



The Light — U.K. edition

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Assalamu alaikum: Our next meeting —

Dates: **Sunday 4th January**

Time: **3.00 p.m.**

Speaker: **Mr Mustaq Ali**

Topic: **A Muslim's response to tribulations and triumph**

Darus-i Quran and Hadith:

Every Friday after *Jumu'a* prayers.

Meetings of the Executive:

First Sunday of every month at 2.00 p.m.

Meeting of the Jama'at:

First Sunday of every month at 3.00 p.m.

Friday prayers and monthly meetings are

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Prophet Abraham — A life of supreme dedication, submission and sacrifice

Id-ul-Adha Khutba at Darus Salaam, London, 8th December 2008

by **Dr Jawad Ahmad**

“My Lord, grant me a doer of good deeds. So We gave him the good news of a forbearing son. But when the son became of age to work with his father, he said: O my son, I have seen a dream that I should sacrifice you, so consider what you see. He said: O my father, do as you are commanded. If Allah please, you will find me patient. So when they both submitted and Abraham had thrown him down upon his forehead, We called out to him, saying, O Abraham, you have indeed fulfilled the vision. Thus do We reward the doers of good. Surely this is a manifest trial. And

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We ransomed him with a great sacrifice. And We granted him among the later generations (the salutation): Peace be to Abraham! Thus do We reward the doers of good.” — 37:100–110

Id-ul-Adha is the second important festival of Muslims after *Id-ul-Fitr*. One unique aspect of the annual pilgrimage called *Hajj*, and the minor pil-

grimage called *'Umra*, is that in this high point of worship, no memorable event relating to the life of the Founder of Islam, the Holy Prophet Muhammad, peace and blessings of Allah be upon him, has been included in the ritual of the pilgrimage. The sacrifice of an animal offered is a tribute to the spirit of sacrifice shown by Prophet Abraham when he was ready to sacrifice his son Ishmael in obedience to the Divine command. The circuits around the Ka'bah are made as a tribute to Abraham and Ishmael for re-building the Ka'bah. The *sa'i* (running) between the two hillocks of *Safa* and *Marwa* is a tribute to the patience and fortitude shown by Lady Hagar (Hajira), the mother of Ishmael. The throwing of pebbles at Satan is a tribute to the resistance offered by Prophet Abraham to the attempts of Satan to dissuade him from sacrificing his son, while he was taking him to the place of sacrifice. By enjoining *Hajj*, Almighty Allah has given ever-lasting recognition to Prophet Abraham's struggle against polytheism, his profound devotion to worshipping Allah and unqualified submission to the Divine commands.

If we study the Bible and the Quran we come across some amazing performances done by Prophet Abraham. For instance the Holy Quran says:

“And when his Lord tried Abraham with certain commands he fulfilled them. Then Allah said: Surely I will make you, O Abraham, a leader of men.” — 2:124

The Bible says somewhat similar to what is mentioned in the Quran but it also contains some prophecies which have been fulfilled by the advent of Holy Prophet Muhammad (*saw*) and his followers:

“And I will make you a great nation, and I will bless you, and make your name great, and you shall be a blessing. And I will bless them that bless you, and curse him that curse you, and in you shall all families of the earth be blessed.” (Genesis 17:2,3)

Please note here the words “I will bless them, that bless you.” Here the word “them” stands for Muslims and the word “you” stands for Prophet Abraham.

Jews and Christians both regard Prophet Abraham as the Great Patriarch. But the question arises as to who fulfills the prophecies conveyed to Abraham by Allah and commemorates the sacrifices made and trials faced and constantly invokes salutations and blessings as promised to him by Allah. No doubt the Jews believe Prophet Moses to be the greatest of the prophets and exalt and glorify him. Similarly the Christians believe that Prophet Jesus

died on the Cross atoning for the sins of believers and regard him as the son of God and establish his glory by raising him to the position of a partner of the Divine Being. But it is only the followers of the Holy Prophet Muhammad (*saw*) who not only believe Prophet Abraham as the “Father of Prophets” as numerous prophets were raised among the Children of Israel but invoke salutations and blessings to exalt and glorify him along with the Holy Prophet Muhammad who came in fulfilment of his intense supplications made to Allah while rebuilding the Ka'bah. That is why at the end of each cycle of an individual or congregational Muslim prayer the following salutations are recited:

“O Allah! Exalt Muhammad and the true followers of Muhammad as You exalted Abraham and true followers of Abraham. And You are Mighty and highly praised. O Allah! Bless Muhammad and the true followers of Muhammad as You blessed Abraham and the true followers of Abraham. Certainly You are praised and Mighty.”

And the Holy Prophet Muhammad (*saw*) has said that any supplication made after reciting the salutations is most likely to receive Divine acceptance.

The Holy Quran records the supplications of Prophet Abraham in the following words:

“And when Abraham said: My Lord, make this city secure, and save me and my sons from worshipping idols. ... Our Lord! I have settled a part of my offspring in a valley unproductive of fruit near Your Sacred House, our Lord, that they may keep up prayer; so make the hearts of some people yearn towards them, and provide them with fruits; perhaps they may be grateful.” — 14:35,37

We must not forget that in order to earn ever-lasting blessings of Allah by Prophet Abraham and his immediate family, they went through a series of trials in which they remained steadfast and carried out what was commanded to them with utmost submission. We find the details in the Quran in the following words:

“And when his Lord tried Abraham with certain commands, he fulfilled them... And We enjoined Abraham and Ishmael, saying: Purify My house for those who visit it and those who abide in it for devotion and those who bow down and those who prostrate themselves.” — 2:124,125

History tells us that Prophet Abraham under Divine command left his native town with his wife Hajira and the suckling Ishmael, and after trudging through rugged and sandy routes reached the barren city of Makkah. He then left both wife and the child in the deserted vicinity of the Ka'bah, the first House of Allah, and returned home.

But that was not the end of trials. Another bigger and most difficult trial was yet to come. When the first-born child grew up into a righteous and sturdy young man, Prophet Abraham saw in a dream that he was sacrificing his son. The very next morning he consulted his young son about the command given to him in the dream. The obedient son without any hesitation replied: My dear father, Do as you are commanded.

We all know that a dream or a vision always contains an inner message and needs interpretation. The Quran has mentioned several such dreams and visions and has also mentioned what ultimately their factual interpretations turned out to be.

Let me quote some of them mentioned in the Quran:

1. Prophet Joseph saw in a dream that eleven stars and the sun and the moon were making obeisance to him. (12:4)
2. The king of Egypt saw seven fat cows which seven lean ones devoured. And seven green ears of corn and seven others dry. (12:43)
3. Two youths entered the prison along with Prophet Joseph. One of them said: I saw myself pressing wine. The other said: I saw myself carrying bread on my head, of which birds were eating. (12:36)
4. Moses saw a vision while travelling with his family through the valley of Tuwa. "He perceived a fire on the side of the mountain. He said to his family: Wait, I see a fire. May be I will bring to you from it some news or a brand of fire, so that you may warm yourselves." (28:29).

Let me quote now the interpretations of these dreams and visions mentioned in the Quran.

Firstly, regarding Prophet Joseph's dream, his eleven brothers tried to get rid of him by throwing him into an old well. But by the help of Allah, after passing through years of slavery and for some years enjoying comforts of the royal palace, he landed into years of imprisonment. But finally he was honoured by the king and was assigned the high position in the treasury. Then he welcomed his

parents with full honour. The eleven brothers who hatched several conspiracies against him and his real brother Benjamin, pleaded guilty and fell in prostration before him for forgiveness. And Prophet Joseph said: O my father, this is the significance of my vision of old — and my Lord has made it true. (12:98–100)

Secondly, about the King's dream, Prophet Joseph's interpretation was: "You shall sow for seven years as usual, then that which you reap, leave it in its ear, except a little which you eat. Then after that will come seven years of hardship, which will eat away all you have beforehand stored for them, except a little which you have preserved. Then after that will come a year in which people will have rain in which they will press grapes." (12:45–49)

Thirdly, regarding dreams of fellow prisoners, Prophet Joseph said: "O my two fellow-prisoners, as for one of you, he will serve wine for his lord to drink (that is, he will be released). And as for the other, he will be crucified, so that the birds will eat from his head." (12:41)

Fourthly, regarding vision of Prophet Moses, when he reached the distant place where he was shown some fire, he received the Divine message: "Surely I am your Lord, so take off your shoes. Surely you are in the sacred valley of Tuwa. And I have chosen you, so listen to what is revealed: Surely I am Allah, there is no God but I, so serve Me, and keep up prayer for My remembrance." (20:12–14).

I have just quoted four instances from the Holy Quran. Now I will quote some visions or dreams of the Holy Prophet Muhammad (*saw*) from the *Sahih al-Bukhari* in order to further explain to you that these always need interpretation or explanation. Most of the time during the dream or a vision Allah inspires in the heart of the recipient the meaning as well. But sometimes if it relates to some future event and Allah wants to reveal its factual meaning at some future time, then even a prophet or an inspired servant of Allah does not know what is meant by it and he commits errors in interpreting it.

1. It relates to the migration of the Holy Prophet of Muhammad (*saw*) to Madina. Abu Musa related it from the Holy Prophet (*saw*) that he saw in a dream that he was migrating from Makkah to a land where there were plenty of palm trees. He thought that it meant either the city of Yamama or Hijr. But finally it turned out to be Madina. (Bukhari, 63:45).

2. Once the Holy Prophet saw in a dream that he had two golden bracelets in his hands. He became worried about them. He was inspired in the dream to blow over them. When he blew over them, they disappeared. He was made to understand that it meant that two false prophets would appear after his death. And it turned out to be true. Later on one was Aswad Ansi and the other was Musailima Kazzaab.” (Bukhari 61: 25)
3. The Holy Prophet Muhammad (*saw*) saw in a dream that he wielded his sword once and front portion of its blade broke away. It hinted to the injuries which were received by the Muslims during the Battle of Uhud. Again when he wielded it second time, it resumed its normal shape. It hinted to the final victory Muslims achieved when the fleeing groups of Muslims suddenly gathered around the Holy Prophet Muhammad (*saw*) to protect him. This sudden return of the Muslims to the battlefield and rallying around the Holy Prophet (*saw*) and offering unprecedented sacrifices and putting up unified defence against the enemy attack struck awe and bewilderment in the hearts of the enemy and in desperation they abandoned the battlefield. In the same dream he saw some cows. It hinted at that some of the Muslims would be martyred in the battle and it did happen so. (Bukhari, 61: 25)

The purpose of this rather long discussion about dreams and visions is to emphasise the point that dreams and visions are always subject to interpretation as these are intended to refer to some events yet to come and that can only be done in a symbolic way.

In all these cases you will notice that the first thought which came to the person who saw the dream or vision was to find what could be its interpretation. But in the case of Prophet Abraham and his son, both of them, straightaway became ready to fulfil the dream literally as if it was a command. And it is this extreme sense of obedience to carry on the commandment of Allah and his supreme submission to the extent of sacrificing his dearest son Ishmael, that deserve the highest appreciation. And so Allah highly appreciated this act of Prophet Abraham in these memorable words in the Quran:

“O Abraham! Surely you have indeed fulfilled the vision. Thus do We reward the doers of good.” — 37:105

Here again you will find that even Allah has regarded it as a vision and not as a commandment and that is why Allah honours him elsewhere in the Quran with the title of *Hanif* that is, the most upright person:

“And he was a most submissive and upright person” (3:66).

A little further, Allah also appreciates the followers of Prophet Muhammad (*saw*) for following and believing in prophet Abraham’s messages in these words:

“The nearest of people to Abraham are surely those who follow him and this Prophet (i.e. Holy Prophet Muhammad) and those who believe. And Allah is the Friend of those who believe.” (3:67)

The sacred House of Allah, the Ka‘bah, re-built by prophet Abraham, forms the focal point in a Muslim’s daily and voluntary prayers as well as during the performance of *Hajj*. Apparently it is a simple cubic structure but it has a tremendous spiritual heritage and historical background attached to it. That is why it has assumed so much importance and veneration. It is a symbol of the Unity of Allah — a living monument reminding people that Allah is All-powerful Who can preserve any thing which stands for its Unity inspite of all human efforts to destroy it. History tells us that prophets from Prophet Adam down to Prophet Muhammad (*saw*) put their lives at stake and bore extreme hardships along with their devout followers to uphold the Unity of Allah. Even at times Allah singularly guarded the sanctity and safety of the Ka‘bah, the first house built for His worship. And this reminds us of the attack of Abraha at the Ka‘bah, a Christian Governor of Yemen, with a mighty army and elephants to destroy it but it was miraculously repulsed by the pebbles of tiny birds.

About five years ago I went to perform ‘*Umra* along with my family. While sitting in one of the verandahs of the Sacred Masjid, I looked at the simple structure of the Ka‘bah and tried to imagine thousands of years back, when this place was not so embellished, yet people from distant lands travelling for months came to visit this shrine to pay their respect to this symbol of the Unity of Allah and which has also retained the memory of its early settlers — Prophet Abraham, his wife Hajira and his son Ishmael.

Over the years the deserted place has become one blooming with millions of pilgrims of all nationalities and colours, from all over the world. And the once barren place is now booming with every conceivable item produced anywhere in the

world. Just imagine how supreme must be the sacrifices and to what extent the supplications were impregnated with fervent humility that Allah responded to it with tremendous bounties, blessings and affluence. He also raised accordingly a great Prophet to perpetuate not only the memory of those who rebuilt it but established the Ka'bah as the greatest vibrant centre of spiritual elevation and purification. Its living testimony also inspires tremendous faith in the hearts of its devotees that all those who worship Allah, and submit their supplications to Him in all sincerity and devotion, and serve His creatures selflessly, will be granted not only a gracious acceptance but ever-lasting blessings.

At this point I would like to quote a Christian writer, Chris Horrie, who, in his book, *What is Islam?*¹ pays tribute to the historic role played by the Ka'bah in establishing the concept of *tauhid* (Oneness of the Divine Being) and in the struggle against polytheism in the following words:

“The Ka'bah is a cube-shaped stone building, believed to have been built at the beginning of time by Adam for the exclusive worship of Allah. The fate of the shrine is symbolically linked to Islam's battle against mankind's repeated reversion from the true religion of Allah-worship into paganism.” (p. 38).

Recently I was reading a beautiful monthly, *Emel*, published from London, in which a British Muslim, Mrs. Sarah Joseph, who has been awarded OBE by the Queen, has given a fascinating account and inspiring insight into what she felt while looking at the simple cubic structure of Ka'bah.

She writes in her editorial note:

“As I slowly walked round, I could hear the hushed whispers of a thousand prayers in a hundred different tongues. Each was calling upon their Lord, praising Him and asking Him to respond to the call of their hearts. Beads of sweat ran into tears of worshippers as they brought to God their troubles and their deepest wishes. I came with my prayers, my searching, my needs; and with the strongest belief that He would hear me and He will answer...”

“After the seven rotations of the Ka'bah, we moved to pray behind the footprints of prophet Ibrahim who had, with his son Ismail, rebuilt the ancient ruins left by

Adam and dedicated them again to the One True God...

My thoughts turned to the connection with history and then our own place in it. As I followed ritually in the footsteps of the prophets, one is forced to ask questions; What am I doing to follow the example of the prophets, to act upon the messages of the prophets, to aspire towards the goals of the prophets...

I sat on the steps looking at the Ka'bah. Its beauty lies within its simplicity and I think the same can be said of the whole of Islam...

We had participated in the rites as ancient as humanity itself, yet it was absolutely current in our experience. The rites were ancient, but their purposes were timeless; as is the call to self-surrender oneself unto God. And so I prayed: ‘Make our faith a living faith, not something inherited or passively acquired, but lived and felt in the reality of today. As Makkah overflows with history, may our hearts overflow with faith to be experienced in this life and in the life hereafter.’ (November 2008 issue)

Thus the Ka'bah is a living monument to the monotheistic concept and the festival of *'Id al-Adha* is a reminder to man to work continuously for the inner and outer purification of his person through spiritual discipline and training, so that he should be able to lead a virtuous life. Further, he is to derive strength to empathise with others and serve them.

The rituals observed during the pilgrimage furnish us with living proof of the fact that hardships undergone and sacrifices made for noble and virtuous ideals and for setting a noble example are always rewarded by God, the High. The greater the sacrifice, the greater and more abiding shall be the recompense.

Apparently, the sacrifice of an animal brings end to the spiritual journey of *Hajj*. But do we think that sacrifice of an animal is just symbolic or does it carry a positive message for every Muslim? Abdus Sattar Edhi of Karachi, Pakistan, is a world-renowned name for his humanitarian services. Tehmina Durrani of Pakistan, a woman with a penetrating pen and an observant eye, has compiled and edited an autobiography of this simple but courageous lover of humanity. In the book entitled *A Mirror to the Blind* she translates Abdus Sattar Edhi's inner feelings while performing *Hajj* about the significance of sacrifice in these words:

1. Published by Virgin Books, London.

“In keeping with Prophet Abraham’s submission to Divine command to slaughter his son Ishmael, on the day after *Hajj*, Muslims all over the world celebrate Eid, highlighting Allah’s mercy towards that supreme sacrifice by replacing Ishmael with a sheep. It is a sacrifice not of a goat, or a cow or a camel but of need, love, desire, habit, greed and a thousand other obstacles in the way of submitting to truth. It represents the death of ego, whereas Muslims merely slaughter an animal.”²

One important lesson we can learn from the shining example of the noble family of Abraham is how culture and collectiveness as individuals and as members of a family can provide tremendous impetus to achieve high objectives in life. Each member of this righteous family exhibited a commendable sense of politeness, mutual respect, unity of purpose and firm conviction in the Divine support. For instance, father addresses his son: *yaa bunayya*, which means: o my dear son, and the son replies: *yaa abatee*: O my dear father. Again when Prophet Abraham was leaving his wife Lady Hagar in that deserted place, she in desperation asked: Who will look after us in this wilderness? And the reply was: I entrust you to the care of Allah. And the wife said: Then He will never forsake us.

Here one can observe how individual character as well as collective coherence not only fosters strength among the family members but provides immeasurable impetus to achieve great objectives. This is what every family needs, this is what every community needs and this is what the whole Muslim *Ummah* needs today. And in fact the great objective of the mammoth gathering planned by Allah in that barren and vast stretch of land at Arafat, clad in one dress, reciting one set of praises to the Almighty Allah, is to seek forgiveness for their sins and beseech His mercy to make them submissive and righteous, and above all to foster bonds of brotherhood and commitment to act righteously and to set example of righteousness for others.

Let us pray and make a solemn promise today on this auspicious occasion that we will try our best to sacrifice our undue desires, selfishness, anger, greed, exploiting others for one’s own benefit and denying help and happiness to those who deserve it and submit sincerely to the commandments of Allah and the practice of the Holy Prophet Muhammad (*saw*). And let us also make a solemn commitment

to fulfil the objectives of sacrifice symbolised in the festival of Sacrifices. In short the message of Id-ul-Adha is to purify our inner selves, foster mutual love and respect and uphold the cause of Islam with devotion and serve fellow human beings with utmost sincerity.

A poem on *Id-ul-Adha*

by Inshaal Ahmad

(The writer of this poem is 13 years old, from Aylesbury in England. He is a great grandson of the late Maulana Aftab-ud-Din Ahmad, Imam of the Woking Mosque during the 1930s, author of several books, and Editor of *The Light*, Lahore.)

A day to remember

We offer *Qurbani*,
 In the name of God Almighty.
 Our aim should be to help the poor,
 Allah will surely reward us with more.
 Eid-ul-Adha follows the pilgrimage,
 Where Muslims come from every town and
 village.
 The pilgrimage of *Hajj* is the name,
 The *Ihram* symbolizes that we’re all the same.
Hajj is important because it’s one of the five,
 One of the five on which Islam does thrive.
 Of course I am talking about the 5 pillars of
 Islam,
 So today on every Muslim farm,
 A sheep, goat or lamb will be sacrificed,
 For the poor it will act as a sort of prize.
 When in trouble or need we should refer to the
 Quran,
 It helps us in every way it can.
 Islam is under a lot of pressure in this day and
 age,
 So we need to work together to rid this anti-
 Islam rage.
 Brothers and sisters, it’s the way we should be
 kind to each one and other,
 After all Eid-ul-Adha is to pray and get
 together.
 Remember that this isn’t just a way to get a day
 off work,
 Instead make the most of it an **Eid Mubarak**. ■

2. A. Sattar Edhi Foundation, Mithadar, Karachi, Pakistan, 2001, p. 137.

Current environmental issues and the religious viewpoint

by Bushra Ahmad

Environmental issues came to light around thirty years ago when conservation of dwindling forests and extinction of certain species began. It slowly dawned on us that the environment on a small as well as large scale is nearing a state of collapse through our own selfish acts. Pollution exists of the three elements known as water, air and land. The present breakdown of land is as follows: 31% is Forest and woodland; 24% is pasturage and 11% is cultivated land. Most of the areas of land, if not all, are under pollutive strain. More research is needed to determine the causes of pollution and later its ultimate control, if Allah wills.

In resolving the environmental issues we need religion. Firstly, because the majority of the world's population are religious. Therefore combining the two subjects makes it easier to reach out to the public. The other reason is that through religion a solution of one of God's greatest creation can be made and perhaps saved.

Also, as in everything there are moral and ethical points arising. So, this science can be combined with religion as these two overlap anyway.

But before bringing in religious and other solutions let us discover to what extent there is damage. Pollution to the environment is so vast that I don't know where to begin. However I have summarized the issues in the points underneath:

1. Radioactive contamination and leakages lead to poisoning of food.

2. Industrial pollution and its by-products pollute water and air.

3. Oil spillages kills wildlife. There has been an article in *The Guardian* in November about how increased levels of carbon fuelled acidity in water is threatening shellfish.

4. Wars bring catastrophe to environment as well as people inhabiting that place.

On a larger scale and more global way, the issues are:

5. Depletion of fossil fuels because they are limited in availability.

6. A hole in the ozone layer is caused by imbalance of oxygen levels. It burns a hole in it which causes warming up of the earth due to sun

leaking through. Raised temperatures means melting of ice causing more floods etc.

7. "Acid Rain" is a phenomenon caused by sulphur and nitrogen released by factories that oxidize in the air and then join molecules with atmospheric water.

Let us see what the Quran says about these issues:

"The sun and moon follow courses computed; and the herbs and the trees both prostrate in adoration. And the heaven is raised high, He has set up a balance in order that you may not transgress it. So establish the balance with justice and fall not short of the measure." — 55:5-10

Allah talks of the creation of seven heavens and then says:

"...your vision will come back to you dull and discomfited, in a state worn out... — 67:4

So Allah encourages balance whereas we are greedy, quick profit makers and we start worrying when it is too late.

The *Surah Fatiha* clearly states:

"...Cherisher and sustainer of the Worlds..."
Something we have all ignored.

In one of the Hadith, burning of palm trees is disallowed also those other trees that provide fruit.

Even in the Bible it is stated:

"God will bring ruin to those ruining the earth..." (Revelation 11:18. New World's Translation)

However, although it may be too late, we can do what's right and salvage what we are left with. Here are some easy and commonsense methods to deal with helping the Environment.

The first way is not to waste. Recycling banks are gaping open and hungry for our response. Also, buying recycled items such as tissue or paper. Giving to charities that conserve wildlife; this is also a form of charity because all life has an impact on the Earth's survival.

Buy food or any other items which have environmentally friendly labels on them. These should be priority purchase.

We should not be careless with our usage of fuels and water. We should use alternatives such as wind or solar power. We should conserve on petrol by increased usage of public transport or by walking if accessible by foot.

We should be actively involved in spreading these facts and raising awareness to those who may not know this detail. Also it should be taught as a subject in schools to let the future generation know and how to prevent more damage to Mother Earth.

The spillages and industrial pollution are in the hands of the government who must try to make amends and pass bills to avoid these and not be so carefree about it. The managers should take a mature approach, rather than looking for excessive profit. Where will the money go if the world is destroyed anyway?

Personally, I believe that because the world is finite we were predestined to cause its end. However that does not mean you just stand around and do nothing. Try and try again, is what my mathematics teacher told me.

In conclusion then I'd like to tell you of an image I saw last Monday of my mother trying hard to pack up the recycling boxes and used papers for morning bin collection. This struggle will not go unnoticed by Allah and certainly not of the third generation who have come into our family. I just hope it's not too late.

Does the Holy Quran incite Muslims to kill non-Muslims?

— 3

by Abdul Momin, U.S.A.

We continue listing the verses from the Quran, compiled by Mr Abdul Momin, which show that Islam opposes the use of force to spread its message and does not teach the killing of people of other faiths (continued from the November 2008 issue).

19. "O Messenger, do not let those grieve you who hasten to disbelief, from among those who say with their mouths, We believe, and their hearts do not believe ... — 5:41

20. "Listeners for the sake of a lie, devourers of forbidden things, so if they come to you (O Prophet), **judge between them or turn away from them.** And if you turn away from them, they cannot harm you at all. **And if you judge, judge between them with equity. Surely Allah loves the equitable.**" — 5:42

(Note: An enemy must be treated with justice.)

21. "And how do they make you a judge and they have the Torah in which is Allah's judgment?" — 5:43

Convention U.K. 2009

A Convention is being organised by the Ahmadiyya Anjuman Isha'at Islam Lahore U.K. to commemorate the centenary of the death of Hazrat Mirza Ghulam Ahmad.

Dates: 10th to 12th July 2009

To attend, please contact us as soon as possible, using the contact details on the cover of this magazine.

Appeal to U.K. Jama'at members:

1. Please help by giving your time in the days **before, during and after** the Convention. Arrange your schedules **now** to be free during those days.
2. Make donations for the Convention **now**.

22. "And We prescribed to them in it that life is for life, and eye for eye, and nose for nose, and ear for ear, and tooth for tooth, and for wounds retaliation. **But whoever forgoes it, it shall be an expiation for him.**" — 5:45

23. "Say: O People of the Book, you follow no good till you observe the Torah and the Gospel and that which is revealed to you from your Lord. And surely that which has been revealed to you (O Prophet) from your Lord will make many of them increase in inordinacy and disbelief; **so do not grieve for the disbelieving people.**" — 5:68

(Note: The Holy Prophet grieved for those who did not believe in his message.)

24. "**Surely those who believe and those who are Jews and the Sabians and the Christians** — whoever believes in Allah and the Last Day and does good — they shall have no fear nor shall they grieve." — 5:69

(Note: Right in the middle of condemning Jews and Christians for their wrong beliefs and transgressions, the Quran offers them the prospect of salvation if they sincerely follow the basic teachings of their own faiths: belief in God and in judgment of their deeds by God.)

25. "And you will find the nearest in friendship to the believers to be those who say, We are Christians. That is because there are priests and monks among them and because they are not proud." — 5:82

(Note: Why would Christians want to be friends with a people who are supposed to kill them?)