

APRIL 1979

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allāh, the Beneficent, the Merciful

al-ahmadiyya

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Fables of our times

WHERE THERE IS A WILL

A man lost a needle in a haystack. "I dare not go home without it", he said. "It was my wife's best needle."

"Well, you can't find a needle in a haystack," said his friend, the farmer who owned the hay.

"Where there is a will there is a way, my friend. Will you sell me this bundle of hay?"

They agreed to a price, and then the man who had bought the hay immediately set fire to it.

When the hay had been completely consummed, he found the needle among the ashes and took it triumphantly home to his wife.

DOUBLE STANDARDS

A pair of crows were in the habit of stealing other birds' eggs. Came a time when they had their own clutch—four speckled eggs of which they were extremely proud.

One day, while they were away from the nest foraging for food, a monkey climbed into the tree and finished off the eggs.

The crows were furious.

"There's no law and order around here!" they shouted and shrieked. "This place isn't fit for honest folks to live in!"

"OWLS ARE UNLUCKY!"

An owl had lived in a tree outside a house for many years. He would hoot every night and no one paid him any attention. The people living in the house were happy. They had every comfort and were never seriously ill.

Years passed, and suddenly the house-owner lost all his money. His children went away. His wife fell ill and died. He himself did not keep good health.

"It's all because of that owl," he cried. "It's true what people say. Owls are unlucky!"

By Ruskin Bond ■

God is going to fulfil His Design

"O YE PEOPLE! BE SURE THAT I AM SUPPORTED BY THE HAND THAT WILL KEEP FAITH WITH ME TILL THE END. . . . IF NO ONE FROM AMONG MEN SHOULD BE WITH ME, GOD'S ANGELS WILL STAND WITH ME"

— HAZRAT MIRZA GHULĀM AHMAD
THE FOUNDER OF THE AHMADIYYA MOVEMENT

Seldom does a night pass in which God does not comfort me with the assurance that He is with me and that His heavenly hosts stand in my support. Those who are pure in heart will see God after death, but I call His countenance to witness that I see Him even now. The world does not recognise me but He Who has sent me knows me. It is a mistake of my opponents and it is their misfortune that they desire my ruin. I am a tree that the True Master has planted with His own hand. He who seeks to cut me down merely makes himself an heir to Korah, Judas Iscariot, and Abū Jahl.

. O ye people! Be sure that I am supported by the Hand that will keep faith with me till the end. If your men and your women, and your youths and your old ones, and your little ones and your elders, all combine and occupy themselves with supplications begging my ruin, so much so that through long and frequent prostrations their noses should be rubbed away and their hands should be palsied, even then God will not hear your supplications and will not withdraw His hand till He fulfils His design. If no one from among men should be with me, God's angels will stand with me. If you conceal your testimony, stones would well-nigh bear witness for me. Then do not wrong your souls. Those who are false exhibit one type of countenance and those who are true exhibit another. God does not leave any matter undetermined. I call a curse on a life that is given to falsehood and imposture.



(Zameemah Tohfa Golarviah, p. 49) ■

CONVERSATION

BY THE LIGHT OF THE QUR'AN AND THE HADITH

IMPORTANCE OF PURITY OF THOUGHT IN CONVERSATION

OUR TALK may be pleasing and valuable or displeasing and vain; it all depends on the purity of our thought and feeling, on the mode of our expression, on the subject of conversation, on the control of tongue and voice and on the choice of language.

Purity of thought in conversation is essential. Hypocrisy destroys what is pure and chaste in human thought. It is detrimental to truth and honesty, and if entertained too long it leaves the mind withered and pale. A man of refinement and sincerity will scatter joy around himself, but out of an impure, jealous and hypocritical mind nothing will come out except filth, sometimes apparent and sometimes disguised. This is a free paraphrase of a saying of the Holy Prophet Muhammad.

KINDNESS IN CONVERSATION

When we say a thing we must know how to say it. We must say it in a kind manner. Kindness to others is the first point. The Prophet Muhammad is reported to have said:

"He who is devoid of kindness is devoid of all good."

"God is not kind to him, who is not kind to men."

"Kindness adorns everything while harshness disgraces everything."

We are enjoined to follow the Divine attributes and kindness is an attribute of God.

"Āyasha, the wife of the Prophet Muhammad said: 'God is kind; He loves kindness and He bestows upon kindness what He bestows not upon harshness.'"

So kindness is the first requisite of a good conversation.

The Prophet Muhammad was never discourteous even to hypocrites. His talks were effortless, and every body felt at ease with him while conversing.

How we talk to a person is what really counts. The Qur'an says:

"Call to the way of your Lord with wisdom and goodly exhortations, and have disputations with them in the best manner" (16:125).

(This lays down the basic principle even in matters of disputes, if and when they arise, with the followers of other faiths that we should conduct our arguments in the best possible manner).

There are other rules for conversation as well. It is a feast, so to speak. Everybody must take his share of it. *"When you will be three,"* so goes a saying of the Prophet Muhammad, *"no two will hold consultation in secret besides the other, because it may vex him."*

TOO MUCH TALK PRODUCES HARDNESS OF HEART

Man cannot help talking but it does not mean that he should go

on talking continuously without the least consideration for the other person. The Prophet Muhammad says:

"Do not hold too much talk without remembrance of the Glorious God, for certainly excessive talk without remembrance of God produces hardness of heart and verily the remotest of the people from God is of the hard heart."

Right attitude and right speech are the most important aspects of one's life. The Qur'an enjoins upon us:

"And say to My servants (that) they speak which is best" (17:43).

"O you who believe! be careful of (your duty to) God and speak the right word" (33:70).

"And when you speak then be just though it be against a relative"(16:153).

A person who talks much thinks less, and he has to mix up truth with falseness in order to make the subject of conversation interesting. This is also forbidden in the Qur'an (2:42). Backbiting falls in the same category. Thus backbiting, disclosure of secrets, injurious jokes, immoral songs, obscene stories and levity about sacred subjects should not form any part of our conversation.

About jokes we should remember that generally they are directed against some person. They have sharp edges which injure the person upon whom the joke is made. No body likes to be ridiculed and disgraced. So be careful that a joke may not cause enmity between two persons.

THE CONTROL OF TONGUE ASSURES PARADISE

Another important factor in conversation is the right use of the tongue. Chastity of character and the control of the tongue assures paradise for a person.

The voice is the medium of expression. While conversing we should not unnecessarily raise our voices:

"And pursue the right course in your going about and lower your voice.

Surely the most hateful of voices is the braying of asses" (Q. 31:19).

Again we need words to express our feelings. About the choice of language the golden rule is that we must make our statements in simple clear words and must not try to go after mere eloquence, which may only confuse the issue under discussion. Words could cause a great mischief in our lives. So every false word should be avoided because we cannot measure the consequences of evil words uttered by us. They travel very fast. They have electric wings.

TO SUM UP, conversation is an important affair with all of us. Our conversation must be effortless, it must be pleasing, chaste and pure. We must be careful of what we say and how we say it, what subject we take up for discussion and what words we choose to express our ideas. And, above all, we must know that our words and deeds are meant to fulfil and accomplish the will and command of God.

SMT ■



Is stoning to death recommended by the Qur'ān?

The Maulānā Muhammad 'Alī

Adultery, and false accusation of adultery, are both punishable according to the Qur'ān: "The adulteress and the adulterer, flog each of them (with) a hundred stripes, and let not pity for them detain you from obedience to Allāh, if you believe in Allāh and the last day, and let a party of believers witness their chastisement" (24 : 2). In the case of slave-girls, who are guilty of adultery, the punishment is half of this: "Then if they (the slave-girls) are guilty of adultery when they are taken in marriage, they shall suffer half the punishment for free married women" (4 : 25).

These are the only verses speaking of punishment for adultery, and they clearly show that flogging, and not death or stoning to death, is the punishment for adultery. In fact 4 : 25 precludes all possibility of death having ever been looked upon by the Qur'ān as a punishment for adultery. It speaks clearly of the punishment of adultery in the case of married slave-girls, and says further that punishment for them is half the punishment of adultery in the case of free married women. It is generally thought that while the Qur'ān prescribes flogging as a punishment for fornication, i.e., when the guilty person is not married, stoning to death is the punishment for adultery, and that this is allegedly based on the Prophet's practice. But the Qur'ān plainly speaks of the punishment for adultery in the case of married slave-girls as being half the punishment of adultery in the case of free married women (*muhṣanāt*), and therefore death or stoning to death cannot be conceived of as a possible punishment in case of adultery as it cannot be halved, while imprisonment or flogging may be. Thus the Qur'ān not only speaks of flogging, and not death, as punishment for adultery, but it positively excludes death or stoning to death.

The answer is NO

A few words may be added as to the method of flogging. The Arabic word for flogging is *jald* which means *skin*, and *jalada* signifies *he hit or hurt his skin* (LL.). *Jald* (flogging) was therefore a punishment which should be felt by the skin, and it aimed more at disgracing the culprit than torturing him. In the time of the Prophet, and even for some time after him, there was no whip, and flogging was carried out by beating with a stick or with the hand or with shoes. It is further stated by the same authority that the culprit was not stripped naked for the infliction of the punishment of flogging; he was only required to take off thick clothes such as would ward off the stroke altogether. According to a report of Ibn Mas'ūd, baring the back for flogging is forbidden among the Muslims, and according to Shāfi'i and Aḥmād, a shirt or two must be left over the body. It is further related that it is preferable to give the strokes on different parts of the body so that no harm should result to any one part, but the face and the private parts must be avoided.

STONING TO DEATH IN THE JEWISH LAW

As already shown, stoning to death, as a punishment for adultery, is nowhere spoken of in the Qur'ān; on the other hand, the injunction to halve the punishment in certain cases is a clear indication that stoning to death was never contemplated as the punishment of adultery in the Holy Book. In Tradition, however, cases are met with in which adultery was punished with stoning to death. One of these cases is expressly mentioned as that of a Jew couple: "The Jews came to the Prophet with a man and a woman from among them who had committed adultery; and by his order they were stoned to death near the place where funeral services were held" (Bu. 23 : 61). Further explanation of this incident is given in another report where it is stated that when the Jews referred the case to him, he enquired of them what punishment Torah prescribed in case of adultery. The Jews tried at first to conceal the fact that it was stoning to death, but on 'Abd Allāh ibn Salām giving the reference,² they admitted it, and the guilty persons were dealt with as prescribed in Torah (Bu. 61 : 25). According to a third version, which is the most detailed, the Jews who desired to avoid the severer punishment of stoning for adultery said one to another: "Let us go to this Prophet, for he has been raised with milder teachings; so if he gives his decision for a milder punishment than stoning, we will accept it." It is then related that the Prophet went with

them to their *midrās* (the house in which the Torah was read), and asked them what punishment was prescribed in their sacred book. They tried to conceal it at first but the truth had to be admitted at last, and the Prophet gave his decision saying: "I give my judgment according to what is in the Torah" (AD. 37 : 25).

JEWISH PRACTICE FOLLOWED BY THE PROPHET AT FIRST

These reports leave not the shadow of a doubt that stoning was the punishment of adultery in the Jewish law, and that it was in the case of Jewish offenders that this punishment was first resorted to by the Prophet when he came to Madīnah. There are other reports which show that the same punishment was given in certain cases when the offenders were Muslims, but apparently this was before the revelation of the verse (24 : 2) which speaks of flogging as the punishment for both the adulterer and the adulteress, it being the practice of the Prophet to follow the earlier revealed law until he received a definite revelation on a point. A suggestion to that effect is contained in a tradition: "Shāibānī says, I asked 'Abd Allāh ibn Abī Aufā, Did the Holy Prophet stone to death? He said, Yes. I said, Was it before the chapter entitled *the Light* (the 24th chapter) was revealed or after it? The reply was, I do not know" (Bu. 86 : 21). The chapter referred to is that which speaks of flogging as a punishment for adultery, and the question shows clearly that the practice of stoning for adultery was recognized as being against the plain injunction contained in that chapter. It is likely that some misunderstanding arose from the incidents which happened before the Qur'ānic revelation on the point, and that that practice was taken as the Sunnah of the Prophet. The Khawārij, the earliest Muslim sect, entirely rejected stoning to death (*rajm*) as a punishment in Islam¹.

The question seems to have arisen early as to how an adulterer could be stoned, when the Qur'ān prescribed flogging as the only punishment for adultery. 'Umar is reported to have said that "there are people who say, What about stoning, for the punishment prescribed in the Book of Allāh is flogging"². To such objectors 'Umar's reply was: "In what Allāh revealed, there was the verse of *rajm* (stoning); we read it and we understood it and we guarded it;

1. RM. VI, p. 6.

2. Ah. I, p. 50.

the Prophet did stone (adulterers to death) and we also stoned after him, but I fear that when more time passes away, a sayer would say, We do not find the verse of *rajm* in the Book of Allāh"¹. According to another version he is reported to have added: "Were it not that people would say that 'Umar has added in the Book of Allāh that which is not in it, I would have written it"². The argument attributed to 'Umar is very unsound. He admitted that the Qur'ān did not contain any verse prescribing the punishment of stoning for adulterers, and at the same time he is reported as stating that there was such a verse in what Allāh revealed. In all probability what 'Umar meant, if he ever spoke those words, was that the verse of stoning was to be found in the Jewish sacred book, the Torah, which was undoubtedly a Divine revelation, and that the Prophet stoned adulterers to death. The use of the words "Book of God" (*Kitāb Allāh*) for the Torah is common in the Qur'ān itself, the Torah being again and again spoken of as *Kitāb Allāh* or the Book of God, or *al-Kitāb*, i.e., the Book.³ In all likelihood 'Umar only spoke of *rajm* as the punishment of adultery in the Mosaic law and he was misunderstood. At any rate he could not have spoken the words attributed to him. Had there been such a verse of the Qur'ān, he would have brought it to the notice of other Companions of the Prophet, when a complete written copy was first prepared in the time of Abū Bakr at his own suggestion. The words, as attributed to him in some of these reports, are simply meaningless. How could he say that there was a verse of the Qur'ān which he would have written down in the Qur'ān, but he feared that people would say that he had made an addition to the Qur'ān, that is to say, added to it what was not a part of it? A verse could not be said to be a part of the Qur'ān and not a part of the Qur'ān at one and the same time.

There is further evidence in tradition itself that 'Umar himself, at least in one reported case (and it is a reliable report), punished adultery with flogging as laid down in the Qur'ān in 24 : 2, and not with stoning to death. According to Bukhārī, one of 'Umar's collectors, Ḥazmza by name, found that a married man who had

1. Bu. 86 : 31.

2. AD. 37 : 23.

3. 2 : 213, etc.

committed adultery with his wife's slave-girl had been punished by 'Umar with a hundred stripes, and he referred the case to 'Umar, and 'Umar upheld his first decision.¹ His own action therefore negatives the report which attributes to him the statement that stoning to death as a punishment for adultery was an ordinance contained in a Qur'anic verse. An explanation is sometimes offered, that such a verse had been revealed but that it was abrogated afterwards, though the ordinance contained in it remained effective. There is no sense at all in this explanation. If the words of the verse were abrogated, the ordinance contained in those words went along with them. No ordinance can be given except in words, and if the words are abrogated, the ordinance is also abrogated. If therefore such a verse was ever revealed (for which there is no testimony worth the name), the admission that it was abrogated leaves the matter where it was before its revelation.²

ACCUSATION OF ADULTERY

A false accusation of adultery is punished almost as severely as adultery itself: "And those who accuse free women and bring not four witnesses, flog them (with) eighty stripes and never accept their evidence, and these are the transgressors—Except those who afterwards repent and act aright; surely Allāh is Forgiving, Merciful" (24 : 4, 5).

It may be added here that while in ordinary matters two witnesses are required,³ in the case of an accusation of adultery four witnesses must be produced. Thus a case of adultery can be established only on the strongest possible evidence. That circumstantial evidence is accepted is shown by the Qur'ān itself in Joseph's case who, when accused of an assault on the chief's wife, was declared free of the charge on circumstantial evidence⁴. There are also a number of traditions showing that circumstantial evidence was accepted when it led to the establishment of a certain fact.

(For details see *THE RELIGION OF ISLAM* Ch.XI) ■

1. Bu. 39 : 1.

2. Also see pp. 30-38.

3. 2 : 282.

4. 12 : 26-28.



Book Reviews

OUR MUSLIM FRIENDS (Illustrated) by Anne Farcombe. Pages 32. Price 86p. Publisher: National Christian Education Council, Nutfield, Redhill, Surrey, RH1 4HW, England

In a multi-racial society it is becoming increasingly important that young people should acquire an understanding of different faiths. A series of books for Junior or Middle School children, have been produced on Christianity, Hinduism, Judaism, Buddhism and Islam. The style is simple and attractive. The book depicts the characters of an imaginary family whose members try to lead their lives according to their religious customs. A sufficiently broad view of Islam has been presented in *OUR MUSLIM FRIENDS*. In the art work it was desirable to cover Nasima's head while she was praying (See drawing p.12)². The ceremony which takes place after the birth of a child is called 'aqeeqa and not HaQiqqa (p.8 &31). Similarly the head dress should be spelt dupatta and not du'patta (pp.8,31). It is hoped that these minor mistakes will not appear in the next edition.

^xNasima
praying
page 12



WHO IS THIS MAN JESUS? (The Complete Life of Jesus from the Bible) Pages 216. Paper Back. Price 60p. Publisher: Tyndale House Publishers, 336 Gundersen Drive, Wheaton, Illinois 60187, U.S.A.

This is the story of Jesus's life, 'complete' as far as the records in the Gospels are concerned. The text, without duplication, is a paraphrase of the events mentioned therein (in a chronological order) with the result that the views of the orthodox Church have found place throughout the narration, e.g.

Christ was "God's personal expression of Himself to men" who "created everything there is — nothing exists that He didn't make" (p.3).

Thus virgin birth, performing of miracles, death on the cross and resurrection have been explained in a manner accepted by the Church. The book makes an interesting reading but the paraphrase and interpretations are open to questions.

ISLAM (Contributors: Dr Abdul Haq Ansari, Prof M. Mujeeb, Prof Khaliq Ahmad Nizami, Dr S. Abid Husain, Prof Saeed Ahmad Akbarabadi). Publisher: Guru Gobind Singh Department of Religious Studies, Punjab University, Patiala, India. Pages 116. Hard bound. Price Rs.10.

The Guru Gobind Singh Department of Religious Studies has printed books on five principal religions — Hinduism, Buddhism, Christianity, Islam and Sikhism. *ISLAM* contains articles on: Faith and Practice, Theology and Ethics, Man and God in Islam, Freedom and Obligation as found in the Qur'an, Mysticism, Modern Trends in Islam and Islam and Other Religions.

As an introduction to Islam, the book has its own distinctive flavour and appeal. The last chapter ends with the following note about the International Law: "Every compendium of Muslim Law repeats that, 'In suffering of this world Muslims and non-Muslims are equal and alike.' One cannot transgress law and justice and good conscience on the pretext that the other party is non-Muslim; one cannot violate pledge given to them on any account" (p. 114).

QUESTIONS & ANSWERS

Q.18. Is it necessary for the bride and the bridegroom to recite the six *kalimahs* (basic formulas of the Islamic faith) during their wedding ceremony? Mrs Akela Haroun (London N.4)

A. No, it is not necessary at all. The essential part of the marriage contract (*meesāq* ميثاق) is the mutual consent of the two parties in the presence of witnesses. The words of the consent could be addressed to each other by the parties (*I have accepted or I have taken you as my partner*, or some clear indication and expression to convey the intention of marriage), but generally the man who performs the wedding ceremony and delivers the sermon puts the proposal to each party (in any order). The consent of the girl could also be obtained through her father, guardian or any other close relation. The *mahr* or dowry should also be settled. The ceremony ends with a prayer. Thereafter dates and sweets are distributed and meals may be served to the guests.

Marriage by proxy, by telephone or by letter is also permissible provided the essentials of such a ceremony are observed.

Wedding ceremony is a happy occasion and takes different forms in different Muslim countries which have got mixed up with local traditions and cultures.

Wearing of white or red dress for the bride, putting on turban or wearing a sword or dagger by the bridegroom, drinking of sweet water (*sherbat* شربت) or milk from the same glass, or feeding each other with sweetmeats, garlanding the bride and the bridegroom, putting a mirror in front of them, exchanging rings, joining the hands of the bridegroom and the father of the bride and covering the hands with a piece of linen (a custom among some Arabs), distributing money and throwing coins for children and beggars to catch, reciting the *kalimahs* etc. do not form the essential part of the marriage. However, if there is anything contrary to the basic concept of Islamic teachings that should certainly be deleted from the ceremony.

Q.19. Symptoms of sinus are aggravated when a person washes his feet with water. Could he forego washing of his feet while performing ablutions? S. Mahmud (Arkansas U.S.A.)

A. Yes. Instead of washing he could wipe the feet with wet fingers which is technically called *mas-h* (مسح). In case, use of water on other parts of the body causes aggravation of sinus or some other disease *tayammum* (تَيَمُّم) (symbolic form of ablution with pure dust) is enough for saying prayers.

NOTE ON TAYAMMUM: If water is not available or the use of water is harmful Muslims are enjoined to avail themselves of pure earth (Q.5:6). *Tayammum* consists in striking both hands on pure earth or anything containing pure dust, then blowing of excess of dust from the hands and passing the hands over the face and the back of the two hands, the left over the right and the right over the left (*Al-Bukhārī* 7:4,5).

Q.20. Is it essential to burn *lobaan* (incense) or *agarbattie* (incense stick) during religious functions? Mah Para Iqbal (Woking)

A. No. The burning of incense has no religious significance in Islam. It is, however, an old custom and many spiritual, mystical and magical values have been attributed to the burning of incense

and other sweet smelling materials. These were used to drive off ghosts, demons, witches and evil spirits from persons and places. Some believed that the prayers rose with the smoke of the incense or that the souls of the dead ascended to heaven with this smoke. The only value I can think of is fumigation as a sanitary precaution or using it as an air-freshner.

Q.21. If a Muslim knew that he would not live for long and bathed himself and later wrapped himself with white sheets and told his relatives not to bother about washing his body after death, should his wishes be carried out? Mr Fazar Ali, (Trinidad)

A. No. If a Muslim in ignorance makes a will which is contrary to Islamic *Shari'ah* (Law) it should not be carried out. Sound sleep makes the ablutition void. Death is a kind of sleep from which a person never wakes up. Thus the corpse should be ritually washed even though the deceased has bathed himself immediately prior to his death.

(Note. In case of martyrs and persons slain in battle the washing of the body and wrapping it in white cloth is dispensed with). ■



WOMEN'S SECTION

SWEET RICE — ZARDA

چاول - گھی - چینی - الائچی

زردہ :

INGREDIENTS:

لوز - بادام - کشمش - پستہ - زعفران

Rice 1 lb.	Sugar 1 lb. (or to taste)	Ghee 4 ozs.
6 cardomoms (small)	6 cloves	Almonds blanched 2 ozs.
Sultanas 4 ozs.	Blanched pistachios or cashewnuts	2 ozs.
Saffron ½ teaspoonful	Or yellow colouring ½ teaspoonful	

METHOD:

Wash the rice and soak for two hours. Thoroughly drain before using.

Fry lightly in ghee for 2 or 3 minutes the cloves and cardomoms. Then add to it the rice and saffron or yellow colouring with a small amount of water. Toss lightly and continue the frying on a slow fire for 4 or 5 minutes longer. Now add sufficient boiling water to cover and stand an inch or two above the rice. Cover the pan closely and continue the slow cooking until the water is absorbed and the rice cooked. Add almonds, sultanas, nuts etc. and gently mix them with the rice.

(Miss) Shameela Raja,
Sialkot, Pakistan ■

SANE OR INSANE! Dr D.L. Rosenhan of Stanford (U.S.A.) planted eight sane volunteers, one of them a psychiatrist, in public and private psychiatric wards scattered across the country and told them to behave normally. Many inmates quickly realised that the eight imposters were sane because the would-be patients kept taking notes. But the staff psychiatrists never did. Says Rosenhan: "Any diagnostic process that lends itself so readily to massive errors of this sort cannot be a very reliable one." *TIME Weekly*, April 2, 1979 ■

What Our Readers Say

Trafford Park Mosque, Manchester M. 17

Received your journal, but sorry to say that we are Muslims and you are kaafirs (non-believers). We can go to Makkah but you can not. Very soon the Government of Pakistan will issue orders that you can not touch and publish the Qur'ān. Please note. (Received unsigned)

Dear Anonymous,

The Holy Prophet Muhammad is reported to have said:

"Whoever offers prayers as we do and turns his face to our Qiblah (i.e. in Makkah) and eats the animal slaughtered by us, he is a Muslim for whom is the covenant of Allāh and His Messenger, so do not violate Allāh's covenant" (Al-Bukhārī).

And the Qur'ān says:

"Say not to any one who offers you salutation (i.e. Islamic greetings), Thou art not a believer" (4:94).

Thus we are Muslims on the authority of the Holy Prophet and the Qur'ān irrespective of what you, or people like you, may think about us.

There was a time when the Prophet Muhammad and his companions were forbidden to enter Makkah. If Ahmadies are forbidden to go to Makkah to perform the Hajj (Pilgrimage) that is the height of injustice. The following warning has been given by the Qur'ān:

وَمَنْ أَظْلَمُ مِمَّن مَّنَعَ مَسْجِدَ اللَّهِ

"And who is more unjust than he who prevents (men) from the mosques of Allāh"

[Chapter 2 verse 114].

As for the Qur'ān and its propagation it is dearer to us than our own lives and we shall continue to publish it and serve it even though restrictions are imposed on us by one government or another. The Founder of the Movement once said:

شکر خدائے رحمان جس نے دیا ہے قرآن

غنچے تھے سارے پہلے اب گل کھلائی ہے

دل میں یہی ہے ہر دم تیرا صہیفہ چوموں

قرآن کے گرد گھوموں کعبہ مرا یہی ہے

Thanks to God, the All Merciful, who gave us the Qur'ān. The earlier scriptures were like buds. This is indeed the flower in full bloom.

One thought which has possessed my soul is that I should kiss Thy Scripture, and go round and round the Qur'ān because this is my Ka'bah (sole shrine of my soul).

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— Editor

"After reading the first few issues of *Al-Ahmadiyya* I am anxiously looking forward to future issues. It is definitely an interesting little publication and I rather like the variety of the content matter which in my opinion is geared towards arresting the interest of the fast moving modern day person." Haniff Mohammed, Trinidad W.I

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"The Deen (Religion) advocated by the Holy Qur'ān has only one name i.e. Islam. To give it a different name like Ahmadiyyat, Muhammadiyyat, Muhammadanism etc. is contrary to the injunctions of the Qur'ān and certainly against the fundamental concept of Islamic ummah (community) and brotherhood." M.R. Malik, London.

Ahmadiyyat is neither a Deen (Religion) nor a sect in Islam (in the accepted sense of the term). It is a movement for carrying the message of Islam throughout the world. If we did not have a name, our opponents had started calling us Mirzāies or Qādiānies and they still do so inspite of our protests. The concept of Islamic brotherhood was not affected when the Qur'ān gave the name al-Muhājireen (المهاجرين - the Emigrants) to the early companions of the Prophet who had fled from Makkah and al-Ansār (الانصار - the Helpers) to Muslims who lived in Medinah and gave shelter to the refugees from Makkah. The Qur'ān says:

"And the foremost, the first of the Emigrants and the Helpers, and those who followed them in goodness — Allāh is well pleased with them and they are pleased with Him" (9.100).

Further comments are perhaps not necessary.

— Editor.

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I enjoy reading your journal very much. It reminds me of your evening classes when you were in Trinidad to which we were so accustomed. I like to start and finish it all at one sitting. It is very educational, not monotonous at all. Thank you for bringing us this life giving message. Pearl Dean, Fiji Islands.

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I am in receipt of *Al-Ahmadiyya* from U.K. You have indeed undertaken a difficult task of enlightening the readers about our movement. Quite a lot of misunderstanding prevails in the minds of Muslims about our activities and in the minds of non-Muslims about Islam. May Allāh guide and help you in your noble venture. M.A. Rasheed Khan, Peshawar, Pakistan.

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I wish to thank you for sending me your monthly journal which I have read with appreciation. I sincerely hope that you will be guided righteously in order that you continue publishing such a journal. M.Zabir Baksh, Edmonton, London.

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"Regarding Mr S.M.Khalid Iqbal's article "JESUS IN LAHORE" from *The Aquarian Gospel of Jesus the Christ* by Levi Dowling (March 1979) may I point out that the author was a psychic medium which makes the authenticity of his transcripts doubtful." Basharat Ahmad, London.

We are concerned only with facts which can be corroborated by other historical sources.

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— Editor

A letter of appreciation has been received from Al-Haajj Abdul Rasheed Tajala, Zamboanga, Philippines.

AHMADIYYA NEWS FROM ABROAD

THE AHMADIYYA ANJUMAN ISHĀ'AT ISLAM, FIJI

The Ahmadiyya Anjuman Ishā'at Islam, Fiji has been in existence for over forty years, but the organisation became more active when it discarded its old name - the Fiji Muslim League - and fully identified itself with the Lahore Ahmadiyya Movement.

Fiji consists of thousands of islands in the Pacific Ocean, the largest of which is Viti Levu. The Fiji Ahmadiyya Anjuman claims 1,600 registered members and over 2,000 supporters. The President of the Anjuman is Mr G.N. Deen and the Secretary is Mr Showkat Ali. The Anjuman also has branches in Nandi and Latoka, and Mosques in Nandroga and Nausori where there is also a branch. In Nausori too, the Anjuman maintains a Primary school with 300 children enrolled and a High school with 400 on roll.

The Headquarters of the Anjuman is in the centre of the Capital city, Suva. Here on two lots of the land, the Anjuman has embarked on the construction of its Mosque and the Islamic Centre costing over \$160,000. The Mosque measuring 52 feet by 50 feet is designed to accommodate over 500 worshippers. The Cultural Centre will contain a Library, an auditorium seating 700 persons and a Kindergarten for 50 children.

Maulānā Hāfiz Sher Muhammad of Pakistan has been working there as missionary for the last few years. Mrs Pearl Deen helped to organise the Women's Association. Maulānā A.B. Jaggoe of Holland has visited the Jamā'at a few times.

TRANSLATIONS IN FIJIAN LANGUAGE

The Anjuman has already translated into Fijian language *Islam is Modern* by Hazrat Maulānā SADR-UD-DIN, present Head of the Ahmadiyya Anjuman Ishā'at Islam (Lahore), *Islam the Religion of Humanity* by the late Maulānā MUHAMMAD 'ALI and *The Golden Deeds of Islam* by Maulānā M.Y. Khan. The translation of the Holy Qur'ān in the Fijian language has also begun.

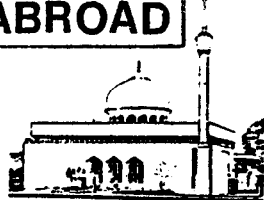
The office bearers of the Anjuman are as follows:

President, Mr G.N. Dean; Vice-Presidents, Mr Tazeem Raza and Mr Abdul Wahid Khan; Secretary Mr Showkat Ali; Assistant Secretary, Mr Habibullah Khan; Treasurer, Mr M. Aziz Khan.

THE AHMADIYYA ANJUMAN ISHĀ'AT ISLAM INDIA, KASHMIR

Dr M. Yusuf Taseer, the Secretary General writes:

Delegates from various parts of India attend our annual meetings which are generally held in the month of July at Yaripura Mosque, Anant Nag, Kashmir. *Islam the Religion of Humanity* has been translated and published in Hindi and Bengali languages. The Hindi translation was done by Mr Junaid Athar of Akola (Maharashtra). Expenses for the publication of the Bengali translation were paid by Mr Hafeezullāh Quraishi. The members of the Anjuman in India have also undertaken the translation and commentary of the Qur'ān in Hindi and Kashmiri. A few parts of the Qur'ān were translated into Hindi by the late Maulānā Muhammad Yusuf Granthi of Pakistan



An artist's impression of the new Mosque and Islamic Centre for the Fiji Ahmadiyya Anjuman 12 Bau Street, Suva

and the manuscript was handed over to the Anjuman for completion. The Kashmiri translation is being done by Prof. Nūr-ud-Deen Zāhid and is being serialised in the monthly journal *ISHĀ'AT-UL-HAQ* (edited by Mahbub Alam Khan). Many other books and pamphlets have also been printed for distribution.

The following persons represent the Central Anjuman in India:

President	Chaudhary Ghulam Mustafa, Jammun
1st Vice-President	<i>Al-Haajj</i> Shaikh Abdus Samad, Srinagar
2nd Vice-President	Master Abdul Karim, Bhadarwah
Secretary General	Dr M. Yusuf Taseer, Yaripura
Joint Secretary	Mr Abdul Aziz Shora, Srinagar
Secretary Architecture	Mr Ghulam Ahmau Hakaak, Srinagar
Secretary Propagation	Dr Khurshid Alam Tareen, Srinagar
Financial Secretary	<i>Al-Haajj</i> Muhammad Sādiq Butt, Sofipura
Auditor 1	Chaudhary Abdul Jabbaar, Bhadarwah
Auditor 2	Master Ahmadullah Mir, Yaripura
Legal Adviser	Mr Shakur Ahmad Irfan, Bhadarwah
Organiser and Adviser	Mr Abdur Razzaaq, Bombay

Committee Members: Prof. Nūr-ud-Din Zāhid (Srinagar), Muhammad Aknar Butt (Sofipura) and Chaudhary Abdul Majeed (Bhadarwah).

The following persons are doing their best to uphold the cause of our Movement in India:

Prof. Ghulām Murtaza Beg (Amravati), M.A. Samad, Retd. Sub Judge (Bihar), Syed Faizul Hassan Ja'fari (Saharanpur), Farida Rahman (Benares), Mr Zahur-ul-Haq (Assam), Muhammad Yusuf Nadavi (Azam Garh), Maulavi Abdul Hannān 'Abqari (Calcutta), Maulavi M. Buddhan (Karnatak) and Mr Abdur Razzaaq (Bombay).

There are some members in Karakat (Jonepur) and we hope that they would soon organise themselves into an active branch of the Anjuman.

Mumtaz Ahmad Faruqui

b. 22nd September 1899

d. 27th December 1978

Against the advice of his doctors, Mumtaz Ahmad Faruqui went to Lahore from Rawalpindi to attend the Annual *Jalsa* (Gathering) of the Ahmadiyya Anjuman Isha'at Islam, Pakistan. On the first day of the *Jalsa* he passed away.

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Surely we are Allāh's and to Him we shall surely return (Q.2:156).

At the age of two, while his family was at Amritsar, he fell seriously ill with typhoid and there was not much hope that he would live. My mother told my father Doctor Bashārat Ahmad to go to Qādiān and request Hazrat Mirza Ghulām Ahmad, the Founder of the Ahmadiyya Movement, to pray for the recovery of their son. My father went to Qādiān, forgot about the illness of the child and became fascinated in the spiritual discourses which were being held there. He was so much impressed that he joined the movement the same day. When he was at the point of leaving the Founder, he suddenly remembered about his ailing child and requested his Master to pray for him. They raised their hands and prayed together for a long time. At the same time my mother took the temperature of the child and she found it normal. She could not believe it and informed the other members of the family and at hearing the news the doctor came rushing. They were all surprised that the tempera-

ture had become normal on the 12th day of illness and later on it was discovered that this coincided with the time of prayer at Qādiān. This was how Ahmadiyyat was introduced in our family.

Years passed by and Mumtaz Ahmad grew to be a healthy young man and went to U.S.A. for higher education in engineering. He was always interested in preaching Islam. After his retirement from service he devoted himself more to this cause. Besides many other articles of interest he wrote the following books:

THE GREAT MISSIONARY OF ISLAM (Life of the Late Mualānā Muhammad 'Ali) in cooperation with Mr Muhammad Ahmad
THE CRUMBLING OF THE CROSS
ANECDOTES FROM THE LIFE OF THE PROPHET MUHAMMAD
ANECDOTES FROM THE LIFE OF THE PROMISED MESSIAH
I BESEECH THEE O, LORD!

My brother leaves the members of his family and hundreds of his friends to mourn his departure from the world. May his soul rest in peace. Amin!

Razia Faruqui

(Abridged from an article in the *Paighām Ṣulḥ* Weekly, Lahore dated 19th February 1979) ■

The Mini and Maxi Sins

Some of sins are mini sins
 And some of them are maxi
 Maxi seems to be so fatal
 Mini we do not fancy

If we think and ponder well
 'Tis this that we will find
 Maxi sins are less and rare
 Mini can fill our mind

We do not mind the mini sins
 And go on going wrong
 No hissing sound is heard of them
 No ringing bell or gong

Mini are piled in heaps and heaps
 Their weight can break the back
 'Tis good to rid our heart of them
 'Tis they that we should sack

Naseem Saifi,
 Freetown, Sierra Leone ■





MUHAMMAD

("May peace be upon him!")

وہ پیشوا ہمارا جس سے ہے نور سارا
نام اُس کا ہے محمد دلبرِ مبرا یہی ہے

Our leader is he from whom flows all this light (of spiritual life). His name is Muhammad and he is my only beloved

Hazrat Mirza Ghulam Ahmad, Founder of the Ahmadiyya Movement, sometimes expressed his thoughts in simple verse. The following verses in Persian and Arabic (with transliteration and translation) would show his deep love for the Holy Prophet Muhammad

— Editor

PERSIAN

BA'D AZ KHUDĀ

1. Ba'd az **Khudā** ba-'ishq-i Muḥammad muḥammarem,
Gar kufr eēn bawed ba-Khudā seḥt k'frem.
2. Har tār-o pūd-i man ba-sarāyed ba-'ishq-i ā,
Az khud tahee wa az ḡham-i aān dilsitān purem.
3. Jānem fidā shawed ba-reh-i dīn-i Muṣṭafā,
Eenest kām-i dil agar aayed muyassarem.

1. After the love of God I am intoxicated with the love of Muhammad. If this be heresy, by God I am the greatest of heretics!
2. All my veins and fibres are saturated with the love of Muhammad. By itself my heart is empty, except that it treasures the grief for my Beloved (Muhammad).
3. May my life be sacrificed in the way of Muhammad Muṣṭafaa! This is the utmost desire of my heart. How I wish it could come true!

ARABIC

YĀ ṬAYYIBAL-AKHLĀQI

1. Yā ṭayyibal-akhlāqi wal-asmā'ī,
Afa-anta tub'idunā minal-āḡ-i?
2. Antal-lazī ḡhaḡafal-janāna maḡabbatan,
Antal-lazī kar-rūhi fī ḡaubā'ī.
3. Antal-lazī jama'al-maḡsina kul-lahā,
Antal-lazī qad jā'a lil-ihyā'ī.
4. Ḥāḡā Rasūlun qad atainā baba-hā,
Bi-maḡabbatīn-wa itā'atīn-wa riḡā'ī.

1. O (Muhammad)! the paragon of purity and sublime attributes, will thou deprive us of thine own blessings.
2. Thou art the one whose love hast taken deep root in my heart; thou art the one who art like soul to my body.
3. Thou art the one who is the embodiment of all the excellences. Thou art the one who has been raised to quicken the (spiritually) dead.
4. This is the Messenger on whose threshold we have presented our humble selves with love, obedience and free will.

بعد از خدا

۱ بعد از خدا بشق محمد محترم
گر کفر این بود بخدا سخت کافر م

۲ ہر تار و پود من بسر اید بشق او
از خود تہی و از غم آل و نساں پریم

۳ جانم فدا شود برو دین مصطفیٰ
این است کام دل اگر آید میسر م

يَا طَيِّبَ الْاَخْلَاقِ

۱ يَا طَيِّبَ الْاَخْلَاقِ وَالْاَسْمَاءِ
اَفَاَنْتَ تُبْعِدُنَا مِنَ الْاَلَاءِ؟

۲ اَنْتَ الَّذِي شَفَعْتَ الْجَنَانَ مَحَبَّةً
اَنْتَ الَّذِي كَالرُّوْحِ فِي حَوْبَائِي

۳ اَنْتَ الَّذِي جَمَعَ الْمَكَاسِنَ كُلِّهَا

اَنْتَ الَّذِي قَدْ جَاءَ لِلْاَحْيَاءِ

۴ هَذَا رَسُوْلٌ قَدْ اَتَيْنَا بِاَبِيهِ

بِمَحَبَّةٍ وَّ اِطَاعَةٍ وَّ رِضَاءِ