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al-ahmadiyya

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Contents

	Page
LETTER BY HAZRAT AMIR MAULĀNĀ SADR-UD-DIN	2
SENSE OF BELONGING	3
ISLAMIC RENAISSANCE IN THE FIFTEENTH CENTURY HIJRA	4
IMPRESSIONS ABOUT THE CONVENTION	10
CALENDAR OF EVENTS - AHMADIYYA CONVENTION	11
QUESTIONS AND ANSWERS	14
WOMEN'S SECTION	15
AHMADIYYA NEWS - UK	15
LETTERS: "Dog Meat"; "Prophethood in Islam"	16
GREETINGS FROM RAWALPINDI	20
MESSAGES FOR THE CONVENTION:	21
Din Head of the Ahmadiyya Movement Pakistan; Prof. Dr Francis Dessert; Dr A.H. Mahate and others	25
MUSLIMS IN BRITAIN & EUROPE	25
OUR SORROWS	28

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Conserving
our world

United Nations Day
24 October

‘Man has the fundamental right to freedom, equality and adequate conditions of life, in an environment of a quality that permits a life of dignity and well-being...’

So began the Declaration of Principles adopted by the United Nations Conference on the Human Environment in Stockholm in 1972, at which the international community committed itself for the first time to the improvement of the environment in which the peoples of the world live, and mapped out a plan of campaign.

This year a further significant step in this campaign has been taken with the publication of the World Conservation Strategy. The foreword to the Strategy draws attention to two factors which characterise our time: ‘The almost limitless capacity of human beings for

building and creation, matched by equally great powers of destruction and annihilation.’

The World Conservation Strategy has been drawn up by the International Union for the Conservation of Nature and Natural Resources, the UN Environment Programme and the World Wildlife Fund. They have worked together to provide guidelines for the action necessary to enable development and conservation of nature and natural resources to proceed side by side. The Strategy calls for globally co-ordinated efforts and for international co-operation to implement the programmes.

The Conference on the Human Environment

The Stockholm Conference concluded that only national institutions could carry out the necessary planning and controlling of the world’s environmental resources. But it emphasised that international co-operation was essential if there was to be effective control of the adverse effects on the environment caused by man’s activities; and to further this co-operation the Conference called for the establishment of a permanent United Nations body ‘to safeguard and enhance the environment for the benefit of present and future generations of man’.

This led to the setting up in 1972 of the United Nations Environment Programme (UNEP), now established in Nairobi, Kenya. This is not an operational agency as are most other United Nations bodies; but it co-ordinates environmental activity within the United Nations and serves as a focal point for global environmental concerns.

UNEP’s achievements include the establishment of an ‘Earth Watch’ system to monitor environmental hazards; in two years it should be able to provide a global early warning system and will have access to the best available knowledge and experience worldwide.

UNEP has provided technical assistance in action against pollution in the air and the

oceans. Its Mediterranean Action Plan has led to three significant anti-pollution agreements signed by 18 Mediterranean countries. These are designed to prevent dumping of toxic substances, to promote action to combat oil spillage and to deal with land-based sources of pollution. In collaboration with the Intergovernmental Maritime Consultative Organisation it has put forward anti-pollution proposals to the Law of the Sea Conference and proposals for further conventions on pollution at sea. It has also contributed to the funding of an Oil Combating Centre for the Mediterranean in Malta.

UNEP has funded projects on desertification and ecology. Other programmes review all aspects of ozone layer deterioration, assess social constraints on environmental protection, study the effects of weather modification on the environment in co-operation with the World Meteorological Office, develop alternative energy sources, and work with the World Health Organisation and the Food and Agriculture Organisation on environmental health projects.

UNEP has also helped to fund and run three major United Nations Conferences – on Human Settlement (1976), on

Desertification (1977) and on Water (1977). These have suggested programmes which will be part of UNEP's objectives for many years to come.

Each year UNEP publishes a *State of the World Environment* report. In 1980 this concentrated on four major areas: 'Climatic Changes, Deforestation, Carbon Dioxide and the Carbon Cycle', 'The Heavy Metal Hazards to Health', 'Transport and the Environment', and 'The Environmental Effects of Military Activity'.

UNEP is not the only United Nations body concerned with the environment. The Intergovernmental Maritime Consultative Organisation (IMCO) – the only United Nations Agency with its headquarters in Britain – combines environmental concern with other functional responsibilities. It aims to facilitate co-operation and exchange of

information on technical matters affecting shipping, as well as to maintain safety at sea, to promote high maritime standards and efficiency in navigation, and to prevent and control maritime pollution caused by ships.

IMCO has sponsored a series of treaties concerning pollution of the sea. These prohibit the discharge into the sea of oil or other dangerous materials which might affect the food chain; ban the disposal at sea of all plastics; establish specific minimum distances offshore for the disposal of all major kinds of refuse; prohibit ships at sea from discharging oil for any reason other than where the safety of the ship is involved; and establish liability for damage caused by oil spills and compensation for the damage suffered. When fully implemented these treaties could eliminate up to half the pollution problems of the oceans.

The environment in Britain

Concern about the environment in Britain dates back over a century to legislation such as the 1848 Public Health Act and 1863 Alkali Act.

Policy on different forms of pollution is formulated by various government departments but the Department of the Environment co-ordinates all government work in this field. Primary responsibility for implementing the legislation rests with local authorities.

The British Government takes its international environmental responsibilities seriously. It co-operates fully in the working of UNEP – of which it is a Member of the Governing Council – and is active in the work of other United Nations bodies and international organisations. It is also either a signatory or a party to most of the international conventions which deal with pollution issues, trade in endangered species, migratory species and European wildlife and natural habitats.

The aim of the World Conservation Strategy is to achieve the three main objectives of living resource conservation:

- to maintain essential ecological processes and life-support systems (such as soil regeneration and protection, the recycling of nutrients, and the cleansing of waters), on which human survival and development depend
- to preserve genetic diversity (the range of genetic material found in the world's organisms), on which depend the functioning of many of the above processes and life-support systems, the breeding programmes necessary for the protection and improvement of cultivated plants, domesticated animals and micro-organisms, as well as much scientific and medical advance, technical innovation and the security of the many industries that use living resources
- to ensure the sustainable utilisation of species and ecosystems (notably fish and other wildlife, forests and grazing lands), which support millions of rural communities as well as major industries

UN Disarmament Week

Hand in hand with the protection of the environment must go the preservation of world peace. To this end Britain and all member states of the UN are committed to the principle of general and complete disarmament under strict and effective international control.

In the 1960s and early 1970s a number of arms control measures were agreed under the auspices of the UN which were designed to restrict nuclear testing, to create zones free of nuclear weapons, to prevent the proliferation of nuclear weapons and to ban biological weapons.

Britain played a prominent role in these arms control measures and is currently engaged in negotiations with the United

States and Russia for a Comprehensive Nuclear Test Ban. Britain is also active in the discussions at the Committee on Disarmament in Geneva and in the First Committee of the UN General Assembly held each year in New York.

At the UN Special Session on Disarmament in 1978 it was decided that the week beginning 24 October each year should be designated UN Disarmament Week. During this Week a wide range of activities are conducted by organisations interested in the problems of world peace and disarmament.

Details of meetings and other activities in the UK are available from the United Nations Association.

Further information

United Nations Association

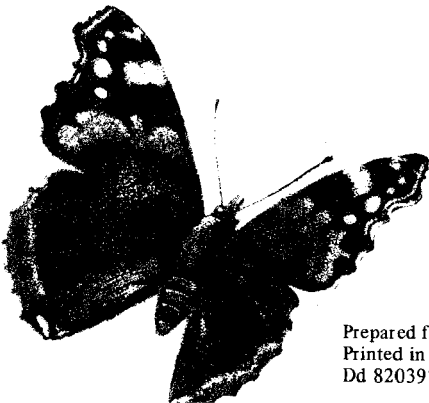
If you would like further copies of this leaflet, or the poster which has been produced to accompany it, please write to United Nations Association, 3 Whitehall Court, London SW1A 2EL. The UNA can also provide information about the work of the UN.

Council for Education in World Citizenship

Further information about the UN, environmental issues and other international topics is available from the Council for Education in World Citizenship, Cobham House, 26 Black Friars Lane, London EC4V 6EB.

United Nations Information Centre

UNIC maintains a reference library of official publications and documents available for consultation by those requiring information on the activities of the UN and some of the Specialised Agencies. Telephone (01-629 6411) or write to the United Nations Information Centre, 14-15 Stratford Place, London W1N 9AF.



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In the name of Allah, The Beneficent, The Merciful

Grams : TABLIGH

The Ahmadiyya Anjuman Isha'at-i-Islam

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Dated 7.8.1980

Editor
Al-Ahmadiyya
3 Orchard Close
WOKING Surrey, England

Assalamu 'alaikum wa rahmatullah.

I have received copies of the monthly journal Al-Ahmadiyya from England. I am pleased to know that it is making great contribution towards spreading the teachings of Islam and the Ahmadiyya Movement in the Western world.

May Allah bless your efforts.



Sadr-ud-Din
Head of the Lahore Ahmadiyya Movement
Pakistan

NOTICE

The present issue of *Al-Ahmadiyya* is being printed and published simultaneously in England and Trinidad.

—Manager

al-ahmadiyya

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Sense of Belonging

The Ahmadiyya Convention in Trinidad was an example of Islam in action. People from many places and varying backgrounds came together for the ten days and departed closer than brothers and sisters, having shared many enjoyable moments with one another.

The subject of 'belonging' came up more than once in various discussions during this period and this set me thinking as to its origin. The search for belonging is universal to all human beings and stems from the common experience we all share by being separated from our mothers at birth. This aspect of the awakening of the inner personality had some bearing on the theme of Convention which was renaissance or re-birth.

I think everyone, in his own way, goes through life searching for this goal of belonging and the search leads one down to many paths. One looks for the answer in people and places, in cultures and traditions, philosophy and religion etc., all in different degrees depending on one's circumstances. The best and most satisfactory answer to this search lies towards the direction of God - our Creator and Sustainer. We can only and truly belong to God. We cannot comprehend the essence of the Divine Being but we can belong to Him from Whom we came and to Whom we all return. He is the only permanent factor in our life. The Founder of the Ahmadiyya Movement said in one of his poems, which was sung over and over again in the Convention:

*"Search for the way which will cleanse your heart and soul,
and reduce the baser-self to nothingness in obedience to God."*

When we belong to God - by being obedient to His command, we learn to belong to ourselves. Life which is so precious to us is a blessing and a favour of God and we are held responsible for all that God has given us - our life and all other faculties. Because we do not live an isolated life, our belonging to God and ourselves means our belonging to our family, community, neighbours and friends. I heard a speaker quote a saying of the Prophet about personal and social rights:

"Your body has a right over you, and your eye has a right over you, and your wife has a right over you, and a person who pays you a visit has a right over you."

Taking part in the Convention was an illuminating experience. However, a convention is not possible without people and it was through my contact with all the wonderful people that I was caught up by an overwhelming feeling that we belonged to Islam, which is a religion open to all mankind.

Anisa Tufail



ISLAMIC RENAISSANCE IN THE FIFTEENTH CENTURY HIJRA*

DR M. A. AZIZ

"I only desire reform of your old ways for your betterment to the best of my capability. And the success in my task can only come from God. In Him I trust and unto Him I look" (The Qur'ān 11:88).

Renaissance or reformation is the essence of movement or dynamism in Islam. Whenever there arises a conflict between the Islamic values and the exoteric values of an alienised Muslim society there is always an agitation and struggle to restore Islamic values in the lives of the Muslims and the re-establishment of the Qur'ānic law in the hope and the expectation of solving the conflict.

The great problem of our world today is that political, social and economical transformation occur more rapidly than its intellectual ones. This disparity in the full development of Muslim peoples has periodically manifested itself over many centuries resulting in outbursts of revolutions and violent changes among Muslims almost diametrically opposed as to how changes and reforms as enunciated by the Holy Qur'ān should be brought about.

In the present day situation we find that there is an optimistic and propitious sensitivity towards social and political reformation among Muslim peoples and their conscious rejection of values that are alien to or in conflict with Islam. The notion that science and technology with their ever growing ideas and prowess, and modern transient life by its enchantment have all appeared to make religion and faith in spiritual values untenable and unnecessary in the western world; but this disenchantment with Islamic people does not exist in the same manner though it may give the impression by the western form and tastes in dress, music, art and literature and even life style by Muslim intellectuals and their inclination towards secularism.

It is recorded by Abū Dāwūd in the Tradition of the Prophet:

"Most surely Allāh will raise for this nation at the head of every century one who shall revive for it its faith."

This postulate or prophecy of the Holy Prophet Muhammad has been accepted in some form or the other by both Sunnis and Shi'ahs, and appearance of a reformer or reformers at the

*Address given at the Eighth Ahmadiyya Convention on Monday 25th August 1980 at the Carapichaima Comprehensive Senior School, Carapichaima, Trinidad, West Indies. —Ed.

turn of every century has been acknowledged and documented in the annals of history of Muslim peoples. Historical evidences have supported the appearance of reformers and the reforms they have effected in the Muslim world ever since the first century of Hijra and the conditions and beliefs among the Muslims continue to generate a necessity for renovation time and again.

Renaissance over the past centuries have not been identical or connected with the same problem every century since the advent of Islam. Reforms and reform movements have not been repetitive in their objectives. Some have been partly social and socio-political and intellectual, some have been religious and moral while others still reactionary.

The separation of state and church has had different effects in the Sunni and the Shi'ah world of Islam. The former has not been the centre of political power and has not taken an independent stand against despots and colonial forces, as has been done by the Shi'ah community wherever they held religious influence as in Iran and Iraq. Exceptions to the main rule are well documented by the Indian Mutiny in 1857 against the British and to the disaster of the Muslims. Sayyid Ahmad Brelvi's attempt to overthrow the Sikh rule in the Punjab also failed due to the betrayal of some of the Pathan leaders of Balakot and other nearby towns.

The Mahdi uprising in the Sudan against the British in 1881 was also a sad event in the history of a people who struggled to restore political power to Muslims and revive Islam in their lives.

Notwithstanding the above view, it is not conceivable to live as a family of nations and maintain a healthy and peaceful existence when members of the world community of nations fail to appreciate and understand one another's cultural and religious expressions and differences. Each society develops its principles and criteria for existence from inputs through its scholars, thinkers and religious leaders. To emphasise this trend the Iranian revolution is just a result of the failure of the executives to appreciate the awakening of the Islamic conscience among all classes and the extent of the violation of human rights that incensed and agitated this conscience.

The role of Islam in the Iranian revolution must be viewed in the context of how the Iranians themselves understand Islam and how they interpret it. Each nation has its own particular culture and religious persuasion and has the inalienable right to live according to the religion and culture and historical heritage so long as it does not offend friendly and mutual international relations and agreements. The events in Iran had their own momentum and found their own course based on the acceptance of martyrdom as the only force to remove injustice and oppression. What occurred in Iran is not an overnight uprising but a continuous *jihād* and struggle against the monarchy of the late Shah by the ecclesiasts and Shi'ah divines. Some of the ecclesiasts carried out an open battle against the regime while exposing themselves

to expulsion and imprisonment. Others worked secretly and infiltrated bazaars and various sections of society training activists in the cause of revolution by strengthening in them faith and belief, and establishing in their minds the fact that duty was divine and their mission was the martyrdom in the path of God. Since the struggle of the Shi'ah order of divines is for the performance of religiously emanating from implicit faith in God, their support and solidarity with the *mujāhids* or fighters for freedom were fully committed. This then is the secret of the success of the Shi'ah order in the revolutionary struggle and movement in Iran.

The inspiring prayer and plea by the fourth Khalifa in Islam, Hazrat 'Ali has always been the guiding beacon for *jihād* and reforms by the Shi'ah community:

"O God, You are aware of what has occurred from our side. It was not to vie in securing power or to indulge in self-interest. It was to re-introduce Your Conventions which are the landmarks on the road leading towards You; it was to bring about radical and conspicuous reforms in Your cities so that the oppressed and the exposed humanity is made secure and that your unheeded commands are re-invigorated" (Nahj-ul-Balāghah).

Having outlined the causation of and the necessity for change, renaissance in the ensuing century of *Hijra* holds great potential and significance for Muslims and their contribution to a world order that can assist man from the impending doom that is gradually encircling us if we continue in the strain of western culture and civilisation as we have done in the past century.

Scientific and technological advances are acknowledged by Muslims as desirable objectives as a heritage of all mankind and therefore worthy of achieving. The concept of state control in economic planning and implementation, including its function in the re-distribution of the nation's income among its people is being adopted as an obligation by Muslim countries in the light of the world economic demands and in conformity with the economic order in Islam.

The Qur'ānic verse:

"Verily God does not change the condition of a people until they change it themselves" (13:11)

has awakened Muslims from a long passivity into a vitalistic activism as characterised by several international organisations now set up by Muslim countries that are sovereign and independent. Each country has its own local causes in the economic and political fields and jointly now represent a re-awakening against internal decline and external domination.

"Power belong to God and to His Messenger and to the believers" (The Qur'ān 63:8).

Resurgence in Islam is now a global effort and the move to have all Muslims and Muslim countries work towards Renaissance under the umbrella of common Islamic solidarity augurs well for the establishment of a world Islamic society. However, the challenging search for an answer to the burning question of how to face modern changes has to start at the most fundamental premise of serious thinking and not speculation as was exemplified by the efforts of some of the earliest thinkers in Islam. Muslims have to dig deep into the mines of the Holy Qur'ān and the Traditions of the Prophet to unearth enough information and knowledge to enable them to proceed with the amalgamation of thoughts between the essence and the spirit of what Islam is and how it can be applied in the present day, science and technology, industries, commerce, economics, politics, culture and a whole way of life that can be again distinguished as a new Islamic civilisation. The ushering of the 15th Century Hijra marks the beginning of a new era, and a change towards self-assertion, self-reliance and effective presentation of Islam as the panacea of all the ills of mankind.

Muslims must put their house in order first and the attention must be directed towards the re-introduction of the Islamic Shari'ah (Law) in all the Muslim countries. This can be achieved by working along the following lines:

1. Unification of the four legal systems in Sunni Islam and to accept the principles of law that are common to all.

Closer co-operation between the two main sections in Islam (Sunnis and Shi'ahs) and the mutual understanding and agreement on common principles of the Qur'ān and the Hadith should be encouraged. Non-sectarian views based on the Holy Qur'ān must be promoted and accepted for the benefit of evolving a more meaningful interpretation of Islamic laws.

Greater flexibility and adaptability can become the quality of the Shari'ah legislation. While the ruling of the Qur'ān and the Sunnah are final, all doctrines reached and derived from other sources of FIQH (Jurisprudence), that is, IJMA' (Consensus of Opinion), QIYĀS (Deduction by Analogy), are subject to modification and change. The Shari'ah must be encouraged to remain flexible and accommodating within the legal framework to facilitate the growth and development of law to meet the needs of the time. The principles of IJMA' and QIYĀS, ISTIHSĀN and ISTISLĀH (methods of finding the solution of a problem which for any reason is contradictory to usual qiyās) provide Muslim legislator and legislator with great latitude to deal with any kind of problem that may be met with as a result of the continually changing pattern of life. The doors of IJTIHĀD (Exercise of Judgement) must be thrown open wide with a proviso that it must not be exercised on the basis of selfish individuals of vested interest but by the principle of MASLAHAH or public interest at large. There are some Muslim countries in which efforts are being made to enforce the Shari'ah, like Saudi Arabia, Pakistan and Iran,

but these attempts are too superficial in their content and deal with prohibition and its punishment for theft, adultery, intoxicants etc. What the new era would like to record is the positive constructive legislation of building a just and equitable society with liberty of the individual guaranteed and his human rights respected.

2. Social reforms. In order to prevent the disintegration of family life among Muslims particularly in minority groups in the West, there should be more frequent interchange among Muslim groups and this is where the role of the masjids (mosques) must take on a wider role than it has hitherto been given. It is the ideal centre not only for group salaat (worship) but it must also serve as a community centre for religious, social, educational and cultural activities. The influence in other inimical environment can be easily eliminated and thus encourage the Muslim boys and girls to maintain their interest in Islamic values. Improvement of youth groups of both sexes and healthy co-operation and social interaction at national and international levels. This will help to keep the youth in touch with Muslim youths all over the Muslim world and promote and preserve the Islamic society. Muslim Youth Hostels should be established in all countries with large Muslim population as a form of encouraging travel and better association of Muslim youths. International Muslim Youth Festivals must be a programme of all Muslim countries in their effort to bring about closer unity among Muslims all over the world, and this can be held annually in rotation in different countries.
3. Education must take top priority in the new era ahead by all Muslim countries and societies. Scholarships, grants, stipends, fellowships etc. must be made readily available to all eligible students to study in any part of the Muslim world and in any discipline and profession. However, those students who benefit from such programmes must make some substantial contribution to the cause of Islam in the community from which they hail or where they are needed.

Religious education in the past has suffered from the lack of persons qualified and knowledgeable in the subject, and provisions must be made in all Muslim societies to establish facilities for the teaching of Kindergarten Islamic courses, Arabic language, Qur'anic knowledge, Islamic theology, Muslim civilisation at secondary level. The Qur'an and Islamic books should be printed and published by the combined efforts of all the Muslim countries as a normal service to Islam, not only in Arabic, Urdu and English but also in all languages and disseminated to all countries where there are Muslim communities. Sunday schools and maktabs should be encouraged and supported by all Muslims who are interested in seeing the children and the youths learn and appreciate Islam in a Western society.

4. Economic Co-operation by all the sovereign Muslim countries, especially those blessed by God's given wealth, should be planned in such a way that it can play the same role as

the UN agencies in the field of economic, industry and commerce, and they should encourage free trading and supply of raw materials to support industry and manufacture of goods to be sold first in the Common Islamic Market and then to the other Third World countries. An Islamic World Bank and Aid Development Banks would be a boon to the less financially endowed Muslim countries involving their development and unemployment problem. There can be movement of labour from one country to another in a planned programme of local resource developments.

Agriculture and World Food Reserves should be undertaken again by the Islamic Agricultural Organisation so that the dependence on Western nations for survival is removed and Muslim countries can be self-sufficient in their food supply. This is more so needed in view of the repeated natural disasters of food, drought and poor yield. There is also the element of increasing population and dwindling food supply in the whole world. After meeting the demands of the Muslim countries, the surplus in food and material should be passed on to non-Muslim nations and countries.

5. HAJJ. The million pounds of high class protein wasted annually at the Pilgrimage to Makka by the sacrifice of animals can be turned into an economic advantage and benefit of Hajj to those starving Muslims who live at the level of poverty and want in many Muslim countries. The meat can be canned, deepfrozen or preserved, or salted and shipped to those Muslim countries where the protein content of the diet is negligible or non-existent.

In view of the rising cost of travel and the inflationary trend that has been affecting many a prospective pilgrims, large barracks or halls of residence should be constructed by the Saudi government for the accomodation of pilgrims at a very nominal charge and taxes should be removed against the pilgrims.

*

ISLAMIC DA'WAH. The missionary function of individual and isolated movements needs to be re-organised and I can visualise that there will come a time when these will remain with a printing press or just a small Jamā'at with a monthly or quarterly publication. Centralisation of missionary work and da'wah by a joint body of all Muslim countries will overshadow movements that are already serving for the past century in the field of propagation of Islam and in the invitation to non-Muslims to join the fold. The Rābita and the Central Secretariat situated at the hub of the Muslim world in Makkah gives a new twist to the concept of reformation and renaissance in Islam. The trail blazed by missionary movements associated with a reformer in the past have really effectively laid the foundation for missionary works by modern methods and by research and re-interpretation of the Qur'anic laws and injunctions in the light of modern knowledge. For this purpose, scholars working with Rābita should have a wide knowledge and experience in the comparative study of religions and other branches of present day sciences and philosophies. There remains a tremendous need for re-interpretation in all fields of

human endeavour and this presents a great unparalleled challenge to Muslim thinkers, scholars, researchers and administrators with expertise in their respective fields.

This must be a continuous process in the renaissance of Islam and constitutes the main foundation upon which the dynamism of Islam is structured.

The compelling factor of for reformation and reconstruction of Islamic thoughts lies in the new communities of Muslims now living in the western world and facing new and different culture and social and moral values. Renaissance in the years ahead must encompass the totality of the Muslim life and inspire him towards striving for the betterment of not only his society but that of all mankind.

(A summary of the above paper was given in Dutch by Mr Haroun Badloe of Suriname. The meeting was chaired by Mian Farooq Ahmad Shaikh of Pakistan. Messrs Jaleelul Rahman and Yamin Ali Baksh were the incharge of the Programme. —Ed.)

Impressions about the Convention

The 1980 Ahmadiyya Convention in Trinidad was over before we knew it, and it left pleasant memories in the minds of many people. I for one cannot forget all those important events that took place during those ten days. I shall only talk of the Sports Day and the Closing session.

Whoever heard of a Sports Day where there was a Trinidadian playing on the Surinamese team or a member of the Gasparillo Jamā'at playing on the Claxton Bay team AGAINST Gasparillo. You were not sure whether to call him a traitor and personally drag him off the field or to face it in good humour and say he was trying to be a good boy! The bread eating event on that day was most hilarious. What fun!

But all the fun ended in a note of sadness for the closing programme. People who came out for the first time, during the Convention expressed regrets of not participating before. The truly mixed programme of songs, recitations, speeches and farewell expressions totally captivated the five hundred people present. It was very flattering hearing foreign delegates highly praising the youths of Trinidad, Gasparillo in particular, for being so actively involved in Islamic work. The beautiful words conveyed to us by the delegates from Guyana and Suriname left us with the burning desire to seek more knowledge of Islam. The songs of Islam rendered by various groups or individuals in English, Dutch and Urdu made the whole session very lively.

The Convention was very rewarding to me, and I am sure to all those who took part. I look forward to another, next year — *INSHĀ ALLĀH* (if God wills).

(Miss) Sadica Ali
Gasparillo, Trinidad

SPECIALIST "A man who knows more and more about less and less."

AHMADIYYA CONVENTION

It is difficult for me to register all the events in detail about the Convention. However I shall try to mention briefly some of the major activities which took place before, during and after the Convention.

- THE EIGHTH INTERNATIONAL AHMADIYYA CONVENTION in Trinidad, from 22nd to 31st August 1980, was a memorable occasion and a great success. Guests started arriving a few days before the Convention. Our esteemed and respected friend Maulana Tufail from England was in Trinidad on Friday 15th August and stayed at Freeport. Other guests from Suriname, Guyana and UK were mostly housed at McBean, Four Roads, Fireburn and Gasparillo. Miss Nancy Baksh and the members of the Ahmadiyya Youth Movement were the incharge of Housing Committee and Registration.
- A special duplicate edition of the Convention number of Al-Ahmadiyya was printed in Trinidad with full details of the Programme of the Convention.
- Saturday 16 August. Mr Haniff Mohammed and Maulana Tufail paid a visit to Prof H.S. Adesh and his group of musicians and singers who were rehearsing for the Cultural Evening on Wednesday 27th August.
- Sunday 17. The Siparia Mosque Bazaar was opened by Maulana Tufail at 3 pm.
- Monday 18. The newly elected officials of the Gasparillo Mosque were installed in office at 8 pm by Maulana Tufail. Their names were: Mr Wahid Omardeen (President), Mr Sakhawat Ali (Vice-President), Mr Subrati Khan (Secretary), Miss Wilma Ali (Ass. Secretary) and Hazrat Ali (Mu'azzin).
- Tuesday 19. Zarina and Haniff Mohammed invited Prof H.S. Adesh, Miss Ena Baksh, the Rev Harold Sitahal, the Acting High Commissioner of India and Maulana Tufail for a social get-together to have some discussion about the Convention and the INTER-FAITH MEETING.
- Wednesday 20. Mrs Sohaila Omardeen and Maulana Tufail appeared on the TV for the purpose of introducing the Convention to Trinidad public. Questions about the Ahmadiyya Movement and political situation in the world of Islam were also discussed. Mrs Nasim Shaikh sang a song of Islam by the Founder of the Ahmadiyya Movement. In the afternoon, together with Mr Enayat Mohammad and Mr Wahid Omardeen, their interviews were recorded for Radio relays; the activities planned after the Convention were also broadcast.
- Thursday 21. More guests arrived from Suriname, Guyana and UK.
- Friday 22. Maulana Tufail led the Friday service at Gasparillo Mosque.
- Saturday 23. The formal opening of the Convention at Rienzi Complex, McBean, Couva at 7-30 pm. It was an impressive occasion. About 600 persons attended. The meeting was started by recitation of the Qur'an by Imam Mohammed Rafeeq. Mr Bakshi Ag. High Commissioner for the Government of India did the formal opening. The Gasparillo Mosque Choir, headed by Mrs Zakeya Hosein, rendered songs of Islam in English (written by Sohaila). Mrs Zalinun Mohammed and Mrs Nasim Shaikh also sang. Mian Farooq Ahmad Shaikh from Pakistan conveyed the greetings of Hazrat Ameer Maulana Sadr-ud-Din, Head of the Lahore Ahmadiyya Movement, and further delivered the message of the Rawalpindi Jama'at Pakistan. (See pages 20 & 21). Miss Anisa Tufail read the message sent by Mr Hafiz Aziz, President AAI(L)UK and Vena Rahman the message by Mrs Akela Haroun, President of the Ahmadiyya Women's Islamic Association, London. Summary of messages from Suriname, South Africa, Belgium and Spain were also read. Translations of messages and speeches were given by Mr Haroun Badloe in Dutch. Parts were translated in Urdu also. Dr M.A. Aziz introduced the theme of the Convention. Maulana Kemal Hydal moved the Vote of Thanks and Mr Sakoor Mohammed closed the meeting with a prayer. Mr Enayat Mohammed was the Chairman of the session and Dr Hanza Rafeeq was the Incharge of the programme.

- Sunday 24. Venue of the Convention was the Carapichaima Senior Comprehensive School. The morning session was chaired by Miss Swalaha Baksh and incharge of the programme were Messrs Iqbal Hydal and Abdul Wahab. Maulana Tufail spoke on Islamic Renaissance through the Ahmadiyya Movement. There was a change in the afternoon session. Mian Farooq Ahmad Shaikh from Pakistan, member of the General Council to the Central Anjuman, presented his paper: Hindrances to Islamic Renaissance. Miss Anisa Tufail chaired the meeting. Messrs Abdul Aleem and R.H. Ojeerali were the incharge of the programme. After each lecture the audience was divided into several groups who discussed the subject in detail and later gave the summary of their opinions and asked further questions. Noon and after-noon prayers were led by Mr Ali Ahmad Rasool of Suriname. Coffee break and lunch were arranged by Sohaila. Sum Sum Hill Jama'at organised the dinner for the delegates and other participants. Because of the heavy rain the place was flooded which made things hard in the beginning but by sunset water subsided and after the evening prayer the dinner was served. After the meals the meeting started under the chairmanship of the Assistant Imam, Mr Tajmul Hosein. Shaikh Haroun of Guyana spoke. Nazimool and Nasim rendered songs of Islam. Mian Farooq A. Shaikh and Maulana Tufail also addressed the gathering. Vote of thanks was moved by Mr Vernon Hosein.
- Monday 25. Morning session started at the Carapichaima School again at 9 am. Mr Muazzam Syne recited a part of the Qur'an and gave its translation. Mohammed Ayub Narcoellah of Nickerie (Curiname) said the opening prayer. Songs of Islam were rendered by Shafiat, Nasim and Haroun Badloe. Dr M.A. Aziz then submitted his paper: Islamic Renaissance in the Fifteenth Century Hijra. (It is being printed in this issue). Mr Haroun Badloe discussed the Role of the Youth in Islamic Renaissance. Mian Farooq Shaikh was the Chairman of the session and incharge of the programme were Messrs Jaleelul Rahman and Yamin Ali Baksh. Lively discussions in groups followed as usual.
- Tuesday 26. INTER-FATH MEETING. The venue of the meeting was the Holy Faith Convent, Couva. Hindus, Christians and Muslims attended in large numbers. The Convent Hall was full to the capacity. Mr Zool Deen, Imam of the Gasparillo Mosque opened the meeting with a recitation of the Qur'an. Zakeya, Nasim, Shareena, Mother Mary of the Convent, Miss Adesh offered prayers in Urdu, Hindi and English. Prof H.S. Adesh, the Rev. Harold Sitahal and the Maulana Kemal Hydal were the speakers who represented Hindu Faith, Christianity and Islam respectively. Haroun Badloe gave a summary of each speech in Dutch. (The detailed report will be published separately). Farisa, Ibn Tufail, Anisa, Nazima and July read the Muslim Prayer at the end. Mr Iqbal Hydal moved the vote of thanks. Miss Nancy Baksh was incharge of the programme. Maulana Tufail chaired the meeting.
- Tuesday 26. CHILDREN'S PROGRAMME. This programme was held at Gasparillo East Indian Society Hall. Incharge of the proceedings were Mrs Sohaila Omardeen and Mrs Zakeya Hosein. Although it was a children's programme adults were invited too. Children from Gasparillo, Fireburn, Sum Sum Hill, Claxton Bay, California and San Fernando participated. Recitations from the Qur'an, speeches, songs in English and Urdu, skits, short plays, 'musical chairs' all formed the part of this interesting programme. The Hall was full to its capacity. Lunch was provided by the Gasparillo Jama'at. The Children's Programme was a new feature introduced in the Convention which we should like to retain in future programmes of the Conventions wherever they are held.
- Tuesday 26 (PM). The afternoon was reserved for sports. See separate report by Miss Sadica Ali entitled Impressions of the Convention (p.10).
- Wednesday 27. The morning session was cancelled. CULTURAL EVENING. Ena Baksh, Zarina Mohammed and Swalaha Baksh were the incharge of the programme. About 700 persons attended. Prof H.S. Adesh and his pupils entertained the audience for more than two hours.

- Thursday 28. After an all day outing the participants arrived at the Siparia Mosque where they were welcomed by Mr S.M.Kaidar (Imam of the Mosque) and entertained by the members of the Jama'at. The evening and night prayers were said and a meeting was held.
- Friday 29. Friday prayers were held at various mosques. In the afternoon a women's social get-together was organised by the Ahmadiyya Women's Movement at the Fireburn Mosque Hall. This was an exclusive session for women participants of the Convention. Various garments and dresses worn by Muslims women in different countries were displayed. Songs were sung and games were played and every one had an enjoyable time.
- Friday 29 (PM). In the evening the Convention meeting was held at Fireburn. The arrangements for the dinner were made by the local Jama'at. After the prayers the meeting started with Mr Enayat Mohammed in the chair. Mr Kayyoom Mohammed (the Ass. Imam) started the meeting with a prayer. The Wednesday programme which was cancelled was partly included in this meeting. Mr Kalam Azard Mohammed presented his paper: The Role of Education in Islamic Renaissance. Mr Rashid Pierkhan of Suriname also addressed the gathering. Mr Osman Mohammed, the Imam of the Fireburn Mosque offered the closing Du'a.
- Saturday 30. Delegates and other members of the Movement visited the Iere Village, Torib Trace and the Princess Town Mosques. A joint dinner was arranged by these Jama'ats at the Princess Town Mosque. At every place a small programme was conducted organised by Messrs Hamid Mohammed, Imam Shah and Ameer Mohammed. By this time the delegates from abroad had become well-known to the members of the local Jama'ats and felt at home everywhere they went.
- Sunday 31st August 1980. FORMAL CLOSING OF THE CONVENTION. All dreams come to an end and so do the Conventions and meetings of friends. The formal Closing session of our Convention was held at Gasparillo Mosque chaired by Maulana S.M.Tufail who has been the guiding spirit behind these Conventions. Delegates from Guyana, Suriname, UK and members of the various Jama'ats, Ahmadiyya Anjuman and Da'wat-ul-Islam paid their tributes or made their contributions in some other way. Plans for the future Convention were announced. Lunch was served and farewells were said. And thus came an emotional close the Eighth International Ahmadiyya Convention.
- Many scenes of the Convention have been video-taped by the help of Maulana Kemal Hydal, Mr Towheed Gmardeen and Mr Yamin Ali. Many speeches and songs have also been recorded and we hope to print all the important speeches in a book form later on.

Although the Convention finally ended the guests stayed on and other social and religious activities went on about which I shall submit my report in the next issue of Al-Ahmadiyya.

Deo Narine Junction, McBean Village
Couva, Trinidad, West Indies

Mrs Zarina Mohammed
Secretary
Convention Committee

PERFECT MAN

Mr A to Mr B, "Have you ever seen a perfect man?" "No, not so far," replied Mr B. "Have you?" "I have not seen him," moaned Mr A, "but I am tired hearing about him."
"Who is he?" asked Mr B excitedly.
"My wife's first husband," came the reply.

Questions and Answers

"KNOWLEDGE OF GOD"

- Q. In accordance with Surah Luqman in the Qur'ān (31:34) Allāh can tell what is in the womb. As you are aware, the medical profession has advanced to a stage where it can predict 100 % by the use of various technical devices the sex of the child. If the verse refers to the sex of the embryo (as it appears) then the statement is not correct. Perhaps you can explain the correct meaning.

Zahid Kemal, Leytonstone, London E11

- A. "He knows what is in the wombs" (31:34).

Knowledge of what is in the wombs does not necessarily refer to the sex, but also to the question whether the embryo will be born alive, and after birth what will be the various life phases through which it has to pass, and what its natural endowment and character will be, and whether it would follow in the footsteps of its parents in disbelief or it would be the supporter of Islam.

All these matters are as unknown to the human beings as the time and place of their own death, the Resurrection or the knowledge of the Hour and the fulfilment of the prophecies about the final triumph of Islam.

MUSLIMS OR HERETICS

- Q. The Shi'ah leader Ayatullah Khomeini has declared the Iraqi leaders as heretics and infidels. Do people become heretics or non-Muslims because a verdict has been issued against them?

Mushtaq A. Z. Mellick, Hayes Middex.

- A. The answer is simply in the negative. As long as a person professes his faith in Islam no body has any right to declare outside the pale of Islam. Shi'ahs have declared Sunnis non-Muslims and the reverse has also been true. In their zeal to declare themselves as better or true Muslims both are wrong and are going against the clear injunction of the Qur'ān:

"And say not to any one who offers you (Islamic) salutation: Thou art not a believer" (4:94).

It is also possible for Muslims to fight against each other, but both of them are called believers in the Qur'ān:

"And if two parties of the believers (mu'minIn) quarrel make peace between them" (49:9).

This is what other Muslims should try to do or stand up in support of the "believing" party who is being wronged. ■

ADVICE What did Ice say to Hot Water? "Remain cool."

WOMEN'S SECTION

DO NOT THROW AWAY..

BREAD. Do not throw away the ends of loaves. Bake and crush them to make breadcrumbs that are far better than commercial crumbs. You could use bread crumbs as a thickening ingredient for sauces.

BISCUITS. Do not throw away stale biscuits. Heat them in a warm oven and cool on a wire rack. Broken biscuits could be added to ice creams or used in other desserts.

CUCUMBER. Do not throw away the peels of cucumber. They are useful restorative for tired eyes and skin. Relax with cucumber peels on your eye-lids or liquidise the skin with a little baby oil to use as a face pack.

CITRUS FRUITS. Do not throw away the skins of oranges, lemons and grape-fruits. These peelings can be used to make your own candied peel, added to jams to give flavour, or made into lemonade, or the skin can be grated and frozen.

CAULIFLOWER. Do not throw away white veins from cauliflower leaves. Tie them in bundles and serve them like asparagus whose tastes they resemble.

CAKES. Do not throw away stale cakes. They can be used for trifles and charlottes or can be used instead of bread in bread and butter pudding.

POLYTHENE BAGS: Do not throw away polythene bags. Wash them in detergents, rinse and dry them well for re-use.

London N.4

(Mrs) Akela Haroun

AHMADIYYA NEWS — U. K.

The Ahmadiyya Anjuman *Ishā'at* Islam (Lahore) U. K.

AHMADIYYA HOUSE, 56-B LONGLEY ROAD, TOOTING, LONDON SW17 9LL

{Please address your correspondence to the Secretary AAI(L)UK, 215 Southgate Road, London N1 3LD, England}

'ID-UL-ADHĀ will be celebrated on Sunday 19th October 1980 at 11 a.m. at the AHMADIYYA HOUSE, 56 Longley Road, Tooting, SW17. 'ID PRAYERS will be led by S.M.Khalid Iqbal. Lunch will be served after the Service. You are welcome with the members of your family and friends.

'*Īd Mubārak* عید مبارک

A. A. RAHMAN
SECRETARY

GREATER THAN THE EARTH

YOU ARE MORE THAN THE EARTH, THO' YOU ARE SUCH A DOT
YOU CAN LOVE AND THINK, AND THE EARTH CANNOT.

William Brighty Rands

Letters

"Dog Meat"

I have had an opportunity of reading a few issues of your learned journal. In my humble opinion it is unique amongst Islamic magazines. In your pages you even discuss gardening and cookery; we simply cannot divorce these important aspects from our life. Indeed your 'tips' are very useful. Your Sufi way of explaining intricate problems through animal stories is excellent. Could you please publish your reply to the following question in your esteemed journal.

I have considered various verses of the Holy Qur'ān relating to the prohibitions imposed on certain items as food. (See, 2:173; 5:3; 6:146 and 16:115). Interpret these verses as you may, the only conclusion that you will reach is that the following have been expressly prohibited: (a) What dies of itself, (b) blood poured forth, (c) flesh of swine and (d) anything on which other than Allāh's name has been invoked. Thus all other items not included among the provisions are HALAAL (Lawful) and none (not even prophets) can make them Unlawful (HARAAM). (see, 5:87-88; 10:59; 16:116; 66:12 and 7:32). As eating flesh of dogs is not prohibited anywhere in the Holy Qur'ān, it appears to be Halaal. Thus no one has the right to make it Haraam. If you do consider that dog is Halaal, then are you prepared to eat Kebabs of dog meat?

Leytonstone, London E11

Zahid Kemal

REPLY

Dog-flesh is a common food among Japanese. An American woman was enjoying an 'appetising' meal at a Japanese home and said with a broad smile: "Very nice! Very Nice! Quack, quack?" To her horror the host replied, "No, no. Bauw, bauw."

The Qur'ān does not mention by name all the animals, plants, vegetables, herbs, pulses or synthetic foods which are lawful or unlawful. It has laid down a general principle:

"O man, eat the lawful (halaal) and good things (tayyib) from what is in the earth" (2:168).

"And eat of the lawful (halaal) and good (tayyib) that Allāh has given you" (5:88).

Apart from what is expressly forbidden, swine-flesh etc., the rest is left to the discretion of human beings. The word "TAYYIB" is very significant in the above verses. It literally means:

Pure, clean, good, pleasant, delightful, delicious, agreeable, wholesome, sweet or savoury. (Lane's Lexicon).

طيب (tayyib) is contrary of خبث (khabieth) (*Ibid.*) and the Qur'ān says: "The bad (khabieth) and the good (tayyib) are not equal" (5:100).

By neglecting this basic principle, questions will arise in our minds not only about dogs, but also about cats and rats, or frogs, snakes and lizards or for that matter about any other animal on land or in sea.

The Qur'ān says:

"Lawful to you is the game of the sea and its food" (5:96)

and when we read this verse in conjunction with 2:168 and 5:88 it would read thus:

Lawful to you is the game of the sea and its food provided it is tayyib for you.

The Holy Prophet is reported to have said: "The water of this (sea) is clean and its dead (animals) are lawful." This hadith should also be understood in the light of the principle of purity and wholesomeness.

If fish or other sea animals have died by radiation or decomposition has started for any other reason (either in the sea or on the land), they may be halaal otherwise, but as they have not remained tayyib they should not be eaten. Because of the vast chemical pollution of the sea and water by man's negligence we have to make sure always, for our own benefit, whether or not that food is good (tayyib) for us to eat.

The definition of fish according to the jurists is:

پانی کا ہر ایک جانور جو پھل میں داخل ہے خواہ کتے کی شکل میں ہو۔

"Any animal that cannot live without water, even if it looks like a dog is included in the category of fish."

Jurists have also put sea-horse and sea-hog in the same category.

Among jurists, however, there is a difference of opinion about the flesh of beasts and dogs. According to Imām Abū Hanifa and Imām Shaāfi'i eating their flesh is unlawful (haraam); according to Imām Mālik it is undesirable (makrūh).

If a person wants to follow the views of Imām Mālik or thinks that dog meat is tayyib for him it does not make any difference whether he makes kebabs of its meat or make dog-meat pilau. We follow the Qur'ānic principle and the interpretation given by Imām Abū Hanifa and Imām Shāfi'i in this respect. A Muslim in Japan, however, should not behave like that American woman.

KASHMIR: Mr M. Yusuf Taseer, Secretary General, Ahmadiyya Anjuman Ishā'at Islam (Hind), P.O.Yaripura, Anantnag, Kashmir writes: To hold an Ahmadiyya Convention in Trinidad, where friends from Suriname, Guyana, England and America would meet is a source of great pleasure to us. Our Annual JALSA would be held in August 1980. I hope you would be able to attend this year, and please send a message.* (Abbreviated).

*Owing to some political disturbance in Kashmir the JALSA was cancelled. Due to delay in postal services, the message from Kashmir was received after the Convention. However, we appreciate the feelings expressed.

—Editor

Prophethood in Islam

Cabayande Sulu, Tawi-Tawi
Philippines

Dear Sir, Assalāmu 'alaikum.

✓Many thanks for the copies of Al-Ahmadiyya. I am sorry I cannot accept your slogan: NO PROPHET WOULD APPEAR AFTER THE HOLY PROPHET MUHAMMAD, EITHER NEW OR OLD. If you mean law-bearing Prophet, YES.

In our daily prayers do we not repeat the *FĀTIHA* no less than fifty times daily? And do we not ask the Almighty Allāh to show us the "straight path" - the path of those whom Allāh has bestowed His blessings?

In Sura 4:69-70 has not the Holy Qur'ān told us that the recipients of Allāh's blessings were the Prophets, *SIDDIQS* (Truthful), *SHAHEEDS* (Faithful) and the *SĀLIHIN* (Righteous)? Why do we persistently beg Allāh to show us the path of these four classes of people? Is it not because we want, if possible, to be like them? We would be the most foolish people on this earth to be asking Allāh daily in our prayers for things that cannot be given anymore by Allāh?

I thank you again for the journals you sent me.

Very truly yours

Hadji Muhammad Ebbah

Copy forwarded to

Hazrat Khalifatul Masih III
Head of the Ahmadiyya Movement in Islam
Rabwah (Pakistan)

REPLY

In *SURAH FĀTIHA*, the First Chapter of the Qur'ān we do pray:
"GUIDE US ON THE RIGHT PATH, THE PATH OF THOSE ON WHOM THOU HAST BESTOWED FAVOURS" (1:5-6).

This prayer was taught to the Prophet Muhammad after his advent as a Prophet and he did not acquire prophethood by beseeching God: "O God! Make me a prophet." Prophethood is a gift and is conferred by God on whomsoever He pleases (6:125). If God taught this prayer so that the supplicants could become prophets (besides becoming the custodians of other spiritual blessings), then how is it that none from the followers of Muhammad (peace and blessings!) for the last 1400 years could "earn" prophethood in the true and real sense of the term; not even those who according to the Qur'ān were drawn near to God in Gardens of Bliss (56:13-14) and those about whom it was said: "ALLĀH IS WELL PLEASED WITH THEM AND THEY ARE WELL PLEASED WITH HIM" (9:100).

We do pray for Divine guidance and blessings or favours which were bestowed on the righteous servants of God before, and we do seek their companionship in the life to come to which the verses 4:69-70 refer:

"AND WHOEVER OBEYS ALLĀH AND THE MESSENGER, THEY ARE WITH

THOSE UPON WHOM ALLĀH HAS BESTOWED FAVOURS FROM AMONG THE PROPHETS AND THE TRUTHFUL (Siddiqs) AND THE FAITHFUL (Shahieds) AND THE RIGHTEOUS (Sālihien), AND A GOODLY COMPANY ARE THEY! SUCH IS THE GRACE FROM ALLĀH, AND ALLĀH IS SUFFICIENT AS KNOWER."

Of course the persons truly obedient to Allāh and His Messenger, according to their degree of obedience, will be in the company of the four classes of people in the life to come as has been mentioned above. Let me repeat, it is being with them or their companionship which is mentioned here. The Qur'ān says:

"ALLĀH IS WITH THOSE WHO KEEP THEIR DUTY" (2:194)

which shows that believers are in the company of God but by virtue of this companionship they do not become God. The Prophet is reported to have said:

"The truthful and the honest merchant is with the prophets, the truthful and the faithful" (TIRMIDHI 12:14).

It does not, however, mean that honest merchant becomes a prophet.

The question may arise at this point that if we do not become prophets and are only in the company of the prophets then we do not become truthful, faithful and righteous also and are only in their company, then what do we become? Of course the Qur'ān here (4:69) is talking about this great fellowship. If we want to know what actually are the stations of spiritual blessings reserved for the believers and what actually they become, then we have to look elsewhere in the Qur'ān:

"AND THOSE WHO BELIEVE IN ALLĀH AND HIS MESSENGERS, THEY ARE THE TRUTHFUL (Siddiqs) AND THE FAITHFUL (Shahieds) WITH THEIR LORD" (57:19).

"AND THOSE WHO BELIEVE AND DO GOOD, WE SHALL SURELY MAKE THEM ENTER AMONG THE RIGHTEOUS SERVANTS (Sālihien)" (29:9).

When the question is raised about fellowship, the prophets are mentioned together with the truthful, the faithful and the righteous and when the indication is made as to what actually they are or what they become the word prophet is conspicuously absent from the text.

It is strange that the members of the Ahmadiyya Movement (Rabwah section) think that there will be no law-bearing prophet. Is Law (Shari'ah), or Book (Kitāb) a curse and not a blessing of God? The Qur'ān says:

"AND REMEMBER ALLĀH'S FAVOURS TO YOU, AND THAT WHICH HE HAS REVEALED TO YOU OF THE BOOK AND THE WISDOM" (2:231).

Why do not we pray to God for a new Book and new Shari'ah and a new Guidance (Hidaayah)? If God can bestow on us prophethood, He can bestow on us the Book, the Law and the Guidance as well. If it is said that the Book and the Shari'ah have become perfect, I say that prophethood has also become perfect. Of course the blessings of prophethood have not come to an

end. But these blessings, strictly speaking, are not called prophethood (*nubuwwah*) in the terminology of Islam. That is why the Founder of the Ahmadiyya Movement said: "Our Prophet Muhammad (peace of God be upon him!) is the last of the prophets and no prophet would appear after him, either new or old" (*ANJĀM ĀTHAM*, footnote p. 27). And when he died, the inscription on the stone at his grave read: "Mujaddid (Reformer) of the 14th Century Hijra". Thirty years later it was replaced by another stone from which these words were omitted.

"So take a lesson, O you who have eyes" (The Qur'ān 59:3). ■

Greetings



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

احمدیہ انجمن اشاعت اسلام شاخ راولپنڈی
مسجد مبارک 33-34 ملت کالونی راولپنڈی

AHMADIYYA ANJUMAN ISHĀ'AT ISLAM RAWALPINDI BRANCH
Masjid Mubārak 33-34 Millat Colony, Rawalpindi
Pakistan

I have been asked to convey to you the greetings on behalf of the members of the Rawalpindi *Jama'at* and the members of the General Council to the Central Anjuman from Rawalpindi, Pakistan, on the Eighth International Ahmadiyya Convention in Trinidad. Each and every member of our *Jama'at* in Rawalpindi has very special memories of the visit of some of our sisters and brothers from Guyana, Suriname and Trinidad in the year 1973 to our city. Your visit had left impressions very dear to our hearts.

May Allah make this Convention a great success and may He be with you all who are making efforts in the cause of Islam.

Allah be with you! Assalamu 'alaikum.

A fellow brother traveller in the common cause of Islam.

Farooq A. Shaikh

Mian Farooq A. Shaikh



Phone : 53737

In the name of Allah, The Beneficent, The Merciful

Grams : TABLIGH

The Ahmadiyya Anjuman Isha'at-i-Islam

Head Office : Ahmadiyya Buildings, Nishter Road, LAHORE-7 (Pakistan)

Ref. No.

Dated 7th August, 1980.

Organisers of
The Ahmadiyya Convention, Mosque
Uquire Road
Fireburn, Freeport
TRINIDAD
WEST INDIES.

Dear Sisters and Brothers in Islam,

Assalamu 'alaikum wa rahmatullah

I am glad to know that you are holding the Eighth International Ahmadiyya Convention in Trinidad between 23rd and 31st August 1980.

I have noted with deep satisfaction the efforts you are putting in the cause of Islam and the progress you have made since my visit in 1970 to Guyana, Suriname and Trinidad.

At this stage I remind you of the pledge we all hold with the Founder of the Ahmadiyya Movement:

میں دین کو دنیا پر مقدم رکھوں گا

I will hold religion above the worldly luxuries and quests.

You are always in my prayers.

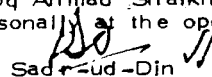
May Allah shower His blessings on the supporters, participants and organisers of the Convention and may He make this venture a success. May He bless all your efforts in the cause of Islam.

Be Allah with you all the time.



Sadru-d-Din
Head of the Lahore Ahmadiyya
Movement Pakistan.

Note: I authorise Mian Farooq Ahmad Shaikh to read out my above message personally at the opening session.



Sadru-d-Din
Head of the Lahore Ahmadiyya Movement Pakistan.

Islam and European Spirituality

Prof Dr Francis Dessart
Président de l'Institut de Documentation
et d'Etudes Européennes (Belgique)

To have as the theme of this International Convention the 'Islamic Renaissance' is a particularly judicious idea, fitting in well with my own sentiments and personal preoccupations.

At the end of August of this year, however, I shall be participating in the annual series of University meetings of the Institute of World Studies (France) where I shall be giving a course in the philosophy of communication. I find it therefore, impossible to accept your kind invitation. As I am not able to take part personally in your international meeting, I am sending this brief message, insisting on the importance of an Islamic Renaissance for the progress of spirituality in Europe.

Caught as they are in the pincers of two concurrent materialisms, European youth needs an ideal in proportion to their own aspirations. The old structures have long ago lost all their dynamism and any intrinsic spirituality. Those who put tolerance first and who want to build up their hopes on stronger supports - wisdom, strength and beauty - can look to Islam in a new light and see in strict Islamic spirituality stripped of all artifice, a light for the Fifteenth Century Hijra and the dawn of the third millenium.

It is important that European opinion know that Islam is not a religion foreign to Europe. No religion can be confined exclusively to a racial, national or continental group. Crossing frontiers of all kinds, the spirit cannot be limited by the artificial separations which tend to keep me apart at an epoch when the time has come for a single world view and when a real ecumenism allows all believers to look for what they hold in common.

The Islamic presence in Europe cannot be attributed to the diplomatic representations to foreign countries (Arab States or member States of the Islamic Conference). In fact, if the embassies merge to represent a religion - not considering that this situation would be almost sacrilegious - they would confirm the European public opinion that Islam is an outside foreign religion.

As it is, the European Community is preoccupied with cultural and sometimes religious question. Certain religious communities have opened in Brussels - the Headquarters of European Institution - an information office or an office which functions as a link with the Commission of European Communities. Offices of this kind exist for the Catholic

and Protestant Churches, as well as for the Society of Friends (Quakers) and other believing communities.

I ask the authorities invited to this International Conference the following question:

Why not look forward to creating an Islamic Information Office for the European Communities?

Such an invitation - without any diplomatic, nationalistic or political preoccupations - would allow an assured Islamic presence in the Member States of the European Community while operating at a supernational level. It would be important, in the same way, to make an effort at information with regard to French-speaking countries as well.

I wish this Convention the greatest success in its work. May you not only talk about Islamic Renaissance, but also, above all, work for its translation into action.

Assalāmu 'Alaikum.

(Translated from French by Tian Uddenburg of the University of West Indies, St. Augustine, Trinidad).

Living in the Past cannot help Muslims

Capetown
South Africa

It was great joy for us in Capetown to hear about the 8th Ahmadiyya Convention to be held in Trinidad. May the spiritual sun of Islam shine brightly from the Western Hemisphere through the efforts of our movement.

It was equally gratifying to know that one of the aims of this Convention is to make Muslims aware of how Islam is being "misrepresented on a colossal scale" and to make the light of Islam shine in our lives.

We are sure that as long as our thinking is honest, and open-minded, and humble and prayer-ful, the Most Compassionate God will always guide us.

When we consider this misrepresentation we must admit in all fairness that the life style and attitude of some of our Muslim brethren are partly responsible for this. Fortunately the Ahmadiyya Movement has always emphasised that "the tree will be judged by its fruits" and we, who follow the greatest example and mercy to mankind, the Prophet Muhammad (peace be upon him!) should be a true example to the world in our way of living.

There are few conceits as unpleasant as doctrinal arrogance.

In the Qur'ān we have a complete code of life. But this code of life or divine guidance needs continuous expansion, explanation and application and we must remain open to our conceptual growth in understanding the Qur'ān. When religion becomes a merely backward looking exercise it begins to lose its relevance to life, its power and its attractiveness. Anything that is static is dead and lifeless.

Living in the past and ignoring the present and the future only gives a false sense of security and rightly brings an accusation against us of having a closed mind.

The awareness of the continuation of divine guidance in human affairs and the use of *Ijtihād* (Exercise of Judgement) in the light of the Qur'ān and the Tradition of the Prophet) so that we can go forward with the Qur'ān is a very great contribution the Ahmadiyya Movement has made towards the proper understanding of Islam.

Religion is the ultimate source of ethics and morality. As Muhammad Asad rightly says:

"So far no alternate source of ethics has been discovered nor is there the slightest indication that non-religious ethics is possible at all. For whatever today goes by this name is in reality a subconscious heritage of past religious thought."

Yet there comes a stage in the history of every creed, when its followers put an overemphasis on rituals and external forms without understanding the essence and the purpose behind these teachings. There comes a time when they get their priorities all mixed up, and they display a confusion between means and ends. Backward looking and dogmatic teachings can become fossilized.

Religion has to be reinterpreted and applied to meet new challenges, by divinely inspired guides like Hazrat Mirza Ghulam Ahmad, the Mujaddid (Reformer) of our times.

Thus, though we have our roots in our past values, which are eternal, and we are aware of the consistent pattern in which God works, yet at the same time we have to remember that we are not a rural community living in the Middle East 1400 years ago; we are a modern state living in the highly sophisticated 20th century. This means we have to do a lot of thinking to adapt and make relevant the principles of Islam in statecraft and socio-economic issues. There should be more emphasis on the spirit of the law than the letter. There should be flexibility without altering the principle and the purpose of the law. There is no greater law than the law of compassion. There can be no greater example of this than the life of Our Prophet. We must be clear in our minds about the difference between a truly religious attitude (which is full of compassion and selflessness) and religiosity.

We are here on this earth with a definite purpose which in the terminology of the Qur'ān is 'IBAADAT (service; worship). To serve Allāh and imbue divine attributes in our life is the object of our existence in this world. The greatest and

of-repeated attributes of Allāh in the Qur'ān are Rahmān and Rahīm (Gracious and Merciful). We cannot, therefore, adopt a callous attitude towards human suffering and human rights. We cannot separate politics in the broad sense from the fundamental teachings of Islam which uphold these rights and condemn man's inhumanity to man.

One of the most distressing reports by the Amnesty International comes about slavery, torture and exploitation in some of the Muslim countries. Many of these corrupt governments, supported by imperialist western forces for their own ends, prevent the true implementation of Islamic values and their ruthlessness has dehumanized people of those areas.

To overcome this sad state of affairs we find in the Muslim world two extreme attitudes. There is one group (like the Jama'at Islami, Muslim Brotherhood and Ayatullah Khomeini's followers) who want to establish a religious state where religion rules as understood by the 'Ulamā, and their interpretation of Islam will be enforced upon the people. To achieve their 'Islamic' ends at times they adopt un-Islamic means. Religion becomes a tool in their hands and they interpret and twist it to suit their own whims.

The other group is of the so called radicals who are secularists to a fault. They will have nothing to do with religion and they even consider it as a stumbling block to progress. In short, they intend to throw away the baby with the bath-water.

Let us hope that the pendulum will soon swing to the middle. No community can progress if it is not ideologically motivated and there can be no greater motivating force than the deep rooted religious convictions which are divinely guided and inspired.

We are sure that the members of the Ahmadiyya Movement will shun from politicising religion but will take an active part in spiritualising politics, which influences all our activities today.

Let us remember the saying of the Prophet: "Seek knowledge even if you have to go to China."

Assalāmu 'alaikum.

Your brothers in Islam

Dr A.H. Mahate
M. H. Ashtiker
Abdullah Desai

GERMANY

Maulānā Muhammad Yahya Butt, Imam of the Berlin Mosque, could not attend the Convention, but on behalf of the Berlin Muslim Mission he prayed for its success. ■

For report about the activities of Ahmadiyya Youths in Suriname by Mr Earoun Badloe see next issue. Ed.

MUSLIMS IN BRITAIN & EUROPE *

RECOMMENDATIONS: MUSLIMS IN BRITAIN

From 23 June to 4 July 1980, sixty Muslims and Christians from twenty-five different countries met in an intensive summer school on Islam and Christian-Muslim Relations, Selly Oak Colleges, Birmingham. Our different experiences were brought together into a common experience of living together as Christians and Muslims with our fellow-believers in Birmingham. Arising out of that living together, we place before you the following recommendations which were accepted by all the participants in the school, Muslims and Christians, without exception.

Muslims are in this country to stay, and their basic desire is to be British and to remain Muslim.

Non-Muslim must accept the principle of a pluralist society, which means that they need to make space for Muslims freely to establish their own identity.

How to combine being British and being Muslim is in practice for the Muslim to decide. Society in general must allow Muslims the options of a semi-separate Muslim community, total integration, or any point in between.

Because of the very principles of their belief, and because they are part of the receiving society, Christians have a special responsibility in supporting these aims. Equally, Muslims have a responsibility to develop their community structure so that their wishes, desires and identity in the context of a multi-racial, multi-cultural and multi-religious Britain may be effectively expressed.

WEST BERLIN: THE QUESTION OF INTEGRATION OF MUSLIMS

Dr Christoph Elsas of the Free University of Berlin was asked to produce a report on "THE EFFECTS OF THE ISLAMIC FAITH ON THE ABILITY TO INTEGRATE OF FOREIGN WORKERS AND THEIR FAMILIES". The study outlines the basic principles of Islam, the Muslim communities in West Berlin, and the role of Islam in the family life, education of children, and work situation of Muslims in Berlin. In his conclusion, Dr Elsas recommends that a permanent working party be set up with representatives from the Muslim and Christian communities and from the city authorities to consider problems relating to the practice of Muslim faith. Further detailed study of the Muslim communities should make it clear that Berlin accepts Muslims in their own right as equals. Religious instruction should be a particular concern, and means should be found by which the Muslims could increasingly develop their involvement with the society of West Germany and Berlin.

ITALY: TRIBUNAL CANCELS PERMISSION - NO MOSQUE IN ITALY YET

At the beginning of June 1980, a Regional Administrative Tribunal cancelled the permission granted in January 1979 for the construction of a mosque by the city authorities. Plans for such a mosque go back several years, and as they have become more concrete have met with increasing opposition. The decision of the city authorities in 1979 provoked protests from local residents groups in the Monte Antene district, where the site for the mosque lies. Appeals against the permission were lodged, and the Tribunal has been expected to decide since the end of 1979.

The decision of the Tribunal has seriously disappointed the Italian Muslims, whom complain that Italy is the only European country with no mosque. There has been anger at the bureaucratic delays on the part of the Italian authorities, but also perplexity over what is felt as lack of interest and concern on the part of the various Arab and Muslim states and their local representatives.

In his annual report for 1979, the Secretary General of the Islamic Centre in Rome makes a point of expressing his gratitude to Cardinal Pignedoli and the Vatican for their support for the mosque plans. At one time the Centre was even offered a redundant church to use as a mosque, an offer which regretfully was turned down because the church was not felt to be suitable.

AUSTRIA: MUSLIM CONCERN FOR COMMUNITY LEADERSHIP

LITTLE UNDERSTANDING OF THE AUSTRIAN SITUATION

The recognition of the Muslim community in Austria in May 1979, which gave the community the right, on an equal footing with the recognized churches, to teach Muslim children Islam in the state educational system as well as various tax concessions. The full effectiveness of the recognition depends on the Muslim community organizing itself according to the bye-laws approved by the Federal Ministry of Education and the Arts. A first major step in this organization was to have been the election on 1 June 1980 of the leadership for the Islamic community of Vienna, Lower Austria and the Burgenland. On the day, however, a demonstration took place outside the Islamic Centre and mosque in Vienna in protest at the election. The protesters were from the foreign Muslim communities, mostly Turks.

In response, a group of Austrian Muslims wrote to the Federal Minister of Education and the Arts on 6 June regretting the demonstration. They expressed their disappointment that, however understandably, many foreign workers bring with them many of the problems of their home country and 'fail to understand fully the tasks of a religious community' in Austria. The writers of the letter were concerned that Austrian Muslims should have at least parity on the decision making bodies of the community. The community should retain an Austrian character and should at all costs avoid falling

into the hands of groups with little understanding of the Austrian situation or with solely political interests.

SWEDEN: FREE CHURCH MEDIATION OF STATE FUNDS TO MUSLIMS
IN QUESTION

At a meeting of the Swedish Free Church Council in mid-April 1980, the Orebromission demanded that the Council stop mediating funds to the dozens or so Muslim organisations in the country. In Sweden all religious groups are entitled to certain kinds of state financial help. The Lutheran state church has a special status, and traditionally the support to other churches has been administered by a Commission linked to the Free Church Council. While the Council is a Protestant grouping the Commission also involves the Catholic and Orthodox churches. Since Muslim and Buddhist communities have grown up, they also have received the support, to which they are entitled, through the Commission.

A spokesman of the Orebromission said that it was unsuitable for the Council to be involved in clearing the way for non-Christian religions to establish themselves in Sweden. This conflicts with the spiritual tasks of the churches. While support for this view was raised from Svenska Missionförbundet, the Free Church Council as a whole showed little enthusiasm for the demand. The international secretary of the Swedish Christian Youth Council expressed concern that any move, such as that suggested, aimed at the Muslims might invite retaliation against the Christians in Egypt.

The debate created by this demand came just as an earlier debate on the relation between dialogue with and mission to Muslims was dying down. The debate had been sparked by the claim by Professor Holter of the University of Trondheim in Norway, that dialogue as a missionary method was ineffective and, in the form presently practised by the World Council of Churches, basically gave Muslims side the advantage. ■

Our Sorrows

- Muhammad Aslam Khan (Retired Headmaster of Muslim Schools, Badomalhi and Lahore) died while saying his *Tahajjud* Prayer.
- Mother of Chaudhary Ghafoor Ahmad Malhi and his son Ishaq Akhtar Malhi Vice-President Shubbān-ul-Ahmadiyya, Lahore, Pakistan.
- Young son of Lt. Col. Abdul Haye (Pakistan) died in a car accident in Saudi Arabia.
- Ameer Khan (16 years) son of Subrati Khan of Gasparillo, died in a car accident on the last day of the Convention.

MAY ALLĀH BLESS THEIR SOULS! ■