

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُوْلُهُ  
أَزْكَرُ الْبَرِيَّةِ عِنْدَ اللَّهِ لِإِسْلَامِهِ

# The MUSLIM SUNRISE

JULY 1977

VOLUME XLIV

NUMBER 2



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## CONTENTS

### Editorial Notes:

A Better Understanding of Islam in the West	3
Jesus Did Not Die on the Cross	9
British Theologians Say Jesus Not Divine	11
The Problem of Abortion and Its Solution in Islam	
Imam M. S. Shahid	13
Ahmadiyyat in the United Kingdom	
Imam B. A. Rafiq	36

# **THE MUSLIM SUNRISE**

The Muslim Sunrise is a quarterly magazine, founded in 1921 by Dr. Mufti Muhammad Sadiq, the first Muslim missionary in the U.S.A. The magazine is an organ of the Ahmadiyya Movement in Islam, founded by Hazrat Mirza Ghulam Ahmad of Qadian, India (1835–1908). The Movement is currently headed by Hazrat Hafiz Mirza Nasir Ahmad – third successor – with headquarters at Rabwah (Pakistan). The movement aims at presenting to the world the true meaning and teaching of Islam. The North American Headquarters of the Movement are located at:

The Fazl Mosque  
2141 Leroy Place, N.W.  
Washington, D.C. 20008

Editor: Mian Muhammad Ibrahim

Consulting Editor

M. S. Shahid  
(Missionary Incharge)

Contributing Editor

Dr. Khalil A. Nasir

Published by the Editor, Mian Muhammad Ibrahim, for the Ahmadiyya Movement in Islam, from 637 Randolph St., Dayton, Ohio, 45408. (513/268-5512).

*EDITORIAL*

## A BETTER UNDERSTANDING OF ISLAM IN THE WEST

## A. Early Orientalists on Islam.

Numerous absurd and pitiless words have been deliberately stated to misrepresent Islam throughout the centuries. During the Middle Ages it was common practice to describe the Holy Prophet of Islam (on whom be peace and blessings of God) as a 'false prophet' and the Holy Quran as a 'forgery.'

George Sale, in the Preface of his English translation of the Quran accompanying his traditional prejudice said: "I imagine it almost needless either to make an apology for publishing the following translation, or to go about to prove it a work of use as well as curiosity. They must have a mean opinion of the Christian religion or be ill-grounded therein who can apprehend any danger from so manifest a forgery."

Instead of writing with the ability of scientific objectivity, and extracting from the original authentic sources and biographies, unfortunately, all the then hostile critics of Islam, Dr. Sprenger and particularly Sir William Muir, have mainly based their criticism on the biographies of Wakidy and his secretary Ibn Sad. Sir William Muir, whose prejudice against Islam can be discerned right from the beginning of his voluminous work "The Life of Mahomet" styled the Holy Prophet, following, as he said on page 5, with reference to his birth and name, 'the established usage of Christiandom,' despite admitting in the same breath the fact that 'the child was called Mohammad.' A critic who tows in line with the traditions established by Christiandom and has not even the common courtesy to call the Holy founder of Islam by his real name cannot but have relied for his fabrications on untrustworthy persons and sources of doubtful integrity for his criticism.

## B. Sir William Muir &amp; Waqidy.

Most of his accusations, naturally are based on Wakidy

whose character and work as quoted by Sir W. Muir himself, on page LXXI summarized as 'In judging of his (Wakidy's) learning and prejudice we must always bear in mind that the influence of the Abbaside dynasty bore, strongly and continuously upon him.' And assessed by as great an authority as Ibn Khallican: 'The traditions received by him are considered of feeble authority, and doubts have been expressed on the subject of his verocity.'

'Muslim sevants who have collected the life histories of narrators, with extraordinary care and industry, have unanimously declared Wakidy as a liar and fabricator. Not that all his traditions are fabrications but it seems instead of confessing ignorance about matters of which he knew nothing, he would proceed to construct them,' says the most distinguished Ahmadi historian and scholar, Hazrat Mirza Bashir Ahmad M.A. 'Wakidy's contemporaries of acknowledged integrity and judgement, Iman Bukhari, and for that matter compilers of all the six reliable collections of the Hadith have refused to admit reports from Waqidi, particularly where he is the lonely narrator, and his reports are contradictory to his contemporary biographers. Being a favorite in the court of Baghdad he did not hesitate to fabricate traditions to provide his masters with religious sanctions, for some of their un-Islamic activities.'" As Wakidy of all other original authorities on biography had the audacity to fabricate material about the so-call 'lapse' or the Prophet's compromise with idolatry, the 'rapturous' words about Zeinab that lead to her divorce from Zeid, and similar other sacrilegious incidents vagrantly attributed to Holy Prophet, automatically became the unique impartial historian of his days, in the eyes of the sworn enemies of Islam.

Adverse criticism of Islam was rampant and the truth about Islam and its Holy Prophet remained hidden from the eyes of the people of the Middle Ages. This was the darkest age of the Dark Age. Islam was deliberately misinterpreted and it continued to remain as the most misunderstood religion. A corruption of his name Muhammad into Mahound even came to signify the devil. Muhammad was the most maligned of all great men by the Christian scholars.

### C. Correct Interpretation of Islam by Modern Writers.

Thanks to the proper and correct interpretation of Islam and intensive study of its original sources, Orientalists and Western scholars have now begun to realize the injustice the missionaries and orientalists of the past have deliberately done to Islam. As a result of the objective study of these eminent scholars the trend and attitude towards Islam of the west, is now definitely changing – changing from maliciously adverse to impartial and objective study. Thomas Carlyle was the first to insist publicly that Muhammad, till then depicted, to be an imposter, a lecher and a man of blood must have been sincere. 'It is ridiculous to suppose,' he argued, 'an imposter would have been the founder of a great religion.' Among others who followed up the healthy transformation with the courage of conviction were H.A.R. Gibb, H.G. Well and Russel to name a few celebrities. Some other modern writers of name on Islam are equally emphatic in their generous appreciation of Islam and the Holy Prophet, Dr. Vaglieri of Naples, Italy, contributed her valuable share to the truthful and honest presentation of Islam in 1925, translated into English and published in America in 1957. The author 'brings to her task wide scholarship, and deep sincerity, sympathy and understanding.' Similarly James A. Michener, in his 'Islam, The Misunderstood Religion' cleared all the charges of voluptuousness, the myth about the spread of Islam by the sword, and as a far cry from 'forgery' by Sale, presented some remarkable features of Islam. Here is a brief quotation from his article: "Western critics have based their charges of voluptuousness mainly on the question of women. Before Mohammad, however, men were encouraged to take innumerable wives; he limited them to four only, and the Koran says explicitly that husbands who are unable to maintain strict equality between two or more wives must confine themselves to one..."

"The West had widely believed that this surge of religion was made possible by the sword. But no modern scholar accepts this idea and the Quran is explicit in support of freedom of conscience. Some fanatic men in Islam preach Jihad (Holy war) against unbelievers and try to assassinate

their own leaders to foment such wars. But no sensible Muslim listens to them. They are equivalent of the hotheaded Christian knights, who in the Middle Ages, vowed to exterminate all Muslims. Age cures such rashness..."

#### **D. The Ahmadiyya Movement in Islam.**

The Ahmadiyya Movement is the only missionary (evangelist) movement founded by Hazrat Mirza Ghulam Ahmad (on whom be peace) for propagating Islam in its true perspective. Additionally the Ahmadiyya interpretation of Islam is slowly but definitely changing the traditional hostility and prejudice towards Islam into an understanding and appreciation of its principles. Nay, through devotional and dedicated efforts of its Missionaries the Movement is attracting peoples across the globe and growing stronger and stronger. It is bound to prosper and its onward march, as prophesied, can no longer be impeded. In the course of the couple of centuries it is destined to dominate over other religions and the force of its scientific and universal teachings will, as predicted by the present Head of the Movement, be felt and recognized by the world in the course of the next 25 years. The spiritual attack has mainly been launched in West Africa, where the Movement has already begun to be felt as a force to be reckoned with. According to Christian Missionaries even, it is attracting, compared to the achievements for the Cristian Missionaries, 4 to 1 adherents from non-Muslim natives of Africa. The following quotation from a recent book by Nel Q. King will be read with interest:

"The Ahmadiyya also came from British India but were in every way different from the Ismailis. They came in the 1920's to Sierra Leone, Gold Coast/Ghana, and Nigeria, and to British East Africa. They have been the only Muslims who deliberately tried to give the Christians tit for tat. They honestly called themselves missionaries, and still do when some Christians have turned to jolly euphemisms like "fraternal worker." Robustly they matched the barrage of insults which some old-fashioned Christians still put up, such as reflections on the Prophet's private life or the sexual pleasure of Paradise with remarks on the Virgin Birth and the mathematical nonsense of saying three are one. They make

every use of modern Western education and organizational method.

The Ahmadiyya are immensely good for Christianity in the way they purify her by showing her how she presents herself in some of her more gorgonlike postures. . . In long informal conversations in old-fashioned British Indian Hindustani with their missionaries at Saltpond in Ghana, Lagos in Nigeria, and Tabora in Tanzania it was possible to go behind the brash propagandist, Westernized front to meet the reality of these men. They are men of God who have made incredible personal sacrifices to fulfill their mission, as they see it, of bringing Islam to Africa. They believe that an African has a right to his Islam, directly, and they try to meet his demands in English if he can read English. They are also the chief translators of the Quran into African languages. The orthodox insist on Arabic, the Quran cannot be translated, they say. It is pathetic to an Ahmadi to see a West African Muslim reading his Quran in an English paperback, edited by a Christian, or to see Swahili Muslims (till the Ahmadiyya version came out) using a rendering by a Christian missionary. The Ahmadiyya say that under pressure from their example the Sunni Muslims at last bestirred themselves to produce a Swahili Quran — at a time when Swahili Christians were rejoicing in a Jerusalem Bible at about a dollar a copy. They feel that one of their chief functions may be to stir the general body of Muslims into activity.”

The above factual statement supplements the one reproduced below by another eminent Western writer, published under the caption, MIRZA GHULAM AHMAD

### **Mirza Ghulam Ahmad**

A notably new and somewhat syncretistic sect which has had some success in modern times is one founded by Mirza Ghulam Ahmad of Qadian in northern India (1836-1908). He proclaimed himself the Mahdi. He held that he was the inheritor of the truth of the great religions, and he came to preach to men the beginning of a new age, which would revolutionize the condition of mankind. His teachings, how-



ever, were essentially Muslim in character, although he strongly repudiated the use of force. He said the holy war must be carried on by preaching, and his missionaries should go out to all nations.

His followers, however, split into two main groups, the one based in Qadian and the other in Lahore. The Lahore group was more orthodox, although it did not become fully reconciled to the traditionalist exponents of the faith. The Ahmadiyyas, as the followers of Ahmad are called, have proved extremely active in their missionary work, and are quite influential in areas such as West Africa, where they combat the work of Christian missions. Their main effect within Islam itself is being a moderate reform movement. Their importance lies chiefly in the new impetus they have given to the propagation of Islam as a worldwide faith. Under the impact of the West Islam had lost some of its missionary confidence. It had also been over-preoccupied with internal problems. The new sect helped to acquaint many outside the Muslim fold with the essential tenets of the faith.

(As published in "Religious Experience of Mankind" by Ninian Smart, published by Charles Scribner's sons, New York, 1969, pp. 416-17).

## JESUS DID NOT DIE ON THE CROSS

He Died a Natural Death and Lies Buried in Kashmir  
(A View Supported by Modern Writers)

In his monumental work, *Jesus in India*, (Masih Hindustan Mein) by Hazrat Mirza Ghulam Ahmad, the Holy Founder of the Ahmadiyya Movement in Islam (1835-1908), drawing exhaustively on Christian as well as Muslim Scriptures, old medical books and books of history, including ancient Buddhist records, conclusively proved in 1899 that Jesus (peace be on him) **did not die on the cross**. He did not go upto the heavens; that, rather, he died at a ripe old age at Srinagar, in Kashmir and that **his tomb** is to be found in Khan Yar Street of that town. The said treatise, marked the end of an era in which for centuries Muslims and Christians had believed in the ascension of Jesus Christ to heaven, and ever since its publication, reason and history have emphatically supported the Promised Messiah's views.

Included in the long list of books published on the subject by impartial writers and scholars is the recent publication, *The Zarkon Principle*, by Zarkon (The New American Library Inc., 1301 Avenue of the Americas, New York, N.Y. 10019).

Detailing the circumstances of his crucifixion, the study reveals, "We are left, therefore, with one final possibility, that Jesus did not die on the cross and was seen in flesh. And there are many points that would seem to make this the most reasonable and the most likely explanation." (p. 132).

"All these factors can point to only one reasonable conclusion. Jesus did not die on the cross." re-asserts the learned scholar on page 137.

Zarkon on page 140, asks a pertinent question: "If Jesus fled Jerusalem, where did he go?" And in answer to it, upholds the historic statement made by the Holy Founder of the Ahmadiyya Community, in the following significant words:

“In modern-day Srinagar, holy city of Kashmir, is a small shrine in which is a plain stone coffin-shaped tomb. It holds the remains of a prophet named Jus Asaf, who has said to have died there some eighteen hundred years ago. Jus Asaf means Jesus the Collector, and pilgrims who journey to the shrine to pray and meditate believe that Jus Asaf was none other than Jesus of Nazareth, the man the Romans crucified at Calvary.”

“Dr. G. F. Hasnain, (continues the author) head of Kashmir University’s Department of History, and an archeologist, has sought – and been refused – permission to open to examine the remains. He wants to find out if there is any way of scientifically determining whether its contents can be linked with Jesus.”

“There is even a suggestion that Jus Asaf, on his return from Palestine, took a wife, had children, and lived to the age of 115....”

The author then sums up, corroborating incidentally, the beliefs of the Ahmadiyya Muslims: “All the information seems to suggest, therefore, that Jesus was a human being, possibly motivated or inspired by some celestial force that is regarded as God.” (p. 142)

Reprinted from the *Burlington County (N. J.) Times*, Wednesday, June 29, 1977, without comment:

### 'The Myth of God Incarnate'

#### BRITISH THEOLOGIANS SAY JESUS NOT DIVINE

LONDON (UPI) — Seven prominent British Protestant theologians have challenged the divinity of Jesus Christ, saying he never claimed to be the son of God but was promoted to that status by pagan and other influences on early Christians.

The theologians Tuesday launched their jointly written book, "The Myth of God Incarnate," which they said was an attempt to present a view not held by all theologians "Gently and Responsibly."

Due for release Friday, the book was edited by John Hick, professor of theology at Birmingham University and a member of the United Reform Church.

Other contributions included Canon Maurice Wiles, professor of divinity at Christ Church, Oxford, and a former chairman of the Church of England's Doctrine Commission.

In one section of the book, Frances Young, lecturer in New Testament studies at Birmingham University, suggested belief in the incarnation of Christ arose in the early church through a fusion of existing pagan and Jewish traditions of the "coming of an angel in disguise."

The book discusses the related Christian tradition that Christ was also the son of God and concludes these early references were "essentially poetic language," Hick said.

He cautioned against "excessive alarm" over the seven theologians' views.

"There is actually nothing new about the central themes of this book," Hick said. "The history of Christianity includes various theological developments. The development

is continuing. That the historical Jesus did not present himself as God incarnate is accepted by all (theologians)... Christian laymen today are not fully aware of it."

Hick said the book aimed "to bring this consciousness gently and responsibly to Christians" to enable them to maintain their faith in the light of modern scientific and philosophical developments.

"Jesus the actual, real man did not present himself as God incarnate," Hick told a news conference introducing the book. "Jesus in our proposals did not think he was God incarnate."

"I think Jesus probably was the most wonderful human being who ever lived and was open to God," Hick said. "When I try to form a picture in my mind of this Jesus and of his teachings with the help of 100 years of biblical scholarship available to us, I feel that Jesus wasn't a Christian."

## THE PROBLEM OF ABORTION AND ITS SOLUTION IN ISLAM

By

Imam M. S. Shahid

Missionary Incharge, Ahmadiyya Movement in Islam, USA.

Abortion, the termination of pregnancy or the killing of an unborn baby within the mother's womb, has become one of the most controversial and hotly debated issues in our present day society. It rates absolutely the top priority in the field of social problems. Both factions, the pro-abortionists and anti-abortionists engage in endless discussion on the subject, each side presenting numerous arguments in support of its position. This complex problem, so apparent in our society, has reached epidemic proportions.

The pro-abortionists for the past few years have made tremendous advances towards more permissive abortion laws and the news media appears to support their position by introducing and propagating their concepts. As a reaction, the anti-abortionists have also become more forceful. Unfortunately, both the advocates of permissive abortion laws as well as the anti-abortionists have totally overlooked certain aspects of morality and standards of human decency in developing their arguments on the issue. They have negated the causes and the ills which bring about these tragic problems. It seems that they are seeking to establish a society which will be engulfed in animal instincts. Yet, it is doubtful even if animals of higher intelligence behave in such a manner.

Therefore, I believe the majority of people may not be prepared to read my opinion of their so-called progressive and civilized society. Nevertheless, I think it is necessary for our society to be made aware of the acute and poignant situation we face today and be cognizant of the solution presented by Islam.

This problem has different aspects – legal, moral, religious, human, social, economic, psychological and physical. Both anti and pro-abortionists have brought forth arguments which cover almost all these aspects.

### **1: Legal And Religious Aspect.**

The pro-abortionists contend that whatever grows within the woman is not human while it remains in the stage of “fetus”, and that, therefore, abortion at this stage does not mean killing a human being and it cannot be considered a crime even in the sight of God.

But the anti-abortionists say that according to scientific research it has been confirmed that whatever grows within a woman is a human being right from its conception.

The first International Conference on Abortion was held in Washington, D.C., in October 1967. Authorities from around the world in the fields of medicine, law, ethics and the social sciences participated and their almost unanimous conclusion (19 to 1) was that:

“The majority of our group could find no point in time between the union of sperm and egg, or at least the blastocyst stage, and the birth of the infant at which point we could say that this was not a human life. (Blastocyst stage is shortly after fertilization and would account for twinning) ..... The changes occurring between implantation, a six weeks embryo, a six months fetus, a one week old child, or a mature adult are merely stages of development and maturation.”<sup>1</sup>

The above view, therefore, indicates that to have abortion at any stage of pregnancy means the killing of a human being or unborn baby and is a crime in the sight of God as well as the laws of the State.

### **2: Human and Social Aspects.**

The second argument given in favor of abortion is that

whatever grows within the woman, is a part of her body. She, therefore, has the right to keep it or destroy it. To prevent a woman from having an abortion is interference in her privacy.

The anti-abortionists disagree with this view point. They claim, it is wrong to say that a baby which grows in a woman's womb is part of her body. It is in fact a completely separate growing human being and can never be considered a part of the mother's body. Therefore, she has no right to dismember or harm it.<sup>2</sup>

### 3: Economic Aspect.

The third reason presented in favor of permissive abortion is the pressure of over-population.

To this argument the answer is given that "Neither voluntary birth control nor abortion has ever stopped the population growth of an economically underdeveloped and underprivileged country. One sure way to slow down population growth of underdeveloped countries is to bring them up to an increased standard of living of a nation."<sup>3</sup>

### 4: Psychological Aspect.

The fourth argument in favor of abortion is its psychological aspects, that abortion is the only channel by which a woman can dispose of an unwanted child.

Anti-abortionists consider this reason absolutely unwarranted and unjustifiable. According to them if abortion is permitted for an unwanted pregnancy, vast numbers of children will be destroyed who, by the time of their birth and through their childhood, would have been very dearly wanted and deeply loved. "If the judgement of being wanted at an early stage of pregnancy were a final judgement and abortion were permitted freely" a high percentage of human beings would never have been born.<sup>4</sup>



### 5: The Physical Aspect.

It is argued that abortion is sometimes necessary to preserve a woman's mental and physical health. Anti-abortionists, on the other hand, affirm that abortion in fact has a very bad effect on a woman's physical and mental health. Through abortion a woman violates something very basic in her nature. She faces the problem of guilt, knowing that she murdered her baby. Then she faces continuing self-reproach, depression, and sometimes this condition leads to suicide.<sup>5</sup>

In 1969 a survey of the office of the Prime Minister of Japan, where abortion has been legal for 22 years, listed the following complaints after abortions.

1. 9% sterility
2. 14% subsequent habitual spontaneous miscarriage
3. 400% increase in tubal pregnancies
4. 17% menstrual irregularities
5. 20-30% abdominal pain, dizziness, headaches, etc.

The Japanese report states that after having had an abortion, about one out of every seven women who subsequently became pregnant, who would not have normally miscarried, did have a spontaneous miscarriage, and continued to have habitual miscarriage in later pregnancies.<sup>6</sup>

Aside from the problem of sterility, miscarriages and tubal pregnancies, another major problem abortion causes is an increase in the number of premature babies born.

According to Dr. Ian Donald, Glasgow University: "Normally 5% of all babies born are premature. This jumps to 15% in women who have had one legal abortion."<sup>7</sup>

So far we have mentioned some of the basic arguments in favor of and against abortion. As I stated earlier, neither side has actually addressed the real issues of this problem. In my opinion, immoral practices and increased sexual freedom have caused the rack and ruin of many a nation in the past.

We can conclude, therefore, that abortion or no abortion, the following conditions will prevail in the society which is in the making:

(1) There will be complete freedom of living together without marriage, with the result that permissive fornication and adultery will become more and more rampant.

The Washington Post published the information that "American couples are more ready than ever to live together without marrying. American couples are marrying later. American couples are divorcing more frequently." <sup>8</sup>

Another Post report stated that "Approximately 1.3 million adult men and women lived together as unmarried heterosexual couples in 1976, according to the Census Bureau. The number doubled from 1970, when 654,000 unmarried men and women shared households." <sup>9</sup>

(2) Value judgments concerning the beneficence of legitimate parenthood will be discarded and the number of illegitimate children will increase rapidly.

According to a 1964 report issued by the "Child Welfare League of America", there were "3 million illegitimate children under the age of 18 in the United States in December of 1961." Now their number must have increased two-fold if not more.

(3) The illegitimate birth rate, which is already soaring, will become an unresolvable problem. Quoting statistics from the District of Columbia's Department of Human Resources, The Washington Post reported recently that: "More than half the children born to Washington residents in 1975 were born out of wedlock. ... Overall, 4,988 children were born to unmarried women in Washington in 1975 compared to 4,758 born to married women. Nationwide, about 13% of all children are born to unmarried women, a proportion that has been increasing steadily since 1963." <sup>10</sup>

(4) Abortion will eventually exceed the number of births.

Among Washington residents, according to the city government statistics: "4,988 children were born to unmarried ... residents in 1975, compared with 4,758 to married women, and there were 1,007 abortions for every 1,000 births."<sup>11</sup>

(5) More teenage girls will become pregnant and involve in sexual relationships at an early age. The Washington Post Parade section reported last year that: "An increasing number of white teen-agers are giving birth to illegitimate children, so reports the National Center for Health Statistics. The Center estimates 418,000 illegitimate births in 1974, the latest year for available figures. That number represents an increase of almost 3% over 1973. More than one-third of all the infants born to girls aged 15 to 19 in 1974 were born out of wedlock."<sup>12</sup>

Concerning the problem of teenage sex, Dr. Daniel Callahan, Director of the Institute of Society, Ethics and Life Sciences, writes:

"One of the main difficulties of being a teenager is sex, at once a great discovery, a great mess, a great pleasure, a great frustration, and an all-around great muddle. We cannot do much about that either, short of repealing the laws of human biology, which for some reason or other choose to introduce us to the subject before we have had a chance to figure out much about anything else."

A Washington Post December 1976 Editorial presents the problem this way:

"As those U.S. pregnancies suggest, U.S. teenagers are sexually active. Indeed, half the 21 million teenagers have intercourse at some time before age 19, and a fifth of the nation's 13 to 14 year-old have had intercourse at least once. There was a time when minorities were distinguishable from the majority population in terms of the earlier age at which they became sexually active, but

the evidence suggests that earlier and earlier sexual activity has become the norm of the American society. One of the principal results is that a million teenagers a year become pregnant and 600,000 give birth.”<sup>13</sup>

In another report it is written:

“The Northern Virginia Women’s Medical Clinic serves a predominantly white, middle-class, heavily Catholic community. Of the 20 or 30 abortions performed daily, the majority of the women are teenagers and only two or three are medical patients.

The clinic’s heavy teenage clientele corresponds with national statistics. Teenagers married or single have one third of all legal abortions in the country and nearly one in 10 births in the United States is an out-of-wedlock birth to a teenager. While there has been a decline in illegitimate births among women of all ages since 1973 (when abortions became legal in all States) there has been a slight rise in illegitimate births among teenagers, especially among whites, according to the National Center for Health Statistics.

The large number of teenage abortions and illegitimate births are caused, in part, by changing living patterns. Teenage marriages have declined sharply but teenage sexual activity has increased without a corresponding knowledge or use of contraceptives.”<sup>14</sup>

Another report of Washington Post says:

“More than one million teenaged girls become pregnant annually — one in every ten, and at least two-thirds of them wish they were not pregnant. The current pregnancy rate in this country for girls 15 to 19 is higher than in Japan, Sweden, West Germany, Israel, Norway, France, the Soviet Union and 14 other countries.”<sup>15</sup>

Mrs. Louise Sommerhill who founded **Birthright**, an organization in Toronto, Canada, in October 1968, says:

Allowing a woman to empty her womb, particularly

a teenager, treats only the symptom not the cause. The teenager may be striking out at her parents or looking desperately for affection. Psychologists say most women get pregnant deliberately even though they may not realize it. Such a person is likely to be a repeater.”<sup>16</sup>

(6) There will be a problem of fragmentation of family life, which is already on the increase in the U.S.A. Both women and men have lost the dignity of marriage which is of utmost importance in the society and there is no security of family life. This state of affairs has given birth to two other major problems.

Firstly, the divorce rate has climbed so high that it has become a threat to family life. Secondly, due to this reason children are being brought up in the hands of step-parents or even apart from both parents.

The Washington Post in its May 7, 1976 issue carried a report from Christianity Today in which it is said:

“Yet despite such general agreement that divorce is undesirable, the rate continues to climb. Divorces among Americans last year (1975) exceeded 1 million for the first time and rose to 6% over the previous year’s figure.”<sup>17</sup>

Again on January 16, 1976, through the Associated Press, the Post writes:

“American divorce in one year passed the 1 million mark last year for the first time in the nation’s history. ... The National Center for Health Statistics said that although final figures are not available yet, divorces for the period October 1974–September 1975 exceeded 1 million for the first time in any 12 months period.”<sup>18</sup>

“The divorces in 1976 were 1,077,000. This was 51,000 higher than in 1975 and more than twice the annual number a decade ago.”<sup>19</sup>

The Washington Post claimed that:

“More than one half of all black school children and more than one fourth of all white children live in one parent homes, in homes with one or more stepparents, or apart from either parent.”<sup>20</sup>

(7) The nation will face an alarming increase in sexually transmitted diseases like gonorrhea and syphilis which are the direct result of promiscuous behavior prevalent in the younger generation of this country. According to the report by Phyllis and Diana S. Hart appearing in The Washington Post, April 1977:

“Last fiscal year, 1,011,014 cases of gonorrhea were reported to the U.S. Public Health Service, an increase of 25.4% since 1965 and the highest number since the PHS started keeping such records 55 years ago.

PHS officials estimated there were another 1.7 million unreported new gonorrhea infections last year — a projection based on the results of national surveys revealing extensive failure by private physicians to report the cases they treat. There were 76,736 cases of syphilis reported to the PHS during FY 1976 and it is estimated that at least 360,000 more untreated cases occurred in the United States last year — a projection derived from national health surveys in which random samples of the population were tested for the disease.”<sup>21</sup>

The report further states that:

“Epidemiologist Gavin Hart M.D., of the Harvard School of Public Health, agrees that there is a serious VD problem in the United States and says the word “epidemic” does not adequately convey its current scope.”<sup>22</sup>

These diseases are so damaging to the health of the affected person that they can cause mental illness, blindness, heart disease and death.

“In fact, the NIAID (National Institute of Allergies and Infectious Diseases) booklet shows that the most

significant characteristic shared by a majority of the STDs (Sexually transmitted diseases) is their potential for damage to fetuses and the newborn. Risks included miscarriages, premature and stillbirths, serious urogenital infections, mental retardation, blindness and other congenital defects.”<sup>23</sup>

According to the report “Gonorrhea which often leads to sterility affected some 22 million women last year, accounting for 1.2 million hospital days and costing society some \$229 million. Likewise the institutional care of people suffering from syphilitic psychosis cost taxpayers \$60 million last year.”<sup>24</sup>

To control these diseases and to treat the affected ones, the government is spending large sums of money every year.

“The House and Senate have just passed a supplemental appropriations bill that includes an extra \$7 million for VD control for FY77 only. If approved by the President, it would bring the budget to \$23 million for the current fiscal year, which ends September 30. The proposed increase would be derived by transferring funds from the swine flu program.”<sup>25</sup>

The fact is that the *new morality* is responsible for these communicable diseases which gives liberty for sexual activities among all age groups both within and outside of marriage.

The Daily Telegraph of London carried a report by its Science Correspondent which states:

“Research workers at Thomas’s Hospital Medical School found that 36 percent of women attending a clinic for sexually transmitted diseases carried the germs. When a similar study was made at a family planning clinic, 17.1% of the women were infected.

The more promiscuous the girl the more likely that she is to carry the germ, although the link with promiscuity is not yet proved.”<sup>26</sup>

In short, the society which we are building by allowing permissive abortion or putting taboo on it, will have the freedom of promiscuity, soaring divorce rate, delinquency, increased number of illegitimate births, venereal diseases and most notably, family breakdowns.

### ISLAM AND ABORTION

After weighing the pros and cons of the arguments in favor and against abortion, I wish now to mention that Islam, the final and comprehensive religion for mankind, founded by the Holy Prophet Muhammad (peace and blessings of Allah be on him) has very adequately and specifically given us the guidelines to follow so we can easily get rid of all such social evils.

Islam has struck very effectively at the root of such evils, by closing all the avenues by which evil thoughts or vices can enter the human mind.

(1) First of all Islam has given very strict orders that there should be no intermingling of the opposite sexes. Excessive intermingling is the main cause of present day demoralization and manifest evils. God says in the Holy Quran:

*“Say to the believing men that they restrain their looks and guard their private parts. That is purer for them. Surely, Allah is Well-Aware of what they do.*

*And say to the believing women that they restrain their looks and guard their private parts, and they display not their beauty or their embellishment except that which is apparent thereof, and that they draw their head-coverings over their bosoms, and that they display not their beauty or their embellishments save to their husbands, or to their fathers, or the fathers of their husbands, or their sons, or the sons of their husbands, or their brothers, or the sons of their brothers, or the sons of their sisters, or women who are their companions, or those that their right hands possess, or such of male*



*attendants as have no desire for women, or young children who have not yet attained knowledge of the hidden parts of women. And that they strike not their feet so that what they hide of their ornaments may become known. And turn ye to Allah all together, believers, that you may prosper.”(The Holy Quran, 24:31-32)*

These verses of the Holy Quran command the Muslim men and women that they should close all the doors through which sinful thoughts enter the mind. The Holy Quran has used the word *FARJ* which covers all parts and organs of the body, i.e., eyes, ears, tongue, hands, feet, etc. Islam looks with extreme disfavor upon all those practices which are calculated to excite passions.

“Islam tells us that we can avoid the commission of this sin (adultery) by shutting the doors through which the temptation to commit it might enter, viz., the doors of sight, hearing and touch. When a man beholds a beautiful person, or listens to laudatory accounts of beauty, when he hears a charming or seductive voice, or touches a soft or smooth body, and is gratified with what he sees, hears or touches, he is drawn towards it; this may lead to what the whole world unites in condemning as a dangerous poison for society and morals.”<sup>27</sup>

Islam has asked the Muslim women to refrain from public dancing which is so much in vogue in western countries, as it is one of the major avenues for spreading indecency and corruption in a society.

Hazrat Mirza Ghulam Ahmad, the Founder of the Ahmad-iyya Movement in Islam, while commenting on these verses of the Holy Quran, says:

“These verses not only contain excellent teaching for the preservation of chastity, but also point out five aids towards observing continence. These are: restraining the eyes from looking upon strangers, and the ears from

hearing strange voices exciting lust, or hearing the love stories of strange men and women; avoiding every occasion where there may be a risk of being involved in the wicked deed, and last of all fasting, etc., in case of celibacy.

We can confidently claim that the excellent teachings concerning chastity, together with the aids towards continence as contained in the Holy Quran, are a superiority of Islam. One particular point deserves special attention. The natural propensity of man in which sexual appetite takes its roots and over which man cannot have full control except by undergoing a thorough transformation, is that whenever there is an occasion for it, it flares up and places him in serious danger. The Divine injunction in this respect is, therefore, not that we may look upon strange women and their beauty and ornaments or their gait in dancing so long as we do it with pure intent, nor that it is lawful for us to listen to their sweet songs or to the stories of their love and beauty, provided it is done with a pure heart, but that it is never lawful for us to cast glances at them whether with a pure heart or an impure heart. We are forbidden to do an act in the doing of which we are not treading upon sure ground. We must avoid every occasion which might make us stumble. Unrestrained looks are sure to lead one into danger. Therefore, we are commanded not only not to look at a woman lustfully, but not to look at her at all so that the eye and the heart should remain pure and secure against temptation. If the eye is given to roving in search of female beauty, it might lead its owner into danger. For the attainment and preservation of true chastity, there could be no higher teaching and no nobler doctrine than that inculcated by the Holy Quran. To let loose a hungry dog where meat abounds and then to expect that it would restrain itself, is vain hope. The Word of God therefore, restrains the carnal desires of man, even from smoulder-

ing in secret and enjoins upon him to avoid the occasions where there is even a risk of the evil passion being excited." 28

(2) Secondly, Muslim women have been commanded by God to behave with dignity and a mannerly way while talking to members of opposite sex, as God says in the Holy Quran:

*"O wives of the Prophet, you are not like any other women if you are righteous. So be not soft in speech, lest he in whose heart is disease should feel tempted, and speak decent speech. And stay in your houses with dignity, and do not show off yourselves like the showing off of the former days of ignorance."* (33:34)

This commandment though it is addressed to the wives of the Holy Prophet, includes other Muslim women too. They are required to be kind and gentle in their speech but their gentleness should not be misunderstood by any evilly inclined person.

Here it should not be misunderstood that Islam confines women to the four walls of the house. They are, of course, required to give full attention to the discharge of their serious and important duties in regard to affairs connected with the well-being of their sex, the management of household affairs and the looking after and bringing up of children and kindred. Women must learn and instruct and take part also in all activities of human life as long as they guard all entrances through which sinful thoughts might enter their minds.

(3) Thirdly, Islam has not recognized any kind of carnal relationship between man and woman until they are properly married. Islam regards marriage as a sacred institution, a binding contract between two willing parties who have consented to operate within moral codes and respect for each other in order to find happiness through a contented relationship. This holy bond of matrimony between man and woman is expected to last a life time. But in some cases when there occur unsolvable disagreements between the two parties,

divorce is permissible.

It is however, considered in Islam the most detestable of all lawful things which God allows.

Marriage in Islam is a must and is regarded as a moral and religious obligation of a Muslim. Islam has thrown a flood of light on the usefulness and purposes of marriage of which a few are given below.

(1) God says in the Holy Quran:

*“One of His signs is this, that He has created wives for you from among yourselves that you may find peace of mind in them and He has put love and tenderness between you.” (30:22)*

*“He it is Who has created you from a single soul, and made therefrom its mate that he may find comfort in her.” (7:190)*

*“You seek them by means of your property marrying them properly and not committing fornication.” (4:25)*

These verses of the Holy Quran show that marriage in Islam has been considered a means of enjoying each other's love and tenderness, to acquire peace of mind and physical comfort, and above all to safeguard chastity and piety. By marrying, men and women enter into a citadel of safety which guards them against immorality.

Another very important purpose of marriage which the Holy Quran has mentioned is the procreation of the human race. God says:

*“Your wives are a tilth for you so approach your tilth how and when you like and send ahead some good for yourselves and fear Allah and know that you shall meet Him and bear good tidings to those who obey.” (2:224)*

In this verse the whole philosophy of marriage and conjugal relations has been mentioned in one brief sentence. *"Your wives are a tilth for you."* A woman indeed is like a tilth in which the seed of progeny is sown. So, therefore, men are asked to go into their wives in a manner suited to their capacity as a tilth and in no other manner. They are to observe all the necessary precautions in their conjugal relations so as to obtain good healthy progeny.

The latter words of the verse: *"Send ahead some good for yourselves,"* confirms the noble object of the marriage, which is the production of healthy progeny not only for a person's own benefit but also for the common good of the community.

Two things are clear from this Islamic injunction. Firstly, that no Muslim is allowed to go into any woman other than his own wife to whom he is properly married.

Secondly, a Muslim is to go into his wife with the intention to produce healthy children and not only fulfill his carnal desires.

In this way Islam has totally abolished the idea of unwed pregnancy and abortion thereafter.

(4) Fourthly, so far as the argument for over-population is concerned, it is not acceptable in Islam and it is simply untrue. The Holy Quran has made it clear that if God's given talents are used in a proper sense and farmers utilize all the means and ways for producing grain in the best possible way, this earth can grow many a times more grain than it is producing today. God says:

*"The similitude of those who spend their wealth for the cause of Allah is like the similitude of a grain of corn which grows seven ears, in each ear a hundred grain. And Allah multiplies it further for whomsoever He pleases, and Allah is Bountiful, All-Knowing."*  
(2:262)

Though the earth is already producing a sufficiency and over the last two decades, food production has outpaced population growth, according to the Words of God: "*And Allah multiplies it further for whomsoever He pleases*", it can produce even more.

Professor Donald Bogue writes: "It is estimated that the world's farmers can theoretically feed a population 40 times as large as today." <sup>29</sup>

It is obvious therefore, that people are not starving due to overpopulation rather because of waste of food grain.

The Holy Quran has given a specific commandment that no Muslim is allowed to kill his or her child on account of poverty. God says:

*"Kill not your children for fear of poverty. It is We Who provide for them and for you. Surely the killing of them is a great sin."* (17:32)

The word killing has been used in the verse in order to draw attention to the various indirect ways in which some parents cause the death of their children. By using this word the Holy Quran emphatically has drawn attention to all those direct or indirect causes that lead to the killing or ruining of the physical or moral health of children. This includes abortion.

One of the causes of killing unborn babies is adultery. First, to prevent pregnancy, contraceptives are used and if despite precautions pregnancy does take place, abortion is resorted to. Islam has, therefore, strongly forbidden adultery and has considered it a most abominable social and religious crime. God says:

*"And come not near adultery, surely it is a foul thing and an evil way."* (17:33)

Unlike the Biblical commandment "Thou shalt not commit adultery", the Holy Quran says, "*Come not near unto*

*adultery*” which is clearly a more comprehensive and a more effective commandment. The Holy Quran not only prohibits and condemns the actual act of adultery, but seeks to close and shut all those avenues that lead to moral laxity and through which evil thoughts find access to the human mind.

Islam regards the guarding of sexual chastity as one of the most sacred duties of a believer.

To entrench morality at the deepest levels within the human mind, Islam has laid great emphasis on the proper training of children from their very infancy. As feelings, thoughts, actions and inclinations of the parents have deep rooted effect on the children, parents are asked to take much care in the moral training of their children.

Islam has gone to the extent of suggesting to parents that as far as possible they should have their sleeping apartments separate from other members of the family, and children are not allowed to enter their room at stated hours, without parental permission. God says in the Holy Quran:

*“O ye who believe, let those whom your right hands possess and those who have not attained to puberty, ask permission of you three times before coming into your presence: before the morning prayer, and when you take off your clothes at noon in summer and after the night prayer.” (24:59)*

There is a great philosophy undelining this commandment of Islam. A child has a natural tendency of imitating the actions of his parents and those who are around him. Therefore, a child is to be trained to habits of virtue and order and is not supposed to know the conjugal relationship between the sexes, which may affect his moral life in early age.

It is unfortunate to say that parents in this society not only disregard this golden principle of moral training of children, they themselves encourage children to involve them-

selves in sexual activities, by introducing and suggesting to them pills and contraceptives. The result is many children are far from being better off than their parents and are brought up in such a condition as gives the impression of a dead body having been born to a living parent. The situation in this society has become so acute that it has paralyzed the life of most of the families.

In some cases children run away from their homes to satisfy their addicted habits, which they have developed and exercised at their homes right before the eyes of their parents. According to a report, over 1 million children ran away from their homes during the last year.

So Islam has given us a timely warning in this respect and asked us to be watchful about the proper training of our children so that they can remain immune to the dangers of moral decline in the future.

### MAN IS BORN WITH A PURE NATURE

(5) Fifthly, Islam has inculcated the idea that man is born with a pure and unsullied nature and he has been endowed and blessed with great natural powers and potentialities, which he can develop to their utmost limits and rise to the highest peak of spiritual eminence.

*“Surely We have created man in the best make.”* So says the Holy Quran (95:5). Again it is said, *“O man, what has deceived thee and emboldened thee against thy gracious Lord, Who created thee, then perfected thee, then proportioned thee right? In whatever form He pleased, He fashioned thee.”* (82:7-8)

It is unlike Christianity, which teaches that man is by nature sinful, because Adam faltered and committed a sin and his progeny inherited the taint of sin from the progenitor. This idea of Christianity psychologically helps and encourages the sinner (adulterous woman) to commit another sin, i.e., killing the product of her sin, the unborn baby.



Religiously and morally she is under no obligation to keep a sinful thing within her body.

But according to Islam whatever grows within a woman's womb is an innocent being. It possesses great natural powers and qualities which after birth can be used to unlimited moral and spiritual progress, so as to become the mirror in which Divine attributes are reflected.

This idea can certainly make a woman think before she decides to have an abortion and abandon the idea before she kills an innocent human being.

Here one question naturally arises, under circumstances of rape what will be the condition of the woman in case she becomes pregnant?

The answer to this question is that it is just an emotional thing. Otherwise, it is very difficult at the first place to prove that she was raped. Secondly, it is very rare that pregnancy takes place through rape.

"A scientific study of 3,500 cases of rape treated in hospitals in Minneapolis St-Paul area revealed zero cases of pregnancy. This study took place over a ten year period."<sup>30</sup>

"There have been few good statistical studies in this country. In Czechoslovakia, however, out of 86,000 consecutive induced abortions, only twenty two were done for rape. At a recent obstetric meeting at a major midwest hospital, a pool taken of those physicians present (who had delivered over 19,000 babies) revealed that not one had delivered a bonafied rape pregnancy."<sup>31</sup>

However, it is advisable in such a case that a woman who has been raped should immediately report it to the authorities and have a doctor's examination, so that appropriate measures may be taken before conception takes place.

Abortion is permissible when the life of a pregnant woman is considered, by competent medical authority, to be

in danger if she gives birth to the child.

In this case abortion is a lesser evil. By killing the unborn baby a mother may be saved and her life is more important than the child, who is yet unborn.

(6) Sixth, according to Islam, from the stage the sperm attaches itself to the inner wall of the womb, the embryo is a human being. The embryo combines in itself, in miniature form, all the different faculties, external and internal organs and all other features that become prominent in the later stages of physical development.

It is a seed of progeny which is cast into a depository (woman's womb) and now no one, including the mother, has the right to destroy it. Rather, she has been assigned the duty to take proper care of it till she is to deliver it in the form of a baby.

The Holy Quran has mentioned different stages of human physical development and growth within the mother's womb. We read:

*"Verily We created man from an extract of clay. Then we placed him as a drop of sperm in a safe depository. Then We fashioned the sperm into a clot; then We fashioned the clot into a shapeless lump; then We fashioned bones out of this shapeless lump; then We clothed the bones with flesh; then We developed it into the best of creation. So blessed be Allah the Best of Creators."* (23:13-15)

Again we read:

*"He it is Who created you from dust, then from a sperm-drop then from a clot; then He brings you forth as a child; then He lets you grow that you may attain your full strength, then you become old."* (40:68)

These verses of the Holy Quran purport to say that man has been created from dust and the first stage begins, that is a human form when the sperm is deposited in the womb. There

it finds a safe depository and begins to grow.

This stage of man has been mentioned in the Holy Quran in some other verses also.

*"We have created man from a mingled sperm-drop that We might try him. So We made him hearing and seeing." (76:3)*

*"Did We not create you from an insignificant fluid. And We placed it in a safe resting place, for a known measure of time. Then did We determine and what Excellent Determiner We are." (77:21-24)*

*"Ruin seize man; how ungrateful he is. From what does He create him? From a sperm-drop; He creates him and proportions him. Then he makes the way easy for him, then He causes him to die and assigns a grave to him. Then when He pleases, He will raise him up again." (80:18-23)*

*"So let man consider from what he is created. He is created from a gushing fluid, which issues forth from between the loins and the breast bones. Surely He has the power to bring him back to life." (86:6-9)*

All these verses signify the fact that a sperm-drop and its subsequent stages in the womb of a mother up to the stage when it becomes fully developed, are all different stages of human growth and development. It indeed is a great wonder of God. To destroy a human or cause its death by any artificial means is a sin of great penalty.

Islam has very clearly and comprehensively pointed out that whatever grows within a woman's womb is a human being from its very first stage and cannot, by Divine law, be destroyed by abortion or otherwise.

## FOOTNOTES

NOTE: The references to the Holy Quran are included in the main text at the end of each quotation, e.g. (4:123). The first number (4) is the chapter number and the second number (123) is the number of the verse in that chapter.

1. Willke, Dr. and Mrs. J.C., *Handbook on Abortion*, p. 8.
2. *Ibid.*, p. 54.
3. *Ibid.*, p. 64.
4. *Ibid.*, p. 50.
5. *Ibid.*, p. 44.
6. *Ibid.*, pp. 77-78.
7. *Ibid.*, p. 81.
8. *The Washington Post*, Parade Section, Sunday, September 19, 1976.
9. Judy Burke, "HUD to Allow Gays Unmarried Couples in Public Housing", *The Washington Post*, Saturday, May 28, 1977, p. A2.
10. Feinberg Lawrence, "Most Births Here Now Out of Wedlock", *The Washington Post*, Thursday, Nov. 11, 1976, p. A1.
11. Raspberry Williams, "The Unmarried Mothers", *The Washington Post*, December 10, 1976, p. A29.
12. *The Washington Post*, Parade Section, April 11, 1976.
13. "Sex Education" (Editorial) *The Washington Post*, December 11, 1976, p. A14.
14. MacPherson Myra, "Federal Abortion Aid Cutoff Is Step Backward for Some", *The Washington Post*, October 5, 1976, p. A5.
15. *The Washington Post*, Parade Section, June 5, 1977.
16. Willke, Dr. and Mrs., J.C., p. 153.
17. "It is Time to Rethink", *The Washington Post*, May 7, 1976.
18. Associated Press, "A Record American Divorce Rate", *The Washington Post*, January 16, 1974.
19. *The Washington Post*, Parade Section, May 29, 1977.
20. *The Washington Post*, Parade Section, Sept. 19, 1976.
- 21, 22, 23, 24. Phyllis Franck and Diana S. Hart, "VD: The Neglected Epidemic", *The Washington Post*, April 17, 1977, pp. C1-5.
25. *Ibid.*, p. C5.
26. *The Daily Telegraph*, London, May 24, 1976.
27. *Ahmediyyat or The True Islam*, by Hazrat Mirza B. D. Mahmud Ahmad, p. 198.
28. *The Teachings of Islam*, by Hazrat Mirza Ghulam Ahmad, pp. 48-49.
29. *Time Magazine*, September 13, 1971.
30. Willke, Dr. and Mrs. J. C., p. 35.
31. *Ibid.*, p. 36.

## AHMADIYYAT IN THE UNITED KINGDOM

By

Imam Bashir Ahmad Rafiq  
Missionary Incharge, U.K. Missions

(Being the text of the speech given at the Ahmadiyya Annual  
Convention at Madison, N.J., August 6-7, 1976)

Mr. Chairman, honored guests and fellow brethren,

Before I start, it is my entrusted responsibility to convey to you all the 'Assalamo-alaikum' of the members of the United Kingdom community and to extend their good wishes at this auspicious convention.

This is my first visit to the States and it gives me immense pleasure to participate in your convention. Thus, when I was invited to address this convention, it was an opportunity which I could not afford to miss.

I have always been impressed by the sincerity and selfless dedication displayed by our American Ahmadi brothers and sisters. This quality was particularly manifest at the last two annual gatherings held at Rabwah and I bear testimony to the warm and devoted affection of our American brothers for our beloved leader, Hazrat Khalifatul Masih III. My personal contacts with the American visitors to the Jalsa Salana at Rabwah and to the sacred city of Qadian have left permanent memories of their pleasant familiar and knowledgeable conversation which indicates a deep understanding of the basic concepts of Ahmadiyyat and Islam. It is with soldiers of this calibre that Ahmadiyyat today draws comfort in all corners of the world.

However, I stand today not to tell you about yourselves but about the U.K. and the progress of Ahmadiyyat there. It is an acknowledged and undisputed fact that the British have always regarded their American counterpart as a political ally. But when it comes to the relationship that exists between Ahmadis, both British and American Ahmadies have

the foundations laid for them for a partnership in which lies the cornerstone of establishing the universality of Islam in the West. I say this because the nature of the problem faced by both countries is not too dissimilar.

On the other hand, the British community has a wealth of heritage in its history and a reflection of this history by me is in no way meant to be a nostalgic look back but a chance to pass to you the lessons we have learnt through our history.

The history of Ahmadiyyat in Britain now spans more than fifty years. Within this short period, the community there has earned some merit largely as a result of the prayers uttered by the Promised Messiah for the British people and the interest taken by both the Musleh Maud and Hazrat Khalifatul Masih III.

- a. The United Kingdom has the honor of being the first Ahmadiyya Mission outside the subcontinent of India and Pakistan. Since its establishment, hundreds of missions have now been established in various countries all over the world.
- b. The U.K. mission had the pride of being under the supervision and guidance of some of the most famous missionaries of the movement. Amongst these are Hazrat Fateh Muhammad Sial, Maulvi Sher Ali Sahib, Maulana Abdul Rahim Nayyar, and Qazi Abdullah Sahib who was one of the revered 313 Companions of the Promised Messiah.
- c. Another factor of great pride is that the U.K. mission became the springboard of the future generation of Ahmadiyya missionaries. Your own founder missionary, Hazrat Dr. Mufti Muhammad Sadiq came from the U.K. Maulana Abdul Rahim Nayyar who became a pioneering missionary in West Africa proceeded to his epoch making mission direct from London. When an intensive missionary program was launched for European countries in 1945, nine missionaries arrived in London and spent up to two years at the U.K. mission to get a firm 'in-house' orientation

towards preaching methods in the West. Hence, the London Mosque became a champion of pioneer missionary effort.

- d. In addition of course, Hazrat Khalifatul Masih II, (the Musleh Maud) paid two visits to the United Kingdom, once in 1924 when he laid the foundation stone of the London Mosque and then in 1955 when he visited the country to receive urgent medical attention following the assassination attempt upon him. The London Mosque, known as Masjid-i-Fazl, was opened in 1926, and it was the first mosque in London. The United Kingdom has been visited on five separate occasions by the present head of the movement, Hazrat Khalifatul Masih III. This alone is a tremendous blessing upon the U.K. community.

The United Kingdom Ahmadiyya Community has grown from a handful of members back in 1959 when I assumed charge of the London Mosque to some ten thousand devoted Ahmadi men, women and children. Although there are quite a few English Ahmadies, the vast majority of the community comes from the subcontinent of India and Pakistan and from East and West Africa. There are problems peculiar to each immigrant sector but by the grace of God Almighty, the strong bond of brotherhood has kept the community united throughout. During my lectures to the local inhabitants, I often draw attention to the fact that throughout the seventeen years I have been in charge of the community, never has there been any capital crime committed and never has the community been estranged by the problems which plague western society today, namely vices such as promiscuity, drug addiction, alcoholism, gambling, vandalism, hooliganism, etc.

I have found this argument to be particularly acceptable to the average peace-loving citizens of United Kingdom.

As the community is primarily represented by an immigrant population there are problems of racial integration and

peaceful co-existence. Fortunately the community has shown an exemplary attitude in subsiding the disquiet which prevailed during the recent racial tensions in Britain.

However, the community does come up in conflict with vicious propaganda drummed up against them by opponents of the community. During the sectarian violence in 1974 in Pakistan, the attention of the world press was drawn to the atrocities being committed against our fellow brethren. Every effort was made to turn the tide of violence by appealing to world leaders at the senseless amendments made in the Pakistan constitution.

This summer Britain has been celebrating the World of Islam Festival. A booklet was circulated by our opponents attempting to link the community with Zionism. Hazrat Mirza Tahir Ahmad's reply to this booklet was translated and published in the form of a booklet. Thousands of copies were distributed by our mission.

The World of Islam Festival provided an ideal opportunity for propagation. Personal interviews with me have been broadcast over the BBC London radio and Capital Radio.

The London Mosque has always taken pride in its publications. The Muslim Herald, a monthly magazine in its sixteenth year of circulation has been published regularly and serves as the official voice of Islam in the West. Hundreds of copies are distributed to famous public libraries. Past copies have been made available on microfilm records. Its editorial board offers an excellent compendium of the choicest articles every month.

Several other publications by the London Mosque are recognized literary masterpieces. These books of high quality printing reproduction, are distributed in large numbers throughout the English speaking world and include "Islam and Human Rights", "Muhammad the Excellent Exemplar", "Islamic Worship", all written by Hazrat Chaudhari Muhammad Zafrullah Khan Sahib.



We in London, consider ourselves to be very fortunate to have Hazrat Chaudhari Sahib in our midst. He has been a benevolent guardian to all our efforts and I implore all of you present today to remember him in your prayers. The services rendered by this person alone, are innumerable to say nothing but the least. His recent translation of "Tazkira" by the Promised Messiah is already under publication and copies should be available soon.\* He has carried out an excellent translation of the Holy Quran into English and his treatise on Riyadhul Salihien "The Garden of the Righteous" is an unique masterpiece.

We have also recognized the need for educating and training the younger generation. There were few books available for this age in English. My own book "The Muslim Prayer" proved to be a sell-out and in spite of a third edition, very few copies remain in stock. Another local Ahmadi teacher has collected various stories and published an inspiring book called "The Golden Deeds of Muslims". The London Mosque will be more than pleased in dealing with your queries on all these publications.

I am sure that our present methods are not too dissimilar. Over the past two or three years, upto four preaching days or more have been held annually.

Although the carrying of placards is associated with political campaigns, we have found them to be an effective means of drawing people's attention in the high streets of various towns and cities in Britain.

Of late great emphasis is being laid on holding grand scale meetings at various places and to invite local dignitaries to attend the meetings. The initial response to such meetings has been most encouraging.

Before and during the World of Islam Festival, the community launched an advertisement campaign. Attractive advertisements were inserted in the national dailies at various times through funds donated generously by the community mem-

\* Copies are now available. (ed.)

bers. As a result, a number of enquiries were made at the London Mosque, and we anticipate a few converts through this campaign.

In addition, there are lectures delivered at various institutes and clubs to give a brief introduction to Islam. All these painstaking efforts are bound to bear fruit one day. In the meantime, patience is our solicitude.

When Hazrat Khalifatul Masih III announced the Fazl-i-Umar Foundation, he expressed his desire to commemorate the second Khilafat by matching the period of its duration with monetary contributions. The U.K. community responded with £51,000, equal to one hundred twenty-five thousand dollars at the then rate of exchange.

The London Mosque was also blessed when Huzoor launched the Nusrat Jahan Scheme in 1970, following his successful West African tour. At that time, the response by the community was equal to twice Huzur's expectations.

Now, the U.K. community is not particularly rich. What is true of the British economy is true of the local population and hardships felt by the Ahmadies are the hardships suffered by the general public in that country. But I come here not to lament about our poor economic record but to marvel at the spirit of sacrifice shown by Ahmadi brothers and sisters in that country.

Thus, when the opportunity arose for another sacrifice announced at the 81st Annual Gathering at Rabwah, the U.K. community pledged £1,000,000, that is equal to some two and a quarter million U.S. dollars. Indeed so small a sum, not at least by U.K. Standards.

Of this donation, Huzur requisitioned two-fifteenths for the Gottenburg mosque. By then only £44,000 had been collected, and we still needed about £45,000.

Within three weeks £52,000 had been collected. Here, I am not talking of history, but something that transpired only a

few months back. It was a desperate time for the community members with a government freeze on pay increases, ever-rising cost of living indexes, the pound tumbling down on the foreign exchange. It was a time when if there was a storm an Ahmadi would sink but his wallet would remain afloat.

This spirit of sacrifice is probably inherent in the U.K. community. The Masjid-i-Fazl was after all built some fifty years back through funds donated by the Lajna Imaillah. Recently when urgent repair work had to be undertaken the ladies responded with a cash donation of £7,000 to meet the costs of renovation.

The London mission itself thrives on the voluntary efforts of the community. There are no employees, no servants, no gardener, no cleaner. Yet the mission headquarters have an ever-green garden and a clean precinct.

There are twenty-one communities up and down the country. These range from a 5,000 strong community at London to smaller communities in the far corners of Scotland.

Each of these Jamaats has strong links with the London mission. There are at the moment four full time missionaries working in the United Kingdom:

Mr. Muniruddin Shams – Deputy Imam, at London

Mr. B.A. Orchard – Missionary in charge for the Scotland area.

Mr. Aminullah Khan Salik for Yorkshire.

Mr. Nasim A. Bajwa – for Middlesex area.

It is planned to have this small team strengthened by more missionaries.

The Lajna Imaillah produces a magazine “The Maryam Siddiqua” and holds exhibitions and specialist classes in first aid, etc. The Ansarullah hold regular meetings and conduct written tests on books of the Promised Messiah. The Khuddam have their own Ijtema and help tremendously in the publications of the “Akhbar-i-Ahmadiyya” – a fortnightly

publication. The Gillingham community publishes "The Gap" magazine.

We also have a Study Circle which undertakes the furtherance of research work and invites guest speakers from other faiths. It has had first-hand exchanges of Buddhism, Sikhism, Judaism, the Mormons and all principal Christian sects.

Then there are sports clubs under whose auspices various Jamaats have organized games such as football, hockey, cricket, badminton, table tennis, etc. These clubs have proved to be an excellent medium of drawing the younger generation closer to each other.

Every Sunday there are specialist classes for the younger children. The Sunday School, this is the name by which it has become popular. It had 125 children on its role last year and 65 children managed to complete the Holy Quran. This is a major achievement in a country where parents are unable to donate adequate time to the religious education of their children and where school authorities do not have the personnel or inclination to give this form of education.

It is impossible to detail here all the work done by the U.K. mission, but if I have managed to give you a glimpse of the U.K. Jamaat, I have succeeded in my aim. I am proud to have been associated with this community since 1959.

Finally, I request prayers for all members of the U.K. Jamaat.

May Allah continue to guide Ahmadies all over the world in recognizing Allah's attributes. May all Ahmadies live up to the expectations of God Almighty and may we all be able to discharge our responsibilities in a just and orderly way.

Almighty God, forgive our weaknesses and strengthen our resources so that we may vie with each other in earning Thy pleasure. Amen!

Note added in proof:

Since this report was read, Imam Rafiq has already have several feathers in his cap. He represented Islam on the Southern Television program, which was shown for a month in 15 series. He was interviewed by Mr. Nick Page of the London Broadcasting Corporation in connection with the 'Sunday Supplementary' religious program, which was subsequently broadcast. David Lloyd of the said Corporation also approached him to inquire how a Muslim working in U.K. is entitled to take time off for saying his Friday prayers. It appears he is virtually but most deservedly being recognized as an accredited leader of Islam in U.K. The monthly magazine, the Muslim Herald, is already an acquisition. His speeches in schools colleges, clubs and societies and his presentation of Islam to hundreds of non-Muslim visitors to the London Mosque, are indeed highly commendable. — ED.