

# al-ahmadiyya

Journal of

THE AHMADIYYA ANJUMAN ISHĀ'AT ISLĀM (Lāhore) U K

AUGUST 1980

VOL. 2 NO. 8

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**ANNUAL SUBSCRIPTION £3.00 SINGLE COPY 30p**

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off College Road, Maybury, Woking, Surrey GU22 8BS  
ENGLAND

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## WHAT THE AHMADIYYA MOVEMENT LAHORE STANDS FOR

- **A UNITED ISLAM**, that has no room for any sectarian disruption.
- **A RATIONAL ISLAM**, that seeks support for all its doctrines from the facts of experience.
- **A LIBERAL ISLAM**, that respects goodness wherever found ; and respects all religious traditions as from God at their source.
- **A WINNING ISLAM**, that is anxious to win the whole world by loving persuasion and moral influence.
- **A PROGRESSIVE ISLAM**, that finds new light from the Qur'ān and Sunnah at every change in the intellectual climate of the world.
- **A LIVING ISLAM**, that is capable of bringing its worthy followers into seeking contact with Almighty God in every age.
- **A PEACEFUL ISLAM**, that condemns all kinds of violence in matters of religion, either to secure its acceptance or for the continuity of adherence to it.

★ This number of *Al-Ahmadiyya* is being printed in England and Trinidad simultaneously. — Ed. ★

*al-ahmadiyya*

ISSN 0143-3008

Regd.  
2317985

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## AHMADIYYA CONVENTION

*It must be borne in mind that holding of a convention, however successful it may be, is not the object in itself. It only means that we have completed a stage of our journey. After the convention we start on our journey again – journey of serving the cause of Islam to the best of our ability. In the course of our journey problems of all sorts are bound to arise. Sometimes it is an uphill task, sometimes it is rainy all the way, sometimes our fellow travellers feel low in spirit and at times outside attempts are made to halt our caravan and create dissensions in our ranks. We must be prepared for all these eventualities and keep on moving towards our destination till we see the rise of the sun of Islam in the Western horizon. The Founder of the Ahmadiyya Movement Hazrat Mirza Ghulam Ahmad the MUJADDID of our age once wrote :*

*“What has been shown to me in a vision is this that the rising of the sun from the West signifies that the Western world which has been involved of old in the darkness of unbelief and error shall be made to shine with the sun of Truth, and these people shall have a share of Islam. In reality, the Western countries have up to this time shown very little aptitude for spiritual truths, as if spiritual wisdom had in its entirety been granted to Asia and material wisdom to Europe and America. Now Almighty God intends to cast on them the look of mercy”. (Izaala Auhaam p. 516).*

*We have seen with our eyes a part of the vision come true but we have to travel a long way yet before this vision can be fully materialised. We need not feel despondent on account of the lack of our resources as long as we are humbly and faithfully working in the way of Allah.*

*“The work of the truthful is never left incomplete, for them there always lies hidden in the sleeve, the hand of God” (The Founder).*

Again in one of his earliest books the Founder said :

*“The truth will win and the freshness and light of Islam which characterized it in the earlier days will be restored and that sun will rise again which rose in the full resplendence of its light before. But it is necessary that heaven should withhold its rising till our hearts bleed with labour and hard work and we sacrifice all our comforts for its sake and submit ourselves to all kinds of disgrace for the honour of Islam. The life of Islam demands a sacrifice from us, and what is that? That we lay down our lives in this way. And on this death depends the life of Islam, the life of Muslims and the manifestation of the living God. This in other words is called Islam. And the revival of this Islam is the will of the Most High God”. (Fath-i Islam pp. 8-9).*

*Revival of Islam in the world is our ultimate destination. This revival, however, must start with the individual member of this movement which is going to be the first step towards this life-long journey for the upliftment of Islam. This gives a purpose and direction to our own existence. This makes life worth living as we march forward with the torch of the Holy Qur'an in our hand. May Allah bless our efforts! Ameen.*

S. MUHAMMAD TUFAIL

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ  
بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

AND FROM AMONG YOU THERE SHOULD BE A PARTY  
WHO INVITE TO GOOD AND ENJOIN THE RIGHT AND  
FORBID THE WRONG. AND THESE ARE THEY WHO  
ARE SUCCESSFUL

*The Holy Qur'an Ch. 3 verse 103*

## THE AHMADIYYA MOVEMENT

The Ahmadiyya Movement was started in 1888 by Hazrat Mirza Ghulām Ahmad of Qadian. The name Ahmadiyya was however, adopted ten years afterwards. A manifesto was issued on 4th November 1900 in which the Founder explained that he adopted the name Ahmadiyya in reference to Ahmad, one of the two names by which our Prophet was known, the other name being Muhammed. Muhammad, he said, was a name indicating *jalāl* or *glory* which the Holy Prophet was destined to attain, while Ahmad was a name indicating *jamāl* or *beauty*, the reference in this name being to the *beauty* of his teachings and to "the *peace* which he was destined to establish in the world by his teachings." These later days, he wrote further, were the days when this aspect of Islam was to become prominent. This, therefore, was the direction in which his work lay, *i.e.*, to establish peace in a war torn world by presenting the spiritual teachings of Islam which was now the only way to restore peace to the mind of man, to enable man to live in peace with God and in peace with his fellow-man.

The adoption of the name Ahmadiyya thus discloses the real message of the Movement. It is a message to the Muslims that they can win the world again by the two great spiritual forces which have been given to them the Holy Qur'ān and the Holy Prophet Muhammad. It is a message to the non-Muslim world, to the West in particular, that the one-sided growth of civilization which made materialism the sole ruling force was a failure, and that peace with God and peace between man and man can be brought about only by the spiritual force of Islam. The Founder's own attention was from the very start, from the time that he began to write, directed to disclose the beauties of the Qur'ān and the Prophet, and was in 1890 when the Movement actually took birth, specially directed to carry the message of Islam to the West. In his very first writing laying the foundations of the Movement, the *Izāla Auhām*, he wrote, that he wanted to have the Holy Qur'an translated into English—he himself did not know English – to carry the message of Islam to the West which was at that time leading the whole world. He had the deepest conviction that the Holy Qur'ān was the mightiest spiritual force of the world and that with it could be brought about not only an

awakening among the Muslims but also a change in the material outlook of the West.

The only position which the Founder claimed for himself was that of an Imam, a Mujaddid, and the only work to which he directed his followers was the making of the Qur'ān which was misrepresented, and a true picture of the Prophet who was the most maligned of all men, accessible to all people of the world. Six years after his death, however, the community was split into two sections, a large section of the community under the leadership of his son Mirza Mahmud Ahmad, attributing to him a claim to prophethood. History repeated itself. Jesus never said that he was God, but a very large section of his followers exaggerated his claims and made him their God after his death. The Founder of the Ahmadiyya Movement never claimed prophethood for himself, as his own writings, quoted further on, show, but a very large section of his followers exaggerated his claims after his death and attributed to him a claim to prophethood. This happened in the year 1914 when the then leader of the Qadiani movement on being elected the head by one section of the community, took the position of a Pir and advocated that all Muslims who did not join the movement were kafirs. Perhaps he thought that this was the only way to shake the Muslims out of their lethargy and to awaken them to a sense of responsibility towards the great movement for the revival of Islam. But a little later, he was led on from this error to another error that the Founder of the Movement was not only a mujaddid but also a prophet, exactly the contrary of what the Founder had said, that *he was not a prophet but only a mujaddid*.

It was due to these unwarranted and exaggerated claims for the Founder that a section of the community separated themselves from the Qadianis and organized themselves as the Ahmadiyya Anjuman Isha'āt-i-Islam at Lahore. They stick to the original doctrines of the Ahmadiyya Movement and carry on the work of bringing about a spiritual awakening in the world. *The main plank of the programme of this Anjuman is to disseminate a true knowledge of the Holy Qur'ān by translating it into different languages of the world, and to present a true picture of the Prophet. It is thus a movement quite distinct from the Qadian movement.*



## Book Reviews

**Muhammad and the Jews - A RE-EXAMINATION** by Dr Barakat Ahmad, Ph.D. Published by Vikas Publishing House PVT Ltd., 5 Ansari Road, New Delhi 110002, India. Hard back 140 pages. 1979 edition. Ps 75

(The book is published in Memorium to the late 'Abdul 'Aziz of California, Trinidad).

Dr Barakat Ahmad says in his Preface: "Intergroup relations, specially when religion is also involved, are full of conflict and suffering. Martyrology feeds the myth, and prejudice adds bitterness to the legend. Political expediency and biased scholarship invest the legend with the status of history. The account of Muhammad's relations with the Jews of Hijāz is one of such legends. I have analysed this chapter of early Muslim history which has been uncritically accepted both by Muslim and non-Muslim historians. If this re-examination succeeds in raising valid doubts about the evidence on which the account is based, the attempt was worth making."

Dr Ahmad's *MUHAMMAD AND THE JEWS* has been rightly called "probably the first objective study by a Muslim of a subject that needs a full appreciation in the background of the Arab struggle against zionism. The study conclusively rejects the legendary account of the mass execution of the Banu Qurayzah and the expulsion of Banu Qaynuqa from Medina."

In this survey Ibn Ishāq, who is held by many Muslims as a reliable source of early Islamic history (particularly of battles - *maghāzi* --) has come under severe criticism by the author. Early authorities have been quoted who did not consider Ibn Ishāq "worthy of credence" (p.11) and that he followed reports "in his *maghāzi* without ascertaining the true facts" (p.12). About the so called massacre of between 600 - 900 Jews of the tribe called Banu Qurayzah Dr Ahmad concludes:

"Ibn Ishāq's account of the punishment of the B. Qurayzah is a plethora of self-contradictory statements. So are the accounts of al-Wāqidi and Ibn Sa'd. The account as given by them is untrustworthy both in detail and substance" (p.89).

For further details see article in this issue entitled: *THE JEWS OF MEDINA - A Critical Analysis of the Charge of their Persecution by the Prophet Muhammad.*

Dr Ahmad's research on the subject is of outstanding value and should be given wide publicity in the interest of bringing a better understanding between Muslims and Jews.

A limited number of copies are available from Dr M.A. Aziz of California, Trinidad, West Indies.

## AHMADIYYAT IN GUYANA

### A Brief Account

The history of Ahmadiyyat (True Islam) in Guyana is a glorious one, the blessed chapters of which are written in the ink of selfless devotion and dedication by men of true Islamic conviction, of unflinching faith, courage and perseverance — the spirit of the Ahmadiyya world Anjuman, the fire of which was kindled nearly ninety years ago in the Indian village of Qadian by the mighty Muslim Reformer of this age, Hazrat Mirza Ghulam Ahmad (may Allah bless him!)

The fire of Ahmadiyyat, which had been prophesied by our Holy Prophet Muhammad (U.W.B.P.), to burn away the impurities that will assuredly creep into the life-blood of Islam, belched forth its cleansing tongues upon all the lands of human-kind, and it was no wonder that its sparks ignited the spirit of many a gallant soul in Guyana to verify the truth of Allah, of His Prophet, of Mirza Ghulam Ahmad (The Mujaddid Azam) and Ahmadiyyat.

The Guyana Ahmadiyya Anjuman was officially launched in August of 1965 under the leadership of Mr M. B. Yasin and through the untiring efforts and personal sacrifices of Mr Majeed Ali.

The Anjuman, leading Islamic propagation body in Guyana, is the true bastion of Ahmadiyyat (True Islam) in these parts of the world, and all its members hold bai'at with the Holy Imam of the age, Hazrat Mirza Ghulam Ahmad (peace be on him) for the constant propagation and defence of true Islam.

The Anjuman is run by a General Council comprising of twenty dedicated Ahmadis. This dedicated band of Ahmadis shoulders the responsibilities of preserving the truth of Islam in Guyana and the spirit with which they carry out their duties was inherited by them from the band of devoted servants of the Ahmadiyya Anjuman—those honoured and selfless gentlemen who first kindled the torch of Ahmadiyyat in Guyana.

Foremost among those departed gentlemen was the one who in 1920 first introduced Ahmadiyyat in Guyana. A lone soldier of Islam, full of courage and conviction was he. This was Ustad Twalib Ali, who by the grace of Almighty Allah, and with the first edition of Maulan Muhammed 'Ali's English translation of the Holy Qur'an, began firing the spirit of Truth in Guyana.

In the face of great opposition the Ustad Sahib, began gathering up a few stalwarts upon whom the true light of Islam has dawned. Among them were Mohamed Ibrahim of Wakenaam, Moulvi A. Rahman of Les Destin, Messrs. Hidayat, Shaheed Khan, Taj Muhammad, M. Amin, Farzand Ali, Dr. Rahat, Haji Amin Baland and others.

With individual effort they strengthened the Ahmadiyya spirit in the Essequibo and Demerara areas, spreading the message of Truth wherever they went with great success.

Then in the other county of Guyana – Berbice – there arose another lone figure in the person of Moulvi Fazal Karim, who distinguished himself as a mighty exponent of Ahmadiyyat. Through his spirit of sacrifice and devotion to the cause of true Islam, the most militant group of Ahmadis came into being during the 1930's and out of that school came men of the calibre of Moulvi A. Aziz, Ustad A. Kareem and the other stalwarts of today.

Ahmadiyya Anjuman is now firmly established in Guyana – an Anjuman held in highest prestige, with a record of fine achievements and worthy of being part of the universal Islamic propagation Movement of the Fourteenth Century Mujaddid, Hazrat Mirza Ghulam Ahmad.

With the Guyana Anjuman in the vanguard of Islamic propagation the future of true Islam is very bright and with our growing from strength to strength we are assured of being among those who shall count in the final spiritual Jihad for the ascendancy of Islam as the only prevailing world religion serving the entire mass of humanity.

# The Ahmadiyya Conventions

## 1968 ————— 1975

Dr M.A. AZIZ

"And from among you there should be a party who invite to good and enjoin the right and forbid the wrong. And these are they who are successful" (The Qur'an 3:103).

The institution of Ahmadiyya Convention is a legacy that has traversed the years from the beginning of the movement to the present day and has maintained the spirit and philosophy of such gathering among the members with increasing devotion and loyalty.

The FIRST Ahmadiyya Convention in the West was held in Guyana in September 1968 when four persons (Maulānā S.M.Tufail, Imam S.M.Kaidar, Imam Zool Deen and myself) from Trinidad and Maulānā A.R.Jaggoe, Mohammed Yasin (of Nickerie), A.Guman and Badrul Islam from Suriname attended the Convention. In Georgetown, some of the delegates were hosted by brother Kamar Ali who used to live at Broad Street at that time. He and his family exemplified the highest virtue of Muslim hospitality. May Allah reward them all.

The main venue of the Convention was No.3 Village Mosque - which later became the first Ahmadiyya Mosque in Guyana.

This first convention was an unknown entity and exposed the situation of the true love and affection people had for the cause of Ahmadiyyat. Despite the depressed socio-economic condition of the people whose entire life depend on an agricultural based economy, the reception and the hospitality extended to the visiting guests were really above their means. This was the first great change that was taking place in their lives and dignity and honour were being re-affirmed in their religious pride. The opening session was a rousing emotional affair and the atmosphere was charged with magnetism of the Founder of the Ahmadiyya Movement and the accounts of his great contribution to Islamic revivalism. After the function at No.3 Village Mosque, the meetings were held later at several other places during the course of the week. Subsequent success of the convention was primarily reflected in the well organised arrangements for meeting and housing of guests in Berbice by brother Sonny Baj Khan, Mr B. Edo, Mr Deen Sahadath longstanding devoted members of the movement along with other sisters and brothers who spared no effort to achieve the impossible. Lectures were organised far and wide, sometimes in remote villages. The dynamic force of this first convention paved the way for future conventions and extended a challenge to its critics and antagonists to present Islam in a better or even parallel or equivalent form. (For other details see article "AHMADIYYAT IN GUYANA- A Brief Account").

The SECOND Ahmadiyya Convention was held in Trinidad from Friday 11th to Thursday 17th April 1969. T.M.L.School, Prince Albert Street Mosque San Fernando nad 3 Charles Street South, Gasparillo served as temporary Offices for the convention. Over sixty delegates came from Guyana and Suriname. Mr M.B. Yasin, Maulvi M. Rasheed, Mr Baj Khan, Maulvi Mursaleen, Maulvi A. Rahman from Guyana and Dr I.Jamaludin, Dr Karamat Ali, Maulana A.R. Jaggoe, Mr Jacoeb Ayub and Mr H.W.M.Radja from Suriname led their Jam'ats and addressed the meetings in various parts of Trinidad. For Trinidadians, it was a new experience to host so many foreign

delegates. Copies of the Dutch translation of the Qur'an with Arabic text and commentary (by Maulānā Muhammad 'Ali) published by H.W.M. Radja and his friends were presented to the representatives and imams of the various mosques in Trinidad. On Monday 14th April 1969 the California Jamā'at entertained the delegates and other participants at lunch. Prayers were offered at the site of the Mosque next to the Community Centre; this piece of land was acquired by the untiring efforts of Mr Shafie Hossein of Daw Village). A collection of funds was started which encouraged the collection of larger amounts later on for building the mosque - which has been completed now. Similar collections were made at Liberville Mosque, Rio Claro to clear off the debts against the mosque. During the Convention AHMADIYYA ANJUMAN ISHĀ'AT ISLAM FOR THE WESTERN HEMISPHERE was formed and Mr Aziz Ahamad became its first President and Maulānā S.M.Tufail its Patron. An informal meeting was held at Mr Aziz Ahamad's residence where peace was made between the two factions of the Surname Jamā'at. On Friday 18th April the delegates went to Barbados for the sixth INTER-FAITH meeting which was chaired by Mr J.C.Tudor, the Deputy Prime Minister of Barbados. Fazar Ali, Sackoor Mohammed, Zarina Yusuf, Amral, Imran Sadeek, Mano Ali, Yusuf Ramatally, Zool Deen, Hasan Khan, Mohammed Charles, Rita & Pearl Rahaman, Mohammed Ibrahim, Hamid Mohammed, Kayyum Mohammed, Mazac Shaama and many other friends worked very hard to make this convention a success. Maulānā Tufail with his quality of loyalty and devotion to the cause of Ahmadiyyat and the revival of Islamic values in our contemporary world worked behind the scenes and inspired members with confidence who sometimes were overwhelmed by the huge responsibility and the up-hill task facing them for organising such a great event.

The THIRD Ahmadiyya Convention was held in August 1970 in Suriname when Hazrat Maulānā SADR-UD-DIN, the Head of the Lahore Ahmadiyya Movement also visited the Western Hemisphere countries accompanied by Mian Farooq Ahmad Shaikh and members of his family. Master M. Abdullah from California (USA) also came. Altogether about two hundred foreign delegates attended this convention. H.W.M. Radja, Mr Ali Bux, Dr I Jamaludin, Mr A.M. Guman, Tayyib Ahmad Ali, Basharat Ahmad Ali, Mohamed Ajoeb, Hakim Boedloe, Zehoer Bechan, A.Niamut, H.Lallmohamed, S. Ilaahibaks, J. Wazir, A.Bhikie, Dr K.Gafoerkhan, Dr M.H.Karamat Ali, H. Dilrosun and several other friends made everyone feel at home. The occasion was truly memorable. Wide publicity was given on the Radio and Television.

The FOURTH Convention was held in Guyana in 1971, which was of course much bigger than the one organised in 1968.

For the FIFTH Convention in 1972, it was the turn of Trinidad again. At that time I wrote the following in the Convention Brochure:

"Since the first convention held in 1968 in Guyana the Ahmadiyya Movement in its regional grouping of the various jama'ats in the Caribbean and South America has been working as a new force in Islam for the fulfilment of the prophecy that the Sun of Islam will rise in the West. Towards this end the Movement has addressed itself to the urgent and pressing task of analysing the problems of the region and defining its new role in the interpretation and application of the principles of Islam to these areas of human development and experiences in the new emerging Caribbean."

In December 1973 delegates from the Western Hemisphere visited PAKISTAN to attend the Annual Meeting (JALSA). Before and after the Jalsa they visited Karachi, Sialkot, Rawalpindi, Abbotabad and Peshawar. Special numbers of The Light and the Paighām Sulh were published to welcome friends from abroad.

In August 1974 we went to Suriname again for the SIXTH Convention. The theme of the Convention was Universal Brotherhood.

In August 1975 the SEVENTH Convention was held in London, U.K., a brief account of which is being printed separately in this issue of *Al-Ahmadiyya* by Mr Mohafiz A. Aziz who was the Secretary of the Ahmadiyya Anjuman Isha'at Islam United Kingdom at that time.

After the gap of five years we are holding the EIGHTH International Ahmadiyya Convention in Trinidad. I would conclude my report by saying that as Muslims our obligation as citizens of a troubled and eruptive world is to invite to the way of our Lord Allāh with wisdom and goodly exhortation and to strive in His way to establish peace and goodwill, love and amity among all dissenting factions and all shades of people and opinions in order to establish brotherhood of man and fellowship for the service of the One and Only Supreme Being all men of all religions acknowledge. ■



## Some Highlights of The Ahmadiyya Convention



Arrival of guests and registration - 22nd and 23rd August 1980

**PAPERS:** Dr M.A. Aziz (*Islamic Renaissance in the 15th Century A.H.*)  
S.M.Tufail (*Islamic Renaissance through Ahmadiyyat*)  
Mian Farooq A. Shaikh (*Hindrances to Islamic Renaissance*)  
Kalam Azard Mohammed (*Role of Education in Islamic Renaissance*)  
Suriname Representative (*Political Changes as it affects Is. Renaissance*)  
Guyana Rep. (*Role of Woman and Youth in Islamic Renaissance*)

**INTER-FAITH MEETING:** AT THE HOLY FAITH CONVENT, COUVA 25 Aug. 1980

**SPEAKERS:** Professor Adesh (Hinduism)  
Reverend Idris Hamid (Christianity)  
Maulana Mustafa Kemal Hydal (Islam)

CHILDREN'S PROGRAMME, SPORTS, CULTURAL EVENING 28 Aug. 1980

VISITS TO MOSQUES: Iere Village, New Grant, Princess Town 30 Aug

CLOSING SESSION: Gasparillo Mosque 31 Aug. 1980

PERSONS IN-CHARGE OF VARIOUS PROGRAMMES: Nancy Baksh, Dr Hamza Rafeeq, Iqbal Hydal, Abdul Wahab, Jaleelul Rahman, Roy Haroal Ojeerali, Swalaha Baksh, Zaman Mohammed, Subrate Khan, Sohaila Omardeen, Zakey Hosein and several members of the Ahmadiyya Youth Movement, Da'wat-ul-Islam and Ahmadiyya Women's Movement

8TH INTERNATIONAL AHMADIYYA CONVENTION

Theme: Islamic Renaissance

Trinidad 22-31 Aug. 1980



## The Ahmadiyya Convention — 1975

In August, 1975 the Seventh International Ahmadiyya Convention was held in London and was organised by the Ahmadiyya Anjuman Ishā'at Islam U.K. (founded 1974) and the Western Hemisphere Council. Participants were welcomed by Mrs Jermelia Khan as Chairman and myself as Secretary of the Ahmadiyya Anjuman U.K. The significance of this particular convention was that it was the first such Ahmadiyya gathering ever held in England and delegates from over ten nations were attracted to Briatin's cosmopolitan capital, London.

It was at that moment when the London Jamā'at was beginning to establish itself firmly in the community and the warmth of the welcome from the host Jamā'at was equalled by the warmth of the good wishes through participating groups. A special message was conveyed to the convention by Al-Hājj Hazrat Maulānā SADR-UD-DIN, President and Spiritual Head of the Lahore Ahmadiyya Movement, who spoke of the opening of the London Mission House and congratulated the sponsors of the Convention for their hard work and for the convening of an INTER-FAITH meeting during the Convention.

Further messages were received from Mr Wallace Muhammad (leader of the Lost and Found Nation of Islam, America), Dr M.A. Aziz, President-General, Western Hemisphere Council; Khan Buhadur Dr Saeed Ahmad, Vice-President, Ahmadiyya Anjuman Lahore; Mr G.N. Deen, President Ahmadiyya Anjuman, Fiji; Maulānā Muhammad Yahya Butt (Germany), Maulānā A.R. Jaggoe (Netherlands); Maulānā Kemal Hydal (Trinidad); Mr Hassan Khan (Pakistan); Maulānā Abdul Mannān (Pakistan); Mian Farooq A. Shaikh (Pakistan); Maulānā G.A. Bashir (Netherlands) and many others too numerous to mention here.

The main lectures/sessions were held in a Hall in South London with provisions for translation into Urdu, Dutch and English. Each session was chaired by a different representative; this facilitated the expression of balanced views from all sides.

There were five sessions which covered a wide variety of topics. The first of these, chaired by the late Aziz Ahmad, began with a prayer and Qur'anic recitation followed by messages conveyed in person, on tape and in writing. This led into the main topic for the first session which was the "Role of Woman in Islam" by Mrs J. Wyatt. The second session took place at Woking - Surrey under the chairmanship of Mr S.M. Khalid Iqbal and its topic was the "Finality of Prophethood" (*Khatm nubuwat*) by Maulānā Hāfiz Sher Muhammad. "The Rising of the Sun from the West" was the topic led by K.B. Dr Saeed Ahmad in the third session which was particularly appropriate for this convention. It was based on the disintegration of civilisation and the need for a revival of moral and spiritual forces to control and guide the animal forces inherent in human nature. Another major contributor in this session was Mian Farooq Ahmed Shaikh who spoke on "Hold Religion above the World". In the fourth session a Qur'anic Recital was given and was followed by various speeches including an enlightening discourse by Dr M.A. Aziz on "Alcohol and Drugs, Problems for Youth". The fifth and concluding session took the form of a discourse on the Qur'ān, followed by songs of Islam and farewell messages by representatives from the various participating groups.

Interspersed between the sessions were organised sightseeing tours giving a glimpse of the host country as well as social visits to friends and relations. There were also open sessions for Muslims and non-Muslims to

meet, as for example at Woking and at Virginia Water.

The most remarkable development was the holding of an Inter-Faith meeting in a London Swedish Church which was chaired by Bishop George Appleton. The subject of the meeting was "The Message of My Religion to the Modern Man". Leaders of seven different faiths took part.

The success of the organisational aspects of the Convention was due to Maulānā S.M. Tufail and the efforts of his colleagues on the Committee, whilst the forum of the Convention provided a suitable opportunity to reinforce the aims of the London Jamā'at and to attract wider publicity to its work.

Mohafiz A. Aziz

President

Ahmadiyya Anjuman Ishā'at Islam (Lahore) UK (Regd.)

## HAZRAT MAULĀNĀ NŪR-UD-DĪN'S VIEW ABOUT THE FOUNDER

With regard to his view about the Founder of the Ahmadiyyah Movement Hazrat Maulana Nur-ud-Din wrote in one of his letters :

*"I believe Mirza Sahib (i.e. the Founder) to be the MUJADDID (renovator) of this century. I accept him to be truthful. I accept him to be a slave of the Holy Prophet Muhammad and a servant of his SHARI'AH (Law). Mirza Sahib considered himself to be the most devoted slave of the Holy Prophet. With regard to the word NABI (prophet) it literally means the one who informs before hand after receiving knowledge from God and not the one who brings law. According to Mirza Sahib a person who denounces a single word of the Holy Qur'an and the SHARI'AH of Muhammad is an infidel and accursed. This is my view also. Whether a person accepts it or not or calls us hypocrites I leave his affair in the hand of God."*

Nūr-ud-Dīn,

(Published in BADR 27th October, 1910) 22nd October, 1910.

★ Hazrat Maulānā Nūr-ud-Dīn (d.1914) was the first pledged Ahmadi and after the death of the Founder (1908) became the leader and successor of the Ahmadiyya Movement in Islam.



THE HONEY BEE

النحل

FAZAR ALI

There is a chapter in the Qur'ān which is called *THE BEE* (النحل - *AN-NAHL*). It is said that the bee is a recipient of God's revelation. The Qur'ān says:

"And thy Lord revealed to the bee: Make hive in the mountains and in the trees and in what they build, -then eat of all the fruits and walk in the ways of thy Lord submissively. There comes forth from their bellies a beverage of many hues, in which there is a healing for men. Therein is surely a sign for people who reflect" (16:68-69).

The revelation God has granted to the bee is the instinct which has been granted to this small insect (and for that matter to all the animals of the world). In the case of the bee this revelation or divinely created instinct can be divided into four parts.

- (1) Revelation to make a wonderful hive.
- (2) Revelation to use all kinds of flowers and fruits.
- (3) Revelation to walk in the ways of God submissively.
- (4) And transforming the juice from flowers into honey.

And human beings are called upon to reflect upon these matters.

An-Nahl means the bee and it also means a gift or a present without obligation. The bee is the most gifted of all the small animals - the most precious gift or a moving image of the benefaction of God. She is the only insect that provides an important part of our food, yet she has no gratitude from us. This brings to our mind a similarity of the Divine Law in the spiritual world (ch.11:51) and the Holy Qur'ān says about the Holy Prophet Muhammad: "Say, I ask of you no reward for it." As the bee asks for no reward or shelter, so too the Qur'ān and the message of the Prophet is a unique gift to mankind from the Beneficent God who is Merciful (*RAHMAN*) without any effort on our part.

Unlike man, who depends on the past to acquire knowledge, develop his faculties and cultivate his intellect, the honey bee has no past experience — no training ground to develop her faculties, yet she performs in her sphere of activities what no other living creature, not even man, has performed. She belongs to the invertebrate kind of animals (having no backbone or spinal column) whereby she is denied the reasoning centre possessed by vertebrate animals, yet she shows in her work an immense number of laws, different faculties and marvellous feats of engineering.

She produces a commodity which is not only a means of subsistence for her swarm but also an ideal food rich in vitamins, mineral salts and enzymes. Carefully controlled studies



have shown the beneficial effect of honey for the relief of pain, diminished flow of blood in the coronary arteries as well as treatment of tired or over-worked heart.

"Make hives in the mountains and in the trees and in what they build." First she chooses and makes a home unlike most animals who have no homes and spend their entire life roving about. In this home a community is established in which every bee makes sacrifices in the interest of the community. Drawing a lesson from her example the Qur'ān reminds its followers: "Those who believe and have left their homes and have striven with their wealth and their lives in God's way are of much greater worth in God's sight" (9:20). And the Holy Prophet is enjoined: "Say, my worship and my sacrifice and my life and my death are surely for God, the Lord of the worlds. No associate has He. And this am I commanded, and I am the first of those who submit" (6:163-164).

"Then eat of all the fruits." The fruits we eat ripen from blossoms that produce the fruit. The bee visits the flowers, carrying pollen from one flower to another and at the same time acting both positively and negatively - not harming or injuring the flowers but conferring great benefit during her visits to the plants. She fertilizes and fructifies them. She is a lover of flowers and the flowers are also loyal to her. She sucks the nectar from them and quietly takes it back to her hive. When a Muslim holds the Qur'ān with love and honour, he in fact loves and venerates all the Holy Scriptures that were revealed before it; the Qur'ān has picked the best and the sweetest part out of them for the guidance of humanity.

"And walk in the ways of God submissively." This shows that Islam or the Divine Law is a law not only working in the honey bee's life but throughout nature. The bee is inspired with the work and skills of competent engineering in building her home. The economy of space, labour, time and matter are all put into effect. Though she is quite unfamiliar of the numerical system, yet she applies the rules of higher mathematics in building of her honey-comb which is not square or round but hexagonal and two storied. Unlike other animals, including man, she manufactures all her building materials in her own belly, viz., the honey-comb wax is made from the essence of honey. How she applies the chemical laws of composition and decomposition to produce this matter is still an unsolved mystery and baffles the greatest scientists of the world. How she produces wax from flowers is also a challenge to the human wisdom.

This explains that Divine revelation is purely a gift of God which cannot be affected by human exertion. This illustration from the physical world is introduced by the Holy Qur'ān to show a similar working of Divine laws in the spiritual world. The Holy Prophet collects by Divine revelation all that is best and noblest in all religions and sums it up in Al-Qur'ān, the likeness of which cannot be produced by man. (See ch.2:23).



Thereupon the Prophet said, "O Lord! I beseech Thee! bear Thou witness unto it."

## An analysis of the Address

In the Farewell Pilgrimage Address of the Prophet there are fifteen items which taken collectively could be styled "The Manifesto of World Peace". In this sermon the one thing which catches one's eye is that the Prophet not even once mentioned the importance of rituals — the prayers, the *zakah* and fasting—and that whatever he said and emphasized had a bearing on human relationship tending to establish peace amongst men and security in the world. Ritualism is given no pride of place in this Address. There are fifteen items in the Manifesto. They are:

1. The blood, property and honour of Muslims is sacred to one another. In this regard the Prophet Muhammad said, "O men! listen to my words and take them to heart. Know that every Muslim is a brother to every other Muslim, and that you are now one brotherhood. It is not legitimate for any one of you, therefore, to appropriate to himself anything that belongs to his brother unless it is willingly given to him by his brother."
2. Equality of rights. In this regard the Prophet said: "All men are from Adam and Eve. An Arab has no superiority over a non-Arab; also a non-Arab has no superiority over an Arab, except by good actions."
3. The abolition of family distinctions. He said that people should not take pride in their genealogy. It is the good actions alone they should take pride in.
4. Interdiction of bloodshed resulting from old feuds. The Prophet said, "Blood feuds of the pre-Islamic days are under my feet, i.e., forbidden."
5. Interdiction of usury. The Prophet said: "All usury money chargeable from the pre-Islamic period is under my feet (i.e. cancelled), and the first usury money which I cancel is the money that belonged to my uncle 'Abbas Ibn Muttalib."
6. The enforcement of the law of cease-fire. The Prophet emphasized the importance of observing peace and the cease-fire during the four sacred months of the Arab calendar. The meaning underlying this observance of the sanctity of the four sacred months was that the elders and leaders of the Arab community would thus be able to consolidate peace.
7. Safeguarding of the rights of women.
8. Safeguarding of the rights of the slaves, who, the Prophet emphasized, should be looked after in the same way as one did after oneself.
9. The brotherhood of Muslims. The Prophet pointed out that Muslims were brethren to each other and that they should each one of them respect the rights and privileges of the other; they should not backbite, and they should safeguard the property and life of one another.
10. He said, "from the sacred Ka'bah, as a result of the promulgation of the doctrine of the Oneness of God, Satan has departed; but do remember that it may try to come through other ways. Be prepared, therefore, to forestall its moves and machinations."
11. The Prophet Muhammad anathematized transgression in any form or shape. He said that the worst enemy of God was he who struck someone who has not struck him.
12. The Prophet Muhammad said that those who took pride in affiliating themselves to others who were not theirs and those who did not pay the full price of the work done by a workman were far removed from the mercy of God.
13. The Prophet emphasized that Muslims should try to effect peace between two fighting Muslim factions.
14. The Prophet said, "I am leaving behind with you two things which will bring you salvation—one of the Qur'an, the second my ways."
15. All men are jointly responsible about God's commandment and for the propagation of the Manifesto. The Prophet said, "Those who hear this Manifesto should convey it to others who are ignorant of it."

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With the compliments of  
Henif & Zariah Mohammed  
Mc Bean Village, Couva, Trinidad.

The Prophet Muhammad during his Farewell Pilgrimage gave a sermon which could be styled the "Manifesto of World Peace". The Prophet attached so much importance to this Manifesto that he repeated it five times during that Hajj season! Once he gave this sermon on 7th Dhu al-Hijjah in the Sacred Mosque at Mecca and twice at 'Arafat' on 9th Dhu al-Hijjah and again twice at Mecca on 10th and 11th Dhu al-Hijjah (or 11th and 12th) each day once.

Yaqubi, the historian, records that the sermon of the 7th Dhu al-Hijjah was delivered by the Prophet while on a camel after the afternoon prayer and the sermon on 9th Dhu al-Hijjah in the valley of 'Arafat in the afternoon first before the afternoon prayer and again after finishing the afternoon prayer; on both these latter occasions he spoke on camel-back. The sermon at Mecca was delivered after the morning prayer, also on camel-back. His companion, Bilal was in attendance, holding the camel reins. On all these occasions the Prophet had a crier to repeat his words, sentence by sentence, after him. During the Mecca sermon it was his son-in-law, 'Ali, who acted as the crier, while on other occasions it was a young man of vigorous voice named Rabi'ah Ibn Khalaf. The Prophet Muhammad had him standing very close to him and asked him to repeat after him each sentence.

When the Prophet Muhammad reached 'Arafat (near Mecca), he asked Rabi'ah Ibn Khalaf, who had a very powerful voice, to act as crier.

During the Farewell Pilgrimage of 632 C.E. there were present at 'Arafat between 120 to 140 thousand men and women. The Prophet Muhammad repeated his sermon again and again because everybody could not make it convenient to attend only one assembly. As the pilgrims' presence in the plain of 'Arafat forms an integral part of the Pilgrimage rites and his stay at 'Arafat is obligatory, the Prophet soon after the whole congregation was ready to perform the afternoon prayer mounted his camel. After praising and glorifying God, the Prophet said to Rabi'ah, "Say to them: O people! the Messenger of God says:

"I am a man like unto you. It is possible that you may not see me again in this place (the Prophet passed away about three months later—8th June 632 C.E.). Therefore listen to what I am saying to you very carefully and take these words to those who could not be present here today.

"May God bless the person who, after having heard me, guards my words and takes them to others! It is possible that you do not understand the import of my words here, but there are people in the world who would understand the meaning of my words better than you. Therefore understand that you should take my words to others who are not present here today, for it happens often that the messenger does not know the importance of the message he is carrying."

When the Prophet Muhammad had finished his sentence and his crier Rabi'ah had repeated it, the Prophet Muhammad stopped and asked the audience if it had heard his words well. When everyone shouted to say that they had heard them, the Prophet turned his face upwards and said: "O God! Thou art my witness. I have conveyed Thy message."

The Prophet said to Rabi'ah, "Say to them: O people! Do you know what month this is?" They said: It is the sacred month of Dhu al-Hijjah.

Then the Prophet said to Rabi'ah, "Say to them: God has hallowed your blood and your property like the sanctity of this month until you meet your Lord."

Then the Prophet said to Rabi'ah, "Say to them: Do you know what territory this is?" and they said: The Holy land (of Mecca).

And then the Prophet said to Rabi'ah to say to them: "God has hallowed your blood and your property like the sanctity of this land until you meet your Lord."

Then the Prophet said to Rabi'ah, "Say to the people: Do you know what day this is?" And they said: The day of the great Hajj.

And then the Prophet Muhammad said to Rabi'ah to say to them: "God has made sacred and inviolable the life and the property of each of you upto the other like this day of the Hajj until you meet your Lord.

"The Lord has ordained to every man the share of his inheritance. A testament is not lawful to the detriment of heirs.

"The child belongs to the parent, and for the violator of wedlock a stone.

"You are about to meet your Lord Who will ask you to account for your actions. He who has a pledge should return it to him who entrusted it to him.

"This day all sums of interest are remitted, including that of my uncle, 'Abbas Ibn 'Abd al-Muttalib. This day retaliation for all murders committed in the days of paganism (the Jahiliyyah) is prohibited, and foremost of all, the murder of Rabi'ah Ibn Harith is forgiven.

"O people! you have certain rights over your wives, and so have your wives over you. They are the trust of God in your hands. So you must treat them with all kindness. You have taken them only as a trust from God, and you have the enjoyment of their persons by the words of God.

"And as regards your slaves, see that you give them to eat of what you yourselves eat, and clothe them with what you clothe yourselves. If they commit a fault which you are not inclined to forgive, then part with them; for they are the servants of the Lord, and they are not to be harshly treated.

"And keep always faithful to the trust reposed in you and avoid sins.

"All men from Adam and Eve. An Arab has no superiority over a non-Arab; also a non-Arab has no superiority over an Arab, except by good actions.

"O people! listen to what I have to say and take it to heart. You must know that every Muslim is the brother of another Muslim (and as he pronounced these words he raised his arms aloft and placed the fore-finger of one hand on the fore-finger of the other). You are all equal. (You enjoy your equal rights and have similar obligations.) You are all members of one brotherhood. It is forbidden for any one of you to take from his brother save what the latter should willingly give.

"Guard yourselves from committing injustices."

The Prophet then proceeded to recite the 36th and 37th verses of the 9th chapter of the Holy Qur'an which abolish the triennial intercalation of the year, and fix the month of Pilgrimage to the changing seasons of the year.

*He said: 'Verily, the number of the months with God is twelve months (in a year, so ordained by Him the day he created the heavens and the earth. Of them four are sacred, three consecutive and the Rajab of Mudar, which is between Jumada and Sha'ban). That is the true religion. So wrong not yourselves.*

*'Verily the transposing (of a prohibited month) is an addition to unbelief. The unbelievers are led to wrong thereby; for they make it lawful one year, and forbidden another year, that they may equalize the number of months which God has forbidden and make such forbidden ones lawful.'*

"And now on this very day has time performed its cycle, and as it was on the day that God created the heavens and the earth.

"O people! truly Satan has despaired of being worshipped in your land for ever. But should you obey him in some matter which may seem to be trifling, it will be a matter of pleasure for him. So you must beware of him in the matter of your faith.

"Let him that is present tell it to him that is absent. Haply he who shall be told may remember that who has heard it.

"O people! so understand my words. I have left with you something which, if you will hold fast to it, you will never fall into error—a plain indication, The Book of God and the practice of His Prophet. So give good heed to what I say."

Then the Prophet looking up to heaven cried at the top of his voice, "O Lord! I have delivered Thy message." And the valley resounded with the reply from the myriads of human throats with one accord, "And that thou hast!"

Thereupon the Prophet said, "O Lord! I beseech Thee! bear Thou witness unto it."

### **An analysis of the Address**

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"There comes from their bellies a beverage of many hues in which there is a healing for men." The honey referred to here is a chemical miracle of the bee. As has been mentioned before, it is an ambrosial essence of healthful utility, a highly delightful and nutritious drink - a product which has been universally accepted. The honey bee prepares many grades of it and of different colours. She also produces (i) a course meal for the drones, (ii) bee-bread for the workers and (iii) Royal Jelly for the queen. In the spiritual world the Qur'ān calls itself "SHIFĀ" (a healing) for it heals the spiritual ailments of mankind:

"And We have revealed of the Qur'ān that which is healing and a mercy to the believers" (17:82).

Again:

"O men, there has come to you indeed an admonition from your Lord and a healing for what is in the breasts; and a guidance and a mercy for the believers" (10:57).

Honey is a gift of nature to mankind; the Qur'ān occupies the same position in the spiritual realm. ■

#### NEWS IN BRIEF

● Dr A.H. Mahate, Messrs Abdullah Deesai, M.H. Ashtikar from South Africa and Prof. Francis Dessert from Belgium have sent their greetings to the participants of the Convention.

● Mian Farooq A. Shaikh stopped in the U.K. for a few days (9-12 August) and then left for U.S.A. from where he would be coming to Trinidad for the Convention. He brings with him messages and greetings for the success of the Convention from Pakistan, particularly the Ahmadiyya Jama'at of Rawalpindi.

● The following persons are also coming to Trinidad from England: Miss Anisa Tufail and Mrs. Vena Rahman, Vice-President and Secretary respectively of the Ahmadiyya Women's Islamic Association, London. Mrs Nasim Shaikh (Bradford) who would sing Songs of Islam during the Convention and would take part in the programmes on T.V. and Radio. Mr Salman Ibni Tufail. Miss Fazia Rahman. Mrs Akela Haroun (expected).

● On 17th August Maulana S.M.Tufail would open the Bazaar at Siparia organised by the Ahmadiyya Anjuman Isha'at Islam Inc. Trinidad & Tobago. He would also be interviewed on local T.V. and Radio Stations in connection with the Ahmadiyya Convention. For other details please see the Programme attached with this issue of al-Ahmadiyya.

Secretary  
Ahmadiyya Convention

## MIRACLE OF THE QUR'ĀN?

In the December 1979 issue of *al-Ahmadiyya* two books were reviewed, viz., *MIRACLE OF THE QUR'ĀN* by Dr Rashad Khalifa of Tuscan U.S.A. and *AL-QUR'ĀN THE ULTIMATE MIRACLE* by Mr Ahmed Deedat of South Africa. Mr M.H. Ashtikar, Dr A.M. Mahate and other friends from South Africa have made further inquiries on the points raised by me in the above review. I have also received a one hour tape of a recorded speech by Dr Rashad Khalifa on the subject.

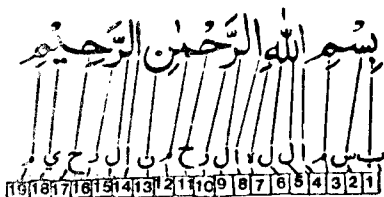
The controversy centres round the verse:

عَلَيْهَا تِسْعَةَ عَشْرَةَ

('alaihā tis'ata 'asharah)

"Over it are nineteen" (74:30).

This "nineteen" is a mysterious number which could provide, according to the authors of the books, a "physical, touchable evidence" of the authenticity and the miraculous nature of the Qur'ān in this age of electronic computers. It is also suggested that the number 19, or its multiple 57,114 etc., keep on occurring so many times in so many mysterious ways in many parts of the Qur'ān that it cannot be called a mere coincidence. Mr Deedat has explained this by way of illustration thus:



عَلَيْهَا تِسْعَةَ عَشْرَةَ

Over it are Nineteen.

19

19 TIMES (19 x 1)

ISM

2698 TIMES (19 x 142)

ALLĀH

57 TIMES (19 x 3)

AR-RAHMĀN

114 TIMES (19 x 6)

AR-RAHEEM

عَلَيْهَا تِسْعَةَ عَشْرَةَ

اِسْمِ

اَللّٰهُ

الرَّحْمٰنِ

الرَّحِیْمِ

For other details see *al-Ahmadiyya* 1979 issue pp. 12-15. Dr Khalifa in his recorded speech refers to the Qur'ānic Concordance by Muhammad Fu'ād 'Abdul Bāqī (published Cairo, Egypt). In my possession is the edition of the same book published in the year 1378 A.H. which I shall quote presently to prove that the conclusions arrived at by Dr Khalifa and Mr Deedat are not correct. However, I would not hesitate to admit my mistake if the objections raised by me are dealt with satisfactorily and these are as follows:

1. In the counting of letters in various verses and chapters no consideration is given to the letters which are pronounced twice (having the sign of doubling of letters <sup>و</sup>



(b) *Raheem* in the form of *Raheem/ā* (رحيم) is mentioned 20 times. See No. 5(b) above. This makes the total 115 and not 114. This does not include the word *Raheem* mentioned in other *Bismillāhs* 112 times in the beginning of each chapter of the Qur'ān except the 9th. According to *al-Bukhārī* this verse is a part of all the chapters of the Qur'ān (with one exception). If this view is accepted this is going to upset a lot of calculations made by Dr Khalifa and Mr Deedat. Even without accepting this theory, the numbering of words and letters do not always conform to the pattern described by the learned authors.

It should also be borne in mind that the Qur'ān has never made any claim about its authenticity on the basis of numbers 19, 7 or 5. It is not a book of numerology. It is a Divine unaltered word of God for the moral and spiritual guidance of human-beings.

Let me remind my friends in South Africa, U.S.A and other countries, where such views are given wide publicity, that I appreciate the enthusiasm of Dr Khalifa and Mr Deedat and that I am not against these speculations about the miraculous nature of the Qur'ān, but to me the whole structure of this argument is shaky, which will in the end prove nothing.

(SMT)

## Farewell\*

TONIGHT WE ALL HAVE GATHERED  
TO SAY TO YOU GOOD-BYE.  
THE FACT THAT IT IS VERY SAD  
IS WHAT WE CAN'T DENY.

TO REFRESH OUR MINDS AND STRENGTHEN OUR FAITH  
FROM FAR AWAY YOU CAME,  
WITH OPEN HEARTS AND GRATEFUL MINDS  
YOUR WORK WE ALL PROCLAIM.

YOUR MISSION HERE IS OVER,  
YOUR WORK, EXCEEDINGLY WELL DONE;  
YOUR MEMORY WE'LL ALWAYS CHERISH  
LONG AFTER YOU ARE GONE.

TO MEET YOU WAS GREAT PLEASURE  
BUT THE PARTING IS WITH PAIN,  
MAY ALLĀH BLESS AND KEEP YOU  
UNTIL WE MEET AGAIN.

Mrs Rasheed Mohammed

\* At the occasion of a farewell function at Fireburn, Freeport, Trinidad, West Indies.

# Letters

21

## FASTING IN COUNTRIES WITH ABNORMAL TIMES OF SUNRISE & SUNSET

Through the Grace of the Almighty, we are once more blessed with the Holy month of Ramadaan. However, the crucial question of fasting from dawn to sunset in countries where the days are very long and the nights very short has come up for discussion. To some, the very thought of 'questioning' the practice of the Holy Prophet of Islam (peace be upon him!) is repugnant. Others feel obliged to follow his directive of analogical deduction when issues of Shari'ah (Islamic Law) require reflection. The concept of Ijtihad (Exercise of Judgment in religious matters) and its application on this issue is beautifully outlined in the South African book "I AM A MUSLIM" Part 2 from which I quote:

"Ijtihad, which means to exert one's intellect to its utmost in deducing the Truth, is strongly recommended by the Prophet of Islam. Situations arise wherein we have to use our God-given intelligence to find solutions.

Let us take the question of fixed prayer times. We will not dispute these times which have been scheduled months in advance with the aid of astronomy, because we know this to be a precise science. Similarly, a question may arise in respect of the duration of fasting in countries with abnormal times of sunrise and sunset or for that matter on other planets. Here, we must view the situation in the spirit of Shari'ah, and not take the directive literally. For example, one is not expected to observe a single fast continually for six months in countries where the sun does not set for so long.

Fortunately for us, this issue was not left untouched during the days of the Holy Prophet. According to a Hadees related by Hadrat Abu Dawood, the Companions asked the Holy Prophet how they were to fix their prayer times if a day lasted for a year or a month. The directive they received was that they should base it on their days (meaning NORMAL days). We can, therefore, follow the time of Makkah as a guideline or of that country which is nearest having normal times of sunrise and sunset. This decision would also be in the spirit of the Qur'anic guideline, per surah 2, verse 185:

*'Allah intends every facility for you; He does not want to put you to difficulties...'*

As the Holy Qur'an itself outlines in surah Yunus, verse 5, the rising of the sun and the setting of the moon are mere guidelines for calculating time in the affairs of men, and the Shari'ah does not impose upon us a definite time by which Salaah (Prayer) should be commenced. It is to be observed within the specified period or hours.

Very often we start our Maghrib (Evening) prayer soon after

sunset if the congregation has gathered, yet the specified period is within 25 minutes. When situations change, even two different obligatory (fard) prayers may be performed during the specified period of any one, and they may be reduced in their Raka'ah, as is done during certain phases of Hajj or during travel. It is the spirit of Islam that is followed, not its letter for the sake of it.

Of course, there are people who strongly believe that no matter the circumstances, a true Muslim cannot deviate from the practice of the Prophet or what he commanded. Since we take his words in the literal sense, we tend to wrangle sometimes, as is the case of moon-sighting. The Hadees says:

*"Fast when you see the crescent-moon (al-hilāl - ﻻﺭﺗﺒﺔ) and break your fast when you see the crescent-moon again..."*

This was an ideal directive 1400 years ago when the science of astronomy had not made much progress or that knowledge was not available to a certain people, as the Prophet himself graphically described: "We are an unlettered people; we can neither write nor calculate properly..."\* And thus we could refer to surah Yunus, verse 5 to seek guidance in the calculation of time, for, "thus does He explain His signs in detail to those people who understand"; an obvious reference to those knowledgeable in the science of astronomy.

Cape, South Africa

Dr A. H. Mahate

\*If there are people who are "unlettered" (ummi) the same principle of general calculation would apply. However, when Muslims have become "lettered" they should employ means of properly knowing the rising and the setting of the moon. If they have no clocks, a general reckoning of the time should be made by watching the position of the sun. Mistakes in calculating the exact time are forgivable as is mentioned in al-Bukhāri and other sayings of the Prophet:

*"During the time of the Prophet (peace be upon him!) on a cloudy day we broke our fast; thereafter the sun appeared. Hāshim (the Reporter) was asked: 'Were the people asked to fast again as a compensation (for omitting a religious duty).' He said: 'Compensation (qadaa) was not necessary.'"*

— Editor

**NO PROPHET, EITHER NEW OR OLD, WOULD  
APPEAR AFTER THE HOLY PROPHET MUHAMMAD**

— The Founder of the Ahmadiyya Movement

# The Jews of Medina

## A CRITICAL ANALYSIS OF THE CHARGE OF THEIR PERSECUTION BY THE PROPHET MUHAMMAD

DR BARAKAT AHMAD  
 Author of *MUHAMMAD AND THE JEWS*  
 (See Book Reviews)

The first part of Ibn Ishāq's story gives us a picture of demoralized people trying to avoid fighting at any cost; the second part paints for us a picture of heroes ready to die for their faith. Walking in a flowered robe in which he had made holes so that no one might take it as spoil, Ḥuyayy b. Akḥṭab addressed the Apostle :

By God, I do not blame myself for opposing you, but he who forsakes God will be forsaken.

The discrepancies in Ibn Ishāq's account do not end here. The B. Qurayzah lived at a six to seven hours' walking distance from Medina.<sup>1</sup> On surrender they were brought to Medina and kept in a house. The next morning trenches were dug in the market place to bury the executed people. It is surprising that a general of the Apostle's astute knowledge of strategy and logistics would have brought nearly five thousand captives—nine hundred of them to be slain—all the way to Medina and bury them right in the middle of the town. It would have been far better, safer and more efficient to make short shrift of them outside their forts, and then to take only the women and children to Medina. The problem of the security of prisoners, and of sanitation in Medina, would have been solved. If they had to be marched to Medina then there was a ready-made trench which was dug outside Medina only a month back. It was not far.

<sup>1</sup> According to Ibn Ishāq, the Muslims left Medina at noontime and reached the B. Qurayzah after the last evening prayers. Ibn. Hishām, p. 685.

Since the captives included women, children, and old and sick people they must have walked to Medina at a much slower pace—ten to eleven hours. Neither during this march nor during their captivity in the house of Bint al-Hārith did any incident take place. No one tried to escape except ʿAmr b. Suʿdā al-Qurazī, and no one accepted Islam to save his life except Rifāʿa b. Samawʿal al-Qurazī. It was both a tame and a brave crowd. If the story is true the martyrs who fell under Bar Kochba (A.D. 132) against overwhelming odds were nothing in comparison to the martyrs of the B. Qurayzah.

The disposal of nine hundred bodies did not seem to have posed any problems. The trenches neatly dug were filled by the same night.

There was apparently a complete absence of any sentiment among the Muslims who watched this execution. It must have been a shattering experience for many and an unforgettable event even for those who thought it to be fully justified. Several heart-rending incidents must have taken place during the day; some must have tried to struggle and run, others would have uttered words of dismay and repentance, and there must have been many who either did not die at the first blow, or died of fright even before the executioner's sword struck. Swords must have blunted and broken. ʿAlī and Zubayr, who were the executioners, must have faced several problems, and witnessed many facets of human nature on that day. But neither ʿAlī nor Zubayr, in fact no one, ever later mentioned anything about his experience of this execution.

A detailed scrutiny indicates that the whole story of this massacre is of a very doubtful nature. As Ibn Khaldūn has pointed out "the rule of distinguishing what is true from what is false in history is based on its possibility or impossibility".<sup>1</sup> We have already pointed out that Medina in the Apostle's time was not equipped to imprison four to five thousand people and execute 600 to 900 people in a day. Killing such a large number of people and disposing of the dead bodies created problems even for Nazi Germany, with hydrogen cyanide<sup>2</sup> as an efficient lethal agent. A massacre in the midst of a town where people live is very different from a massacre in a town which is being sacked by a conquering army marching onwards from town to town with dead bodies left to make it uninhabitable.

<sup>1</sup> *Vide* R. A. Nicholson, *A Literary History of the Arabs* (Repr. Cambridge, 1966), p. 438.

<sup>2</sup> Raul Hilberg, ed. *Documents of Destruction: Germany and Jewry 1933-1945* (Chicago, 1971), p. 219.

Under these conditions it is almost impossible that the people of Medina should have escaped typhoid, typhus, both epidemic and endemic, influenza, diarrhoea and above all cholera. As regards the dead bodies the infection would depend on the animals and birds having access to the remains. But even if there were only flies, and the people whose corpses were lying there had all been healthy, the proliferation of agents, especially bacterial agents, after death would have been a health hazard, since the healthy may be carriers of dangerous diseases such as meningococcus.

Discussing the mass execution of the B. Qurayzah under "the alleged moral failures" of the Apostle, Watt has remarked :

This may seem incredible to the European, but that is in itself a measure of remoteness of the moral ideals of ancient Arabia from our own.<sup>1</sup>

But the effect of such a mass execution on the spectators and executioners is not related to moral values—ancient or modern. The human psyche, as is well known to students of psychology, may have nothing to do with a sense of duty, or political and religious obligations. Executioners, grave diggers, undertakers deal with death in the ordinary course of life as an honest and moral profession, nevertheless this continuous association with death creates suffering and terror of blood guilt.<sup>2</sup> No one could come out of such a holocaust—600 to 900 killed in cold blood in one day—without damage to his personality. 'Ali and Zubayr's holocaust legacy of massive deadness would not have left them in peace. Though Zubayr's life is not fully known to us, we do know well enough about the life of the fourth Caliph of Islam. His sermons, letters, political discourses and sayings collected in *Nahj al-Balāghah* do not reflect experience of such a mass execution. His scruples in "retaliation", among other aspects of his personality, "cannot be disregarded for the understanding that it affords of his psychology"<sup>3</sup> After his victory at 'the camel', "he tried to relieve the distress of the vanquished by preventing the enslavement of their women and children, in face of the protests of a group of his partisans; when battles ended, he showed his grief, wept for the dead, and even prayed over his enemies".<sup>4</sup> 'Ali was a brave soldier, not a

<sup>1</sup> Watt, *Muhammad at Medina*, p. 327.

<sup>2</sup> Barbara Levy, *Legacy of Death* (Englewood Cliffs, N. J., 1974).

<sup>3</sup> L. Veccia Vaglieri, "'Ali b. Abi Tālib", *Encyclopaedia of Islam* (2) Vol. 1, p. 385.

<sup>4</sup> *Ibid.*

hard-hearted executioner. ʿAli's partner in the execution, al-Zubayr b. al-ʿAwwām, was also renowned for gallantry and took part in all the great battles and campaigns of the Apostle's lifetime. The very idea of such a massacre by persons who neither before nor after the killing showed any sign of a dehumanised personality is inadmissible from a psychological point of view.

To write history, one must know how to count.<sup>1</sup> Ibn Ishāq, al-Wāqidi and Ibn Saʿd could not only count, but took care, wherever possible, to check their information. But they were writing approximately two centuries after the event and had no way of checking the number of people executed. Six hundred to nine hundred, given by Ibn Ishāq, is an impressionistic round figure. There was no method of taking a tribal census at that time. Circumstantial evidence such as tax figures, *jizyah* and *kharāj* accounts and the register of pension payments to the Companions were introduced in ʿUmar's time.

It is significant that neither al-Bukhārī nor Muslim reported any Tradition on the actual execution of Saʿd's judgment. Since they did not report how Saʿd's judgment was carried out they also did not report on the number of people killed or taken prisoner.

The story that the captive women and children of the B. Qurayzah were sent to the Najd to be sold for horses and weapons does not agree with the practice.<sup>2</sup> The Jews always bought their captives from Arabs after every skirmish.<sup>3</sup> The Jews of Khaybar, including the B. al-Naḍir, Wādī al-Qura, Taymā<sup>2</sup>, and even Medina itself were capable of buying these captives and, as al-Wāqidi says, they bought them.<sup>4</sup> The Muslims, if interested in the money at all, were interested in it to buy weapons and horses. It made no difference to them if the captives were sold in the Najd or Khaybar. In fact it seemed to be far more convenient to sell them in the Ḥijāz than to travel with such a large number of captives to the Najd.

Finally, according to Ibn Ishāq, the Apostle divided the property of the B. Qurayzah among the Muslims. "On that day he declared the shares of horses and men, and took out the *khumis* (the fifth). A

<sup>1</sup> Georges Lefebvre's dictum, *Pour faire de l'histoire, il faut savoir compter*, quoted by David Thompson, *The Aims of History* (London, 1969), p. 84. (Cf.) Ibn Khaldūn: "It is the common desire for sensationalism, the ease with which one may just mention a higher figure, and the disregard of reviewers and critics". The *Muqaddimah* tr. by Franz Rosenthal (Rev. ed., Princeton, 1970), p. 13.

<sup>2</sup> Ibn Hishām, p. 693.

<sup>3</sup> *Ibid.*, p. 253.

<sup>4</sup> Al-Wāqidi, Vol. II, pp. 522-24.

horseman received three shares, two for the horse and one for the rider; a man without a horse got one share. . . . It was the first booty on which lots were cast and the *khums* was taken. According to the precedent set on this occasion, divisions were made, and it became the custom for raids".<sup>1</sup> In view of considerable controversy on the share of a horseman Ibn Ishāq's report assumes great importance because it sets two precedents regarding the spoil of war: the share of the horseman and the procedure of casting lots on the booty and taking the *khums*. Abū Ḥanifa gives one share to the rider and one to the horse, while al-Awzā'ī (d. 157/774) gives one to the rider and two to the horse. Imām Shāfi'ī (150/767-204/820) has dealt with the subject and quoted several authorities on the question without any reference to Ibn Ishāq's reports.<sup>2</sup> Abū Yūsuf<sup>3</sup> (d. 182/798), one of the founders of the Ḥanafī school of law, in his well-known treatise on public finance, taxation and other related matters, *Kitāb al-Kharāj*, also does not mention the share of the horseman fixed on the defeat of the B. Qurayzah. As regards *khums*, Abū Yūsuf is quite categorical: no *khums* was taken from the property of the B. Qurayzah.<sup>4</sup> Yaḥya b. Ādam,<sup>5</sup> writing his *Kitāb al-Kharāj* approximately twenty years after Abū Yūsuf and dealing with the same subject does not mention the B. Qurayzah at all. Imām Shāfi'ī, Abū Yūsuf and Yaḥya b. Ādam, who were compiling judicial works based on authentic traditions and well-established precedents, did not consider either Ibn Ishāq's account or the current *qāṣṣ* material reliable.<sup>6</sup>

Ibn Ishāq's account of the punishment of the B. Qurayzah is a plethora of self-contradictory statements. So are the accounts of al-Wāqidī and Ibn Sa'd. The account as given by them is untrustworthy both in detail and substance.

<sup>1</sup> Ibn Hishām, pp. 692-93. Al-Wāqidī has expanded it into more than four pages (Vol. II, pp. 521-22). Ibn Sa'd has not mentioned anything about the property of the B. Qurayzah.

<sup>2</sup> Shāfi'ī, *Kitāb al-Umm*, Vol. VII, pp. 337-342.

<sup>3</sup> Al-Khatīb al-Baghdādī, *Ta'rikh Baghdād*, XIV, pp. 242 ff. Ibn Khallikān, No. 834.

<sup>4</sup> Abū Yūsuf, *Kitāb al-Kharāj* (Cairo, 1346 A.H.), p. 81.

<sup>5</sup> *Supra*, Chapter III.

<sup>6</sup> It confirms the view expressed earlier that most of Ibn Ishāq's account is not based on al-Zuhri. Abū Yūsuf frequently quotes al-Zuhri in his book. ■

## AHMADIYYA News FROM ABROAD

**Fiji:** Hearts of the members and friends alike filled with pleasure and thanksgiving as the missionary in-charge, Maulānā Hāfiz Sher Muhammad, poured the first spade full of concrete into the foundation hole of one of the four columns supporting the mosque dome, after the initial prayers had been offered. Others who had shared in the foundation laying were the Fiji president of the Jamā'at, Mr G.N. Dean, and vice-president, Mr A.W. Khan. A large gathering of members and friends had turned up to witness the event. The construction of the mosque will be culmination of a long effort by the Jamā'at in Fiji to provide itself with headquarters on the present site. The first mosque constructed by our Jamā'at was in Maro, Sigatoka, which was also completed recently. (*Paigham-e-Haqq*, 12 Bau Street, SUVA, Fiji).

**India:** Mr Abdul Aziz Shora Kashmiri, editor the daily *Roshni*, Srinigar, Kashmir, has commented upon the High Court Case in London concerning the dispute between Shi'ahs and Sunnis at Woking Mosque. He writes: "The late Khwajah Kamāl-ud-Din of blessed memory had made the Woking Mosque a centre of propagation of Islam and a concept of a united Islam was presented to the world from the Mosque which unfortunately has now become a source of conflict between Shi'ahs and Sunnis.... and the situation is extremely deplorable" (*Roshni*, 10 July 1980, p.1). (See also article by Mrs Sohaila Omardeen in the previous issue of

### A Glimpse of the Past



Five persons were initiated into Islam by S. Muhammad Tufail (Imam of the Shah Jehan Mosque, Woking, Surrey, England) on the occasion of 'Id al-Fitr on 28th March 1960. The names of the new entrants were (from right to left): Mr. Woodham (Nigerian), Mr. D. R. Watson, Miss June Hassal, Miss Carol Beakeley and Miss Jessie Gyseman. (*The Islamic Review*, March-April 1960.)

*Al-Ahmadiyya*).

(See "A Glimpse of the Past").

MAQBARAH MASIH (Urdū) (Tomb of Jesus) by Aziz Kashmiri, has been published by the Ahmadiyya Anjuman Isha'at Islam (India), Qalamdan Pura, Srinagar, Kashmir. A few articles about the Tomb of Jesus in Mohalla Khanyar, Srinagar were printed in the *Srinagar Times*. Mr Aziz Kashmiri has dealt with the subject in detail. The original paper was read in a meeting of the Ahmadiyya Anjuman (chaired by Mr Basharat Ahmad Baqa - visiting Kashmir at the time from Pakistan). The pamphlet is now available for free distribution.

Mr Basharat Ahmad Ginal, secretary Shubbān-ul-Ahmadiyya Bhadarwa, (Jammun, India) writes that the Promised Messiah Day was celebrated at the Ahmadiyya Mosque Bhadarwa on 26th May 1980 where the mission of the Founder and the activities of the Ahmadiyya Movement were explained. The meeting was chaired by Master Abdul Kareem, Messrs Ghulam Mahmud Ginal, Tariq Ahmad, Basharat Ahmad, Mushtaq Ahmad, Basharat Iqbal, Mahmud Ahmad, Shabbir Ahmad, Abdul Jabbar (president Jama'at) and many Ahmadiyya women members helped to make this occasion a success. May Allāh reward them all.

**Pakistan:** A new educational course has been started at Dar-us-Salaam, Lahore where subjects pertaining to the Qur'ān, Hadees, Jurisprudence, Ahmadiyya Movement etc. will be taught. For the time being the classes are held twice a week on Tuesdays and Fridays (6 p.m. - 7-30 p.m.). The teacher and organiser is Mirza Muhammad Latif Shahid, and patron Khan Buhadur Dr Saeed Ahmad Khan. (*Paighām Sulh*, 18th June 1980).

Mr M. Arshad Alvi reports that the Ahmadiyya Youths (Shubbān-ul-Ahmadiyya) have re-organised themselves in Lahore, Badhomalhi and Sialkot. (*Ibid.*, 11th June, 1980).

**Suriname:** AL-HAQ (Surinams Islamitisch maandblad) is being printed by Mr B. Ahmad Ali and is widely circulated in Suriname and Nederland.

**Italy:** The following notice has been published about *Al-Ahmadiyya* in *LA NASCITA DELLA SESTA RAZZA-MADRE* (*La visione di un chiaroveggente*) by Charles Webster Leadbeater, Edizioni L'eta Dell'Acquario, Torino-Italy:

#### **LAHORE, Pakistan — Le missioni dell'Ahmadiyya Anjuman Isha'at Islam**

Nei paesi dove è diffusa la religione musulmana opera o'ra un movimento acquariano che ha il compito di rinnovare alcune strutture dell'islamismo e di prendere contatti con le altre religioni e con i movimenti che, in tutte le parti del mondo, sono diretti da chi cammina sulle Strade Alte (Shamballa). La « Ahmadiyya Anjuman Isha'at Islam » di Lahore, ha fondato, nel 1974, un centro in Inghilterra che pubblica la rivista « Al-ahmadiyya » (3 Orchard Close, off College Road, Maybury, Woking, Surrey GU22 8BS, Inghilterra / abbonamento sterline 2,50) che ha il compito di collegare tutto il lavoro dei missionari islamici.

## Indonesia:

Imam Musa Projosiswoyo is helping disseminate the knowledge of Islam and Ahmadiyyat in Indonesia. Mr Ahmad Sadruddin of Surakarta has translated into Indonesian language the second chapter of Andreas Faber Kaiser's book *Jesus Died in Kashmir*. Messrs Mansjur Basuki and Agus Z.A. Rambe have translated some articles from Al-Ahmadiyya for their journal *Studi Islam* edited by Imam Projosiswoyo.

Translations of the Holy Qur'ān, the Religion of Islam and other books on "*Aqidah Ahmadiyya*", "*Mujaddid Masih dan Mahdi*" etc. are available for sale. The Indonesian Jam'at is publishing another paper called FATHI ISLAM.

**Germany:** MONTH OF FASTING. Imām of the Berlin Mosque Maulānā Muhammad Yahya Butt has mentioned in his Ramaḡān circular that those who find it hard to keep fast for long hours in the month of July may postpone their fast to other days of shorter duration.\* About his other activities we are informed that he gave a speech on "Die Frau im Koran" (Women in the Qur'ān) in the Hilton Hotel at Berlin which was widely reported in the German newspapers. Moreover, quite a number of Germans have been initiated into Islam by him during the last few months. Many functions have also been arranged by the Mosque and the Imam has also been invited recently to broadcast on German radio twice. ■

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\*It is reported from Norway that many Muslims over there are observing fasts according to the time of Makkah (Saudi Arabia), because the days there are extremely long (22-23 hours). In England and some European countries the fast is of about 18 hours duration. In this case to start one's fast two hours or two hours and a half before sunrise (i.e. early dawn) is inadvisable. The time could be calculated one hour before sunrise—when the dawn has fully broken. According to ABŪ DĀ'ŪD (a collection of the sayings of the Holy Prophet) even if the Azaan is called out when the dawn has fully appeared and a man has a cup in his hand ready to drink, he need not put it away and may drink it up (14:18). (As quoted in the "RELIGION OF ISLAM" by Maulānā Muhammad 'Ali (p.411, New Edition). See also the discussion on the subject in LETTERS. — Edifar

وَلَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ مُّجِيبٌ دَعْوَةَ الدَّاعِ  
إِذَا دَعَانِ ۗ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ۝

"And when My servants ask thee concerning Me, surely I am nigh. I answer the prayer of the supplicant when he calls on Me, so they should hear My call and believe in Me that they may walk in the right way" (The Qur'ān, 2: 186).

# From the Writings of the Founder

“Do not wonder that God the Most High in this time of need and in the days of this deep darkness has sent down a heavenly light and, having chosen a servant of His for the good of mankind in general, has sent him to make uppermost the religion of Islam and to spread the light brought by the most excellent of His creatures, (i.e. the Prophet M’uhammad) and to strengthen the cause of Muslims and to purify their internal condition.” — *Baraheen Ahmadiyyah*.

“The truth will win and the freshness and light of Islam which characterized it in the earlier days will be restored and that sun (of Islam) will rise again which rose in the full resplendence of its light before. But it is necessary that heaven should with-hold its rising till our hearts bleed with labour and hard work and we sacrifice all comfort for its appearance and submit ourselves to all kinds of disgrace for the honour of Islam. The life of Islam demands a sacrifice from us and what is that? That we lay down our lives in this way. And on this death depends the life of Islam, the life of Muslims and the manifestation of the living God. This in other words is called Islam. And the revival of this Islam is the will of the Most High God.” — *Fath Islam*.

“This humble servant has been shown in a vision that the rising of the sun from the West signifies that the Western world which has been involved of old in the darkness of disbelief and error shall be illumined with the sun of Truth, and those people shall have the light of Islam — *Izaala Auhaam*.

“At this critical moment a man has been raised by God and he desires to manifest the beautiful face of Islam to the whole world and open its ways to the Western countries.” — (*Ibid*).

— HAZRAT MIRZA GHULĀM AHMAD



# Welcome to the Participants of The Ahmadiyya Convention



Dear Sisters and Brothers,                      Assalāmu 'alaikum.

Members of the Ahmadiyya Anjuman Ishā'at-i-Islam (Inc.) Trinidad & Tobago and Da'wat-ul-Islam and many other Mosques and Institutions—— sympathetic to our cause, welcome you all to the Eighth Ahmadiyya Convention in the Western Hemisphere.

Your coming to our home island is a source of great pleasure to us. We have been truly honoured! We hope that you will enjoy your stay with us.

For many of you, taking part in a convention is not a new experience. However, this Convention has been organised on a different pattern, so that, all the participants, young and old, may benefit from the lectures given and papers read at the meetings and other activities arranged by our Committee. We hope that the future conventions will follow this model.

Islam is being misrepresented in the world today on a colossal scale. We hope that our humble efforts will make the light of Islam shine in our lives, at least in this part of the world. We are faced with many obstacles but we have put our trust in God and seek His support in whatever we do with a view to serving the cause of Islam, which in fact is the mission of the Ahmadiyya Movement. Your presence has further strengthened our will to do so.

And when the Convention is over, may this be the turning of a new page in your lives and may you all return to your homes safely, with a new zeal to serve the cause of Islam and try to hold Religion above worldly considerations.

The Mosque  
Aquire Road  
Fireburn, Freeport P.O.  
Trinidad  
West Indies

Yours fraternally  
Zarina H. Mohammed  
Secretary  
Ahmadiyya Convention Committee

**EIGHTH INTERNATIONAL AHMADIYYA CONVENTION**

Theme: Islamic Renaissance

**Trinidad 22-31 Aug. 1980**

1981 →