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*"O soul that art at rest
Return to thy Lord"*

Mr Muhammad Ahmad

Prominent Ahmadi

passes away, page 20

SOCIOLOGY OF ISLAM, page 6

PROPHET MUHAMMAD, pages 17 & 21

1980 INTERNATIONAL LAHORE-AHMADIYYA CONFERENCE,
special report, with photos

"Lā ilāha illa-Allāh, Muhammad rasūl Allāh"

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The Ahmadiyya Anjuman Isha'at Islam ("*Ahmadiyya Association for the propagation of Islam*") based at Lahore, Pakistan is an international organisation (founded 1914) devoted purely to the propagation of Islam by literary and missionary means. The Founder of the Ahmadiyya Movement, *Hadrat* Mirza Ghulam Ahmad (1835-1908), proclaimed to the modern world that a solely materialistic progress would lead mankind to self-destruction; and that only a spiritual awakening as effected by Islamic teachings can save the world, as it did once before at the dawn of Islam.

Ninety years ago he prophesied the Second Rising of Islam, which is to be a free, world-wide acceptance of Islamic principles brought about by the triumph of argument and moral beauty. Coercion, intolerance, and fanaticism are utterly alien to Islam which has never spread by the force of any army or state, but by the inherent beauty of its teachings.

GOD, MAN, LOVE AND ISLAM

by HADRAT MIRZA GHULAM AHMAD, (d. 1908), *The Promised Messiah and Mahdi*

From *The Four Questions Answered* (1897)

(It is widely asserted that Islam is a harsh religion of lifeless, mechanistic rituals, and from this faith the concept of love between man and God and among fellow-men, is entirely absent. In 1897 a Christian college teacher challenged Hadrat Mirza Ghulam Ahmad to show any verses of the Holy Quran where the word love, he asked, "has been expressly used enjoining on us to love mankind and to love God, and stating that God also loves mankind". A condensed version of Hadrat Mirza Ghulam Ahmad's brilliant reply is reproduced below -- Editor.)

Let it be fully realised that this very thing is the essence of the Quranic teaching that, as God is One and without any associate, we should regard Him one and without any associate with reference to our love for Him. Accordingly, the *Kalima* "There is no *ilāh* (god) save Allah", which is ever on the tongue of a Muslim, points to this. For the word *ilāh* means an object of love and passion that is worshipped. This *Kalima* is so closely knit with Islam that it is its insignia, chief symbol or distinctive mark. It is called out five times a day from the minarets of mosques. At every daybreak the *Mu'adhhdhin* gives the call "I bear witness that I have no dear object, no beloved, none worthy of worship, save Allah". At noon this same call rises

forth from the Islamic places of worship; again in the afternoon, again at sunset, and once again early in the night, this call resounds in the atmosphere and ascends to the sky. Does this glorious pageant come to view in the practice of any other religion in the world?

Besides, the very connotation of the word *Islam* (lit. submission) also signifies *love*. For, to lay one's head before God, and to be ready to sacrifice one's self in all sincerity, which are the connotations of the word *Islam*, are actions which proceed from the fountain-head of love. Thus it appears from the word *Islam* that the Quran has not confined love for God to a mere verbal profession, but has

taught us to tread actually on the path of love and sacrifice. What other religion is there in this world the founder of which has called it "submission" (Islam)? Surely, Islam is a very precious name replete with the connotations of truth, sincerity and love; and, accordingly, blessed is the religion called Islam.

Like wise, in regard to man loving Him, Allah says in the Holy Quran: "They are the believers who love God most" (2:165). At another place He says: "Remember God as you remember your fathers, even remember Him with greater and stronger love" (2:200). Yet at another place in the Holy Quran He says: "Believers are those who from their love for God feed the indigent, the orphans, and the captives, and tell them, 'We give to you only because we love God and seek His pleasure, we seek no recompense from you, nor the expression of your gratitude' " (76:8,9).

In short, the Holy Quran is full of verses where we are asked to demonstrate our love for God in word and deed, and to love Him above all else. But the other part of this question is: Where is it written in the Holy Quran that God also loves mankind? In answer, it should be

known that verses also abound in the Holy Quran which say that God loves those who turn to Him, He loves those who do good deeds, and He loves those who practise resignation. Of course, it is nowhere written in the Holy Quran that He also loves him who loves unbelief, sin, tyranny. To denote His feelings towards such men Allah uses the word *ihsān* (benevolence). Accordingly, He says: "We have sent thee (O Prophet of God), for We had compassion on all that in the universes" (21:107). Now, the infidel, the faithless, the law-breaker, and the wicked are all covered by the word "universes". To them the door of His mercy is open in that they may attain to salvation when they act up to the guidance of the Holy Quran.

The third part of the question is: Where is it written in the Holy Quran that man should love man? The answer is that to denote such relation the Quran has used the words *compassion* and *sympathy* instead of *love*. For love finalises in worship and, therefore, the word in its real connotation is particular to our relation with God only. To express similar relation between man and man the words *compassion* and *sympathy* have been used in the Divine

idiom instead of *love*. This is because the fullness of love desires to express itself in worship, while the fullness of compassion desires acts of sympathy. Other religions have not appreciated this distinction, and have given to others that which was due to the Divine Being alone. As for Jesus I do not believe that any such idolatrous utterance emanated from him, but I am of opinion that these detestable sayings have been interpolated into the Gospels subsequent to Jesus, and have been unjustly imputed to him. In short, in the holy idiom of God, compassion is the word used to denote the relation between fellow beings, as when He says: "They are the believers who preach truth and compassion" (90:17). At another place He says: "Allah enjoins that you should deal justly with people, further that you should show benevolence to them, and, further more, that you should show towards them the sympathy which a blood relation bears towards another relation" (16:90).

One should consider this. What more sublime teaching can there be in this world than that which does not limit kindness towards one's fellows to the extent of benevolence only, but has also expounded a higher stage where one does good from a natural urge? Surely, none. For, though a man, when he shows benevolence, does a good deed, he, however, looks forward to some return and recompense. He, therefore, sometimes shows resentment against those who deny this kindness or show ingratitude, and sometimes in moments of strong feeling he proudly reminds the beneficiary of the favours he conferred. But to do good from a natural urge, which the Quran has likened to doing good to one's relations, is really the highest stage of goodness beyond which there is no other stage. For, it is like the maternal kindness and compassion for the child, to take an example, which is a natural urge unattended by any desire for gratefulness on the part of a helpless suckling.

* * * * *

NOW AVAILABLE

THE FOUR QUESTIONS ANSWERED, the booklet from which the above extract has been taken, is available from THE ISLAMIC BOOK DEPOT (address on inside back cover, 'Books for Sale') for 35 pence excluding postage.

SOCIOLOGY OF ISLAM

by Mrs ULFAT AZIZ-US-SAMAD

Islam is not a religion in the narrow sense of the word. Its concern is not limited to worship and salvation in the next world. It is also concerned with this world and with man's activities in all fields of life. It seeks to make this world a better place for man, where all human affairs, whether they come within the personal or political sphere, shall be governed by moral principles. Islam is a complete way of life.

On the one hand, it helps man to know God, develop a morally sound character and show kindness to the neighbours. On the other hand, it seeks to develop a political system that shall ensure human dignity, freedom, rule of law and participation of all men in the affairs of the state; an economic system that shall put an end to exploitation of man by man and bring about social justice and equality; and relations between the sexes that shall lead to the building up of a harmonious and happy home and ensure the proper upbringing of children. The right way of doing everything, to whichever sphere of life it may belong, individual or social, national or international, is religious and Islamic.

EQUALITY AND UNITY OF HUMAN RACE

To begin with, Islam believes that all human beings together form a single nation or brotherhood (*ummah*). It condemns the claim to superiority based on race or colour or nationality. It believes in the unity and equality of men of all races and nations. The superiority of one man over another, in the sight of God, is based on the superiority of moral character and righteous conduct. Says the Holy Quran:

*"O MANKIND, SURELY WE HAVE CREATED YOU FROM A MALE AND A FEMALE,
AND MADE YOUR TRIBES AND FAMILIES THAT YOU MAY KNOW EACH OTHER.
SURELY THE NOBLEST OF YOU WITH GOD IS THE MOST DUTIFUL OF YOU.
SURELY GOD IS KNOWING, AWARE."*

(The Holy Quran, chapter 49, verse 13)

Islam strikes at the root of narrow nationalism, apartheid, and inter-tribal and inter-religious animosities. It promotes the brotherhood of all mankind. According to the Holy Quran, prophets were raised by God, to teach the principles of true religion, among all nations, and righteous men and women are to be found among the followers of all religions and people of all lands. The Holy Prophet said:

"ALL GOD'S CREATURES ARE HIS FAMILY, AND HE IS THE MOST BELOVED OF GOD WHO TRIES TO DO THE GREATEST GOOD TO GOD'S CREATURES".

POLITICAL FUNDAMENTALS

According to the Islamic political theory, God is the sole Sovereign of the world and of every part thereof. No man has been given the power to become a ruler over men and demand obedience from others in his own name and as a matter of right. The office of the head of the state and all other public offices are trusts from God and the men holding them are only trustees. The appointment of men to executive and other posts must be strictly on the basis of merit. The duty of the men so appointed is to manage the affairs of the state in accordance with the laws of God and in the best interests of the people. As the head of the state is appointed by the people, so he can also be removed by the people if they find that he is not carrying on the administration according to the laws of God and in the best interests of the people.

All matters concerning the internal and foreign affairs must be decided by consultation and after taking into consideration the views of the citizens of the Islamic state. Says the Holy Quran to the Holy Prophet about his followers:

"SO PARDON THEM AND ASK (DIVINE) PROTECTION FOR THEM, AND CONSULT THEM UPON THE CONDUCT OF AFFAIRS. BUT WHEN THOU HAST DETERMINED, PUT THY TRUST IN GOD. SURELY GOD LOVES THOSE WHO TRUST IN HIM" (3:158).

"(true believers are) THOSE WHO RESPOND TO THEIR LORD AND KEEP UP PRAYER AND WHOSE GOVERNMENT IS BY CONSENT AMONG THEMSELVES, AND WHO SPEND ON OTHERS OUT OF WHAT WE HAVE GIVEN THEM" (42:38).

The supreme Law-giver is also God: He has revealed, through His prophets, the laws by which men should conduct their private and public affairs and settle disputes between individuals and nations. The final and complete expression of God's will is contained in the Holy Quran, which was revealed to the Holy Prophet Muhammad, the last of the prophets, raised for all mankind. No legislative assembly of any Islamic state has the power to pass a law which is contrary to the letter and spirit of the Quran and Hadith. Every new legislation must be in accordance with the fundamental laws as revealed in the Holy Quran and must be the logical extension of those laws to meet the new situations as and when they arise. The legislative assembly of the Islamic state must include as its members Godfearing and capable men elected by the people.

JUSTICE AND RULE OF LAW

The judges in an Islamic state also hold their offices as trusts. Their duty is to do justice and settle matters referred to them according to the laws of God without fear or favour. Says the Quran:

"O YOU WHO BELIEVE, BE MAINTAINERS OF JUSTICE, BEARERS OF WITNESS FOR GOD, EVEN THOUGH IT BE AGAINST YOUR OWN SELVES OR YOUR PARENTS OR NEAR RELATIVES -- WHETHER HE BE RICH OR POOR, GOD HAS A BETTER RIGHT OVER THEM BOTH. SO FOLLOW NOT YOUR LOW DESIRES, LEST YOU DEVIATE. AND IF YOU DISTORT OR TURN AWAY FROM TRUTH, SURELY GOD IS AWARE OF WHAT YOU DO" (4:135).

"O YOU WHO BELIEVE, BE UPRIGHT FOR GOD, BEARERS OF WITNESS WITH JUSTICE; AND LET NOT HATRED OF A PEOPLE INCITE YOU NOT TO ACT EQUITABLY. BE JUST; THAT IS NEARER TO OBSERVANCE OF DUTY. AND KEEP YOUR DUTY TO GOD. SURELY GOD IS AWARE OF WHAT YOU DO" (5:8).

All men are equal before law. They have equal rights. The same applies to all. In an Islamic state, no one, not even the head of the state, is above law. For the breach of any law, even the Caliph can be summoned in the court and punished, if found guilty. Thus, there is no place in Islam for absolute monarchies or totalitarian and autocratic regimes.

PRINCIPLES OF ECONOMICS

In Islam God is the Owner of all wealth. Human beings are only trustees, who hold the wealth as trust from God under certain definite conditions. They must acquire, employ and spend wealth as God wants them to do. An individual's right to property is not unconditional and absolute. It is subject to the requirements of social justice. The property which individuals or a group of individuals hold in the nature of public trusts can be taken away from them if they fail to remain within the limits prescribed by God and if they employ it in such a manner as to result in the concentration of wealth in few hands. Islam is against the exploitation of man by man. It wants that wealth should always be kept in circulation and be available to all men for the satisfaction of their basic human needs.

Islam considers all unearned income to be unlawful and unjust. It upholds the dignity of labour. The Holy Prophet said:

"NO ONE EATS BETTER FOOD THAN THAT WHICH HE EATS OUT OF HIS OWN HANDS".

In the socio-economic order of Islam the possibility of exploitation of man by man is minimised, without total abolition of private property, by the prohibition of all unethical and unjust business practices, blackmarketing, gambling, economic speculation, monopoly, usury and interest. Above all, it interdicts what the Holy Quran calls *Riba*, that is, all attempts to increase one's wealth without employing one's own productive capacities and efforts for that purpose -- (1) charging fixed extra return for money lent for any purpose, (2) keeping back from the workers by the capitalist of the fruits of their labour, in order to add to and increase his wealth without working for it. We read in the Holy Quran:

"O YOU WHO BELIEVE, DEVOUR NOT RIBA, DOUBLING AND QUADRUPLING THE SUM (lent or invested), AND KEEP YOUR DUTY TO GOD, THAT YOU MAY BE SUCCESSFUL" (3:129).

"AND THAT WHICH YOU EMPLOY FOR RIBA IN ORDER THAT IT MAY INCREASE

ON OTHER PEOPLE'S PROPERTY HAS NO INCREASE WITH GOD; BUT THAT WHICH YOU GIVE IN CHARITY, DESIRING GOD'S PLEASURE, HAS INCREASED MANIFOLD" (30:39).

In order to reduce inequality and make sure that everyone gets the basic necessities and has equal opportunities in life, Islam imposes a tax on the capital of the rich for the benefit of the poor. This tax, called *Zakāt*, is different from and in addition to "Khairat" or voluntary charity. The Holy Quran contains frequent exhortations to men to spend their wealth for welfare of others. Moreover, by its judicious laws of inheritance, Islam makes the concentration of wealth in few hands impossible.

While not ignoring the importance of economic activities in human life, Islam strongly condemns the tendency to judge importance of people by their financial status. The mark of a man's worth is not his wealth but higher morals and greater participation in works beneficial to men. Wealth is not an end, but a "means of support" to the people. In the pursuit of wealth a man must never lose sight of the higher values of life.

SOCIAL ORDER

More important even than the economic problem, in Islam is the problem of the home. The home is the unit of human society, and the sum total of human happiness is ordinarily determined by the happiness which prevails in the home. The stability of the home is also an index to the stability of the society and its civilisation. As the male and the female together make the home, it is necessary to bring about a right understanding of their positions and relations.

Before Islam women were generally regarded as slaves. Barring exceptional cases, woman was not considered a person in the sense in which man was a person. Islam raised the status of woman and made her man's equal. For the first time in history Islam gave woman the same rights as those of man:

"AND THEY (women) HAVE RIGHTS SIMILAR TO THOSE OF MEN OVER THEM IN A JUST MANNER" (2:228).

The modern man recognises that there can be no true freedom and dignity without economic rights. Fourteen hundred years ago, Islam gave woman the right to inherit property and wealth of her father and husband and to acquire, own and dispose of wealth as she liked. The Holy Quran says:

"FOR MEN IS THE BENEFIT OF WHAT THEY EARN, AND FOR WOMEN IS THE BENEFIT OF WHAT THEY EARN" (4:32).

"FOR MEN IS A SHARE OF WHAT THE PARENTS AND THE NEAR RELATIVES LEAVE, AND FOR WOMEN A SHARE OF WHAT THE PARENTS AND THE NEAR RELATIVES LEAVE, WHETHER IT BE LITTLE OR MUCH -- AN APPOINTED SHARE" (4:7).

The Holy Prophet said that "women are the twin-halves of men", and Islam makes no distinction between them as regards their mental, moral and spiritual capabilities and rewards.

"AND THE BELIEVERS, MEN AND WOMEN, ARE FRIENDS OF ONE ANOTHER. THEY ENJOIN GOOD AND FORBID EVIL AND KEEP UP PRAYER AND PAY THE POOR-RATE, AND OBEY GOD AND HIS MESSENGER. AS FOR THESE GOD WILL HAVE MERCY ON THEM. SURELY GOD IS MIGHTY, WISE" (9:71).

"WHOEVER DOES GOOD, WHETHER MALE OR FEMALE, AND IS A BELIEVER, WE SHALL CERTAINLY MAKE HIM (or her) LIVE A GOOD LIFE, AND WE SHALL CERTAINLY GIVE THEM THEIR REWARD FOR THE BEST OF WHAT THEY DID" (16:97).

Islam makes it necessary for both men and women to receive education and develop their minds. The Holy Prophet enjoined: "The acquisition of Knowledge is a duty incumbent on every Muslim, male and female".

MARRIAGE

For the stabilisation of society, every man and every woman is required to live in a married condition. Marriage is recognised in Islam as a means to the moral uplift of man. In marriage a woman is considered by Islam to

be an equal and free partner. Marriage in Islam is a sacred contract between a man and a woman and the consent of both parties is necessary before marriage can take place. The Holy Quran describes woman as a companion of her husband -- an object of love and source of peace and solace to him, as he is to her.

"AND OF HIS SIGNS IS THIS, THAT HE CREATED MATES FOR YOU FROM YOURSELVES THAT YOU MAY FIND QUIET OF MIND IN THEM, AND HE PUT BETWEEN YOU LOVE AND COMPASSION. SURELY THERE ARE SIGNS IN THIS FOR A PEOPLE WHO REFLECT" (30:21).

Islam lays great stress on kindly treatment of the wife. "Keep her in good fellowship", "treat them kindly" is the oft-recurring advice to the husbands in the Holy Quran. In fact, good treatment towards the wife is a criterion of good morals, the touchstone of one's character. "The most excellent of you," says the Holy Prophet, "is he who is best in his treatment of his wife."

Islam recognises, as a rule, only union of one man and one woman as a valid form of marriage, but in very rare and exceptional circumstances it allows the man to have more wives than one. These circumstances might arise after a devastating war, which leaves countless widows and orphans homeless and results in the excess of female population over the male. Islam allows a limited and conditional polygamy (a) to save the society from moral corruption, (b) to provide homes to homeless widows and orphans, and (c) to save women from being exploited by men. Permission to marry more than one wife under these circumstances is subject to the fact that the man can observe strict justice between his wives, which, the Quran says, is a well-nigh impossibility. We read: "And if you fear that you cannot do justice (to more than one wife) then marry only one" (4:3). And a little later: "You will not be able to deal equally between your wives, however much you wish to do so." (4:129)

To impress upon his followers the exalted position and sacredness of womanhood, the Holy Prophet declared: *"PARADISE LIES AT THE FEET OF MOTHERS"*.

MINORITY RIGHTS

Finally, no study of the nature of society in Islam will be complete without some mention of the position of non-Muslims in an Islamic state.

Just as Islam has made the state and political affairs subject to the same principles as govern individuals and brought international relations within the scope of morality, making the subjugation and exploitation of one nation by another as reprehensible as the subjugation and exploitation of one man by another, in the same way Islam has ordained justice, equality and mutual respect in inter-religious affairs. In the Islamic social order all individuals and religious communities are free to follow the religion of their own choice. No individual or religious community has the right to impose its own religious beliefs on others or to restrict in any way the profession, preaching and practice by others of the religion which appeals to them. Says the Holy Quran: "There is no compulsion in religion" (2:256)

The Islamic attitude towards the other religious communities is much more than that of mere tolerance. Islam enjoins equal faith in the founders of all the great religions of the world. It invites people of other religions to join the Muslims in forming a League of Faiths to uphold the principles of the Unity of God and righteous conduct.

* * * * *

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JESUS IN HEAVEN ON EARTH by Khwaja Nazir Ahmad

Jesus' journey to Kashmir, and his death and burial there, are being increasingly brought to the public attention since the publication of Faber Kaiser's *JESUS DIED IN KASHMIR*. The exhaustive research work on this topic is still *JESUS IN HEAVEN ON EARTH*, pp. 424, price £ 2.50

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AHMADI AND SUNNI BELIEFS

by HAFIZ MAULANA SHER MUHAMMAD

MISSIONARY-IN-CHARGE OF THE FIJI BRANCH OF

THE INTERNATIONAL LAHORE-AHMADIYYA MOVEMENT

QUESTION: The *Ahl-i Sunnah wa'l-Jama'a* (the general body of Muslims, or the orthodox) consider as righteous and holy men of God personages such as Sayyid Abdul Qādir Jilānī, Mohayyi-ud-Dīn ibn al-Arabī, Abū Yazīd Bastāmī, etc. Did Hadrat Mirza Ghulam Ahmad also believe these great figures to be saints ?

ANSWER: We quote below from the writings of Hadrat Mirza to show our readers the high status he believed these elders to hold:

- i) "We can definitely and assuredly prove to every seeker-after-truth that since the time of the Holy Prophet upto now there have been, in each century, saintly personages through whom God Almighty has shown heavenly signs to bring the non-Muslims to guidance. Among such personages are: Sayyid Abdul Qādir Jilānī, Abul Hasan Kharqānī, Abū Yazīd Bastāmī, Junaid of Baghdad, Muhayyid-Dīn ibn al-Arabī, Dhu-l-Nūn Misrī, Mu'īn-ud-Dīn Chishtī, Qutb-ud-Dīn Bakhtiar, Farīd-ud-Dīn of Pak Patan, Nizām-ud-Dīn of Delhi, Shāh Walī-Allāh of Dehli, Shaikh Ahmad of Sirhind (Allah be pleased with them all) " (*Kitāb al-Bariyya*, p. 73).
- ii) "Remember that the fruits of perfect obedience (of the Holy Prophet) are not wasted. This is a point in Tasawwuf. Had the *zillī* rank (attainment of close association with the Holy Prophet) not existed the saints would have died. It was through perfect obedience and the *zillī* rank that Abu Yazid Bastami was called "Muhammad", and on his calling himself thus he was declared a heretic seventy times and deported from the city. Briefly, people who oppose us do not know of such things" (The Ahmadiyya newspaper *Badr*, 27 October 1905).

QUESTION: And what opinion has Hadrat Mirza Ghulam Ahmad expressed about the four great Jurists recognised by the Ahl-i-Sunnah wa'l-Jama'a ?

ANSWER: Hadrat Mirza Ghulam Ahmad has written:

- i) "I believe the four great Jurists to be a sign of Divine blessing. They were highly spiritual men, for spirituality comes from righteousness (*taqwā*), and they were truly righteous and Godfearing people" (*Rūḥānī Khazā'in*, no. 2, vol. ii, p. 347).
- ii) "Their times were such that many innovatory practices had been introduced into Islam. Had these four names (of the Jurists' schools of thought) not existed, it would not have been possible to distinguish between the followers of the true Islam and the others. For Islam these four names (viz. Hanafī, Shafi'ī, Hanbalī, and Mālikī) were like four protective walls" (From *Mujaddid-i Āzam*, vol. ii, p. 1042).

QUESTION: Having expressed such high regard for the four great Jurists, did Hadrat Mirza Ghulam Ahmad recommend one of these four schools of thought to be followed by his Jama'at ?

ANSWER: Hadrat Mirza Ghulam Ahmad was a great admirer of Imām Abū Hanīfah, and he recommended his school -*Fiqh Hanafī*- as the one to be followed:

- i) "Imam Abu Hanifah excelled the other three Jurists in judgement, knowledge, and understanding . . . He possessed a special intellect in understanding the Quran, and was by nature particularly close to the Divine Word" (*Izāla Auhām*, p. 530).
- ii) "Our Jama'at should accept any hadith, even one of a low order, provided that it is not opposed to the Quran and the Sunnah, and should prefer it to man-made Fiqh. If some issue is not resolved in the Quran, nor in the Sunna, nor yet in a hadith, in that case the Fiqh Hanafi should be followed" (*Review of Mubāhathā*, p. 10).

QUESTION: Then you Ahmadi people have the same beliefs as the Ahl-i Sunna wa'l-Jama'a (i.e., other orthodox Muslims). Why then do you not call yourselves Ahl-i Sunna wa'l-Jama'a, but *Ahmadis* ?

ANSWER: It is your misunderstanding that we do not call ourselves Ahl-i Sunna wa'l-Jama'a. Muslim groups naming themselves *Hanafī*, *Shāfi'ī*, *Mālikī*, *Hambalī*, *Suharwardī*, *Chishtī*, *Qādirī*, *Naqshbandī*, *Deobandī*, *Barelavī*, *Nalawī*, etc., despite having these names, include themselves in the Ahl-i Sunna. In the same way, we, the Ahmadis, are also Ahl-i Sunna wa'l-Jama'a.

QUESTION: This is the first time we have heard that the Ahmadis are included in the Ahl-i Sunna wa'l-Jama'a. Has Hadrat Mirza Ghulam Ahmad written anywhere that his beliefs are the same as those of the Ahl-i Sunna ?

ANSWER: Hadrat Mirza Ghulam Ahmad declared time and again that his beliefs were exactly those held by the Ahl-i Sunna:

"I respectfully state that this allegation is totally false: I do not claim to be a prophet, nor do I deny miracles, the angels, or the *Lailat-ul-Qadr*. On the contrary, I believe in all those matters that are included in Islamic beliefs and as believed in by the Ahl-i Sunna. I believe all those things that are provable from the Quran and Hadith, and I consider as a liar and disbeliever anyone who claims to be a prophet after the Last of the Prophets, the Holy Prophet Muhammad" (*Collected Notices*, vol. i, p. 230)

"In all matters my beliefs are exactly those held by other Ahl-i Sunna people" (*ibid.*, vol. i, p. 255).

"It is obligatory to believe in all those matters which, according to the consensus of the Ahl-i Sunna, constitute Islam. We hold heaven and earth as witness that this is what we believe. Anyone accusing us of going against these beliefs, departs from honesty and slanders us" (*Ayyām as-Sulh*, p. 87).

Holy Prophet Muhammad

(born 571 C.E. died 632 C.E.)

PERFECT MANIFESTATION OF DIVINE VIRTUES

CONQUERED HEARTS BY PERSONAL EXAMPLE

FOUGHT ONLY IN SELF-DEFENCE - ISLAM SPREAD IN PEACE-TIME

by Dr. ALLAH BAKSH

Managing Editor, The Light, Lahore

Friend and foe alike, are astounded at the amazing and un-paralleled success of the Holy Prophet of Islam. How was a solitary mortal absolutely shorn of every kind of material, monetary, social and intellectual means of source and strength, able to achieve such a miraculous victory as the Holy Prophet attained within the short period of two decades? Not only was he deprived of all worldly resources but he met with a most determined, fierce and violent opposition for a full decade and a half, from a whole nation equiped with all kinds of pelf and power. The most wonderful phenomenon is that the Holy Prophet worked out this miraculous transformation, despite the most determined and sustained opposition, during the short period of two decades only; a transformation wholesale, complete and perfect, in the outer as well as the inner world of mankind.

How was he able to found at once a new empire, a new civilisation, a new society and a new faith? Friend and foe alike admit his eminent elevation, glorious greatness, and unique and unexcelled achievement. However, there is divergence of opinion as to the exact causes conducive to the Holy Prophet's un-matched triumph. Sometimes ignorance and prejudice have combined to attribute it to physical force and worldly allurements! Not only was he wanting and bereft of these, but, on the contrary, these were the very hurdles that barred his way. Was the Holy Prophet not a solitary soul, an orphan by birth and un-lettered by breeding; a helpless, forlorn and forsaken man, a most severally persecuted and bitterly tyrannised mortal at the time of his claim and for full fifteen years afterwards? There is no greater fabrication than the charge that he took up the sword and employed force to compel acceptance of his faith. Events of history belie it and bear witness to the contrary.

EARLY WARS FOR DEFENCE OF ISLAM

The Holy Prophet, with his few faithful followers, was surely threatened with total annihilation by the united forces and powerful arms of a whole sub-continent. To his aid were merely a handful of ill-equipped, untrained and ill-provided persons. During the first conflict of Badr, a place of battle situated nearly forty miles from the Muslim headquarters and nearly one hundred and fifty miles from the enemy centre, he could muster only three hundred and thirteen persons including raw and hungry youths to confront one thousand acclaimed warriors. During the second battle at the place of Uhud only three miles from Madina, he had but one-third strength of the enemy forces. In this battle the Holy Prophet received wounds on his face and fell down unconscious. During the third encounter called the battle of Ahzab or Confederates, all the Arabian forces had allied together and were arrayed against him, twenty thousand strong to deal a decisive death-blow to Muslims. The Muslims were besieged within the city walls, protected only by a ditch from the onrush of the heavy and overwhelming invading numbers. What do these historical events reveal? Were the Muslims invading the Makkans or were the Makkans out to force Muslims to abandon and abjure their faith at the point of the sword ?

EXPANSION OF ISLAM BASED ON PEACE

Two years later, the Holy Prophet, when he marched to Makka for performing Pilgrimage, had with him only fourteen hundred companions. And yet a year and a half after this event (at which the Hudaibiyya Truce was concluded) at the time of the victorious march to Makka, ten thousand Muslims had flocked to the Holy Prophet's banner. The peace of Hudaibiyya had turned the tables. It was thus during peacetime, a period of calm-pondering and quiet-understanding, that the faith of Islam gained its victorious marches.

HOLY PROPHET'S EMULATION OF DIVINE ATTRIBUTES

Mercy, kindness, forgiveness, humility, loving-service, tolerance, benevolence, justice, equality and the true reflection of all the Divine attributes had been the weapons that had converted the confronting hostile ranks to convinced adherents. It was the hearts and souls of the opponents

that had been won over by the spiritual and moral armoury of the Holy Prophet and his faithful followers. While they displayed Divine-qualities during the day-time in dealing with people, the early Muslims humbled themselves before Allah during the night-time for their success. Such a super-human achievement at once provides positive proof for the truthfulness of the spiritual realities; the existence of a Divine Being and His word as revealed to the Holy Prophet, as well as the fact that at the Holy Prophet's back, it was He Who aided and assisted him. The Holy Quran has expressed it thus: "It was not you that killed them (i.e., the enemy in battle) but it was Allah Who killed them. It was not thou that didst smite them but it was Allah Who smote them" (8:17).

Through self-annihilation and imbibing Divine attributes in their lives the Holy Prophet and his followers had invoked Divine blessings and Divine-benediction in their favour. The conflicts that ensued, were truly the conflicts between Divine attributes and the forces of the devil. According to the eternal Divine Law, the forces Divine were predestined to be victorious. "Beware, the forces of Allah are the achievers" (58:22). "Be sure, the forces of the devil are the vanquished ones" (58:19). If Muslims to-day were again to demonstrate the truthfulness of the Holy Prophet, they have no other alternative but to imbue themselves with Divine traits in the true following of the Holy Prophet of Islam (peace be upon him) in conformity with qualities as explained in the following verse:

"THOU WILT NOT FIND A PEOPLE WHO BELIEVE IN ALLAH AND THE LATTER DAY LOVING THOSE WHO OPPOSE ALLAH AND HIS MESSENGER, THOUGH THEY BE THEIR FATHERS OR THEIR SONS OR THEIR BROTHERS OR THEIR KINS-FOLK. THESE ARE THEY (the believers) INTO WHOSE HEARTS HE HAS IMPRESSED FAITH AND STRENGTHENED THEM WITH THE SPIRIT FROM HIMSELF . . . THEY ARE ALLAH'S HOST. SURELY ALLAH'S HOSTS ARE THE SUCCESSFUL ONES" (58:22).



THE HOLY QURAN'S VERDICT ON THE PROPHET MUHAMMAD WHICH HIS CONTEMPORARIES COULD NOT DENY: *"SURELY YOU (O Prophet) HAVE THE HIGHEST MORAL QUALITIES"*.
(68:4)

OBITUARY

Mr MUHAMMAD AHMAD, M.A. 1920 - 1981

MR MUHAMMAD AHMAD, SON OF HADRAT MAULANA MUHAMMAD ALI THE LATE HEAD OF THE LAHORE AHMADIYYA MOVEMENT, PASSED AWAY IN LONDON ON 23 JANUARY THIS YEAR -- 'We belong to Allah, and to Him do we return'. MR AHMAD MARHOOM HAD LAST YEAR RETIRED FROM A HIGH POST WITH PAKISTAN RAILWAYS, AFTER A LONG AND DISTINGUISHED CAREER IN WHICH HE WAS NOTED FOR HIS ABILITY, HARD WORK, INTEGRITY, AND DEVOTION TO DUTY. SPURNING OFFERS OF LUCRATIVE JOBS, HE DECIDED TO DEVOTE THE REST OF HIS LIFE SOLELY TO THE SERVICE OF ISLAM AND THE LAHORE AHMADIYYA ANJUMAN. HE HAD MANY AMBITIOUS PLANS IN MIND, AND HAD SET UP A FUND FOR PROPAGATING THE QURAN AND OTHER ISLAMIC LITERATURE.

Even while pursuing his official career, Mr Ahmad made the most valuable contribution to the Anjuman's literary work as well as to its internal administration. He revised some of his father's major English works, and prepared a briefer version of the Hadrat Maulana's Quran commentary. He was the author of the Maulana's Urdu biography, *Mujāhid-i Kabīr*, which is a standard work in Ahmadiyya literature. On the organisational side, he served the Anjuman in various capacities for thirty years, and recently did very valuable work for its Foreign Missions Committee.

Since June last year he had been in London for treatment for a serious illness. Despite immense discomfort, he attended functions and meetings organised by the Jama'at here. He led both the 'Id prayers and gave excellent *khutbahs*, and also addressed other gatherings. He gave invaluable advice, and made an indispensable contribution, regarding the U.K. Jama'at's organisational affairs.

Mr Ahmad had learnt French with the intention of translating the Holy Quran into that language -- a task he was well-qualified to undertake considering his linguistic proficiency and M.A. degree in English and Arabic.

THE UNTIMELY DEMISE OF THIS HUMBLE, UNASSUMING, AND THOROUGHLY WORTHY SON OF A GREAT MAN, IS A SERIOUS LOSS TO THE LAHORE AHMADIYYA MOVEMENT. THE U.K. JAMA'AT EXTENDS ITS DEEPEST SYMPATHIES TO HIS WIFE AND CHILDREN. MAY ALLAH RAISE HIS SOUL TO THE HIGHEST RANKS IN HEAVEN, AMEEN!

For Younger Readers

6th in the series 'ISLAM'

HOLY PROPHET'S GREAT EXAMPLE

by NUR MUHAMMAD, Ph.D.

GOD TELLS US in the Holy Quran that He sent Muhammad, the Holy Prophet, to teach people to act rightly and stay away from doing evil. The Holy Prophet gave his teachings not only in words but also by acting and living as he wanted his followers to do. Muslims are fortunate in that they have detailed and accurate records of how the Holy Prophet lived and behaved, so that they can still try to follow his example.

THE HOLY QURAN describes the Holy Prophet, not as someone out of this world or having super-human powers, but as a mortal human being like other people. And this was the way he acted -- like an ordinary, humble man, even though he was the leader of a community and later became the head of a state. When seated with his followers, he would mix in with them as just one of them. Strangers could not pick him out in the gathering as the leader. He would join others in laughing and enjoyed simple jokes with them. In fact, he always met you with a smiling face.

THE HOLY PROPHET used to do all kinds of work with his own hands: patching his clothes, mending his shoes, cleaning the house, looking after animals, and other household tasks. He would share work, digging trenches or doing building labour, with his followers. He did not think of any job or work as low or dirty.

AS THE RULER OF ARABIA which he later became, the Prophet lived, not in a luxurious palace surrounded by generals and soldiers, but in a small house made of mud-bricks with just a bed for furniture. For days on end, he and his family would have to make do with dates and water for food. The Holy Prophet would give away any money, or even food, that he had to the poor, and go hungry himself.

In fact, from his youth the Prophet did all he could to help widows and

orphans, the poor, the helpless, and the slaves. He treated them with respect and courtsey. Slavery was common in his day, yet he got freedom for as many slaves as he could. The Prophet appointed some slaves and freed-slaves to very high jobs where the rich and the noble had to serve under them. He cared even about animals, and forbade treating them cruelly. It was a very good deed, he declared, to help animals in distress.

SINCE HIS YOUTH the Holy Prophet Muhammad was famous for being a truthful, faithful, and sincere person. Even his enemies, the people who opposed and persecuted the Muslims, knew and admitted this. They used to deposit their valuables for safe-keeping with the Prophet because they knew that he was honest even with those who fought him. Once the Holy Prophet gave his word or made an agreement, with a friend or with a deadly enemy, he always kept it even if he had to suffer to do it.

IN THE WHOLE HISTORY of the world there has been no one more gentle, generous, kind, forgiving, and merciful than was the Prophet Muhammad. He never used a harsh word, even in reply to abuse. He treated his followers with great love and affection, and overlooked their faults. Once in a battle some Muslims made a serious blunder by ignoring the order the Prophet had given them. This mistake caused great losses to the Muslim army, and the Prophet himself was wounded. But after the battle the Holy Prophet did not even rebuke the offenders who had disobeyed him!

The enemies of the Muslims had been persecuting, torturing, and murdering them, and had tried often to kill the Holy Prophet himself. Yet once when they wounded him in a battle, he prayed for them:

"O LORD! GRANT GUIDANCE TO MY PEOPLE, FOR THEY KNOW NOT".

After some years the Muslims defeated their enemies and they were brought before the Holy Prophet for judgment. But he forgave them all their brutal crimes against himself and his followers, and did not take the slightest revenge.

THE HOLY PROPHET was also a very courageous and brave man. When the persecutors of the Muslims used to plan to kill him he would still move

about the city fearlessly and be concerned only about the safety of his followers. In fact, he often risked his own life to ensure their security.

The Holy Prophet Muhammad was just a human being, and he showed by his life that a person can live a thoroughly virtuous and good life. This should encourage us to follow his example. There are many qualities which the Holy Prophet possessed, and a vast number of events showing his goodness in action; we shall mention them from time to time in this magazine.

* * * * *

Media Review

by Hadith al-Zia, M.Sc.

ALCOHOL AND ITS EFFECTS UPON SOCIETY:

(Panorama, BBC1, December 15, 1980)

The serious damage being caused to the British society by the use of alcohol has prompted a number of studies. Results of some of these studies have recently been published and have led to a vigorous campaign to force the government into taking some action, particularly against indiscriminate advertising. A special TV programme which looked at alcohol-related problems was broadcast by the BBC on December 15 (last year).

There is now no doubt that alcohol, regardless of the quantity consumed, adversely affects individual health. Far worse, however, is the vast range of social problems, such as accidents, violent crime, domestic upheavels, etc., a very high proportion of which are now admitted to be caused directly by alcohol consumption. There is no doubt in our mind that the only effective remedy is a total ban on alcohol. However, in absence of a favourable political climate for such a radical decision we would welcome any steps taken to reduce the consumption of alcohol. To those who argue that this is not possible in a free society, we simply point to the recent action taken by British Rail. So much of the football crowd violence is

caused by alcohol that the Railway authorities have banned the sale and carrying of alcoholic drinks on certain trains used by these spectators.

The first step is to severely restrict advertising of alcohol based "refreshments". We found it sad that the representative of the Brewing industry refused even to acknowledge the fact that advertising does increase the overall consumption of alcohol. It is true that there is an element of brand switching but the evidence suggests that there has been an alarming increase in the level of consumption in the West in general. And this cannot be accounted for by simple brand switching. Those of us old enough to remember the campaign against cigarette advertising can recall exactly the same arguments being forwarded by the representatives of the tobacco industry.

We strongly urge the government to:

- 1) substantially increase the price of alcohol-based refreshments;
- 2) place a complete ban on alcohol advertising, especially on TV;
- 3) reduce opening hours of Public Houses and Bars;
- 4) initiate a campaign to bring home to people all the dangerous individual, social, moral, and national problems caused by drink.

PREJUDICE AGAINST MUSLIMS IN BRITISH MEDIA (*Credo*, ITV, December 14, 1980)

With the co-operation of the Selly Oak Colleges ITV looked at the prejudice prevalent in UK against Muslims. The idea that Islam is a "barbaric" and "anti-woman" religion seemed most common and can be traced back to the Crusades. Regretably, ignorance about, and prejudice against, Islam is not limited to the man-in-the-street but afflicts journalists and newspaper men as well. One reason for this is that the statements and actions of many ignorant Muslims tend to confirm the picture of Islam as "fanatic" and "intolerant" etc., but this does not justify the use of abusive language against Muslims by the leader writers of such papers as *The Guardian*. However, it is difficult to redress the balance against Islam when the Press refuses to publish letters sent to them refuting the "barbaric" picture presented to the public.

EVERYMAN (*The Dervish Way*, January 4)

This programme traced the work and progress of a group of English Muslim followers of the Naqshbandi Sufi Order established in the East End of London. It is notable that when the *Daily Mail* published an interview with the members of the same group the impression one received was extremely unfavourable, whereas the TV programme showed them to be normal, sensible people and good Muslims. This shows how certain organs of media in this country misrepresent Islam. The programme demonstrated the fact that a group which is determined to propagate Islam with sincerity can succeed without much material resources. It would be unfair not to congratulate Sheikh Abdullah, the English-Muslim incharge of the group, on the success he has had in his endeavours. However, we disagree with his interpretation of, for example, "*zikr-Allah*". The chanting and the ritual dancing leading to "ecstasy" were not taught by the Holy Prophet. Strangely enough, this Muslim group insists on imitating his practice in matters such as eating manner, and yet resorts to innovated practices in matters of worship! Despite these differences Sheikh Abdullah deserves every help from all Muslims to carry the message of Islam to our British friends.

ISLAM (*The Economist*, January 3, 1981)

The Economist published a special article on Islam in its issue mentioned above. Although the article was well-informed the author made a number of errors in it. Firstly, the so-called theory of abrogation is a dead horse which no Muslim in his right mind would like to resurrect. Secondly, as far as *ijtihad* (use of reason and judgement to make new laws) is concerned members of this association have been saying for the last sixty years that the doors of *ijtihad* cannot be closed, and gradually Muslims are coming to this view. However, as we pointed out in our letter to the *Economist*, *ijtihad* can only be exercised within the limits set by the Holy Quran. The last point concerns the position of woman in Islam. Western commentators will not be able to understand the Islamic view of woman until they realise that a woman's true worth depends on her qualities as a person, not on her physical attraction.



BOOK REVIEW

by Hadith al-Zia, M.Sc.

NĀMŪS-I RASŪL (Urdu) by Hāfiz M. S. Qureshi; £ 4.10

Available from: 4 St Helens Gardens, London W10 6LR

Nāmūs-i Rasūl deals with the question of the marriage of the Holy Prophet (peace be on him) with Mary, the Copt, who was sent as a present to him by the monarch of Egypt. It refutes the charge that the Holy Prophet cohabited with Mary without actually marrying her. In support of this refutation the author quotes the Quran, the Hadith, historical evidence and opinion of many learned men of Islam. The book contains useful references for those who may be interested in a deeper study of the subject.

However, the book suffers from a number of defects. First, the author unfortunately does not confine himself to the topic under discussion. He first broadens the topic and includes a discussion of slavery in general. Though this is understandable, what is less so is his attempt to comment on many other topics unconnected with the subject. This has unnecessarily lengthened the book. Second, although the author's indignation against those who accuse the Holy Prophet of such conduct is understandable, his thesis would have carried more weight had this indignation not found its way into it. Third, the book is repetative. Although the author has explained in the introduction that this is due to his eagerness to make his points understood to all levels of his readers it must be pointed out that repetition also makes a book boring. Lastly, the author has put forward the thesis that Mary the Copt was a member of the Egyptian royal family, without any evidence to substantiate it. Although it does not affect the main thesis of the book, it would be better to either substantiate this assertion or delete it altogether.

If the author brings out a second edition of the book we hope he will thoroughly revise and rearrange the script and, by adhering to his original topic strictly, reduce the size of the book.



International Conference at World Centre of Lahore Ahmadiyya Movement

SPECIAL REPORT COMPILED BY MR MUHAMMAD ANWAR, Assistant Imam, UK Branch

Hadrat Mirza Ghulam Ahmad was the mujaddid of the fourteenth century of Hijra (the Muslim calendar). The world head-quarter of the Lahore Ahmadiyya Movement held an international conference to commemorate the ending of the fourteenth century of Hijra and to welcome the new Muslim century. Another object of the Conference was to hold extensive discussions with members of the governing bodies of the Ahmadiyya branches throughout the world with the aim of giving further impetus to propagation of Islam. The conference attended by delegates from many different countries was a huge success (*al-hamdu lillah*). Here we produce extracts from what some of the delegates who attended the conference, in December 1980, had to say.



*A section of the audience at the International Conference
Facing right are some representatives from the Dutch, Indonesian,
Surinam, and USA Branches.*

*Mr M. Anwar (Assistant Imam UK Jam-
aat):*

The institution of Annual gathering by Ahmadi Muslims was set up by Hadrat Mirza Ghulam Ahmad so that, at least once a year, members of the movement could gather together in one place. The purpose was to imbue them in pure Islam and to prepare them for its defence. Besides this it creates a spiritual bond between the members which surpasses all temporal relationships. Distinction between the rich and the poor disappears. And not only are sincere prayers said for advancement of Islam but also plans and programmes are chalked out. The last gathering was not only a

land mark but also a memorable one in that it broke all previous records in attendance and contributions. It was the largest-ever gathering of overseas Ahmadis as well as those living in Pakistan. It was soul-inspiring to see men, women and children praying for Islam for days on end. Hadrat Dr Saeed Ahmad Khan sahib's final address was so inspiring that no one was left unmoved.

Foreign delegates paid tributes to the World HQ by saying that it was the fountain-head which gave them light, and that they would do their utmost to take Islam to the farthest corners under its banner as loyal and committed branches. May Allah grant us all strength to do so.



Delegates of international branches meet World Executive at Lahore HQ

*Al-Hadj Soejipto (Secretary General Indonesian Branch) speaking.
Presiding (left) is Mr Ajoebe from Surinam*



Mr Soejipto (Indonesia):

We should thank Allah for allowing us the good fortune of attending this very important Conference. We are fortunate indeed that Allah granted us the wisdom to recognise the Mujaddid when there are millions who are not blessed with this knowledge.

Dr Ahmad Muhammad (Indonesia):

I am honoured that Allah granted me the opportunity to take part in the first Annual Conference of the 15th century and to address you. This glorious gathering has given us all

a chance to strengthen the bonds of brotherhood between our various Jamaats and to consider the role we have to play in the new century.

Mr Shaukat Ali (Fiji):

At the beginning of this century we are now established on unshakeable foundations. However, we should not content ourselves with this and fall into the same trap as our other Muslim brothers. We should create an atmosphere in our homes so that our children grow up to be true Muslims by conviction, not just because they were born in Ahmadi homes.

Capt. Sheikh Karim from Surinam (left) presiding. Speaker is Dr Saeed Ahmad, Vice-President at World Centre of Lahore Ahmadiyya Movement



Captain Sheikh Karim (Surinam):

It is a matter of pride for me that I am attending this Conference as the representative of the Surinam Jamaat. I am certain that it will enable us to find solutions to the problems we face world-wide and lay down practical and beneficial plans for future action. Our aim is nothing but carrying the message of Islam to all corners of the world.

This Conference is without parallel in that such a large number has gathered here despite the fact that we have been declared as non-Muslims (by the Pakistani government).

We know that storms of opposition will be raised to try to annihilate us but I am certain that Allah will turn them back for He helps those who believe in Him. We do not bear a grudge for our opponents for they are in error but we pray that Allah may show them the right path.

I assure our World HQ that the Surinam Jamaat is fully loyal to them and behind them and we regard you as the fountain-head of the moral and spiritual regeneration. I am delighted that despite insurmountable odds you have carried on with your work.

Mr Yahya Keeskamp (Holland):

I hope Allah will grant the Ahmadiyya Jamaat the strength to propagate Islam throughout the world. Don't worry about those who refuse to listen to you. I was a Christian, why did I embrace Islam and join the Ahmadiyya Movement.

Christians know that Hadrat Mirza Ghulam Ahmad has shattered their beliefs with his irrefutable arguments and that is why they are afraid of you. If our opponents could

understand his teachings they would never oppose him.

People express astonishment at a Dutch-man having read Hadrat Mirza sahib but they forget that knowledge is not the heritage of any particular group; any seeker-aftertruth can attain it.

I have studied Islam and Hadrat Mirza sahib for 48 years and am fully convinced that I have found the truth which will cause the sun of Islam to rise from the West.



Two delegates from Holland Branch

Mr Noor Sardar presiding (left) Mr A. R. Jaggoo speaking

EXTRACTS FROM ANNUAL REPORT

OF WORLD HEAD-QUARTERS OF LAHORE AHMADIYYA MOVEMENT

by Mirza Masud Baig

General Secretary at the International HQ, Lahore, Pakistan

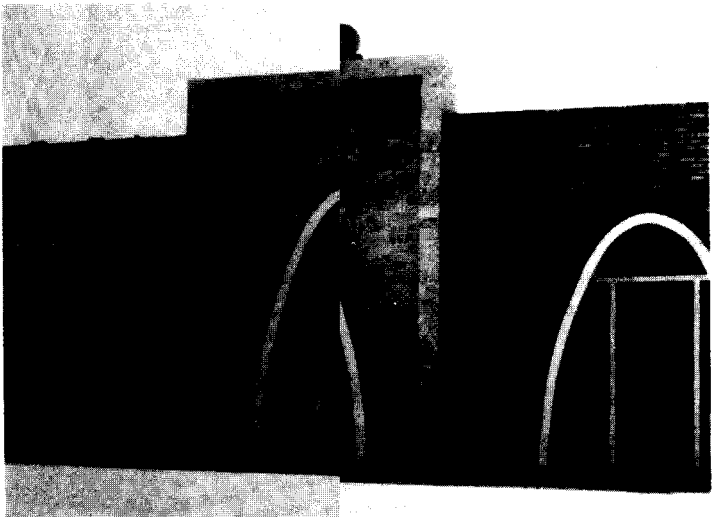
At the International HQ work is carried out by six departments. These are: The Department of General Affairs consisting of Division of Internal Propagation, Division of Printing and Distribution of free literature, the Library, the Guesthouse, Division of Construction, Division of Instruction and Training and the Annual Conference. Senior members of the General Council undertook tours to strengthen the Jamaat in Pakistan. Three new booklets were published. Distribution of free literature cost Rs 41,555. One thousand copies of the *Teachings of Islam* were distributed, and Rs 50,000 set aside for free distribution of the Urdu translation of the Holy Quran. A new central library was constructed which together with furniture cost Rs 268,771. Staff has been trained and the library reorganised. Commercial property is being developed to provide funds for maintenance of the Wazirabad Mosque. The training of full-time missionaries is supplemented by regular weekly discourses of the Holy Quran, a twice weekly part-time class and a fortnightly Summer refresher course. The Guesthouse looked after seekers-after-truth from many different countries.

Department of Foreign Missions looks after Jamaats outside Pakistan. The main Jamaats and missions are in the UK (London and Manchester), Berlin, Fiji (Suva, Nasuri, Maro, Nadi, Latoka and Ba), Indonesia (16 branches), Holland (6 branches), India (5 branches), Guyana and Surinam (branches throughout each country), USA, Canada, South Africa and Trinidad. The foreign Jamaats published the following journals (excluding leaflets and booklets): *The Islamic Review*, *The Mediator*, *Ishaat-ul-Haq*, *The Call*, *Studi Islam*, *Al-Nur*, *Fatah Islam*, *Paigham-i-Haq* and *The Islamic Guardian*. In Guyana a fortnightly supplement is published in one of the national papers. Fiji, Guyana, and Surinam are all having Jamia mosques constructed.

The Islamic Book Depot operates on a trading fund despite this a large number of books are sold at cost price only. The following books were or are being printed: Urdu, English and Dutch translations of the Holy Quran. The

Indonesian translation of the H (as well as that of the *Religion of Islam*) was separately published in Indonesia by Jamaat. The German translation is being revised and translation rapidly approaching completion at the hands of Dr K Ather books are: *Maqām-i-Muhammad*, *Wafāt-i-Masīh*, *Tārīkh Khilāfa*, *Muhammad and Christ*, *Triumph of Islam*, *Islamic Law of Marriage*, and *Sīrat Khair al-Bashar*. 15 libraries in India and 86 in USA a set of eight books in English. 41 libraries in the UK were each of fourteen books in Urdu.

Department of Periodicals publishes weekly *Paighām-i-Sulh* and the fortnightly *The Light*. This departmented a loss of Rs 96,854 in the last year. Department of Dar-us-Salater the buildings of the World HQ, and the Department of Finance funds for the execution of the Centre's business. This also included treatment for the needy, aid to orphans and the poor as scholarships and loans. We are grateful to Allah for affording us unity to serve His cause in such a successful manner.



*Mosque at the International Hqs of the Lahore Ahmadiyya Movement,
located in Daa Lahore, Pakistan*

FAREWELLS AT THE INTERNATIONAL LAHORE-AHMADIYYA CONFERENCE 1980 . . .



Leaders of the Lahore-Ahmadiyya Movement Dr Saeed Ahmad (right) and Mr N. A. Faruqui (second from right) at Closing Prayers of Conference



Delegates from world-wide branches of the Movement with members of the Executive of the international Head-quarters

* * * * *

MAY GOD HAVE MERCY ON THEM !

With sorrow, we record the passing away of:

Master Asam, young son of Rukhsana and Sarfraz, Slough

Mrs Zubaida Malik (Pakistan), mother of Riffat and Rukhsana of Slough

Innā li-llāhi wa innā ilai-hi rāji'un

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Members of the LAHORE AHMADIYYA MOVEMENT believe in Islam as taught in the Holy Quran and as practised by the Holy Prophet Muhammad 1400 years ago:

- A UNITED ISLAM -- *all those who declare "There is but One God and Muhammad is His Messenger" are Muslim brothers.*
- A TOLERANT ISLAM -- *respects difference of opinion; rejects any coercion or compulsion.*
- A RATIONAL ISLAM -- *all its doctrines are supported by reason and facts of experience; condemns blind faith or following.*
- A LIBERAL ISLAM -- *requires belief in Prophets of all nations; good persons to be found in all communities on earth.*
- A WINNING ISLAM -- *hearts of mankind to be won over by loving persuasion and self-example.*
- A PROGRESSIVE ISLAM -- *Quran and Hadith reveal new and fresh treasures in every age; independence of thought regarded as key to progress.*
- A LIVING ISLAM -- *Divine Inspiration granted to its worthy followers; Divine Reformers still arise to re-vitalise Islam.*
- A PEACEFUL ISLAM -- *condemns violence in religious matters; gives full freedom to all persons to adopt, hold, and express any religion, beliefs, or views.*
- A COMPLETE ISLAM -- *no prophet, new or old, to arise after Holy Prophet Muhammad, who is perfect, final model for all persons in all times.*