Anjuman Isha'at Islam, Lahore for Mediator Islamic Association of 49 Kweper Avenue, Bridgetown, Athlone, South Africa. Pages 21. Price not given, probably for free distribution.

This pamphlet is in reply to some accusation which have been raised, as the name of the book suggests, by Mr John Gilchrist (who is involved in controversy with Mr Ahmed Deedat of Durban, South Africa). Some of the objections discussed are:

That the Shi'ite Muslims claim that a whole sūrah (chapter) is missing from the Qur'ān.

That some copies of the Qur'ān were destroyed by Hazrat 'Usmān, the third Khalifah.

That Hazrat 'Umar said that there was a verse in the Qur'ān relating to "stoning" which is not found in the Qur'ān at present.

(Maulānā Muhammad 'Ali's English Translation of the Qur'ān - preface - also deals with these points in detail). After replying to these objections some light has been thrown on the authenticity of the Biblical texts.

*Ijtihād* 133, 2nd Avenue, Lotus River, Cape Town, South Africa. Pages 54. For free distribution.

*Ijtihād* is a collection of eight articles taken from "Al-Ahmadiyya", "The Light" and other sources. The presentation needs some improvement although the issues discussed are of great importance.

*Is the Bible God's Word?* by Ahmed Deedat. Pages 64. Published by the Islamic Propagation Centre, 47/49 Madresa Arcade, Durban 4001, South Africa. For free distribution.

Mr Ahmed Deedat is a prolific writer on controversial subjects between Islam and Christianity. (Some of his books have been reviewed in "Al-Ahmadiyya" before). *Is the Bible God's Word?* is his latest book, 50,000 copies of which have been printed for distribution. This shows the zeal of the Islamic Propagation Centre for their work. The style and the impact of Mr Deedat's writings could be judged from the following passages:

(Isaiah 7:14 -Av). "The indispensable 'VIRGIN' in the above verse has now been replaced in the RSV with the phrase 'a young woman', which is the correct translation of the Hebrew word almāh. Almāh is the word which

has occurred all along in the Hebrew text and NOT bethulah which means VIRGIN. This correction is only to be found in the English language translation, as the RSV is only published in this tongue. For the African and the Afrikaner, the Arab and the Zulu, in fact, in the 1500 other languages of the world, Christians are made to continue to swallow the misnomer 'VIRGIN'" (p.14).

Jehovah's Witnesses, their books and journals also come under attack:

"The most vociferous of all the Bible-thumpers are the Jehovah's Witnesses..... they confess:

'In copying the inspired originals by hand the element of human frailty entered in, and so none of the thousands of the copies extant today in the original language are perfect duplicates. The result is that no two copies are exactly alike.' ....

'The evidence is, therefore, that the original text of the Christian Greek scriptures (i.e. New Testament) has been tampered with, the same as the text of the LXX (i.e. the Old Testament) has been' (p.24).

About Scofield Reference Bible it is stated:

"The Rev.C.I.Scofield,D.D. with a team of 8 Consulting Editors, also all D.D.'s, in the 'Scofield Reference Bible', thought it appropriate to spell the Hebrew word 'Elah' (meaning God) alternatively as 'Alah'. The Christians had thus ... seemed to have accepted at last that the name of God is Allah... by spelling Allah with one 'L'! (photographic reproduction of the Bible page showing the word 'Alah' is preserved here for posterity on page 22). References were made in public lectures to this fact by the author of this booklet. Believe me, the subsequent 'Scofield Reference Bible' has retained word for word the whole commentary of Genesis 1:1, but has, by a clever sleight-of-hand, blotted out the word 'Alah' altogether" (p.21). ■

### **The Creed of Love**

ONE WENT TO THE DOOR OF THE BELOVED AND KNOCKED  
 A VOICE ASKED, "WHO IS THERE?"  
 HE ANSWERED, "IT IS I."  
 THE VOICE SAID, "THERE IS NO ROOM FOR ME AND THEE."  
 THE DOOR WAS SHUT.

AFTER A YEAR OF SOLITUDE AND DEPRIVATION HE  
 RETURNED AND KNOCKED AGAIN

A VOICE FROM WITHIN ASKED, "WHO IS THERE?"  
 THE MAN SAID, "IT IS THEE."

THE DOOR WAS OPENED FOR HIM.

# Calendar of Events

## TRINIDAD

During his stay in Trinidad (22nd March - 20th May, 80) Maulāna S.M.Tufail conducted an Islamic Course, as has been reported in the May 80 issue of *al-Ahmediyya*. Most of those who participated in the course were given a written test. The result was announced on 18th May and certificates and prizes were distributed. Following is the list of successful candidates:

<u>First:</u>	Shafiat Shorab, Azarack Ali	
<u>Second:</u>	Anisa Ahamad, Shaffiat Hosein	Sohaila Omardeen
<u>Third:</u>	Fatima Aziz Roy Ogeerali	Sadica Ali
<u>Fourth:</u>	Zakeya Hosein Amina Karamally	Alisha Ali
<u>Passed:</u>	Ferosa Hayatali Nazreen Khan	Yazid Ali
	Hamid Mohammed Judy Mohammed	Rasheed Sulaman
	Shaheed Mohammed Amil Ali	Kalamazad Hosein
	Raffina Boodoosingh Emdad Baksh	Zenobia Karamally
	Hanifa Ali Zulaikha Vilma Ali	Subrate Khan
	Farah Khan Mehroon Nisa Aziz	Shayama Deen
	Feroza Khan Akleema Hosein	Hafeeza Ali
	Khalid Ahamad Ann Marie Ali	Neil Ali
	Hazradeen Shah Saied Mohammed	Moazzam Aziz
	Saira Ali Nazeema Hosein	Nazmoon Jangeer
	Rafi Mohammed Zaid Mohammed	Shameron Khan
	Zoraida Mohammed Nadira	

### New Courses

We hope Maulāna Tufail will conduct another Islamic Course during his next visit to Trinidad in August 1980. We also expect him to give a short course in Islamic Journalism to some of our young members. Those wishing to participate may please contact the undermentioned:

Wahid Omardeen  
President Gasparillo Mosque Board  
3 Charles Street South  
Gasparillo  
Trinidad, West Indies

Enayat Mohammed  
President  
Ahmediyya Anjuman Ishā'at-i Islam  
Calcutta Road No. 4  
Carapichaima, Trinidad W.I. ■

## DEPARTURES

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ •

Shaikh Abdul Hamid (father of Sajidah Khalid Abdullah) Sialkot  
Shaikh Abdul Qayyum (uncle of Naseem Shaikh) Sialkot, Pakistan  
Dr Allah Bakhsh's wife, Lahore Pakistan  
Saliha Zahur Ahmad, Lahore Pakistan  
Mother of Rita Rahman, San Fernando, Trinidad  
Salman Mohammed (father of Enayat Mohammed), Freeport, Trinidad  
Mohammad Yusuf (father of Zarina Mohammed), San Fernando, Trinidad

Prayers for the deceased were offered.

\*Surely we are Allah's and in Him we shall surely return. ■

**Vegetable Chow Mein (TRINIDAD STYLE)**INGREDIENTS

½ lb. carrots	½ lb. cabbage	1 small cauliflower
1 large sweet pepper	1 medium christophene	1 large onion
2 cloves of garlic crushed	Worcestershire sauce	Soy sauce
Chinese seasoning salt e.g., vet sin	Black pepper	Salt
Cooking oil - 1 tablespoonful		Thyme

METHOD

1. Wash and cut all vegetables into thin pieces about 1½ inches long. Keep each vegetable separate.
2. Place large dry pot or saucepan on fire and add the oil.
3. When the oil is hot reduce the flame and add the onions. Allow to simmer slowly for about one minute, then add crushed garlic.
4. Increase the flame and add the vegetables in the following order, giving about two minutes between each vegetable:

Carrots	Cauliflower	Christophene
Cabbage	Sweet pepper	Thyme
5. Turn them well with a large spoon and add a few drops of soy sauce, Worcestershire sauce, a teaspoon of Chinese seasoning salt, a sprinkle of black pepper and salt to taste.

Caution

Do not over cook. The vegetables should remain crisp and crunchy.

ZAKEYA HOSEIN ■

**FOOD MANNERS**

Amina Karamally

Salmān reported, the Messenger of Allāh (peace be upon him) said: The blessing of food is the washing of hands before it, and the washing of hands after it."

'Umar ibn Abū Salamah said, I was a boy being brought up in the care of the Messenger of Allāh (peace be upon him) and my hand was active in the bowl, taking from every side. So the Messenger of Allāh said to me, "Boy! Say *Bismillāh* (in the name of Allāh) and eat with thy right hand and eat from the side nearest to thee." So this was my manner of eating afterwards.

When one of you drinks, he should not blow into the vessel.

Jābir reported, the Messenger of Allah said: "When you go to sleep, put out the lamp and shut the doors and cover the mouths of water-skins and cover food and drink.

The Messenger of Allāh said: "Eat together and do not eat separately, for the blessing is with the company." ■

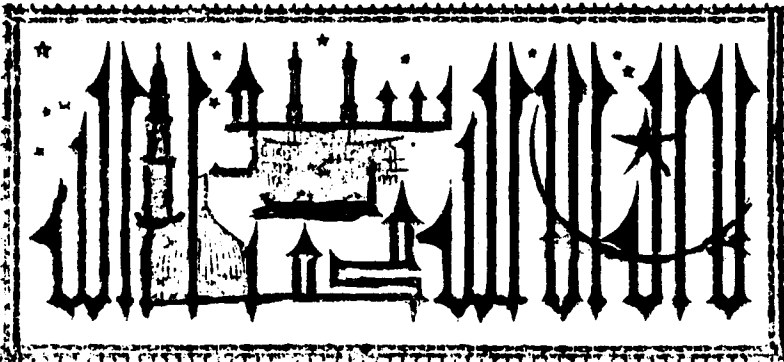


## Founder of THE AHMADIYYA MOVEMENT on Fasting

1. "Insofar as I am concerned, I do not leave a fast unless it is likely to cause my death; I don't feel inclined to leave a fast. These are blessed days and are the days of the showerings of God's blessings and mercy" (*Al-Hakm*, 24 Jan. 1901).
2. "Ramadhan is a blessed month, a month of prayers".  
(*Ibid.*).
3. "It is reported in Hadith that two types of people are the most unfortunate: one who lived through Ramadhan and failed to have his sins forgiven; the other who had his parents and they passed and he was unable to have his sins remitted. While a child is in the care of his parents, they bear all his worries and troubles. A man comes to know the value of his parents when he himself becomes responsible for his own affairs. In the Holy Quran, God has given a degree of preference to a mother, for a mother bears the hardship for her child. However infectious a disease a child may catch, maybe smallpox, cholera or plague, a mother never leaves her child. Once my daughter had cholera and her mother used to handle her vomissions and other secretions with her own hands. A mother partakes of all her child's afflictions. This is out of natural love of which there is no parallel"  
(*Majmū'a Fatāwa Ahmadiyya*, Vol.1 p.179).

4. Once the Promised Messiah was asked about fasting while travelling. The Promised Messiah replied: "As far as the Holy Quran is concerned, it says: "Whoso among you is sick or is on a journey shall fast the same number of other days". This means that a sick person or a traveller must not fast. This is an order and there is no option from God Almighty. In my view, a traveller should not fast. However, some people do keep fasts as a matter of course and if they do so while travelling in pursuit of this practice, there is no prohibition although one must still have regard for the injunction: "shall fast the same number of other days". A person who goes to considerable trouble in keeping a fast while travelling tries to please God by force rather than earning His pleasure by following His commandment. This is a mistake. True belief consists of following the injunctions and prohibitions of Allah" (*Ibid.*, p.183).

5. A person told the Promised Messiah that while he was at home he honestly believed that there was still some time before the starting of the fast and therefore he ate something with the intention of keeping the fast on that day. Later on he had learnt from someone else that dawn had already occurred by that specified time. This person therefore asked whether he could continue with the fast of that day. The Promised Messiah replied: In these circumstances, he had a legitimate fast and there was no need for substitution on another day, for he did his best and his intention was perfect" (*Ibid.*, p.183).



*There is but one God, Muhammad is his Messenger*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

# The Ramadān Chart 1980

JULY	RAMA- DAAN	LONDON FAST		BIRMINGHAM FAST		MANCHESTER FAST		
		BEGINS a m	ENDS p m	BEGINS a m	ENDS p m	BEGINS a m	ENDS p m	
14	MON	1	3.59	9.13	4.00	9.25	3.57	9.32
15	TUE	2	4.00	9.12	4.01	9.24	3.58	9.31
16	WED	3	4.01	9.11	4.03	9.22	4.00	9.29
17	THU	4	4.02	9.10	4.04	9.21	4.01	9.28
18	FRI	5	4.03	9.08	4.05	9.20	4.02	9.27
19	SAT	6	4.04	9.07	4.07	9.19	4.04	9.26
20	SUN	7	4.06	9.06	4.08	9.17	4.05	9.24
21	MON	8	4.07	9.05	4.10	9.16	4.07	9.23
22	TUE	9	4.08	9.04	4.11	9.15	4.08	9.22
23	WED	10	4.10	9.02	4.13	9.13	4.10	9.20
24	THU	11	4.11	9.01	4.14	9.12	4.11	9.19
25	FRI	12	4.12	8.59	4.15	9.10	4.12	9.17
26	SAT	13	4.14	8.58	4.17	9.09	4.14	9.16
27	SUN	14	4.15	8.56	4.18	9.07	4.15	9.14
28	MON	15	4.17	8.55	4.20	9.06	4.17	9.13
29	TUE	16	4.19	8.53	4.22	9.04	4.19	9.11
30	WED	17	4.20	8.52	4.23	9.03	4.20	9.10
31	THU	18	4.21	8.50	4.24	9.01	4.22	9.08
<b>AUGUST</b>								
1	FRI	19	4.23	8.49	4.26	9.00	4.23	9.06
2	SAT	20	4.24	8.47	4.27	8.58	4.25	9.04
3	SUN	21	4.26	8.45	4.29	8.56	4.27	9.02
4	MON	22	4.27	8.43	4.30	8.54	4.28	9.00
5	TUE	23	4.29	8.42	4.32	8.53	4.30	8.59
6	WED	24	4.31	8.40	4.34	8.51	4.32	8.57
7	THU	25	4.32	8.38	4.35	8.49	4.34	8.55
8	FRI	26	4.34	8.37	4.37	8.47	4.35	8.53
9	SAT	27	4.35	8.35	4.38	8.45	4.37	8.51
10	SUN	28	4.37	8.33	4.40	8.43	4.39	8.48
11	MON	29	4.39	8.31	4.42	8.41	4.41	8.46
12	TUE	30	4.40	8.29	4.44	8.39	4.43	8.44

*Īd-ul-Fitr Wednesday 13 August 11a.m.*

*Subject to the visibility of the crescent moon*

AT THE AHMADIYYA HOUSE, 56 LONGLEY ROAD, FOOTING, SW17  
'ID CHARITY for Muslims 60p per person for all members of  
the family irrespective of age. 'Id Prayer will be led  
by S. Muhammad Tufail (Editor "al-Ahmadiyya", 3 Orchard  
Close, Off College Road, Maybury, WOKING, Surrey, GU22  
8BS. Telephone WOKING 67352). For other information  
please contact Mr A.A. Rahman (Secretary) AAII(L)UK Regd.  
215 Southgate Road, London N.1. Tel. 226-0560

**The Ahmadiyya Anjuman Ishā'at Islām (I) UK**

**Theme: Islamic Renaissance**  
**Trinidad 22-31 Aug. 1980**  
**The Ahmadiyya Convention**

Dear Brother/Sister in Islam,

Assalamu 'alaikum

We have pleasure in inviting you to the EIGHTH INTERNATIONAL AHMADIYYA CONVENTION to be held in Trinidad between 23rd and 31st August 1980.

One of the objects of the Convention is to enlighten the participants about various aspects of Islamic Renaissance taking place in the Muslim world at the turn of the Fifteenth Century Hijra.

We hope that you and the members of your family and friends would be able to join us and be our guests for over a week in Trinidad during this period.

The minimum Convention Fee for foreign delegates is \$50.00 per person and \$25.00 for students and under sixteen. The amount could be paid in local currency to the Representatives of the Convention in various countries. Any donation large or small, to defray the expenses of the Convention or to be utilised towards any Islamic cause will be welcome.

The principal language of the Convention will be English, but parts of the programme will be conducted in Urdu and Dutch or rendered into those languages for the benefit of the participants.

Yours fraternally,

*(Mrs) Zarina H. Mohammed*  
Secretary

Ahmadiyya Convention.

Please keep a note about the following telephone numbers of persons who are directly involved with the work of the Convention in Trinidad.

Enayat Mohammed: 665-4288; Wahid Omardeen: 65-81805;  
 Dr. M. A. Aziz: 62-21417