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In the name of Allah, the Beneficent, the Merciful.

The HOPE Bulletin

Health, Ongoing Projects, Education



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IN MEMORY OF JALAL-UD-DIN AKBAR IBN-I ABDULLAH, SACRAMENTO, CALIFORNIA



CONTENTS

Page

THE AHMADIYYA QUEST FOR RELIGIOUS PROGRESS

2

*Missionizing Europe 1900-1965,
Dr. Gerdien Jonker, Berlin*

ANWARUL QUR'AN, PART 30 (DUTCH TRANSLATION)

7

By Dr Basharat Ahmad

'A MANUAL OF HADITH' (INDONESIAN TRANSLATION)

8

By Maulana Muhammad Ali

NEWS FROM THE BERLIN MOSQUE

8

Amir Aziz al-Azhari, General Secretary, Lahore Ahmadiyya Anjuman, Berlin

INTRODUCING NEW PUBLICATIONS ...

THE AHMADIYYA QUEST FOR RELIGIOUS PROGRESS

MISSIONIZING EUROPE 1900-1965

DR GERDIEN JONKER

(The publisher of this book, Brill, is an international academic publisher founded in 1683 in Leiden, the Netherlands, with branches all over the world. We are reproducing the introductory note about the book and its author.

We are also reproducing extracts from the Introduction of the book to give our readers some idea of the depth of the research. As far as our knowledge goes, the present publication presents the Lahore Ahmadiyya Movement and its work done in Europe during the pre- and the -post War period in a very objective, factual and truly analytical manner. Dr Jonker is probably the only Christian writer on this subject who has tried to unearth facts from original sources from the Lahore Ahmadiyya archives and centres and has focussed her research on the Movement's objectives and its perspective of Islamic propagation work in Europe.

We very much appreciate Dr G. Jonker for concluding her 'Acknowledgements' with the following remarks: "Last but not least, I thank my discussion partners in the two Ahmadiyya movements who helped me to identify rare literature and back issues of the Mission journals. Especially Nasir Ahmad, eldest of the Ahmadiyya community and keeper of the collective memory, who generously showered me with materials, memories and trust in ways that often left me speechless. His help has been of the essence for visualizing the story behind." – *Ed.*)

Brill: Biographical note

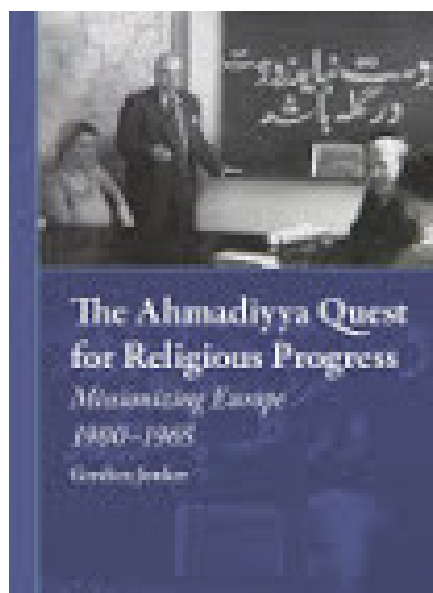


Gerdien Jonker, Ph.D. (1993), Groningen University, is senior researcher at Erlangen University focusing on the history and ethnography of Muslims in Europe. Her numerous publications include twelve books, among them *Narrating Islam*, *The Muslim World in European Texts* (I.B. Tauris, 2009), etc.

Table of Contents:

Acknowledgements. List of Illustrations. List of Acronyms and Abbreviations. Note on Spelling. Glossary of German Terms. Glossary of Islamic Terms.

Introduction: Chapter 1. The Founder and His Vision; Chapter 2. Preparing for Europe; Chapter 3. Muslim Missions in Interwar Berlin; Chapter 4. Converts in Search of Religious Progress; Chapter 5. Jews into Muslims; Chapter 6. The Berlin Mosque Library as a Site of Religious Exchange; Chapter 7. The Mission in Nazi Germany; Chapter 8. Reconfigurations within a Post-Colonial World.



Islam lesson in the Berlin Mission House in 1935. The text on the blackboard is a line from the Persian poet Nasir-ud-Din Shah: "A good friend will never complain about his friend." (Courtesy: Sohail Ahmad, Woking, England)

Author: Gerdientje Jonker. ISBN13: 9789004305298. December 2015. Pages, Illustr.: xviii, 270 pp. (with 17 ill.)

Price: 104 Euro; 135.00 dollars

Gerdien Jonker, Erlangen Centre for Islam and Law in Europe (EZIRE)

“What happens when the idea of religious progress propels the shaping of modernity? In *The Ahmadiyya Quest for Religious Progress. Missionizing Europe 1900 – 1965*, Gerdien Jonker offers an account of the mission the Ahmadiyya reform movement undertook in interwar Europe. Nowadays persecuted in the Muslim world, Ahmadis appear here as the vanguard of a modern, rational Islam that met with a considerable interest.

“Ahmadiyya mission on the European continent attracted European ‘moderns’, among them Jews and Christians, theosophists and agnostics, artists and academics, liberals and Nazis. Each in their own manner, all these people strove towards modernity, and were convinced that Islam helped realizing it. Based on a wide array of sources, this book unravels the multiple layers of entanglement that arose once the missionaries and their query met.”

(Courtesy: Brill Online Books and Journals)

EXTRACTS FROM THE INTRODUCTION

“The cover of *The Great Reformer*, the momentous biography of Mirza Ghualm Ahmad of Qadian (1837-1908), Promised Messiah of the Ahmadiyya Movement, shows an artist’s rendering of a lighthouse rising from the map of the world. The base displays the Reformer’s central message of the return of Jesus. The tower carries the titles of the 88 books he wrote. The lamp on top is fashioned like an open book emanating powerful rays. The map they illuminate is the world as his missionaries perceived it. This is the Ahmadiyya mission map depicting the colonial world in the interwar period. It forms the starting point for the narrative that is told in this book.” (p. 22)



An artist's rendition of the Spiritual Minaret of the Messiah. Each stone block of the minaret bears the name of a Hazrat Mirza publication. The book atop the minaret is the Quran, and the rays emanating from it, and illuminating the world represent the various facets of Hazrat Mirza's Jihad with the Quran. The inscriptions in the rays give these facets as: Defense of Islam; Propagation of Islam; Establishing the domination of Islam over all other religions; Revealing the greatness and glory of the Holy Prophet; Expounding the wisdom and truth of the Quran; Propagating the Unity and Wisdom of Allah; Jihad with the Quran; Creating a living rain in the Muslims; Developing the spirit of sacrifice in the Muslims; and Equitably adjudicating the differences among the various Muslim sects.

“Doing missionary work is an expression of the determination to preach one’s own religion to people who do not share it with a view to change their beliefs. The concept of a mission is rooted in the Christian and not the Islamic tradition. Accordingly, around 1900, which is the point of departure of this study, Christian missionaries were roaming around the colonial world trying ‘to conquer the world for Christianity’. Mirza Ghulam Ahmad’s vision that the colonized people should beat the Christian missionaries at their own game, so to speak, was in fact a response to that objective. He urged them to embrace religious progress, copy the Christian missionary structures and go out into the world to spread their own message. The drawing symbolizes that vision.

Taking up a central symbol of Islamic eschatology, it depicts the *Minaratul Masih*, the Messiah’s heavenly minaret that is thought to receive Christ when he returns at the end of time.” (p. 23)

“Ignoring the story of the Ahmadiyya mission in Asia, Africa and the Middle East, which is yet to be written, in *Missionizing Europe*, I focus exclusively on Europe, which includes Great Britain and Continental Europe. Since the mission celebrated its largest success in Berlin, in many of the chapters that focus was still further reduced to the German case as an example for the Ahmadiyya mission. In doing so, I measure tensions between the original vision and the reality ‘on the ground’ as claims became decidedly less grandiose when the missionaries actually entered the European arena.” (p. 24)

“*Missionizing Europe* opens in Chapter 1 with a discussion of the heritage the Founder bequeathed on his followers and ends, in Chapter 8, with the reorganization of the mission organizations after the Second World War, when missionaries had to confront a post-colonial reality. The chapters in between show the missionaries preparing to go to Europe (Chapter 2) and confronting European realities (Chapter 3); Chapters 4 and 5 contain in-depth portrayals of different converts and ‘Friends of Islam’, while Chapter 6 consists of an analysis of the Mosque library in Berlin from the missionaries’

perspective on religion, politics and peace-making; finally in Chapter 7, there is a discussion of the missionaries' views about Nazi Regime, and involvement with it. In fact, numerous strands tied Muslim Indians to Europe during the interwar period and the book shows how the Ahmadi missionaries developed their focuses, what happened once they arrived, which Europeans entered into communication with them, and what kinds of dynamics evolved from the encounter.

"The study covers the first 60 years of Ahmadiyya missions in Europe. The narrative picks up the thread in 1901, when Mirza Ghulam Ahmad founded the first Ahmadiyya mission organization, the *Sadr Anjuman*, and ends in 1965 when a non-Ahmadi organization took over the Woking Mosque, which was then the heart of progressive Islam in post-war Europe.

"Although I cover the dynamics between the two mission organizations, in terms of pages I do not allow them equal space in the book. There is a very simple reason for this. When Kamal-ud-Din crossed over to England and appropriated the Woking Mosque in 1912, he gave the Lahore mission a head start. While in these we shall still meet the young man from Qadian who studied in London during the War, the founding of a similar Qadian mission had to wait until its leader Bashir-ud-Din Mahmud Ahmad himself travelled to London in 1924 (see Chapter 2). The phenomenon is repeated in interwar Berlin. Whereas the Lahore intellectuals were able to build a mosque and install intellectual networks across continental Europe, similar attempts by Qadian missionaries failed (Chapter 3). In several of the chapters, the two mission organizations are juxtaposed, but the central part of the book, which addresses the interwar and War period, deals mainly with the Lahore mission and their successes in interwar Berlin.

While noting their different positions *vis-à-vis* the changing world as a starting point, in *Missionizing Europe* I take the reader on a journey from Northern India to London, from London to Berlin, from Berlin to newly-established Pakistan. The various challenges that confront the missionaries on their journey weave their way through the chapters like red threads in a tapestry." (pp. 25, 26)

Religious progress and encounter

"The missionaries frequently used terms like 'modern' and 'modernity' to express their belief in being able to change the world and to improve humankind, as did their audiences. They thought that encounters between people from different religious backgrounds who shared a belief in religious progress, i.e., the evolutionary theory of religion that was very much at the fore during the first half of the twentieth century, were essential for this quest. However, although the word was on everybody's lips, the concept of modernity eluded any single definition. Rather, the term constituted the perfect blank screen on which to place visions and projections from all parts of the world. 'An essential part of being modern,' as Christopher Bayly observes, 'is thinking that you are modern.' Unsatisfying as this definition may be for some, it underlines the missionaries' understanding of modernity as a fluid process rather than a fixed definition. In their perspective, modernity dealt with a global world in the making to which each of its inhabitants still could add their own understanding.

A like fluidness may be detected in their employment of the term 'religious progress'. Indeed, through the identification of attitudes and expressions as making or not making part of the said progress, missionaries as well as converts defined their own approach to what they deemed was, or should be, the face of modern religion. It has been one of the aims of this book to describe this process-character. We ask: What did the missionaries mean when they used words like 'modern'

and ‘progress’? What kind of religion did they have in mind that could fit such notions? And: What happened to them once the European interaction started?” (pp. 28, 29)

“Missionizing Europe discusses the place of religious progress in the Ahmadiyya mission in the first half of the twentieth century. In so doing, it aims to get to the heart of the mission- movement, the Ahmadiyya developed to counteract the West’s will to civilize the world in its own image. Its regular use of words like ‘modern’ and ‘religious progress’ betrays its belief that instead it could and should change the world through a common religious quest. The frequent, but very different, uses of its converts and ‘Friends of Islam’ employed to describe their own modernity, support the thesis that modernity, as perceived and lived in the first half of the twentieth century, was the meeting ground that made the European mission possible.

“Claiming that the time had come for a single religion to take root, and acknowledging that it should be Islam (Chapter 2), Ahmadi missionaries from Lahore set out to find ways of combining intellectual debate and religious change. Roaming the European intellectual traditions, they and their audiences tried to shape the Islamic future with whatever European history held in store to help religious progress on its way. Unique as this was, theirs was not the only religious quest taking place at the time. In Chapter 3, the reader will encounter a rich assortment of Indo-European approaches to modernity being advocated in Berlin in the interwar period. These ranged from revolution to pacifism, from violence to non-violence, and from secularism to reform of the Muslim tradition.

The context of the European ‘moderns’ in which the mission unfolded on the European continent provided an equally decisive guide to the book. The Europeans who most interested the missionaries belonged to the urban intellectual and artistic elite, a group deeply engaged in the modernist experiment that had taken hold of Europe since the turn of the century. For the missionaries, conversion signified an ideal contact zone with aspects of European modernity. For their part, converts to Islam imagined an amalgam of religious ideology and ‘oriental’ imagery, with the help of which they hoped to free themselves from the painful experience of war and to refine their individuality” (Chapter 4). (pp. 30, 31)

The Jewish angle

“The tension between Jewish converts to Islam and the encroaching National Socialism offers the next determining context in which the mission unfolded. Drawing on a wide array of German sources in particular, in Chapter 5 I outline the biographies of German and Eastern European Jewish converts to Islam who, between them, cast light on the wide landscape of Jewish emancipation. Jewish converts, encompassing revolutionary anarchists, liberals and conservative nationalists, considered Islam a logical continuation of the Jewish tradition and extolled its rationality and modernity. The responses of the missionaries confirm that it was their education that cleared the path (Chapter 1). In Chapter 7, I describe what happened once the Nazi regime was in place and show that it was a former Jew who led the Berlin community until the middle of 1942. His endeavour to weld together the best of European thought with the cream of Muslim reform presents a vivid example of adaptive globalization in the context of war and threatening annihilation.

Competition versus persecution

“Ahmadiyya communities today are persecuted in the Muslim world. By reconstructing the tensions under which the missionaries set to work in Berlin, I seek out the early sources of that persecution,

namely competition over mission strategies, political differences and the need to win Europeans over to the Mission's viewpoint. As described in Chapter 8, group persecution only started in the post-colonial period, when Pakistan was created and the nation-state became a reality to which religious majorities and minorities had to adjust. In the interwar period, however, we encounter prejudice, communication difficulties and competition between peace-mongering missionaries and pro-Moscow Muslim revolutionaries, between pro-Muslim politics of German diplomats and a pro-British Ahmadiyya Mission post. Nevertheless, as we see in Chapters 3 and 8, there were times when the Ahmadiyya and other Muslims still cooperated.

Mission in the post-colonial age

"The period of post-colonialism and the Cold War is the last but not the least important context in which, especially after the Second World War, the missionaries tried to pick up the threads of their project. Chapter 8 introduces the reader to the Muslim nation-state of Pakistan, where Ahmadis were reconceived as a religious minority and eventually made the target for exclusion from the Islamic faith...." (pp. 31, 32)

Towards a history of Muslims in Europe

"These differences between interwar and post-war encounters raise questions that go straight to the heart of the present-day reception of Muslims in Europe. Continental Europe served as the venue where it was acceptable for Indians and Germans, Muslims and Jews, and Arabs and Europeans to meet and think about religion together. It was there that the Ahmadiyya Movement's mission from Lahore could start its quest to identify overlaps between the religions – the grey zones of thought and emotion that, when scrutinized together, suddenly appeared in new light that promised a vision of global equality and the meeting of minds. The shared realization in turn both strengthened the intellectual credibility of globalization and world society, and identified the individual as the locus for change. Such were the thoughts of the time and, in hindsight, we know that that time was exceedingly short. All those experiments, all those novel thoughts and novel friendships in which they were embedded, came to a stop in 1939 when the Germans engulfed the world in yet another war. There was no longer time to reflect on the many implications of thinking religions anew, let alone using it as a vehicle through which to bridge the gap between interwar and post-war Europe. Whereas the Second World War signalled 'the end of German-Indian entanglement', the German defeat in 1945 spawned 'zero hour', a blank slate from which all memories of the past were miraculously erased. In the post-war period, this collective amnesia was superseded by a framework in which 'Third World peoples received one-way donations of Western development', thereby obscuring the memory of the 30 years of intercultural and interreligious engagement in which all parties were equal. In our attempts to combat such collective amnesia, the 'thick description' of that engagement is as relevant for scholars of religion in general as it is for the study of Muslims in Europe today." (pp. 33, 34)

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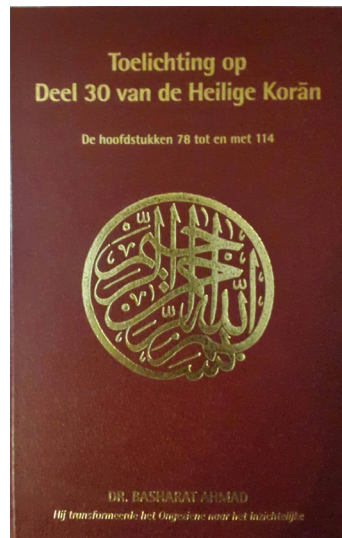
ANWARUL QUR'AN, PART 30 (DUTCH TRANSLATION)

BY DR BASHARAT AHMAD

Dr Basharat Ahmad is a well-known name among the scholars of the Qur'an of the Lahore Ahmadiyya Movement. His weekly *dars-i Qur'an*, which was a regular feature of his life wherever he served as a medical officer, attracted both Muslims and non-Muslims. His comprehensive biography of the holy Founder of the Ahmadiyya Movement, Hazrat Mirza Ghulam Ahmad, viz., "*Mujaddid-i A'zam*", is unique in a way that it not only gives minute details of the Founder's life and daily discourses but is a masterly presentation of the synopsis of the works and debates undertaken by him. It is in three volumes. The first two volumes have been ably rendered into English by his learned grandson, Prof. Hamid Rahman, who is now living in the USA. It is available under the title, "The Great Reformer".

Dr Ahmad's impressive commentary of Parts 27 and 30 of the Qur'an in Urdu, *Anwarul Qur'an*, is an in-depth commentary on the meanings of these chapters of the Qur'an, blended with rational and scientific arguments and explanations. It was first published in 1943.

Towards the end of 2000, on the suggestion of Mr Nasir Ahmad, our learned brother Kalamazad Mohammed, *Imam* of the Fireburn/Uquire Masjid, Freeport, Trinidad, started the English translation of Part 30 of *Anwarul Qur'an*. Chapters 102-114 were published in that year, and by 2007, Imam Kalamazad Mohammed, with the help of Mr Nasir Ahmad and the support of the members of the Ahmadiyya Muslim Literary Trust, completed this translation work.



TOELICHTING OP
DEEL 30 VAN DE HEILIGE KORĀN
De hoofdstukken 78 tot en met 114

door
DR. BASHARAT AHMAD
Vertaald door
Reza Ghafoerkhan
Eindredactie:
Mr. A.S. Hoeseni en ing. H. Drost B Ed

STICHTING AHMADIYYA ISHA'AT-IL-ISLAM (LAHORE)

The translation undoubtedly presents the flow and spirit of the Urdu commentary. Initially, both Parts were published in parts. By the grace of Allah, the English translation of *Anwarul Qur'an* was well appreciated, and led to the Indonesian Anjuman publishing the Indonesian translation of the entire Part 30 in one volume.

Now, the Stichting Ahmadiyya Anjuman, The Hague, has published the Dutch translation of Part 30. We highly appreciate our energetic young brother, Reza Ghafoerkhan, for rendering it into Dutch. We congratulate our equally dedicated brother, A. S. Hoeseni, whose keen interest and guidance

have produced a number of Dutch translations. In this issue we are reproducing the title and inner page for the record.

* * *

'A MANUAL OF HADITH' (INDONESIAN TRANSLATION)

BY MAULANA MUHAMMAD ALI

In our opinion, after *The Religion of Islam*, *A Manual of Hadith* is a masterly manual on Islam by Hazrat Maulana Muhammad Ali, summarising the teachings of the Qur'an and the practice of the Holy Prophet. The Indonesian Ahmadiyya Anjuman always leads in publishing translations of any significant English publication from the Central Anjuman in Lahore.

They have recently published second revised edition of *A Manual of Hadith*. It was set in new Arabic type with a beautiful title cover. Just to introduce the translator and those who have revised the present edition, we are reproducing the title cover and its inner title.



Translations of *A Manual of Hadith* into German, French and Hindi have already been published by the USA Ahmadiyya Anjuman. In a recent communication we were told that its Turkish and Spanish translations are also in the pipeline. The Dutch translation was done by a Dutch scholar Mrs. Van der Kleij and was revised by Bro. A. S. Hoeseni and Bro. Reza Ghafoerkhan. It was published in 2012 by the Stichting Ahmadiyya Anjuman, The Hague, Netherlands.

* * *

NEWS FROM THE BERLIN MOSQUE

AMIR AZIZ AL-AZHARI, GENERAL SECRETARY, LAHORE AHMADIYYA ANJUMAN, BERLIN

1st February 2016

A group of small children ages four to five years from a primary school, along with their teacher, visited the Mosque. A brief presentation about the history of the Mosque and basic teachings of Islam were presented by Mudassar Aziz. Later on, tea and biscuits were served to the children. All participants enjoyed the visit.

7th February 2016

This year, the Lahore Ahmadiyya Centre in Berlin, Germany, hosted an interfaith brunch on 7th February at the Berlin Mosque. The objective was to plan ways and means of having closer relationship and collaboration among various groups and organizations of different faiths and to visit their places of worship on regular basis. Mr Mudassar Aziz made a PowerPoint Presentation about the history of the Mosque. It was a good opportunity to learn about the traditions and rituals of various faiths and communities. All participants shared prayers, good wishes and thanked the Lahore Ahmadiyya Centre, Berlin, for hosting the brunch and organizing such a useful event.

The Interfaith Brunch is planned at least once a year by UN World Interfaith.

17th February 2016

A group from the Evangelistic Church visited the Berlin Mosque. Mr Mudassar Aziz apprised them about the basic teachings of Islam and our point of view on current events which are disturbing the relationship of Muslims with indigenous people in Europe. It was followed by a question/answer session about Islam and the Ahmadiyya Movement. *Alhamdulillah*, the visitors were happy to know the true picture of the teachings of Islam and decided to visit another time with a larger group.

20th February 2016

On 20th February, Dr G. Jonker, a scholar and historian, visited the Berlin Mosque with Ismat Syeda Hussain, who belongs to the Oettinger family, part of which converted to Islam in 1933, while the rest adopted Islam in 1947. She was overwhelmed to visit the place where her grandmother spent some crucial moments in 1947. She also shared with us memories of the close relationship the family had with this historic Mosque.

26th February 2016

Heavenly Culture, World Peace, Restoration of Light (HWPL) (www.hwpl.kr) Berlin invited Br Mudassar Aziz to deliver a talk and participate in a dialogue they had organised. The theme of the dialogue was, "The reasons belief of respective religious scriptures can provide to Believers ..." This programme was thought-provoking and interesting. Our relations with this organization are in a positive way.





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ISLAM stands for: **I SHALL LOVE ALL MANKIND**

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