

al-ahmadiyya

MONTHLY JOURNAL OF

THE AHMADIYYA ANJUMAN ISHĀ'AT ISLAM (LAHORE) U K

OCTOBER-NOVEMBER-DECEMBER 1981 VOL.3 NOS.10,11,12

CONTENTS

	Page
THE ROSARY Founder of the Ahmadiyya Movement	2
A STRING OF BEADS SMT	3
BĀBĀ FARID & GURU GRANTH Khaled Ahmed	5
ISLAM AT THE CROSSROADS Muhammad Khair	7
AHMADIYYA MOVEMENT (Rabwah Section)	
A Welcome Change SMT	9
اسلامی فرقے اور ان کا باہمی فرق (<i>Islāmi firqay aur unkā bāhamī farq</i>) Urdu Text	
Janāb Mirza Nāṣir Ahmed Sāhib	12
THE MESSAGE OF AHMADIYYA	
Ahmadiyya Doctrines in the words of the Founder Hazrat Maulānā Muhammad 'Ali	14
LETTERS: From Trinidad to India (Zahara); Anwar Sadat (Zarina); 'Abundance of Evil' (Munawwer); Thanks (Nasim); Devotional Songs (Anisa)	17
SOLVING YOUR OWN PROBLEM - The Loss	19
QUESTIONS AND ANSWERS: 'Divine Arabic'; Prophet's Prayer for Guidance; Blood Transfusion; Soap from Pig's Fat; Shoes from Pig's Skin; Dog's Skin Prayer-Mat; Washing and burying the dead; Christmas	20
BOOK REVIEWS: AP BĪTĪ آپ بیتی (Urdu) 'Abdul Mājid Daryabadi; Daura Maghrib دورہ مغرب (Urdu) etc.	23
REFLECTIONS FROM THE HOLY QUR'ĀN SERIES Ch. 78 'Imaduddin Ahmed Sheikh	27
ISLAM AND MUSIC - 2 H. G. Farmer	33
ANNOUNCEMENT - Reception at the Ahmadiyya House	
Departures	38
HOUSEHOLD HINTS Roehie Tufail	39
افکار مجدد اعظم Submitted by Fakhruddin Ahmad	40

ANNUAL SUBSCRIPTION £ 3.00 SINGLE COPY 50p

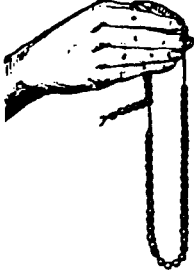
AL-AHMADIYYA

3 Orchard Close

Off College Road, Maybury, WOKING, Surrey, GU22 8BS

ENGLAND

Printed in England and Trinidad simultaneously



The Rosary

تسبیح

On being asked whether it was good to use the Rosary for the glorification of God, the founder of the Ahmadiyya Movement Hazrat Mirza Ghulam Ahmad said:

The one using rosary is actually concentrating on counting the beads and he is more interested in completing the number. You can well understand whether this person would think of more of the number or glorification of God. He who thinks more of the number can never truly repent. The Prophets of God, may His peace be on them, and others who are perfect in their love of God, and in fact the people who have annihilated themselves in the being of God, have never felt the need of counting anything like the beads of the rosary; they always continue thinking of Him and remembering Him. They take the question of counting to be meaningless. Does anyone talk of his beloved by repeating his name a fixed number of times.

If one is sincere in one's love for God and has perfectly directed one's attention towards Him, it simply cannot be imagined that one would think of counting His name for a fixed number of times. Such a person would definitely take the remembrance of God as his food. The more he would remember Him, the more he would like to continue it and advance in this matter. If, however, his intention is to do it by counting he is bound to be bored by it and he would do it as if an unpleasant duty has been imposed on him.

(MALFŪZĀT p. 18)

For further discussion on this point see the Editorial

Head of the Lahore Ahmadiyya Movement passes away

It is with great sadness that we announce the demise of HAZRAT MAULĀNĀ ŠADR-UD-DIN, Head of the Ahmadiyya Movement Lahore Pakistan on 15th November 1981 at the age of 105 years. A detailed note about him will appear in the next issue of Al-Ahmadiyya.

—Editor A.A.

al-ahmadiyya

ISSN 0143-3008

Regd.
2317985

EDITOR: S. MUHAMMAD TUFAIL

Associate Editors: M. KEMAL HYDAL, DR M. A. AZIZ, WAHID OMARDEEN
Assistant Editor: M. A. AZIZ
Manager Subscription Department: M. HAROUN

A String of Beads

What is the origin and significance of the rosary which we see being used all over the Muslim world, particularly in the Middle East? Did the Holy Prophet ever use it or recommended its use to Muslims? Christians and Jews also make use of it. Have Muslims borrowed this practice from them?

A rosary is a string of knots or beads (Arabic *SUBHAN*, Persian *TASBEH*, Sanskrit *JAPA-MĀLA*) used as an aid to memory for the recitation of prayer or *mantras* of names and the attributes of God or the Deity. Among some people it is also used as a charm to ward off evil spirits, to disable, kill or subdue the opponent.

The use of rosary is a very old custom originating somewhere in Asia. (The oldest references are found in Jain literature). Before rosary in a developed form was introduced, pebbles, beads of all kinds, seeds, date-stones, berries etc. were used for repetitions of religious terms as well as means of aiding the memory (even for keeping secular records). Hindus, Jains, Buddhists, Jews, Christians and Sikhs all make use of the rosary in one form or another for counting or repeating certain spiritual formulas. (Sikhs have also a rosary which consists of knots instead of beads).

Hindus make use of the *JAPA-MĀLA* for promoting contemplation. The number of beads vary from 32, 64 or 108 or any submultiple of 108. A high-caste Brahmin uses an embroidered bag when telling his beads so that his hand may not be seen of men. In Hindu tradition repeating the *GAYATRI* from *RIGVEDA* 3000 times delivers the Brahmin from the greatest guilt.

GAYATRI: "Let us adore that excellent glory of the divine vivifier: may He enlighten our understanding."

A string of beads is an essential part of a Lama's dress among Buddhists. Their rosary generally contains 108 beads, although some Buddhists are satisfied with 30 or 40 beads. One of the formulas which they mutter is: *ANITSA, DUKHA ANATHA* - "All is transitory, painful and unreal".

The Christians are believed to have adopted the rosary (which they consider as an instrument of grace) from Muslims during the Crusades (ref. Thomas Patrick Hughes) but other orientalist differ with this view. According to them the use of rosary might have become more popular among Christians during or after the Crusades but it was used in the Western Europe at an early period (ref. W.S. Blackman).

The Jewish rosaries have sometimes 32 beads and some-time 99. Much religious importance is not attached to rosaries among Jews.

The date of origin of the use of rosary among Muslims is difficult to determine. A Muslim rosary generally consists of 99 beads with a terminal bead called *IMĀM*. (The number of beads represent the 99 attributive names of God mentioned in the Qur'ān).

It is reported that some early Muslims counted God's names on pebbles, on date-stones or on fingers. Some sayings are attributed to the Holy Prophet i- which he has extolled the merits of reciting the ninety-nine names of God. In one report it is mentioned that:

"Whoever recites *Subhān Allāh* (Glory be to God, or God is free of all imperfections) and *Al-Ḥamdu lillāh* (all praise is due to God) a hundred times morning and evening, will have all his sins forgiven."

In another report it is stated:

"He who recites *Al-Ḥamdu lillāh* (all praise is due to God) a hundred times in the morning and again in the evening shall be like a person who has provided one hundred horsemen for a *JIHĀD*."

These easy short-cuts for 'spiritual' progress do not seem to be authentic reports attributed to the Holy Prophet. The Qur'ān lays emphasis on righteous action together with remembrance of God.

Although the rosary is widely used by Muslims the Holy Prophet never used it, or recommended its use to Muslims. The great Muslim scholar and theologian Abdul Wahhab (1703 -1787) practised and advised repeating the *ZIKR* (remembrance of God) on fingers but regarded the developed form of the rosary "as a practice not sanctioned by the Qur'ān".

If *ZIKR* is counted on knuckles to aid the memory, then the rosary is another form to help the counting which a novice may use. A time may come when he may not need it at all.

The Second Coming of Jesus Christ

COPIES OF A PUBLIC DIALOGUE BETWEEN S. MUHAMMAD TUFAIL,
AHMADIYYA MUSLIM MISSIONARY AND THE VERY REV. IDRIS HAMEED,
PRINCIPAL THEOLOGICAL COLLEGE, SAN FERNANDO, TRINIDAD ON

THE SECOND COMING OF JESUS CHRIST

WILL SOON BE AVAILABLE. QUESTIONS FROM THE AUDIENCE WERE
ANSWERED BY BOTH THE SPEAKERS AND MAULANA KEMAL HYDAL (WHO
CHAIRIED THE MEETING).

Apply to: Enayat Mohammed, President, Ahmadiyya Anjuman
Isha'at-i Islam, Uquire Road Mosque, Fireburn
Trinidad, West Indies

Bābā Farid & Gurū Nānak's Granth

KHALED AHMED

Bābā Fariduddin Mas'ūd (1173-1266 C.E.) was the first great poet of the Punjābi language. Most of his poetry has been recovered from the Sikh scripture called the Granth. Bābā Gurū Nānak (1469-1538 C.E.) gleaned his new faith from a number of humanistic sources. During his third "Udaasi" (wandering) he is said to have gone to Pakpattan and collected the 'slokes' (hymns) of Bābā Farid with the help of the latter's descendants.

Gurū Nānak gathered the works of a number of other great poets: Kabir (1488-1512 C.E.), Jaidev (-), Mira (B.C. 1504), Ramananda (mid 15th century C.E.) etc. He was able to put together a large portion of Bhagat Kabir's works. In terms of quantity, Bābā Farid comes second to Kabir, but the fact that the bulk of the latter's poetry was found outside Nānak's collection makes Farid the most important item in the sage's repertoire. The Sikh holy book compiled by Gurū Arjun (1553-1606), has 130 'slokes' of Farid, which is more than is found in sources outside of the Granth.

Gurū Nānak was a great poet; he was also a great collector of folklore. Some historians picture him as a scholar-gypsy, "staff in hand and notebook in the crook of his arm." His notebooks were carefully arranged by the fifth Gurū, Arjun, in the form of a holy book in 1604 fully 339 years after the death of Bābā Farid. Before this event, however, the notebooks had received additions of earlier gurūs, who were all to some extent practitioners of the verified wisdom. One significant addition made it difficult to correctly identify Nānak's own verse.

A son of the fourth gurū, Rām Dās (1534-1581 C.E.), alienated by his father's choice for succession assumed the name of 'Nānak' and wrote 'slokes' of considerable merit. Pirthi Chand's son in turn also became a poet under the same assumed name with the result that the bards sang their works together with that of the original Nānak. When Gurū Arjun came on the scene he decided to sift the 'additions' and compile the true Granth out of the scattered note-books. When this book reached the tenth gurū, Gobind (1666-1708), he received it and added his own work and the work of his predecessor to the output of five past gurūs already included in it by Gurū Arjun.

When the Granth was compiled out of Nānak's notebooks it contained the work of five gurūs and fifteen sūfi poets including Bābā Farid. The so called notebooks were not really Gurū Nānak's true memoranda, but compilations ordered by an early gurū, Amar Dās. The notebooks contained only six sūfis or bhagats and Bābā Farid was one of them. If this is so, then how did the 'slokes' of Farid get into the Granth?

All the authentic JANAM SĀKHIS (biographies) of Gurū Nānak confirm that he had travelled to Pakpattan and met a descendant of Farid's, Sheikh Ibrahim who had asked him to explain the works of his ancestor. Yet the notebooks do not contain the Muslim sage's work. It is quite possible that when the scribes of Gurū Rām Dās sat down to compile the notebooks from whatever original sources, they omitted these 'slokes'. Another possibility is that the accumulation of Farid's poetry was a gradual process, which continued in the times of various gurūs till Gurū Arjun made it a part of the Granth.

It has been confirmed that of the 130 'slokes' attributed to Farid through the use of his name, 18 slokes are actually the result of the gurus' efforts writing under his name. The gurus including Nānak, often wrote 'slokes' in answer to Farid, using his name as an apostrophic device.

Early scholars had doubts about Farid's authorship. In 1909 British writer Macauliffe sowed the seed of this doubt when he in his book *SIXTH RELIGION*, made the observation that the 'slokes' found in the Granth, in fact, belonged to Sheikh Ibrahim the second, whom Nānak had met in Pakpattan, and not to Bābā Farid. In 1938, Dr Lajwanti, author of a well-known English book on Sufi poets, accepted Macauliffe's verdict without investigation into the evidence given by him. Other critics, including Dr Banarsi Das Jain passively accepted the verdict and opined that Bābā Farid's poetry existed only outside the Granth.

In the second half of our century, however, a fresh survey of Farid and the Granth took place and a new crop of scholars over grew old theories, establishing once and for all Farid's authorship of the 'slokes' found in the Granth on the strength of internal evidence. In 1962 Soviet scholar Mrs Ashrafian of the Moscow Oriental Institute wrote a comprehensive article on 'Sheikh Farid', in which she summarised the views of these new critics. Foremost among them were Hira Singh Dard, S.S. Kohli and Mohan Singh Diwana.

In Pakistan, Farid's work had been collected unscientifically, without resort to the original source, the Granth. All the available texts listed corrupted and revised 'slokes'. The provenance of these 'slokes' was referred to but had not been subjected to the touchstone of objective research. In December 1978, Prof Asaf Khan of the Punjabi Adabi Board produced his book entitled *ĀKHIYA BĀBĀ FARID NAY* (So Said Bābā Farid), and exhaustively tackled all the questions that had hitherto remained unanswered with regard to the poetry of Bābā Farid. First half of this book comprises the latest research on the poet; the second half contains all the extant 'slokes' with the original text and an explanatory gloss. In India and Pakistan, this book remains the definitive work on the provenance of the slokes, while its text portion helps the Punjabi reader to understand the archaic vocabulary in the absence of a Punjabi dictionary in Pakistan.

फरीदा सक्कर खंड निवात गुड़ माखिउ मांझा दुष ।

सभे वस्तु मिठीयाँ रब न पूजन तुष ॥ १ ॥

Sugar, honey, candy, molasses and milk, all are sweet; but none of these can compare with the sweetness of the Name of the Lord. It is the sweetest of all. So says Farid.

जोबन जादे ना इरां जे सह प्रीति न जाय ।

'फरीदा' कितीं जोबन प्रीति बिन सूक गए कुमलाय ॥ १ ॥

Care not for the destruction of beauty. Let it go. But let not thy affection for the Lord suffer a whit. Do you not see how many beautiful faces lie underneath the earth? So says Farid.

Islam at the Cross-roads

7

MUHAMMAD KHAIR

A few centuries ago the Muslim society was at the cross-roads: Rationalists (Mu'tazalites) and Tradionalists (Ash'arites) argued over several theological issues. Then due to objective conditions favouring a retreat into conservatism the Tradionalists apparently won out but many views of the Rationalists have been accepted by the later and modern Othodoxy in Islam. Once more the choice lies before us, as between the onset of a regressive, repressive Traditionalism or a rationlistic and creative venture in which Islam is caught in the spirit (as opposed to the mere fetishism of the letter) of its early dynamism with full scope for the intellect and critical and discriminating powers (which also are gifts of God) in an unfolding dialogue between religious principle and essence and place and time, in accumulating sensibility and experience.

Both modernists and traditionalists in the Islamic world have bucked the issue and necessity for self-understanding - the former out of cowardice and emasculation or originality through an overtly slavish attitude to the daunting and superficially impressive material edifice of the secular culture of the West (and its ascendancy) leading either to unprincipled empty opportunism and dualism or the wholesale and inappropriate importation of ideologies and attempts at their imposition (as in Afghanistan) or to a pietistic acceptance (if not idolatory) of the whole traditional corpus of Islam (as in Saudi Arabia) whether it is relevant or not to the needs of the modern man.

Coming to the core of the problem, there are two possible consequences of the intimation of the Absolute nature of the Divine in Islam - one a liberating one that the Absolute is always the other and that no created manifestation can ever be other than relative in form (the divine only in possibility and essence) or the shackling one of imitating through the self-proclaimed guardians and leaders in an obedient, authoritarian repressive hierarchy all the way to the source, the authority and the obedience due to God to re-inforce the status quo and obfuscate attempts at self-understanding. There is ample evidence that quite against the dynamic and innovative spirit (in the context of its time and place) of early Islam, today's tradionalising Muslim societies use religion as repressive device to maintain class privileges and perpetuate patriarchy - a patriarchy which may have been appropriate to seventh century Arabia but has to be modified today.

Europe has been through a similar phase of moribund, masochistic morbid theocratic medievalism where Christ instead of being understood as a liberating symbol (his claimed divinity pointing to the potentially divine in all of us) was similarly idolised and misconstrued, with hieratic institutions rising up to protect the scholastic, and mystifying dogma of the Trinity. Europe in its dualist tradition took the secular way out of the impasse - a total dedication to the mundane and temporal well-being and glory, unimpeded and unfettered by any sense of limitation or respect, pushing religion into the margins of life. Man has an abiding weakness for idolatory, the creative responses of the founders of a tradition fell into dogma, even the secular creeds of the twentieth century are prone to reification, an inordinate allegiance to leadership, to state, to views such as the transcendence of matter which in today's speculative almost metaphysical tendency in science is beginning to look threadbare and dated - it becoming increasingly plausible that Mind shapes creation at every moment, that a Will is behind every favourable configuration which allows

nature to rise from the inert to the instinctive to the conscious and participatory level of mankind—if things hold together there can be no randomness and the dated positivism and scientism of a Carl Sagan, for instance, confuse process and the motivation and essence. Each civilisation has codified within it its own self-destruct mechanisms, totally congruent with its positive side. The West and its heretic mirror-image in the Marxists states have built up a tremendous materialist edifice before which the rest of us feel insignificant and impotent but in their hubris or insolent pride they have also perfected the means of destruction, in their own mode systematic, total and absolute which may yet be unleashed for the sake of man-made fetishes like statism and materialism.

Islam, outside the dualistic mode of Europe (a secular tradition which goes back to Greece, and a religious one) must forego the secular path, out of the expediency because individually the Muslim states are insignificant faced with the temporal and hostile might of so many powers that one cannot gainsay the potential efficacy of Muslim solidarity and out of principle because every aspect of life is the domain of God, and should be ordered our understanding of His Will, that we should consciously be at one with the rhythm of creation and the direction it takes. But if Islam is to mean the expansion of our scope rather than the contraction, which is implicit in the traditionalist and the orthodox path, we must be brave enough to confront our past beyond platitudes about our former glory and unquestioning, pietistic respect. It is perhaps misleading to talk of a critical re-examination, since there has not been any significant examination in the past, only total acceptance, total rejection or in between the path taken by most of our secularising intellectuals (a craven, insidious evasion). Both attitude are pernicious, the steady contraction of the scope of Islam under the Mullahs (themselves an unIslamic institute (as there is no priesthood in Islam) and the timid evasion of our alienated Westernised elite, who lack any conviction let alone the courage to uphold it. Thus examination of our premises, of the source of our creed, is crucial because how we view the epistemology of the Qur'ân is of critical importance to our attitudes to every thing that stems from it, the way we order our lives. Authoritarian traditionalism seeks its legitimacy in the Absoluteness of the Word of God as manifested in the Qur'ân of which its protagonists claim the monopoly, the prerogative of interpretation. We must, therefore, examine the nature of inspiration, prophetic and other.

All true inspirations have their universal and particularistic sides, only God in His essence can be the Absolute standard against which everything else is relative. Islam in its ideal form is a paradigm or pattern of the Absolute — the universal ground. Its actuality the Community is the particular aspect which must move and change in time in accord with the guiding inspiration under the Qur'ân. An inspiration is the crystallisation of a particular consciousness (with perhaps the traits of acute sensibility) located in a particular space and time and its transfiguration, the conjunction of the timeless and time in which certain guiding principles peculiar to that location of that man in that place are consecrated. We get into difficulties and stagnation when the whole corpus of a tradition is given the uncritical respect due only to God. We err when we make a fetish of our form and suspend our critical faculties, our ability to discriminate, as if God's creation did not demand exploration — only passive and docile acceptance of authority. Thus we remain and do not grow up. We remain perpetual babes in the wood, ever dependent on outside patronage, naive, easily manipulated or daunted into obedience, snug in our certainties, failing to understand the dynamic unfolding, spiritual life-giving power of Islam which could become the future destiny of mankind. ■

Ahmadiyya Movement (RABWAH SECTION)

A WELCOME CHANGE

The Question of 'Kufr' (Unbelief)

There was a time when Mirza Bashir-ud-Din Mahmud Ahmad, the head of the Rabwah section of the Ahmadiyya movement made the following statement:

"That all those so-called Muslims who have not entered into his bai'at formally, wherever they may be, are *kāfirs* and outside the pale of Islam, even though they may not have heard the name of the Promised Messiah.

That these beliefs have my full concurrence, I readily admit" (*The Truth about the Split* by Mirza Bashir-ud-Din Mahmud Ahmad, published by Tahrik-i Jadid, Qadian, India, second edition, 1938, pp. 55-56).

This caused a lot of controversy between the Lahore and the Qadian (now Rabwah) sections of the Ahmadiyya movement, the former declaring that such views were against the express teachings of the Founder of the movement. Pamphlets, books and articles were written, oral and written debates were held proving or disproving each other's views. Then started the riots against the Ahmadies in Pakistan in 1953 which resulted in a long drawn out Court Inquiry ordered by the then government of Pakistan in the nature and causes of these communal disturbances. Mirza Bashir-ud-Din Mahmud Ahmad, as the leader of the Rabwah section, was summoned before the Court to clarify his stand on several controversial issues. With regard to the question of *kufr* (unbelief) the Judges has this to say:

"On the question whether the Ahmadies (i.e. the followers of the Rabwah section—T.) consider the other Musalmāns to be *kāfirs* in the sense of their being outside the pale of Islam, the position taken before us is that such persons are not *kāfirs* and that the word *kufr*, when used in the literature of the Ahmadies in respect of such persons, is used in the sense of minor heresy and that it was never intended to convey that such persons were outside the pale of Islam" (*Report of the Court of Inquiry into the Punjab Disturbances of 1953, generally known as Munir Report, p.199*). For further details see *The Ahmadiyya Movement* by Maulānā Muhammad 'Alī, translated by S.M.Tufail pp. 252-253, published by the Ahmadiyya Anjuman Isha'at Islam, Lahore (Pakistan).

This statement appeared like a U turn in the policy of the Rabwah section which upset their missionaries and protagonists who were advocating all along a different view from the view now expressed by their Head. The expediency, however, demanded that more or less silence should be observed on this highly inflammatory issue which had created so much tension against the members of the Ahmadiyya movement. Mirza Bashir-ud-Din Mahmud Ahmad did not say anything on this point after that till his death.

Mirza Nasir Ahmad, the present Head of the Rabwah section of the Ahmadiyya movement, made an extensive tour of the Western

countries last year, a detailed report of which has been printed in a book entitled *DAURA MAGHRIB 1400 A.H.* (دوره مغرب ۱۴۰۰) in which he has clarified his stand on the question of *kufir* (unbelief). We are glad that he has overtly confirmed the views of his father, the late Mirza Bashir-ud-Din Mahmud Ahmad Sahib, stated before the Court of Inquiry in 1954.

We welcome this change, but it is too early to say whether this statement alone could repair the damage caused by their previous, rigid, unjustifiable and at times exaggerated stand taken by their leaders. However, let us hope that the change of attitude will one day help to bridge the gap between Muslim Ahmadies of the Rabwah section and other Muslims, and perhaps it can also close the controversy which has been going on between the two sections of the movement (i.e. Rabwah and Lahore).

Translation of the relevant part of the book is given below followed by the Urdu text at the end. For the sake of convenience paragraphs have been numbered:

"ISLAMIC SECTS AND THEIR MUTUAL DIFFERENCES"

1. "Answering the question as to how many sects are there in Islam and what are there mutual differences Huzūr (i.e. *Mirza Nasir Ahmad Sahib - Tr.*) said: There are seventy three sects in Islam and ours is the seventy-third sect.

There is no fundamental difference among all these sects. All sects fully agree on the fundamental issues. All of them believe in God Almighty, in His perfect Unity, in His unlimited attributes and powers. All of them have full faith in the messengership of the Holy Prophet, may the peace and blessings of God be upon him, and in his being the most excellent* of all the prophets. According to all of them the law of the Holy Qur'ān is perfect and would remain operative till the Last Day. And the obedience to the Holy Prophet and his law is essential for all humankind. Similarly all of them also agree to the incumbency of Prayer, Fasting, Pilgrimage and Charity. Difference is found only on minor issues. This is rather unfortunate that some persons quarrel with and oppose each other on account of minor differences which cause obstacles in the way of creating an atmosphere of unity.

2. On being asked, what is the difference between your sect and other sects, Huzūr said:

The Holy Prophet Muhammad had prophesised about the advent of a spiritual son of his as the Promised Messiah who was going to reform the people. This prophecy is accepted by all. The difference is that according to us this prophecy has been fulfilled in the holy person of the founder of the Ahmadiyya movement Hazrat Mirza Ghulam Ahmad. The followers of the other sects do not accept him as the Promised Messiah. We are trying to win their hearts and acquaint them with the true situation by love and affection and by service with unsullied motives. A representative asked: Does'nt it create a problem or difficulty for you that the other sects do not consider you as Muslims?

*In his being the final and most excellent of all the prophets' would have been better. Ed. A.A.

Huzūr replied: If there is a problem, it is for them and not for me. As far as I am concerned the injunction and the decision of the Qur'ān are enough for me. The Qur'an says:

(Some of) the Arabs of the desert say; 'we believe.' Say, 'You have not truly believed yet, but rather say, 'we have submitted, for true faith has not entered your hearts. But if you obey Allāh and His Messenger, He will not detract anything from your deeds. Surely Allāh is Most Forgiving, Merciful (Al-Hujurat 49:15).

3. In this verse God has pointed out the difference between accepting faith (Imān) and accepting islam. God who is the knower of the Unseen and is well aware of the secrets of the hearts gives the right of calling themselves Muslims even to those in whose hearts faith has not yet entered. According to this verse nobody has the right to say 'You are not a Muslim' to anyone who calls himself a Muslim. If the Qur'ān has to be followed then in any case such a person has to be considered a Muslim. Those people who do not accept us as Muslims are going contrary to the teachings of the Qur'ān. Nevertheless we admit that this is their right that they could call themselves Muslims and as far as we are concerned they are a part of the Muslim community (ummah).
4. At this the representative said: They do not accept you as Muslims. But in spite of this you call them Muslims!

Huzūr replied: Yes in spite of it we consider them Muslims. If they are going against the teachings of the Qur'ān by not calling us Muslims it does not mean that we should also oppose the Qur'ān. If anyone does it let it be so, we cannot go against the Qur'ān.

Huzūr further said: We harbour good feelings for them and are truly their well-wishers and pray for them. Why should I take notice of a person who curses me from morning till evening. He is wasting his time. I want to make it clear also that the majority of the people in Pakistan are good. Out of a hundred thousand there is hardly one who causes distress for us. We cannot blame the whole nation for such an insignificant minority."

(DAURA MAGHRIB 1400 A.H. pp. 215-218, compiled by Mas'ūd Ahmad Khan Dehlavi, Editor daily AL-FAZZL, Rabwah. Published by Sayyid 'Abdul Hayy Incharge Publication Department Şadr Anjuman Ahmadiyya Pakistan, Rabwah. Printed by Zi'ā-ul-Islam Press, Rabwah)

NOTE: The above is a record of a part of the Press Conference held in Oslo on Friday 1st August 1980 at the occasion of the opening of the first mosque in Norway. The photo-stat copy of the Urdū text will be found on the next page. In this connection see also the article "THE MESSAGE OF AHMADIYYA" by the late Maulānā Muhammad 'Alī on page 14. Ed.A.A.

”اسلام سے فرقے اور اکتے کا باہمی فرقے“
جناب مرزا ناصر احمد صاحب خلیفہ رابعہ کا اتحاد ملت اسلامیہ کا تازہ اعلان

”اسلامی فرقے اور ان کا باہمی فرق | اس سوال کے جواب میں کہ اسلام میں کتنے فرقے ہیں اور ان کا باہمی فرق کیا ہے؟ حضور نے فرمایا۔ اسلام میں ۷۲ فرقے ہیں اور ہمارا ۷۲ واں فرقہ ہے۔ ان تمام فرقوں میں بنیادی اختلاف کوئی نہیں ہے۔ تمام فرقے بنیادی مسائل پر پوری طرح متفق ہیں۔ سب خدا تعالیٰ، اس کی کامل توحید، اس کی غیر محدود صفات اور غیر محدود قدرتوں پر ایمان رکھتے ہیں۔ سب آنحضرت صلی اللہ علیہ وسلم کی رسالت اور آپ کے افضل الرسل ہونے پر پورا پورا اعتقاد رکھتے ہیں۔ سب کے نزدیک قرآن مجید کامل اور ناقیامت جاری بننے والی شریعت ہے اور آنحضرت صلی اللہ علیہ وسلم اور آپ کی لائی ہوئی دینی شریعت کی اتباع تمام نوع انسانی کے لئے ضروری ہے۔ اسی طرح نماز، روزہ، زکوٰۃ اور حج کی فرضیت پر سب متفق ہیں۔ اختلاف صرف فروعات میں ہے۔ یہ امر باعث الحسوس ہے کہ بعض لوگ فرعی اختلافات کی وجہ سے جھگڑتے اور ایک دوسرے کی مخالفت کرتے ہیں جس سے اتحاد کی فضا قائم ہونے میں رخنہ پڑتا ہے۔

اس سوال کے جواب میں کہ آپ کے فرقہ کا دوسرے فرقوں سے اختلاف کیا ہے؟ حضور نے فرمایا۔ محمد صلی اللہ علیہ وسلم نے آخری زمانہ میں اپنے ایک روحانی فرزند کے بطور سیح موعود آنے اور اصلاح خلق کا فریضہ انجام دینے کی پیشگوئی فرمائی تھی یہ پیشگوئی سب کے نزدیک مسلم ہے۔ فرق یہ ہے کہ ہم اس بات پر ایمان رکھتے ہیں کہ یہ پیشگوئی بانی سلسلہ احمدیہ حضرت مرزا غلام احمد علیہ الصلوٰۃ والسلام کی انتہا قدس میں پوری ہو چکی ہے۔ دوسرے فرقوں کے لوگ انہیں سیح موعود نہیں مانتے۔ ہم محبت اور پیار اور بے لوث خدمت سے ان کے دل جیتنے اور انہیں اصل حقیقت سے آگاہ کرنے کی کوشش کر رہے ہیں۔

ایک نمائندہ نے پوچھا کہ کیا یہ امر کہ آپ کو دوسرے فرقے مسلمان نہیں مانتے آپ کے لئے کوئی مسئلہ یا مشکل پیدا نہیں کرتا۔ حضور نے فرمایا۔ یہ مسئلہ ہے تو ان کے لئے ہے میرے لئے نہیں۔ میرے لئے تو قرآن کا حکم اور فیصلہ کافی ہے۔ قرآن کہتا ہے۔

قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَّمْ تَوْمِنُوا وَلَكِنْ قَوْلُوا اسَلَّمْنَا
وَمَا يَدْعُونَ فِي قُلُوبِهِمْ كُفْرًا (الحجرات آیت ۱۵)

اس آیت کے معنی یہ ہیں کہ بعض بادیہ نشین عرب کہتے ہیں کہ ہم ایمان لے آئے ہیں یعنی ہم مومن ہیں (اللہ کہتا ہے)، ان اعراب سے کہو کہ تم ابھی ایمان نہیں لائے۔ یعنی تم مومن نہیں بنے۔ بلکہ یہ کہو کہ ہم اسلام لے آئے ہیں یعنی ہم مسلمان ہیں۔ اس کی وجہ یہ ہے کہ ایمان ابھی تمہارے دلوں میں داخل نہیں ہوا۔

اس آیت میں اللہ تعالیٰ نے ایمان لانے اور اسلام لانے میں فرق کیا ہے۔ خدا جو عالم الغیب ہے اور جو دلوں کے بھیدوں کو بھی جانتا ہے وہ ان لوگوں کو جن کے دلوں میں ایمان داخل نہیں ہوا یہ حق دیتا ہے کہ وہ اپنے آپ کو مسلمان کہہ سکتے ہیں۔ ایسی صورت میں کسی شخص کو یہ حق نہیں پہنچتا کہ وہ کسی ایسے شخص کو جو اپنے آپ کو مسلمان کہتا ہو یہ کہے کہ تو مسلمان نہیں ہے۔ اگر قرآن پر عمل کرنا ہے تو اُسے بہر حال مسلمان تسلیم کرنا پڑے گا۔ جو لوگ ہمیں مسلمان تسلیم نہیں کرتے وہ قرآن کی خلافت ورزی کرتے ہیں۔ لیکن ہم اُن کا یہ حق تسلیم کرتے ہیں کہ وہ اپنے آپ کو مسلمان کہہ سکتے ہیں اور ہمارے نزدیک وہ اُمتِ مسلمہ کا حصہ ہیں۔

اس پر نمائندے نے کہا کہ وہ آپ کو مسلمان نہیں مانتے اس کے باوجود آپ انہیں مسلمان کہیں گے۔ حضور نے فرمایا ماں اس کے باوجود ہم انہیں مسلمان مانتے ہیں۔ اگر وہ ہمیں مسلمان نہ کہہ کر قرآن کی خلافت ورزی کر رہے ہیں تو اس کے یہ معنی تو نہیں ہیں کہ ہم بھی قرآن کی خلافت ورزی کریں۔ کوئی اور کرتا ہے کہے ہم تو قرآن کی خلافت ورزی نہیں کر سکتے۔

حضور نے فرمایا ہم تو ان کے لئے اپنے دل میں اچھے جذبات رکھتے ہیں اور دل سے ان کے خیر خواہ ہیں اور ان کے لئے دعائیں کرتے ہیں۔ اگر کوئی مجھے صبح سے شام تک گالیاں دیتا ہے تو مجھے اس سے کیلودہ اپنا وقت آپ صنائع کرتا ہے۔ لیکن میں یہ سبھی واضح کر دینا چاہتا ہوں کہ پاکستان میں اچھے لوگ بڑی کثرت سے ہیں۔ لاکھوں سے ایک بھی مشکل سے ایسا ہوگا جو ہمیں دکھ دیتا ہے ایسے قلیل حصہ کی وجہ سے پوری قوم کو تو مورد الزام نہیں ٹھہرایا جاسکتا؟

The Message of Aḥmadiyya

The Aḥmadiyya Movement was started in 1890 by Hazrat Mirza Ghulām Aḥmad of Qādiān. The name Aḥmadiyya was, however, adopted ten years afterwards. A manifesto was issued on 4th November 1900 in which the Founder explained that he adopted the name Aḥmadiyya in reference to Ahmad, one of the two names by which our Prophet was known, the other name being Muḥammad. Muḥammad, he said, was a name indicating *jalāl* or *glory* which the Holy Prophet was destined to attain, while Ahmad was a name indicating *jamāl* or *beauty*, the reference in this name being to the *beauty* of his teachings and to "the *peace* which he was destined to establish in the world by his teachings." These latter days, he wrote further, were the days when this aspect of Islam was to become prominent. This, therefore, was the direction in which his work lay, *i.e.*, to establish peace in a war-torn world by presenting the spiritual teachings of Islam which was now the only way to restore peace to the mind of man, to enable man to live in peace with God and in peace with his fellow-man.

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

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

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

Ahmadiyya Buildings,
Lahore : 13-2-50.

MUHAMMAD 'ALĪ
President
Ahmadiyya Anjuman
Ishāat-i-Islam, Lahore.

Ahmadiyya Doctrines in the Words of the Founder

1. "There is no claim (on my part) to being a prophet but I claim to be a muhaddath There is no doubt that *muhaddathia* also contains a strong part of prophethood If this be then called metaphorically prophethood, does this amount to a claim to prophethood?" (*Izāla Auhām*, 1891, p. 421).

2. "These people have forged a lie against me and say that this man claims to be a prophet" (*Ḥamāmat al-Buṣhrā*, 1893, p. 8).

3. "And it does not behove me that I should claim prophethood and get out of Islam and join the disbelievers, and lo! I never accept as true any of my inspirations till I judge it by the Book of Allāh." (*Ibid.*, p. 49).

4. "Can a miserable fabricator who claims to be a messenger and a prophet have any faith in the Quran? And can anyone who has faith in the Quran and believes in the words, 'But he is a messenger and *the seal of prophets*' to be the word of God, say that he is a messenger and a prophet after the Holy Prophet? The truth which I declare with all the force at my command is that our Prophet is the last of the prophets, and no prophet,—whether old or new—will come after him." (*Anjām Ātham*, 1897, p. 2).

5. "God speaks to His *auliyā* in this *ummat* and they are coloured with the colour of prophethood but they are not prophets in reality because the Quran has brought the law to perfection." (*Mawāhib al-Rahmān*, 1903, p. 66).

6. "Neither I, nor any man after the prophets, can claim to be *ma'ṣūm*, free from error." (*Karāmat al-Ṣādiqīn*, 1894, p. 5).

7. "From the beginning my belief is that no one can be called a kafir or Dajjal for denying my claim." (*Tiryāq al-Qulūb*, 1902, p. 130).

8. "Our Prophet had two names, Muhammad which is mentioned in the Torah . . . and Ahmad which is mentioned in the Gospel The evidence of Christ is mentioned in the Holy Quran in the following words, 'I give good news of a Messenger coming after me, *i.e.*, after my death—his name is Ahmad'. Now if Christ has not passed away from this mortal world, it must follow that our Prophet has not yet appeared, for the Holy Quran says in plain words that the Prophet (Ahmad) will come after Christ has passed away." (*Ā'ina Kamālāt Islām*, 1893, p. 42).

Letters

17

FROM TRINIDAD TO INDIA

On 'Id Day Maulānā Kemal Hydal appeared on the TV "Community Dateline" programme together with Fireburn Mosque Maktab Choir which was viewed with great interest throughout Trinidad. There are two classes going on at the Fireburn Mosque besides the Qur'ānic classes in New Grant and Siparia conducted by Maulānā K. Hydal. On 23rd August, Ahmadiyya Anjuman Isha'at-1 Islam Trinidad & Tobago held a Bazar at the Fireburn Mosque opened by Mr Enayat Mohammed, President of the Ahmadiyya Anjuman. It was held in aid of the Extension Plan of the Mosque which is at present not big enough to accommodate the growing number of the congregation particularly during the month of Fasting.

In some mosques in Trinidad children look forward eagerly to the 'Id Day. Four Roads, Ieri Village and Fireburn mosques have special treat for them on that day. I hope other mosques in Trinidad would follow this pattern and make the children happy and let them feel that they are cared for by the elder members of the community.

Maulānā K. Hydal has printed a book entitled "Tayo Lies" in refutation of Mallam Tayo's "Facts about the Ahmadiyya Movement" which was being circulated widely in the Caribbean. *(The book has been reviewed in the last issue of Al-Ahmadiyya).*

I was lucky to accompany Mrs A. Hydal to London and then to India last September to attend the marriage ceremony of Rehana (daughter of Ahmad Khan and Ruby) to Mr Aslam Sher Khan. In Bombay we met Mr Abdur Razaq who was very pleased to see us. I gave him some books printed in Trinidad and in return he gave me the literature printed by him. From Bombay we went to Delhi by train. I also took a coach tour to Amritsar, Jammu and Srinagar. It is a pity I could not meet the members of our movement at those places. The time was so short. India is a different country from that of ours. The travel within India is cheap also. The tour from Delhi to Agra and back is Rs 65 per person without meals. The bus tour round Delhi is Rs 12 per person. I hope your visit to Delhi, Agra, Amritsar, Qadian and other places would be a pleasant one.

Preysal Village, Trinidad

ZAHARA RAFEEQ

ANWAR SĀDĀT

The assassination of the President of Egypt ANWAR SĀDĀT on 6th October 1981 was really a hard blow to USA, the West and Israel, for I feel he was the only stabilising factor between these countries and the Arab states. Isn't it frustrating, as well as something to seriously consider, that while in little pockets in Trinidad, Suriname, Guyana, the Netherlands etc. Muslims are striving hard to practice and uphold Islam, those of the big countries - the first homes of Islam - are doing their best to put it down. After visiting the Middle East the Trinidadian writer Naipaul in his writings notes:

"The Quran is the answer to the crumbling West, but its message needs guns, fighter air-crafts and silicon chips!"

McBean Village, Trinidad

ZARINA H. MOHAMMED

'ABUNDANCE OF EVIL'

Thank you for sending me copies of "Al-Ahmadiyya". I have gone through them and they make interesting reading.

In December 1980 issue you commented on verse 5:100 of the Holy Qur'ān and have then put a question: "Is the abundance of the bad pleasing to the person addressed here i.e. the Holy Prophet?"

The truth of the matter is that the Holy Prophet is not addressed in the verse which starts with "Say". That is, the message was to be conveyed to others. That answers your question.

Even today majority of the people are pleased with what is 'bad' for them and reject what is 'good' for them (Islam). They are not wondering at what is bad - they have plunged into it wholesale; which shows that they are more than pleased with it.

Dar es Salaam, Tanzania

SHEIKH M. MUNAWWAR

THANKS

I wanted to write this letter ever since my return from Trinidad & Tobago and Suriname last year. But I have moved to another town from Bradford and after that I left for Pakistan. I wanted to convey my deepest thanks to all the people I met in Trinidad and Suriname and later on in Amritsar, Qadian, Jammu and Srinagar (Kashmir).

When I went to Trinidad I was missing my children all the time as I was separated from them for the first time in my life, therefore, my expression of gratitude to all my hosts and friends in Trinidad was subdued. Now when I look back I feel the experience of living in Trinidad was wonderful. The visits to the various mosques, the marriage ceremonies and the Qur'ān Readings I attended and travels on roads buried in sugar cane fields, the tall coconut trees, the buying of roasted corns on the motorways, the beautiful beach of Tobago keep on flashing before my eyes whenever I think of Trinidad. And so many faces who I cannot forget: Mr & Mrs Wahid Omardeen, Mr Hosein, Mr & Mrs Deen (Sohaila's mother - she is a great lady), Zakiya, Arthur Chacha, Zarina, Haniff, Nancy, Amina, Zenobia, Hazra, Mrs Hydai, Nariman (Mrs Kemal Hydai), Zalimoon, Enayat, Dr Aziz, Amjad Kallas Ali and so many others.

As to what Mr Haroun Badloe wrote about our visit to Suriname I was pleased to learn that the girls in Paramaribo have learnt Islamic songs. I hope one day they would also understand the true message of the songs as well. Mr & Mrs Rashid Pierkhan and their charming daughters were so kind to us and Farida T. Ali who was with us most of the time and the people in Nickerie may God bless them and with these few lines I want to express my thanks to all of them. And also to Dr Khurshid Tareen and his family, Mr Abdul Aziz Shora and his family in Kashmir, Ch. Abdul Hamid Ginal, Ch. Ghulam Mustafa and other Ahmadi brothers and sisters in Jammu, Mr Tirlok Chand and his family at Amritsar and in charge of the Guest House at Qadian and their zealous muballighs (missionaries) who tried to teach so many things to me, Vena and Anisa in such a short time - such pleasant times I could not forget. When I hear that Maulānā Tufail is taking another group of friends from Trinidad, Guyana and UK to Pakistan and India I envy them. I wish I could also travel again.

Milton Kyenes (UK)

(MRS) NASIM SHAIKH

'DEVOTIONAL SONGS'

I was so happy to receive the long playing album "Devotional Songs" from Sohaila Omardeen (Trinidad). The children at my school liked it very much and they can sing now some of the Islamic Songs in English. I hope you would be able to spare some time to come to our school to listen to the songs by these children.

Pakistan

ANISA T. AHMAD

Solving your own problem

Mulla Nasrudin was invited to go hunting with a party but he was given a horse which was very slow. The host and the other members of the hunt soon disappeared from sight on their galloping horses. Soon after, it began to rain heavily and there was no shelter in sight for Mulla Nasrudin. The moment the rain started Nasrudin took off all his clothes and folded them carefully and sat on the bundle. When the rain stopped he put on his clothes and went to his host's house for lunch. Everybody was soaking wet except Nasrudin.

The host asked him curiously, "What is the secret of your being dry?"

"It was the slow horse you gave me," Nasrudin replied.

The next day he was given a fast horse and his host took the slow one. The heavy showers came again. The host riding the slow horse could not reach his place fast enough and became soaking wet again. Mulla Nasrudin sat on the pile of his clothes till the rain stopped. When he reached the host's house he was dry and comfortable.

"You made me ride that stupid slow horse and I was drenched from top to bottom," shouted the host.

"Calm down my friend," Nasruddin said. "It is not the fault of your horse. You didn't do anything to solve your own problem."

THE LOSS

His friends said consoling Mulla Nasrudin, "Do'n't grieve over the loss of your donkey so much, Mulla. You didn't show that much grief over the loss of your first wife."

"That is right," Mulla Nasrudin replied. "Well, if you remember, when I lost my wife all of you came and said: 'Do'n't worry, we'll find you someone else.' So far, none of you has offered to replace my donkey."

FOR ALL YOUR BUILDING REQUIREMENTS

ALI'S HARDWARE

CANE FARM, TACARIGUA

QUESTIONS & ANSWERS

'DIVINE ARABIC'

Q. There is one thing which is not clear to me in the article "In Reflections from the Holy Qur'ān" by Mr Imaduddin Ahmad Shaikh, April 1981 issue. The writer says: "The Qur'ān cannot be fully transported from its Divine Arabic into an human form tongue." Classical Arabic is a member of the great family of the Semitic languages, and was spoken in the Hijāz long before the time of the Prophet Muhammad. It, therefore, seems to me that classical Arabic, the language of the Qur'ān, is very much a human tongue. Could you please explain to me what Mr Shaikh meant to say in the phrase quoted above?

Santiago de Compostela, Spain

Michael McClain

A. Regardless of how philologist-Semanticists denote the Qur'ānic language – whether as classical Arabic of the Semitic group or by some other classification – the maifest fact remains that the language of the Holy Qur'ān is incomparably different from and inimitably superior to the best of the pre- and post-Qur'ānic Arabic and for that matter to any other language of human articulation. It is in this specialised sense, therefore, that the "Arabic" of the Qur'ān is "Divine" and hence untranslatable into any human tongue, because its complete implications, embedded (tier upon tier) in its diction, whether concerning the correct history of the Creation, its purpose, its climactic odyssey or its ultimate destiny (individual or collective) can only be unfolded increasingly with ma'or 'break throughs' of knowledge.

It would thus be an act of perilous naïveté or arrognace ever to assume that any 'translation' of the Holy Book by any learned or saintly person or group can ever be its true and total version – a sort of substitute or a copy of the original into a different tongue. It would be best here to quote a part of my article under discussion:

"The cleaner, therefore, the believer's mirror of multi-dimensional awareness and un-sullied humility, the truer and richer would be the reflection of the meanings and communications of the Holy Qur'ān."

THE PROPHET'S PRAYER FOR GUIDANCE!

Q. Since the Holy Prophet Muhammad (peace and blessings) was constantly inspired and guided by Allāh to serve as His sinless Messenger to humankind, the question arises as to why did he have to say the prayer "*ihdinas-giraṭ al-mustaḳīm*" i.e. "guide us on the right path" ever so often.

Cape Town, South Africa

M.H. ASHTIKAR

A. Every time the Holy Prophet prayed, whether leading the congregation of believers or praying alone, he was emphasising that despite his being the recipient of God's message, he was essentially human with no claim to divinity, thereby reminding the believers that they should constantly examine their sensitivity to God and to their purpose of creation while saying their prayers. The prayerful practice was to act as a spiritual shield to guard effectively against egotism, self-righteousness, arrogance and megalomania – the Cardinal sins of Islamic morality. Finally, we must always remember that the Holy Prophet's merciful role as a complete exemplar of righteous thought-processes and creative behaviour patterns was best illustrated in his giving a clear lead to the whole of human race in every aspect

of human activity. So when he prayed to be guided on the right course, he was in fact praying for all the believers and the whole human race.

(I.A.S.)

Blood Transfusion

Q. A child's life was saved in Pakistan by the donation of blood by an Indian cricketer. Some people think that blood transfusion is forbidden in Islam as the Qur'ān says:

"Forbidden to you is that which dies of itself, and blood, and flesh of swine" (5:3).

Please throw some light on this point.

Sialkot, Pakistan

Shameela Raja

A. The same verse ends thus:

"But whoever is driven to extreme hunger, not inclining wilfully to sin, then surely Allāh is Forgiving, Merciful" (5:3).

This means that partaking of some unlawful food by sheer necessity of saving one's life is a must whether it is the flesh of dead animal or of swine or blood, or any other food or drink which in normal circumstances may be forbidden. When a person is dying and there is no other way to save his life except blood transfusion then blood transfusion is not only a farz (obligation) but also an act of extreme merit.

Soap made of Pig's Fat

Q. In European countries sometimes lard is used as an ingredient of soap. Is it permissible to use this soap?

Preysal Village, Trinidad

Nancy Baksh

A. The use of soap made of lard or the fat of a dead animal is permissible. *DURR MUKHTĀR* and *SHĀMĪ*, two important books of Sunni jurisprudence support this view.

Shoes made of Pig's Skin

Q. Are shoes made of pig's skin permissible to use?

Gasparillo, Trinidad

Amina Karmally

A. Yes. Eating of pig's flesh is forbidden not the use of its skin for footwear.

Prayer-Mat of a Dog's Skin

Q. Is it all right to say one's prayer on a mat made of dog's skin which has been properly tanned?

Gasparillo, Trinidad

Zakeya Hosein

A. Yes. (Ref. *DURR MUKHTĀR*, *SHĀMĪ*, *FATĤ AL-QADĪR*, etc.). According to Shafi'i view it is not permissible.

Washing & burying the Dead

Q. (i) Is it permissible for a husband to wash the body of his wife for burial?

(ii) What should be done for a woman when no female is available to wash her body (in a war-like situation) or a man when no male is available for washing and burial?

Tacarigua, Trinidad

Usman Ali

A. (i) It is not permissible if there are other women to wash the body. In case of need he could do it with gloves in his hands.

(ii) In this case *TAYAMMUM* (symbolic ablution with pure dust) should be performed for the dead by the members of the opposite sex and funeral prayer (*JANĀZA NAMĀZ*) should be offered by those present whether male or female.

Christmas

Q. Christmas time is highly publicised in our country (and of course in all Christian countries) and so many of us Muslims get caught up in the celebrations. Our children look forward to presents, they enjoy decorating the house and eating all the nice food and other things that are available for Christmas. It is a difficult situation for non-Christians and especially for children because even at school the Christmas celebration is the biggest event for the year. What should be the attitude of Muslims towards Christmas?

Gasparillo, Trinidad

Sohailla Omardeen

A. Arrange a festive party of your own in a mosque hall or in your own home and explain to your children and others what is the true significance of Christmas and what is the Muslim belief about Jesus Christ.

Christmas, even in Christian countries has lost its main religious character and for many people it is just an excuse for indulgence in excessive drinking and eating. If your grown-up children do attend such functions tell them to abstain from foods and drinks which are forbidden to a Muslim. The same applies to New Year's celebrations. Observation of Muslim festivals, however, needs a better planning so that the Muslim children develop a sense of belonging to their own community rather look elsewhere for fulfilment of their social and spiritual needs. (See also 'From Trinidad to India', p. 17). (S.M.T.)

HOME FURNISHERS & APPLIANCES DEALERS

FEN MOHAMMED STORES LTD.

**5 & 11 UNION ROAD, MARABELLA (Tel. 65-83987)
CLAXTON BAY JUNCTION, CLAXTON BAY (Tel. 659-2485)**

Book Reviews

آپ بیٹی (Urdū) by the late Maulānā 'Abdul Mājid of Daryābād. Introduction by Syed Abul Hussain Nadawī. Published by Shādāb Book Centre, 317 Zulqarnain Chamber, Ganpat Road, Lahore, Pakistan. Pp. 402. Price Rs. 30.

Maulānā 'Abdul Mājid of Daryābād (India) (b.1892 d.6.1.1977) was a prolific writer. His main two works are the English and Urdū commentaries of the Qur'ān. In the beginning of this century one of his books *PSYCHOLOGY OF LEADERSHIP* was published from London. He was the editor of the weekly *Sach* (سچ) the name of which was later changed into *Sidq* (صدق) and then *Sidq-i Jadid* (صدق جدید). He started these papers after his "conversion" to Islam. His articles and notes influenced the Urdū journalism and the Muslim thought in the sub-continent of India and Pakistan for more than half a century.

His "conversion" is an interesting episode of his life. He became and remained an "atheist" and an "apostate" for about ten years after reading the works of John Stuart Mill, Herbert Spencer, Berkely, Huxley and other Western writers. During that period he thought he would stay in that condition for the rest of his life. One of his friends directed his attention towards Hindu mysticism, Buddhism, Jainism and Theosophy. When he read *BHAGVAT GĪTA* - it opened his eyes and he suddenly realised that the teachings of Krishna (and that of Buddha) were far superior to teachings of the Western writers (p. 247). Later he got hold of Maulānā Shiblī Nu'mānī's *SEERAT-UN-NABI* (Life of the Holy Prophet) which changed his concept about the Prophet's character which he thought was warlike and aggressive (p.248). Contact with the famous poet and satarist Akbar of Ilahābād and the political leader Maulānā Muḥammad 'Ali Jauhar and the Hindu philosopher and thinker Bābū Bhagwān Dās, in their own peculiar ways, helped bring Islam nearer to his heart.

In 1919 he was given Maulānā Jalāl-ud-Dīn Rūmī's works and this great Persian mystic poet (1207-1273) had a profound effect on him. However, he says:

"I had not become a Muslim yet but my heart had actually started repelling the forces of heresy and I cursed the the scepticism and disbelief of the West" (p.251).

He was gradually coming nearer to Islam. How his 'whole self' stepped inside the fold of Islam is explained by him thus:

Maulānā Muḥammad 'Ali's influence

"With these gradual inner changes I was slowly moving towards Islam. Let it be said that I had become a Muslim, more than 50%. When during my travels to Hyderabad Deccan in October 1920 I stayed with a relation of mine Judge Nāzir Yār Jang in Aurangabād I saw in his library the English translation and commentary of the Qur'ān by Muḥammad 'Ali Lāhorī Ahmadi (generally called Qādiānī). I took it out of the shelf with great impatience and started reading it immediately. As I continued to read, thanks be to God, my faith increased. As a result of the Western mentality in which I was steeped at that time it was natural that the terms and expressions which did not have any effect on me in the Urdū language became significant and full of life in English. Whether this was a self-delusion or not, in my case it turned out to

be an absolute reality — and after finishing this English Qur'ān when I searched my heart I found myself to be a Muslim and now without deceiving my conscience I declared my faith in the KALIMAH (Muslim formula of faith). May Allāh grant this Muḥammad 'Alī a place in Paradise. I am not at all concerned about his belief in Mirza Ṣāhib (i.e. Ḥaḏrat Mirza Ghulām Aḥmad of Qādiān, tr.). In any case what can I do about my personal experience! The last nail in the coffin of my heresy and apostasy was driven by him. The Islam from which I had quietly and imperceptibly gone out in the fold of the same Islam I entered by slow degrees; God is Gracious. As it is difficult to pin-point the day and date of my rejection and condemnation of Islam similarly it is difficult to determine the day of my entry to the fold of Islam. In any case my re-entry was completed in October 1920.

I was misled by studies. Thank God, guidance too was obtained by reading books. According to Akbar:

دل بدل جا ئیں گے تعلیم بدل جائے

Dil badal jā'ayn gay ta'līm badal jānāy say

(The hearts will change with the change of education).

The truth of this verse was totally confirmed in my life. The living persons did not have much influence over these changes. The Hindu philosophy and the Yogic mysticism, however, served as a bridge between heresy and faith. Those steeped in religious austerity, who get startled at the very mention of Hindu philosophy and declare it to be an absolute disbelief and error, should please particularly note this submission of mine that it could be easily made a means of guidance. The critics should not completely ignore the services of Shibli Nu'mānī and Muḥammad 'Alī Lāhorī in the cause of propagation (of Islam). I have found both of them of great assistance. Moreover they should also not look down upon the works of Justice Ameer 'Alī, author of the SPIRIT OF ISLAM who perhaps considered the Qur'ān the word of Muḥammad" (pp. 254-255).

(The remark about Syed Ameer 'Alī does not seem to be correct; he accepted the Qur'ān as revelation of God. See the SPIRIT OF ISLAM pp. 19, 28, 29, edition 1955).

The author was extremely impressed by Maulānā Muḥammad 'Alī Jauhar (p.358). (A book on his life was reviewed in the April issue of AL-AḤMADIYYA) and the other person whom he pays his greatest respect is Maulānā Ashraf 'Alī Thānvī of Deoband (p.359).

About his own personal behaviour towards his father, 'Abdul MĀjid has been very candid. His father died an unhappy man as he found his son mocking at the religious traditions which were so dear to him (it was during the period of A.M.'s scepticism and disbelief). His attitude towards his servants, when he was young, was very bad indeed. In his old age when he remembered how he treated his servants like animals he hung his head in shame. He felt sad and repentant about his arrogant and cruel attitude towards his servants and expected God to forgive him for his misconduct. ĀP BĪTĪ is down to earth biography of a Maulānā who is respected by all the sections of Muslims in India and Pakistan. (His other book MU'ĀSIRĪN (مصاصرين) was reviewed in the January issue of AL-AḤMADIYYA).

DAURA MAGHRIB **دوره مغرب** (Urdū) compiled by Mas'ūd Aḥmad Khan, Dehlavi, Editor daily *AL-FAẒL*, Rabwah. Printed by Sayyid 'Abdul Ḥayy at the *Zī'ā'-ul-Islām Press*, Rabwah (Pakistan). Pp. 560. Price not given.

This is a detailed, illustrated and impressive report of the 1980 tour of the Head of the Rabwah Section of the Ahmadiyyah Movement, Janāb Mirza Nāṣir Aḥmad Ṣāḥib in various European, African and American countries. Lectures were given, press conferences were held, schools, hospitals and other institutions were visited, foundation stones for new missions and mosques were laid and a number of other functions were organised by members of the Ahmadiyya community (Rabwah) to make this tour a lasting success.

Of particular interest to us is the two press conferences which were held in Oslo (1st August 1980) (pp. 215-218) and London (14th August) (pp. 288-289). One of the questions asked was the attitude of the Ahmadies towards other Muslims. Janāb Mirza Ṣāḥib's reply was based on verse 49:15 of the Qur'ān on both occasions. The details of the Oslo conference have been given.

We are pleased to note that on the matter of *KUFR* (Heresy) and Islam the Head of the Ahmadiyya Section of Rabwah has fallen in line with the views of the *Lahore* Section of the Ahmadiyya Movement. For further discussion on this point see in this issue the articles "A WELCOME CHANGE" (p.9) and "THE MESSAGE OF AHMADIYYA" (p.14).

INSIDE RAW, THE STUDY OF INDIA'S SECRET SERVICE by Asoka Raina. Vikas Publishing House PVT Ltd., 5 Ansari Road, New Delhi, India. 1981.

As the name indicates *INSIDE RAW* is a study of the Indian intelligence operations in the world. Bangladesh was one of the special operations which

"possibly began a year before the actual operation was underway. Even when the world did get a wiff of it in the shape of Mukti Bahani, many remained unaware of RAW's involvement. By then Phase One of the operation was already completed" (p.48).

It is further stated:

"RAW, along with the Mukti Bahani, when they developed into a formidable force, provided information to the Indian forces. By swift movement and by passing tactics that had been considered inoperable they outwitted the enemy (i.e. Pakistani armed forces, *Ed.*) before the latter recognised what was transpiring. The war was over before the battles were won" (p.49).

One of the factors in the success of RAW's operations was that its agents were spread all over Pakistan among all classes of the society. Another cause, the basis of the split of the two wings of Pakistan was, that the majority of the West Pakistani officials never considered East Pakistanis (now Bengalis) as their equals. As has been mentioned in the book under review, they wanted to teach "those stupid Bengalis", "those dark skinned, short built people" "a lesson they will never forget". The verdict of history was, however, different. Vikas has published some other books on the subject also (e.g. *INDIA'S WARS SINCE INDEPENDENCE* by Maj.Gen. Sukhwant Singh). Any contemporary history of Pakistan can not be complete unless the other version by India is also studied.

THE PUBLIC DIARY OF PRESIDENT SADAT THREE PARTS

THE ROAD TO WAR (OCTOBER 1970-OCTOBER 1973) pp.442 Gld.112
 THE ROAD OF DIPLOMACY (NOVEMBER 1973-MAY 1975) pp.453 Gld.112
 THE ROAD OF PRAGMATISM (JUNE 1975-OCTOBER 1976)pp.528 Gld. 140
 Edited and translated by Dr R. Israeli of the Harry S. Truman
 Institute, Jerusalem. Published by E.J.Brill, P.O.Box 9000,
 2300 Leiden, Netherlands.

President Sadat was perhaps more than any other public figure of recent times ready to express himself on a wide variety of topics and themes, in speeches, broadcastes and interviews. Dr R. Israeli has collected and translated into English the transcripts of as many of the President's public statements as he could obtain and presents them in this book in their proper historical context and illuminates them where necessary with explanatory notes. The book usefully illustrates a crucial period in Middle Eastern political history and succeeds in providing and insight into the development of the late President's thinking.

THE BŪSTĀN OF SA'DĪ Translated by G.M. Wickens. Published by E.J.Brill, P.O.Box 9000, 2300 Leiden, Netherlands. Price clothbound Gld. 48.

BOOKS RECEIVED

- SHĀHĀDAT-I HAQQAH* (Urdū) شہادتِ حقہ
 Compiled by 'Dr Allah Bakhsh. Price Rs. 3.
ISLĀM MAYN KO'Ī FIRQA NAHEEN (Urdū) اسلام میں کوئی فرقہ نہیں
 The late Khwāja Kamāl-ud-Din. Price Rs. 9.
TAFHĪM-UL-QUR'AN Haqeeqat kī Raughnī mayn تفہیم القرآن
 (A Critical Study of Maulānā Abul A'lā Maudūdī's Commentary
 of the Qur'an). Price Rs. 3.

Published by Mr 'Abdur Razāq, Publicity Officer, Ahmadiyya
 Anjuman Ishā'at-i-Islam, Fatimabal Court, 4th Floor, 17,
 M.Azad Road, Jacob Circle, Bombay - 400 011, INDIA.

ISLAMIC LIFE AND THOUGHT by Seyyed Hossein Nasr.
 Published by George Allen & Unwin, London.

FORTHCOMING EVENTS

INTER-FAITH MEETINGS in Toronto and Montreal (Canada) will be held during the last week of March 1982.

A THREE DAY ISLAMIC FUNCTION will be organised in Gasparillo (Trinidad) starting from 9th April 1982.

A WEEK LONG YOUTH SEMINAR will be held at Mayaro (Trinidad) starting from 16th April, 1982.

Visitors from abroad are also welcome.

Maulānā S.M.Tufail is expected to be in Canada and Trinidad during that period. For further details please contact:

WAHID OMARDEEN
 3 Charles Street South
 Gasparillo, Trinidad, West Indies. (Telephone 65-81805)

REFLECTIONS FROM

النَّبَأُ
AN-NABA'

THE HOLY QUR'ĀN

— A RADICAL NEW APPROACH —

by IMADUDDIN AHMED SHEIKH

Ch. 78

INTRODUCTION

Most 'translators', to my knowledge, have viewed the theme, beamed in the concentrated flashes of these verses, rather piecemeal and have therefore come up with interpretations that are essentially partially relevant. For example, some understandably think that the 'eventful tidings' (the title of this chapter) relate to the Day of Judgment which, of course, is one of the sub-themes continued from the previous chapter, 'AL-MURSALĀT'. Others speculate that these tidings are prophetic intimations of the ultimate triumph of Islam or, likewise, of the universal acceptance of the Holy Prophet (God's peace and blessing upon him) as the last and lasting guide to the human race till the ends of time.

Of course, these interpretations are vitally relevant and perceptive; but, on careful contextual reflection, it should not be too difficult to discern a bigger unified purpose to which these interpretations along with other constituent elements make their formative contribution. And that bigger purpose, the dominant and distinctive idea permeating these forty verses, is unmistakably the manifestation of the limitless mercy of the RABB (the Creator-Nourisher-Perfector of the universe) in His abundantly providing all necessary resources including fore-warning of future events for everyone's maximum development. The Divine mercy of this kind which is unsolicited by the creation and is a self-imposed obligation of the Merciful Almighty illustrates His attribute of being AR-RAHMĀN. It is extremely significant and revealing that only these two attributes viz. RABB and AR-RAHMĀN have been specially used (the former thrice and the latter twice). This was obviously to emphasise His real purpose in creating the Cosmos - the solar system, the alternation of night and day on earth, the phenomenon of sleep, the cycle of evaporation and rainfall with its consequent growth of grain and herbage and then rise and fall of civilisations and their periodic reckoning to determine the extent of restorative correction for the transgressors of God's merciful limits and to reward and sustain the believing righteous.

The real purpose of this chapter, then, is to reiterate His eternal functioning as the Merciful-Nourisher-Perfector of the whole human race, both of its sinners and of its saints, of its TAĠHĪN (ie the disbelieving arrogant who delude themselves into believing to be self-sustaining, independent entities) and of its MUTTAQĪN (ie the believing righteous who reverentially guard against overstepping God's just limits) so that all pilgrims may lead to heaven. Even the so-called hell, a remedial spiritual/moral clinic for the transgressors, is also a milestone for some on their way to heaven.

Such then is the all-encompassing mercy of Allāh of which there is no denial or deprivation whatsoever for any of His creation. And this is the composite and unmistakable mess-

age of this chapter, reiterated and re-emphasised all over the Qur'an:

...فَلْيُبَاذِرِ الَّذِينَ آسَرْتُمْوَاَعْلَىٰ أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا...
 "Proclaim to them all: O, My servants who have acted extravagantly against the real purpose of your individual existence, cease despairing of the mercy of Allāh. Assuredly, Allāh forgives all manner of sins by strengthening you against their recurrence. Verily, He is most forgiving and most bounteous in rewarding good efforts" (39:53).

And again:

عَذَابِي أَصِيبُ بِهِ مَنْ أَشَاءُ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ

"My restorative chastisement will descend upon one whom I so determine but My mercy will encompass all things (in creation)" (7:156).

And now a few words about the significance of the structural design of the chapter.

(a) Verses 1 to 5 draw attention to the irrelevant and pointless controversy being irreverently conducted against God's merciful guidance not only during the Makkan period of the Holy Prophet's Call but now and again in every age. This is naturally followed by God's responsive promise ever to correct the erroneous with the irrefutable knowledge embedded in the Holy Qur'an.

(b) Verses 6 to 16 attempt to restore to the beholder a natural un-sullied sense of marvel at the perfection and wisdom that have been built into the creation of the universe — its compact interdependence and balance and the ever-recurring cycle of growth and decay, as of life and death. The question posed, implicitly but unmistakably, is: "To what purpose?"

(c) Verses 17 to 20 answer this question dramatically with spectacular flashes of cosmography: that periodic reckoning of human response, severally and collectively, is essential for their journey through their earthly existence to continue right on course.

(d) Verses 21 to 30 tell the poignant story of the self-inflicted suffering of the transgressors of God's merciful guide-lines. The haunting wretchedness of hell is portrayed with such sensory intensity as to give us some realistic measure of the immensity of human transgression that stokes up the fire of hell. The inmates have to wait there to build up powers of resistance against any future relapses, whatever the waiting period may have to be.

(e) Verses 31 to 37, on the other hand, portray an idyllic picture of the rewards of heaven showered in ever-increasing measure upon those who elected unwaveringly to pursue the secure but demanding course of understanding and obeying God's will.

(f) Verses 38-to 39 emphasise the Omnipotent sovereignty and perfect justice of God as the integral fact of the whole Creative Purpose. This is followed logically by yet another prompting to the human race not to falter in taking recourse to God and His merciful guidance.

(g) And finally, the last verse re-emphasises the inevitability of an impending reckoning (implicitly but unmistakably

bly true of every epoch in history) when all human beings, severally and collectively, will be confronted with their life-record of deeds of righteousness or, transgression and requited mercifully. The realisation of the dis-enchanted disbeliever, after the event, has been so poignantly articulated as to be un-equalled in secular or religious literature of any age in the following three words of the last verse of this chapter:

يَكُنِّي كُنْتُ تُرَابًا

"Would, that I had eternally remained a particle of inert matter and had never gone through the stages of having been created a human" (78:40).

It is a cry of anguish that would for ever echo the deepest sense of criminal futility.

Finally, the true evaluation of this chapter would be largely incomplete if one fails to discover a more immediate and mundane tier of meaning and significance applicable in terms of contemporary history. The spiritual and moral purpose of human life on earth, however logically and persuasively developed in this chapter, had to appear to work successfully in human lives so as to serve as the conclusive evidence of the efficacy of the Divine Word. And that is precisely what the Understanding Almighty Who well knows the fickleness of human nature (being its Creator) undertook to place on record through the un-paralleled ministry of the Holy Prophet (peace and blessings), His supreme and everlasting act of mercy on humankind.

When this chapter was revealed, the Holy Prophet was about 44 with a band of believers not more than a dozen. The range and intensity of persecution started were now soaring to a pitch never experienced by any benefactor of humankind in recorded history. This wave of heinous atrocities continued spiralling for the next nine years until emigration to Madinah (under Divine orders) only to be followed by an all-out war of attrition waged repeatedly against the Holy Prophet. And yet within the next nine years despite all conceivable odds against the believers, the message of Islam viz. the acknowledgment of the Merciful Creator as the exclusive and unique source of all knowledge, law and morality (personal, communal and international) and worthy of total obedience by humankind became the new order of Arabia and beyond.

Every verse of this chapter was reflected in its tangible, historical fulfilment in the astounding events of those crowded twenty years since the revelation of this chapter. To mention a few unforgettable and pace-setting facts:

- (i) People of Arabia and beyond came to believe in the Holy Qur'ān as the omniscient Word of God and the Holy Prophet as its exemplary personification.
- (ii) The transgressors (TĀGHĪN) were chastened in their self-inflicted hell over a period sometimes of years and sometimes of decades to the extent of being able to see the light of Islam and then to become its illustrious torch-bearers.
- (iii) The un-faltering righteous who never wavered in the most trying conditions in believing in the Divinely ordained ministry of the Holy Prophet and in God's promises to be fulfilled were rewarded with a place of security, victory and banishment of all evil—Madinah—with its gardens of all manner of fruit and grape-vine and women equally dedicated with youthful, robust idealism.

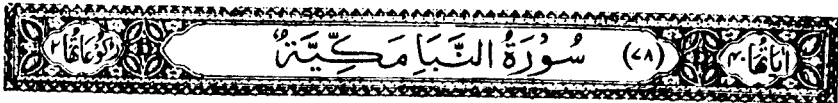
(iv) And finally in the triumphal spectacle of the Holy Prophet's merciful entry into Makkah, one can easily discern a palpable fulfilment of the prophetic under-current in verse 38: the Holy Prophet taking the place of the Prime Spirit (Gabriel) and his faithful companions replacing all the angels before the 'throne' of the Merciful Almighty in His Holy house and the only person commissioned by Him to speak was the Holy Prophet to say the last word which has since echoed and re-echoed throughout space and time:

"This day I have perfected my guidance for you, O human-kind, and completed my merciful favours upon you and decreed ISLAM as your perennial religion (till the ends of Time)" (5:3).

What a glorious fulfilment of apparently un-believable promises made to the Holy Prophet and his handful of the faithful in the most despairing of times!

But then, Allāh never goes back upon His promises.

And now the rendering of the chapter AN-NABĀ' (78).



THE EVENTFUL TIDINGS

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

1. Do thy detractors comprehend the true nature of the Event about which they are engaged in shallow, spurious disputation? عَمَّ يَتَسَاءَلُونَ ۝
2. It is the most momentous event of all time heralding the completion and consummation of Our mercy upon the creation عَنِ النَّبَاِ الْعَظِيمِ ۝
3. About which the arrogant ignorant continue cavilling with thoughtless irreverence. الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ ۝
4. Nay, (this phase of their intransigence is doomed to be short-lived). Assuredly, before long they will come to realise the absolute efficacy of Our guidance: كَلَّا سَيَعْلَمُونَ ۝
5. Which awareness shall inevitably come home to them time and again in this life as also in the next. ثُمَّ كَلَّا سَيَعْلَمُونَ ۝

To begin at your beginning, O humankind!

(Reflect perceptively on your knowledge of creation and with an enlightened sense of marvel ponder on these phenomena):

6. Have We not structured the earth as series of evenly stretched expanses (though itself being globular in form)? أَلَمْ نَجْعَلِ الْأَرْضَ مَهْدًا ۝

7. And stabilised it firmly with mountains like driven-in stakes? وَالْجِبَالَ أَوْتَادًا ۝
8. And We created you in pairs of many sorts (that you may continue your species), وَخَلَقْنَاكُمْ أَزْوَاجًا ۝
9. And made your sleep to provide restorative relaxation unto your wearisome selves (by interrupting all activity), وَجَعَلْنَا نَوْمَكُمْ سُباتًا ۝
10. And made the night a covering of soothing darkness to renew you (for the day), وَجَعَلْنَا اللَّيْلَ لِيَاسًا ۝
11. And made the day the time for seeking all manner of sustenance. وَجَعَلْنَا النَّهَارَ مَعَاشًا ۝
12. And framed, (at un-assailable heights) above you, the canopy of seven (several) compact, sturdy tiers; وَبَنَيْنَا لَكُمْ سَمَاءً بَاطِنًا ۝
13. And made a fiercely burning sun the centre of its galaxy, diffusing enough energy to sustain its system; وَجَعَلْنَا سِرَاجًا وَقَمَرًا مُنِيرًا ۝
14. And then We cause the heavily saturated clouds to press forth their abundance of downpour وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا ۝ لِنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا ۝
16. And gardens of luxuriantly dense trees and grape-vine veiling the ground. وَجَنَّاتٍ أَلْفَافًا ۝
(Surely, all these un-solicited manifestations of Our limitless mercy as Creator-Nourisher-Perfector of Our Creation must be to some purpose!)
17. So verily the time for judging the believing righteous from the disdainful corrupt has been appointed. إِنَّ يَوْمَ الْقِيَامِ كَانَ مِيقَاتًا ۝
18. When the horn of Our un-mistakable signs is blown in, to initiate the proceedings and you will, one and all, report in multitude of companies, يَوْمَ يُنْفَخُ فِي السُّورِ نَبَاتُونَ أُذُنًا ۝
19. And the gates of heavens will be opened to proclaim Our decrees, وَوُجِّعَتِ السَّمَاوَاتُ وَكُنَّ أَبْوَابًا ۝
20. And mountains will be made to blow away swiftly like a mirage, to even out, وَوُجِّعَتِ الْجِبَالُ كَكِبَابٍ سَرَّابًا ۝
21. And, surely, hell with its deep burnig fire will lurk in wait إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ۝
22. To claim the haughty transgressors (who arrogantly presumed to be self-subsisting, independent entities) as their natural habitat, لِلنَّارِغِينَ مَأْتَبًا ۝
23. Wherein they will tarry for restorative correction for years, for decades, for centuries, or for howsoever long until they are chastened enough to tread the secure path of righteousness, لِيُذِيقُنَّ مِنْهَا آسَافًا ۝
24. Whilst in the pit of anguish, لَا يَكُونُونَ فِيهَا بِرَوَّادٍ سَرَّابًا ۝
25. Except in a state of being unbearably boiling or inconsumably freezing and stinking — وَالْآحْسِبَاءُ ذُرًّا عَسَافًا ۝
26. A pertinent recompense, most conducive to their re-habilitation. جَزَاءً وَبِئَاتًا ۝
27. The tragic cause of their wasted lives, to warn you, was their unjustified conceit of assuming to be accountable to no one either for their transgression or for their good deeds for that matter. إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا ۝
28. So, they rejected Our manifest intimations with arrogant disbelief and strove to discredit them relentlessly. وَكَذَّبُوا بِآيَاتِنَا كَذِبًا ۝

29. However We have counted and recorded to the last number all things and doings. وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ كِنْتًا
30. So, you (the transgressors): now experience this increasingly agonising span of remedial treatment that you may never again overstep Our merciful limits. نَدْرُؤُهُمْ أَكْبَرُ لِمَا كُفَرُوا بِهِ لَعْنَةُ الْكَافِرِينَ عَذَابًا
31. As for those who live their lives with reverential fear of Allāh and are conscientiously guarding themselves against overstepping His merciful limits, there assuredly is a place of total security, victory and banishment of all evil, إِنَّ لِلْمُتَّقِينَ مَفَازًا
32. With its luxuriant walled gardens of palm trees and grape-vine and vineyard bearing fresh grapes, حَدَائِقَ وَأَعْنَابًا
33. And splendid companions of youthful robust faculties matching their counterparts agreeably in equal righteousness. وَكَوَارِبَ أَزْوَاجًا
34. For their refreshments they will have inexhaustible cup-fuls of beverages that invigorate and inspire but not inebriate: وَكَأْسًا وَهَمَّامًا
35. And in this blissful state they will never hear a word of inconsequential gossip or of infighting of mutual acrimony. لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا
36. Such then, would be their recompense from thy Provider-Sustainer Whose bounties are decreed to continue multiplying. جَزَاءً مِمَّنْ رَزَقَهُمْ عَدَدَ حِسَابًا
37. This is the pledge of (no other than) the Creator-Nourisher-Perfector of the heavens, of the earth and of the rest of the galaxies — Ar-Rahmān — Who fulfils His self-imposed obligation of manifesting His limitless mercy in abundantly providing for every creature's maximum development, And none will have the power or the impulse to address Him during Reckoning, رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَنُ لَا يَمُرُّ بَيْنَهُ وَمَنْ عِبَادُهُ مِنْكُمْ إِلَّا لِيُرِيَهُمْ مَا كَانُوا عَمِلُونَ
38. While the Premier Spirit (Gabriel) and all the angels will take their stand in rank and none shall utter a word except the one whom Ar-Rahmān (the Gracious) will commission to speak and he will, of course, speak the ultimate truth inspired by Us. يَوْمَ يَقُومُ الرُّوحُ وَالْبَاقِيَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَمَرَ لَهُ الرَّحْمَنُ وَمَنْ صَوَّابًا
39. That decreed event of Reckoning is truthfully at hand to demonstrate the fulfilment of Our utmost mercy. So, whosoever has understanding and steadfastness should act freely now to take recourse to his/her Provider-Sustainer. ذَلِكَ الْيَوْمُ الْحَقُّ مَنْ حَادَّكَ فَقَدْ حَادَّكَ إِلَى رَبِّهِ مَا يَأْتِي
40. We have thus (mercifully) warned you all of the impending event of agonising Reckoning when every human will witness a complete display of his/her life-works: إِنَّ أَوَّلَ نَدْوَىٰ لَكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنْظُرُ الْمَرْءُ مَا كَانَتْ يَدُؤُهُ وَيَقُولُ الْعَظِيمُ يَا لَيْتَنِي كُنْتُ تُرَابًا
- And such would be the anguish of the disillusioned disbeliever (now face to face with utter futility and total waste) that he/she would scream out wailing: "Would that I had for eternity remained a particle of inert matter and never gone through the process of having been created a human!"

ISLAM AND MUSIC - 2 H G FARMER

On another occasion Muḥammad passed by a slave-girl and she immediately sang aloud :

“ Is there upon me (Woe to you)
Any crime if I am gay ? ”

Muḥammad answered her,—“ There will be no crime, please Allāh.”¹ Considerable importance was claimed for the testimony of al-Dīnawarī (d. 895), who said that he had seen Muḥammad in a vision, and that he had asked him specially whether he blamed music and singing, and that the Prophet replied,—“ I do not blame anything in it, but say to them (who resort to music and singing) that they open before it with the *Qur'ān*, and close after it with the *Qur'ān*.”²

One of the stories in the great *Kitāb al-aghānī* (tenth cent.) seems to show that there was no specific ban on music at the dawn of Islām. The Quraish had heard that the famous poet-minstrel, Al-A'shā Maimūn ibn Qais, was on his way to meet Muḥammad, and they decided to intercept him. This they did and they endeavoured to dissuade him from his project by pointing out that Muḥammad had made “ unlawful ” many things to which Al-A'shā was strongly addicted. “ And what are these ? ” enquired the poet-minstrel. “ They are fornication, gambling, usury, and wine,” answered Abū Sufyān, the chief of the Quraish. Had music been among the “ unlawful ” things, it would assuredly have been mentioned, seeing that Al-A'shā was interested in the art.³

Tradition is fairly persistent that Muḥammad tolerated instrumental music.⁴ He had said, “ Publish the marriage, and beat the *ghirbāl* (round tambourine).”⁵ His own nuptials with Khadīja were celebrated with music, and so were those of his daughter Fāṭima.⁶ Popular legend mentions many musicians among his personal friends and supporters.⁷

¹ *Ibid.* ² Al-Ghazālī, *op. cit.*, 206. ³ *Aghānī*, viii, 85-6.

⁴ Important passages on Muḥammad and music may be found also in Ibn Hajar, iii, 20. Ibn Sa'd, *Ṭabaqāt*, iv (i), 120.

⁵ Al-Ghazālī, *op. cit.*, 743. *Lisān al-'arab*, 8. “ *ghirbāl*.”

⁶ Evliyā Chelebi, *Travels*, i, (ii), 226. ⁷ *Ibid.*

Out of this maze of "tradition" or "testimony," Islām has endeavoured to formulate a law on "listening to music." The four great legal schools, the Ḥanafī, the Mālikī, the Shāfi'ī, and the Ḥanbalī, broadly decided against its legality, although hundreds of treatises have been written by both legists and laymen to prove the opposite.

Abū Ḥanīfa (699-767) is said to have "disliked singing (*ghinā'*), and made listening to it a sin,"¹ although he appears to have looked upon musical instruments as lawful.² Mālik ibn Anas (715-95) also forbade singing and said,—“When a man buys a slave-girl and finds that she is a singer, then it is his duty to send her back.”³ The Imām al-Shāfi'ī (767-820) said, “Singing (*ghinā'*) is a sport which is disliked and which resembles what is false; he who meddles much with it is light of understanding, you shall reject his testimony.”⁴ Aḥmad ibn Ḥanbalī (780-855) disliked listening to music (*al-samā'*).⁵ Thus we see that the very founders of the four great sects were opposed to music, although their views differed considerably.

In spite of the foregoing censure of Al-Shāfi'ī, it would appear that he held that music in itself was "lawful." The legist himself said,—“I do not know one of the learned in Al-Ḥijāz who disliked music and singing except what consisted in amatory descriptions; as for the *ḥudā'* (caravan song) and the mention of the traces of the encampment and of the spring pastures,⁶ and the making beautiful of the voice in singing poems, they are permitted.”⁷ His school holds therefore that it is lawful to sing and to listen to the *ḥudā'* and the like, but interdicts all other singing that is not accompanied by musical instruments. Yet, even these latter are banned if they tend to excite unlawful desires, and among the instruments so banned are the *'ūd*, *ṣanj*, *nāy al-'irāqī*, *barbaṭ*, *rabāb*, etc.

¹ Al-Ghazālī, *op. cit.*, 202.

² *Hidāya*, iii, 558.

³ Al-Ghazālī, *op. cit.*, 201.

⁴ *Ibid.*, 201.

⁵ *Ibid.*, 204.

⁶ This refers to the prelude (*nastīb*) of the *qaṣīda*, which, when used by itself, is called a *qīf'a*.

⁷ Al-Ghazālī, *op. cit.*, 242-3.

The same law applies to the *ṣunbūr* or other stringed instruments (*ma'āzif*).¹

The actual purveyor of music also felt the hand of the legists. At the time of Hārūn al-Rashīd (786-809) a musician was denied ordinary justice in the courts. The Imām al-Shāfi'i had laid it down that the testimony of a person who indulged in music was untrustworthy. According to the *Hidāya*, "the testimony of women that lament or sing is not admissible, because they are guilty of forbidden actions, inasmuch as the Prophet has prohibited those two species of noise."² In the *Tanbīh* of Abū Ishāq al-Shīrāzī (d. 1083), singers in general were included in this law.³ The *Hidāya* also stipulates that "It is not lawful to give a pledge for the wages either of a mourner or of a singer."⁴

When one views all these pains and penalties which had been directed against music, it is a wonder that the art thrived at all under Islām. But the truth is that in spite of the rigours of the legists and theologians, the law concerning "listening to music" has been honoured more in the breach than in the observance. Sinners in this respect always had some sort of back-door of escape, which is well illustrated by a story in the *'Iqd al-farīd*. A certain prominent man of Al-Ḥijāz was making the pilgrimage to Mecca and was found lying on his prayer-mat singing. A kinsman who passed by reproved him saying,—“Allāh forbid that I should hear you do the like of this, and you a pilgrim.” The offending one replied, “O son of my brother, and are you not *listening* to me ? ”⁵ The law condemns not only the singer or player, but also the listener !⁶

Islām never really eradicated the Pagan ideals of the Arab so far as music is concerned. Although the charge that the opposition to "listening" (*al-samā'*) was fabricated by the 'Abbāsīd theologians may have much to support it, yet there can be little doubt that Muḥammad

¹ *Ibid.*, II, 89.

² *Ibid.*, II, 687.

³ *Tanbīh*, 336.

⁴ *Hidāya*, IV, 212.

⁵ *'Iqd al-farīd*, III, 178.

⁶ D'Ohsson, *Tab. Gén.*, II, 188.

was indirectly responsible for the germ of the opposition.¹

There are some writers who account for Muḥammad's attitude on purely physiological grounds. In him, the senses appear to have been quite abnormally developed. His sense of smell was a veritable burden to him. He was hypersensitive in the matter of touch. Gastronomic affairs almost became a mania with him. He had visions. He was afflicted with hummings in the ears, and heard the sounds of cats, hares, and bells, which caused him much annoyance, if not suffering. Even the jingling of the caravan bells troubled him. In such an extraordinary structure, a veritable slave to hyperæsthesia, one might reasonably expect to find a mind temperamentally averse to music, or at least, insensible to its charms and beauties. To the same cause has been attributed his lack of rhythmic instinct.² It is very easy, however, to overstate the physical and psychical reflexes in Muḥammad, and there is, in fact, many a *Ḥadīth* to counter objections on these lines. It has been shown by Dr. Hartwig Hirschfeld that this so-called "lack of rhythmic instinct" was really a deliberate attempt by Muḥammad to ignore prosodical forms lest he should be taken for a mere soothsayer or magician. "The general form of any sort of public announcement being poetic, Muḥammad had to avoid all imitation of it, and this gave him immense trouble." Yet although he only just managed to escape from the "ditty" form of the *urjuza* (verses in *rajaz*), he could not evade the *saj'* (rhymed prose).³

Muḥammad's attitude towards music might perhaps be explained on somewhat similar lines. The kind of music that accompanied the poetry which glorified in

¹ A Muslim has said,— "Nowhere do we see pious men more given to falsehood than in tradition" (Noéldeke, *Gesch. des Korans*, 22). It does not follow however, that all were conscious frauds, for we must remember Muḥammad's saying,— "Whatever good saying has been said, I myself have said it." And again :—" You must compare the sayings attributed to the *Qur'ān*; what agrees therewith is from me, whether I actually said it or no." See Goldziher, *Muh. Stud.*, 48.

² Lamens, *Mélanges de la Faculté Orientale (Beyrouth)*, iii, 230-3.

³ Hirschfeld, 37.

the ideals of Paganism he had to avoid. He may not have been blessed with the "Beautiful Voice" himself with which to deliver his "Revelations," but he certainly realized the value of it. He favoured Abū Mahdura on account of his "Beautiful Voice," whilst he likened the chanting (*qarā'a*) of Abū Mūsā al-Ash'arī to "a pipe (*mizmār*) from the pipes of David."¹ Yet this chanting of the *Qur'ān* would have to be different from the singing of poetry if Muḥammad would keep his hearers' minds away from thoughts of Paganism, and so a legal fiction arose which determined that the cantilation (*taghbīr*)² of the *Qur'ān* and the *tahlīl*, was merely a modulation of the voice which could be grasped by the learned and unlearned in music alike, it being of a different genre (so it was said) from the *ghinā'* or song proper, which belonged to the professional musician.³ The cantilation of the *Qur'ān* is said to have been introduced by 'Ubaidal-lāh ibn Abī Bakr, the governor of Sijistān (appointed 697), but it evidently had an earlier existence.

The *adhān* (call to prayer) was instituted by the Prophet himself in the first or second year of the *Hijra*, and Bilāl the Abyssinian was the first *mu'adhdhin* (caller to prayer).⁴ The *adhān*, too, is considered a cantilation of a like nature to that of the *Qur'ān*, but in spite of the legal distinction between "cantilation" and "singing," we are assured by Ibn Qutaiba (d. ca. 889) that the *Qur'ān* was sung to no different rules than those of the ordinary artistic songs (*alhān al-ghinā'*), and the caravan song (*hudā'*).⁵ Indeed, it was openly said that if melodies (*alhān*) were to be considered "unlawful" then the cantilations of the *Qur'ān* and the *adhān* were equally so and had better be dispensed with.⁶ The cantilation of the *Qur'ān* was in fact actually pro-

¹ *Iqd al-farīd*, iii, 176. Al-Ghazālī, *op. cit.*, 209.

² Professor D. B. Macdonald, quoting Sayyid Murtaḍa's *Ithāf al-sāda*, writes *ta'bīr* ("expression"), but Ibn Khaldūn, both in Quatremère's text and in Von Hammer's translation has *taghbīr*. Cf. Dozy, *Glossaire*, 13. Abū Ishāq al-Zajjāj (d. 922) makes it *taghbīr* and explains its derivation from *ghabīr*.

³ Ibn Khaldūn, ii, 359.

⁴ Al-Bukhārī, i, 209. *Mishkāt al-maṣābīh*, i, 141.

⁵ Ibn Qutaiba, 265.

⁶ *Iqd al-farīd*, iii, 178.

scribed by the Mālikī school, although allowed by the Shāfi'ī.¹ All the schools, except the Ḥanbalī, permitted the *adhān*.

(continued)

¹ Ibn Khaldūn, ii, 357.

Announcement

Members of the Ahmadiyya Anjuman Isha'at Islam (Lahore) U.K. (Registered) will hold a Reception on Saturday 5th December 1981 at 5-30 p.m. at the Ahmadiyya House, 56 Longley Road, Tooting, London for friends from Trinidad and Guyana who are going to Pakistan to attend the *JALSA SĀLĀNA* (Annual Gathering) of the Ahmadiyya Anjuman Isha'at-i Islam Lahore Pakistan. Before and after the *Jalsa* the group would visit some other parts of Pakistan and would also go to India.

Mr M.A. Hafiz, President of the U.K. Jama'at will welcome the guests. Mr Imaduddin Ahmed Sheikh will give a short talk. Mr Wahid Omardeen, Sohaila Omardeen, Nancy Baksh of Trinidad will also speak.

SECRETARY, A.A.I.I. (L) U.K. 215 Southgate Road London N1

DEPARTURES

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Mrs Imaman (Gasparillo, Trinidad)
 Mrs Haniff (Gasparillo, Trinidad)
 Buckridan Mohammed (Gasparillo, Trinidad)
 Mana Mohammed (Gasparillo, Trinidad)
 Hajji Mohammed Khan (New Grant, Trinidad)
 Omar Yasin (Guyana), brother of Mr M.B. Yasin
 Mohammed Aise (Guyana), father of Mr M. Haroun
 Maj. Aftab Ahmad (Rawalpindi, Pakistan) son of
 Mr Sharif Ahmad
 Mrs Surayya Farooq A. Shaikh (Rawalpindi, Pakistan)

FUNERAL SERVICES WERE OFFERED FOR THEM BY THE MEMBERS OF THE UK JAMA'AT. MAY THEIR SOULS REST IN PEACE.

Visitors to UK

Hājji Yarsien (Trinidad); Mian Zahur Ahmad & his wife (Pakistan);
 Mian Nasir Usman (Ireland); Mr Haroun Fazil (Guyana).

HOUSEHOLD HINTS

SMELLS

ROEHIE TUFAIL

When cooking cabbages or brussell sprouts, add a couple of bay leaves to the water before putting the vegetables in. It does not change the flavour but avoids smells.

CONTAINERS GALORE

Plastic caps from empty aerosol containers have many uses:

- a) For mixing small amounts of plaster and wood fillings.
- b) An ideal lipstick holder. Place lipsticks with the shade label uppermost so that you can see immediately which colour you require. It helps to keep the drawers tidy.
- c) Ideal for growing small cacti and plants (for plants punch a few holes in the base).
- d) The container cap can be made attractive by painting designs and pictures with a small brush. Alternatively cut out and stick a favourite picture on to the cap and then varnish with clear varnish.

HOME MADE BUTTONS

Make your own buttons by crocheting a small curtain ring with wool to match cardigans or jumpers beautifully.

SAVE YOUR EYES

While knitting with dark coloured wool, place a white pie piece of cloth on your lap to make a contrasting background. This is less tiring for the eyes.

STRONG ELBOWS

Do you find it exasperating to redarn the same elbow patches as they get worn out? Next time cut a patch from an old pair of nylon tights (or socks) and pin this on the inside of the hole and darn in the usual way. It really strengthens them.

HIGH FASHION

A good use for an odd ear-ring. Pin it through the lapel of your coat or jacket and fasten the back with a butterfly clip. A beautiful broach.

SMOOTHIES

Put a little vaseline on the thread of a nail-polish bottle. It will open more easily.

Rub the stump of a candle over addresses (written in ink) on parcels and plant labels in the garden. This stops ink running when it rains.

PRESENT FOR A CROSSWORD FAN

Cut out crosswords from papers and magazines and paste them into a notebook. ■

احمدیہ انجمن اشاعت اسلام (لاہور) یو۔ کے کاترجمان

افکارِ عجدِ اعظمؐ

میں اس وقت کسی خاص قوم کو نبی و جبر طاعت کرنا نہیں چاہتا۔ اور نہ کسی کا دل دکھانا چاہتا ہوں بلکہ نہایت انوس سے آپکے کرچھے یہ کہنا پڑا ہے کہ اسلام وہ پاک اور صفا کردہ مذہب تھا جس نے کسی قوم کے پیشوا پر جبر نہیں کیا۔ اور قرآن وہ قابلِ تعظیم کتاب ہے جس نے قوموں میں صلح کی بنیاد ڈالی اور ہر ایک قوم کے نبی کو مان لیا اور تمام دنیا میں یہ فخر خاص قرآن شریف کو حاصل ہے جس نے دنیا کی نسبت ہمیں یہ تعلیم دی کہ لَا تَفْخُرُوا بِتِينِ أَحِبِّكُمْ وَلَا تَحْنُ لَهَا مُسْتَمِينٌ ۝ یعنی تم اے مسلمانوں! ایک قوم کو تم دنیا کے تمام نہیں پر ایمان لاتے ہیں اور ان میں یہ تفرقہ نہیں ڈالتے کہ بعض کو مانیں اور بعض کو رد کریں۔ اگر ایسی صلح کا کوئی اور الہامی کتاب ہے تو اس کا نام لو قرآن شریف نے صفا کی عام حجت کو کسی خانان کے ساتھ مخصوص نہیں کیا۔ اس لئے اس خانان کے جتنے نبی تھے کیا یعقوبؑ اور کیا اسحاقؑ اور کیا موسیٰؑ اور کیا عیسیٰؑ کی نبوت کو مان لیا اور ہر ایک قوم کے نبی خواہ ہند میں گڑ سے ہیں خواہ فارس میں کسی کو مکار اور کتاف نہیں کہا بلکہ صاف طور پر کہہ دیا کہ ہر ایک قوم اور جہتی میں نبی گڑ سے ہیں اور تمام قوموں کے لئے صلح کی بنیاد ڈالی مگر انوس اس صلح کے نبی کو ہر ایک قوم گالی دیتی ہے اور حقارت کی نظر سے دیکھتی ہے۔

خدا تعالیٰ نے قرآن شریف میں اس قدر ہمیں طریقِ ادب اور اخلاق کا سبق سکھلایا ہے کہ وہ فرماتے ہیں لَا تَسْتَبْخِرُوا الْبَنِيَّةَ مِنْ دُونِ اللَّهِ فَيَسْبُوهُنَّ اللَّهُ وَهُدَا الْبَغِيضَ عَلَيْهِمُ الْأَنْعَامُ ۝۱۰۸ یعنی تم مشرکوں کے بتوں کو بھی گالی مت دو۔ کہ وہ پھر تمہارے خدا کو گالیاں دینگے۔ کیونکہ وہ اس خدا کو جانتے نہیں۔ اب دیکھو کہ باوجودیکہ خدا کی تعلیم کی سوسے بت کچھ چیزیں ہیں مگر بھی خدا مسلمانوں کو یہ اخلاق سکھاتا ہے کہ بتوں کی بیگونی سے بھی اپنی زبان بند رکھو اور صرف نرمی سے مجاہد ہو کہ وہ لوگ مشتعل ہو کر خدا کو گالیاں نکالیں۔ اور ان گالیوں کے باعث تم ٹھہر جاؤ۔