

In the name of Allah, the Beneficent, the Merciful

al-ahmadiyya

Journal of

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

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DIVINE LOVE

TIME IT IS
 TO UNFOLD THY PERFECT BEAUTY. I WOULD BE
 THY LOVER, AND THINE ONLY—I, MINE EYES
 SEALED IN THE LIGHT OF THEE, TO ALL BUT THEE,
 YEA, IN THE REVELATION OF THYSELF
 SELF-LOST, AND CONSCIENCE-QUIT OF GOOD AND EVIL,
 THOU MOVEST UNDER ALL THE FORMS OF TRUTH,
 UNDER THE FORMS OF ALL CREATED THINGS;
 LOOK WHENCE I WILL, STILL NOTHING I DISCERN
 BUT THEE IN ALL THE UNIVERSE, IN WHICH
 THYSELF THOU DOST INVEST, AND THROUGH THE EYES
 OF MAN, THE SUBTLE CENSOR SCRUTINIZE.
 TO THY HARĪM DIVIDUALITY,
 NO ENTRANCE FINDS—NO WORD OF THIS AND THAT;
 DO THOU MY SEPARATE AND DERIVED SELF
 MAKE ONE WITH THY ESSENTIAL! LEAVE ME ROOM
 ON THAT DIVAN (SOFA) WHICH LEAVES NO ROOM FOR TWO:
 LEST, LIKE THE SIMPLE KURD* OF WHOM THEY TELL,
 I GROW PERPLEXT, O GOD, 'TWTIXT 'I' AND 'THOU.'
 IF 'I' —THIS DIGNITY AND WISDOM WHENCE?
 IF 'THOU' —THEN WHAT IS THIS ABJECT IMPOTENCE?"

—JĀMĪ

(The Ṣūfī poet in Salaman and Absal)

*A Kurd left the solitude of the desert for the bustle of a busy city. Being tired of the commotion around him, he lay down to sleep. But fearing he might not know himself when he arose, in the midst of so much commotion, he tied a pumpkin round his foot. A knave who heard him deliberating about the difficulty of knowing himself again, took the pumpkin off the Kurd's foot, and tied it round his own. When the Kurd awoke, he was bewildered, and exclaimed—

"Whether I be or no,
 If I—the pumpkin why on you?
 If you—then where am I, and who?"

Faithless

IF YOU HAVE FAITH IN EVERYTHING, YOU DON'T HAVE
 FAITH IN ANYTHING AT ALL.

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SONGS OF ISLAM AND THE FOUNDER OF THE AHMADIYYA MOVEMENT

The Founder expresses his thoughts in verse, perchance this method might help some people understand his message. Whatever he wants to convey in his poems, his approach to the subject is simple and realistic. He always puts first things first.

God's love takes precedence over everything else in his life. God is his 'Love', his paradise, the ultimate goal of his life towards Whom he invites everyone. Thus he writes in one of his books :

"My God is my paradise ; in my God have I my highest bliss, for I have seen Him and found that He possesses every beauty. This is a wealth to be possessed though one's life may be lost in gaining it, and a jewel to be bought though one's self may be extinguished in getting it. All ye ! that lack this blessing, run to this fountain, for it shall quench your thirst. It is the fountain of life and shall save you from destruction. Ah ! what should I do and how should I impress these glad tidings upon the hearts ! with what trumpet should I proclaim the wonderfulness and might of God on every inhabited corner of the earth that all men may hear it ! What remedy should I apply that their ears may be opened to my voice !" (*Kishki Nuh*).

Everything in this world reminds him of some signs of his Beloved God and makes him restless because of his insignificance and incapacity to be in His presence :

چاند کو کل دیکھ کر میں سخت بے کل ہو گیا
کیونکہ کچھ کچھ تھا نشان اس میں جہاں یار کا

*After looking at the moon yesternight I became extremely restless,
for there were some signs in it of the charms of the Beloved.*

His restlessness at times exceeds all bounds when he says :

ایک دم بھی کل نہیں ہڑتی مجھے تیرے سوا
جان کھٹی جاتی ہے جیسے دل کھٹے بیمار کا

*Without Thee, not for a single moment, have I peace within me ;
(without Thee) my heart is all the time sinking like the heart
of an ailing person.*

Those who have seen him and lived with him bear witness to the fact that his life was completely saturated with the Divine Love.

When he writes about the Holy Prophet Muḥammad (peace and blessings of God be upon him), again he puts his thoughts in a straightforward manner e.g.,

در دلم جو شد آئنائے سرورے آنکہ در خوبی ندارد ہم سرے
ختم شد بر نفس پاکش ہر کمال لا جرم شد ختم ہر پیغمبرے

*In my heart wells up praise for the Master (Muḥammad) who in
the beauty (of his conduct) has no parallel.*

*Every excellence has been terminated with him ; (and) certainly
every prophet has come to an end with him.*

There have been poets who have eulogised the Prophet in terms which makes one feel as if the Prophet's rank and authority was greater than that of God. The Founder's writings are free from such poetic fantasies. His love for the Holy Prophet is undoubtedly great, but is restrained by what the Qur'ān teaches about him. Thus he declares :

بعد از خدا ہمیشہ محمد محترم کر کفر این بود بخدا سخت کافر

*After the love of God I am intoxicated with the love of Muḥammad.
If this be heresy, by God I am the greatest of heretics !*

As to the Founder's love for the Holy Qur'ān it has many facets. As usual he does not indulge in verbosity. What we find is his genuine personal experience about the

higher aspects of spiritual truths and their revelation to mankind. He writes in one of his books :

“It is my experience and the experience of all those who have gone before me, and it is an evidence of the fact, that the Qur’ān attracts its true followers by its spiritual qualities and its intrinsic radiance. It illumines their minds. Then by its lustrous miracles, it binds their hearts with God with such ties as defy the sword which otherwise tries to cut them into pieces. It exalts its true followers by enabling them to have communion with God and enriches their minds with the knowledge of the Unseen” (*Chashma Ma’rifat*).

The same thought he would convey in verse :

نورِ فرقان می کشد سونے خدا می توان دیدن ازورونے خدا

The light of the Qur’ān draws one towards God and God’s face can be seen with this light.

When the Founder expresses his love for this great Divine scripture it becomes a live symbol for him which has even the human touch of the beauty and elegance of one’s beloved. Comfort, compassion and joy and even pangs of separation are experienced by him for the sake of the Qur’ān :

جمال و حسنِ قرآن نورِ جان ہر مسلمان ہے
قمر ہے چاند اوروں کا ہمارا چاند قرآن ہے

*The elegance and beauty of the Qur’ān is the life of every Muslim.
The qamar is the moon for others but our moon is the Qur’ān.*

It is not a poetic exaggeration but a statement of facts, as far as he is concerned, when he says :

وہ روشنی جو ہاتے ہیں ہم اس کتاب میں
ہوگی نہیں کبھی وہ ہزار آفتاب میں
افسردگی جو سینوں میں تھی دوڑ ہوگئی
ظلمت جو تھی دلوں میں وہ سب نور ہوگئی

The light which I find in this Book, can never be found in the thousands of suns.

The sadness which settled on my soul has disappeared. The darkness which engulfed the hearts has all turned into light.

His zeal for the propagation of the Qur'ān is immense. It has even been turned into grief,* for with his limited resources he cannot realise what he hopes to do for the sake of this Great Divine Scripture. He expresses his thoughts in Persian verse thus :

جانم کباب شد ز غمِ این کتابِ پاک
چندان بسوختم کہ خود امید جان نماند
یا رب چه بھر من غمِ فرقانِ مقدر است
یا خود درین زمانہ کسے راز دان نماند

The grief for this pure Book has burnt into my soul, and there is not much hope that I shall survive.

My Lord! is it only destined for me that I should suffer for the sake of the Qur'ān, or is there no one else in this age who can partake of this (painful) secret.

It was for this reason that the late 'Allāma Iqbal, the famous poet-philosopher of the Indo-Pak sub-continent (b. 18 77 d. 1938), once truly remarked that in the last fourteen hundred years many Muslims sang songs in praise of God and the Holy Prophet but none, except Mirza Ghulam Ahmad, sang so devotedly about the beauties and glories of the Qur'ān.

About the ultimate success of Islam he has no doubt in his mind, though he realises that difficult times are ahead and Muslims are not prepared for this uphill task for the sake of Islam. This makes him very sad at times. He prays to God thus :

فضل کے ہاتھوں سے اب اس وقت کر میری مدد
کشتی اسلام تا ہو جائے اس طوفان سے ہار

میرے زخموں پر لگا مرہم کہ میں رنجور ہوں
میری فریادوں کو سن میں ہو گیا زار و نزار

With the hands of Thy Grace, O Lord! come to my rescue at this time, so that the ship of Islam may safely weather this storm:

Apply some healing balm on my lacerated heart, for I am sorely afflicted. Listen to my wailings, I am completely broken down.

Again :

بینم کہ ہر یکے بہ غم نفس مبتلاست
کس را غم اشاعت فرقاں بجاں نماید

I see everyone sunk in his own personal sorrows, but no one is sorrowing for the propagation of the message of the Qur'ān.

Writing poetry was not his main object as he himself says :

کچھ شعر و شاعری سے اپنا نہیں تعلق
اس ڈھب سے کوئی سمجھے بس مدعا یہی ہے

I am not really concerned with verse and versification. Perchance this will help someone to understand (my message). That indeed is my sole object.

PEARL AND A DRAGON

"It is beautiful to find that some seemingly insurmountable problem has quietly worked itself out while one was busy on practical things. There is a Persian story of a young man who went up to the mountains, found a cave, and wandered in. He found a pearl of great price in the cave, but it was in the claws of a dragon so overwhelming that he knew there was no chance of getting the pearl. He went away sadly, reconciling himself to an ordinary life, which was uninspiring once he had seen the pearl. He married, had his family, worked, and then, in old age, when his children were gone and he was free again, he said, 'Before I die, I will go back and look again at the pearl.' He found his way back, looked inside the cave, and there was the pearl, as lovely as ever, but the dragon had shrunk to almost nothing. He picked up the pearl and carried it away. He had been fighting the dragon all of his life in the very practicalities of his daily existence."

Understanding Feminine Psychology' by Robert A. Johnson

MISCELLANEOUS

Jorgen S. Nielsen

ORTHODOX-MUSLIM CONVERSATIONS IN LENINGRAD

On 11 March 1982 the Leningrad Theological Academy was the setting for a new step in Christian-Muslim relations in Europe. A group of representatives of both faiths met for a local consultation on matters of mutual concern. The meeting had the encouragement of the Russian Orthodox Metropolitan of Leningrad and Novgorod. It brought together four members of the Leningrad Theological Academy and four functionaries of the Leningrad Jami Mosque and the Leningrad Muslim Society. The meeting was opened by the Metropolitan who emphasized the common concern for peace which had brought together Russian Muslims and Christians in this way for the first time.

The meeting grew out of a series of international and inter-religious conferences of religious workers for peace, which have been held over several years in the Soviet Union. With the concern of peace in mind, the meeting heard a Christian and a Muslim report on the respective faiths' teaching on peace and also two reports on expectations concerning Jerusalem. In discussion, the participants stressed the difficulties involved in establishing peace and agreed in rejecting a pacifism based on passive avoidance of conflict. In the discussion on Jerusalem the participants noted that the city means different things to each of the three monotheistic faiths. The purpose of conversations was not to seek a community of thoughts but to establish the common foundations enabling greater understanding of the particular faiths.

NEW RESOURCE FOR CHRISTIAN-MUSLIM DIALOGUE

The Verlag Otto Lembeck of Frankfurt a/m have just published a new book on Christianity and Islam, entitled CHRISTEN UND MUSLIME IN GESPRACH (Christians and Muslims in conversation), it appears under the editorship of Jurgen Micksch and Michael Mildenerger. The 87-page book is the result of two years' work by a group set up by the Churches' Committee on Migrant Workers in Europe (CCMWE). The group drew its membership from Sweden, West Germany, France, the Netherlands, Switzerland and the United Kingdom, and the draft was read by a number of experts and church officials as well as by Muslim consultants.

The book is aimed at clergy and laity who need more than short, superficial outlines but do not have the time to undertake a deep and detailed study of the subject. It meets the need for a thoughtful introduction to Islam and Christianity in the European setting of their meeting today. At the theological level particular themes - God, revelation, prophets, etc. are treated in parallel. At the existential level, the social and cultural circumstances of the meeting of Muslims and Christians are discussed, and particular issues are outlined. The book was prepared in German with German-speaking Europe in mind, and there are plans for an English language version. ■

SHALL THE TWAIN MEET?

KALAM AZAD MOHAMMED

What are the chances of uniting the best of East and West in order to achieve the harmony and balance that are the cornerstones of a philosophy of life and of education? Can we detect a glimmer of hope, a chink in the armour of Western fear and dislike of Islam and a corresponding one in the the superstitious and anti-scientific armour in which the majority of Muslims are now enwrapped? Are the Eastern and Western worlds fated to remain in opposition, in mutual incomprehension? Is there no hope for a harmonious coalescence?

I think that there is more than a ray of hope. If we consider the life of the Prophet (upon whom be peace), we shall remember that when he was scorned and rejected by his own people in Makkah, he went to the town of TĀ'if to deliver the message of Allāh and to invite the inhabitants to examine the Truth of his utterances. But his treatment in TĀ'if was scarcely better than that he had received in Makkah. For, not only was he scorned and rejected; he was beaten and stoned and was forced to leave the town with blood streaming from his wounds. It is here that the Prophet uttered one of the most touching and sublime prayers ever recorded:

"O Lord! I make my complaint unto Thee of my helplessness and frailty and of my insignificance before mankind. But Thou art the Lord of the poor and feeble, and Thou art my Lord. Into whose hands wilt Thou abandon me? Into the hands of strangers that beset me round about? Or of the enemy Thou hast given at home to have the mastery over me?... I seek for refuge in the light of Thy countenance..."

But unknown to him, Allāh was working in His usual mysterious ways. A party of non-Muslims inspired by a search for the Truth, for the One True God, had chanced upon the message of Islam and this was their response as was revealed to the Prophet after the tragic affair at TĀ'if:

"Say, it has been revealed to me that a party of the jinn listened, so they said: Surely we have heard a wonderful Qur'Ān, guiding to the right way - so we believe in it. And we shall not set up anyone with our Lord; and He - exalted be the majesty of our Lord! - has not taken a consort, nor a son. And the foolish among us used to forge extravagant lies against Allāh. And we thought that men and jinn did not utter a lie against Allāh" (The Qur'Ān 72:1-5).

Who were these jinns? Were they invisible spirits? As regards their identity and the prophetic nature of these verses, the Mualānā Muhammad 'Alī in his commentary of the Qur'Ān writes:

"The words of this verse (i.e. verse 3) are a clear indication that the persons spoken of here are Christians. That both Jews and Christians living outside of Arabia accepted the message of Truth brought by the

Prophet is a fact. But what is stated further on, it appears that the reference here is to the future Christian nations, and the words here are prophetic, speaking of some future time when Christian nations forming the bulk of mankind - such being one of the significances of the word jinn (LL) - will accept the truth of the message brought by the Prophet. At any rate the prophetic in these words, whether relating to the near or distant future, is clearly hinted at in the opening words of the verse: It has been revealed to me that a party of the jinn listened."

Is there a similar parallel in modern times? Let us take a look at the present situation. Abraham H. Maslow in the preface to the second edition of his book: TOWARDS A PSYCHOLOGY OF BEING, identifies three psychological alternatives in the Western world:

- (i) Objectivistic, behaviouristic (mechanomorphic) psychology;
- (ii) Orthodox Freudianism; and
- (iii) Humanistic psychology, but he continues thus:

"I should say also that I consider Humanistic, Third Force Psychology to be transitional, a preparation for a still 'higher' Fourth Psychology, transpersonal, transhuman, centred in the cosmos rather than in human needs and interests going beyond humanness, identify, self-actualization and the like... Without the transcendent and the transpersonal, we get sick, violent and nihilistic, or else hopeless and apathetic. We need something 'bigger than we are' to be awed by and to commit ourselves to..." (p. 11).

And while the quest for something 'bigger than we are' is going on, truly educated and zealous Muslims, inspired and spearheaded by the Ahmadiyya Movement, are offering the message of Islam to Westerners in a manner they can hardly ignore. The West has for centuries prided itself on the clarity and superamcy of its intellectual power, and through the inspiration of Hazrat Mirza Ghulam Ahmad and his small band of faithful followers, today, the primary vehicle for conveying the teachings of the Prophet of Islam to the West is that of intellectual exposition; and, as promised in the Qur'ān in the verse quoted above, they will "LISTEN".

The East and the West will come together despite Rudyard Kipling's

"O East is East and West is West
And never the twain shall meet"

for, the Qur'ān refutes this opinion thus:

(Allāh is) "Lord of the two Easts, and Lord of the two Wests" (55:17).

"And Allāh's is the East and the West, so whither you turn, thither is Allāh's purpose..." (2:115).

The search and the efforts of both East and West will

coincide and the resultant synthesis will be the natural religion of man; "So set thy face for religion, being upright, and nature made by Allāh in which He has created man. There is no altering Allāh's creation. That is the right religion - but most people know not" (30:30).

And should anyone attempt to scoff at the smallness in numbers of the Ahmadiyya Movement let him be reminded of the beautiful verse of the Bible which says:

"There is no restraint to the Lord to save by many or by few" (I Sam. 13:15).

(PART OF THE ADDRESS GIVEN AT THE EIGHTH INTERNATIONAL AHMADIYYA CONVENTION TRINIDAD - AUGUST 1980)

AHMADIYYA NEWS

Maulānā S.M. Tufail was admitted to the St Peter's Hospital Chertsey for an emergency operation on 13th April 1982. Although he is out of the hospital, doctors have forbidden him to travel for six months. His visit to Trinidad has been cancelled. We were very sad to hear of his illness, but he advised us to carry on with our 3-DAY ISLAMIC FESTIVAL and the Inter-Faith Meeting sponsored by Gasparillo Mosque and Mr Fen Mohammed & Family. The detailed report of these activities will be printed in the next issue of Al-Ahmadiyya.

Maulānā Kemal Hydal is giving a public lecture on "New Evidence on the Death of Jesus" on 15th May, 1982 at Rienzi Complex, Southern Main Road, Mc Bean, Couva, Trinidad.

THE CALL is the journal of the Ahmadiyya Anjuman Isha'at-i Islam Trinidad. Maulānā M.K. Hydal is the editor. Free copies could be obtained from, AAI, The Mosque, Fireburn, Freeport P.O., Trinidad, West Indies.

ISLAMIC SUNRISE is a publication of the Guyana Ahmadiyya Anjuman with articles on Islam and Ahmadiyya Movement. Free copies could be obtained from the following address: Islamic Sunrise, P.O. Box 10629, Georgetown, GUYANA, South America.
Mrs Sohaila Omardeen, Gasparillo

DEPARTURE

Hamid Rustomalli Rahman (known as Baboo), Guyana (born 21st May 1933 - died 12th April 82) brother of Mr A.A. Rahman (UK). He was one of the persons who helped to establish the Lahore Ahmadiyya Movement in Guyana and was the Treasurer of the Ahmadiyya Jama'at until he left for the USA. Funeral service in Georgetown were led by Maulavi Abdur Rashid. From England Ayub Rahman (son), Khalil Yamin, Majid 'Ali, Vena & A.A. Rahman and from USA the wife of the deceased and his children went to Guyana for funeral service. Services for him were also held in Rawalpindi, Sialkot and other places in Pakistan. ●

The New World Order by Maulānā MUHAMMAD 'Alī

Carlismo v Socialismo by Mr ELOY LANDALUCE

MICHAEL McCLAIN

A short time ago I had the good fortune to obtain a copy of THE NEW WORLD ORDER by the late Maulānā Muhammad 'Alī. Said book contains some of the most concise and trenchant criticism of Marxism ever written. In the local Spanish press I wrote an article based on said book. Almost once I was literally besieged by people asking me if a Spanish translation of said book existed. I was forced to admit that, as far as I knew, said book only existed in Urdu and English.

The affair does not end here. Not long afterwards I received a copy of the book CARLISMO V SOCIALISMO (Carlism and Socialism) by Eloy Landaluce (this surname seems to have a remote Muslim origin; i.e., "al-Andalusi", the Spaniard). There is no space here to give a definition of Carlism; suffice it to say that, ideologically speaking, the Carlists of Spain are identical to the Jacobites of Ireland and Scotland and to the "Chouans" of Brittany and La Vendee. The parallels between the Jacobites and the Carlists is so close as to be unca-ny. The Jacobites fought for Charles I and for Prince Charles Edward Stuart (Bonnie Prince Charles) as well as for two Stuart princes named James. The Carlists always fought for princes named Carlos (Charles), while one of their symbols is the Cross of St. James the Greater, Patron Saint of Spain. In his book CONSPIRACION Y GUERRA CIVIL (Conspiracy and Civil War), the Carlist Jaime del Burgo relates how during the Spanish Civil War, Jacobites from Ireland and Scotland came to Spain to fight under the Carlism banner, because of the ideological identity between the two movements. I have heard the name from other people who served on the Nationalist side during the Spanish Civil War.

The point is this: Maulānā Muhammad 'Alī cites the Qur'ān and the Islamic tradition, while Mr Landaluce is not a Muslim, but, like all Carlists of the traditional, authentic type, is a devout Catholic, and cites the Catholic tradition and that of the Middle Ages. Yet in substance Maulānā Muhammad 'Alī and Mr Landaluce say exactly the same thing, under different names have the same ideology. Both attack Marxism and liberal Capitalism in the same way, in the same words, using the same arguments. Both, in effect, accuse the post-medieval Western Civilization of the same defects, both, in effect, propose the same solutions. This cannot possibly be due to mutual influence or to the influence of one on the other. There is almost no literature on Carlism available in English. This ideology has spread to USA, where its declared followers are known as "SONS OF THUNDER", and has extended particularly in the South and Southwest and among Catholics of Irish or Hispanic origin. But this expansion is due to books in Spanish and to propagandizing by word of mouth and short pamphlets in English. Maulānā Muhammad 'Alī did not read Spanish, nor as far as I know, French, nor did he visit Ireland, Scotland or Brittany. Mr Landaluce certainly does not read Urdu, though apparently he reads English. But he cites no Muslim sources whatever: had he read

THE NEW WORLD ORDER he would most certainly have cited it.

Nevertheless, the substantial identity of the New World Order of Maulānā Muhammad Ali and the Carlism of Eloy Landaluce is a fact which anyone who reads Spanish and English or Urdu can easily prove to himself. To what may this identity be attributed, This theme is too extensive to deal with at this time, though I hope to be able to deal with it later. At this moment I only wish to make one observation: Mr. Landaluce constantly refers to the Catholic tradition and to the Middle Ages. As I said before, during the Middle Ages Islam and Christendom in effect formed an organic whole, the present dichotomy "Orient-Occident" in effect did not exist. Medieval Europe was "Western" only in the geographic sense. Elements from Islamic civilization penetrated all aspects of the life of Medieval Europe, and the influence was to some extent mutual. This, presented as the cause of the identity between Maulānā Muhammad Ali and Eloy Landaluce in so many vital points, is in itself at best a gross over simplification, though true enough as far as it goes: but at the moment there is no scope to deal adequately with this fascinating theme.

There is only one important point which I wish to make at this time. The atheists, enemies of all religions, use the apparent differences between the great religions as an argument against all religion. In this they show a great deal of both ignorance and bad faith, exaggerating superficial differences, e.g., saying things like

"Some worship Muhammad, some worship Christ, some worship Budha, some worship Guru Nanak- therefore, there is nothing but a mass of contradictions and confusion",

or
"Christianity permits only one wife and no divorce, Islam four wives and divorce" etc.

One "free thinker", Thomas Paine, who used arguments of this type, was really so ignorant of religion that the only term for Islam that he knew was "The Turkish Church". To anyone well versed in comparative religion, it is not only obvious that said anti-religious propagandists are both ignorant and liars, but that they deliberately exaggerate the superficial differences between the great religions, deliberately ignoring what Frithjof Schuon calls "The transcendent unity of Religions".

To illustrate this point, I will use two analogies, one rather banal, the other more exalted. As anyone knows, if there are various witnesses to an accident their versions usually do not exactly coincide. However, said points of discrepancy are almost always about relatively superficial points. For example, it would be rare indeed for one witness to say that the red car ran into the blue one and another say exactly the opposite. Were someone to say "there are discrepancies between the testimonies of the witnesses, therefore the accident never happened", he would be called a fool. Almost all atheists have an exaggerated respect bordering on idolatry for science. Yet in many scientific fields there is no uniform consensus but rather a number of conflicting, at times contradictory theories, often far more conflicting and contradictory than the differences between the great religions. Yet rare would be the atheist who would accept this fact as a proof that science is a fraud

and an illusion.

Once, I do not remember if it was in this journal or not I used the following analogy. The cathedral of Leon in Spain is famous for its medieval stained-glass windows (English cathedrals also had them before Cromwell, that forerunner of Hitler and Stalin, destroyed them). Within the cathedral one sees stunning waves of jewel-like primary colours, contrasting yet complementary. Yet the source is the pure, white light of the Sun, which, though not itself a colour, contains all colours. If someone were to say:

I see only blue, green, red, yellow and purple: the pure whtelight of the sun does not exist",
he would be called a fool.

Yet it is very much a fact that quarrels between the great religions favour the enemies of all religions. As a supreme example of perfidy and bad faith, secularists persecute all religions in the name of "tolerance". It is also perfectly true that secularists often deliberately foment misunderstandings and conflicts between religions, for obvious motives.

In passing, I wish to note something else. Eloy Landaluce even echoes certain anti-western and anti-European statements of Maulānā Muhammad Ali, though like all Carlists and Jacobites he only refers to post-medieval Europe, i.e.

"If Europe gives us (Spain) lessons of liberty and democracy a la liberal, it also gives us demonstrations of a corruption which, if we were to imitate it, would make us ashamed of ourselves".

There is a severe lack of communication between the great religions. Ironically, in Christian writings one at times finds attacks on Islam or Hinduism taken from anti-religious, secular sources, while at times Islamic writers use anti-Christian and anti-Hindu polemics taken from the same sources. This is very much a fact, lamentable though it may be. Catholic traditionalism and the present Islamic Revival are natural allies who affirm the basic values (it is a fact easily demonstrated that Catholic traditionalists have more in common with Muslims, particularly Sufis and traditionalists, whether Sunnis or Shi'ites, than with protestants or even "progressive" or "modernist" Catholics), face the same enemies and say the same things in their writings. In spite of the danger of misunderstandings, I do not hesitate to say that SIKHISM and HINDUISM, particularly VEDANTA, should also be included in the above. Yet Catholic, Islamic and Hindu traditionalists maintain an apparently impenetrable ignorance of one another. Catholic traditionalists except for the mystics who often read sufi literature, almost never read Islamic writings, while Muslims tend to know little concerning the history of Christianity and almost never read the works of the Catholic traditionalists such as Eloy Landaluce or various Irish, Highland Scot or French traditionalists of a similar type (I am not speaking of Father Lefebvre). The works of those who could serve as a perfect bridge between the groups of which we are speaking, such as Frithjof Schuon, Seyyed Hossein Nasr or Vintila Horia, are not nearly as widely read as they should be. The only point which I am making at this time is that there must be more

communication among the great religions, that they must cease falling into the trap of the secularists whose obvious plan is "divide and conquer". Those who defend the same values and confront the same enemies must "find each other", must stop quarreling among themselves, and must better co-ordinate their efforts. They must recognize that whether they are Muslims, Christians, Hindus or Sikhs that they do indeed affirm the same basic values, face the same enemies, and that the apparent differences which divide them are trivial and negligible compared both with the common values which unite them and with the truly abysmal differences which separate them all from atheists and materialists. ■

Remotest Aim

Maqsad-i Aqsā

Man sets his face towards this world, and is entangled in the love of wealth and dignity, until the grace of God steps in and turns his heart towards God. The tendency which proceeds from God is called Attraction; that which proceeds from man is called Inclination, Desire and Love. As the inclination increases its name changes, and it causes the Traveller to renounce everything else but God (who becomes his Qibla), and thus setting his face God-wards, and forgetting everything but God, it is developed into LOVE. (From a Persian MS. by 'Azīz ibn Muhammad an-Nafsānī)

Odd Friends

Lizard: 'Good day Mrs Spider. I am so pleased to meet you.'

Spider: 'Good day Mrs Lizard, I am also happy to see you. Where do you live?'

Lizard: 'No where in particular. By the way what do you eat?'

'Flies,' replied the spider.

Lizard: 'That is fine. I eat flies also. So we can make good friends. I would like to live next to you. In case we are in trouble we can help each other.'

One day early in the morning the lizard started shouting. 'Help, help, a cat is going to pounce on me. O Mrs Spider, tell me what to do?'

The spider shouted back: 'Don't worry. Spin out a web quick and rush towards my little hole.'

Before the lizard understood what the escape strategy was the cat caught her. ■

From Trinidad to Pakistan and India - 2

WAHID A. OMARDEEN

QADIAN

We took the train to Qadian on the 16th December and were welcomed by the incharge of the Guest House Maulvi Abdul Qadeer and his colleagues. They were in the midst of making arrangements for their Annual Jalsa from 18th to 20th and members of their Jama'at from all over India were pouring in. Their volunteers were found helping the guests at the border and at Amritsar, Batala and Qadian railway and bus stations. After we had settled in our rooms we went out to Masjid Mubarak for prayers. There we saw the places where the Founder used to work, meditate and worship. The building was extended but the original character of the place was still there. Later we went to see the graveyard known as Bahishti Maqbara where the Founder and his many companions were buried. The whole place was very well kept. We offered our prayers for the deceased and returned to the town of Qadian.

Janab Mirza Wasim Ahmad, the Head of the Movement in India was kind enough to arrange for our transport to the station immediately after the morning prayers the next day (17th December).

After a few hours we were in Amritsar again. We picked up our luggage from the Hotel and left for the Airport by taxis. And there something strange happened. Nancy saw someone who resembled her father - and we all agreed. The poor fellow was flabbergasted at this discovery. Photographs were taken and addresses exchanged and the news among the airport staff travelled fast and all of them became very friendly towards us.

SRINAGAR - KASHMIR

The flight to Srinagar only took 40 minutes and in another half an hour we were welcomed by Dr Khurshid Alam Tareen and his brother Mahboob Alam who had made arrangements for us to stay in a nearby hotel. Although there was no snow, it was biting cold. When we reached our destination *BUKHĀRIS* were lit to heat the rooms. ('Bukhāri' is a kind of tin stove inside of which wood or coal is burnt and a chimney goes out of the window to expel the smoke). We were all tired but Maulānā gave us half an hour to get ready and go out to see the tomb of Jesus Christ at Mohalla Khānyār as it was still day time. So we were on the move again, whether we liked it or not.

The streets of Srinagar presented another sight. It was not what we had seen in films about Kashmir. Instead of beautiful lakes and parks we saw old dilapidated buildings, dirty roads with potholes and sudden depressions. The trees presented a barren outlook. Surely we were there wrong time of the year. After visiting the tomb of Jesus, in that cold weather we hired two *SHIKĀRĀS* (small boats with a hood) and saw a part of the famous Dal Lake. Did we enjoy all that? Not really at that time. But as I look back now, we are glad that we did take that boat ride in that cold and misty afternoon. Maybe we would not get this chance again.

The night was extremely cold - the stove went off at about 11pm. Some of us started sneezing and coughing. The servants came at about 7 a.m. and heated our rooms and brought some buckets with hot water. We had our breakfast and about 11 O'clock we were able to go out. After a little shopping and wandering aimlessly here and there we went to see the magnificent Mosque

called Hazrat Bal (where a hair of the Prophet Muhammad is preserved). Later we returned to our own Ahmadiyya Mosque at Qalandan Pura to offer Friday prayers. There we met the other members of the Jama'at. MT was asked to lead the Prayers. There we also met a young man Mr Abdur Rashid who became our constant companion and guide as long as we stayed in Srinagar and took us to many places of interest. By that time we got used to lighting the Bukhari ourselves and keep it going for a greater part of the night.

Yaripura

On Saturday morning we decided to go to Yaripura, a village in Anantnag, about three hours journey by bus from Srinagar. Dr K.A. Tareen kindly accompanied us. But the journey was really hard on all of us. By constant travelling our vitality and resistance had become very low. Everyone shivered with cold while waiting in the open for public transport. None of us knew except MT and Dr Tareen where we were heading for and what lay ahead of us. When eventually we did reach that village Mrs Haniff decided to return immediately while it was still a few hours for the sun to set. Sohaila felt terrible cold in her stomach. Others were also in a depressed mood. MT was the only person in our group who looked fit or perhaps he did not tell us the aches and pains he was having in his back.

Raja Muhammad Yusuf Taseer (Secretary-General All India Ahmadiyya Anjuman Isha'at Islam) was very happy to see us all. He led us to his house and sent messengers to inform the other members about our arrival. Dr Tareen gave some tablets to Sohaila which relieved her of pain and shivering within half an hour. We were served with hot tea and milk. We wrapped ourselves with blankets and sleeping bags. Mr & Mrs Haniff Mohammed huddled together in a corner to keep themselves warm.

After a while we ventured to go out to see the village and our mosque. Wherever we went a big crowd followed us. We saw an open-air class being held of young boys and girls. They sat on the cold ground without any sign of apparent discomfort. We were introduced to the students and sang a few songs from the book Songs of Islam. In return they treated us with some Arabic Qaseedas in their loud, sharp and shrill voices, which visibly moved some of us.

A little walk and the fresh country air put some of us in a good mood and we decided to spend the night at Yaripura (and prevailed upon others, who were thinking of going back the same day, to stay on).

Almost the whole Jama'at got round us at night. The electric bulbs glimmered dimly and then we were enveloped in complete darkness for a few moments, till the gas-lamps were lit. In that environment we were strangers but felt at ease with our Ahmadi brothers and sisters (sisters were watching us from a distance behind the half-opened doors). We discussed of plans of mutual help for the cause of Islam and the Ahmadiyya movement. Some important decisions were taken - informally - which we hope shall have far reaching effects in the coming years, God willing.

The night was dark, as dark as it could be. Sometime after a little sleep I opened my eyes and could not see a streak of light anywhere, as if I had lost my eyesight but then I realised that we were in a different world where days and nights are not the same as in our country.

Back to Srinagar

A bad news waited for us when we returned to Srinagar on 20th December. We were all geared up to fly to Delhi the same day but we were told that the only flight available was on 22nd December and according to our original plans we had to be in Pakistan on the 23rd. With some difficulty we were able to get

seats for Amritsar on 21st. So instead of going to Delhi we returned to Lahore after overnighiting at Amritsar. An extra day in Srinagar helped us to see Prof. Noor-ud-Din Zahid, Mr Abdul Aziz Shora (editor daily Roshni) and a few other friends.

Pakistan again

The same routine of going through the customs and immigration was followed and we landed at Nasir's place (Ahmadiyya Buildings) again. There we received the official invitation by the Secretary-General Ahmadiyya Anjuman Ishah'at Islam welcoming us for the Jalsa and that they had arranged for most of us accommodation at different homes, but we had to decline this offer as we had already made alternative arrangements for our stay at Mian Farooq Ahmad Shaikh's house (under construction) at Darus Salam. The weather as compared with that of Kashmir was not that cold and we appreciated the Lahore sun-shine as we never did before.

Rabwah

We had a day to spare before our Jalsa started so we went to Rabwah by wagan. The Ahmadies over there were busy preparing for their own Jalsa. On arrival we contacted Maulana Nasim Saifi who showed us some sections of their offices, gave us plenty of literature and kindly arranged for us, at a very short notice, an audience with their leader Janab Mirza Nasir Ahmad Sahib. Maulana Tufail gave him copies of AL-AHMADIYYA where an article pertaining to his views "Islam and Kufr" was printed (see December 1981 issue). After having our lunch we said farewell to Maulana Saifi and took a bus back to Lahore.

Landa Bazar

Although we were not in a mood at all to visit any other place that day we were forced to see Landa Bazar - a busy market where second hand clothes of all description from European countries were sold at very cheap prices. This kept the poor people warm during the winter months. We were surprised to see items sold for a few cents which would normally cost a few dollars. To save their face, some items bought here were claimed by their owners to have been sent by their (non-existent) aunts and uncles living abroad.

The condition of the road was in a most pitiable state. The area was covered with mud, and slushy water was overflowing from the drains. The footpaths were there, but they were mainly occupied by stall vendors, and wooden trolleys full of merchandise. Over and above that, iron sheets and steel girders were dumped on the foot-paths and on part of the road and they were cut by oxygen flames right on the spot. It created traffic hazards all hours of the day. Landa Bazar was not the exception, this was true of many other roads in Lahore and other towns.

The Jalsa

We had hardly rested at the Ahmadiyya Buildings that we were told that a coach was waiting for us to take us to Darus Salam where guests from outside of Lahore had already arrived for the Jalsa.

During the Jalsa, the first day was reserved for the ladies. Members of our party were introduced and some of them were given the opportunity to address the gathering. The other three days of the Jalsa were extremely busy. Members from all over Pakistan about a thousand, came to attend. Mr G.N. Deen and his wife Pearl (a Trinidadian) were also there from Fiji. All the sessions, except one, were conducted in Urdu which left us out completely, rather an unfortunate situation, so we spent time meeting and talking to people outside the Mosque. Comprehensive reports about the Jalsa have been printed in the Light and the Paigham Sulh which I do not want to repeat. Immediately after the Jalsa Mr & Mrs Haniff Mohammed flew to Karachi to go to Juddah for 'Umra and we went back to India; Roehie Tufail and Anisa Ahmed also joined us.

Delhi and Agra

We stayed in a hotel near the Old Delhi railway station. The charges were reasonable and we were in the heart of the city. Some of us were glad to pay a visit to Prof. B. Bhattacharya who did not live far away from where we were staying. We noticed another thing in India (and also in Pakistan) and that was the crowds of people everywhere; we had that kind of scene during the Carnival days. Now we understood the true meaning of the term "population explosion".

We paid Rs. 45.00 (about £2.50) each for a day trip to Agra by coach. We started at 5.30 a.m. and returned at 11 p.m. The Taj Mahal was magnificent. On our way we saw Fatehpur Sikri (a ghost town) and a few other Moghul Forts. We stopped at Mathra (the birth place of Krishna) while returning and had something to eat at a vegetarian hotel. Night had already fallen so we could not see any ancient monument or temple.

The day trip around Delhi cost us Rs. 10 each. This included, among other things, the Red Fort, Qutub Minar, Birla Temple and Samadhis of Gandhi Ji, Jawahar Lal Nehru and Lal Buhadar Shastri. The coach also stopped in front of Shastri's residence and we were allowed to go inside and see Shastri's widow. When some of us suggested that a similar visit be arranged to see the Prime Minister Indra Gandhi, the Coach Guide politely refused. The next day MT and his daughters left for Amritsar and after staying another night at Delhi we flew to Bombay. It was a disappointing experience for us. There was nothing of historical interest to see. Everything was expensive and after two days we came back to Delhi to the same old hotel. After doing some shopping we left for Pakistan via Amritsar.

Sialkot and Karachi

On Friday 8th we found ourselves in Sialkot where Shaikh Nisar Ahmad, President of the Ahmadiyya Anjuman Isha'at Islam welcomed us. MT was already there. We offered Friday services and visited a few homes. How we wished we had more time to stay and know those people better. On the 9th January we were back in Lahore and on the 10th we flew to Karachi. At the Lahore Airport we were garlanded and pellets of flowers thrown on us - a typical eastern custom. At Karachi we stayed at Shaikh Sharif Ahmad's family. His charming wife and daughters looked after us and his son Anjum showed us more of Karachi and took us to the airport at a very inconvenient hour. May Allah bless them all.

During our stay in Lahore, besides Nasir Ahmad and his family, Mr Ahmad Javed and his wife were extremely helpful and provided us with all the comforts of a home - away from home, for which we are ever grateful to them.

We were not very much impressed by the general condition of the people of Pakistan - the so-called Islamic State. When we were there General Muhammad Zia was in the process of nominating and appointing members to a Federal Advisory Council (known as MAJLIS-I SHŪRĀ) to give an impression to the outside world, particularly USA on which Pakistan heavily depends for financial aid, that there is a semblance of democratic rule in that country. However, the General Zia retains 100% control of the Majlis. Political views expressed in the Majlis cannot be published. The Majlis is even unable to elect its own chairman which is done by the General himself. The plight of peasants, artisans, labourers and petty employees is deplorable. The name of Islam is being used (or misused) a lot in the official circles but in fact the cause of Islam is being betrayed in Pakistan on all levels. The press is heavily censored; the political activities are banned. One day this existing system will certainly fail. The fear is that it may not be regarded as the failure of Islam.

Back home

Two days in the cold shivery weather of London and then we were back in the sunny island of Trinidad. For a few days we did not know where we were, England, Egypt, Pakistan, Kashmir or India. We felt like a rubber ball which keeps on bouncing before it settles down on the ground. However, we feel the ball within us is still bouncing

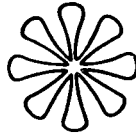
MASJID MUBĀRAK RAWALPINDI PAKISTAN

A Welcome Address - 2

Friday 11th December 1981

MIAN FAROOQ AHMAD SHAIKH

(The writer continues his impressions about the late Hazrat Maulānā Sadrud Din and the late Begum Surayya Farooq at a meeting of the Ahmadiyya Anjuman Isha'at Islam, Masjid Mubarak, Rawalpindi, Pakistan organised to welcome the delegates from Trinidad and the United Kingdom. Editor)



When I asked him through my Lahore office to send his Passport for visa formalities, he sent it but with a letter that I should inform him about the actual expenditure involved enabling him to see whether he could afford to undertake this journey. I consulted my wife. She said, We regard him as our father and so he may give us the privilege of being treated as his children." I told my wife that I knew the man who was endowed with great integrity and firm convictions and he would accompany us on Hajj only if we informed him of the journey's expenses. When we told him of the cost, he remitted the amount, but the matter did not end there. We all could not get aeroplane seats together on the same day. So it was decided that myself and my sister would proceed one day earlier and Surayya and Hazrat Maulānā would join us at Beirut the next day. I left the air-tickets and the Passports upstairs in the room of the house where we were staying. Perchance Hazrat Maulānā glanced at the air-ticket and came downstairs rushing that the air-ticket showed more money than he had actually sent to me, and as he had no extra money, it might not be possible for him to proceed with us for the Hajj. I said, "Maulānā Sāhib, you are a great traveller and a knowledgeable person. You will notice that this air-ticket is so constructed that it includes a visit to London also, and as you are not going to London, an amount will be refunded to me when we are back in Pakistan. After this refund your air-ticket will stand reduced to the amount that you have already paid." Only on my explanation

did he agree to travel with us. This was the kind of honest leader which we had in the person of Maulānā Ṣadrudīn.

Allāh guides us to learn lessons from the deeds of such personalities who lived their lives according to the Qur'ān and the Sunnah. Our best tribute to them could be to follow their good examples which they have left behind. It is only through these deeds that we will be able to help them in their next lives and help ourselves also in the next world to which we have all to return.

In this wish I would like to include my beloved wife Surayya (marḥooma) also. Her loss indeed is a big loss to me, to my son, my daughters and my daughter-in-law and to the entire family. But her loss is not only because of the biological relationship as a wife, or a mother, but it is a loss of the whole Jamā'at whether in Pakistan or in other countries of the world including your countries which she visited personally. Her contributions to the Ahmadiyya movement were not because she was my wife, but were in her own personal capacity.



The late Surayya enriched her knowledge of the Qur'ān by sitting at the feet of the late Hazrat Maulānā M. Yusuf Garanthi, a missionary of the Anjuman at Multan for 8 years, and her close contact and association with Maulānā Bashir Ahmad Minto, our missionary at Rawalpindi. Her associations with the late Maulānā Ṣadrudīn were very special and deep-rooted. All the journeys Hazrat Maulānā undertook outside of Pakistan when he was the President of the Anjuman, Surayya had the privilege and opportunity to be with him. She took full benefit of the

teachings of that great man.

She performed Hajj and also 'Umra on another occasion, in his company. She also travelled with him to Baitul Maqdas (Jerusalem). She journeyed with Hazrat Maulānā to Europe, England and the Western Hemisphere (South America).

Because of her attachment to the cause of Islam, she was known among her friends, relations, Muslims and non-Muslims, Ahmadies and non-Ahmadies in Pakistan or elsewhere in the world for the ability with which she used to put across the teachings of Islam with particular reference to the role, responsibilities and obligations of women folk towards society according to the Qur'ān and the Sunnah. Whenever and wherever she attended any international conference with me and a discussion took place on the role and status of women, she would take an effective part therein and advocate that the subject be viewed not in the light of nationalities but from the global and human angle. She would thus elevate the level of discussion and put across persuasive-ly the role assigned to women by the Holy Qur'ān.

We were married for 34 years. Incidentally she did not belong to my family-tree. During the whole period of our married

life, we had a balanced and proportionate division of our duties, responsibilities and obligations towards each other, towards children, relations and business. This division of work is the essence of marriage in Islam, which Surayya discharged honestly, faithfully and successfully. She was suffering with cancer for the last 3-4 years. We had been visiting the United States practically every 4-6 month in connection with her treatment. During this whole period and with all the seriousness of the disease, she did not even for a single day, give me the impression nor did she complain whereby I might have become conscious of what a long and losing battle I was in. The courage of her and her faith in Allāh was so strong that in turn it gave to me, and not only to me but to my entire family, great strength. Unalloyed and complete faith in Allāh was the hall mark of this great lady. Whenever I was free from the Medical Centre in Houston (USA), which used to be only some days, she would immediately ask me to attend to my business. I would be shuttling in the USA and Europe to complete my business by working very long hours to make up for the days we spent at the Medical Centre and willingly and wholeheartedly she would allow me to do that and would accompany me. It reminds me that last year when Trinidad had the Eighth Ahmadiyya Convention, we were in the USA in connection with her treatment. She made me go and attend that Convention, knowing full well how serious her illness was and that she would be left in the country just by herself without any of her family members around. This attitude can come only when a person has conviction, courage and has surrendered herself to the will of God. Only one month before her death, she had been undertaking strenuous journeys after her medical checkup in Houston and accompanied me to the Industrial Conference in San Francisco. She would never interrupt or interfere in my business affairs and pursuits. On the contrary she always took responsibilities of the kind she could take i.e. construction of houses etc. When she assumed those responsibilities, she took the burden off me completely. I remember that she asked me to inspect the house under construction and said we could go in the evening after my office and I could see the house with torch and gas lamp, which I did only twice during the two years of its construction.

Yet she would help in my business to the extent that whenever I wanted solution of difficult matters she would help me solve the problems. She also persuaded me to concede to others although she knew that I was in the right but in the larger interest of solving the issues she asked me to give in, for that was good for the future.

She was the proverbial lady for creating, continuing and cementing relationships and friendships. It is customary to register one's complaints of differences amongst families on the occasion of marriages and other functions. If I wanted to register a complaint by not attending a function, she would always persuade me to let her visit or participate, to enable the other party understand that our differences were not unsolvable and were only temporary.

We had only one son and being the only son he was her weakness. But her wisdom was such that she always took care that he did not get into his head that he was the son of a wealthy person. So with great restraint on her feelings and inconvenience she put him in the Boarding House to keep him away during his childhood from the environment of Mills and Industries. She would undertake a journey every week by train and tongas to see him in the Boarding House. The only advice she gave to him when he went to London for studies was "Remember what family you belong to and what was your grandfather and shun wine and woman during your stay abroad."

Another role she played while she lived in Multan and Rawalpindi was to create a study circle with monthly assemblies at

different homes turn by turn where the Qur'ān was studied with tafsir (commentary) and lectures delivered wherein she played an active part. She had been engaged with institutions for service of children and poor houses and welfare societies like Babbūd and others. This year, before her death she founded a Trust for the welfare of the poor with initial funds of about Rupees half a million. Insha' Allāh it would be raised to one million in the next one or two years. Another most important aspect she tried to develop was to arrange marriages particularly where some difficulties were faced by some sections. She was successful in her efforts in many families.

Before I end I would like to quote one instance of her courage and conviction. In 1974, Ahmadies were declared "not Muslims" by Pakistan during Zulfikār Ali Bhutto's regime. She happened to be travelling in the same plane as Mrs Nusrat Bhutto in 1976. During the flight conversation, she had the courage to register to her about her unhappiness on the policy of the Bhutto Government. This Government was known for its autocracy and non-tolerance of criticism. It was her courage that without fear of adverse personal consequences she told Mrs Bhutto that the policies adopted by the Government were wrong. Mrs Bhutto responded by saying, "I know and appreciate your unhappiness because your Bank and Cement Factory have been nationalised, but all that was done in the national interest." Surayya replied, "Yes, but these are worldly matters. I was not referring to them. I was referring to Government's declaring Ahmadies as 'Kāfirs' which would make Allāh angry."

My beloved wife, Surayya, used to participate along with me in functions like the present one. Today I mourn her absence from this distinguished gathering, which fact is torturously heart-rending for me. However I say what the Founder of the Ahmadiyya Movement said:

ہم نہیں سکتی کسی کی کچھ تضا کے سامنے	ایک نہ اک دن پیش ہوگا تو خدا کے سامنے
ہر کوئی بجز سے محم خدا کے سامنے	پھوڑنی ہوگی تجھے دنیا سے نائی ایک دن
رج و قم یاس دہم، بگرو دلا کے سامنے	منشعل رہنا سے لازم ہے بشر تکہ کو خدا

ONE DAY YOU WILL CERTAINLY BE PRESENTED BEFORE GOD. NO ONE CAN ESCAPE AT ALL FROM DEATH.

YOU WILL HAVE TO LEAVE THIS TRANSITORY WORLD ONE DAY. EVERYONE IS HELPLESS BEFORE THE DIVINE COMMAND.

O MAN, YOU WILL HAVE TO STAND FIRN ALL THE TIME AGAINST GRIEF AND SORROW, DESPAIR AND DISTRESS, TRIAL AND ANXIETY.

In short, Surayya brought honour to me and my family and conducted herself at all levels spreading harmony and good will all around. Ladies and gentlemen, although I have not spoken in great detail about these two personalities nor this is the occasion for details, but I made this reference as it is the most relevant and appropriate and it concerns all those who belong to the fraternity, whether or not they be present here. I pray in the end that your visit to Pakistan is beneficial and enjoyable for all of you physically and spiritually.

(Part of this address was published in the Light, Lahore, dated 8th January, 1982. —Ed.)

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THE HOLY QUR'AN

'ABASA 1

عَبَسَ

- A RADICAL NEW APPROACH -

A CHAPTER MOST MISUNDERSTOOD BY THE COMMENTATORS

by IMADUDDIN AHMED SHEIKH

INTRODUCTION

The concluding verses of the preceding sūrah, AN-NĀZĪ'ĀT, assured the Holy Prophet of complete success in his task of transforming human society. He was informed that he would achieve it through the loyalty of only those who firmly believed in the ever-responding mercy of the Creator. He was also told that while His righteous servants looked forward to the approaching Reckoning with respectful expectations, his un-heeding opponents were positively to witness the utter futility of their wasted lives.

This theme, often occurring in the early sūrahs, is treated, in the first twelve verses of 'ABASA, rather unusually with the dramatic atmosphere of a kind of 'trial'.

The Ever-Watchful picks up an apparently simple detail from the daily activities of the Prophet and gives it the importance of a test of leadership for one who deservingly enjoyed His total support. He examines this particular detail, from all aspects, openly and for all time, to demonstrate the noble motives as well as the right objectives of Muhammad's leadership for the guidance of contemporary and future generations.

That routine, simple detail relates to one particular occasion when his guests, invited to accept Islam, included some of the most powerful chiefs of Makka. They later became important names in history on one or the other side — for instance, Abul Hikam ibn Hishām (later nicknamed Abū Jahl for his stubbornness), the Rabi'a brothers ('Utbah and Shaibah), the Khalaf brothers ('Umayyah and 'Ubayyī), the esteemed Walīd ibn Mughīra (father of the famous Khālid ibn Walīd) and one of the Prophet's own uncles, 'Abbās ibn 'Abdul Muṭṭalib.

As the Prophet became deeply engrossed in explaining the Faith, in came his blind brother-in-law 'Abdullāh ibn Umm Maktūm (a first cousin of the wife of the Prophet, Ḥadrat Khadīja), a frequent visitor taking keen interest in the Qur'ān. Though blind he was certainly not deaf. And his enthusiasm regrettably overshadowed his manners and consideration for the delicate situation of the Prophet as a host who was pre-occupied with his guests for the cause of Allāh. It is incredible that he could keep interrupting the Prophet thrice to divert him to attend to his own enquiry first. As a good-mannered host, the Prophet chose not to suspend his discussion with the chiefs and merely looked up with disapproval, but without a word of reproach for his untimely impatience. And he graciously turned round to complete his discourse, undistracted.

Ibn Umm Maktūm left the premises perhaps a trifle dejected and, maybe, protesting in hushed whispers. However, soon after finishing his engagement, the Prophet sent for

him and attended to his questions with his usual courtesy and kindness.

A tradition attributed to the Prophet's wife, Hadrat 'A'isha, has it that on his way back home, the Prophet received the revelation of these verses. Thenceforth, we are told, it became his style to welcome 'Abdullāh, whenever he dropped in, with these encouraging words of gracious humility, much misunderstood by most 'traslators':

"MARHABAN BINAN 'ĀTABANĪ FĪNĪ RABBĪ"

i.e. "Welcome to one who became the occasion for my Creator-Sustainer giving me some good-humoured advice."

It is important, in this context, to look carefully for the real meaning of the word 'ĀTABA which the Prophet had in mind when welcoming 'Abdullāh. Now everyone who is reasonably familiar with the Prophet's manner of address to God well knows that in every reference he ever made to Him, he always emphasised his total self-effacement and humility. This was not in the hollow style of set forms of flattery to earthly kings but to set an example to his fellow-beings of the measure of utter lowliness of one's state of mind and soul when addressing Divine Presence.

It has not been sufficiently realised that the word **ما تَاب** 'ĀTABA (infinitive nouns : 'ITĀBUN and MU'ĀTABATUN) has many shades of meaning; such as:

(i) He reproved or blamed (vide **شِإْه** by Al-Jauharī; 'UBĀB by As-Saghānī; **مِإْه** by Al-Fayūmī).

(ii) Two persons expostulating each other ie pointing out something that could be protested about in a friendly and affectionate manner (vide Abū Zaid's lexicon; **تَاج-وَل-وَرُوس** by Sayyid Murtada).

(iii) Two friends discussing something that could cause friendly anger and the language used is good-humoured and affectionate (vide **شِإْه**; 'UBĀB; **مِإْه**; 'AIN by Al-Khalīb, Abū Zaid; **وَأْنُوس** by Āl-Fīrozabādi).

Also the verb **اَعْتَب** - A'TABA (infinitive nouns 'I'TĀBUN and 'UTBA) means: (a) He granted his favour or goodwill (**وَأْنُوس**), (b) he returned to making him happy (**تَاج-وَل-وَرُوس**), (c) he became well pleased or satisfied with some one...

Besides, according to Az-Zamakshari (in his **اَسَاس**). Al-Fīrozabādi (in his **وَأْنُوس**) and Ibn Seede (in his **مَوْكَاث**) all the above infinitive nouns, namely, (a) 'ITĀBUN (b) 'ATBUN, (c) 'ITBANUN, (d) I'ITABUN, and (e) 'UTBĀ have the same shade of meaning ie to grant favour.

This detailed analysis of the meaning of the verb-forms, **ما تَاب** ('ĀTABA) and **اَعْتَب** (A'TABA) brings out its common-core meaning to be close to the Holy Prophet's real purpose in using this word. It is a case of one friend affectionately pointing out to the other something that could have caused friendly anger but that they have returned to each other with satisfaction and happiness.

(The above Ḥadīth should be interpreted in this light otherwise the popular meaning attached to it goes against the express teachings of the Qur'ān with regard to the sublime morals and manners of the Holy Prophet).

This state of love-relationship, when scaled down essentially to young human level, is well summed up in a proverb-like style by a poet thus:

إِذَا ذَهَبَ الْعِتَابُ فَلَيْسَ وَدٌّ
وَيَبْقَى الْوَدُّ مَا بَقِيَ الْعِتَابُ

When argument departs, love stays no longer,
But love lasts as long as argument lasts.

The Prophet's affectionate and self-humbling use of the word 'ĀTABA' was, therefore, not intended as an admission of any error of judgment, major or minor, in not breaking off his discussion with the chiefs to answer 'Abdullāh first. Rather, it was to affirm his grateful love and trusting obedience to his Ever-Watchful Friend on High for constantly guiding him clear of all dangers. This loving companionship that he always felt towards his Creator-Sustainer-Perfector becomes tenderly vivid to us, his un-appreciative and unworthy followers, when we recall his last words, with 'Ā'isha devotedly beside him:

"ALLĀHUMMA FIR-RAFĪQIL A'LĀ"

i.e. O Allāh, I am coming straight to Thy Companionship on High.

How triumphant was the Prophet's tone on the successful completion of his earthly mission!

The conclusion of most 'translators' that the Holy Prophet, by his use of the word ('ĀTABA'), was confessing 'discourtesy' to his blind visitor, which earned him Divine 'rebuke' and 'displeasure' is therefore not right. Besides, there are THREE other major factors to strengthen the present writer's evaluation of this so-called incident of the blind man:

Firstly. The only right and rewarding approach towards understanding the Holy Qur'ān is always to keep in mind its textual consistency. In other words, facts and judgments given by the All-Knowing are never mutually contradictory because the All-Wise does not grow in knowledge and wisdom. "Why do they not ponder on the Qur'ān, remembering that were it the work of some other than Allāh, they would surely find considerable contradictions and inconsistencies?" (4:82). He would not, therefore praise the Prophet at one time and reproach him at another, as in the fairy tales of moody gods and goddesses one reads in pagan myths.

Secondly. A careful recital of the sūras revealed prior to 'ĀBASA', for instance, 18, 20, 21, 53, 68, 74, 75, 93, 94, 96, 108 and the rest, leaves an unforgettable impression of the extraordinary and unmatched stature of the Holy Prophet's humanity and prophethood:

"We have endowed thee with Our bounties in ultimate abundance" (108:1). "Have We not stretched thy under-

standing to the ultimate limit..and have We not raised thy fame (to the very peak) where thy name will ever be honoured along with Mine?" (84:1-4). "And We have not raised thee but as Our mercy to all people in all times" (21:107). "Assuredly for thee is the everlasting reward and assuredly thou art gifted with sublimest qualities of mind and soul (manners and morals)" (68: 3-4). "Just as the sun brightens the earth increasingly and the night darkens it with still, deepening darkness in an ever-recurring cycle, so too is the ever-recurring grace of thy Creator upon thee. Neither has thy sustainer ever abandoned thee nor has He ever been displeased with thee" (93:1-2). And so on.

What a re-assuring experience to know from God's own words as to how much He stands by the Prophet; with His total approval and support, of course. As if that was not enough, He praises the Prophet's sublime manners and morals, comforts his sorrowing heart when rejected by his people and pledges His All-powerful protection against all opposition.

Thirdly. The facts of the Holy Prophet's sinless life are given by the Almighty in the following words:

"Did He not take in (His Own) hand thy helpless state as an orphan baby and provide abundantly for thee? And Did He not respond to thy restless concern for guiding aright the fallen humanity and provide thee with the means to achieve it? And was He not sensitive to thy needs for sustaining thy people and provide thee with plenty?" (93:6-8).

Such is the framework of the epic story of this exemplar man who lived an extraordinary life, constantly under the watchful care of his Sustainer from his very birth till his return to his Friend on High.

Putting these three factors together, one cannot imagine that the Prophet could have calculated to seek the favour of the rich and the powerful in preference to the support of the poor and the disadvantaged. His whole life before and after the CALL was, in fact, a dedicated life with self-imposed poverty. Equally, one cannot conceive, without being disrespectful to the Almighty, that He would at any time lose His confidence in the Prophet's ability to fulfil his task to which the All-Knowing and All-Wise had Himself assigned him.

Before parting with this subject of the blind man, a few words must be said about the profound meaning of the Divine judgment on this incident, proclaimed in verses 11-12:

"Nay, on the contrary, all such doubts are unfounded and must not arise, for these Revelations are a Reminder of Our Writ for everybody's guidance - rich or poor, strong or weak.... So, whosoever chooses to heed it with fitting respect and thought will undoubtedly benefit from it."

Here is a truly revolutionary guarantee that the road to real and enduring progress in this life and beyond is made open to all His servants. The differences of genes, colour, race, traditions or social background are no longer an advantage or a disadvantage. Everybody can begin from the beginning once again, if only they truly believe in the Ever-Functioning mercy of the Creator as He really is and not as a fictitious deity of their own fancies. This is indeed a

charter of liberation and liberty for all individuals and societies, which cannot be matched by any secular or religious system that has ever emerged.

And now a few words about some special issues raised in the rest of the sūrah. Detailed footnotes have been provided to explain a few of the deeper implications of some of the verses. However, TWO major arguments stand out to set the proud and the ignorant thinking:

1. The creation of human life from its delicate beginnings, with its drama of growing, its inevitable earthly end and its instinctive desire for immortality – all these facts are presented as an intentional act of Divine love and mercy. Each individual is assisted and expected to recognise the Creator as He truly is and to model his/her life on His characteristics. Rejecting Him or being blind to His reality is an act of un-thankful rejection of one's own gift of life.

2. The creation of the universe – its perfect and lasting balance, its providing of natural resources of water, air, food and energy to sustain life on this planet – is also a deliberate act of Divine love and mercy upon humankind.

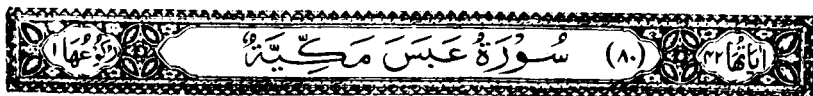
How could any thinking person, then, fail or refuse to believe in His wisdom and purpose? All initiative in this regard is not, however, left at the whims of humans. That would imply the abdication by the All-Wise of His creative responsibility of guiding His creation clear of mortal dangers. So, He acts through periodic reckoning at the right moment in time to provide the fore-runner of the Final Reckoning, when this planet will cease to be the human habitat.

These periodic reckonings are also His deliberate acts of love and mercy to reward the fruitful obedience of His righteous servants and to correct the passive or defiant rejectors to stay on course before it is too late.

NOTE. At the end of the rendering of the sūrah that follows, an appendix is provided, giving the views and comments of the various well-known 'translators' on the incident of the blind Ibn Umm Maktūm. The writer has done so to give his readers the benefit of the thinking of others, leaving them to draw their own conclusions.

Finally, the writer submits this humble effort to the immeasurable forgiveness and mercy of Allāh for any errors of fact or judgment he might have made, for He alone has the total knowledge of that which is right.

And now the rendering of 'ABASA (HE LOOKED WITH DIS-APPROVAL).



I begin by affirming Allāh to be the Sole Creator Whose limitless mercy manifests itself in His being Ever-Bounteous, Ever-Rewarding.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1-2. That he (the Prophet) looked with disapproval and discreetly avoided the (interruptions of the zealous) blind man, need careful consideration.¹

عَبَسَ وَتَوَلَّى

أَنْ جَاءَهُ الْأَعْمَى

1. The extraordinary feature of the opening twelve verses is the baffling style in which the incident of the blind man has been briefly touched, as if to clear it out of the way, to get on with the real theme. And the main theme that holds the sūrah together is that these Revelations, like other countless mercies of AR-RAHMAN such as the creation of the universe as a preparation for the creation of humankind, are sent down for universal benefit.

The literal rendering that has appeared in almost every known translation' runs somewhat thus: *HE (THE PROPHET) FROWNED AND TURNED AWAY JUST BECAUSE THE BLIND MAN APPROACHED HIM.* Now, no commentator who has seriously pondered on the sinless record of the Holy Prophet's life before and after the CALL and, in particular, on the un-reserved Divine praises showered upon him about his sublime manners, morals and dedication to duty (18:26; 26:3-4; 68:4) can ever accept such 'translations' as reflecting the true meaning of these verses. For a detailed analysis of this matter, further reference to the Introduction and Appendix might be helpful.

Suffice it to say here that the first two verses, in the view of the present writer, are designed to speak aloud the whispering of some of the sore-tested weaklings, in tones of mock-accusation in third person, against the Prophet. This is logically followed by direct questioning in second person, over the next eight verse, in which three points of profound significance are raised at him. In fact, they are raised, through him, at humankind as is true of every command addressed to him:

(i) Wouldst thou have known for certain that the blind man (or any person so placed) might perhaps have benefitted more by the Reminder than those others with whom thou wast seriously occupied?

(ii) Would it have helped thy purpose of universal guidance better if thou didst seem to concentrate thy efforts on the un-heeding chiefs in power?

(iii) And was it proper of thee not to have diverted thy attention from the proud chiefs to one who approached thee eagerly, with fear in his heart, in search of enlightenment?

These questions shooting out of verses 3,4,5,6 and 8-10 are rather forcefully worded to clarify every possible doubt attributed to the Prophet in this regard. But equally powerful are also the answers in their revolutionary meaning, given on his behalf as an unmistakable sign of Divine approval.

3-4. Couldst thou, O Prophet,
 know with certainty² that he, thy
 blind visitor, might just succeed in purging
 himself of his imperfections or ponder rightly on the Warning
 that might benefit him (more than the other)?³ Of course not.⁴

وَمَا يُدْرِيكَ لَنَلَهُ يَرْزُقُكَ

أَوْ يَذُكُرُ لَنَنْفَعَهُ الْبُطْرِيُّ

(continued from previous page)

The rendering being offered here is, therefore, generally different from all known 'translations', as it attempts to bring out the factual details meaningfully 'omitted' and also the tone of a complaint which it is ironically intended to be. This sort of stylistic device of openly examining situations in prophets' lives which might be misunderstood and obstruct the fulfilment of God's purpose, has been frequently used in the Qur'ān. A notable example is provided in the mock-trial of Jesus in 5:116-119, wherein the most damaging charge of his alleged claim to divinity for himself and his mother is brought against him. The reader, particularly one familiar with CHRISTIAN dogma and history, would feel profoundly enlightened by reflecting on the verses, specially on the Divine judgment at the end:

"This day the righteous will witness the fruits of their steadfastness...Allāh is well pleased with their obedience as they are with His grace...and this is supreme attainment."

This trial is, in fact, intended to be the trial of the Christian Church down the ages for having grafted upon the Writ revealed to Jesus the alien and pagan heresies of Trinity and Mariolatory (worship of Mary).

In a basically similar way, the Holy Prophet Muhammad is being honoured and cleared of the unworthy charge that he was unduly hankering after the arrogant chiefs or that he, therefore, neglected or was discourteous to his blind visitor, for 'your master-companion neither errs nor drifts from the right course, nor does he ever speak from unworthy inclinations' (53:2-3).

2. 'WA NĀ YUDRĪKA' - a phrase in the wording of a question - literally means: 'and what would make thee know with certainty?' When rephrased in the affirmative form, it would mean: 'Thou hast no certain knowledge of...' That is why wherever this question or its variation - 'WA NĀ ADRĪKA' has been used in the Qur'ān, it is always answered directly by God to provide the true knowledge of the matter under enquiry. The reader is referred to at least eleven such instances: 83:8,9,19,20; 86:2,3; 87:17-19; 90:12-18; 101:3-5, 10,11; 104:5-9. For example, in 97:2-3, the question 'and what would make thee understand what the night of Majesty and Decree is?' is followed directly by the answer: 'The night of Majesty and Decree is more fruitful than thousands of years of un-productive time (literally: 'better than one thousand months'). And again in 74:27-28, the question 'and what would make thee realise what hell-fire is?' is answered forthwith by: 'It is a fire that spares none to survive nor lets them die' - a condition neither of the dead nor of the living, as repeated in 87:13.

On this particular occasion, the question asked in verses 3-4, when re-worded in general terms, is: 'How wouldst thou decide as to who is likely to be purified or to benefit by the guidance?' The answer to this and other two questions is

5-7. Then be est thou aware of the doubts that might arise⁵— that he who is ample in means and also in arrogance⁶ seems to be the one to whom thou inclinest thy attentions, though be est thou assured that no blame would attach to thee if he did not respond with purifying himself,⁷

مَا مِنْ اسْتَعْنَىٰ
فَأَنَّكَ لَهُ تَصَدَّىٰ
وَمَا عَلَيْكَ الْإِيزَالَةُ

(continued from previous page)

provided straightaway in verse 12: 'Whosoever elects freely to turn to the Reminder with fitting reverence and thoughtfulness will unfailingly benefit by it.' The profound intellectual, social and spiritual significance of this concisely worded verse are explained in the introduction. The natural conclusion then is that nobody, not even the Holy Prophet, has complete knowledge of the state of a seeker's mind—only the Creator has that exclusive awareness. The Holy Prophet could not, therefore, be reproached on that account. All the same, the commentators have tried to read "Divine rebuke" where none was intended.

3. This phrase brings out the implicit comparison which becomes explicit in verses 5-10 and is, therefore, not an 'addition'.

4. This is the implicit answer built into the very wording of the question: 'WA MA YUDRIKA.'

5. The next two questions bringing out a sharp contrast between the indifferent Quraish chiefs and the zealous blind man, 'Abdullāh ibn Umm Maktum, arise quite naturally from a superficial view of the scene of action, with no real insight into the Prophet's flawless motives and manners. However, the Ever-Watchful Almighty picks up these hushed whisperings of some of the persecuted poor and makes them the occasion for giving his confidant-Prophet some good-humoured advice to alert him about the unworthy doubts that could be raised in some minds. We have here yet another example of psychologically overwhelming evidence that the Prophet's Revelations were not the figments from an enchanter's trance but an 'outside' communication from across the 'barrier' between God and His creation.

There is certainly no question here of any Divine reproach, open or veiled, being conveyed to the Prophet for any indiscretion unworthy of his high office. The words that appear to be 'added' in the above rendering are, in fact, implicit in the text, to emphasise Divine re-assurance to the Holy Prophet.

6. The word 'ISTAGHĀ', means to be above need, to be affluent, indifferent or arrogant.

In the above rendering all these shades of meaning are combined as they aptly describe the mould of Makkan leadership whom the Prophet was seeking to warn to alter their disastrous course in their relationship to God and to their fellow-beings. And how similar is his warning to that of Moses to Pharaoh in the preceding chapter, AN-NĀZI'ĀT, wherein Pharaoh was advised to re-structure his regime on Godly lines and truly prosper in power. And just as Pharaoh's incurable self-glory brought upon him and his edifice of power a catastrophic destruction,

(for 7 see next page)

8-10. While he who approaches thee eagerly, with fear in his heart, seems to be the one from whom thou divertest thy interest.

وَأَن تَأْمَنَ جَاءَكَ يَسْعَى
وَهُوَ يَخْشَى
فَأَنْتَ عَنْهُ تَلْفَى

11. Nay on the contrary,⁸ such whisperings are un-founded and must not arise for surely these Revelations are sent as a universal Reminder for awakening everyone's understanding of Our Writ - (be he/she rich or poor, strong or weak, seeing or blind...).

عَلَىٰ أَنهَا تَذَكِّرَةٌ

(continued from previous page)

so too was the unavoidable retribution waiting for the un-heeding Makkan chiefs at the battlefield of Badr. The Prophet's task, as the ultimate in mercy to all peoples, however, was to continue guiding all and sundry, in particular those who desperately needed to be warned, the proud pagans of Makkan elite, before it was too late for them.

7. The one, all-consuming concern of the Prophet was to keep enlightening his fellow-beings, regardless of their station in life, to become God-centred so as to live a truly creative life in this world and beyond. His passion for serving God and guiding humankind was so overpowering that it was sometimes too painful for him to be rejected, not because of any wounded pride but out of compassion for the un-mindful arrogant who were thus closing their minds upon the grace of the Merciful. All too often, the Gracious One would intervene to comfort and restrain him: 'And may-be thou wilt destroy thyself with thy tormenting sorrow that they show no inclination towards believing...' (18:6; 26:3-4).

In this verse as well, Divine comfort and re-assurance are being repeated to him that in the event of the perverse chiefs rejecting God's message, he would not be adjudged to have failed Him. Being the supreme bearer of Divine mercy, his duty was to spread His guidance evenly around (BALĀGH) and to continue trusting God with bringing his enemies to book (HISĀB), which duly occurred firstly at the battlefield of BADR where most of these chiefs perished in humiliation to the astonishment of all.

8. The use of the particle KALLĀ (a term of emphatic negation), as a foreword to the all-inclusive answer in this verse, is to serve as a blanket rejection of all the mis-givings aired in the preceding verses. This particle of forceful denial meaning 'on the contrary' is a vigorous expression of Divine approval and re-assurance to the Prophet and not of criticism or reproach as most commentators have interpreted it to mean: 'By no means should it be so.' (For further details on this point please see the appendix - the last part with reference to Qutub's interpretation). The point being emphasised is that the Prophet did not value the relative enlightenment of the chiefs any more than the enlightenment of the so-called commoners, for none could have any preferential claim to his attentions. Nor did he act discourteously or neglectfully, consciously or otherwise, to Ibn Umm Maktūm by not breaking off his discourse to the chiefs, in order to attend to his enquiry first. In fact, such a sentimental response to the blind man's passive and impatient demands would indeed have been truly discourteous and indefensible as a host. Such a mode of conduct was naturally alien to this Exemplar-Prophet who was specially endow-

12. So, whosoever elects to respond to it, with due respect and thought, will assuredly benefit from it,⁹

تَسْنِ نَاءَ دَكَرَكَ ۞

13. Preserved in Writing that will ever be honoured

لِي صُحُفٍ مُّكَرَّمَةٍ ۞

14. And valued above all writings and stay free of all impurities,

مَرْفُوعَةٍ مُّطَهَّرَةٍ ۞

(continued from previous page)

ed with 'the sublimest morals and manners' and with ultimate in mercy to all peoples' (21:109).

9. The Holy Qur'ān, in keeping with the countless 'beautiful attributes' of Allāh, describes itself by many of its functional qualities: Al-Furqān (the distinguisher of Truth from Falsehood), An-Nūr (the light that restores sight), Al-Haqq (the Truth), Al-Hudā (the Guidance), Al-Muḡaddiq (the standard for verifying previous scriptures or perfection of truth) and so on.

The description which readily draws human response is perhaps the one emphasised here, At-Tadhkirah i.e., the Reminder of the secret that raises its listener to highest eminence. These revelations claim to be full and final reminder to re-establish (a) the purity of knowledge about the true nature of the Creator and (b) to stimulate due sensitivity to His Writ among the responding humans. And such humans are being assured to be raised to highest glory in this world and beyond, regardless of whatever their existing social, moral or physical condition be in their own environments.

This Reminder is therefore as much addressed to Ibn Mak-tūm and the fellow-disabled as to Abul Hikam 'Umar ibn Hishām (notoriously nick-named as Abū Jahl) and his camp-followers – the Rabi'ās, the Khalafs and the Ibn Muḡhīras of this world. History bears witness how individuals from all ranks of the contemporary society – the rich and the destitute, the noble and the slaves, the powerful and the handicapped – were raised to positions of eminence both in their worldly and spiritual lives. The transformation the Prophet was commanded to achieve was NOT sectional, not the kind that feeds on class war and social strife either to establish the dictatorship of the proletariat (workers) or to sustain the inhuman feudal injustice. On the contrary, his revolution had to be total and all-embracing, enabling every individual to stand equally accountable before God (the Only Sovereign) and his/her fellow-beings.

It would therefore be cruelly unjust to accuse the Prophet either of snobbish partiality towards the un-heeding chiefs of the Quraish or of discourtesy to the over-zealous blind man who could not wait for his turn in fairness. And how about good manners and courtesy towards the Prophet for a change? 'Be not hasty and impatient in the presence of Allāh and His Prophet... and raise not your voices above the voice of the Prophet, nor speak loudly to him as you do to one another ...' (49:1-2). That is how the believers were reminded in a late Medinan sūrah, AL-HUJURĀT, of what they ought to have been observing all along as their code of conduct in the presence of the Holy Prophet.

(To be continued)

Letters

BĀBĀ FARID AND GURŪ NĀNAK

Mr Khaled Ahmad's article in Al-Ahmadiyya (Dec.81) makes quite an interesting reading. I want to give some additional information, and the source of this information is the Holy Granth Sahib itself.

Gurū Nānak went on his long trips to study the religious practices of Hindus, Muslims and Buddhists. He had an open mind and wanted to learn as much as he wanted to preach. At different places he visited, he exchanged ideas with the holy and learned followers of various religions.

He preached one-ness of God, as the fountain-head of all truth, and called on all to remember Him all the time as a guiding-light of their conduct. He called upon all to (a) Nām Japna (نامِ جپنا), (b) Kirat Karni (کرت کرنی) and (c) Wand Chhakna (واند چھکنا), or, in other words, repetition of God's name, earn living by honest labour and share the earnings with other needy ones respectively.

Out of the 130 Shlokes given under the name of BĀBĀ Farid the following are written by other Sikh Gurūs:

Shloke Nos.	Name of the Gurū
13, 52, 104, 122, 123 (5)	_____ Gurū Amar Das
75, 82, 83, 105, 108, 109,	
110, 111 (8)	_____ Gurū Arjan
113, 120, 124 (3)	_____ Gurū Nānak
121	_____ Gurū Rām Dās

With the exception of Gurū Gobind Singh, other Gurūs who wrote Shabds used the name Nānak in their verses, principally they were propagating the message of Gurū Nānak and not their own. To identify one from the other they used the word "MOHALLA" 1,2,3 and so on, giving the order in which they succeeded to the pontificate (gaddi) of Gurū Nānak. All the Shabds tell reader the Rāga in which they are to be sung, and clearly give their authorship.

Bābā Farid wrote 117 Shlokas out of 130. In addition to that four of his full lengths Shabds are included in the Granth Sahib, two in Rāg Asa and two in Sri Rāg.

Of course, it is true that Prithivi Dās, elder brother of Gurū Arjan, was very jealous of and opposed the Gurū at every step. He made several complaints, to the Governor at Lahore and the Mughal King in Agra, against Gurū Arjan and his successors. This caused quite a few complications resulting in the torture of Gurū Arjan. Prithivi Rāj's son Meherban ran a parallel pontificate in a suburb of Amritsar, and even wrote parody-like verses, but by this time the Gurūs had quite a large following and were in a position to maintain assistants and scribes to prevent the inclusion of the writings of these spurious Gurūs in the Holy Granth.

احمدیہ انجمن اشاعت اسلام (لاہور) یو کے کاترجمان

مہمان نوازی کے آداب

حضرت مولیٰ الاعلیٰ وسلم نے فرمایا: جس کے پاس سوانحی زادہ ہو وہ اس شخص کو دینے میں اس کے پاس سوانحی نہیں ہے اور اس کے پاس سوانحی زیادہ ہے۔ وہ اس شخص کو دینے میں اس کے پاس سوانحی نہیں ہے۔ حضرت ابوسعید فرماتے ہیں کہ آپسے بہت سے عمارتوں کو اس طرح ڈیکریا کہ ہم لوگ بیکے کر زادہ چیزوں پر مہمان کو حق نہیں ہے۔

(اسلم)

حضرت مقدم بن سعید کب رومی اللہ عنہ سے روایت ہے کہ حضرت مولیٰ الاعلیٰ وسلم نے فرمایا کہ مہمان کی حالت بھر کی مہمان پر مسلمان بڑھنے ہے جو اس کے دوا نہ ہے پڑھ جلتے اس پر مش فرمیں ہے (یعنی اس کی مہمان اس شخص پر ضرور کیا ہے) چاہے اس کو پلدا کہے چاہے جو پلڈے (ابوداؤد)

حضرت مقدم بن سعید رومی اللہ عنہ سے روایت ہے کہ جو شخص بھی کسی قوم کا مہمان ہوا، پھر وہ محروم رہا، اس کی مدد پر مسلمان پر ضرور کیا ہے حتیٰ کہ وہ راست بھر کی مہمان اس کی کیفیت اور مال سے بلا اجازت لے سکتا ہے۔

حضرت ابوہریرہ رومی اللہ عنہ سے روایت ہے کہ حضرت صلی اللہ علیہ وسلم نے فرمایا: جو خدا اور آخرت پر ایمان رکھتا ہے وہ اپنے مہمان کی عزت کرے۔ (مشفق علیہ)

مخلوق خدا پر شفقت ایک ذمہ داری ہے

حضرت جریر بن عبد اللہ رومی اللہ عنہ سے روایت ہے کہ حضرت مولیٰ الاعلیٰ وسلم نے فرمایا: جو لوگوں پر رحم کرے گا اس پر اللہ تعالیٰ رحم نہ فرمائیں گے۔ (مشفق علیہ)

حضرت خولید بن عمرو (ابو شرحبہ) سے روایت ہے کہ میں نے حضرت مولیٰ الاعلیٰ وسلم کو فرماتے ہوئے سنا کہ جو شخص خدا اولیٰ آخرت پر ایمان رکھتا ہے، وہ اپنے مہمان کی عزت کرے، ایک دن ایک رات کا اہل تو مہمان کا علیہ چہ اور مہمان تین دن کی ہے۔ اس کے بعد مہمان پر جو خرچہ ہو وہ صدقہ ہے۔ مہمان کے لئے یہ بات نہیں کہ مہمان کے مہمان کا ہے حتیٰ کہ اس کے لئے پڑنا کا باعث ہے۔ (مشفق علیہ بالفاظ بخاری)

حضرت ابوہریرہ رومی اللہ عنہ سے روایت ہے کہ ایک شخص حضرت مولیٰ الاعلیٰ وسلم کے پاس آیا۔ آپ نے فرمایا: آج رات اس شخص کو کون مہمان بنئے گا۔ حضرت انصاری سے ایک شخص نے کہا اللہ کے نبی میں ان کی مہمانی کون گا اور اس شخص کو لے کر اپنی تیمم گئے اور اپنی بیوی سے پوچھا، تمہارے پاس کچھ ہے؟ بیوی نے جواب دیا: نہیں صرف بچوں کا کھانا ہے۔ انصاری نے کہا: بچوں کو کسی چیز سے بہلا دو، جب عات کا کھانا مانگیں تو بہلا کر سلا دو اور مہمان جب اندر داخل ہو تو چراغ بجھا دو اور مہمان پر ایسا ظاہر کرو کہ ہم لوگ بھی کھا رہے ہیں چنانچہ سب لوگ بیٹھے اور مہمان نے کھانا کھا لیا اور ان دونوں نے نماز بیٹھ رات گزار دی۔ جب صبح ہوئی تو وہ انصاری کو مدد پر بیوی میں حاضر ہوئے۔ آپ صلی اللہ علیہ وسلم نے ان سے فرمایا: رات تم دونوں نے اپنے مہمان کے ساتھ جو سلوک کیا اس سے اللہ تعالیٰ بہت خوش ہوا۔

(مشفق علیہ)

حضرت ابوسعید خدری رومی اللہ عنہ سے روایت ہے کہ ہم لوگ حضرت مولیٰ الاعلیٰ وسلم کے ساتھ سفر میں تھے کہ ایک شخص اپنی سوانحی پر آیا اور وہیں ہمیں دیکھے گا۔