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BLACK MEN

" 'Take away that black man! I can have no discussion with him,' exclaimed the Christian Archbishop Cyrus when the Arab conquerors had sent a deputation of their ablest men to discuss terms of surrender of the capital of Egypt, headed by Negro Ubadah as the ablest of them all.

"To the sacred archbishop's astonishment, he was told that this man was commissioned by General Amr; that the Moslems held Negroes and white men in equal respect — judging a man by his character and not by his colour.

" 'Well, if the Negro must lead, he must speak gently,' ordered the prelate, so as not to frighten his white auditors.

" 'There are a thousand blacks, as black as myself, amongst our companions. I and they would be ready to meet and fight a hundred enemies together. We live only to fight for God, and to follow His will. We care naught for wealth, so long as we have the wherewithal to stay our hunger and to clothe our bodies. This world is naught for us, the next world is all.'

"Such a spirit of class distinction is certainly the greatest hindrance to missionary work in the East, as every impartial observer has noted. How, for instance, can any other appeal stand against that of the Moslem who, in approaching the pagan, says to him, however obscure or degraded he may be, 'Embrace the faith, and you are at once an equal and a brother'. Islam knows no 'colour line'."

(S. S. Leeder, *Veiled Mysteries of Egypt*, London 1912, pp. 332-335.)

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'RELIGION' AND 'LAW'

The Qur'ān says:

"As for those who split up their religion (*deen*) and became sects, thou hast no concern with them. Their affair is only with God, then He will inform them of what they did" (6:160).

The word used for 'religion' here is '*deen*' and not 'Law' (i.e. *Shari'ah*). *Shari'ah* is a part of religion, but, strictly speaking, the expression cannot be substituted for '*deen*'. According to the Qur'ān '*deen*' cannot (or should not) be split, but *shari'ah* may take different facets. *Shari'ah* can be and has been interpreted differently. On matters of Law differences of opinion were found even among the companions of the Prophet; and those differences still exist among various sections of Muslims all over the world and will always remain so for all times to come. But these differences are not the differences of '*deen*' - they are the differences in the interpretation of the Law which are necessary for the growth of a healthy society. It is rather unfortunate that they have been magnified out of proportion by the extremists of the 'fundamentalists'.

For these differences Muslims have been declared infidels and heretics by Muslims, although they believe in the same God, the same Prophet and the same Book. On matters of Law not only the very close companions and associates of the Prophet differed among themselves but even the Prophet himself gave different verdicts on the same point of the Law in view of the suitability or unsuitability of the occasion. '*Deen*' is unchangeable and cannot be split but the *Shari'ah* is flexible. The tragic situation with the Muslims is that each sect has made their own interpretation of the Law final and static disagreement with which is considered a matter of life and death, of belief and unbelief, of faith and heresy. This has resulted in bigotry, hatred and tension which is prevalent among Muslims today. They are giving more importance to the letter of the Law and its minor details than to the '*deen*' itself.

Unless Muslims learn to tolerate and accept the differences of opinion - as did the companions of the Prophet - they cannot pull themselves out of the quagmire in which they find themselves stuck today.

The Qur'ān even expects us to show respect to the law and the way given to other nations and communities:

"For everyone of you We appointed a law and a way. And if Allāh had pleased He would have made you a single people, but He might try you in what He gave you. So vie one with another in virtuous deeds. To Allah you will all return, so He will inform you of that wherein you differed" (5:48).

The question may arise, at this juncture, what is '*deen*'?

Briefly speaking '*deen*' is God consciousness and righteousness, living up to certain moral obligations to the best of one's knowledge and ability.

The Qur'ānic Conception of Life Hereafter

يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْتَابَةً قَدْ أُخْرِجْتِ فِي عَبْدِي وَمَا كُنْتِ لِي كَانِيًا

"O SOUL THAT IS AT REST, RETURN TO THY LORD; WELL-PLEASED, WELL-PLEASING, SO ENTER AMONG MY SERVANTS, AND ENTER MY GARDEN!" (The Qur'ān 89:27-30)

AMEER MOHAMMED

The Qur'ān says (3:103) that all men must taste of death, and stand before their Lord to account for their deeds. Here are a few short quotations:

"How can you deny Allāh and you were without life and He gave you life? Again He will cause you to die and again bring you to life, then you shall be brought back to Him" (2:28).

"Wherever you are, death will overtake you, though you are in towers raised high" (4:78).

"From it (earth) We created you, and into it we shall return you, and from it (earth) raise you a second time" (20:55).

"Every soul must taste of death, and We test you by evil and good by way of trial. And to Us you are returned" (21:35).

Maulānā Tufail in one of his classes in Islamics gave us an Arabic proverb the translation of which runs thus: "Death is a tragedy, but to forget it is a greater tragedy."

The big question is, 'What is man doing, by way of preparing himself for the event he fears most and considers it a great tragedy? Those students who apply themselves to their lessons well, are never afraid of the day of examination, but those who waste their time are always fearful and wish the day should never come.

The Qur'ān to my mind has given us the best formula in these words: "O you who believe, keep your duty to Allāh as it ought to be kept, and die not unless you are Muslims" (3:101).

Whilst this verse tells us how we should die, it is at the same time an indication as to how we should live, because if we do not live as Muslims (submitting ones to God) it is obvious that we cannot die as such. This verse is read on our wedding days also. How many of us can recall it? Do people get married to die? The message here is very clear, and needs no further clarification.

At the time of death, it is just one phase of life that comes to an end, and in the process a new vista is opened to a higher form of life - the spiritual life. This form of life is not a mystery beyond the grave, but is in progress even during our existence on this planet, although we are not fully conscious of it, but at the time of death, as the Qur'ān says: "The veil is removed from your eyes, and your sight becomes sharp."

Immediately after death we enter the state which the Qur'ān refers to as *barzakh*. This is really the second stage in the development of this higher life, and it appears that all men have a certain consciousness of the higher life at this stage though full development has not taken place. This is borne out clearly by the following statement of the Qur'ān:

"Until when death overtakes one of them, he says, My Lord, send me back. That I may do good in that which I have left. By no means! It is but a word that he

speaks. And before them is a barrier, until the day they are raised" (23:99-100).

In a similar strain the Qur'ān says:

"Spend out of that which We have given you, before death comes to one of you, and he says, My Lord, why didst Thou not respite me to a near term so that I should have given alms and been of the doers of good deeds. But Allāh respites not a soul when its term comes, and Allāh is aware of what you do" (63:10-11).

In the two quotations given above we find persons who are desirous of coming back to life and to the world to perform those virtuous acts which in their life-time they neglected. Little wonder, it is, that the Qur'ān states: "Whatever good you send before-hand for yourselves, you will find it with Allāh" (2:110). Many of us find it very convenient to live carefree lives, and hope that when we go to the great beyond our families would be in a position to send something for us. The Qur'ān gives the lie to this notion when it says: "No soul will avail another in the least" (2:48).

Modern man is so engrossed in the pursuit of the things of this world, so the Qur'ān reminds him that this condition will prevail until he reaches the grave (102:1). But the Qur'ān says that all is not lost, for those who believe and do good, and enjoin others to truth and patience (103:2-3).

We are inclined to attach so much care and attention to this mortal body of ours, which will one day serve as food for the worms, to the utter neglect of our souls. The Qur'ān is replete with statements concerning the care of the soul. It says:

"O you who believe, keep your duty to Allāh, and let every soul consider that which it sends forth for the morrow" (59:18).

"Guard yourself against a day when no soul will avail another in the least" (2:123).

"O you who believe, take care of your souls, he who errs cannot harm you when you are on the right way" (5:105).

It was the Prophet Jesus, peace be upon him, who said: "For what is a man profited, if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul (Matt. 17:26).

I shall now briefly touch upon the Day of Manifestation when everything will become very clear to us. On this day every man's actions will cling to his neck, and he will find a book wide open, and will be told: "Read thy Book" (17:13). The Qur'ān says that some will be given this book in their right hand, and other in their left, and others from behind their backs (84:7-11). Again: "Faces on that day will be bright, laughing, joyous; and faces on that day will have dust on them-darkness covering them" (80:38-41).

We are further reminded that our mouths shall be sealed and our hands and feet shall bear witness against us (36:64); and our ears, and eyes, and skins will be witness against us as to what we did (41:22).

And finally those of us who find ourselves in this unhappy condition will not be able to offer any ransom:

"Those who disbelieve, even if they had all that is in the earth, and the like of it with it, to ransom themselves therewith from the chastisement from the day of Resurrection, it would not be accepted from them" (5:36; 10:54; 39:47).

NEW LIGHT ON THE STORY OF
BANU QURAYZA AND THE
JEWS OF MEDINA - 3

W N ARAFAT

- (viii) In the story of Qurayza a few specific persons were named as having been put to death, some of whom were described as particularly active in their hostility. It is the reasonable conclusion that THOSE were the ones who led the sedition and who were consequently punished—not the whole tribe.
- (ix) The details given in the story clearly and of necessity imply inside knowledge, i.e. from among the Jews themselves. Such are the details of their consultation when they were besieged, the harrangue Ka'b b. Asad as their leader; and the suggestion that they should kill their women and children and then make a last desperate attack against Muslims.
- (x) Just as the descendants of Qurayza would want to glorify their ancestors, so did the descendants of the Madanese connected with the event. One notices that part of the story which concerned the judgement of Sa'ad b. Mu'adh against Qurayza was transmitted from one of his direct descendants. According to this part the Prophet said to Mu'adh: "You have pronounced God's judgement upon them (as inspired) through seven Veils." ²⁸

Now it is well known that for the purpose of glorifying their ancestors or while washing those who were inimical to Islam at the beginning, many stories were invented by later generations and a vast amount of verse was forged, much of which was transmitted by Ibn Ishāq. The story and the statement concerning Mu'adh are one detail.

- (xi) Other details are difficult to accept. How could so many hundreds of persons be incarcerated in the house belonging to a woman of Banu al-Najjaar? ²⁹
- (xii) The history of the Jewish tribes after the establishment of Islam is not really clear at all. The idea that they all departed on the spot seems to be in need of revision, as can be seen on examining the sources. For example, in his "Jamharat al-ansaab", ³⁰ Ibn Hazm occasionally refers to all Jews still living in Medina. In two places al-Waaqidi ³¹ mentions Jews who were still in Medina when the Prophet prepared to march against Khayber--i.e. after the supposed liquidation of all three tribes, including Qurayza. In one case ten Madenese Jews actu-

ally joined the Prophet in an excursion to Khayber, and in the other the Jews who had made their peace with him in Medina were extremely worried when he prepared to attack Khayber. Al-Waaqidi explains that they tried to prevent the departure of any Muslim who owed them money.

Indeed Ibn Kathir ³² takes the trouble to point out that ‘Umar expelled only those Jews of Khayber who had not made a peace agreement with the Prophet. Ibn Kathir then proceeds to explain that at a much later date, i.e. after the year 300 A.H., the Jews of Khayber claimed that they had in their possession a document allegedly given them by the Prophet which exempted them from poll-tax. He said that some scholars were taken in by this document so that they ruled that the Jews of Khayber should be exempted. However, that was a forged letter and had been refuted in detail. It quoted persons who were already dead, it used technical terms which came into being at a later time, it claimed that Mu’aawiyah b. Abi Sufyaan witnessed it, when, in fact, he had not even been converted to Islam at that time, and so on.

So then the real source of this unacceptable story of slaughter was the descendants of the Jews of Medina, from whom Ibn Ishaq took these “odd tales”. For doing so Ibn Ishaq was severely criticised by other scholars and historians and was called by Malik an impostor.

The sources of the story are, therefore, extremely doubtful and the details are too diametrically opposed to the spirit of Islam and the rules of the Qur’an to make the story credible. Credible authority is lacking, and circumstantial evidence does not support it. This means that the story is more than doubtful.

Origin of the story in the early Jewish history

However, the story, in my view, has its origins in earlier events. It can be shown that it reproduces similar stories which survived from the account of the Jewish rebellion against the Romans, which ended in the destruction of the temple in the year A.D. 73, the flight of the Jewish zealots and “sicarii” to the rock fortress of Masada, and the final liquidation of the besieged. Stories of their experience were naturally transmitted by Jewish survivors who fled south. Indeed one of the more plausible theories of the origin of the Jews of Medina is that they came after the Jewish wars. This was the theory preferred by the late Professor Guillaume. ³³

As is well known, the source of the details of the Jewish wars is Flavius Josephus, himself a Jew and a contemporary witness who held office under the Romans, who disapproved of certain actions which some of the rebels committed, but who nevertheless never ceased to be a Jew at heart. It is in his writings that we read of details which are closely similar to those transmitted to us in the "SĪRA" about the actions and the resistance of the Jews, except that now we see the responsibility for actions placed on the Muslims.

In considering details of the story of Banū Qurayza as told by the descendants of that tribe, we may note the following similar details in the account of Josephus:

- (i) According to Josephus,³⁴ Alexander, who ruled in Jerusalem before Herod the Great, hung upon crosses 800 Jewish captives, and slaughtered their wives and children before their eyes.
- (ii) Similarly, large numbers were killed by others.
- (iii) Important details of the two stories are remarkably similar, particularly the numbers of those killed. At Masada the number of those who died at the end was 960.³⁵ The hot-headed 'sicarii' who were eventually also killed numbered 600.³⁶ We also read that when they reached the point of despair they were addressed by their leader Eleazar (precisely as Ka'b b. Asad addressed the Banū Qurayza),³⁷ who suggested to them the killing of their women and children. At the ultimate point of complete despair the plan of killing each other to the last man was proposed.

Clearly the similarity of details is most striking. Not only are the suggestions of mass suicide similar but even the numbers are almost the same. Even the same names occur in both accounts. There is Phineas, and Azar b. Azar,³⁸ just as Eleazar addressed the Jews besieged in Masada.

There is, indeed, more than a mere similarity. Here we have the prototypes—indeed, I would suggest, the origin of the story of Banu Qurayza, preserved by descendants of the Jews who fled south to Arabia after the Jewish wars, just as Josephus recorded the same story for the Classical world. A later generation of these descendants superimposed details of the siege of Masada on the story of the siege of Banū Qurayza, perhaps by confusing a tradition of their distant past with one from their less remote history. The MIXTURE provided Ibn Ishāq's story. When Muslim historians ignored it or transmitted it without comment or with cold lack of interest, they only expressed lack of enthusiasm for a strange tale, as Ibn Hajar called it.

One last point. Since the above was first written, I have seen reports of a paper given in August 1973 at the World Congress of Jewish Studies by Dr Trude Weiss-Rosmarin, in which she challenges Josephus' assertion that 960 beieged Jews committed suicide at Masada.³⁹ This is highly interesting since in the story of Qurayza the 960 or so Jews refused to commit suicide. Who knows, perhaps the story of Banū Qurayza is an even more accurate form of the original version. (Concluded)

28 *Sira*, 689/II; 240; al-Waaqidī, op.cit., 512.

29 *Sira*, 689/II, 240; Ibn Kathir, op. cit., II, 238.

30 e.g. Nasab Quraysh (ed. A.S. Harun, Cairo, 1962), 340.

31 op. cit., II, 634, 684.

32 op. cit., III, 415.

33 A. Guillaume, *Islam* (Harmondsworth, 1956), 10-11.

34 (De bello Judaico,(I, 4, 6.

35 *ibid.*, VII, 9, 1.

36 *ibid.*, VII 10, 1.37 *Sira*, 685-6/II, 235-6.

38 *Sira*, 352, 396/I, 514, 567.

39 *The Times*, 18 August 1973; and *The Guardian*, 20 August 1973.

“A judgment not upon the Koran itself, but upon the inadequate renderings which have been widely canvassed as faithful translations.”

(A. J. Arberry, *The Holy Koran*, an introduction with selections, London 1953, p. 17.)

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The Mahdi & his followers

Although the two most authentic books of traditions, al-Bukhārī and al-Muslim and several Sunni commentaries (for instance of Taftazānī, Saiyid Murtaḍā) make no mention at all about the advent of al-Mahdī (the guided one), the belief, however, is popular among Muslims. Musnad of Ahmad b. Hanbal, Sunan of Abū Dāwūd, Ṣahīh of Tirmizī and Sunan of Ibn Mājah, Muqaddima by Ibn Khuldūn and Tazkira by al-Qurṭubī have quoted several traditions (often at variance with one another) about the appearance of al-Mahdi as a renewer or restorer of the Faith. The term has been used for certain individuals in the past as also for eschatological individuals in the future. The first khalifas were called the khalifas who followed the right way and were guided (al-mahdiyyīn). It has also been reported that a person would come towards the end of Time to make Islam triumphant over the un-believing people. Shi'ahs, for instance largely believe in mahdi muntazar "the expected mahdi" and Twelver Shi'ahs particularly believe in the Hidden Imām, also called al-Mahdi; they show a fervent longing for the appearance of this Imam. There have been several claimants to Mahdihood in the Muslim world and their followers are found spread over in different countries. The late Maulānā Abul Kalām Azād of India had expressed his opinion about the followers of one such claimant, viz., Mir Sayyid Muhammad of Jaunpur (1505 C.E.) (India). Translation of his views is produced below, in which he makes an important point that differences of opinion in the application and unravelling of a prophecy or for that matter in the interpretation of certain doctrines should not be made the basis for condemning Muslims who otherwise are muttaqīn i.e. righteous or God-conscious-conscientious in their living up to their moral obligations. Editor A.A.

"Whether an individual is truly a Mahdi or not is a matter totally inconsequential and irrelevant to the basic doctrines of Islam. This issue of Mahdism does not constitute any basis for adjudging transgression versus righteousness and disbelief versus belief in Allāh and His religion. If a person has accepted a caller to the Shari'ah as Mahdi, because he enjoins good and forbids evil, no disarray has really occurred in his Islamic precepts. At the most one could only assert that such a person has made an error of judgment in his application of the signs and portents (about the advent of such a Mahdi). The only response of real substance expected by the Law-giver (the Holy Prophet) is the purity of belief in God and in what has been revealed by Him and also whether the person concerned is from among the righteous (muttaqīn) or not. And the characteristics of the Muttaqīn have been given right in the beginning of the Holy Qur'ān:

الَّذِينَ يُؤْتُونَ زَكَاةً وَيَسْتَمِرُّونَ الصَّلَاةَ وَرَمَّازُوا بِأَرْحَامِهِمْ يُؤْتُونَ
وَالَّذِينَ يُؤْتُونَ بِمَاءِ الْأَنْهَارِ الْيَتِيمَ وَمَا كُنُوا مِنَ الْكَاذِبِينَ

Who believe in the Unseen and keep up prayer and spend out what We have given them; and who believe in that which has been revealed to thee and in that which was revealed before thee and of the Hereafter they are sure (2:3-4).

Thus the person who sincerely believes in these commandments and acts in accord with their spirit is from amongst those about whom it is said;

أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ۝

They are the truly guided ones, on the right course from their Lord and those are the ones who will ever be successful (2:5).

Regardless of whether a person acknowledges someone as a Mahdi (the guided one) or a Dajjāl (the Anti-christ), his status in God's elevation is based on

إِنَّ الْأَمْرَ عِنْدَ اللَّهِ أَنفَكُوا

The noblest amongst you in the sight of God is the one who is most righteous (49:13).

Nevertheless, one must take due account of the fact whether the person who has been acknowledged as a Mahdi is himself the loyal follower of the Guidance or a follower of an innovation. If it is established that his alleged innovations and actions are unrighteous and a person who believes in such a claimant himself drifts astray, then undoubtedly he should be dealt with according to the Law, not because of his acknowledging the Mahdihod but because of his unrighteous beliefs and actions. If, however, such is not the case, then we can only judge him to be misguided in a peripheral matter and point out his error. If, on the other hand, his actions are good and he is absorbed in the love of Allāh and of the Holy Prophet and is the foremost in obeying Allāh and in making due sacrifices for the cause of Allāh, surely then in Allāh's presence his would be the highest rank while we shall all be far below him though we may smugly consider ourselves to be exemplary followers of al-Ash'arī¹ and al-Māturīdī². In God's presence our arrogance of being good Asha'arites or Māturidites alone would not be of any avail:

كل يدعى وصلاً بليلتي و ليلتي لا تدبرهم رداكا

Everyone claims to be the recipient of Laila's (Beloved's) union, but the fact is that Laila does not favour them with nearness, merely on the strength of their professions of love."

(TAZKIRAH)

(Courtesy Ishā'at-ul-Haq, May 1981, B.P. Mohalla Batmaloo, Srinagar, Kashmir)

1. Imām Abul Hasan 'Alī al-Ash'arī, the famous theologian of Sunni Islam (873 C.E.) who opposed the views of the Mu'tazalites (of the rationalists) school.
2. Al-Māturīdī (944 C.E.) is the titular head of the school of theology named after him. He was a prominent follower of Imam Abū Ḥanīfa. The Asharite and Maturidite schools form the orthodox Sunni Islam.

Editor A.A.

ACCEPTANCE OF ISLAM

Mr John Chapman of Hornsby, London was initiated into Islam by Maulānā S.M.Tufail on 30th August 1981. (Secretary, Ahmadiyya Anjuman Ishā'at Islam (Lahore) UK).

The Prophet & His Teachings

MAZHAR-UD-DIN AHMAD

The Prophet of Islam occupies a unique and eminent place among the Prophets. Moses has been a great Prophet but he was a Prophet for the Israelites and according to the Bible he brought God's message who was "the God of the Hebrews" (Exodus 3:18). Then came Jesus, but he too was sent for the "lost sheep of Israel" (Matthew 15:24; the Qur'ān 3:48). Besides these there have been many other prophets but they were raised for one nation or the other at a particular time. Their mission was to better the lot of their people of their times and they worked hard for the kingdom of God on earth. None of them, however, completed the mission for which they were sent during their life time. It is the Holy Prophet of Arabia who left this world when his mission was completed. It was the twenty third year of his commission that centuries old idol worship disappeared from the whole of Arabia. He lifted the people from the bottomless pit of degradation to the height of glory, emancipated the down trodden women folk and elevated them so that they could enjoy equal moral, spiritual and economic rights and privileges with their counter-part. Slaves were treated as members of the society. The Prophet of Islam also welded the warring Arabs into a united Arab nation. His message was not only for Arabs alone but he was a mercy to all the nations of the world:

"And We have not sent thee but as a mercy to the nations" (The Qur'ān 21:107).

His message was also universal. Says the Qur'ān:

"And We have not sent thee but as a bearer of good news and as a warner to all mankind, but most men know not" (34:28).

The Holy Prophet is held in high reverence by his followers but nobody worships him as a God. He taught his people that they could have also communion with God; no intercessor was required to attain this goal; the only condition being to follow the teachings of the Prophet.

The Prophet's teachings pulled down the barriers of caste and creed, colour and race, the rich and the poor. Everybody high or low was equal in the eyes of the Law (Shari'ah).

The Prophet taught that true knowledge was power and is reported to have said:

"Acquire knowledge, because he who acquires knowledge in way of the Lord performs an act of piety; who speaks of it, praises the Lord; who seeks it adores God; who dispenses instruction in it, bestows alms; and who imparts it to its fitting objects, performs an act of devotion to God. Knowledge enables its possessor to distinguish what is forbidden from what is not; it lights the way to Heaven; it is our friend in the desert, our society in solitude, our companion when bereft of friends; it guides us to happiness; it sustains us in misery; it is our ornament in the company of friends; it serves as an armour against our enemies. With knowledge, the servant of God rises to the heights of goodness and to a noble position, associates with sovereigns in this world, and attains to the perfection of happiness in the next" (Tradition from the

Bihār-ul-Anwār as quoted in *The Spirit of Islam* by Ameer Ali, p.360, 1955 edition, Christophers, London).

This was the teachings of the Prophet when the Arab world prided in ignorance.

The Prophet is the saviour of all nations and for all times. He is indeed the Ideal Prophet:

"Certainly you have in the Messenger of Allāh an excellent exemplar for him who hopes in Allāh and the Later Day, and remembers Allāh much" (The Qur'ān 33:21).

The teachings of the Prophet in the form of the Qur'ān remain pure and unpolluted even today and would remain so for all times to come.

ALLĀHU AKBAR الله أكبر

TAKE HEED O MUSLIMS, FOR ALLĀH IS GREAT,
HE KNOWS OUR INNER THOUGHTS,
HE KNOWS WHAT WE DO,
AND HE KNOWS WHAT WE SAY.
ALLĀH IS GREAT, ALLĀH IS GREAT.
OH ALLĀH KNOWS BEST.
SO LET'S LEAD A GOOD LIFE,
FOR ONE DAY WE'LL MEET HIM,
SO LETS NOW DECIDE,

Chorus

OH LET US LOVE HIM,
LET US GIVE OUR HEARTS TO HIM.
LET US LEARN OF HIS POWER,
LET US LEARN OF HIS MERCY,
HE GIVES US EVERYTHING.
ALLĀHU AKBAR - - - - -
ALLĀH IS GREAT, ALLĀH IS GREAT.

LA LA LA LA LA
LET US GIVE OUR HEARTS TO HIM,
LA LA LA LA LA ALLĀH IS GREAT,
LA LA LA LA LA ALLĀHU AKBAR,
LA LA LA LA LA WE MUST NOW DECIDE.

Chorus

(Miss) Zenobia Karmally

"بروایتینت عبد اللہ بن عمرؓ رسول اللہ صلی اللہ علیہ وسلم نے فرمایا: جس کسی کو دعوت دی گئی اور اس نے قبول نہ کی تو اس نے اللہ اور رسول کی نافرمانی کی اور جوین بلائے کسی دعوت میں پہنچ گیا تو وہ (درحقیقت) چور بن کر داخل ہوا اور ٹاکو بن کر (وہاں سے) نکلا۔"

رواہ ابوداؤد - مشکوٰۃ ص ۲۷

REFLECTIONS FROM THE HOLY QUR'AN

— A RADICAL NEW APPROACH —

by IMADUDDIN AHMED SHEIKH

INTRODUCTION

This chapter unmistakably radiating the aura of Divine Omnipotence, Reckoning and Beneficence, all at once, deals powerfully with the Time-old problem of the unbridled aspirations of individuals (whether persons, communities, races, nations or ideologies) and seeks to tame them to fall in harmony with God-orientated World Order.

The cardinal feature of this World Order is the experiential understanding of the true nature of the Creator, as unfolded in His innumerable 'beautiful names' (*al-asmā'ul ḥusnah*) and the structuring of this awareness into the institutions and goings-on of our earthly existence. God, being the Sole Creator-Nourisher-Perfector of all Creation, actively disapproves and thwarts any attempt by self-exalting individuals to humiliate, exploit or dominate other individuals (whether persons, communities, races or nations). The Merciful Almighty operates responsibly through the undulations of history, particularly through the unsuspected and un-expected element of surprise which no human ingenuity, however equipped and obdurate, can adequately provide against.

Nevertheless, this Divine Guardianship of our affairs, cosmographically portrayed in the breath-taking verse, popularly known as *āyatul kursī* (2:255), stems fundamentally from His Providential love and concern for His creation. His All-Seeing but Invisible Presence keeps ceaseless vigil that we may be righteously guided in developing the inexhaustible bounties He has invested in this planet and in tapping our creative potential to its utmost, essentially for sharing with all people on earth. This Divine Order will not accept the carving-up of unequal divisions in the world — of the 'Haves' and the 'Have-nots', of donors and spongers or of the exclusively creative and the moribund mendicants. Rather, those who respond perceptively and positively to the Divine Purpose and are rewarded with abundance of material and moral riches are commanded to share the secrets of their success with those lagging behind, in particular the deprived and the disadvantaged.

The Holy Prophet Muhammad (peace and blessings be upon him) who was and will ever remain the most successful of all human beings in all-Time history, was commanded ceaselessly to share the secret of his success with all peoples and in all times.

"Then (wilt thou ensure that) never again will the deprived and the disadvantaged (the orphans) be humiliated and exploited;

That those who are seeking solutions to their problems (mundane or spiritual) will be amply provided for without embarrassment and with caring forbearance;

And that the various bounties being showered by thy Providor-Sustainer thou wilt continue communicating (to the ends of time)" (93:9-11).

It is only when the human race devotedly attends to transforming its degenerate craving for "Takāthur" (the race to megalomania) into regenerate and secure state of "Kauthar" (the power of the perennial fount of Resuscitating waters) as granted to the Holy Prophet in 108:1, that it becomes the invincible and supra-creative instrument of God's Will on earth.

And now the rendering of the Chapter At-Takāthur.

I begin by acknowledging Allāh as the Sole Creator Whose limitless mercy manifests in His abundantly providing for everyone's maximum development and again in His abundantly rewarding their best efforts.

1. This obsessive strife for amassing possessions and power has so benumbed your judgment يَسُوْنَهُمُ الرِّحْسِيْنَ
2. That you invariably reach the end of your earthly existence and are laid to rest without real understanding. اَلَمْ تَرَ كَيْفَ رَزَقْنٰهُمُ الْمَقَابِرَ
3. Nay, astray as you are drifting from the true purpose of your creation, you should before long come to realise the dire error of your ways: كَلَّا سَوَّيْنٰهُمْ لَعْنُوْنَ
4. Which awareness will perforce dawn upon you when the Reckoning comes (both in this life and the next)! سَهَّ كَلَّا سَوَّيْنٰهُمْ لَعْنُوْنَ
5. Now, if only you would reflect with the certitude of empirical knowledge upon this race to megalomania كَلَّا لَا تَتَذَكَّرُوْنَ اَعْلَمُ الْيَقِيْنَ
6. You could unfailingly foresee the hell-Fire of conflict and conflagration before the Reckoning actually overtakes you: لَقَرُوْنَ الْجَحِيْمَ
7. Which inevitability you would then have to confront with the certitude of an eye-witness. سَهَّ لَقَرُوْنَ عَيْنِ الْبَؤْسِيْنَ
8. Furthermore, you would then have to render a precise account of all the gifts with which you were entrusted. سَهَّ لَتَسْفُتُنَّ بَوْمِيْدٍ عَنِ الْعَبُوْدِ

NOTE: The true believer's response: "That would surely be the moment of experiential certitude!"

"History makes it clear, however, that the legend of fanatical Muslims sweeping through the world and forcing Islam at the point of the sword upon conquered races is one of the most fantastically absurd myths that historians have ever repeated."

(De Lacy O'Leary, *Islam at the Crossroads*. London 1923, p. 8.)

HOSPITALITY IN ISLAM *

Sohaila Omardeen

Before I deal with the subject of hospitality I would like to propound my concept of the religion of Islam. I liken it unto a shelter or home, not in the physical sense, but in the spiritual sense. We, the believers, who abide in this dwelling of peace, are offered the path to a high level of development both socially and spiritually. Islam provides us with the perfect guide for development. This guide is the Holy Qur'an which states:

"This book there is no doubt in it, is a guide to those who keep their duty" (2:2).

The Founder of the Ahmadiyya Movement, Hazrat Mirza Ghulam Ahmad wrote about the Holy Qur'an:

"When I reflect upon the whole word of God I find that in its teachings it seeks to reform the natural conditions of man and to raise him step by step to higher spiritual levels. In the first place God desires to teach man the elementary rules of behaviour and culture . . . Then He trains and raises him from the elementary moral stage to a high moral stage . . . The third stage is that man should be devoted to winning the true love and pleasure of his Creator and the whole of his being should be devoted to God" (Teachings of Islam).

In the Qur'an this devotion is very beautifully described:

"But if you remain patient in adversity and conscious of Him - This behold is something to set one's heart upon" (3:186)

We are shown "an excellent exemplar" in the person of the Prophet Muhammad, so that we have a pattern to follow in our quest for this devotion to God:

"Certainly you have in the Messenger of Allah an excellent exemplar for him who hopes in Allah and the latter day and remembers Allah much" (33:21).

But Islam does not set forth a teaching which is meant for man's development on an individual basis exclusively, for man belongs to a community and Islamic laws are, therefore, meant for the development of the individual as part of the community and also for the development of the community as a whole.

The Holy Prophet laid much emphasis on the social life of the Muslim. He strove hard and overcame many difficulties in order to develop the model Muslim community. In the thirteenth year of his call the Prophet and his followers had to flee from Makka. They had to run for their lives, so it is obvious, that they had to leave all the

wordly belongings in Makka. They were greeted in Madinah by other Muslims. Each refugee from Makka was bound to a Helper (Ansar) from Madinah in a bond of brotherhood. The Helper provided him with shelter. In this way the Prophet established the Muslim brotherhood at Madinah. The Qur'an makes several references to this brotherhood:

“Remain conscious of God, and keep alive the bonds of brotherhood among yourselves and pay heed unto God and His Messenger, if you are truly believers” (8:1).

“Behold as for those who have attained to faith and those who have forsaken the domain of evil and are striving hard with their possessions and their lives in God's cause, as well as those who shelter and succour them - these are truly the friends and protector of one another” (8:72).

Such Qur'anic injunctions are indeed the basis of the concept of hospitality in Islam. Hospitality, literally means: “Friendly and liberal reception of guests or strangers” (Oxford Dictionary). It also suggests the bestowal of food to entertain or to feed the hungry. The signs of the righteous as mentioned in the Qur'an are:

“They give food, out of love for Him, to the poor and the orphan and the captive. We feed you for Allah's pleasure only—We desire from you neither reward nor thanks” (79:8-9).

And those who belie their religion are those who:

“did not feed the poor” (74:44)

or did not urge the:

“feeding of the needy” (69:34; 89:18; 107:3).

Food-sharing makes the person a temporary member of the family and the refusal to partake of food may be considered an act of hostility instead of hospitality. When Abraham brought roasted or boiled calf for his divine guests and their hands “reached not to it” Abraham was terrified (Q. 11:70).

When the Holy Prophet received his first revelation and was overwhelmed by this experience his wife Khadija consoled him thus:

“Allah will never bring you to disgrace, for you unite the ties of relationship and bear the burden of the weak and for the destitute and honour the guest and help (those who are) in real distress” (Al-Bukhari as quoted in A Manual of Hadith p.6).

Honouring the guest has been considered as one of the characteristics of the Prophet's life. The Holy Prophet is himself reported to have said:

“Whoever believes in Allah and the latter day should not harm his neighbour, and whoever believes in Allah and the latter day should honour his guest.”

So much emphasis has been placed on hospitality in Islam that it is even considered a "RIGHT" ('haqq') which could be demanded. The Prophet is reported to have said:

"Hospitality is a right."

"Hospitality for a night may be claimed."

"Any area or village wherein a Muslim is allowed to pass a night hungry is out of the pale of Islam."

There have been instances in Muslim history when the guest has been entertained at the expense of the host and his family going hungry.

Accepting the invitation and hospitality of others is also highly recommended by the Prophet, but the gate-crashers are condemned:

"When a person is invited (to a meal) and he does not accept (or reply), he disobeys Allah and His Messenger; and he who goes (to a feast) without being invited enters as a thief and goes forth as a raider."

The great Muslim mystic Hassan al-Basri once remarked:

"An account will be demanded on the Day of Judgement of all expenditure except of that on the entertainment of guests" (as quoted in QUT al-QULUB).

As I have explained in the beginning I consider Islam as a spiritual home or shelter and Muslims are its hosts. They are supposed to be solicitous—to invite others into this house and when they enter therein Muslims are supposed to treat them with friendliness and kindness. All Muslims should be missionaries of Islam. They must actively invite others to the remembrance of Allah. "Such of the believers as remain passive," says the "Qur'an, "—other than those that are disabled - cannot be deemed equal to those who strive hard in God's cause with their possessions and their lives. God has exalted those who strive hard with their possessions and their lives far above those who remain passive" (4:95).

It is true that this verse may refer to a physical struggle in the time when the Prophet of Islam and his followers had to fight against the unbelievers, but this verse may also be interpreted to mean a moral struggle and referring to those believers who invite others to the way of Allah. And it is for this reason that Islam has laid a lot of emphasis on the importance of community life, because the community of Muslims is supposed to invite others to the 'house' of Islam. The Holy Qur'an further states:

"And hold fast all together unto the bond with God, and do not draw apart from one another. And remember the blessings which God has bestowed upon you, how when you were enemies. He brought your hearts together, so that through His blessings you became brethren, and how when you were on the brink of a fiery abyss He saved you from it. In this way God makes clear His

messages unto you so that you may find guidance, and that there might grow out of you a community of people who invite you unto all that is good, and enjoin the doing of what is right and forbid the doing of what is wrong and it is they who shall attain to a happy state" (3:103-104).

The duty of believers to invite and remind others of Allah's remembrance has been stressed many times in the Qur'an:

"Now, whenever you meet such as indulge in blasphemous talk about our messages turn thy back upon them until they begin to talk of other things and if Satan should cause thee to forget, remain not, after recollection, in the company of such evil doing folk, for whom those who are conscious of God are in no wise accountable. Theirs (the God conscious), however, is the duty to admonish the sinners so that they might become God conscious" (6:63-69).

A similar duty was placed on those people who received divine messages before the Holy Qur'an was revealed. The pious people in the time of Moses were asked "why they preached to a people whom God is about to destroy" (7:168). Their reply was, "In order to be free of blame before your Sustainer and that these transgressors too may become conscious of God" (7:168).

We live in a country where our community is small in numbers but where we are free to worship our Lord and practice and preach our religion. We must endeavour to invite others into the 'house' of Islam so that they become 'God conscious', but we must ensure that we live in this Islamic abode in such a way as described in the Holy Qur'an - "in a bond of brotherhood" - so that when they come they will enjoy it so much that they will want to come again and hopefully they may want to stay in a community that shares their needs and griefs and cares for them in a true spirit of Islamic hospitality. In his last sermon the Prophet said:

"O people! Listen to what I say and take it to heart!
You must know that every Muslim is the brother of another Muslim.
You are all equal and members of one brotherhood." ■

*The above talk was given at the Gasparillo and New Grant Mosques, Trinidad during the month of Ramadaan.

Editor

"The Jihad was not really obligatory except against peoples who had no revealed religion or who menaced the existence of Islam. . . . Jihad had to be waged to defend Islam against aggressions. . . . Once the war was terminated the Muslims always displayed a great tolerance towards the conquered peoples, leaving them their legislation and religious beliefs."

(O. Houdes, *La Grande Encyclopaedia*, 1894, Tome 20, p. 1006.)

ISLAM AND MUSIC - 1

One of the most perplexing points in Islām is its attitude towards music, and for centuries its legists have argued the question whether listening to music (*al-samā'*) is lawful or not. It is not easy to comprehend how the question arose, seeing that there is not a word of direct censure against music in the *Qur'ān*, and above all, in face of the fact that music was almost an indispensable item in the social life of the Arabs. Where then did the "authority" come from for this opposition to music? The censure of "wine, woman, and song" was certainly nothing new to Semitic peoples, for the Hebrews, and apparently the Phœnicians also, had their puritans who cried out against these things.¹ Something of this spirit seems to have pervaded even Pagan Arabia, and the heathen poet Umayya ibn Abī'l-Ṣalt was quite a puritan in some respects, although he never breathed a word against music.

Orientalists are divided on the question of the origin of the Islāmic censure of "listening to music." One group attributes it directly to the Prophet Muḥammad himself, whilst the other holds that it was manufactured by the theologians of the 'Abbāsīd era, who were jealous of the inordinate attention paid to music and musicians. At first sight it would appear to be an easy matter to settle this question by an appeal to the *Qur'ān* and the *Hadīth*. Yet the former is interpreted according to the particular view of the exegete, whilst the latter has definite statements which support both sides.

It is claimed by Muslim exegetes that the verse (*Sūra*, xxxv, 1), which says,—“He increases in His creatures that which he wills,” refers to the “Beautiful Voice.”² Again they say that where the text (*Sūra*, xxxi, 18) says,—“Verily, the worse liked of voices is the voice of the ass,” we have a negative praise of the “Beautiful Voice.”³ Then it is argued from *Sūra*, vii, 30, that singing

¹ *Isaiah*, v, 12 *Amos*, vi, 5. *xxiii*, 15, 16. Jesus ben Sirach says: “Use not much the company of a woman that is a singer.” *Ecclesi.*, ix, 4.

² This was the view of Al-Zuhri. Cf. Al-Baiḍāwī, ii, 148.

³ *Iqd al-farīd*, iii, 177. Al-Ghazālī, *op. cit.*, 209.

is allowable since it is laid down,—“ Say, who hath forbidden the adornment of Allāh which he hath provided for His creatures.”¹ On the other hand, the objectors aver that singing is “ unlawful ” because it employs poetry, and they point to the Prophet’s denunciation of poets in *Sūra*, xxxi, 5-6, where he says,—“ There is one who purchases a ludicrous story, that he may seduce men from the way of Allāh, without knowledge, and may laugh the same to scorn : these shall suffer a shameful punishment.” This *anathema* was hurled directly at the poet-minstrel Al-Naḍr ibn al-Ḥārith, whose Pagan song and story were being more readily listened to at first than were the “ Revelations ” of the Prophet Muḥammad. Indeed, several of the early Muslims considered that the “ ludicrous story ” meant “ singing,” and among them Abū ‘Abd al-Raḥmān ibn Mas‘ūd (d. 653), Ibrāhīm ibn Yazīd al-Nakha‘ī (d. 715), and Abū Sa‘īd al-Ḥasan al-Baṣrī (d. 728). Then again, we see Muḥammad condemning the poet in *Sūra*, xxvi, 224-26, saying,—“ And the poets do those follow who go astray. Dost thou not see that they wander distraught in every vale ? ” Yet this, too, was probably not directed against poetry as such, but simply against the poet who in the eyes of the Prophet was the incarnation of Pagan ideals, and who, moreover, was pouring out satires and invective against him.² There can be little doubt but that Muḥammad feared the poets and minstrels, and stopped at nothing to accomplish their discredit and even destruction, as we know in the case of Ka‘b ibn al-Ashraf, Ka‘b ibn Zuhair, and Al-Naḍr ibn al-Ḥārith. All that savoured of the old religion was treated contumeliously by Muḥammad. Note how scornful he is of whistling and hand-clapping in *Sūra*, viii, 35.³ On the whole, however, it was not in the *Qur‘ān* that the contemners of music found any real basis for their

¹ Al-Ghazālī, *op. cit.*, 214.

² Muḥammad himself employed an official poet in Ḥassān ibn Thābit to denounce his enemies. “ Pour out the raid against them,” he says to Ḥassān, “ for by Allāh, your poetry is more potent than the falling of arrows in the darkness of dawn.” *Iqd al-farīd*, iii, 178.

³ That is why whistling is still considered a prompting of the Devil by the Arabs.

strictures, and they were compelled therefore to turn to the only other "authority",—the *Hadīth*.

Hadīth was the name given to a saying or story of Muḥammad which acquired "the force of law and some of the authority of inspiration,"¹ and it was looked upon as second only to the *Qur'ān*. Which *Hadīth* is to be implicitly accepted, which is only a partial truth, and which is to be totally rejected, is determined by rules drawn up by Muslim legists, which cannot be dealt with here. Suffice it to say that no *Hadīth* can be accepted that is at variance with the *Qur'ān*. Of the "traditions" which deal with the question of "listening to music" there are many, and first of all we may consider those which consider it "unlawful."

'Ā'isha the wife of the Prophet has handed down a tradition that Muḥammad once said,—“Verily, Allāh hath made the singing-girl (*qaina*) unlawful, and the selling of her and her price and teaching her.” Al-Ghazālī says that this *Hadīth* only refers to the singing-girl of the taverns.² A tradition of Jābir ibn 'Abdallāh makes the Prophet say,—“Iblīs (Satan) was the first who wailed and the first who sang.” Another *Hadīth* from Abū Umāma runs,—“No one lifts up his voice in singing, but Allāh sends to him two devils to his shoulders, beating with their heels on his breast until he refrains.”³ Muḥammad is also credited with having said,—“Music and singing cause hypocrisy to grow in the heart as water makes corn grow,”⁴ whilst others attribute the origin of this *Hadīth* to Ibn Mas'ūd.⁵

In the *Ṣaḥīḥ* of Al-Tirmidhī (d. 892), the Prophet is said to have cursed both singing and the singer,⁶ although the truth of this *Hadīth* has been questioned.⁷ In another tradition the singing-girls and stringed instruments (*ma'āzif*) are given as signs of the end of the world.⁸

¹ Nicholson, *Lit. Hist. of the Arabs*, 144.

² Al-Ghazālī, *op. cit.*, 244-5.

³ *Ibid.*, 246.

⁴ *Mishkāt al-maṣābīh*, ii, 425.

⁵ Al-Ghazālī, *op. cit.*, 248.

⁶ Al-Tirmidhī, i, 241.

⁷ Lammens, *Mélanges de la Faculté Orientale (Beyrouth)*, iii, 235.

⁸ Al-Tirmidhī, ii, 33.

Musical instruments are declared to be among the most powerful means by which the devil seduces men. An instrument of music is the devil's *mu'adhdhin* (caller to prayer) serving to call man to the devil's worship.¹

The legists even brought the testimony of the "Companions of the Prophet" and other illustrious men of Islām against "listening to music." 'Abdallāh ibn 'Umar is said to have heard a pilgrim singing and rebuked him saying,— "I do not hear Allāh from you." This same worthy, hearing the playing of a *mizmār* (reed-pipe), stopped his ears, saying,— "Thus I saw the Apostle of Allāh do."² Singing was as bad as lying, for 'Uthmān said,— "I have not sung and I have not lied."³ Other contemners quote the Prophet's rebuke to Shīrin, the singing-girl of Ḥassān ibn Thābit, whom he forbade to sing; and 'Umar's flogging the "Companions" who used to listen to music; and 'Alī's finding fault with Mu'āwiya for keeping singing-girls; and his not allowing Al-Ḥasan to look at the Abyssinian women who used to sing.⁴

The traditions in favour of "listening to music" are however almost as weighty, although not as numerous, as those against it. There are two which attribute to Muḥammad the following sayings: "Allāh has not sent a Prophet except with a Beautiful Voice," and, "Allāh listens more intently to a man with a Beautiful Voice reading the *Qur'ān* than does a master of a singing-girl to her singing."⁵ It is related of Anas ibn Mālik (d. 715) that Muḥammad "used to make him sing the *ḥudā'* (caravan song) when travelling, and that Anjusha used to sing it for the women and Al-Barā ibn Mālik (the brother of Anas) for the men."⁶ Al-Ghazālī testifies that the *ḥudā'* "did not cease to be one of the customs of the Arabs in the time of the Apostle of Allāh, and in the time of the 'Companions,' and that it is nothing but poems

¹ Lane, *Arabian Nights*, i, 200.

² Al-Ghazālī, *op. cit.*, 248. Ibn Khallikān, *Biog. Dict.*, iii, 521.

³ *Lisān al-'arab*, s.v.

⁴ *Kashf al-mahjūb*, 411.

⁵ Al-Ghazālī, *op. cit.*, 209.

⁶ *Ibid.*, 217.

equipped with agreeable sounds (*ṣawāt ṭayyiba*) and measured melodies (*alḥān mauzūna*)."¹

As for the singing-girls which a previous *Ḥadīth* proscribes, there seems to be overwhelming evidence that the Prophet considered them "allowable." First there is the *Ḥadīth* concerning the Prophet who heard the voice of the singing-girl when passing the abode of Ḥassān ibn Thābit. Asked by the poet if it were sinful to sing, Muḥammad replied,—“Certainly not!”²

Two traditions of 'Ā'isha on this question are of interest. The first runs,—“Abū Bakr came in to her [‘Ā'isha] in the Days of Minā, and with her were two girls playing tambourines and beating time while the Prophet was wrapped in his robe. And Abū Bakr rebuked them, but the Prophet uncovered his face and said, ‘Let them alone, Abū Bakr, for it is the time of the Festivals.’”³ The second runs, “The Apostle of Allāh came in to me [‘Ā'isha] while two girls were with me singing a song (*ghinā'*) of the Day of Bu'āth, and lay down on his side on the bed and turned away his face. Then Abū Bakr entered and rebuked me, and said, ‘The pipe of the Devil (*mizmār al-shaiṭān*) in the presence of the Apostle of Allāh!’ but the Apostle of Allāh turned to him and said,—‘Let them alone.’”⁴

Another story of 'Ā'isha is told as follows, “‘Ā'isha said, ‘A slave-girl was singing in my house when ‘Umar asked leave to enter. As soon as she [the slave-girl] heard his steps she ran away. He came in and the Apostle smiled. ‘O Apostle of Allāh,’ said ‘Umar, ‘what hath made thee smile?’ The Apostle answered, ‘A slave-girl was singing here, but she ran away as soon as she heard thy step!’ ‘I will not depart,’ said ‘Umar, ‘until I hear what the Apostle heard.’ So the Apostle called the girl back and she began to sing, the Apostle listening to her.”⁵

On another occasion, Muḥammad entered the house of

¹ Al-Ghazālī, *op. cit.*, 217.

² *Usd al-ghāba*, v, 496. Cf. ii, 127. iv, 126.

³ Al-Ghazālī, *op. cit.*, 224-5.

⁴ Al-Ghazālī, *op. cit.*, 226.

⁵ *Kashf al-mahjūb*, 401.

Al-Rubayyi' bint Mu'awwidh, when singing-girls were singing, and one of them remarked as the Prophet entered,—“And with us is a Prophet who knoweth what shall be to-morrow.” Muḥammad replied,—“Leave off that and say what thou wast saying (singing).”¹

We also read that the women greeted Muḥammad's arrival from the housetops with recitation (*inshād*) set to melody (*lahn*), and accompanied by the beating of tambourines (*dufūf*).² Finally, there is the story of 'Ā'isha who took to one of the Anṣār his bride. When she returned, Muḥammad said to her,—“Did you lead the girl to her husband?” and 'Ā'isha answered,—“Yes.” He then said,—“And did you not send someone who could sing?” and 'Ā'isha answered,—“No.” Then the Prophet said,—“Surely you knew that the Anṣār are people who delight in the *ghazal* (love song).”³

Although some legists imagined that the Qur'anic condemnation of poets and poetry was directed equally against music, others held the view that poetry was “allowable,” and since the song issued from poetry, this, too, must be lawful. The author of the *Iqd al-farīd* says,—“People differ in regard to the song (*ghinā*). Most of the people of Al-Hijāz permit it, but most of those of Al-'Irāq dislike it. A part of the proof of those who allow it is that its origin is poetry, which the Prophet commanded. He incited to it, urged his 'Companions' to it, and found help in it against the Unbelievers.”⁴ 'Ā'isha, too, had said,—“Teach your children poetry which will sweeten their tongue.”⁵ It is also recorded that Muḥammad was riding one day with some friends when he asked one of them to recite the poetry of Umayya. A hundred lines were recited for him, and Muḥammad said at the finish,—“Well done!” “And when the satire in the poetry and the talking about it wearied them,” says the tradition, “it was said, ‘The poetry is good, and we do not see any harm in a beautiful melody (*lahn*).’”⁶

¹ Al-Ghazālī, *op. cit.*, 743.

² Al-Ghazālī, *op. cit.*, 224.

³ *Iqd al-farīd*, iii, 178.

⁴ *Ibid.* ⁵ *Ibid.*

⁶ *Ibid.* The poetry was sung evidently.

Questions & answers

LIVING TOGETHER

- Q. One of my girl friends is living with another boy without marriage and she tells me that they love each other and that is what matters and that they do not need a piece of paper to prove to the world that they are married and that their devotion to each other is complete. "Why should we bother what others think about us", she says.

(Miss) Hilda Schmitt, Bonn, Germany

- A. If your girl-friend and the man with whom she is living really love each other and their devotion is complete, as they say, what is holding them back to get a 'piece of paper' as a symbol of their total concern and commitment to each other. If one of them hesitates, their talk of 'complete devotion' is just a load of rubbish.

NECKTIE

- Q. (a) Is it permissible to say one's prayer while one is wearing a necktie?
 (b) Some Indian and Pakistani 'Ulamā think that necktie is a symbol of the Christian Cross and salāh (worship) is not permissible while one is wearing a necktie or at least it is not desirable.

Salman Ibnī Tufail, Bradford

- A. (a) Yes.

(b) Necktie is a narrow "band of woven or knitted material placed round the neck and tied in front, a usual part of the modern costume" (Oxford English Dictionary, Vol. VII, 1933 edition) or it is a piece of cloth twisted in the front with the ends overlapping at an angle. Further on it is mentioned that during the Edwardian time "ties were worn mainly for leisure and sports wear". Different forms of ties (scarf ties, bow ties, cravat) have been in vogue for the last two hundred years. The 'necktie' has nothing to do with the symbol of the Cross. The Muslim 'Ulamā should support their hypothesis with some tangible proof. I have not found any historian of costumes or a Christian religious scholar claiming that it is a symbol of the Cross, for that matter the Cross itself is not particularly a Christian symbol. Chinese, Indians, Egyptians, Greeks and Phoenicians, in fact, the whole Semitic world, prior to Christianity has made use of this symbol in one form or another. According to a Chinese dictum:

"God fashioned the earth in the form of a cross" (Indian Antiquary by Samuel Baal, p.67).

The usage of necktie in every nation has now made it a part of the common dress of the modern man. It is not advisable to drag Islam into this useless controversy. The long cloak, popular dress of the Arabs was originally the dress of the Christian monks and when somebody introduced it to the Holy Prophet, he liked it and it has been in use among Arabs ever since.



"Muhammad was the soul of kindness, and his influence was felt and never forgotten by those around him."

(Diwan Chand Sharma, *The Prophets of the East*, Calcutta 1935, p. 122.)

Book Reviews

ناموس رسول (A Great Calumny by Maudūdī against the Honour of the Holy Prophet) by Hāfiz Muhammad Sarwar Quraishi of 3 Cambridge Avenue, Greenford (Middx) UK. Price £3.50. (Address in Pakistan: Maktabah Jamā'at Islāmīah, Kohat). Pp 338. January 1981.

The late Maulānā Abul A'lā Maudūdī, the founder of the Islāmī Jama'at, translator and commentator of the Qur'an and author of several books on Islam says with regard to the status of a slave girl:

"According to the Qur'an a woman who has been captured by force falls in the category of a slave-girl (*kanīz*). And because the Qur'an confines the use of force to the fighting (*qitāl*) in the way of God, thus according to the Qur'an a slave-girl is that woman who falls in the hands of Muslims as a prisoner during the course of war waged in the way of God" (*Rasā'il wa Masā'il* 3rd edition, p.102, Vol.3, as quoted in *Nāmūs-i Rasūl* p. 304).

How many slave-girls a Muslim fighter may have besides his legally wedded wives, according to Maulānā Maudūdī:

"There is no limit to their numbers (unkay liyay ta'dād kī ko'ī qaid nahīn) (*Tafhīm-ul-Qur'an* - Commentary of the Qur'an by Maulānā Maudūdī, vol. iv, under verse 33:52).

On the same subject Maulānā Maudūdī says about the Prophet:

وہ تو میں ہوا شکر کا حلقہ کر وہ نو بندگان میں سے آپ کی ملکیت میں آئیں۔ اس اجازت کے مطابق حضور نے مزید بھی شرط
کے سایہ میں سے حضرت زکریاؑ، مزبورہ بنی المصطلق کے سایہ میں سے حضرت یحییٰؑ، مزبورہ بنی المصطلق کے سایہ میں سے حضرت
صفیہؑ اور خدیجہؑ مصر کی سبھی ہرئی حضرت ماریہؑ تسلیم کو اپنے لیے مخصوص فرمایا۔ ان میں سے مقدم الکریمین کو آپ نے آزاد
کر کے ان سے نکاح کیا تھا لیکن حضرت ابراہیمؑ سے رشتہ بک میں قطع فرمایا ان کے بارے میں یہ ثابت نہیں ہے کہ آپ نے ان کو
آزاد کر کے ان سے نکاح کیا ہو۔

"According to this permission, those women who came into his possession from among the God-granted slave-girls, he selected for himself Hazrat Raihāna, Hazrat Juwairiyah and Hazrat Safiyah taken as prisoners of war in the skirmishes with Banū Quraizah, Banū Muṣṭaliq and at Khaibar (respectively) and also Hazrat Māriyah (Mary) the Coptic sent as a gift by Maquaqis (Patriarch) of Egypt. The former three he set free and took them into wedlock while he lived with Hazrat Māriya on account of possessing her by the right hand. It has not been established (historically) that he set her free and took her into wedlock" (*Tafhīm-ul-Qur'an*, vol. iv under verse 33:50, pp 113-114).

When the author of *Nāmūs-i Rasūl*, Hāfiz Muhammad Sarwar, read this part of the commentary by Maulānā Maudūdī for whom he had a great respect, the whole world seemed to whirl round him. He was so agitated that he could not sleep for several nights. The Prophet, he thought, who came to teach the highest and perfect morals to the world, himself indulged in sexual relations with a slave-girl without marriage!! Then he started in earnest studying literature on this subject and during his research he discovered that Maulānā Maudūdī and some other Muslim scholars have committed a grave error against the character of the Holy Prophet. The result of this research has been admirably presented in *Nāmūs-i Rasūl* ('Honour of

the Prophet"). He has, however, given fair chance to Maulānā Maudūdī to present his case, who (i.e. Maudūdī) believes that when one becomes the owner of a slave girl, the mere fact of one's possessing her amounts to marriage with her — no formal matrimonial ceremony is needed at all. Maulānā Maudūdī writes:

حکومت کی طرف سے حقوق ملکیت کا باقاعدہ ملنا یا مائادرسا ہی ایک قانونی فعل ہے میرا خیال ایک قانونی فعل ہے۔ لہذا کوئی متعول وجہ نہیں کہ جو شخص نکاح میں کسی عورت کو کہتے ہیں اس میں کوئی عداوت، خواہ زندہ ہی ہے۔
نہیں عداوت محسوس کرے۔

"The proper granting of the rights of possession by the State is just as legal an action as marriage. Therefore, a person who does not show the slightest aversion to marriage, there is no reasonable ground for him to show unnecessary aversion to living with a slave-girl" (*Tafhīm-ul-Qur'ān*, Vol. 1, under verse 4:24, p.340).

The author of *Nāmūs* did not accept this justification or other arguments advanced by Maulānā Maudūdī in this connection and has demolished them all one by one.

The story started with the Holy Prophet's sending an invitation to Islam, in the form of a letter, to the Patriarch of Egypt which the Patriarch replied thus:

"I know that there is yet a Prophet to come but in my opinion he would be raised in Syria. Nevertheless I have treated your emissary with respect and am sending you a gift of two girls (*jāriyatain*) who enjoy great respect among the Coptics" (as quoted in *Nāmūs*, p.74).

The word *jāriyah* (dual plural *jāriyatain*) is the basis of all the controversy about Mary the Coptic. Even Maulānā Maudūdī has translated *jāriyatain* as 'two girls' (*Tafhīm-ul-Qur'ān*, vol vi, p. 16 under verse 66:1) but as has been mentioned above, Mary the Coptic was considered by him a 'slave-girl' and that the Holy Prophet Muhammad did not marry her 'after setting her free' ! (*Tafhīm-ul-Qur'ān* vol.iv p.114).

Jāriyah means a girl, or young woman; a female slave (Lane's *Lexicon*). However, the qualifying statement "that they enjoy great respect" or special status among the Coptics, shows that they were not slave-girls but respectable young women of that community. On their way to Madinah they accepted Islam (*Nāmūs* p. 75).

The author of *Nāmūs* then quotes references from the writings of Maulānā Muhammad 'Ali, Abdul Mājid, Yūsuf 'Ali, Muhammad Asad, Muhammad Hussain Hyckle, Abul Kalām Āzād and others to show that the Holy Prophet had in fact married Mary the Coptic and that she was considered one of the wives of the Prophet. A passage has also been quoted from *Az-Zurqānī* vol. iii where the Prophet declared Mary as from among the Ahl Bait (member of the Prophet's household) (*Nāmūs*, p.82)

THE PROPHET DID MARRY, MARY THE COPTIC

It is, however, surprising that Maulānā Maudūdī and many other Muslim scholars never took notice of the following report which clearly states of the marriage of the Prophet to Mary the Coptic:

حضرت ماریہ کا زوجہ نبوی ہونے کا قطعی تاریخی و ناقابل تردید ثبوت

لیکن اس سب کچھ کے باوجود بھی اگر کوئی مُشقی الزاج انسان مطمئن نہ ہو اہر تو اس کے لیے ایک صریح حدیث لکھ دیتے ہیں تاکہ وہ مطمئن ہو جائے اور وہ یہ ہے۔

عن عبد اللہ الزبیری قال شہ تزوج رسول اللہ صلعم ماریہ بنت شمعون وهي التي اهداها الی رسول اللہ المقوقس صاحب الاسکندریہ۔

(دیکھیں صحیح المستدرک حاکم جلد ۱۰ کتاب معرزة الصواب باریہ ص ۳۳)
عبد اللہ الزبیری سے روایت ہے کہ وہ کہتے ہیں کہ پھر رسول اللہ صلعم نے ماریہ بنت شمعون سے نکاح کر لیا تھا اور یہ وہی ماریہ ہے جن کو مقوقس اسکندریہ کے حاکم نے رسول اللہ کے پاس ہدیہ (تحفہ) بھیجا تھا۔

"It is reported from 'Abdullāh al-Zubairi who said: that after this the Holy Prophet married (tazawwaju) Māriyah daughter of Sham'un. This is the same Māriyah who was sent by Maqauqis, the ruler of Alexandria to the Prophet as a gift" (ṣaḥīḥ al-Mustadarak Ḥākim Vol. iv, as quoted in Nāmūs, p. 86).

It must be borne in mind that in Maulānā Maudūdī's view the word azwāj (wives) according to the common usage in the Arabic language and in the Qur'ānic terminology is only used for women who have been properly married (Tafhīm-ul-Qur'ān vol. III, under verses 23:5-7). In the above report a derivative of ZWJ (tazawwaju - he married) has been used. What other historical proof is needed to establish the point that Mary the Coptic was a wife of the Prophet in a proper sense?

The Qur'ān also forbade the "wives" (azwāj) of the Prophet to marry again after his death (33:53) because they were considered the mothers of the believers (33:6). Mary the Coptic never married after the death of the Prophet.

The Prophet once remarked: "A person who has a slave-girl and trains her in the best manner and gives her the best education, then sets her free and marries her, he will have a double reward (in the next life) (Mishkāt-ul-Masābīh Kitāb-ul-Imān ch. 1; Bukhārī 3:31; as quoted in Nāmūs p. 31). How could the Prophet himself go against his own preachings - supposing for a moment that Mary the Coptic was sent to him as a slave-girl?

Undoubtedly, this is the only book on this subject which has discussed this subject in such a scholarly and detailed manner. A shorter version will be welcome by thousands of Muslims who can not understand Urdu but are coming into contact with literature published on an extensive scale by the members of the Islāmi Jamā'at.

Quite a number of pages have been devoted to the question of slavery (or prisoners of war) which in itself is a separate subject but has been incorporated in the main body of the book.

TAYO LIES A REFUTATION OF "FACTS ABOUT THE AHMADIYYA MOVEMENT" by Maulānā M. Kemal Hydal. Published by Ahmadiyya Antuman Ishā'at-i Islām Inc. Trinidad & Tobago, The Mosque.

Uquire Road, Fireburn, Freeport P.O. Trinidad, West Indies. (Price not quoted, probably for free distribution). 1981.

Mallam Salāhuddin P. Tayo of Ghana, a former member of the Lahore Ahmadiyya movement, at present Raabiṭa missionary stationed in Trinidad wrote a small booklet entitled "Facts about the Ahmadiyya Movement" in which he commented upon the beliefs of the Ahmadiyya Movement (Lahore) and made his observations to prove that those beliefs were not in harmony with the claims and writings of Hazrat Mirza Ghulam Ahmad of Qadian, founder of the Ahmadiyya Movement. Maulānā Kemal Hydal has analysed and rejected all the arguments by Mallam Tayo, giving full references from the writings of the Founder in support.

Mallam Tayo, Maulānā Hydal contends, has not even read (or seen) those books from which he give quotations - mostly incomplete and out of context, and at times gives wrong translations. The book makes a very interesting reading highlighting the points, how the opponents of Ahmadiyyat flourish on 'lies' about the Movement. This booklet could also serve as an introduction to the beliefs and practices of the Lahore Ahmadiyya Section.

Short Notice: WESTERN BUDDHIST (Quarterly). Editor: The Rev. Jack Austin. The journal represents the Shin Buddhist Association of Great Britain. Subscription £2.50.

Address: Mulbery House, Epsom Road, Ewell Surrey, KT17 1JL ■

Visitors to UK (From Pakistan) Mian Farooq Ahmad Shaikh and his wife Surayya. (From Australia) Dr Maryam Techeur. (From Trinidad) Mrs Afrose Hydal and Miss Zahara Rafeeq. (From Holland) Mr Aziz Jaggoe, Mr Camar-ur-Rahman Jaggoe, Mrs Nalini Vidya, Mr Rafiek Rahman Jaggoe, Mrs Alies Jaggoe and Mrs Sahida Gatoon Jaggoe-Nankoe. (From Germany) Mr & Mrs Mustafa Kemal Khan (US Army from Stuttgart).

'ID-UL-ADHĀ (The Festival of Sacrifices) will be celebrated on Thursday 8th October 1981 at the Ahmadiyya House, 56 Longley Rd, London SE717. 11 a.m. S.M.Tufail will conduct the service. After the prayers Mr I.A.Shaikh, Mr Ababil (Guyana) and Mr Haroun Fazil (Guyana) will also address the gathering. (Secretary, Ahmadiyya Anjuman Isha'at Islam (Lahore) United Kingdom).

Ahmadiyya News (Kashmir) Mr Amral Khan and family from Trinidad went to Kashmir in August. Mr Abdul Aziz Shora and Dr Khurshid Alam Tareen entertained them on various occasions and introduced them to the members of the Jamā'at. Raja M. Yusuf Taseer, Secretary General Ahmadiyya Anjuman Isha'at-Islam India (Srinagar) writes that the annual gathering of the Ahmadiyya Anjuman will be held at Sofi Pura (Kashmir) on 5th, 6th and 7th September. This is the first time that a meeting of this nature is being held in that village. Members from all over India will be participating. A goodwill message was sent on behalf of the UK Anjuman.

(Trinidad, Guyana & UK) A group of about 20 persons from Trinidad, Guyana and UK will be going to Pakistan in December to attend the Central Anjuman's JALSA at Lahore. Mr Wahid Omardeen (associate editor of AL-AHMADIYYA) will be leading the party from Trinidad and Guyana.

Arrival Qāsīm to Khalid Abdullah and Sajida on 16th July 1981. (Hirwaun, South Wales).

HOUSEHOLD HINTS

ROEHIE TUFALL

OUCH, OH NO!

You would not hurt your fingers if you place a small nail between the teeth of a comb, before hammering.

EGGS AND CARTONS

Store plant bulbs in egg boxes and with the lid closed they will be protected from the light.

EGGHEADS

Peel hardboiled eggs under cold water, the shell usually comes off easily.

When chopping many hardboiled eggs use a potato masher. It is quicker and easier than a fork.

SALMON FOREVER!

To make a tin of salmon go further: add a large well chopped egg, or add chopped onion and parsley - well mixed.

AN UNUSUAL CAKE

Put chocolate peppermint creams on a newly baked sponge cake and put it back in the oven to melt. Spread evenly. Delicious!

MEASURE FOR MEASURE

Use an icecream scoop to measure cake mixtures into the paper cases or tins, then all the cakes come out the same size.

FOILED

Put silver foil on top of a jug to prevent skin forming over custard.

Silver paper or kitchen foil pressed to the damp side of soap will make it last and last (or just last longer).

CLEANING HINT

Use a plastic pan scrubber to clean root vegetables, as peeling is not always necessary.

FLUFF

When washing curd or trousers with other articles, turn them inside out so that they do not get covered with fluff

WINDOW PANES

Clean windows with small panes with an old shaving brush; very handy for small panes.

USES OF VINEGAR

Use a cloth dipped in vinegar to remove stains from chrome taps.

Put a few drops of vinegar in cold water before washing lettuce leaves. This helps to keep them clean and crisp.

A little distilled vinegar in water helps wash raw chicken more easily.

BAGGED

When making pastry, *roti*, *koftas* (meat balls) etc. keep a plastic bag nearby. Slip it over your hands to answer the telephone or doorbell. It will prevent flour and stickiness everywhere. ■

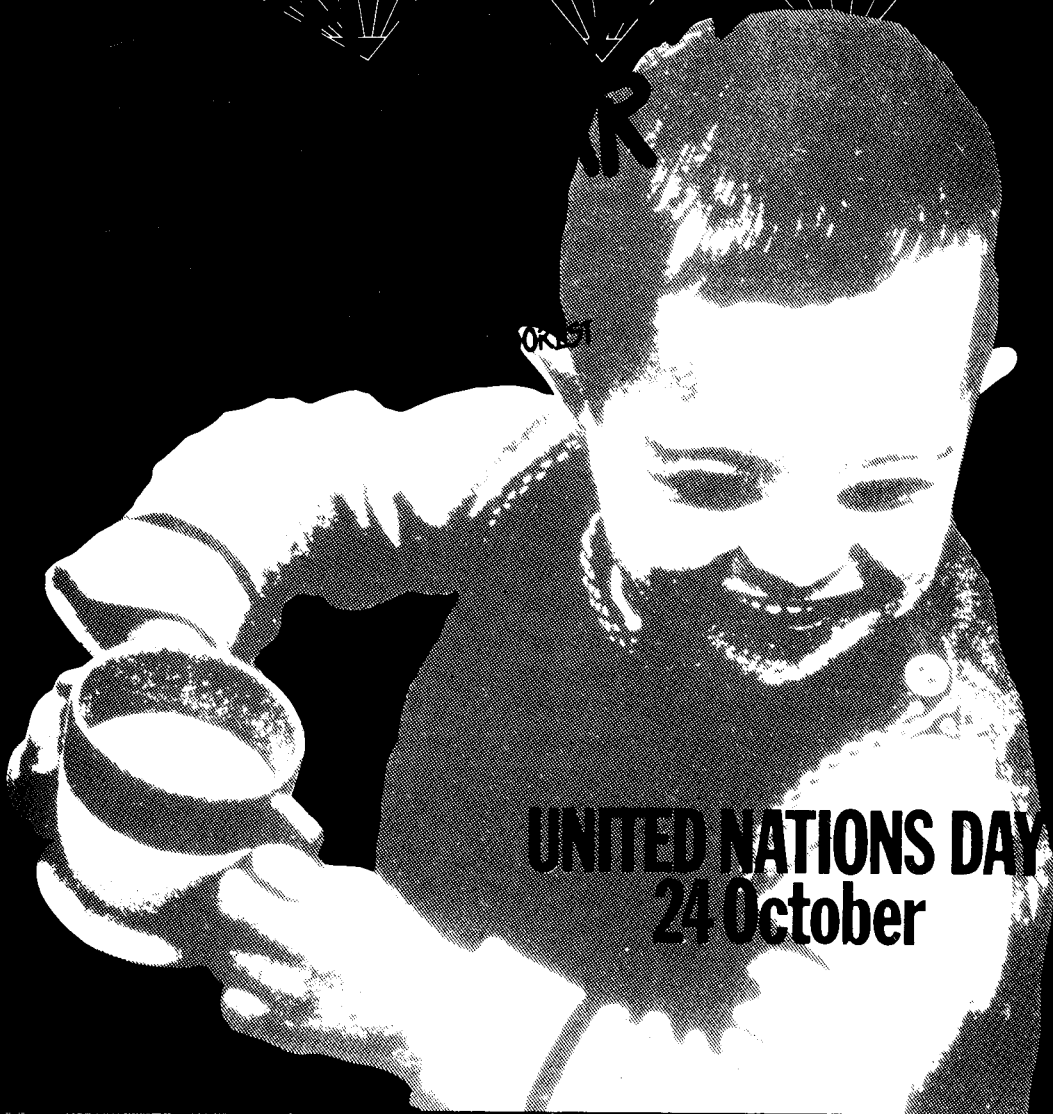
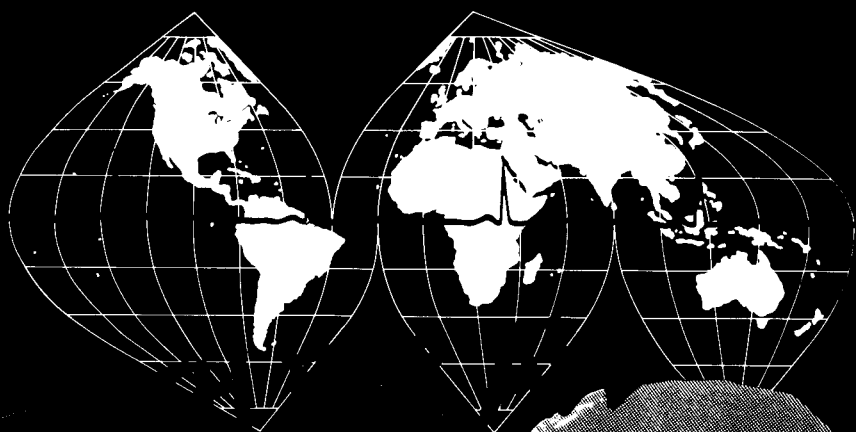
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الاحمدیہ

احمدیہ انجمن اشاعتِ اسلام (لاہور) یو۔ کے کاترجمان

مناجات

ا	_____	ہے اللہ پرہ جو سب کا ہے پروردگار
ب	_____	ہے پسیم اللہ شروع کر اس سے اپنے کار بار
ت	_____	ہے کہ تو سید کا چرچا ہی ایمان ہے
ث	_____	ہے رہ ثابت قدم اور دین کا خدمت گزار
ج	_____	ہے جنت ملے گی اہل ایمان کو مگر
خ	_____	ہے خدمت دین کی کراڑی کو خوش ہو کر دگار
د	_____	ہے تو پرہ درود اس سستید کو تین پر
ذ	_____	ہے ذکر خیر را کر، بے حساب و بے شمار
ر	_____	ہے جو رحمان کی رحمت کا طالب ہر گھڑی
ز	_____	ہے زاہد بن سارا ماہد و پرہیتر گار
س	_____	ہے سنت رسول دو جہاں پر کر عمل
ش	_____	ہے شکر خدا کو عاقبت کو بھی سنوار
ص	_____	ہے ہوضہ العزت علیہم السلام طرح
ض	_____	ہے صفائیں میں مسگر نہ ہو تیرا شمار
ط	_____	ہے ہو کلہر بیت پر ایمان و یقین
ظ	_____	ہے ظلم و تعدی ہو دشمن و دشمنار
ع	_____	ہے تو کر عبادت، خالص کو تین کی
غ	_____	ہے غفلت ذکر اس کام میں تو زہینار
ف	_____	ہے جا افضل خدا کی جنتوں میں ہر جگہ
ق	_____	ہے قرآن کے فرماں پہ رکہ دار و مدار
ک	_____	ہے رکہ کبریا کی ذات پر علم و یقین
ل	_____	ہے اس لام پر ہو تو نفا اور جاں نثار
م	_____	ہے پدارے عتد جو گئے ہر سراج کو
ن	_____	ہے نصہر من اللہ اور فتح آشکار
و	_____	ہے پرہ و جدہ، ہے لائیکٹ و ازوال
ع	_____	ہے نشان ہر زاہد کا ہے جو تین کا ہے اختصار
ی	_____	ہے اب یاد خدا میں محبوب، اس کو پکار
ے	_____	ہے خدا، اے کار ساز و عیب پوش و کر دگار



UNITED NATIONS DAY
24 October

THE GOAL IS 'A LEVEL OF HEALTH FOR EVERYONE THAT WILL ENABLE THEM TO LEAD A SOCIALLY AND ECONOMICALLY PRODUCTIVE LIFE'



The slogan 'Health for All' has fired the imagination of people and governments across the world as the vanguard of a new movement in public health and a spur to development as a whole.

When, in May 1981, the 34th World Health Assembly adopted a global strategy for achieving this target by the year 2000, they were in effect demanding a radical change in health systems. Resources must be re-distributed so that health care reaches the poorest. There must be curbs on high-cost medical technology that serves only the privileged urban minorities. Medicine and medical education must be de-mystified to give village communities the confidence to be responsible for their own health and to use lay people with short-term training to provide basic health care.



The first need of the child is to be adequately fed. This WHO photo shows a 3-year-old boy in Central Africa being treated for a disease of malnutrition.



Open wide! Inspection at a clinic in Colombia.



Providing safe drinking water and sanitation is a key factor in achieving 'Health for All'.

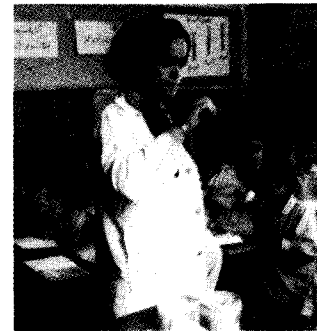


Though no single model suits every country, PHC should include the following:

- Promotion of proper nutrition
- An adequate supply of safe water
- Basic sanitation
- Maternal and child care, including family planning
- Treatment for common diseases and injuries
- Immunisation against major infectious diseases
- Prevention and control of locally endemic illnesses
- Education about common health problems

COMMUNITY PARTICIPATION

The PHC approach works by giving the individual, family and community responsibility for health care, with support from the national welfare system.



Egypt. Teacher checks temperatures in a pilot scheme to stop spread of infections.

Each community is given the opportunity to participate in defining its needs and finding ways to satisfy them. PHC uses simpler and less costly technology. It recognises that a better supply of drugs and treatment facilities is little use if, for social and economic reasons, the people lack the basic necessities of healthy living.

HOW THE U.N. HELPS

The United Nations, through its agency the World Health Organisation, joins hands with member governments to fight disease and build health services. It tries to ensure that health care reaches the maximum number of people, especially those in remote rural areas.



The recent eradication of smallpox* stands as a major achievement in international co-operation for health. The WHO is also heavily involved in programmes designed to control malaria, TB, leprosy, yellow fever, cholera and plague.

*The last case of endemic smallpox occurred in Somalia in October 1977

South America: Young mother gets advice from a visiting health worker.

PRIMARY HEALTH CARE

The new approach is summed up in the term Primary Health Care. PHC means care given in ways acceptable to the recipients and with their full participation. Care provided at a cost the community and the country can afford.

THE WAY FORWARD

As those who drafted the WHO Constitution wisely foresaw, the health of all peoples "is fundamental to the attainment of peace and security". So it is in everyone's interests that the goal of 'Health for All' should be achieved.

Success will depend heavily on changes in the socio-economic setting and in the political climate. Sweeping changes may be needed, for instance, in the structure of social security systems. It looks as if the problems to be faced in the near future will be less medical and more social and environmental in nature.

Actions taken to improve health will speed economic development by overcoming apathy, improving the quality of labour and reducing the burden of ill-health.

'Health for all by the Year 2000' is the title of an information pack available free to those who want to study these questions more fully. The United Nations Association (address below) will be pleased to send you a copy.

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, health 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.

