

In the name of Allāh, the Beneficent, the Merciful

# al-ahmadiyya

Journal of

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# A Lazy 'Mystic'

A SELF-STYLED slothful 'Mystic' devoted himself to some self-styled 'spiritual exercises'. He would not do any thing for his living; always waited for someone else to feed him. During his wanderings he came and stayed near a river. To his surprise he found some *halwa* (sweet stuff made of sugar, butter and flour) floating on banana leaves everyday in the afternoon. He would eat the *halwa* and thank God for making this provision for him without any effort on his part. He was glad that his 'devotional exercises' were bearing some fruit.

A rabbit observed him sitting there all the time and when he could hold no more he told him that the 'Mystic' should at least do something else besides his 'meditations'.

The 'Mystic' replied: "Why should I do anything when God provides me with *halwa* everyday?"

"Is that really so?" the rabbit said.

"Yes, you wait and see," the 'Mystic' replied. And in the afternoon the *halwa* came floating on the banana leaves.

"Come on, you also sit and meditate with me, and you will get *halwa* everyday," said the 'Mystic' in a tempting voice.

The rabbit refused that offer, but was curious to know, how this thing happened everyday? So he decided to investigate. He ran and ran towards the direction from where the *halwa* came. After he had travelled a few miles up the river he saw a tent and quite a number of people there. Cooks were busy making *halwa* in big pots and pans. He met an old friend there and asked him: "Hello, Mr Bunny, I am glad to see you. What is all this going on here?"

"Well," said his friend, "there is a rich man lying inside the tent, suffering with a peculiar skin disease and lot of pus is being discharged from his body. The doctor has told his relatives to plaster his body with *halwa* and cover it with banana leaves everyday. When they want to put new plaster they peel off the *halwa* with all the pus and the banana leaves and throw all the stuff in the river."

The rabbit thanked Mr Bunny for this information and ran back to the 'Mystic' who was waiting for his afternoon meal on the bank of the river. He told him everything he saw and heard and said: "God certainly provides, but this is what you get when you do not make an honest effort for your living."

Says the Qur'ān:

"And that man can have nothing but what he strives for; and that his striving will soon be seen" (53:39). ■

**al-aḥmadiyya**

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EDITOR: S. MUHAMMAD TUFAIL

# Ahmadiyyat and Jihād

EMPHASIS by the Ahmadiyya Movement on the point that sword has nothing to do with the propagation of Islam has led many people to believe that Ahmadiyyat has abrogated the Islamic doctrine of Jihād.

This charge is absolutely baseless.

Ahmadies believe in every word of the Qur'ān. When the doctrine of Jihād forms a part of the Qur'ān, no command of which can ever be abrogated, how can Ahmadies concede to such a belief? Therefore, the doctrine of Jihād is as valid for them as for other Muslims.

If Jihād is supposed to mean the spreading of Islam with sword - with this conception of course Ahmadies do not agree.

The significance of Jihād is to exert oneself for a cause and sword is not always necessary for such an exertion. Carrying the message of the Qur'ān to the world has also been declared to be Jihād by the Qur'ān:

وَجَاهِدُوا فِي سَبِيلِ اللَّهِ

*And strive against them a mighty striving with it (i.e. with the Qur'ān (22:39).*

This chapter of the Qur'ān is admittedly Makkan in origin when fighting was not permitted to Muslims and still preaching of the Qur'ān had been called the greatest Jihād. Indeed Jihād with sword was only meant for the defence of Islam or for the defence of the Muslim nation, the chief condition of which was that the enemy should first attack Muslims by sword. It was then that it became obligatory for Muslims to defend themselves with sword.

Contrary to this, the killing of non-Muslims without any rhyme or reason was considered Jihād by some ignorant people. This was absolutely against the teachings of Islam. Hazrat Mirza Ghulām Ahmad, founder of the Ahmadiyya Movement in Islam has thrown light on this point and has explained that there is a Jihād which Muslims can always carry on for Islam and that is exerting oneself spiritually in the way of God and doing one's best to preach the message of Islam to others; and there is a Jihād with sword which can be resorted to under particular conditions for the defence of the nation or for Islam. If the initiative of attack has been taken by another nation, permission to fight has been granted to Muslims. *Permission to fight is given to those, says the Qur'an, on whom war is made because they are oppressed (25:52), or Fight in the way of Allāh against those who fight against you (2:190).*

It was this kind of Jihād about which Hazrat Mirza Ghulam had written:

لَا شَكَّ أَنْ وُجُوهَ الْيَهُودِ مَعْدُومَةٌ فِي هَذَا الزَّمَانِ وَهَذِهِ الْبِلَادُ

*"There is no doubt in this that the conditions of Jihād are not to be found in this age and in this country" (i.e. India) (Tohfa Golarwiya p. 30, published 1st September 1902 C.E.).*

He further states:

*"So it is illegal for the Muslims to fight for (the propagation of) religion and to kill anyone who rejects the Sacred Law, for God has made clear the illegality of Jihād when there is peace and security."*

This was true because there was no party at war with Muslims at that time in India. When a Hindu leader i.e. Gandhiji showed the path of non-violence to Indians even some of the 'Ulamā' (religious leaders among Muslims) followed him, but when the Founder said that the conditions for Jihād with sword did not exist at that time, these 'Ulamā raised a great hue and cry against him.

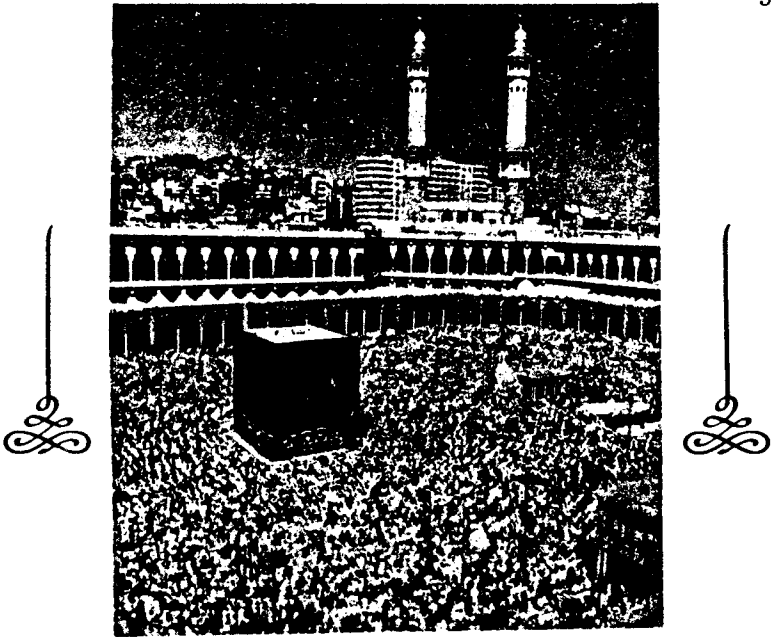
Jihād by virtue of its being a Qur'ānic command is never abrogated in the sight of an Ahmadi, neither Jihād in the general sense nor in the particular sense, which is carried on in the form of *qitāl* (fighting). For this latter kind of Jihād a condition is expressly stated in the Qur'ān:

*"And fight in the way of God against those who fight against you and be not aggressive, for God does not love the aggressors" (2:191).*

## Sacrilege in Makkah

On Tuesday 27th November 1979, which was the end of the fourteenth century according to the Muslim Calendar, the Sacred Mosque at Makkah was seized by a group of about 300 armed men. They had apparently smuggled guns and other weapons in coffins which mourners generally bring to the Mosque for funeral service. It is believed that the group was led by one Muhammad bin 'Abdullāh Qahtānī who asked the Imam to declare him to be the Mahdi and this request was refused. A scuffle broke out and the invaders opened fire and gained control over the Ka'bah and the Mosque area. A similar attempt to seize the Prophet's Mosque at Medinah failed.

The siege in Makkah lasted for a few short but eventful days. The incident has not only shaken the House of Saud, which has suddenly realised that all is not well within the King-



KA'BAH, THE HOLIEST SHRINE FOR MUSLIMS IN THE WROLD.  
THE FIRST HOUSE OF GOD ON EARTH. REBUILT BY THE PROPHET  
ABRAHAM AND HIS SON ISMĀ'IL (The Qur'ān 2:127).

dom of Saudi Arabia, but also all other countries of the world who rely so heavily on oil from that region. If the under current of domestic and political troubles are not checked in time, the Kings, Sultans and Ameers of that area would be living in exile in the next decade.



A follower of the false Mahdi, with arms tied behind his back, captured by Saudi Guardsmen. All the adult invaders arrested were executed. The Sacred Mosque has been opened for worshippers again although part of it has been damaged during the operation of clearance by Saudi Army.

# Disciplining the Soul

MUHAMMAD IBNI MASKAWAIHI

*Muhammad ibn Maskawaihi (d. 1030 C.E.) was a Muslim historian, philosopher and scientist. He lived in a turbulent period of military dictators. For his own personal guidance he followed the following rules. (Rule number 5 reflected the tensions of the period in which he lived which made him lose confidence in men).*

1. Strive hard to maintain personal integrity. Give preference to what is worthy over what is futile in beliefs; to what is true over what is false in statements; and to what is good over what is evil in actions.
2. Continue to struggle; you need to keep up between your essential manhood and your animal nature.
3. Adhere to the Law (*Shari'ah*) and recognise the necessity of its functions.
4. Remember agreements and fulfil them, particularly any agreement you have made with Allāh.
5. Show little confidence in men and avoid familiarity with them.
6. Cultivate the love of the beautiful for its own sake and for no other reason.
7. Observe silence in times of agitation unless reason would direct you.
8. Strive to continue any state of mind that is beneficial until it becomes a habit.
9. Take initiative in things that are creditable.
10. Whole-hearted sympathy is necessary in order to work on any important undertaking without distraction.
11. Fear of death and poverty can be counteracted by doing what is still possible and by not being indolent.
12. Shut out from your mind such anxieties as are aroused by sayings of the base, and try to suppress your desire at night to plan something against them.
13. You must become insured to wealth or to poverty, and to liberality or to contempt.
14. Try to remember times of sickness when you were in health, and occasions of joy and pleasure when anger is apt to arise, so that there may be less injustice and transgression.
15. Rejoice in times of trust, appreciate the goodness of hope and confidence in Allāh, turning your whole heart to Him. ■



# AHMADIYYAT is a Movement for Islam

THE MAULĀNĀ MUHAMMAD 'ALĪ

MANY are the misconceptions prevailing among people about the Ahmadiyya Movement. The greatest of all is that it is a religion quite separate from Islam like Bābism or Bahāism. The basis of this false idea is that Hazrat Mirza Ghulām Ahmad, founder of the Ahmadiyya Movement, has laid claim to prophethood. There are some who go to the extent of declaring that Ahmadies have a different Kalimah (formula of Faith), a different form of prayer, a different Book besides the Qur'ān and a different Qiblah (Sacred House of God at Makkah towards which Muslims turn their faces while offering the prayers).

Had Ahmadiyyat been a separate faith its activities obviously should not have been confined to the spread of Islam.

Whatever work has been done in this age about the propagation of Islam, in Europe, America and other countries of the world, the greater part of it is due to the efforts of the followers of the Ahmadiyya Movement. In this connection the literature produced by Muslims is either the result of the activities of this Movement or has been done under its influence.

Had Ahmadiyyat been something different from or hostile to Islam, it should not have laid so much emphasis on establishing Muslim missions and spreading the Islamic teachings all over the world.

Had Ahmadies a different religion from Islam, they must have directed their full efforts to the advancement of that 'new' faith, but as they are entirely engaged in the service of Islam, they cannot, and in fact do not, owe allegiance to any other religion except Islam.

Ahmadiyyat is not even a sect in the general sense of the term.

Every religion in the world is divided into sects which generally differ in their fundamentals with one another. For instance, some Christians regard Jesus Christ as God or son of God and others take him to be a human being and a spiritual reformer. Similarly, among Hindus there are many who believe in one God and there others who worship idols and have faith in three hundred and thirty million gods. Some consider the Vedas as the spoken word of God and others take them to be the composition of human beings. Such differences, in fact, should be termed as fundamental sectarian differences. There are no differences and no sects in Islam in this respect.

All the sects or schools of thought in Islam agree on the fundamentals of religion. All believe in one unique God and in the finality of the Prophethood of Muhammad. All

take the Qur'ān as the last revealed Book of God which has not suffered any change in text. All face towards the same *Qiblah* when praying.

However, with this uniformity of opinion that all believe in one God, one Messenger, one *Qiblah* and one Book there have been differences on minor points and details of religion. Some Muslim Imāms of *Fiqh* (Jurisprudence) after due consideration have arrived at different conclusions with regard to certain matters of religious life. Various groups of Muslims followed these Imāms according to their own choice, and this has resulted in the formation of different schools of thought in Islam. This is the real fact behind the growth of the so-called sects in Islam.

The sectarian differences of Muslims are, therefore, of no real importance. But the foundation of the Ahmadiyya Movement has not been laid on any such sectarian differences.

The chief characteristic of this Movement today has been the same as it was before, *viz.*, the defence and propagation of Islam. Whatever differences this movement has with other Muslims, these are definitely not connected with matters of jurisprudence or details of religious life, but only with matters concerning the defence and propagation of Islam.

The history of the Movement bears testimony to the fact that when Hazrat Mirza Ghulām Ahmad founded this organisation and made a declaration for an oath of allegiance, he did not differ with other Muslims on any religious doctrine.

The object of forming this organisation was only the protection and propagation of Islam. Although he had been devoting all his time, even before that, to this noble object but at that stage of his life under Divine command he was asked to set up a permanent basis for the spread of Islam according to the Qur'ānic verse:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ

And from among you there should be a party who invite to good and enjoin what is right (2:103).

Immediately thereafter he started writing *Fath Islām (Triumph of Islam)* wherein he divided the work of the spread of Islam into five main branches. At this juncture, it was manifested to him that the belief in the physical ascension and continued existence of Jesus Christ was an obstacle in the way of the progress of Islam. It was on this Divine manifestation that his claim was based and it was because of this that Muslims started opposing him.

#### ATTITUDE OF AHMADIES TOWARDS PROBLEMS OF JURISPRUDENCE

In all the matters of *fiqh* (jurisprudence) the attitude of Ahmadies is completely liberal. The details of law, *viz.* regulations of marriage, divorce, inheritance, prayer, fasting, ablution etc., which have caused great controversy among Muslim 'Ulamā do not worry them in the least. They enjoy full liberty in these matters. It would be quite

correct to say that the Ahmadiyya Movement is rather a synthesis of the different schools of thought in Islam based on jurisprudence and invites them towards unity by tolerating and ignoring their differences. Whatever minor differences Ahmadiyyat has with other Muslim sects relate, as already remarked, to the propagation and defence of Islam. Thus if Ahmadiyyat is a sect in Islam, it is unlike the sects of other religions, for there are no sects in Islam in that sense. It is again unlike other sects in Islam which are based on differences in *fiqh* (jurisprudence), for in that sense it is a synthesis of all these sects. It is a sect in Islam in the sense that for the furtherance of the cause of Islam it has laid emphasis on certain points and has devised effective means to face the hostile forces working against Islam. The task for the internal reformation of Muslims falls within the scope of its programme.

Because of its distinctive features from other Islamic groups in certain respects, the Ahmadiyya group may be called a sect or a school of thought in Islam, but it is, in fact, a great movement within the fold of Islam, the main object of which is to awaken Muslims and consolidate their efforts for the spread of Islam.

Its object is not to concentrate on, and retain differences of, minor importance as is done by other schools of thought in Islam. Its ideal is, however, far superior and beyond all sectarianism.

It is a movement within Islam and for Islam - Islam which is rational, progressive, peaceful and a living faith. ■

## God's Doorstep

I HAVE RUMBLLED ALL AROUND MY LORD  
AND NOW MY STEP IS AT YOUR DOOR  
I PRAY YOU KEEP ME FIRM AND FAST  
WITH MORE OF LOVE AND EVERMORE

THE HUSTLE AND BUSTLE OF CROWDED TOWNS  
THE QUIET AND CALM OF HILLS AND DALES  
THE PELF AND POWER OF BEADED CROWNS  
I KNOW IT'S NOTHING BUT HOLLOW TALES

THEY RUN AND FALL, THEY SEEK AND LOSE  
THEIR HOPES ARE QUITE UNTRUE  
THEY TALK OF EVERY BRITTLE SUPPORT  
THEY DO NOT THINK AND TALK OF YOU

MY LORD AND GOD YOUR GRACE IS GREAT  
'T IS YOU WHO MADE ME COME TO YOU  
NOW KEEP ME ALWAYS AT YOUR DOOR  
WHATEVER YOU LIKE, YOU LET ME DO.

Naseem Saifi,  
Freetown, Sierraleone ■




---

The future of our children depends on what we do today

---

# International Year of the Child 1979

## Family life

'The child shall, wherever possible, grow up in the care and under the responsibility of his parents.'

## Housing

'The child shall have the right to adequate housing.'

## Health

'The child shall be entitled to grow and develop in health.'

'The child shall have the right to adequate nutrition.'

## Education

'The child shall be given an education which will enable him, on a basis of equal opportunity, to develop his abilities.'

## Day care

'Society and the public authorities shall have the duty to extend particular care to those without adequate means of support.'

## Handicap

'The child who is handicapped shall be given the special care required for his condition.'

## Play and recreation

'The child shall have full opportunity for play and recreation... society and the public authorities shall endeavour to promote the enjoyment of this right.'



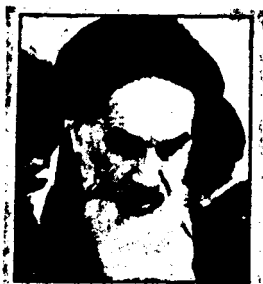
# QUESTIONS & ANSWERS

## ISLAMIC REVOLUTIONS

Q.39. What do you think of (a) the Islamic Revolution in Iran brought about by Āyatullāh Roehullāh Khomeini after he had ousted the King of Kings Muhammad Reza Shah Pehlavi and (b) the other Revolution by President General Zia-ul-Haq of Pakistan.

M. Haroun,  
Harringay, London

- A. (a) It will collapse under the weight of its own rigidity.  
(b) Many un-Islamic things have been done in the name of Islam. At present the very existence of Pakistan is at stake unless the Western Nations come to its rescue.



Āyatullāh Roehullāh  
KHOMEINI

## MESSIAH TO COME

Q.40. It has been reported in some papers in Israel that in 1980 messianic prophecy of the Bible will be fulfilled. Please comment.

B. Edoo, New Amsterdam, Guyana

- A. The Messianic prophecy about the coming of a Messiah has been fulfilled in the person of Jesus Christ, whom Jews had rejected.

## Final Prayer

GIVE ME A GOOD DIGESTION, LORD,  
AND ALSO SOMETHING TO DIGEST.  
GIVE ME A HEALTHY BODY, LORD,  
WITH SENSE TO KEEP IT AT ITS BEST.

GIVE ME A MIND THAT IS NOT BORED,  
THAT DOES NOT WHIMPER, WHINE, OR SIGH:  
DON'T LET ME WORRY OVER, MUCH  
ABOUT THE FUSSY THING CALLED I.

GIVE ME A SENSE OF HUMOUR, LORD:  
GIVE ME THE GRACE TO SEE A JOKE:  
TO GET SOME HAPPINESS FROM LIFE,  
AND PASS IT ON TO OTHER FOLK.

— By an unknown worshipper in  
Chester Cathedral ■



# Book Reviews

**MIRACLE OF THE QUR'ĀN** by Dr Rashad Khalifa, Ph.D.,  
Imam of Masjid Tucson, 739 E.6th Street, Tucson, AZ 85719,  
U.S.A. (Price not given. Probably free for distribution).

**AL-QUR'ĀN THE ULTIMATE MIRACLE** by Ahmed Deedat.  
Published by Islamic Missionary Society, P.O.Box 54125,  
Johannesburg 2141, South Africa. (Price not given).

Dr Rashad Khalifa in the introduction of his leaflet says:

"The MIRACLE OF THE QUR'ĀN presented herein offers for the first time indisputable physical proof, based on centuries old facts that are not subject to interpretation, doubt or variation. Thus it took computer technology to uncover the existence of an overwhelming numerical code in the Holy Qur'ān, proving beyond doubt that the Qur'ān can never be human made. It has been the will of Almighty God to hide this stunning numerical system in order to prove not only the divine source of the Qur'ān, but also that it has been protected throughout the times from the slightest distortion, addition or loss."

Mr Ahmed Deedat's book has been entirely based on the findings of Dr Rashad Khalifa with extensive and interpretative notes of his own on the subject. There is a verse in the Qur'ān which says: *Over it are nineteen* (74:30) and the Commentators have given different interpretations to this verse. Dr Khalifa and Mr Deedat have found it to be a "physical, touchable evidence" of the authenticity of the Qur'ān in this age of electronic computers.

Some of the arguments given in support of this mathematical nature are given below:

1. The first Qur'ānic verse, BISMILLAHIR-RAHMANIR-RAHIM, i.e. IN THE NAME OF GOD, THE GRACIOUS, THE MERCIFUL, consists of 19 Arabic letters.
2. The Holy Qur'ān consists of 114 chapters, and this number (114) is a multiple of 19; it equals  $19 \times 6$ .
3. The first sura ever revealed, namely sura AL-'ALAQ (No. 96), is the sura number 19 from the end of the Qur'ān.
4. Sura AL-'ALAQ consists of 19 verses.
5. Sura AL-'ALAQ is made of 285 letters, and  $285 = 19 \times 15$ .
6. When the angel Gabriel came down with the Qur'ān for the first time he revealed the historical statements at the opening of Sura AL-'ALAQ to the end of verse 5. These 5 verses consist of exactly 19 words.
7. The 19 words of the first Qur'ānic revelation consist of 76 letters; and this number equals the number of letters in BISMILLAH HIR RAHMA NIR RAHIM (19) multiplied by the number of words (4);  $76 = 19 \times 4$ .
8. When Gabriel came down for the second time, he revealed the first few verses of sura AL-QALAM (The Pen, Ch. No.68) to the end of verse 9. These nine verses consist of 38 words, i.e.,  $19 \times 2$ .

9. When Gabriel came down for the third time, he revealed the first few verses of AL-MUZZAMMIL (No. 73) to the end of verse 10. These 10 verses consist of 57 words, i.e.,  $19 \times 3$ .

10. When Gabriel came down for the fourth time, he revealed the first verses of sura Al-MUDDATH-THIR (Ch.No. 74) up to the number 19 itself (verse 30).

14. Our Creator teaches us that this miraculous numerical system is a 'Reminder for all humans (verse 31 of sura Al-MUDDATH-THIR), and that it is one of the great miracles (verse 35),

15. Every word in the Qur'anic opening statement (BISM ILLAH IRRAHMĀ NIRRAHĪM) is found in the whole Qur'ān a number of times which is consistently a multiple of 19. Thus the word 'ISM' is repeated throughout the Qur'ān exactly 19 times, the word 'ALLĀH' is mentioned 2,698 times which is a multiple of 19 ( $19 \times 142$ ), the word ALRAHMAN is mentioned 57 times ( $19 \times 3$ ), and the word ALRAHIM is found in the whole Qur'ān 114 times ( $19 \times 6$ ).

24. The sura entitled 'QĀF' (Q) (No. 50) contains 57 'QĀF' (Q) letters. The number 57 is a multiple of 19.

25. There is one other sura in the Qur'ān which is also initialed with the letter 'QĀF' (Q), namely sura AL-SHURA (No. 42). If you count the number of occurrences of the letter 'QĀF' (Q) in this sura, you will find them exactly the same number as in sura 'QĀF', 57 ( $19 \times 3$ )."

At the end of the leaflet it is stated:

"It should be noted that this numerical system, like the Qur'ān itself, ranges in complexity from the very simple which suits the simplest people with the least amount of education, to the very complex interlocking features which demand electronic computers to resolve and suits the most educated people. Needless to say, this numerical system presents the world with the first physical proof that the Qur'ān is a divine scripture, and that it comes to us perfectly preserved."

Mr Deedat has explained it in his own way thus:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ  
 بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ  
 19 18 17 16 15 14 13 12 11 10 9 8 7 6 5 4 3 2 1

عَلَيْهَا تِسْعَةٌ عَشْرَةٌ

Over it are Nineteen.

19

19 TIMES ( $19 \times 1$ )

اِسْمِ

2698 TIMES ( $19 \times 142$ )

اللّٰهِ

57 TIMES ( $19 \times 3$ )

الرَّحْمٰنِ

114 TIMES ( $19 \times 6$ )

الرَّحِیْمِ

عَلَيْهَا تِسْعَةٌ عَشْرَةٌ

After the case of this miraculous nature of the Qur'ān has been presented as clearly as possible in this short review I am sorry to say that some of the 'facts' advanced in the above analysis fall short of mathematical accuracy. I submit the following comments for the perusal of the learned authors:

1. The letters in the first verse of the Qur'ān are no doubt 19 if we do not take the letter "R" (ر) with *shadda* or *tashdeed* in which case the letter is pronounced twice.

4. Sura (Chapter) Al-'Alaq consists of 19 verses if *Bismillāh*.. is excluded. According to a saying of the Holy Prophet Muhammad this verse is a part of all the chapters of the Qurān (vide *al-Bukhārī*).

6. The first 5 verses of the Ch. Al-'Alaq contain 28 words and not "exactly 19 words". For instance *mā lam* (ما لم) is a combination of two words *mā* (which, what) and *lam* (not). Similarly *al-insān* (the man الانسان) should not be considered as one word but two and so on.

9. The words in chapter 73 up to the end of verse 10 are more than 57.

15. The words *ism* (اسم) and *Rahmān* (رحمان) occur in the Qur'ān 19 and 57 times respectively, no doubt, but the word *Raheem* (رحيم) occurs 115 times and not 114 times. The word in the form of *al-Raheem* is mentioned 34 times and 64 times in the form of *Raheem* (without the particle *al*) and 20 times in the form of *Raheemā* (رحيما) which makes the total 115 which is not a multiple of 19. (This is however, besides 112 times at the beginning of each chapter except one which would make the total 227; this also applies to the number of times the word Allah has been used in the Qur'ān).

These pamphlets are being distributed in thousands all over the world. Before any further publicity is given to them it is appropriate that all the figures are thoroughly checked. The authenticity of the Qur'ān has not so far been effectively challenged even prior to this 'physical, touchable evidence' of the Qur'ān was discovered.

Before I end this review it should also be borne in mind that numbers 5 and 7 are considered mystic numbers as well by some writers. (Number 19 has a special significance for the Bahā'ies).

With a little speculation so many combinations of 5 and 7 could be found in the verses of the Qur'ān. Let us take the number 7. The Qur'ān talks of the *seven oft repeated verses* (ch. 15:87), *seven heavens* (65:12) and *seven ways* (23:17). Sura 'Al-Fātihah' the First Chapter has seven verses. The whole of this chapter contains 49 words, i.e. multiple of 7. 'Al-Fātihah' (الفاتحة) itself has 7 letters. 1

*Bismillā hirrahmā nirraheem* (in the name of God the Beneficent, the Merciful) consists of 7 words, so do verses 1 and 4 each in the first chapter. 1

*Al-Furqān* (another name of the Qur'ān) has 7 letters. 2. The following chapters in the Qur'ān have either 7 verses or a multiple of 7:

1, 41, 52, 61, 71, 72, 74,  
80, 86, 92, 102, 107.

With a little imagination and hard work so many other multiples of 7, or for that matter of 5, can be found in the Qur'ān. Even if these speculations were correct we must, however, remember that the Qur'ān is a book for moral and spiritual guidance and not a book of numerology.

**AUS DER GLAUBENSWELT DES ISLAM FÜNF VORTRAGE IM RIAS-BERLIN.** Published by Muslim Mission, Briennerstrasse 7/8, Berlin 31, West Germany. Price not given. Probably for free distribution.

This is a collection of five speeches on Islam in German language delivered by Maulānā Muhammad Yahya Butt on Berlin Radio RIAS.

**NEW APPROACH TO PEACE & UNITY** by Heshmatullah Dowlatshahi (Heshmatussultan). Published by New Universal Union P.O.Box 335 Tehran, Iran. (Representative in U.K. is T. Keshavarz of 347 Long Lane, London N2). Price 10p.

The object of the above society has been described thus:

"We invite the thoughtful of all Religions and Faiths to unite under the light of the word of Godliness and according to the moral principles common to all faiths, with the help of the purest teachings of Religions and the latest discoveries of science, to preach Godliness all over the world, in a way clear for and acceptable to all, and every strata of education.

We respect all religions of the world and consider their followers as our brothers and sisters and we hope that after the creation of a Union, Friendship, cooperation and mutual understanding, with the blessings of Godliness, the learned, scholars and enlightened men and women of different Faiths would join together at the table of a world Conference for a thorough study of Religious books and scriptures belonging to all Faiths.

1. بسم الله الرحمن الرحيم = ب + اسم + الله + ال + رحمان + ال + رحيم  
 (1:1) الحمد لله رب العالمين = ال + حمد + ال + الله + رب + ال + عالمين  
 اياك نعبد و اياك نستعين = اياك + نعبد + و + اياك + نستعين  
 (1:4)
2. (7) الفرقان = ال + ف + ر + ق + ان

After a profound research in an atmosphere of absolute impartiality, without fanaticism or prejudice, they will choose and find the best ways for the welfare and happiness of mankind."

The aims and objects of the Society(N.U.U.) are ambitious and commendable but the idea of a world conference for choosing and finding the best ways for the welfare and happiness of mankind after a thorough study of the religious books with 'absolute impartiality' is a dream which can not be materialised. How can leaders sit on judgement on their own scriptures which they consider Divinely revealed?

There have been other movements of this nature which have only ended in becoming new sects or religions. The effort, however, should be made to reduce tension among various religious groups and open avenues for friendship and cooperation wherever possible.

**HADĪTH** A SELECTED AND ANNOTATED GUIDE TO MATERIALS IN THE ENGLISH LANGUAGE by Ahmad Von Deffer. Published by the Islamic Foundation, 223 London Road, Leicester, LE2 1ZE. Price not given.

As the name suggests this booklet is a guide to the Hadīth literature in English with names of authors and publishers. *Studies in Muslim Ethics* by Dwight M. Donaldson (S.P.C.K., London) also deserves to be included among the books mentioned. Although *A Manual of Hadīth* and *Introduction to Hadīth* by Maulānā Muhammad 'Alī have been briefly mentioned, translations of three paras of *al-Sahīh al-Bukhārī* in English by Maulānā Aftab-ud-Din (Ahmadiyya Anjumān Isha'at Islam, Lahore) and a few parts of *al-Bukhārī* translated by Leopold Asad (published in Lahore, Pakistan) and some parts published in Cairo have escaped the author's notice. ■

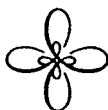
## SAYINGS OF THE HOLY PROPHET

The three doors of good conduct are generosity of soul, agreeable speech and steadfastness in adversity.

The generous man, surely he is generous because of his trust in Allāh, whereas the avaricious man, surely he is avaricious because of his suspicion of Allāh.

A good disposition wipes out offences as water melts ice, but an evil disposition spoils an act as vinegar spoils honey.

The best of you are those who are best in disposition, who show kindness and who have kindness shown them. ■

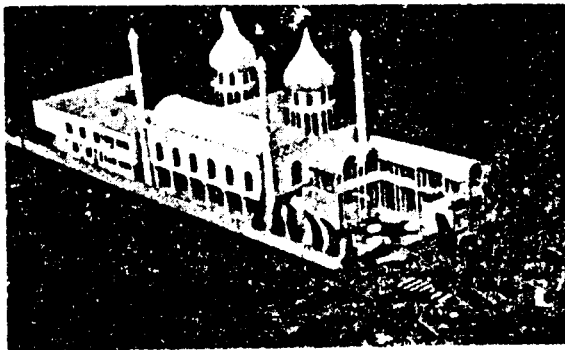


# AHMADIYYA NEWS FROM ABROAD

☪ 1929~819~1979 ☪

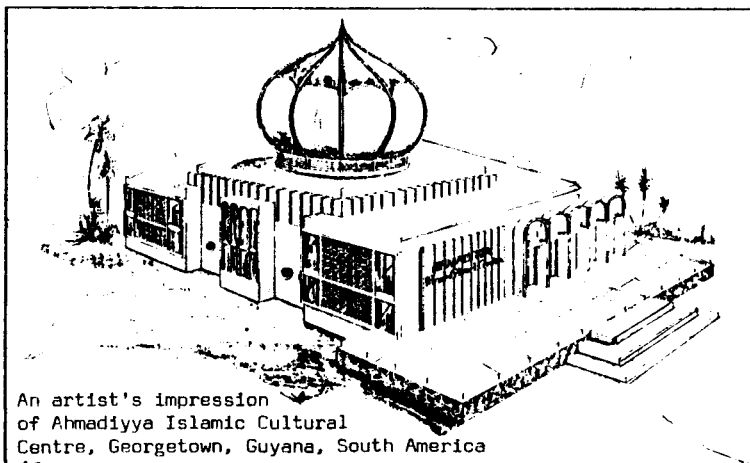
SURINAAMSE ISLAMITISCHE VERENIGING (S.I.V.) (Suriname Islamic Association) held a ten day successful Conference (17th to 27th

November 1979) to celebrate the Golden Jubilee of their organisation and Ahmadiyyat in Suriname. More than £80,000 (eighty thousand) were collected to complete their Mosque, Orphanage and Cultural Centre. (See left).



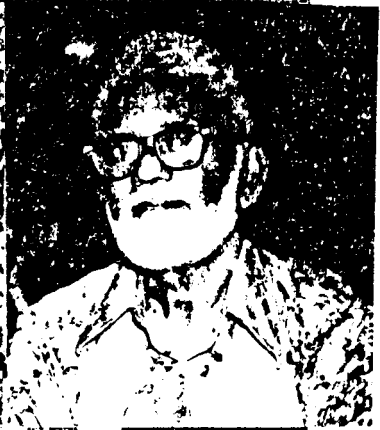
Delegates from Pakistan, U.S.A., England, Holland, Guyana, Trinidad and Fiji attended.

Khan Buhadur Dr Saeed Ahmad, Senior Vice-President of the Ahmadiyya Anjuman *Ishā'*at Islam, Lahore, Pakistan was invited by the Guyana Ahmadiyya Anjuman to lay the foundation stone of the Ahmadiyya Islamic Cultural Centre at Georgetown on 6th December, 1979. (See below).



An artist's impression of Ahmadiyya Islamic Cultural Centre, Georgetown, Guyana, South America

The Ahmadiyya Anjuman *Ishā'*at-i Islam, Trinidad, Inc., will hold a Tea Party on 16th December and their Annual Jalsa (Gathering) on 26th December 1979.



(Top) Gasparillo Mosque, Trinidad. For details see November 79 issue. (Centre) (Left) 'Mano' Rahman Ali, a prominent member of the Muslim community of Gasparillo who devoted most of his time in teaching and preaching the message of the Qur'an. (Right) Mr Zool Deen, Imam of the Gasparillo Mosque for the last 24 years. (Bottom) Enjoying a joke after a meeting at the Fireburn Mosque. (Left to right) Enayat Mohammed, Sakoor Mohammed, Imran Farouk Mohammed, Dr M.A. Aziz and S.M.Tufail



(Top) (Left) Dr M.A. Aziz speaking at the opening of the Gasparillo Mosque, Trinidad (4th November 1979). (Right) Mrs Nariman Hydal and Miss Anisa Ahamad singing a song in English in praise of God at the Fireburn Mosque Hall (30th November). Mr Yamin played guitar in the background. (Centre) A part of the gathering at the farewell function for S.M.Tufail (30th November 79). (Bottom) (Left) Mustaq Ali and Nadia Ali (from Claxton Bay) singing a song of Islam at the Gasparillo Mosque on the occasion of the observance of International Year of the Child (Sunday 18th November 79). (Right) Mr Wahid Omardeen, President of the Gasparillo Mosque Board.

# FIREBURN MUSLIM YOUTH

Maulānā S.M.Tufail, Ahmadiyya Muslim Missionary and Editor of "Al-Ahmadiyya" was invited by the Fireburn Muslim Youth Group (Trinidad) for a short visit to the West Indies.

On his arrival on 6th October 1979 Mr Abzal Ali and Mr Haniff Mohammed brought him to the residence of Mr Enayat Mohammed, President of the Ahmadiyya Anjuman Isha'at-i Islam Trinidad & Tobago.

During his stay in Trinidad classes and lectures were held at Fireburn, Iere Village, Siparia, New Grant, San Fernando, Gasparillo, Rio Claro, Londonville, Four Roads, Claxton Bay, Cumoto, Princes Town and California Mosques. A lecture was arranged by Mr Osman Ali in a school at Arouca.

Besides these lectures he performed the marriage between Mr Haroun Ali and Zamina Baksh on 14th October, 79. He also took part in the marriage ceremony of Mohammed Charles (of San Fernando) and Miss Zaiboon Khan (of Chaguanas) on Sunday 10th November.

I was personally happy to have him at our engagement reception in Iere Village and hope he would be with us on our Wedding day sometime in 1980. Dr Hamza Rafeeq and Saadia were sorry that he left for England on 30th November, two days before their wedding.

Though his visit was short but made many of us active again in our religion. His presence encouraged members of Da'wat-ul-Islam and Ahmadiyya Anjuman Isha'at-i Islam to cooperate with one another for Islamic projects. His course in Islamics, which was originally designed for Imams, was a great success and we have decided to get it printed at our expense. We hope it will soon be available to all those who are interested in enhancing their knowledge of Islam.

On 4th November he opened the Gasparillo Mosque and after the prayers addressed the congregation in the Mosque Hall.

A farewell function was held for him at the Fireburn Mosque Hall on 29th November. It was chaired by Mr Shaffiat Shorab. Maulānā Kemal Hydal, Mr Enayat Mohammed, Dr M.A. Aziz, Mr M. Ibrahim, Mr Zool Deen, Mr Hamid Mohammed and others paid tribute to his work for the Trinidad Jama'ats and wished him well for his journal and the AAI(L)UK.

FIRDUN MOHAMMED,  
Freeport Junction  
Trinidad ■

The clay says to the Potter, to what purpose dost thou knead me?

Such a day shall come, when I shall knead thee.

# Calendar of Events

## INTERNATIONAL YEAR OF THE CHILD 1979

A Thanksgiving Service will be held at the Central Hall, Westminster on Monday 31st December, 79 at 2-30 p.m.. The religious leaders will assemble at 85 Whitehall, London SW1 at 2 p.m. and from there will go in the form of a procession to Central Hall. Messrs Nazr-i Mustafa and S.M.Tufail will represent the Islamic Faith.

## A.A.I.I.(L) U.K. JALSA

A Gathering (Jalsa) will be held at the Ahmadiyya House, 56 Longley Road, Tooting, London SW17 on Friday 28th December 79. Friday Service will be led by Mr S.M.Tufail. After the lunch has been served by the members of the AHMADIYYA WOMEN'S ISLAMIC ASSOCIATION Mr M.A.Aziz, President of the AAI(L)UK will address the gathering. Others taking part in the programme will be: S.M.Khalid Iqbal, Mah Para Iqbal, Latif and Tazeen, Tamseela Malik, Akela Haroun, Sheik Hassan and Abdul Hamid Chaudhary.

## THE AHMADIYYA CONVENTION

The 8th Ahmadiyya International Convention will be held during the last two weeks of August 1980. A special number of AL-AHMADIYYA will be published for the Convention.

## THE WESTERN HEMISPHERE BOOK CORPORATION

The Western Hemisphere Book Corporation (Hem Printery), Calcutta Road No.4, Carapichaima, Trinidad, West Indies is publishing new enlarged editions of "THE QUR'ĀN READER" and "SONGS OF ISLAM". Printing of other Islamic literature by WHBC is also being planned in 1980. These publications in England will be available from AL-AHMADIYYA. ■

## DEPARTURES

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ \*

Maulānā AHMAD YĀR, formerly Secretary General, Missionary and Teacher Ahmadiyya Anjuman Ishā'at Islam, Lahore, Pakistan. Missionary in Fiji for a few years.

Abdul Rahoman. Father of Aisha Hassan (of Guyana).

Aziz Mobin of East Berbice Guyana.

Mrs K. Ibrahim, California, Trinidad, West Indies

Funeral prayers were said for the deceased at the Ahmadiyya house London. May God bless their souls.

\*Innā lillāhi wa innā ilaihi rāji'un

Surely we are Allāh's and to Him we shall surely return"

(The Qur'an 2:156). ■

Founded August 1974

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Registered May 1979

**AHMADIYYA ANJUMAN ISHĀ'AT ISLĀM (Lāhore) UK**

The President writes:

At the end of our eventful year, the Ahmadiyya Anjuman Ishā'at Islam(L) UK Regd. is rapidly gaining in strength and influence. The main reasons for this have been the birth of the Jamā'at's own journal, AL-AHMADIYYA, and the competence and professionalism of Maulānā S.M.Tufail (Editor/Director) and his Editorial Board.

Muslims are now clamouring for their voice to be heard on current matters. AL-AHMADIYYA's policy is to provide that forum for this to happen. During the past twelve months, the effectiveness of this policy was felt and through AL-AHMADIYYA publications, our views are expressed on a wide variety of subjects.

We have managed to provide counselling service for members and other organisations through our existing wealth of knowledge and experience from amongst the Movement's members in the UK and abroad.

Ahmadies are only a part of the Muslim population and, in turn, this population is only a part of a wider and varied society. Our Journal has always tried to remain in contact with other sectors of this wider society. If our policy is going to be useful and helpful for our members, we must continue to maintain this contact without losing sight of our own aims. Although times and circumstances may change and we must be sensitive to such changes, nevertheless, the aims of the Jamā'at must remain firm. The views of members of other organisations are important and we shall continue to publish them to enable our members to form a balanced assessment.

Muslims need a reinforcement of their sense of identity, of their sense of purpose and of their faith and the AAI(L)UK, through its official Journal, aims to provide some of this reinforcement. What is also needed is a more responsible approach to the aims of the Ahmadiyya Movement without undue fragmentation. We hope that the overall contribution which AAI(L)UK and AL-AHMADIYYA make is an important part of the achievement of a unified Muslim society.

Our lead is positive because of the encouragement it has given to leading academics and theologians in the UK and in many countries of the world. As a result of this, we have received generous donations and expressions of appreciation from Trinidad Jama'at, Indonesia, India, U.S.A., Canada, Belgium, Germany, South Africa, Holland, Spain, Guyana, Suriname and Fiji, for which we would like to offer our heartfelt thanks. Our object for the future must be to extend our influence and strengthen existing ties with our friends and our brother and sister Muslims throughout the world. It is now up to every individual member of the UK Jamā'at to maintain the impetus of 1979 and to carry its aim forward into 1980 with even greater determination. BEST WISHES FOR 1980 TO ALL OUR READERS.

M. A. AZIZ,

President, AAI(L)UK, and a Director of AL-AHMADIYYA. ■

## جمال و حسن قرآن

- ۱ جمال و حسن قرآن نورِ جان ہر مسلمان ہے
- ۲ قرہے چاند اور دن کا ہمارا چاند قرآن ہے  
نظیر اس کی نہیں جتنی نظریں میں فکر کر دیکھا
- ۳ بہارِ جاوداں پیدا ہے اس کی ہر عبارت میں  
نورِ خوبی چمن میں ہے نہ اس سا کوئی بتاں ہے
- ۴ خدا کے قول سے قولِ بشر کیوں کر برابر ہو  
وہاں قدرت یہاں در ماندگی، فرق نمایاں ہے
- ۵ بنا سکتا نہیں اک پاؤں کیڑے کا بشر ہرگز  
تو پھر کیوں کر بنا نوری کا اس پہ آساں ہے
- ۶ ہمیں کچھ کہیں نہیں بھائیو، نصیحت ہے غریبانہ  
کوئی جو پاک دل ہوئے دلِ جاں اس پہ قریاں ہے

1. The elegance and beauty of the Qur'an is the life of every Muslim. The qamar is the moon for others but our moon is the Qur'an.
2. There is indeed nothing like it in the world. I have pondered over this matter again and again. The Qur'an is unique, for it is the pure speech of the Merciful God.
3. There is an everlasting spring in all that is said in the Qur'an. An orchard has not got that beauty and no flower-garden is like unto it.
4. How can the word of a mortal be equal to the word of God? In the one there is Divine power, in the other human helplessness!
5. Man cannot even make a tiny claw of an insect. How is it possible for him to create light which is Divine?
6. I do not have a grudge against anyone. O brothers! This is just my humble advice. For him who is pure of heart I will lay down my heart and soul.