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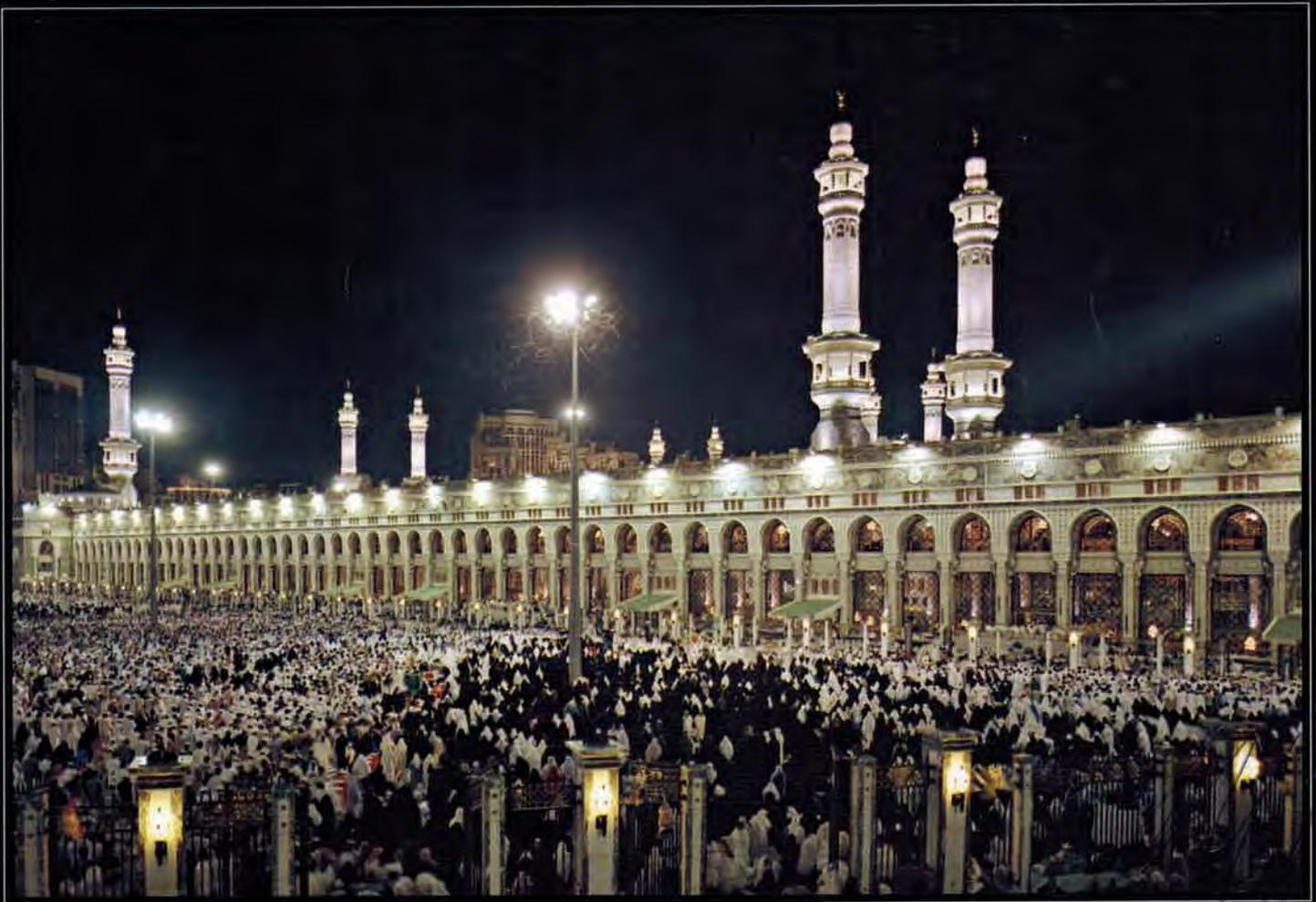


The Ahmadiyya

July-August 2009

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USA



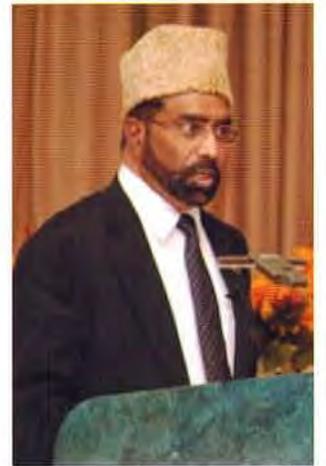
A Majestic Scene of Masjid Al-Haram



Waqfe Nau East Midwest Regional Ijtema, Detroit, MI



Dr. Mujeeb R. Malik elected a Fellow of American Institute of Aeronautics and Astronautics



Scenes from Peace Conference held at Baituz Zafar, NY

An educational and spiritual monthly publication

Ahmadiyya Gazette USA

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Patron	Dr. Ahsanullah Zafar Ameer Jama'at USA
Editor-in-Chief	Dr. Naseer Ahmad
Editor	Dr. Karimullah Zirvi
Editorial Advisor	Muhammad Zafrullah Hanjra

Cover: *Latif Ahmed* Photos: *Kalim Bhatti*

Ahmadiyya Gazette USA

Masjid Baitur Rehman
15000 Good Hope Road, Silver Spring, MD 20905
Phone: 301-879-0110 Fax: 301-879-0115

Editor: karimzirvi@yahoo.com
Tel. and Fax: 201-794-8122

www.ahmadiyya.us www.alislam.org

Acronyms for salutations used in this publication

saw:	sallallahu alaihi wasallam (Peace and Blessing of Allah be upon him)
as:	alaihissalam (Peace be upon him)
ra:	radhi allahu 'anhu (May Allah be pleased with him/her)
rh:	rahimahullahu ta'ala (May Allah shower mercy on him/her)
aba:	ayyada hullah ta'ala binasrihil aziz (May Allah strengthen him with His mighty help)
swt:	subhana wa ta'ala (Holy and Exalted)

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Al-Qur'an

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَ بَيِّنَاتٍ مِّنَ الْهُدَى
وَالْفُرْقَانِ ؕ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۖ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى
سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ
وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَيْكُم ۗ وَلَعَلَّكُمْ تَشْكُرُونَ ۝

The month of *Ramadan* is that in which the Qur'an was sent down as a guidance for mankind with clear proof of guidance and discrimination. Therefore, wosoever of you is present *at home* in this month, let him fast therein. But whoso is sick or is on a journey, *shall fast* the same number of other days. Allah desires *to give* you facility and He desires not hardship for you, and that you may complete the number, and that you may exalt Allah for His having guided you and that you may be grateful. (2:186)

COMMENTARY:

Ramadan is the ninth month of the lunar year. The word is derived from *Ramada*. They say *Ramada al-Sai'mu*. i.e., the inside of the man fasting became very hot with thirst owing to fasting (Lane). The month is so named because (1) fasting in this month produces heat and burning due to thirst; (2) worship in this month burns away the traces of sin in man (Asakir & Mardawaih); and (3) because his devotions in this month produce in the heart of man the necessary warmth of love for the Creator and His fellow-beings. The name *Ramadan* is of Islamic origin, the former name of the month being *Natiq* (Qadir). *Al-Qur'an* is derived from *Qara'a* which means he reads; he conveyed or delivered a message; he collected the thing. Thus Qur'an means: (1) a book which is meant to be read. The Qur'an is the most widely read book in the world (Enc. Brit.); (2) a book or message which is meant to be conveyed and delivered to the world. The Qur'an is the only revealed Book whose Message is absolutely unrestricted; for whereas all other revealed Books are meant for specific times and specific peoples, the Qur'an is meant for all times and all peoples (34:29); (3) a Book which comprises all truths; the Qur'an is indeed a storehouse of knowledge which comprises not only all eternal truths contained in the previous revealed Books (98:4), but also all such truths as mankind may stand in need of at any time and in any circumstances (18:50).

Al-Hadith

Hadhrat Abu Hurairah^{ra} relates that the Holy Prophet^{sa} said:

لَيْسَ شَيْءٌ أَكْرَمَ عَلَى اللَّهِ مِنَ الدُّعَاءِ

Nothing is more honored in the sight of Allah than a prayer. (*Ibni Majah Kitabud Du'a'*)

Hadhrat Salman Farisi^{ra} narrates that the Holy Prophet^{sa} stated:

لَا يَرُدُّ الْقَضَاءَ إِلَّا الدُّعَاءُ وَلَا يَزِيدُ فِي الْعُمُرِ إِلَّا الْبِرُّ

Nothing changes Divine determination except prayer and nothing prolongs age except good deeds. (*Tirmidhi*)

Hadhrat Ibn 'Umar^{ra} narrates that the Holy Prophet^{sa} stated:

إِنَّ الدُّعَاءَ يَنْفَعُ مِمَّا نَزَلَ وَمِمَّا لَمْ يَنْزِلْ فَعَلَيْكُمْ عِبَادَ اللَّهِ بِالدُّعَاءِ

Surely, Prayer benefits in a matter whether it is revealed or not. O servants of Allāh! Hold fast to prayer. (*Tirmidhi*)

One tradition of the Holy Prophet^{sa} regarding *Du'a'* is:

عَنْ سَلْمَانَ الْفَارِسِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ اللَّهَ حَيِّيٌّ كَرِيمٌ
يَسْتَحْيِي إِذَا رَفَعَ الرَّجُلُ إِلَيْهِ يَدَيْهِ أَنْ يَرُدَّهُمَا صِفْرًا بَحَابِئِينَ

Hadhrat Salman Farisi^{ra} narrates that the Holy Prophet^{sa} stated: "God Almighty is very Modest, Noble, and Generous. When someone raises his hands towards God Almighty, God Almighty feels shy to send the person empty handed and unsuccessful, i.e., God Almighty does not reject the prayer done with sincerity of the heart, rather, He accepts it." (*Tirmidhi Kitabud Da'wat, Ibni Majah Kitabud Du'a'*)

SAYINGS OF THE PROMISED MESSIAH^{AS}

Wonders Experienced through Fasting

Among the wonders of this kind of fasting that I experienced are the fine visions which were bestowed upon me during that time. I met some past Prophets and some of the exalted Muslim *Auliya*. Once—in a state of complete wakefulness—I met the Holy Prophet^{SAW} along with Hassan^{ra}, Hussain^{ra}, Ali^{ra} and Fatimah^{ra}. This was not a dream, but something that I experienced in a state of wakefulness. I met many holy people in this manner, but it would take long to describe all those meetings. Moreover, I was granted views of spiritual lights that were represented in columns of red and green, the beauty of which cannot possibly be described in words. These columns of light, some of them shining white and others green and red, rose straight towards heaven and their sight filled my heart with delight. Nothing can be compared to the joy that my heart and soul experienced in beholding these columns. I believe that these columns were a representation of the love between God and man. It was a light that proceeded from the heart upwards and there was another light that descended from above and the two together took on the shape of a column. These are spiritual matters which are beyond the ken of the world. The world cannot recognize them as they are far removed from its eyes, but there are some in the world who are made aware of them. In short, due to this prolonged fasting, wonders were revealed to me in the form of visions of various kinds and forms.

Physical Discipline and Hardship

In addition, one benefit that I derived from this prolonged practice of fasting was that after having subjected myself to this discipline, I found myself capable of enduring hunger and thirst over long periods, if the need should ever arise. I have often thought that if a corpulent person, who is also a wrestler, had to starve along with me, he would die before I could feel any acute need for food. This experience taught me that one can progress stage by stage in starving oneself and that until one's body becomes accustomed to such privations a comfort-loving person is not fit to accomplish stages of spiritual progress. But I would not advise everyone to embark upon such a discipline, nor did I do so of my own accord. I have known many ignorant dervishes who adopted a course of hard physical discipline and in the end lost their sanity and spent the rest of their lives in madness or became afflicted with various diseases such as tuberculosis, etc.

Not all humans possess similar mental faculties. Those whose faculties are naturally weak cannot bear any physical discipline. Very soon, they are afflicted with some dangerous disease. It is better that one should not subject oneself to a rigorous physical discipline on one's own. Rather one should adopt the faith of simple people. Of course, if one receives a

revelation from God and it is not opposed to the magnificent *Shariah* of Islam, it must be carried out. However, the foolish *fakirs* of today teach disciplines which do not result in any good. One should stay away from them.

Keep in mind that it was on the basis of a clear vision from God Almighty that I carried out rigorous physical discipline for eight or nine months and tasted hunger and thirst. Then I stopped its continuous practice, but did revert to it occasionally.

Spiritual Discipline

All of this happened, but there still remained the spiritual discipline. I have also come to partake of this in these days when I have to endure the *Maulvies* with their foul tongue, loose talk, declaration of apostasy, and insults and other ignorant ones with their curses and foul language. In my opinion, during the thirteen hundred years since the time of the Holy Prophet^{saw}, no one else could have partaken of such treatment.

Being declared an apostate, I was considered worse than the infidels, Christians and atheists. The fools of the nation, through announcements and newspapers, gave me such bad names as are not to be found in the case of anyone else. I am, therefore, grateful to Allah that I was tested with both kinds of hardship.

(Kitabul-Bariyyah, Roohani Khaza'in, vol. 13, pp. 195-201, footnote)

Steadfastness of the Holy Prophet^{saw}

That Prophet is superior to all other Prophets who is the great Instructor of the world, that is to say, he at whose hands the great corruption of the world was reformed and who re-established on the earth the Unity of God which had been lost and had disappeared. He overcame all false religions by proof and argument and removed the doubts of every misguided one. He provided the true means of salvation by teaching the right principles for which it was not necessary to crucify an innocent person, or to remove God from His true and eternal station and to put Him in the womb of a woman. Thus, his beneficence and his grace exceed those of everyone else and his rank is higher than all. History points out, and the heavenly Book is a witness, and those who have eyes are able to observe, that the Prophet who is thus established as superior to all other Prophets is Muhammad, the chosen one (peace and blessings of Allah be on him).

[Braheen-e-Ahmadiyya, Roohani Khaza'in, Vol. 1, p. 97, footnote 6]

Friday Sermon Delivered by Hadhrat Mirza Masroor Ahmad, Khalifatul Masih V^{aba}, on September 21, 2007 at Masjid Baitul Fatuh London

Fasting is a worship during which man temporarily gives up a number of permissible things for the sake of God.

Observe fast in Ramadan to enhance your spirituality.

In this month, one should strive to offer salat in such a way that purifies the self.

Along with fasting in Ramadan and performing worship and offering mandatory and supplementary salat with greater focus and in a more attractive manner, we should also try to have an increased focus on the recitation and understanding the meanings of the Holy Qur'an.

أَيَّامًا مَعْدُودَاتٍ ۖ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ عَلَى
سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ ۗ وَعَلَى الَّذِينَ يُطِيقُونَهُ
فِدْيَةٌ طَعَامُ مِسْكِينٍ ۚ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ
خَيْرٌ لَهُ ۚ وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ
۝ شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى
لِلنَّاسِ وَبَيِّنَاتٍ مِنَ الْهُدَى وَالْفُرْقَانِ ۗ فَمَنْ شَهِدَ
مِنْكُمْ الشَّهْرَ فَلْيَصُمْهُ ۗ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى
سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ ۗ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ
وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا
اللَّهَ عَلَى مَا هَدَيْتُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ۝

Hazoor^{aba} recited verses 185-186 of Surah Al-Baqarah and gave the translation:

"The prescribed fasting is for a fixed number of days, but whoso among you is sick or on journey shall

fast the same number of other days, and for those who are able to fast only with great difficulty is an expiation—the feeding of a poor man. And whoso performs a good work with willing obedience, it is better for him. And fasting is

good for you, if you only knew. The month of Ramadan is that in which the Qur'an was sent down as a guidance for mankind with clear proofs of guidance and discrimination. Therefore, whosoever of you is present at home in this

month, let him fast therein. But whosoever is sick or on a journey, *shall fast* the same number of other days. Allah desires to give you facility and He desires not hardship for you, and that you may complete the number, and that you may exalt Allah for His having guided you and that you may be grateful.”

Hazoor^{aha} said:

In the last sermon, it was mentioned that Allah the Exalted has made fasting obligatory which is a rigorous endeavor and it is only through such endeavor that one develops in *Taqwa* (fear of God's displeasure) and attains nearness to Allah the Exalted. Allah the Exalted has described its detail in the next verse that I also recited. These few days have been reserved for your training and to make you a striver to obtain the real objective of life, i.e. to become a true servant of Allah the Exalted. Though fasting which is a rigorous endeavor has been prescribed for every Muslim, but Allah the Exalted does not impose unjust hardship upon His servants. Sometimes hardship is needed, but fasting is not an unjust hardship as it is the best means to attain *Taqwa*. However, fasting is prescribed only for those who

possess the strength to observe it. For those who are unable to keep fast due to some unforeseen circumstances, an urgent travel, or a sickness that makes fasting harder, Allah the Exalted said,

فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ

Make up the missing fasts at some other time.

Therefore no one should think that if he got sick, or had to travel and cannot fast in the prescribed days, he is excused from fasting. This should not be so if you want to progress in faith and have Allah the Exalted's *Taqwa* in your heart. If you desire to win the pleasure of Allah the Exalted, then it is a must for you to make up for the missed fasts when you regain health, or afterwards if you missed because of an urgent travel. This is how a *muttaqi* (the one who has *Taqwa*) is recognized. The exemption given by Allah the Exalted is only applicable until the condition exists for which the exemption was granted. It should also be remembered that the sickness has to be a real painful sickness, and should not just be an excuse to skip fasts. The daily commute to work is not considered travel. Similarly if someone is a driver, then daily driv-

ing is not considered travel. I am clarifying it as a particular section of people look for excuses to skip fasts especially in those countries that have tough seasons.

Allah the Exalted has provided us an opportunity in these days to safeguard us from spiritual and other weaknesses related to our conduct with others, which we should fully avail of. Allah the Exalted cares about His true servants, the servants who look for ways to please Him. Therefore He granted exemption to the sick and the travelers. Then He says that the ones who do not have the strength to keep fasts should pay *fidya*, and their *fidya* is to feed a poor person. It is also good for those people to participate in *fidya* who can fast at a later time as it is supplementary act and is better for you. However, if one's health is restored, or the particular condition they faced disappears, then it is necessary to keep fasts after *Ramadan* in spite of having given the *fidya*. This will bring real reward to you.

Hadhrat Promised Messiah^{as} said at one place, “Here those people are meant who would never be able to fast.” There are two types of people; one who

were sick and their temporary sickness is gone, and second, the one who have a permanent ailment and may not ever be able to fast. He said, "It is permissible to miss fasts for the ones who do not expect ever to fast, e. g. an elderly and weak person, a weak pregnant woman, who is unable to fast for an entire year because of nursing her baby. They should give *fidya*. Other than these people, it is not permissible for others to be considered exempted from fasting by merely paying *fidya*."

(Badr, Volume 6, Number 43, October 24, 1907, p.3)

So, when the Promised Messiah^{as} said "merely paying *fidya*", it means that ordinarily *fidya* could even be given for minor or temporary ailments, and this is exactly what Allah says that it is better for you as a supplementary act. So, Allah the Exalted made fasting mandatory for the sake of *taqwa*, but as Islam is a religion attuned to human nature, therefore it didn't strictly stipulate the attainment of *taqwa* and winning Allah's pleasure to fasting. One is advised to take advantage of the exemptions from fasting, which is a rigorous practice under natural inevitable conditions while observing *taqwa*, and not to

look for excuses to miss fasting. The expiation for fasting is to feed the poor. But the consideration should not be that one has enough money, and is well-to-do, therefore it is easier to feed the poor and thus they could gain reward without fasting. This is neither *taqwa*, nor does it please Allah the Exalted. If Allah the Exalted says about the *salat* offered out of ill-intentions that it would be thrown back at the faces of the people, similarly the *fidya* given out of ill-intentions will also be thrown back at the faces of the people.

Hadhrat Promised Messiah^{as} says, "*Fidya* is for those who may never have the strength to fast, otherwise thoughts of resorting to mere *fidya* by those who could fast after restoration of health opens the door of xxx."

This implies opening doors for self-concocted justifications and explanations. Hadhrat Promised Messiah^{as} said, "The religion that does not have rigorous practices in it has no value before us. Thus, it is a major sin to take off the load from our shoulders entrusted to us by Allah the Exalted. Allah the Exalted says that those who endeavor in Our path are

guided."

(Badr, Volume 6, Number 43, October 24, 1907, p.3)

Thus when one looks for excuses to find easy course and comfort, one digresses away from religion. We should always keep in mind the instructions of Allah the Exalted:

فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ وَأَنْ
تَضُمُّوا خَيْرًا لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

It is better if one performs a good deed with heart-felt pleasure and in obedience. If you possess knowledge, you would appreciate that fasting is better for you.

According to one *Hadith*, the Holy Prophet^{saw} said that in addition to one's spiritual development, fasting is necessary for our physical health as well which is confirmed by today's science and the physicians.

Therefore every Muslim should first keep this in mind that fasting has been prescribed for the sake of *taqwa* and rigor is necessary to attain *taqwa*. Sacrifice in the path of God is necessary for attaining His pleasure. We should take advantage of the exemptions that Allah the Exalted

has granted us as a favor looking at our condition and inabilities but should not exceed the limits.

Hadhrat Promised Messiah^{as} said,

“The one, whose heart looks forward to *Ramadan* so he could fast, will not be deprived of the (blessings of) fast in the heaven if an ailment prevents him from fasting in *Ramadan*. There are many people in this world who are used to making excuses and think that they would be able to deceive God the way they deceive other people in the world. The ones who are accustomed to making excuses look for issues and add other tangential details to justify themselves, but they are not justified before God the Exalted. As far as the ancillary discussions are considered, they could go on forever. If one desires, one could offer *salat* in sitting position for his entire life and never keep fast, but God is aware of everyone’s intentions. God the Exalted knows the one who has a pure heart, and He rewards him more as He appreciates the heartfelt pain. The people who make excuses depend on self-concocted justifications but these explanations have no value before God the Exalted.” The Promised

Messiah^{as} said, “When I fasted for six months, once a group of prophets met me (in a vision). They asked me why I had put myself through such hardship, and advised me to abandon it.” Promised Messiah^{as} said, “So when man puts himself through hardship for the sake of God, He, very compassionately says like parents that why he has put himself through hardship.”

(Malfoozat, Volume 2, p.564, New Edition)

This is the true spirit that should be observed for fasting. Every believer and Ahmadi should try to produce this spirit and sentiments in him. We should always refrain from making excuses. All of us may understand this teaching and spirit! All of us may benefit from the grand guidance that Allah the Exalted sent to us in the form of the Holy Qur’an. The matters described in the Holy Qur’an are not without purpose. Every injunction of Allah the Exalted has a purpose and it is for our benefit. It encompasses all those things that increase us in spirituality and improve our conduct with others. The Glorious Qur’an also contains descriptions that are related to worldly disciplines and it is also full of supporting arguments.

The Glorious Qur’an not only proves its superiority over previous religions, its treasures of knowledge and enlightenment also encompass future fields of knowledge. There is no such discipline which is not mentioned in the Holy Quran. It provides information about disciplines that are being authenticated today, which an ordinary Muslim reader of the Holy Qur’an of fourteen centuries ago had no knowledge or awareness of. Description of these treasures that are gathered in the Holy Qur’an and the injunctions of God the Exalted is another topic which will not be discussed here as I am only discussing the matters related to *Ramadan*.

Allah the Exalted says in the next verse that I also recited,

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ

that it is the month of *Ramadan* in which and about which the Holy Quran was sent. This is the month in which the revelation of the Holy Qur’an started. The narrators of *Ahadith* date the start of revelation of the Holy Qur’an to the month of *Ramadan* in spite of differences on exact dates. The first revelation was,

إِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

in which Allah the Exalted instructed the Holy Prophet-^{saw} to say in the name of Lord Who created him. Thus the first revelation calls our attention towards the creation of the entire universe and everything by God the Exalted and therefore He deserves to be worshiped. At the end of this *Surah* (*Surah Alaq*), it is mentioned that prostration and prayers are the means to attain nearness of Allah.

The revelation of the Holy Qur'an in *Ramadan*, which is a source for attaining nearness to Allah, reminds us to focus on worship and beautifying our prayers in gratitude to Allah the Exalted. One of the worships described by God is fasting in the month of *Ramadan*. This is such an endeavor and an effort about which God the Exalted said that He Himself is the reward for it. Therefore these few verses repeatedly describe its details and injunctions so a believer does not underestimate its importance. It was also mentioned in the earlier verse that if one does not have the strength to keep fast (in *Ramadan*) then one should complete fasting in other days as fasting is mandatory. Before mentioning that fasting is mandatory, the reveal-

ing of Qur'an was mentioned and it was mentioned that Qur'an is a source of guidance. After this, it was mentioned that fasting is mandatory, and if one is unable to fast in *Ramadan*, the missed fasts should be completed afterwards. Fasting is repeatedly mentioned in the Holy Qur'an because of its importance. Fasting is a form of worship which is a means of our reformation. Fasting reforms once actions; one is saved from many vices for the sake of God; one gives up many legitimate things temporarily for God, therefore Allah the Exalted declared Himself as its reward. All these things including the details of worship and the pros and cons of the good and bad deeds are described in the Holy Qur'an by Allah the Exalted. It is said in the Holy Qur'an,

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ

That the Qur'an that has been revealed in *Ramadan*, or about *Ramadan* is a grand book. It is

مُهْدَى لِنَاسٍ

It contains guidance for the entire mankind. It has guidance for man of all ages. No new *shariah* (law) is needed now. The *shariah* has been completed now,

but only for the one who is ready to receive guidance and draw benefit from it. Otherwise the ones who are determined to be unjust, and are treating their own self unjustly are not causing any damage to the religion, they are being unjust only to themselves. They are still at loss after listening to the Qur'an. This guidance is for the one who wants to receive this guidance with good intention. It is said about this guidance,

وَ يَنْتَ مِنْ الْهُدَى

That this guidance has arguments to distinguish truth from falsehood and it has clear signs. The one who does not believe even after looking at these arguments and clear signs is unfortunate. Those who believe in this book are fortunate ones. This book is a source of guidance for the entire mankind. It not only claims to contain guidance, but it also enjoins to act upon it. Where it has the injunctions, it also describes the benefits for acting upon them. It also discusses the consequences of not acting upon it. It describes the consequences of doing bad things. We are fortunate that we accepted this Qur'an that also provides proof for its truth. It proves that Islam is the last and the perfect religion. It provides

proof for being the book of *shariah*. It does not reject the falsehood by merely calling it falsehood. It also provides arguments for the falsehood of all false religions. So Allah the Exalted said that when you got such a book, then you should strive hard to become His servant. You should act upon the guidance given to you by Allah the Exalted in order to become His servant of higher order. One of the guidance is to fast in *Ramadan* to increase one's spirituality. When your spirituality increases because of these fasts, then you attain nearness of Allah the Exalted. Extol Allah the Exalted. He has done a great favor upon us by including us in this group that strives to attain His pleasure. He included us among those people who did not look at Qur'an despairingly and who did not turn a blind eye and a deaf ear to His instructions, instead they try to act upon His teachings. If we act upon the injunctions of the Holy Qur'an, benefit from the teachings sent by Allah the Exalted in the Holy Qur'an, then Allah the Exalted will enable us to do good deeds according to His promise. He will give us unlimited reward for fasting.

Another consideration for *Ramadan* is that Al-

lah the Exalted not only sent the Holy Qur'an with perfect and complete guidance to enable us to act upon Allah the Exalted's instructions, but also reminded us every year that this guidance came in this month, or its revelation started in this month. So, where it draws our attention to raise the standard of our worship in gratitude by fasting which is a vigorous endeavor, we should also increase the standard of our conduct to other people. We should also act upon all the injunctions to escape from the bad effects of the self and attain nearness of God the Exalted.

Hadhrat Promised Messiah^{as} says at a place that

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ

indicates the grandeur of the month of *Ramadan*. The *Sufis* have written that this month is great for the enlightenment of the heart. Blessed visions are frequently experienced in this month. *Salat* purifies the self and fasting enlightens the heart. The purification of self means that one gets away from the lust of the *Nafs-e-Ammarah* (the self that incites). "It distances us from it. "The enlightenment of the heart means that door of blessed visions opens up for us to see God."

So we should fully benefit from the ambience that Allah the Exalted has provided for us in this month. We should try to offer such *salat* in this month that purifies our self. If every *salat* provides catharsis of self, only then could we step towards the purification of self. If every *salat* is offered in complete obedience to the instructions of Allah the Exalted and by completely freeing oneself from any non-godly thoughts, only then would it help in the purification of self. If every *salat* is offered with the thought that one is present before Allah the Exalted, and He is seeing us, then we would step promptly towards the purification of self. It would purify the self of only those who fear their God in private, and who appear before Allah with the thought and prayers, "O Allah! You have provided us the opportunity to witness this *Ramadan*, now enable us to benefit from its blessings, and enable us to offer *salat* to obtain Your pleasure and free us from the impurities of our self."

The beautiful offering of *salat* in the ambience of *Ramadan* will purify our self. Man can distance himself the farthest and the fastest from the *Nafs-e-Ammarah* that draws every

man to evil under the influence of Satan as the Satan is restrained in this month. So the *salat* that is offered purely to distance oneself from Satan for the sake of attaining nearness of Allah the Exalted becomes a source of moving one through the stages of *Nafs-e-Lawwama* (reproving self) to the final destination of *Nafs-e-Mutma'innah* (soul at rest). When we offer *salat* with these thoughts and it is accompanied by the vigor of fasting, and is strengthened by supplementary prayers, as a result, Allah the Exalted exposes Himself to one according to one's capacity.

From

أُنزِلَ فِيهِ الْقُرْآنُ

we should also remember that though the Qur'anic revelation (as mentioned before) started in this month, and the revelation continued in other months of the year after that, but Hadhrat Gabriel^{as} revised the entire Holy Qur'an revealed up to that point in the month of Ramadan every year. This was either a special blessing because the Holy Qur'an was revealed during this month, or it was a great blessing of the month of Ramadan that the part of the Holy Qur'an

that was revealed that year or that was revealed up to that time was revised during this month.

Hadhrat Aishah^{ra} narrates that the Holy Prophet^{saw} said to Hadhrat Fatimah^{ra} that Hadhrat Gabriel^{as} revised the Holy Qur'an twice during the last *Ramadan* of his life. Therefore we should consider from this aspect as well that where we are fasting in the month of *Ramadan*, and trying to offer our mandatory and supplementary *salat* in a more attractive manner, we should also focus on the recitation of the Holy Qur'an and try to understand its translation and meanings. Arrangements for *dars* (lecture) of the Holy Qur'an are made here and other places as well. We should focus on listening to the *dars*. As I have mentioned before, we should try our best to read the injunctions of the Holy Qur'an and enforce them upon us. Only then would we truly benefit from the blessings of Ramadan and win His pleasure and after extolling Him we would be considered among His grateful servants. May Allah the Exalted enable us to benefit from all blessings of *Ramadan*!

HADITH

Hadhrat Abu Hurairah^{ra} relates that the Holy Prophet^{saw} said: "While a man was walking through a barren tract of land he heard a voice proceeding from a cloud saying, 'Water the garden of So and So.' Thereupon the cloud advanced in a certain direction and poured its water over a rocky plot of land. The streamlets flowed into a large rivulet. This man followed the rivulet till it went around a garden. He saw the owner of the garden standing in its midst working with his spade spreading the water. He asked him, 'Servant of Allah, what is your name?' He told him his name, which was the same that he had heard from the cloud. The owner of the garden then asked him, 'Servant of Allah, why did you ask me my name?' He answered, 'I heard a voice from the cloud from which this water has come, saying, 'Water the garden of So and So; and I would like to know what do you do with it.' He said, 'Now that you ask me I will tell you. I estimate the produce of the garden, then give away one third in charity, use one third for my family and self and restore one third to the fields.' "

(Muslim kitabuzuhad bab sadaqah filmasakin)

FASTING IN ISLAM

Fasting is an important pillar of Islam. This act of devotion suppresses temptations, cultivates patience and instills zeal to obey Allah.

The Promised Messiah^{as} has said:

“A religion without hardship and trials is devoid of potential for accomplishing reformation.”

(*Fatawa Ahmadiyya*, p.183)

Fasting literally means “abstention”. In Islamic terminology *Saum* (fasting) means abstention from eating, drinking and sexual intercourse from dawn to dusk, with an intention of religious devotion.

Allah, the Almighty, says in the Holy Qur’an:

“*And eat and drink until the white thread becomes distinct to you from the black thread of the dawn. Then complete the fast until the nightfall.*” (2:188)

Abstention from eating, drinking and conjugal relations, in obedience to Divine command, symbolically stands for warning to guard us from impulses of all kinds of vices and evil tendencies. The Holy

Prophet Muhammad^{saw} is reported to have said:

“He who does not abandon falsehood and false actions in state of fast, Allah has no need that he should abandon his food and drink.”

(*Bukhari*, p. 255)

This *Hadith* simply conveys that if the real purpose of fasting is eclipsed, mere hunger and thirst cannot be beneficial. The Holy Prophet Muhammad^{saw}, remarked at another occasion:

“Fasting not only implies abstaining from eating and drinking but also from all type of gossip and obscene talk. Should anyone revile or seek to pick a quarrel with a fasting person, he should suppress his anger and respond: “I am observing the fast”. If anyone utters abusive and insulting words, while fasting, his hunger and thirst would go in vain.”

(*Darby with reference to Mishkat*, p. 177)

PURPOSE OF ISLAMIC FAST

The main purpose of the prescribed fasting is soul-purification through self-denial and self-discipline.

In fasting, one abandons all sorts of permissible pleasures, shuns all types of prohibited things and concentrates on good deeds.

The following words of Hadhrat Khalifatul Masih, II^{ra} emphasize the same aspect:

“Fasting does not aim to torture individuals with pangs of hunger and thirst. If hunger or thirst could have bestowed Paradise on humans, even the worst type of non-believers or hypocrites would have ventured to enter Paradise by abstaining from food and drink till death. It is extremely difficult to bring about a moral and spiritual revolution in one’s life, which is the main objective of the institution of fasting. People are used to hunger and thirst during strikes in prisons or for pressing their demands. *Brahmans* (a priestly class in India) have been employing this technique to force their followers to obey them. Experiencing hunger or thirst does not constitute a supreme sacrifice. Hence it is not the real purpose of fasting.

The real purpose of fasting in *Ramadan* is that the believers should be fully prepared to abandon

everything for the sake of Allah. The discipline of hunger and thirst is merely symbolic. A believer is prepared to abstain from eating, drinking and sexual gratification for Allah's sake. When he can easily and willingly surrender what is lawful and permitted, he would not be tempted to violate Allah's prohibitions. Suppose the blessed month of *Ramadan* ensues and ends but we keep on saying: how can we leave our natural rights in this month? In that case we would not benefit from the blessings of *Ramadan*. *Ramadan* comes to remind us that the blessed time has come that we should abandon even our lawful rights for Allah's sake."

(*Al-Fazl*, March 30, 1926, p. 5-6)

Hadhrat Khalifatul Masih I^{ra} once remarked:

"He who leaves his own possessions, whose use is neither legally nor morally prohibited, for Allah's sake, would never cast a glance at the things which belong to others. Naturally he would never harbor the desire of using things which have been declared unlawful by Allah."

(*Al-Fazl*, December 17, 1966, p. 8)

Religiously speaking, fasting not only purifies the soul but also illumines the heart to experience spiritual

enlightenment. Fasting bestows many important physical, moral and social advantages. It equips us with an ever-increasing energy to penetrate in the spiritual realm. Fasting is a kind of spiritual food. Material food nourishes and sustains our body. This spiritual food (fasting) purifies and fortifies our soul. The Qur'anic verse "*And the fasting is good for you, if you only knew*" (2:185) refers to it.

The Holy Qur'an presents fasting as a time-honored confirmed prescription for attainment of self-purification and righteousness:

"O ye who believe! Fasting is prescribed for you as it was prescribed for those who were before you, so that you may guard against evil." (2:184)

There are four things which are sources of all rebellious tendencies:

- (1) Eating
- (2) Consumption of beverages
- (3) Lust
- (4) Wishing to avoid hard work and exertion.

All other actions and situations are the offshoots of the above culprits. Since all other rebellious acts sprout from the above-

mentioned four things, Islam has sought to harness them by prescribing obligatory fasting. Imagine a man who does not wish to work hard; to earn a lawful income, rather he prefers to have money by hook or by crook. If he fasts, it would become practically difficult for him to pursue that course of action. He has to devote a major part of night in worship. Moreover he has to get up early for taking the meal before fasting (*sahoor*) and has to refrain from idle talk and obscene language and other bad deeds during fasting. Moreover he is exposed to this rigorous discipline throughout *Ramadan* and becomes used to it. Naturally a great change is silently wrought in his thinking. Likewise he has to abandon eating, drinking and coition in the state of fast, from dawn to sunset. Practically he is liberated from the bondage of those powerful impulses, which generally lead to sin.

(*Al-Fazl*, December 17, 1966)

Fasting has physical advantages too. It bestows on a practicing believer a great deal of patience and fortitude to face tribulations and difficulties. At times, certain food restrictions are imposed as medical necessity. If the principle of moderation is followed, it ensures good health. In other words, fasting is

a source of righteousness from the spiritual point of view and at the same time ensures good health, inculcates excellent morals, preserves chastity, honesty, integrity, virtuous conduct, patience and courage. It generates sympathy in the heart by creating a soft corner for the poor and less fortunate segments of society. That is how fasting helps to promote economic and social harmony.

HIGH RANK AND REWARD FOR FASTING

A well-known *Hadith-e-Qudsi* reads:

“Allah says that man undertakes many things for his own sake but observes the fast for My sake and I shall bestow the reward for it. He undertakes the fast, gives up his food, drink and desire for My sake.”

(*Bukhari*, p. 255)

The Holy Prophet Muhammad^{SAW} remarked:

“By Him in whose hands is the life of Muhammad, the breath of one who is fasting is purer in the sight of Allah than the fragrance of musk.”

(*Bukhari*, p. 255)

Another *Hadith* reads:

“He who observes mid-

night prayer and fasts in *Ramadan*, with the intention of satisfying all the requirements of faith, his/her previous sins are pardoned.”

(*Bukhari*, p. 260)

KINDS OF FASTS

The Holy Qur'an and Hadith refer to different kinds of fasts, which can be divided into two classes:

1. Obligatory fasts
2. Voluntary fasts

OBLIGATORY FASTS

1. Prescribed fasts in the month of *Ramadan*,
2. Omitted fasts of *Ramadan* which must be undertaken,
3. Fast for atoning 'Zihar' (*Uttering something which has the effect of a divorce; saying to your wife, you are like a mother to me*),
4. Fast for atoning unintentional murder
5. Sixty consecutive fasts as penalty for breaking a prescribed fast intentionally.
6. Atonement fast for breaking an oath.
7. Fasting to honor a voluntary pledge to fast.
8. Fasts associated with *Hajj-e-Tammatu* and *Hajj-e-Qiran*.
9. Penalty fasts for hunting in the state of *Ihram*.

10. Penalty fasts for shaving head in state of *Ihram*.

VOLUNTARY FASTS

1. Six fasts in the month of *Shawwal*. (*These fasts are kept starting on 2nd Shawwal, i.e., the day after the Eidul Fitr*).
2. Fast on the day of *Ashura*. (*Fast on 10th of the month of Muharam*).
3. Fasts observed by Prophet Dawud^{AS}, i.e. fasting on alternate days.
4. Fasting on the day of *Arafa* (i.e. 9th *Zil-Hajj*).
5. Fasting on 13th, 14th and 15th day of every lunar month of Islamic calendar.

FASTING IN RAMADHAN

The Holy Qur'an refers to *Ramadan* as a blessed month. The revelation of the Holy Qur'an ensued in the month of *Ramadan*.

“*The month of Ramadan is that in which the Qur'an was revealed as a guidance for mankind with clear proofs of guidance and judgment (between right and wrong)*.” (2:186)

The Holy Prophet Muhammad^{SAW} is reported to have said about the month of *Ramadan*:

“When *Ramadan* arrives, the gates of Paradise are opened and the gates of Hell are locked up and Satans are put in chains.”

(*Bukhari* - p. 255)

Ramadan is the month of Divine blessings and mercy. The Holy Prophet Muhammad^{SAW} used to devote a lot of time, energy and money in supplications and charity.

OBLIGATION TO FAST

Every adult, sane and capable (healthy) Muslim male and female is bound to fast in the month of *Ramadan*. Travelers and sick persons are exempted with the condition that they should complete the omitted days of fasting later on (before the advent of the next *Ramadan*). The following categories of people are excused from fasting on the condition that they should pay expiation (*Fidya*) by feeding a poor man for each omitted fast.

1. The sick and the aged and infirm who have no hope of having a chance to observe fasting in *Ramadan*.
2. Expectant ladies and nursing mothers who breast-feed their babies.

The Holy Qur'an says:

“*But whosoever among you is sick or is on a journey shall fast the same number of other days, and for those who are able to fast only with great difficulty is an expiation - the feeding of a poor man.*” (2:185)

BEGINNING OF THE FASTING MONTH

The following *Hadith* of the Holy Prophet Muhammad^{SAW} deals with this issue:

“Do not start fasting without observing the crescent (of *Ramadan*)”

(*Bukhari*, p. 255)

It has two aspects:

- (a) Observing with eyes
- (b) Observing as a result of knowledge

The sight of the crescent moon, on a clear day, by a single honest and dependable individual is legally sufficient to start fasting. The consequent announcement of the start of *Ramadan* in the electronic media (radio, TV) is valid. The completion of 30 days of *Sha'ban* (month preceding *Ramadan*) is also a valid reason. Knowledgeable authorities can decide the

matter and guide the community accordingly.

However it is important to take into account the aspect of the horizon while considering the astronomical appearance of the crescent at a particular location. Such sighting of the crescent applies to only those areas or regions, which share the same horizon and are not too far away. For example, Pakistan and the United Kingdom do not have the same horizon and are separated by thousands of miles. The observing of the *Ramadan* crescent in England will not be binding on people living in Pakistan.

INTENTION (NIYYA) FOR FASTING

It is necessary that one should intend to keep the fast as a religious obligation. The Holy Prophet Muhammad^{SAW} is reported to have said:

“He who fasts without having an intention for observing fast, prior to *Fajr*, is without a fast.”

(*Tirmidhi*, p. 87)

There is no fixed set of words to be used as the declaration of intention. Intention or *Niyya* is actually the existence of that firm determination to refrain from

eating, drinking, etc., for the purpose of fasting. For a voluntary fast, one can make intention up to *Zuhr* Prayer provided he/she has not tasted a food or a drink up to that time. The same applies to *Ramadan* fast in case of a genuine circumstance.

TIME TO START AND END THE FAST

The Holy Qur'an says:

"And eat and drink until the white thread becomes distinct to you from the black thread of dawn. Then complete the fast till night-fall." (2: 188)

The following *Hadith* of The Holy Prophet Muhammad^{saw} deals with the same subject:

"When the night approaches and the day retreats and the sun has set, the one observing the fast breaks it."

(Tirmidhi, p. 88)

Keeping fast with some food around midnight or without taking meals at dawn is not in accordance with the practice (*Sunnah*) of the Holy Prophet Muhammad^{saw}. The showering of Divine blessings is associated with following the practice of the Holy Prophet^{saw}, which is partaking of

meals before breaking of dawn, known as "*sahoor*". The Holy Prophet^{saw} advised his companions with the following words:

"Take breakfast before the fast begins, there is blessing in breakfast."

(Bukhari, p. 257)

Nowadays we can easily estimate the time for the breaking of dawn (time to stop eating) with reference to the time of sunrise. It is an hour and twenty-two minutes before the sunrise. The next activity is the *Fajr* prayer. The time between the two (end of *Sahoor* and start of *Fajr* prayer) is roughly equal to the time spent on the recitation of fifty verses of The Holy Qur'an.

END OF THE FAST

Soon after the sunset, one should hasten to break the fast. Unnecessary delay in breaking the fast is not a correct attitude. The Holy Prophet Muhammad^{saw} is reported to have said:

"My people will adhere to good as long as they do not delay in breaking the fast."

(Bukhari, p. 263)

Another *Hadith* narrated by Abdullah Ibn A'fa^{ra} gives some interesting details:

"We were with the Holy Prophet^{saw} in the course of a journey, when he was observing a voluntary fast. When the sunset came he said to someone: so and so, dismount and prepare the food for us. He answered: Messenger of Allah if you would let it be dark. He repeated: Dismount and prepare the *Aftari* (food) for us. The man said: there is daylight still. The Holy Prophet^{saw} said a third time: Dismount and prepare the *Aftari* for us. On this the man dismounted and brought him the *Aftari*. The Holy Prophet^{saw} ate of it and pointing to the East said: When you perceive the night approaching from that direction let the one observing the fast break it."

(Muslim, p. 456)

Breaking the fast with dates, milk or water is the practice (*Sunnah*) of the Holy Prophet^{saw}. Salman Ibn Amir Dhabi^{ra} relates that the Holy Prophet Muhammad^{saw} said:

"Break your fast with a date, or else with water for it is pure."

(Tirmidhi, p. 87-88)

The following prayer should be recited at the time of breaking the fast:

"O Allah I observed the

fast for Thy sake and I break it with food provided by Thee."

(*Abu Dawud*, p. 322)

After breaking the fast a believer may add the following words:

"Thirst has been quenched, arteries have been refreshed and the reward for fasting would be granted by the grace of Allah."

(*Abu Dawud*, p. 321)

According to a saying of the Holy Prophet Muhammad^{saw}, he who makes arrangement for breaking of the fast of another believer is granted the reward of observing a fast, without diminishing the reward of the other.

INFRACTIONS WHILE FASTING

The following factors invalidate the fast:

1. Eating and drinking knowingly/willfully
2. Sexual intercourse (Any seminal emission)
3. Enema
4. Injection
5. Deliberate vomiting

According to *Hadith*, involuntary vomiting does not vitiate the fast. There is no 'Qada' or restitution for it. (*Tirmidhi*, p. 90) Such a person should complete the fast.

There is 'Qada' (restitution) as well as 'Kaffara' (atonement) for breaking a fast deliberately. 'Qada' consists of fasting one day for each invalidated fast. 'Kaffara' is the penalty for the same offence and consist of two months of consecutive fasting or feeding of sixty poor or needy people. Sixty poor persons can be fed collectively on a single day or one poor man can be given provisions or cash to cover food expenses for sixty days.

If the man guilty of breaking a fast deliberately, himself is a poor and needy person and cannot afford to feed sixty poor people, he can leave his matter with Allah, heavily relying on His infinite Mercy and Forgiveness.

(*Bukhari*, p. 259)

Women in their period of 'Hayd' (Menstruation) or 'Nifas' (post-natal bleeding) are not allowed to fast. Since there is 'Qada' for the omitted days of fasting, they are required to make up later for the missed days.

FACTORS WHICH DO NOT INVALIDATE FASTING

The following actions or incidents do not vitiate

fasting:

1. Eating and drinking while truly forgetting that he/she is fasting.
2. Involuntary entering of smoke, dust, fly, gnat, etc. into throat or mouth. It applies to droplets of water while gargling or swallowing of one's saliva.
3. Entry of water into the external ear
4. Pouring of ear drops
5. Bleeding from the gums and teeth
6. Brushing teeth with a brush or acacia twig ('*Miswak*')
7. Smelling of perfume
8. Anointing of the head or beard
9. Kissing a child or wife
10. Wet dream
11. Failure to take ritual bath before 'Sahoor', after having consorted with wife during the night of fasting.
12. Nose bleed
13. Applying of 'Kajal' (eye cosmetic) by females. Men are forbidden from doing this during the daytime.

The Holy Prophet Muhammad^{saw} has prohibited men from using eye cosmetic while fasting

(*Musnad Darrmy*, p. 157)

In answer to a similar question, the Promised Messiah^{as} said:

“There is no express need for use of eye cosmetic during the day in *Ramadan*. Let him apply it at night.”

(*Badr*, February 7, 1907)

PRONOUNCEMENTS (FATAWA)

Question: Is the declaration of intention necessary for fasting?

Answer: Hadhrat Khali-fatul Masih II^{ra} said:

“Intention is necessary for fasting. No reward is credited without intention. Intention is the determination of heart and mind.”

(*The Al-Fazl*, July 28, 1914)

Take the case of a man who remained extremely absorbed in his work or slept the whole day without tasting food or drink. The hunger and thirst of this man cannot be regarded as fasting. The major difference is that he had no intention of keeping fast.

Question: A person did not intend to fast at the time of ‘*Sahoor*’ but made an intention to do so around 10 or 11 o’clock. Is this type of ‘fast’ a valid fast?

Answer: The right time for making intention for fasting is before dawn i.e. *Sahoor*

time. However, an exceptional situation can be considered on its merit. As an example consider the case of a man who was not aware that the month of *Ramadan* has already started. On getting up he learned that it was the first day of *Ramadan*. He can make the intention for observing fast provided he has not taken food up to that time.

Hadhrat Ibn-e-Umar^{ra} reports on the authority of Hadhrat Hafsa^{ra} that the Holy Prophet Muhammad^{saw} remarked:

“Only that man’s fast is valid who made a firm intention for fasting on that day before *Fajr*.”

(*Tirmidhi*, p. 91)

Another *Hadith* shows that there is some flexibility in the case of voluntary fasting. The *Hadith* reveals that at times the Holy Prophet Muhammad^{saw} would come home in the morning and ask for some food for breakfast. On finding that no food was available, he would opt to observe a fast.

(*Muslim*, p. 481)

Another *Hadith* refers to a particular situation when, before noon, the news reached Medina that

the *Ramadan* crescent had been sighted in the surrounding areas. The Holy Prophet Muhammad^{saw} decreed:

“He who has not eaten anything from dawn should intend to complete fast but those who have taken meals should fast on another day as restitution (‘*Qada*’)”

(*Abu Dawud*, p. 320)

Question:

- (a) Somebody intended to observe a voluntary fast but could not take meals at *Sahoor* time. Should he complete his fast?
- (b) Another individual fell sick in the night of *Ramadan* but felt much better at the time of *Sahoor*. Is he allowed to fast on that day?

Answer:

- (a) Taking meal at *Sahoor* is a highly recommended *Sunnah* (practice) of the Holy Prophet Muhammad^{saw} but is not an essential for fasting. Such a person can proceed to complete the fast.
- (b) If he feels better and fit, he should fast on that day.

Question: Is the taking of meals (*Sahoor*) a legal essential for fasting?

Answer: Partaking of a meal before fasting is a source of great blessing. In case of a special situation one can fast without taking food before dawn.

It may be noted that it is an important *Sunnah* of the Holy Prophet Muhammad^{saw}.

Hadhrat Anas^{ra} narrates that the Holy Prophet^{saw} said:

"Take food before fasting because such a food is blessed."

(*Bokhari*, p. 257)

Another Hadith conveys that angels invoke blessings on a person who takes meals before observing the fast.

[*Sharah (commentary) Muatta Imam Malik*, Vol. 3, p. 15]

Question: It is reported that the following question was presented to the Promised Messiah^{as} for guidance:

"While I was in my room, considering that there was enough time to keep fast, I ate with the intention of observing fast. Thereafter someone pointed out to me that the white thread of dawn was already visible. What should I do in this case?"

Answer: The Promised

Messiah^{as} replied:

"His fast is valid. There is no need to keep a substitute fast as retribution ('*Qada*') because he has observed precaution and has made the intention for the fasting."

(*The Badr*, February 4, 1907)

Question: What is the meaning of the following Qur'anic verse in the light of the Arabic lexicon:

"Then complete the fast till nightfall." (2:188)

Answer: According to the Arabic lexicon the word '*lail*' (night) refers to the time from sunset to sunrise but in accordance with the Holy Prophet's^{saw} *Sunnah* and its collective implementation by generations of the Islamic *Umma*, with reference to fasting, the word night in this verse does not mean the entire span of night but it refers to that part of the night which is meant for the breaking of the fast. The Qur'anic usage of the term confirms that it refers to the beginning of night i.e., the time of sunset.

An important Hadith, recorded in both *Bukhari* and *Muslim* endorses this concept. The *Hadith* reads:

"When you perceive the

night approaching from the East and the sun setting in the West, let the one observing the fast break it."

(*Bukhari*, p. 262; *Muslim*, p. 456)

The Holy Prophet Muhammad^{saw} is reported to have said:

"My people will adhere to good as long as they do not delay the breaking of the fast."

(*Tirmidhi*, p. 88)

Yet another *Hadith* states:

"Jews and Christians delay the breaking of their fast. Muslims should not follow them (i.e., they should hasten to break the fast soon after sunset)."

(*Ibn-e-Majah*, p. 122)

FASTING AND TRAVELING

- i. The Promised Messiah^{as} regarded fasting during journey or sickness as a violation of the Divine commandment contained in the Holy Qur'an. The Promised Messiah^{as} deduced his pronouncement from the following Qur'anic verse:

"The prescribed fasting is for a fixed number of

days, but who so among you is sick or is on a journey shall fast the same number of other days." (2:185)

- ii. The Promised Messiah^{as} referred to Qadian (the *Jama'at* Headquarters) as the second home of all traveling Ahmadi Muslims and by virtue of that fact allowed them to fast while in Qadian. He also permitted them not to fast by benefiting from the leave granted to travelers.
- iii. Considering the physical displacement, a journey terminating in the *Jama'at* Headquarters, is still a journey. Since the Holy Qur'an exempts travelers from fasting, the travelers who reached Qadian before sunset, were told to break their fast on the instruction of the Promised Messiah^{as}.
- iv. The people who are obliged to travel as part of their professional duties i.e., railway guards, drivers, pilots and postal workers who deliver mail in rural areas, would not be regarded as travelers. The people belonging to this class, are required to fast during *Ramadan*.

(*Fiqah-e-Ahmadiyya*, p. 288)

The Promised Messiah^{as} has elaborated on this issue from another angle:

"If someone travels by rail and does not experience any difficulty, he may fast, otherwise he is entitled to benefit from the leave granted by Allah."

(*The Al-Hakam*, December 24, 1900)

Question: Somebody is fasting but unexpectedly a situation has arisen that demands immediate traveling. Should he break his fast?

Answer: Traveling in *Ramadhan* should be avoided. It should be undertaken only when one is compelled by circumstances beyond his control. It should be left to his discretion to embark upon a journey or not. In that case he himself would be answerable to Allah for his choice.

FASTING WHILE TRAVELING

Hadhrat Khalifatul Masih II^{ra} once gave the following remarks on the issue:

"My belief about traveling is that the journey which is undertaken after '*Sahoor*' and which ends before sunset is not a journey from the point of view of fasting. Maybe some ju-

rists have a dissident opinion on this point but I think that Islamic *Sharia* stops us from fasting while traveling but does not ban traveling while fasting. Therefore a journey which starts after '*Sahoor*' and ends before sunset is not a journey for the purpose of fasting. One can travel in the state of fast but cannot fast when traveling."

(*The Al-Fazl*, Sept. 25, 1942)

Question: What does Islam teach regarding fasting while on a journey? What is the minimum distance in miles which makes a journey permissible for not observing fasting?

Answer: Travelers are exempted from fasting in the month of *Ramadan*. However, it is important that such a person should not eat or drink in public places. Islamic *Sharia* has not stated quantitatively the minimum or maximum distance in miles. It has been left to the discretion of the traveler.

PAY ZAKAT

FASTING AND ITS IMPORTANCE

Hadiqatussalihin: Translated by Karimullah Zirvi

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: قَالَ اللَّهُ عَزَّوَجَلَّ: كُلُّ عَمَلِ ابْنِ آدَمَ لَهُ، إِلَّا الصِّيَامَ فَإِنَّهُ لِي وَأَنَا أَجْزِي بِهِ - وَالصِّيَامُ مُجَنَّةٌ فَإِذَا كَانَ يَوْمُ صَوْمِ أَحَدِكُمْ فَلَا يَرْفُثْ وَلَا يَضْحَكْ فَإِنْ سَابَهُ أَحَدٌ أَوْ قَاتَلَهُ فَلْيَقُلْ: إِنِّي صَائِمٌ - وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَخُلُوفٌ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ - لِلصَّائِمِ فَرْحَتَانِ يَفْرُحُهُمَا ' إِذَا أَفْطَرَ فَرِحَ ' وَإِذَا لَقِيَ رَبَّهُ فَرِحَ بِصَوْمِهِ -

Hadhrat Abu Hurairah^{ra} relates that the Holy Prophet^{sw} said: "Allah, the Lord of Honor and Glory says: 'All deeds of a son of Adam are for himself, but his fasting is for Me and I shall be its reward.' The fast is a shield. When any of you is fasting he should eschew loose talk and noisy exchanges. Should anyone revile him or seek to pick a quarrel with him, he should respond with: 'I am observing a fast.' By Him in Whose Hands is the life of Muhammad, the breath of one who is fasting is purer in the sight of Allah than the fragrance of musk. One who fasts experiences two joys: He is joyful when he breaks his fast, and he is joyful by virtue of his fast when he meets his Lord. '"

(Bukhari kitabussaum bab hal yaqul inni sa'im idha shutima)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ وَالْعَمَلَ بِهِ فَلَيْسَ لِلَّهِ حَاجَةٌ فِي أَنْ يَدَعَ طَعَامَهُ وَشَرَابَهُ -

Hadhrat Abu Hurairah^{ra} relates that the Holy Prophet^{sw} said: "If a person does not eschew falsehood and false conduct, Allah has no need for him to abstain from food and drink."

(Bukhari kitabussaum bab man lam yadu' qaulazzur wal'amala bih)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِذَا جَاءَ

رَمَضَانَ فَتِخَتْ أَبْوَابُ الْجَنَّةِ وَغُلِقَتْ أَبْوَابُ النَّارِ وَصُفِّدَتِ الشَّيَاطِينُ -

Hadhrat Abu Hurairah^{ra} relates that the Holy Prophet^{sa} said: "When *Ramadan* arrives the gates of Paradise are opened and the gates of Hell are locked up and Satans are put in chains."

(*Bukhari kitabussaum bab hal yuqal ramadan au shahri ramadan*)

عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا رَأَى
الهِلَالَ قَالَ: اللَّهُمَّ أَهْلُهُ عَلَيْنَا بِالْأَمْنِ وَالْإِيمَانِ، وَالسَّلَامَةِ وَالْإِسْلَامِ، رَبِّي وَ
رَبُّكَ اللَّهُ - هِلَالٌ رُشِدٍ وَخَيْرٍ -

Hadhrat Talha bin 'Ubaidullah^{ra} relates that, on seeing a new moon, the Holy Prophet^{sa} would supplicate:

اللَّهُمَّ أَهْلُهُ عَلَيْنَا بِالْأَمْنِ وَالْإِيمَانِ، وَالسَّلَامَةِ وَالْإِسْلَامِ، رَبِّي وَرَبُّكَ اللَّهُ - هِلَالٌ
رُشِدٍ وَخَيْرٍ -

*allāhumma a-hillahū 'alainā bil amni wal ī māni wassalāmati wal islāmi,
rabbī wa rabbukallāhu, hilālu rushdin wa khairin.*

Allāh, do You cause the appearance of this moon to be a harbinger of peace, Faith, security and Islām for us. O moon, Thy Lord and mine is Allāh. May this be a moon presaging guidance and good.

(*Tirmadhi kitabudda'wat ma yaqul 'inda ruwaitil hilal*)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: صُومُوا
لِرُؤُوسِهِمْ وَأَفْطِرُوا لِرُؤُوسِهِمْ، فَإِنْ أَعْجَبِي عَلَيْكُمْ فَأَكْمِلُوا عِدَّةَ شَعْبَانَ ثَلَاثِينَ - وَفِي رِوَايَةٍ
مُسْتَلِيمٍ - فَإِنْ عَمَّ عَلَيْكُمْ فَصُومُوا ثَلَاثِينَ يَوْمًا -

Hadhrat Abu Hurairah^{ra} relates that the Holy Prophet^{sa} said: "Start the fast with

observing the new moon and terminate it with observing it. If because the sky is overcast (you are unable to observe it) complete thirty days of *Sha'ban* (and likewise of *Ramadan*)."

It is narrated in one of the *Hadith* in Muslim that if due to the sky being overcast you are unable to observe the moon then keep fast for thirty days.

(*Bukhari kitabussaum bab qaulunnabi* ^ﷺ idha ra'aitumulhila fasumu)

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: تَسَحَّرُوا فَإِنَّ فِي السُّحُورِ بَرَكَاتًا -

Hadhrat Anas [ؓ] relates that the Holy Prophet ^ﷺ said: "Take breakfast before the fast begins; there is blessing in breakfast."

(*Bukhari kitabussaum bab baraktassahur, Muslim*)

عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا أَقْبَلَ اللَّيْلُ وَادْبَرَ النَّهَارُ وَغَابَتِ الشَّمْسُ فَقَدْ أَفْطَرَ الصَّائِمُ -

Hadhrat 'Umar [ؓ] relates that the Holy Prophet ^ﷺ said: "When the night approaches and the day retreats and the sun has set, the one observing the fast should break it."

(*Bukhari kitabussaum bab mata yuhal fitrassa'im*)

عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا يَزَالُ النَّاسُ بِخَيْرٍ مَا عَجَّلُوا الْفِطْرَ -

Hadhrat Sahl bin Sa'd [ؓ] relates that the Holy Prophet ^ﷺ said: "My people will adhere to good as long as they do not delay the breaking of the fast."

(*Bukhari kitabussaum bab ta'jilul iftar*)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِذَا نَسِيَ أَحَدُكُمْ

فَاكَلَ أَوْ شَرِبَ فَلْيَتِمَّ صَوْمَهُ، فَإِنَّمَا أَطْعَمَهُ اللَّهُ وَسَقَاهُ -

Hadhrat Abu Hurairah^{ra} relates that the Holy Prophet^{sa} said: "Should any of you eat or drink in forgetfulness, he should complete his fast, for Allāh has fed him and given him to drink."

(Bukhari kitabussaum babuṣṣa'im idha akul au sharab)

عَنِ الرَّبَابِ عَنِ عُمِّهَا سَلْمَانَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ يَتْلُغُ بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِذَا أَفْطَرَ أَحَدُكُمْ فَلْيَفْطِرْ عَلَى تَعْرِفَانِهِ، بَرَكَهٌ فَإِنْ لَمْ يَجِدْ تَمْرًا فَالْمَاءُ فَإِنَّهُ طَهُورٌ وَ قَالَ: الصَّدَقَةُ عَلَى الْمِسْكِينِ صَدَقَةٌ وَهِيَ عَلَى ذِي الرَّحْمِ بِنْتَانِ صَدَقَةٌ وَصَلَةٌ -

Hadhrat Ribab states that her uncle Salman bin 'Amir^{ra} related that the Holy Prophet^{sa} said: "When you break the fast, do it with a date, for there is blessing in it, and if you cannot find a date, with water for it is pure. He added: Charity towards a poor one is charity, and towards a relation is both charity and benevolence."

(Tirmadhi kitabuzzakat bab fissaḍaqaḥ 'ala dhiḥqarabah)

عَنْ مُعَاذِ بْنِ زُهْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ بَلَغَهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا أَفْطَرَ - قَالَ: اَللّٰهُمَّ لَكَ صُمْتُ وَعَلَى رِزْقِكَ أَفْطَرْتُ -

Hadhrat Mu'adh bin Zahrah^{ra} relates that the Holy Prophet^{sa} recited the following prayer at the breaking of the fast:

اَللّٰهُمَّ لَكَ صُمْتُ وَعَلَى رِزْقِكَ أَفْطَرْتُ

allahumma laka ṣumtu wa 'alā rizkika aftarṭu

Allāh for Thy sake I observed the fast and I end it with that which Thou has provided

(Abu Dawud kitābussiyam bab alqaul 'indal iftar)

عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَفْطَرَ قَالَ:
ذَهَبَ الظَّمَا وَ ابْتَلَّتِ العُرُوقُ وَ تَبَّتِ الأَجْرُ إِنْ شَاءَ اللَّهُ -

Hadhrat 'Abdullah bin 'Umar^{ra} relates that the Holy Prophet^{sa} recited the following prayer at the breaking of the fast:

ذَهَبَ الظَّمَا وَ ابْتَلَّتِ العُرُوقُ وَ تَبَّتِ الأَجْرُ إِنْ شَاءَ اللَّهُ

dahabazzama-u wabtallatil 'urūqu wa thabatal ajru inshā allah

Thirst has disappeared, veins and arteries have been replenished, and reward has been established God Willing (i.e., we will certainly get its reward).

(Abu Dawud kitabussiyam bab alqaul 'indal iftar)

عَنْ مَالِكِ رَحِمَهُ اللَّهُ أَنَّهُ بَلَغَهُ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ مِسْكِينًا سَأَلَهَا وَهِيَ صَائِمَةٌ وَلَيْسَ فِي بَيْتِهَا إِلَّا رَغِيفٌ فَقَالَتْ: لِمَوْلَاةٍ لَهَا: أَعْطِيهَا إِيَّاهُ - فَقَالَتْ: لَيْسَ لَكَ مَا تُفْطِرِينَ عَلَيْهِ ' فَقَالَتْ: أَعْطِيهَا إِيَّاهُ - قَالَتْ: فَفَعَلْتُ فَلَمَّا أَمْسَيْنَا أَهْدَى لَهَا أَهْلُ بَيْتٍ أَوْ إِنْسَانٌ مَا كَانَ يُهْدِي لَهَا شَاءَةً وَكَتَفَهَا فَدَعَتْهَا عَائِشَةُ فَقَالَتْ كُلِّي مِنْ هَذَا هَذَا خَيْرٌ مِنْ قُرْصِكَ -

Hadhrat Imam Malik^{ra} relates that a poor woman asked Hadhrat 'A'ishah^{ra} for food. On that day, Hadhrat 'A'ishah^{ra} was fasting and had nothing in the house except for some bread. Hadhrat 'A'ishah^{ra} told her maid to give the bread to the poor woman. The maid said: "But you have nothing else for yourself. How will you break fast? Hadhrat 'A'ishah^{ra} told the maid to give it (the bread) to the poor woman. The maid said: 'She gave the loaf of bread to the poor woman. In the evening, a relative of Hadhrat 'A'ishah^{ra} or someone else sent her some mutton and a shoulder of mutton as a gift.' Hadhrat 'A'ishah^{ra} called the maid and said: 'Take and eat the meat. It is much better than your bread.' "

(Muwatta Imam Malik bab at-Tarhib fissaqaqah)

عَنْ زَيْدِ بْنِ خَالِدِ الْجُهَنِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ
فَطَرَ صَائِمًا كَانَ لَهُ مِثْلُ أَجْرِهِ غَيْرَ أَنَّهُ لَا يَنْقُصُ مِنْ أَجْرِ الصَّائِمِ شَيْءٌ -

Hadhrat Zaid bin Khālid Juhani^{ra} relates that the Holy Prophet^{sw} said: "He who provides for the breaking of the fast of another earns the same merit as the one who was observing the fast without diminishing in any way the reward of the one who is observing fast. "

(Tirmadhi kitabussaum bab fadl min fitr saima)

عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:
مَنْ صَامَ رَمَضَانَ ثُمَّ اتَّبَعَهُ سِتًّا مِنْ شَوَّالٍ كَانَ كَصِيَامِ الدَّهْرِ -

Hadhrat Abu Ayyub Ansari^{ra} relates that the Holy Prophet^{sw} said: "He who observes the fast throughout *Ramadan* and then follows it up with observing the fast on the (first) six days of *Shawal* is as if he had observed the fast throughout the year."

(Muslim kitabussiyam bab istihbab saum sittatah ayyam min shiwal)

عَنْ أَنَسِ بْنِ رَضِيَ اللَّهُ عَنْهُ لَمَّا خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَصَامَ النَّاسُ
مَعَهُ، وَكَانَ أَكْثَرَ الصَّحَابَةِ مُشَاةً وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَاكِبًا فَمَرُّوا
عَلَى نَهْرٍ فِي الطَّرِيقِ (الْمَاءُ الَّذِي بَيْنَ كَدِيدٍ وَعَسْفَانَ) فَعَطِشَ النَّاسُ فَقِيلَ لِرَسُولِ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ النَّاسَ قَدْ شَقَّ عَلَيْهِمُ الصِّيَامُ وَإِنَّمَا يُنظَرُونَ فِيمَا
فَعَلْتَ فَقَالَ لَهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِشْرَبُوا أَيُّهَا النَّاسُ! فَأَبَوْا فَقَالَ:
إِنِّي لَسْتُ مِثْلَكُمْ إِنِّي رَاكِبٌ فَأَبَوْا - فَغَطَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَحَذَاهُ
فَنَزَلَ وَدَعَا بِقَدْحٍ مِنْ مَاءٍ بَعْدَ الْعَصْرِ فَشَرِبَ وَالنَّاسُ يُنظَرُونَ إِلَيْهِ فَشَرِبُوا وَ مَا

كَانَ يُرِيدُ أَنْ يَشْرَبَ فَقِيلَ بَعْدَ ذَلِكَ إِنَّ بَعْضَ النَّاسِ قَدْ صَامَ فَقَالَ أُولَئِكَ الْعَصَاةُ
أُولَئِكَ الْعَصَاةُ -

Hadhrat Anas^{ra} relates that when the Holy Prophet^{sa} left Madinah for the conquest of Mecca, it was the month of *Ramadan*. The Holy Prophet^{sa} and the others in the party were fasting. The Holy Prophet^{sa} was riding, while most of the Companions^{ra} were walking on foot. On the way between *Kadid* and *'Asfan*, they passed close to a spring. People were extremely thirsty. The Holy Prophet^{sa} was told that due to the fast everyone was suffering greatly and was looking towards your decision. The Holy Prophet^{sa} said: "O People! Go ahead, drink water. The people did not drink. The Holy Prophet^{sa} said: 'I am not like you. I am riding.' However, the people did not drink water. At this, the Holy Prophet^{sa} moved his leg and dismounted. The Holy Prophet^{sa} asked for a cup of water after *'Asr* Prayer, though he (the Holy Prophet^{sa}) had no desire of drinking water and drank it. When the people saw him drinking water, they also drank. After this, the Holy Prophet^{sa} was informed that some people were still with fast. Hearing this, the Holy Prophet^{sa} said: 'They are disobedient. They are disobedient.' "

(Muslim kitabussaum bab jawazussaum wal fitr fi shahri ramadan lilmusafir, Tirmadhi)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ قَامَ
رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ -

Hadhrat Abu Hurairah^{ra} relates that the Holy Prophet^{sa} said: "He who offers voluntary Prayer (*Tahajjud* Prayer) during Ramadan out of sincere Faith and in hope of earning merit will have his past sins forgiven him."

(Bukhari kitabussaum bab fadl man qama ramadan, p 260/1, Muslim)

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَعْتَكِفُ الْعَشْرَ
الْأَوَّلَ مِنْ رَمَضَانَ حَتَّى تَوَفَّاهُ اللَّهُ تَعَالَى ثُمَّ اعْتَكَفَ أَزْوَاجَهُ مِنْ بَعْدِهِ -

Hadhrat 'A'ishah^{ra} relates that the Holy Prophet^{sa} went into retreat (*I'tikaf*) during

the last ten days of *Ramadan* till Allah the Exalted caused his death. Thereafter his wives used to go into retreat.

(*Bukhari kitabul i'tikaf babul i'tikaf fil'ashril awakhir*)

عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَجُلًا مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
أُرُوا لَيْلَةَ الْقَدْرِ فِي الْمَنَامِ فِي السَّبْعِ الْآخِرِ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ : أَرَى زُرِّيَاكُمْ قَدْ تَوَاطَأْتِ فِي السَّبْعِ الْآخِرِ ، فَمَنْ كَانَ مُتَحَرِّيًا فَلْيَتَحَرَّهَا
فِي السَّبْعِ الْآخِرِ -

Hadhrat Ibn 'Umar^{ra} relates that some of the Companions of the Holy Prophet^{sw} dreamt that the Night of Decrees was among the last seven nights of *Ramadan*, whereupon the Holy Prophet^{sw} said: "I see that your dreams all agree upon the last seven nights. Whoever, then, seeks the Night of Decrees should look for it among the last seven nights of *Ramadan*."

(*Bukhari kitabussaum bab tamsu lailatul qadr fissaab'al awakhir*)

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ يَا رَسُولَ اللَّهِ أَرَأَيْتَ إِنْ عَلِمْتُ أَيُّ لَيْلَةٍ لَيْلَةُ الْقَدْرِ
مَا أَقُولُ فِيهَا؟ قَالَ: قَوْلِي اللَّهُمَّ إِنَّكَ عَفُوفٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي -

Hadhrat 'A'ishah^{ra} relates that she asked the Holy Prophet^{sw}: "Messenger^{sw} of Allah, tell me, in case I should realise which night is the *Lailatul Qadr* (Night of Decrees), how should I supplicate in it? He told her to supplicate:

اللَّهُمَّ إِنَّكَ عَفُوفٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي

allahumma innaka 'afuwun tu hibbul 'afwa fa'fu 'anni

O Allāh! You are the Great Pardoner, You love those who pardon others. Hence I seek
Your pardon. "

(*Tirmadhi kitabudda'wat*)

عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ أَوْصَانِي حَبِيبِي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِثَلَاثٍ لَنْ
أَدْعُهُنَّ مَا عِشْتُ بِصِيَامٍ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ ، وَصَلْوَةِ الضُّحَى وَبِأَنْ لَا أَنَامَ حَتَّى
أُوتِرَ -

Hadhrat Abu Darda^{ra} relates that the beloved, Holy Prophet^{swt} enjoined upon him to do three things, which he would never give up throughout his life: Keep three fasts each month, offer *Chasht* (the forenoon) Prayer, and do not go to sleep without offering *Witr*.

(Muslim kitabussalat bab istihbab salatudduha)

عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا صُمْتَ
مِنَ الشَّهْرِ ثَلَاثًا فَصُمْ ثَلَاثَ عَشْرَةَ وَأَرْبَعَ عَشْرَةَ وَخَمْسَ عَشْرَةَ -

Hadhrat Abu Dhar^{ra} relates that the Holy Prophet^{swt} said: "If you observe fast on three days in a month, then make them the days of the 13th, 14th and 15th nights of the moon."

(Tirmadhi kitabussaum bab saum thalatha min kulli shahr)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ عَزَّ
وَ جَلَّ خَلَقَ آدَمَ عَلَى صُورَتِهِ -

مسند أحمد مسند المجلد الثاني صفحة ٣٢٣/٢

Hadhrat Abū Hurairah^{ra} relates that the Holy Prophet^{swt} said: "Allah, the Most Honoured and Glorious has created Adam in His own Image."

(Musnad Ahmad, Vol. 2, p 323)

HADHRAT AMMA JAN^{ra}

Imam Ziaul Haq Kauser

Hadhrat Mirza Bashir Ahmad^{ra}, MA, son of the Promised Messiah^{as} states:

"It was around the time for *Fajar* Prayer, the Promised Messiah^{as} was very ill in bed, and he asked is it time for prayer yet. A servant replied yes Hazoor it is time. The Promised Messiah^{as} being so weak could only pull his hands out side of his comforter and attempt to do *tayamum*, and while lying in bed began to pray. During his prayer he fainted, and when he regained conscience, the first thing he asked was is it time for prayer. And again he attempted *tayamum* and began praying and again he fainted. This happened a few times and every time the Promised Messiah^{as} regained consciousness he would ask about prayer. Just as the last words of the Holy Prophet Muhammad^{saw} were:

"ALLAHUMA ALHIQNEY
BAY RAFEEQIL A'LA, "

The only words the Promised Messiah^{as} would say were "Oh Allah, Oh my beloved Allah." At 10 am it became clear there was nothing which could be done, until then Hadhrat Amma Jan^{ra} the wife of the Promised

Messiah^{as} with extreme patience was praying, Oh Allah he has spent his life in service of religion, give my life to him as well," but now that death was eminent, she cried and said "Oh Allah he is going to leave us don't you leave us as well." And at around 10:30 am the Promised Messiah^{as} took one or two deep breaths and his soul returned to his lord.

*Inna Lillahay Wa Inna Alai
hay Raji'oon.*

This is when Hazrat Amma Jan^{ra} showed incredible patience, and all she said was:

I'anna Lillahay, Inna Lillahay", She was so steadfast, that other women there began to weep aloud, but Hadhrat Amma Jan^{ra} turned to them and said, "He was my husband and I am not crying, who are you to cry?"

A bit later she gathered her children and said to them, "Oh my children, seeing this home empty do not think that your father has not left anything for you, he has left you a treasure of prayers in heaven,

which you will receive in time."

This was Hadhrat Amma Jan^{ra}, she was the wife of the Promised Messiah^{as}, the mother of the believers, the mother of the Hadhrat Musleh Mau'ood^{ra}, the grandmother of two *Khulafa*, and the great-grandmother of our beloved Hazoor, Hadhrat Mirza Masroor Ahmad^{aba}. She was the most incredible woman of our age, and she is the only woman other than our own mother whom we call, Amma Jan^{ra}, meaning beloved mother. She played a very important role in the history of Ahmadiyyat, we must know who she was, and how much the Promised Messiah^{as} loved her and respected her.

Hadhrat Amma Jan^{ra}, the wife of the Promised Messiah^{as} was really a blessing for the entire world, that is why her real name was Nusrat Jehan, which means a blessing for the entire world. She was the blessing given to the Promised Messiah^{as} which was prophesized by God over and over.

Right after her marriage God revealed to the Promised Messiah^{as}:

“Remember this Blessing of mine upon you, I have planted this tree of blessings and strength with my own hands.”

Her faith in the Promised Messiah^{as} was exceptional, even before his claim she knew that he was a very righteous man. She states that there was one occasion that just proved to her that he was a beloved of Allah.

She states when she first moved to the home of Hadhrat Masih Mau'ood^{as}, she saw one day one of the servant women was boiling milk. When it began to boil, the woman removed its lid, and coincidentally at that time Hadhrat Masih Mau'ood^{as} passed by and saw this. When he saw this he said, “do not leave the milk uncovered it will surely spoil.” Hadhrat Amma Jan^{ra} states I thought to myself, men don't know anything, that is why they say such things, of course when milk is boiling you take the lid off, why would this milk spoil. She states, as I was thinking this, right then and there the milk spoiled. She says this incident really moved me and made me realize whatever comes out of this mans mouth God makes it happen. Hadhrat Masih Mau'ood^{as} loved and respected his wife very much, and he truly believed she was a gift from

God, that is why he always listened to her. Once she states that behind her house was a small enclosed yard, in which they kept some beds, but whenever it would rain they would have to bring the beds in, and it was a difficult task. So one day she asked Hadhrat Masih Mau'ood^{as} if they could build a little roof over their yard so they would not have to bring the beds in every time. Hadhrat Masih Mau'ood^{as} asked his companions what they thought of the idea. The companions told him not to do it, it will destroy the beauty of the yard, it will change the shape of the house, etc. After hearing all of their ideas against the roof, Hadhrat Masih Mau'ood^{as} told them, “You are right, however because my wife is a sign of God, and the mother of my children, about whom God has given me many glad tidings, that is why I listen to everything she says, that is why this roof will be constructed.”

Hadhrat Amma Jan^{ra} also had a very loving relationship with her husband, and used to joke that, “with my coming into your life an era of blessings has began for you.” And Hadhrat Masih Mau'ood^{as} would always smile and say, “You are so right.”

This love was exemplary for all of us, Hadhrat Amma Jan^{ra}, remembers that when she first moved to Qadian she was in the habit of sleeping with a little light on, but Hadhrat Masih Mau'ood^{as} always slept in complete darkness. She states, “so in the beginning he would wait till I fall asleep and then turn the lights off, but if I would wake at night, I would get frightened by the darkness, and Hadhrat Masih Mau'ood^{as} would quickly go and turn the light back on. (You have to remember this is a time with no electricity, you would have to light a lamp.) Slowly Hadhrat Masih Mau'ood^{as} got in the habit of sleeping with the light on, so much so that he would have a small light on in almost every part of the house. Hadhrat Amma Jan^{ra} would joke with Hadhrat Masih Mau'ood^{as} and ask, “Do you remember the time when you could not sleep in the light, but now unless you have a light in every corner of the house you cannot sleep.” Every time Hadhrat Masih Mau'ood^{as} would hear this he would smile and agree.

Hadhrat Amma Jan^{ra} also loved her husband very much, one day she was about to begin her prayer, and she turned to Hadhrat Masih Mau'ood^{as} and said,

“Do you know that I always pray that God not let me go through the sadness of your demise and that he give me death before you.”

Hearing this Hadhrat Masih Mau'ood^{as} stated: “And I always pray that you live after me and that I leave you in good health.” Guess whose prayer was accepted, Hadhrat Amma Jan^{ra} lived 44 years after the demise of the Promised Messiah^{as}.

Hadhrat Amma Jan's^{ra} devotion to God and His chosen ones was unshakable, in one of the most difficult of times. Hadhrat Mirza Bashir Ahmad^{ra} relates, “When the Promised Messiah^{as} after being revealed by God, prophesized about his marriage to Muhammadi Begam. The Promised Messiah^{as} saw that Hadhrat Amma Jan^{ra} was in seclusion praying and weeping and weeping and praying for something. Later on the Promised Messiah^{as} asked her, “What were you praying for?” Hadhrat Amma Jan^{ra} replied I was praying “Oh Allah, with Your Grace and Strength make this prophecy come true.” Hadhrat Masih Mau'ood^{as} replied, “You were praying for this, and you know that through this prophecy there will be another woman as my wife.” Hadhrat Amma Jan^{ra} uncontrollably replied, “No matter what happens, I do not care

about myself, my happiness is in the fact that the word of God and your prophecy should come true.”

Being the wife of the Messiah of the Age, she still showed complete devotion to the *Khalifah* of the time and after the passing of Hadhrat Khalifatul Masih I^{ra}, when her own son became the *Khalifah* she showed the same devotion and wrote:

“How do I thank my God enough, He choose me to be the wife of a pure and saintly person and has put a crown of blessings upon my head. And then how do I thank my God who has made my son, Mahmood, the Musleh Mau'ood^{ra}, and has placed another crown upon my head in the latter part of my life. So I have been blessed with a crown from above and a crown from below, and this is completely a blessing of God, I had no desire nor did my actions play any role in it. And these two crowns are not mine alone, my entire *Jama'at* is an equal partner in their blessings. But remember each blessing of God brings with it responsibility, and it is my prayer that God make me and the entire *Jama'at* capable of fulfilling the responsibilities placed upon us, Oh God make it happen,

Ameen.

On April 20 1952, our beloved Hadhrat Amma Jan^{ra} after 25 days of illness passed away, she had brought with her a *Kurta* (shirt) of Hadhrat Masih Mau'ood^{as} from Qadian, and had instructed that she be buried in this blessed cloth, after her funeral she was buried in *Bahishtti Maqbarah*, Rabwah. On her demise Hadhrat Musleh Mau'ood^{ra} stated:

“This year a sad event has taken place in the history of Ahmadiyyat, and it is the passing of Hadhrat Amma Jan^{ra}. She was like a chain between us and Hadhrat Masih Mau'ood^{as}, she was a living link between us and Hadhrat Masih Mau'ood^{as} and this link has been cut by her demise.”

Hadhrat Nawwab Mubarak Begam Sahiba^{ra} writes:

“My mother was an irreplaceable mother, She was the mother of all Ahmadis, she is now silent, but we will, not until God reunites us with her, feel the pain of her separation.

May *Allah Ta'ala* bless our beloved Hadhrat Amma Jan^{ra} very much and enable us to follow her example, *Ameen.*

FLEEING OF RT. REV. S. A. LEFROY

Khalil Akhtar - Atlanta, GA

By the end of the 19th century, it was the habit of clergy to challenge the Muslims about Jesus Christ^{as} particularly that he was the only innocent Prophet. All other prophets were sinful and guilty of transgression. Dr. Martin Clark had met his death in 1897. The Hindus were also vexed on the death of Lekh Ram on 6th, March, 1897. All three major religions Hindus, Christians and Muslims (under Maulvi Mohammad Hussain) were united against the Promised Messiah^{as}. They were looking for a way to harm him at all cost.

The Rt. Rev. S. A. Lefroy was the Bishop of Lahore in 1900. He made a speech on the innocent Prophet. About a 3,000 audience were present. He invited questions particularly from Muslims about his speech. Hadhrat Mufti Dr. Mohammad Sadiq^{ra}, the first Ahmadiyya Muslim Missionary to the USA explained the Muslim point of view. He quoted a reference from the Bible, "Why callest thou me good. There is none good but one, that is God". [Matthew 19:17]

He explained that the Holy Prophet Mohammad^{saw}

was innocent and all other Prophets too were sinless and free from any guilt or crime. The really great accomplishment is to have some achievement and deeds to ones credit. He distributed two leaflets written by the Promised Messiah^{as}. The Bishop was very disturbed to see these pamphlets and admitted that the arguments given in it were new and he had heard of them for the first time.

In the first pamphlet, Hazoor^{as} has mentioned that the concept of sin is different in various religions. For example the drinking of alcohol is forbidden in Islam but it is a religious act in Christianity. Even to look upon other woman with lust is adultery, but *Niyog* [in Hinduism, if a woman does not bring forth children from her husband, she can sleep with another man with the permission of her husband] is a religious act. To kill a cow is sin in one religion, while others use its meat as part of different meals. So the discussion should be on the ideal Prophet instead of the innocent Prophet.

In the second leaflet,

Hazoor^{as} explained that Jesus^{as} like other human beings has died. He did not die on the cross but was saved and migrated to Afghanistan and India, where the Jews were living. He did die in Kashmir at the age of 120 years and his grave can be visited even today at *Mohalla Khanyar, Srinager*. Hazoor^{as} claimed that the only living Prophet is the Prophet of Islam^{saw}. His grace and blessings can be examined even today and Hazoor^{as} himself is a living example of that majesty. He talks with the Almighty and he is a living sign of God, the Omnipresent. The Prophet of Islam is the ideal Prophet. He is great in knowledge and is a personal example of spiritual influence.

A great number of Muslims wrote to the Bishop in June, 1900, to have a duel between Islam and Christianity. The Bishop Lefroy was well versed in Christianity, Urdu, Arabic, Persian and Hebrew. He had a good command of the Christian religion. Every now and then he had been speaking and lecturing to the Muslims, inviting them to

Christianity. He could be a good champion on the Christian side. On behalf of the Muslims, Hadhrat Mirza Ghulam Ahmad^{as} of Qadian was to be a representative. He claimed to be the Promised Messiah, whose advent was foretold in the Holy Qur'an and the Holy Bible. About 30,000 people have believed in him.

From the Christians. Rt. Rev. Lefroy and among the Muslims, Hadhrat Mirza Ghulam Ahmad^{as} of Qadian were the most suitable match. Mirza Sahib^{as} had kindly agreed to discuss the following five questions;-

1. Which of the two prophets, Jesus^{as} or Muhammad^{saw} can be proved as innocent (*masum*)?
2. Which of them has divine powers and can be called a living Prophet?
3. Which of them can be called the Intercessor or *shafeeh*?
4. Which of the two religions can be called a living religions?
5. The teaching of the Holy Qur'an and the Holy Bible. Debate on Unity and Trinity.

Furthermore, there would be discussions arranged under the following terms:

- A. One day would be devoted for each subject, in all total of five days.
- B. Each party would have three hours.
- C. Each party will prove from his own book and will not attack the others book or Prophet.
- D. The debate would be in writing, dictated and read loudly. The transcript of the debate would be signed and given to the other party.
- E. The debate would take place at Lahore and all arrangements would be made by the Bishop.
- F. After the debate, the proceeding would be published without addition and alteration.

The letter was published in the newspapers and the press covered it well. The newspaper, "The Pioneer" wrote that the letter had a great many signatures of which the first few names would be sufficient to indicate the wide spread interest and expectation with which the Muhamma-

den Community are looking forward to encounter.

The Bishop replied to this invitation letter on 12th June, 1900 and refused to accept the challenge for the following reasons:

1. He cannot have friendly discussions with Mirza Sahib as he has claimed to be the Messiah which is an insult to Jesus^{as}.
2. Mirza Sahib has always written ill of Christianity.
3. He cannot represent Islam as he is not considered Muslim by a good majority of believers.
4. As a Bishop he has to look after his parish and there is no time left for such debate.
5. You prove the superiority of one religion over the other purely on reason. But I think that the whole of the man, his will, his feelings, his moral desire, his capacity of faith, in short, to his heart as well as his head, should submit to the will of God.

A REVEALED MOTHER TONGUE: EVIDENCE FOR GUIDED EVOLUTION

Zia H Shah MD

وَمِنَ آيَاتِهِ خَلْقُ السَّمُوتِ وَالْأَرْضِ
وَاجْتِلَافُ أَلْسِنَتِكُمْ وَالْوَأْيِكُمْ ۗ إِنَّ
فِي ذَلِكَ لَآيَاتٍ لِّلْعَالِمِينَ ۝

And among His Signs is the creation of the heavens and the earth, and the diversity of your tongues and colors. In that surely are Signs for those who possess knowledge. (30:23)

Forty-five percent of Americans believe that 'God created man pretty much in his present form at one time within the last 10,000 years.' Forty percent believe that 'man developed over millions of years from less advanced forms of life but God guided the process.' Ten percent believe that God had no part in the process.^{1,2}

Molecular Biologists have shown enough evidence for evolution in animal and plant kingdom. They have clearly demonstrated numerous examples of shared genes and proteins, even the defective ones among similar animals. But is the evolution completely 'Blind and Random' or possibly 'Guided' in some sense? That seems to be the fundamental question. What is the evidence for 'Guided Evolution?' Different authors have pursued different scientific and metaphysical arguments to make a case for 'Guided' or 'Theistic Evolution.' In this article it is proposed that the study of the origin of languages may be a fertile area to make a case for 'Guided Evolution.' In the above mentioned verse, Allah has declared investigation into the science of languages—as a possible basis for recognition of God. When a case is made for 'Guided Evolution,' from the study of languages, one is invoking some form of revelation from an Omniscient God in the development of languages.

The Messiah of this age and the founder of the Ahmadiyya Movement in Islam, in the year 1895, wrote a book named *Minanur Rehman*, wherein he claimed that Arabic is the first language given by God to man and that all other languages are derived from it. He based this claim on the teachings of the Holy Qur'an and elucidated this proposition in the light of several verses of the Holy Qur'an. He even foretold that in course of time Arabic will be found to be the mother of all the world languages.³ He wrote, in his book *Minanur Rehman*:

"All praise is due to Allah, the Sustainer, the Beneficent. To Him belongs all Excellence, Grace and Goodness. He created man and taught him a plain language. And out of one language He created various languages in different countries just as He created various colors (of mankind); out of one color. And He made Arabic the mother of all languages. He made it the like of the sun in brightness and luster."⁴

There can be several aspects of study of languages to make a case for 'Guided Evolution.' Some are listed here:

1. All languages are derived from one mother tongue pointing to one possible source of this faculty of mankind. If the development of languages was a blind and unguided process, it would stand to reason that several mother languages could have evolved in different geographic locations.
2. There is a scientific premise that the present is a guide to the past, this has been applied to most branches of science. Its application to the study of languages is that whatever processes created languages in the past should be visible even today.
3. Present day linguists believe that the root words in languages are arbitrary as the development of languages was not a thoughtful and conscious process. Therefore, if in Semitic languages, like Arabic and Hebrew, we can show that many root words have profound and inherent meanings, then we would be making a case for premeditation and hence, 'Guided Evolution.'
4. A strong piece of evidence to support revelation in the origin of mother tongue is to be found, according to Promised Messiah^{as}, in the highly organized system of root words (*Mufradaat*) possessed by Arabic language.
5. If grammar of languages can be shown to be 'irreducibly complex' then that is a strong case for revelation of the mother language.

In this article we will limit ourselves to the first two possible avenues to make the case for possible revelation or 'Guided Evolution.'

Since the pioneering research of Mohammad Ahmad Mazhar, linking Arabic to different languages, in the sixties and seventies, in the last few decades, a lot of new information has become available. One of the strongest proof for language being revealed is the fact that whereas, life has evolved into 30 million different species, it is considered that eyes evolved in the animal kingdom as many as 40 times independently, yet there is a gathering consensus among the linguists that all languages have come from one prototype. If languages could evolve blindly without the Providence of Allah, as mankind was divided into clans and tribes with limited means of transportation and communication then it would seem likely that several groups of languages should have evolved in different clans and tribes. Six thousand different languages have been documented in the world. Documenting the state of affairs in South American and Malay Archipelago, Friedrich Max Müller, who was Professor of Philology at Oxford, writes:

"The language changes from clan to clan, from cottage to cottage, so that often the members of one and the same family only understand each other. Nay, the very power of speech seems sometimes to become extinct.

In a district about one hundred miles long by thirty miles wide, not less than ten distinct languages are spoken. Some of them are confined to single villages, others to groups of three or four; and though of course they have a certain family resemblance, they are yet so distinct as to be mutually unintelligible."⁵

According to the famous linguist Merritt Ruhlen:

"A careful study of languages around the world has led linguists to conclude that there are, in fact, no primitive languages anywhere on earth. All extant human languages are today considered of equal "complexity" by virtually all linguists, despite the fact that there is no recognized way of measuring complexity in language. Across the same decades, biologists were coming to understand that there are no primitive *peoples* on earth either. All humans exhibit very similar cognitive and linguistic abilities, across the entire species; differences between languages do not represent differences in brain structure, and it is well known that any human child is capable of learning any human language to which he or she is exposed." ⁶

Despite such diversity all languages seem to be coming from one prototype language. The oneness of the mother language points to a unified and possibly dramatic beginning of human faculty of speech, and lack of blind evolution in this domain. Early studies of Indo-European languages focused on those most familiar to the original European researchers: the Italic, Celtic, Germanic, Baltic and Slavic families. Affinities between these and the 'Aryan' languages spoken in faraway India were noticed by European travelers as early as the 16th century. That they might all share a common ancestor was first proposed in 1786 by Sir William Jones, an English jurist and student of Eastern cultures. He thus launched what came to be known as the Indo-European hypothesis, which served as the principal stimulus to the founders of historical linguistics in the 19th century.

The Promised Messiah^{as} writes in *Minanur Rehman*:

"When we examine the customs of God the Glorious, we find that His creative system is one of unity. This is something which God Almighty has adopted for the right guidance of the people in order that it might be proof of His being one, and that it might be a proof that He alone is the Creator--the one without an associate. There is no one in the earth or heavens who is an associate with Him. He who created man from a single essence--how can one ascribe to Him numerousness which is unorganized and how can languages be considered to be from Him which are disorganized. Dost thou not know that in numerousness He has kept an eye on oneness, and He has hinted at it in His Holy word which is the guide for the righteous? In His shining Book He has stated that He created all living things from water, therefore, look at the customs of God how He has returned numerousness to oneness." ⁷

Thomas V. Gamkrelidze and V. V. Ivanov are the authors of *the Indo-European Language and the Indo-Europeans*, a two-volume work published in Russian in 1984; an English version is published by Mouton de Gruyter. Gamkrelidze directs the Tsereteli Institute of Oriental Studies in Tbilisi and is a professor of linguistics at Tbilisi State University. Ivanov is professor of linguistics and chair of the department of Slavic languages at the Institute for Slavic and Balkan Studies in Moscow. The common ancestor of these languages has been traced to Asia rather than to Europe, the authors say. The once-clear distinction between the family's Eastern and Western branches is now blurred. The following picture of the family tree of the Indo-European languages is borrowed from their work:

Guy Deutscher in his book *the Unfolding of Language: An Evolutionary Tour of Man-kind's Greatest Invention*, published in 2005, also draws a similar family tree of the Indo-European languages on page 57 to show how all the Indo-European languages are related and are derived from a Proto-Indo-European language. He also drew a tree of Semitic languages.⁸ This Semitic tree with slight modification will make Arabic as the mother of all languages. "It is not that I doubt that language evolved only once," Steven Pinker a famous linguistic writes, "one of the assumptions behind the search for the ultimate mother tongue."⁹

Friedrich Max Müller raises a strong natural presumption in favor of common origin of languages:

"If you wish to assert that language had various beginnings, you must prove it impossible that language could have had a common origin. No such impossibility has ever been established with regard to a common origin of the Aryan and Semitic dialects; while on the contrary the analysis of the grammatical forms in either family has removed many difficulties, and made it at least intelligible how, with materials identical or very similar, two individuals, or two families, or two nations, could in the course of time have produced languages so different in form as Hebrew and Sanskrit."¹⁰

The Indo-European languages are labeled as the Aryan languages and Arabic, Syriac, Hebrew, Aramaic, Akkadian, Sabaic, Edomite, and Berber dialects of Northern Africa. Some other African languages; Hausa and Galla are included among the Semitic languages. Friedrich Max Müller talking about the relationship of Aryan and Semitic languages states:

"It is impossible to imagine an Aryan language derived from a Semitic, or a Semitic from an Aryan language. The grammatical framework is totally distinct in these two families of speech. This does not exclude, however, the possibility that both are diverging streams of the same source; and the comparisons that have been instituted between the Semitic roots, reduced to their simplest form, and the roots of the Aryan languages, have made it more than probable that the material elements with which they both started were originally the same."¹¹

Mario Pei is an Italian-born American linguist whose many works helped to provide the general public with a popular understanding of linguistics and philology. Pei immigrated to the United States with his parents when he was seven years old. By the time he was out of high school he knew not only English and his native Italian, but also Latin, Greek, and French. Over the years he became fluent in five languages, capable of speaking some 30 others, and acquainted with the structure of at least 100 of the world's 3,000 spoken languages. As a graduate student at Columbia University, New York City, he learned such early languages as Sanskrit, Old Church Slavonic, and Old French. He joined the Columbia faculty in 1937 and from 1952 to 1970 was professor of Romance philology.¹² We conclude this section in his words:

"Is there a possibility that our present classification of languages will be improved? More light is being shed upon language affiliations as more material is discovered. It is even possible that one day dream of some linguists will come true, and all languages be proved to have a common origin. Linguists, however, are hard headed scientists, not impractical theorists. Before, they will accept a hypothesis, however attractive, the proof must be cogent beyond a shadow of doubt."¹³

ISLAMIC PERSPECTIVE OF PROVIDENCE OF GOD IN HUMAN LANGUAGES

الرَّحْمَنُ ۝ عَلَّمَ الْقُرْآنَ ۝ خَلَقَ
الْإِنْسَانَ ۝ عَلَّمَهُ الْبَيَانَ ۝

“Bounteous God, taught the Quran, created man (as a social being) and taught him the mode of expression.” (Al Quran 55:2-4) So, our task in the domain of languages is to see whether there is evidence of evolution of languages or only devolution or transformation. Promised Messiah^{as} wrote in *Minanur Rehman*:

“The fact of the matter, however, is that except for the Holy Quran, no one has appeared in the world who might have pointed towards instituting research in to the science of languages. It is this sacred Book which has said:

وَمِنْ آيَاتِهِ خَلْقُ السَّمَوَاتِ وَالْأَرْضِ
وَإِخْتِلَافُ أَلْسِنَتِكُمْ وَاللُّوَانِكُمْ ؕ إِنَّ
فِي ذَلِكَ لَآيَاتٍ لِّلْعَالَمِينَ ۝

(Al Quran 30:23)

(i.e. among the signs in support of the existence and unity of God Almighty are the creation of earth and heavens and the difference of languages and colors. These are indeed great signs for God recognition - for those, however, who are gifted with knowledge). **It will be noticed how great is the emphasis on the need of investigation into the science of languages--it is declared to be the basis of God recognition.** Is there any such verse in the Gospels? I hold it out as a challenge that there is no such verse. Fie for shame!

Arabic is the mother of all languages and is a composite of all their qualities and forms. It is truly and really the language for mankind. It is an inspirational vocabulary from God Almighty. It is the completer and fulfiller of the purpose underlying the birth of mankind which the best of creators has brought into existence.

Again, I discovered from the revelation of Almighty God that Arabic is a treasure of arguments in favor of the prophethood of the Holy Prophet (may peace and the blessings of God be upon him). It is a collection of weighty pieces of evidence in favor of the *Shariat*. I therefore fell in prostration before the Best of Givers, and the attraction of my passionate longing constrained me to travel deep into Arabic and to acquire proficiency in it. So, in proportion to the fund of my human capacity I entered its deep waters and with the help of God Almighty went inside its city walls. I began to walk upon its pathways and roads, and its footpaths and lanes, so that I might recognize its veiled inmate, brought up in its own house, so that I might taste the food contained in its pot, so that I might pick the fruit of its trees, and that I might bring out the pearls from its rivers. So, by God's Grace, I became one of those who succeed. I did not fail in any upward ascent, nor did I return empty handed from any meadow. I saw its freshness and browsed upon its greenery, and I was given by my Lord

a large share of knowledge its grasped its pearls and had come by its milk and its mines, and other localities were opened up for me, my God demonstrated for me that Arabic is a merciful revelation and the chief foundation for recognizing religion.”¹⁴

(The emphasis and the reference of the verse of the Holy Qur'an have been added by the author of this article.)

NO EVIDENCE OF EVOLUTION OF LANGUAGES

Language is mankind's greatest invention - except, of course, that it was never invented. Guy Deutscher

The word evolution is used in several meanings and connotations. In this article when it is mentioned that there is lack of evidence for evolution, what is meant is that there is no increase in the complexity or organization of languages. Change and transformation in languages abound and that needs to be distinguished from evolution. In the words of John McWhorter, “Language evolution is not geared toward improvement. Instead, languages change like the lava clump in a lava lamp: always different but at no point differentiable in any qualitative sense from the earlier stage. The process is better termed transformation than evolution.”¹⁵ When words are used with these connotations in the study of languages then we see plenty of examples of transformation or metamorphosis but none of ‘evolution.’

Guy Deutscher begins his book *The Unfolding of Language: An Evolutionary Tour of Mankind's Greatest Invention*, by stating:

“Of all mankind's manifold creations, language must take pride of place. Other inventions - the wheel, agriculture, sliced bread - may have transformed our material existence, but the advent of language is what made us human. Compared to language, all other inventions pale in significance, since everything we have ever achieved depends on language and originates from it. Without language, we could never have embarked on our ascent to unparalleled power over all other animals, and even over nature itself.”

But the amazing paradox in the opinion of the modern day linguists is that whereas all the other inventions of mankind were consciously made and tried out, the crown invention was achieved unconsciously, in total oblivion with nobody minding the shop. This is amazing; the day dreaming that is possible under the umbrella of science can excel the fantasy and myth making of false religions!

Very quickly he goes onto making a confession about the lack of evidence for the tall claims that he will keep making in his book:

“Small tribes with stone-age technology speak languages with structures that sometimes make Latin and Greek seem like child's play.’ When it comes to linguistic form, Plato walks with the Macedonian swineherd, Confucius with the head-hunting savage of Assam,’ as the American linguist Edward Sapir once declared. (Later on, I shall even argue that some aspects of language tend to be *more* complex in simpler societies.)

Needless to say, the lack of any reliable information about when and how speech first emerged has not prevented people from speculating. Quite the reverse - for centuries, it has been a favorite pastime of many distinguished thinkers to imagine how language first evolved in the human species. One of the most original theories was surely that of Frenchman Jean-Pierre Brisset, who in 1900 demonstrated how human language (that is to say, French) developed directly from the croaking of frogs. One day, as Brisset was observing frogs in a pond, one of them looked him straight in the eye and croaked 'coac'. After some deliberation, Brisset realized that what the frog was saying was simply an abbreviated version of the question 'quoi que tu dis?' He thus proceeded to derive the whole of language from permutations and combinations of 'coac coac.'

It must be admitted that more than a century on, standards of speculation have much improved. Researchers today can draw on advances in neurology and computer simulations to give their scenarios a more scientific bent. Nevertheless, despite such progress, the speculations remain no less speculative, as witnessed by the impressive range of theories circulating for how the first words emerged: from shouts and calls; from hand gestures and sign language; from the ability to imitate; from the ability to deceive; from grooming; from singing, dancing and rhythm; from chewing, sucking and licking; and from almost any other activity under the sun. The point is that as long as there is no evidence, all these scenarios remain 'just so' stories. They are usually fascinating, often entertaining, and sometimes even plausible - but still not much more than fantasy."¹⁶

Having defined the situation very clearly for us in the introductory section of his book, Guy Deutscher goes on to weave make-believe stories of his own in the rest of the book. In his 358 page book he does not cite even one genuine example of improving order in languages over time. But he does share a useful metaphor with us about his childish vision of the elders of ancient Rome. He writes:

"I had childish visions of the elders of ancient Rome, sitting in assembly one hot summer day and debating what the case endings should be. They first decide by vote that *-orum* to be the plural ending of the 'genitive' case ('of the cactuses'), and then they start arguing about the plural ending for the 'dative' case ('to the cactuses'). One party opts for *-is*, but another passionately advocates *-ibus*. After heated debate, they finally agree to reach an amicable compromise. They agree that the nouns in the language will be divided into different groups, and that some nouns will have the ending *-is*, while others will take *-ibus* instead.

In the cold light of the day, I somehow suspected that this wasn't really a very likely scenario. Still, I couldn't begin to imagine any plausible alternative which would explain where all these endings could have sprung from. If this intricate system of conventions had not been designed by some architect and given the go-ahead by a prehistoric assembly, then how else could it have come about?"¹⁷

Yet, in the scientific circles there is almost a religious belief that language evolved slowly. For example review this statement by Terrence W Deacon, "Modern languages, with their complex grammars and syntax, their massive vocabularies, and their intense sensorimotor demands, evolved incrementally from simpler beginnings. Though simple languages exist

in no society found today, they almost certainly existed at some point in our prehistory. These simple languages were superseded by modern complex languages, and the brains that originally struggled to support simple languages were replaced by brains better suited to this awkward adaptation." ¹⁸ He accepts, 'though simple languages exist in no society found today,' but that does not interfere with his 'certainty' as he immediately goes on to say, 'they almost certainly existed at some point in our prehistory.' By choosing the word 'prehistory' he has quickly forsaken any responsibility to find evidence for his claim!

When such assumptions do not yield any evidence then some of the scientists are ready to take longer leaps of faith. They begin to propose models suggesting 'hopeful monster.' Here is a detailed description of this phenomenon:

"The claim that language is the product of a unique one-of-a-kind piece of neural circuitry that provides all the essential features that make language unique (e.g., grammar). But this does not just assume that there is a unique neurological feature that correlates with this unique behavior, it also assumes an essential biological discontinuity. In other words, that language is somehow separate from the rest of our biology and neurology. It is as though we are apes *plus* language-as though one handed a language computer to a chimpanzee.

This reminds me of a wonderful piece of modern mythology from a recent film entitled *Short Circuit*. A sophisticated robot is accidentally transformed from a mechanism that 'just runs programs' into a conscious, self-aware being as a result of being struck by lightning. The power surge damaged its circuits in just the right way. The now conscious robot, of course, does not think of this as "damage." From his perspective, the lightning bolt corrected a design limitation. As a cinematic device, the bolt of lightning accomplishes two important things. The catastrophic and unpredictable nature of lightning provides a vehicle for invoking drastic and unprecedented change, and it's intrinsically chaotic-and, by tradition, miraculous-character obviates any possibility of describing exactly what alterations changed a computer mechanism into a human-type mind. For the sake of the story, we suspend critical analysis and allow this miraculous accident to stand in place of an otherwise inexplicable transformation. As an allegory of human mental evolution, it offers a paradigm example of what biologists call a "hopeful monster" theory: the evolutionary theorist's counterpart to divine intervention, in which a freak mutation just happens to produce a radically different and serendipitously better-equipped organism.

The single most influential 'hopeful monster' theory of human language evolution was offered by the linguist Noam Chomsky, and has since been echoed by numerous linguists, philosophers, anthropologists, and psychologists. Chomsky argued that the ability of children to acquire the grammar of their first language, and the ability of adults effortlessly to use this grammar, can only be explained if we assume that all grammars are variations of a single generic 'Universal Grammar,' and that all human brains come with a built-in language organ that contains this language blueprint. This is offered as the only plausible answer to an apparently insurmountable learning problem. Grammars appear to have an unparalleled complexity and systematic logical structure, the individual grammatical 'rules' aren't explicitly evident in the information available to the child, and when they acquire their first language children are still poor at learning many other things. Despite these limitations children acquire language knowledge at a remarkable rate." ¹⁹

Encyclopedia Britannica as recently as 1947, eight decades after the publication of the *Origin of Species* by Charles Darwin had to say:

“On the ultimate origin of language speculation has been rife, more among philosophers than among philologists. Some scholars (among them quite recently W. Schmidt) see the insufficiency of usual theories, and giving up all attempts at explaining it, in a natural way, fall back on the religious belief that first language was directly given to the first man by God.”²⁰

Over the subsequent decades the details and data have not changed just the make-believe stories now come with contemporary flavors. Everything has to originate from something and according to Darwinian assumptions something fully developed cannot come from nothing out of the blue. Charles Darwin wrote in the *Origin of Species*, “If it could be demonstrated that any complex organ existed which could not possibly have been formed by numerous, successive, slight modifications, my theory would absolutely break down.”²¹

Wilbur Marshall Urban (1873–1952) was an American philosopher of language, influenced by Ernst Cassirer. He wrote in 1951 about interjectional theory that presupposes that natural sounds uttered in the state excited feelings were the beginning of speech, “All attempts at explaining the language in this way have been fruitless. There is no tangible evidence, historical or other, tending to show that the mass of speech elements or processes has evolved out of interjections.”²²

LANGUAGES HAVE BEEN DEVOLVING NOT EVOLVING

Talking about how the European languages were derived from Latin, Friedrich Max Müller writes:

“If the six dialects which sprang from Latin have become six independent languages, it would seem to follow that the same Latin word must have taken a different form in each of them. French is different from Italian, Italian from Spanish, Spanish from Portuguese, because the same Latin words were pronounced differently by the inhabitants of the countries conquered or colonized by Rome, so that, after a time, the language spoken by the colonists of Gaul grow to be unintelligible to the colonists of Spain.”²³

There is no evolution just metamorphosis and possibly devolution. The human condition is, as Plato would make Socrates say in the *Republic* (7.514a ff.), comparable to that of prisoners of an underground cave, whose unfortunate fate is to confuse reality with passing shadows created by a fire inside their miserable abode and kept in motion by clever manipulators, who in the name of politics, religion, science, and tradition control the human herd. To uphold their Darwinian assumptions the professors of linguistics in different universities in the last few decades have been weaving make-believe stories about evolution of languages. But when you look at the actual data or facts only phenomenon we see is gradual destructive change in languages over time.

Examples of devolution and destruction in languages abound. Guy Deutscher's book *the Unfolding of Language: An Evolutionary Tour of Mankind's Greatest Invention* is filled with example after example highlighting the destructive forces at work changing languages to worse and less organized states.

Muhammad Ahmad Mazhar writes about Hebrew:

"The word Hebrew or EBRI means to cross over (ربع to cross a river). The name was given to Israelites coming from the East of Euphrates. Admittedly, Hebrew belongs to the Semitic group of languages. In this book we need not mention Hebrew and Syriac because there is no doubt or dispute among the intelligent about their common origin and these two languages are the altered form of Arabic (Minan, P. 106).

And Syriac was the first to emerge out of Arabic in an altered form. That is why the ancients called it the earliest Arabic (Minan, P.90). In this connection it may be noted that the Hebrew alphabet does not possess 6 letters of Arabic alphabet viz., غ , ظ , ص , ذ , خ , ث

Therefore it goes without saying that the Hebrew vocabulary will fall short of numerous Arabic roots which contain these six letters and which are separate and independent words. And in any case the Hebrew vocabulary will be contained within the Arabic vocabulary. Hebrew is not as vast, scientific and systematic as Arabic." ²⁴

The phenomenon of devolution of language is well documented in the Bible:

"Now the whole world had one language and a common speech. As men moved eastward, they found a plain in Shinar and settled there. They said to each other, 'Come, let's make bricks and bake them thoroughly.' They used brick instead of stone, and tar for mortar. Then they said, 'Come, let us build ourselves a city, with a tower that reaches to the heavens, so that we may make a name for ourselves and not be scattered over the face of the whole earth.' But the Lord came down to see the city and the tower that the men were building. The Lord said, 'If as one people speaking the same language they have begun to do this, then nothing they plan to do will be impossible for them. Come, let us go down and confuse their language so they will not understand each other.' So the Lord scattered them from there over all the earth, and they stopped building the city. That is why it was called Babel—because there the Lord confused the language of the whole world. From there the Lord scattered them over the face of the whole earth." ²⁵

Mario Pei commenting on the Biblical description writes:

Perennially the question comes up, if there was original unity among such widely diversified tongues as English, Russian, Greek, Armenian and Hindustani, what is there to belie the possibility that in a much remoter epoch all the world's languages may have sprung from one common stock. May not the Biblical account of Babel's tower of confusion be figuratively, even if not literally true? There is nothing to belie this possibility." ²⁶

LANGUAGES A FRUITFUL AREA FOR RELIGIOUS RESEARCH

The simple reason being that 'the fossil record' is complete in the form of the modern languages and in their relationship with each other. We have possibly 6000 complete specimens with all their intricate details to argue from.

The paleontologists work with fossils, the geneticists work with genes and the neo-Darwinists sometimes work with actual data and sometimes with make believe stories! The linguists work with languages, the roots and history of their words and grammar of the languages. According to Christine Kenneally in the book, *The First Word: The Search for the Origins of Language*:

"Of all the formidable obstacles to solving this mystery, the first lies in the nature of the spoken word. For all its power to wound and seduce, speech is our most ephemeral creation; it is little more than air. It exits the body as a series of puffs and dissipates quickly into the atmosphere. On the evolutionary timescale, bone can last long enough to leave an impression, enabling us to track, for example, the adaptations that shaped 150 million years of ichthyosaurs. We can now see from the fossil evidence how these ocean dwellers changed over time, ballooning from a half meter into four-meter monsters, lengthening their spectacular snouts, and evolving fins and flukes from lizard bodies, before vanishing from the earth forever. But there are no verbs preserved in amber, no ossified nouns, and no prehistoric shrieks forever spread-eagled in the lava that took them by surprise.

Writing is a kind of fossil and so can tell us a little about the languages that have been recorded since it was invented. While it shares a lot including most of its words and much organizational structure, writing cannot be considered the bare bones of speech, for it is something else entirely. Writing is static, structured by the conventions of punctuation and the use of space. The kinds of sentences that occur in writing bear only an indirect relationship to the more free-flowing and complex structures of speech. Writing has no additional channels for avoiding ambiguity, as speech has with intonation and gesture. And writing is only six thousand years old. In the absence of petrified words, evidence of change in language-related body parts offers a compelling clue to the course of language evolution. The brain, the tongue, the larynx, the lungs, the nose, and the uvula—the pendulous flap that swings in the throat of screaming Looney Tunes characters—are all intimately involved in speech production. But on the geologic timescale, soft tissue doesn't last much longer than a sound wave. It leaves traces only in very peculiar cases, like the skin of a thirty-thousand-year-old mammoth stalled in Siberian permafrost or the famous prehistoric iceman, a five-thousand-year-old mummy naturally preserved in an alpine glacier on the Italian-Austrian border.²⁷

She continues her description of lack materials or fossil record in paleontology and their limitations, by writing:

"For a long time the closest we could get to language-related fossils were the impressions left by the bones of distant ancestors. Scientists gained some information by interpreting cranial remnants, since skull size is an interesting, if indirect, measure of brain volume.

Assumptions about the language skills of our forebears can also be made when considering the length of the neck vertebrae and the progression of other skeletal changes over time.

But the size of a skull or a femur takes you only so far. It doesn't tell you when the first word was uttered. Nor does it tell you if it was a noun like "tiger," a verb like "eat," or an imperative—"Run!" Bones can't tell you who said the first word or who was listening. Did language begin as a soliloquy, or is the fundamental nature of language to be communicative?"²⁸

Despite the limitations of available materials in studying the past, regarding other aspects of evolution, fortunately in the field of languages, we have the equivalence of a complete fossil record if we are able to study most of the extant languages. This gives us very extensive materials to observe evolution of languages or lack thereof. Additionally as languages are a relatively recent phenomenon that covers only thousands of years rather than millions of years this gives less ground to the linguists to build their make-believe stories, shifting the balance towards those who believe in revelation having jump started human faculty of speech. The treasures of materials for study that the extant languages and the written record offer the linguists are unprecedented in any other field, to say the least.

THE PRESENT IS THE KEY TO THE PAST -- TRANSFORMATION OF ENGLISH IN THE LAST 1000 YEARS

Guy Deutscher in his book, *The Unfolding of Language: an Evolutionary Tour of Mankind's Greatest Invention* has named one of his seven chapters, *The Forces of Destruction*. When we study languages we find that the forces of destruction abound yet the forces of evolution are nowhere to be seen except in the make-believe fairy tales of the linguists who do not have the moral courage to believe in revelation, yet are gullible enough to believe in any fairy tale that suits their assumptions.

Guy Deutscher shares a fundamental insight of linguists with us by highlighting a simple yet a powerful principle that the present is the key to the past. He writes:

"So without any safe anchor in time, how can linguists ever hope to reconstruct what might have taken place in that remote period? The crux of the answer is one of the fundamental insights of linguistics: *the present is the key to the past*. This tenet, which was borrowed from geology in the nineteenth century, bears the intimidating title 'uniformitarianism', but stands for an idea that is as simple as it is powerful: the forces that created the elaborate features of language cannot be confined to prehistory, but must be thriving even now, busy creating new structures in the languages of today. Perhaps surprisingly, then, the best way of unlocking the past is not always to peer at faded runes on ancient stones, but also to examine the languages of the present day."²⁹

Having highlighted the golden principle of linguistic studies that the present is the key to the past, he goes on to share an elaborate example with us as to how English has changed over the last millennium:

Here is a short excerpt from the Book of Genesis, which relates the story of the flood:

English around 2000

"The Lord regretted having made humankind on the earth. . . So the Lord said: 'I will wipe the human beings I have created off the face of the earth, people together with animals and reptiles and birds of the air, because I regret having made them' . . .

And God said to Noah ' . . . Make yourself an ark of gopher wood. . . and cover it inside and out with pitch. For my part, I am going to bring a flood of waters on the earth, to destroy all flesh in which there is the breath of life.' "

From modern, albeit literary English, let's now jump four centuries back in time, to the year 1604, when King James I, newly installed on the throne of England, and desiring to soothe the religious strife that had plagued the realm for more than a century, commissioned the best scholars in the land to produce a translation of the Bible into the English of the day. Forty-seven scholars labored on the text for the suitably biblical period of seven years, until finally, in 1611, what has come to be known as the King James Version was published:

English around 1600 (King James Version)

"It repented the Lord that he had made man on the earth. . . And the Lord said: 'I will destroy man whom I haue created from the face of the earth, both man, and beast, and the creeping thing, and the foules of the aire, for it repenteth me that I haue made them.' And God said vnto Noah: 'Make thee an arke of gopher wood. . . and [thou] shalt pitch it within and without with pitch. And behold, I, euen I, doe bring a flood of waters vpon the earth, to destroy all flesh wherein is the breath of life.'

Because of the enduring prestige of the King James Version, its language still seems quite familiar, give or take a few thee's and thou's. But if one only ventures further back in time, to two centuries before King James commissioned his group of scholars, the going soon gets a little tougher. The first translation of the entire Bible into English was undertaken towards the end of the fourteenth century by a group of heretical scholars led by John Wycliffe, a forerunner of the Protestant Reformation who challenged the authority of the Church. Wycliffe and his associates worked on rendering the Bible into the vernacular of the day, to make the 'law of God' available to everyone who could read an audacious undertaking for the time. Their translation finally appeared around 1390, a few years after Wycliffe's death:

English around 1400 (Wycliffe Bible)

It forthou3t* him that he had made man in erthe. 'I shal do away,' he seith, 'man, whom I made of nou3t, fro the face of the erthe, fro man vnto thingis hauynge soule, fro crepynge beast vnto fowles of heuen; forsothe it othenkith me to haue maad hem.' He seide to Noe: 'Make to thee an ark of planed trees; and with yune and with oute thow shal di3ten it with

glew. Se, I shal lede to watres of a flood vpon the erthe, and I shal slee al flehs in the which spiryt of lijf is.'

Wycliffe's may have been the first complete Bible to appear in English, but some parts of the Bible had been rendered into English as early as four centuries before. One of the first English translations was made at the turn of the first millennium, by AElfric's, Abbot of Eynsham. AElfric was celebrated as the greatest prose writer of Anglo-Saxon England, but for speakers of modern English, his language might seem just a tad odd:

English around 1000 (Translation of AElfric)

Gode ofouhte* oa oxt he manu geworhte ofer eoroan . . . And cwaeo: 'Ic adylgie oone man, oe ic gesceop, fram oaere eoroan ansyne, fram oam men oo oa nytenu, fram oam slincendum oo oa fugelas: me ofoingo soolice oaet ic hi worhte.'

And God cwaeo oa to Noe: 'Wyrce oe nu ane arc of aheawenum bordum and claemst wiouinnan and wioutan mid tyrwan. Efne ic gebringe flodes waeteru ofer eoroan, oaet ic ofslea eal flaesc on oam oe is lifes gast.'

The four passages above reveal the waywardness of the 'English language' over the last thousand years, and highlight just how thoroughly it has changed. ...

AElfric's English is not merely strange - it sounds like double Dutch. Within a span of only about thirty generations, 'English' has undergone such a thorough overhaul that what is supposed to be one and the same language is barely recognizable. Indeed, AElfric's language seems so entirely foreign that one might need some convincing to accept that it even has anything to do with English at all. And yet, on closer inspection, and with a word-for-word gloss into modern English, it turns out that the two 'Englishes' have a lot more in common than meets the eye:

Gode	ofthuhte	tha	thaet	he	mann	geworhte	ofer	eorthan,
to, God	displeased	then	that	he	man	wrought	over	earth
And	cwaeth:	Ic	adylgie	thone	man,	the	ic	ge-sceop
And	said	I	destroy	the	man	that	I	shaped
fram	there	eorthan	ansyne		fram	tham		
from	the	earth's	face		from	the		
men	oth	tha	nyfenu,	fram	tham	slincendum	oth	tha
men	to	the	beasts,	from	the	crawlers	to	the
								fugelas
								fowls

Armed with this gloss, it may become easier to accept that AElfric's language and modern English really do represent two stages of the same language. Quite a few words are the same (and, he, men), and others are much of a muchness (ifer 'over', fram 'from') or at least close enough to be identifiable: eorthan 'earth', geworhte 'wrought', cwccth 'quoth', fugelas 'fowls'. Even so, the knowledge that AElfric's language really was the 'English' of a millennium ago only makes the extent of the changes seem more baffling." ³⁰

It is indeed baffling but has it evolved in complexity and order or has it devolved? From this metamorphosis Guy Deutscher wants to make a case for evolution. But where is it? It is not like beauty that is in the eye of the beholder. We need to see some additional order or complexity developing over time to call it evolution. None of that! Despite the presence of the printing press, the developed state of the British society in the last millennium and greater means of communication and travel we do not see any development in the language or any additional complexity or order in the words or grammar. Guy Deutscher writes, "Perhaps the most surprising feature of AElfric's English is that, like Latin, it had a complex case and gender system, so that nouns and even the definite article 'the' had an array of different forms depending on their role in the sentence and on their gender and number."³¹ This is certainly loss of detail and order and simplification not evolution. Steven Pinker describes a similar example of metamorphosis and possible devolution of English language in the last millennia using the change in Lord's Prayer.³²

Guy Deutscher also makes a tall claim:

"It took a long time before linguists managed to show that the forces of creation are not confined to remote prehistory, but are alive and kicking even in modern languages. In fact, it is only in recent decades that linguists have begun to appreciate the full significance of these creative forces, and have amassed enough evidence from hundreds of languages around the world to allow us a deeper understanding of their ways. At last, linguists are now able to present a clearer picture of how imposing linguistic edifices can arise, and how intricate systems of grammatical conventions can develop quite of their own accord. So today, it is finally possible to get to grips with some of the questions which for so long had seemed so intractable."³³

But nowhere in his book have we seen any genuine example of evolution or development of language. The only way the linguists can demonstrate evolution in languages is by indulging in make-believe. According to Friedrich Max Müller, Professor of Philology at Oxford:

"If you consider that, whatever view we take of the origin and dispersion of language, nothing new has ever been added to the substance of language, that all its changes have been changes of form, that no new root or radical has ever been invented by later generations, as little as one single element has ever been added to the material world in which we live."³⁴

He goes on to write later in his book, the full text of which can be reviewed in the google.com book section:

"Since the beginning of the world no new additions has ever been made to the substantial elements of speech, any more than to the substantial elements of nature. There is a constant change in language; a coming and going of words; but no man can ever invent an entirely new word. We speak to all intents and purposes substantially the same language as the earliest ancestors of our race; and, guided by the hand of scientific etymology, we may pass on from century to century through the darkest periods of world's history, till the stream of language on which we ourselves are moving carries us back to those distant regions where

we seem to feel the presence of our earliest forefathers, and to hear the voices of the earth-born sons of Manu. " 35

Mohammad Ahmad Mazhar argues that if the prehistoric, primitive man could invent a language why cannot the advanced man of the twentieth century invent a single word? 36

EPILOGUE

وَمِنْ آيَاتِهِ خَلْقَ السَّمُوتِ وَالْأَرْضِ
وَاجْتِلَافَ اللَّسَانِكُمْ ۖ إِنَّ
فِي ذَلِكَ لَآيَاتٍ لِلْعَالِمِينَ ۝

And among His Signs is the creation of the heavens and the earth, and the diversity of your tongues and colors. In that surely are Signs for those who possess knowledge. (30:23)

In this verse, of the Holy Qur'an there is a subtle hint that as all the races have come from one race or color of the skin; likewise, all the languages have come from one mother tongue or language. We are also invited to study languages among other subjects as 'in that surely are Signs for those who possess knowledge.' Inference being that by studying languages and showing that they all come from one prototype, one source, we may be led to 'Guided Evolution' and to religion in turn. For this purpose we need to just establish that languages are not evolving but devolving or transforming from one prototype. Showing that Arabic is that prototype has additional benefits but is not necessary to demonstrate that all languages have been formed by numerous, successive, slight modifications of one mother tongue.

This verse points to a fertile area of future research and an objective and scientific refutation against blind evolution that has been pointed to us by Promised Messiah^{as}, drawing inspiration from different verses of the Holy Quran, especially the one that calls Mecca as the mother of all the towns. 37

Language is what makes us human, the most advanced and dominant species on the planet earth. It is the climax of the so called creative processes on the planet. If we demonstrate and objectively establish, God's Providence in the revelation of 'mother of all languages,' then we will be making a strong case for 'Guided' or 'Theistic Evolution.' The success of such undertaking is underwritten and guaranteed by God Himself, as hinted to, in the verse in the beginning of this section.

So, after all we may be able to demonstrate that in the final analysis humans are not just another animal species, owing its existence to merely 'blind chance' and 'survival of the fittest.' What separates us from other apes is the revelation of mother language at some prehistoric time and subsequent revelation of spiritual and moral code through the Prophets, starting with the Prophet Adam, in the last 6 millennia.

A lot of ground work is already in place. For example, the Promised Messiah^{as} wrote that Syriac was the first to emerge out of Arabic in an altered form. That is why the ancients

called it earliest Arabic (Minan, P.90). Numerous researchers and faculty members in different universities of the world are working on this subject and the research is being funded by the National Foundation of Sciences. It is not their intent, but all this research will in the final analysis serve the Holy Quran as is foretold 'in the diversity of your tongues ... surely are Signs for those who possess knowledge.' (Al Quran 30:23) Friedrich Max Müller writes:

"Language has been called sacred ground, because it is the deposit of thought. We cannot tell as yet what language is. It may be a production of nature, a work of human art, or a divine gift. But to whatever sphere it belongs, it would seem to stand unsurpassed—nay, unequalled in it—by anything else. If it be a production of nature, it is her last and crowning production which she reserved for man alone. If it be a work of human art, it would seem to lift the human artist almost to the level of a divine creator. If it be the gift of God, it is God's greatest gift; for through it God spake to man and man speaks to God in worship, prayer, and meditation."³⁸

'The present is the key to the past' and as we keep demonstrating that languages are only devolving and never evolving, in the strict sense of the word, we would have established that language is a gift and revelation from God! But there is a certain urgency about this work as in this information age many of the local languages are dying fast. Steven Pinker estimates, "Between 3600 to 5600 languages, as many as 90% of world's total, are threatened with extinction in the next century."³⁹ Guy Deutscher echoes the same sentiment in his book *The Unfolding of Language: An Evolutionary Tour of Mankind's Greatest Invention* by writing:

"At an estimated death-rate of one language every two weeks, it seems that before this century is out, between half and three-quarters of the world's six thousand or so languages will have disappeared, and among them almost all the languages of small preliterate societies."⁴⁰

Time is of the essence and it is urgent for the mankind and especially the Muslims to document the languages under the guidelines revealed by Allah to the Messiah of this age.

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MEMORABLE MOMENTS WITH SIR ZAFRULLA KHAN

An interview with Sayyed Ahmad Saeed Kirmani

Translated by: Muhammad Idris Chaudhry, Valdosta, GA

*Sayyed Ahmad Saeed Kirmani was Minister of Finance and then Minister of Information for the Government of West Pakistan from 1966-69. During the Bhutto administration he was an Ambassador to Egypt. Below are parts of the interview originally published in *Qaumi Digest (Freedom Issue)* of August 2002, pp 25-32, and later appeared in the March 2009 issue of *Monthly Ansarullah, Rabwah*, pp 25-31.*

Question --- *Quaid-e-Azam* especially summoned him from Bophal so that he could plead the case of Muslim League before the Boundary Commission?

Kirmani --- *Quaid-e-Azam* was very adept at sizing up a person. He knew who was suitable for which job. He never picked a wrong person. *Quaid-e-Azam* picked out the right man for the right job. He himself had made the choice of Zafrulla Khan. At the time of the

creation of Pakistan, Zafrulla Khan was a constitutional advisor to the Nawab of Bophal. *Quaid-e-Azam* sent for him and asked him to argue the case of Muslim League before the Boundary Commission. Leaving behind a hefty salary and package of benefits, he came along. I mean Allah the Most High had granted to *Quaid-e-Azam* the gift to size up a person.

Question --- In those days how did you come in contact with Chaudhry Sahib because he has mentioned the struggles you went through?

Kirmani --- I was a novice lawyer. Dr. Khalifa Shuja-ud-Deen was a great man who took me to Zafrulla Khan. Nazim-ud-Deen himself said to me that in London there was an Indian young man with exceptional health who had never touched alcohol or women. He was referring to Kahlifa Shuja-ud-Deen. Actually

the British Viceroy told Fazal Husain that he had become sick so why not suggest to me some one from Punjab (to replace him). He came to Lahore being sick. Feroz Khan Noon's name was suggested but the Viceroy refused. Then Sir Shahab-ud-Deen and Sir Sikander Hayat's names were suggested but the Viceroy again refused. Then the Viceroy asked to give him the name of some one from the High Court Bar. Fazal Husain said that in the Bar there were only two people; Dr. Kahlifa Shuja-ud-Deen, and Chaudhry Zafrulla Khan. He did not want to recommend Shuja-ud-Deen because he had twice publicly insulted him in meetings. Then he recommended Zafrulla Khan and offered justification.

Question --- In connection with Boundary Commission did Dr. Shuja-ud-Deen take you to Chaudhry Zafrulla Khan?

Kirmani --- Kahlifa Shujaud-Deen took me to him. I noticed that he looked like a country cousin. He was speaking in Punjabi: When did you come? When will you return? I remember curfew was imposed in the city. We were given a pass. I returned late at night. My mother hailed from Amratsar. We called her as 'Aappo'. I told her, "Although *Quaid-e-Azam* is a man of great wisdom but he has chosen Zafrulla Khan who seems to be a country cousin".

Question --- He was to argue before the Boundary Commission?

Kirmani --- Yes, to plead the case. Silence took over my mother before she could say anything. Then she said, "*Quaid-e-Azam* has so much understanding and he has brought forth such a wrong person". My mother stayed up all night and performed supererogatory prayer so that Amratsar could be included in Pakistan territory. My maternal grandfather emanated from there. In the morning, after breakfast, I got on a bicycle and reached Sir Maratab Ali's mansion on Davis Road. Then I rode in Zafrulla Khan's car. He did two strange things. First, the driver took the car he was in to the High Court

gate in front of the Mall Road.

Question --- The one which was in front of the Eplumer?

Kirmani --- Yes. Zafrulla Khan said to the driver, "Stop", and he did. Chaudhry Sahib said, "This thorough fare is only for judges". The driver said, "You have been a judge". Zafrulla Khan said, "What am I now"? The driver remained quiet. The front wheels of the car were inside the gate but the rear wheels were outside when Chaudhry Sahib said to driver, "Go to the gate for the lawyers". He obliged. I was stuck with amazement that what a principled man he was! If Chaudhry Sahib had gone through the gate for the judges nobody would have minded. There was a big rush in the court. The police were hither and yonder. The riots were breaking out. Mirza Bashirud-Din Mahmud Ahmad was sitting behind him. He was an extraordinary man of letters. He was invoking prayers and blowing with his mouth (towards Chaudhry Sahib). Sometimes he would write on a piece of paper and give it to Zafrulla Khan so that he should make the point like this. Justice Deen Muhammad got angry. He scolded

him and said, "Do not interrupt". Chaudhry Sahib got angry and said, "I will not argue". He got angry because his leader was put down. Then Chaudhry Sahib added, "I can consult anyone I want to". Lo, and behold! We the Muslims had our faces turned drab as they got into a row with each other. Allah brought about understanding between them when Deen Muhammad said, "No one is allowed to interrupt. You should just ignore what I said. I want to advance the proceedings". Deen Muhammad was a headstrong arbiter. He hailed from Gujranwala and looked like a wrestler out of Kashmir. When Deen Muhammad got apologetic then Chaudhry Sahib proceeded to present arguments. My thoughts were, "O Allah! What a talk he has come up with! Where have his oratory skills come from!! The befitting words he has chosen!!!" Anything he laid out was superb. It was beyond description. Chaudhry Sahib started talking like the waves of a river were dancing down oblivious of surrounds. His eloquence was of the highest quality flowing out so very smoothly. His words were graceful. The meanings were so deep. Oh My, Oh My. Anyhow, I could write a book about this. I got home at

five past half. My late mother was waiting for me. She asked, "How did it go"? I replied, "Aappo, Zafrulla Khan was marvelous". She said, "Yesterday when you said he was a country cousin, you drove me out of my skin". I said, "No, Aappo, his performance was at the zenith". My mother right away went into prostration, giving thanks that the information her son gave her yesterday was wrong. The thought of that what would happen had made her downcast. The discussion Chaudhry Sahib took up was matchless not only in the history of India, England, or America but also in the world all around. If you do not agree, I do not object. Saital Wad was the Attorney General of India after freedom. He was representing the Congress Party. He said, "If this case is decided on the basis of arguments then Zafrulla Khan has carried the day. I believe that on behalf of Muslim India nobody could have offered better arguments". Saital Wad paid him tribute in an open court. It is a different matter that the Redcliff Award was the debauchery of a Britisher. What I mean to say is that Zafrulla Khan performed meritoriously. At noon he said, "Let's go and eat". Chaudhry Sahib loved to eat *seekh kabob*. He said,

"The house of Maratab Ali is too far. Let's go to *Anarkali*. There is a Muslim kabob-maker in the crossing of *Anarkali*". He sat in car and ate kabob with bread. He had barely cleaned his hands when he said, "Let's go back, the discussion has to take place".

Zafrulla Khan's memory was robust. He knew which railway stations came across on the way from Lahore to Bombay. He possessed great assets. Behold, whatever his belief system, it is a separate matter.

Question --- That was his personal matter?

Kirmanji --- That is a separate show but he was a great guy. Someone said, "Kirmani, you are not an Ahmadi". I said, "The thing is if I praise singing of Saighal, it does not mean that I have become a Hindu. Alternately during my childhood, in Lahore, there were A-one Sikh carpenters. They were the kings of making chairs and tables. If I say that Sardar Autar Singh makes good chairs, it does not mean that I have accepted Sikhism. It is his art that I am praising. Similarly, I praise Chaudhry Zafrulla Khan's art of oratory and his art of advocacy".

After all he was an exceedingly able man. His contribution was that first day he came and conducted the meeting in Mamdoatwala. I was present. Chaudhry Sahib said, "Do you have any materials"? Everybody said, "We were waiting for you." Chaudhry Sahib said, "Well, then leave me alone. One day is left. I will get ready". Then Khawaja Abdul Raheem and his colleagues helped him a great deal. Some of the fellows were PCS officers of Revenue and they had an understanding of the make up of districts, like where Zeera was, where Ferozpur was, where Batala was or where Pathankot was. When they all got together they were called in. The Government of India had granted permission to utilize its staff. Khawaja Raheem called some people on phone and got them together. They then told Chaudhry Sahib that these are the townships. In Ferozpur *Tehsil* (County) the Muslim population is less and Sikhs are greater in number. They provided him with all the facts and figure.

Chaudhry Sahib has said, "Khawaja Abdul Raheem was the then Commissioner of Rawalpindi. In those days he had come to Lahore to deal with certain refugee matters. He had collected some facts and figures about townships. He turned

them over to me hoping that maybe I could use them. Later on they did prove to be useful”.

Question --- Chaudhry Sahib is blamed for Pathankot?

Kirmani --- Sheikh Bashir Ahmad was the lawyer for the Ahmadis. Later on he became a judge of the High Court. He was *Ameer* of the Ahmadiyya Community in Lahore. He came before the Boundary Commission on behalf of the Ahmadis. His support for Pakistan was on rock solid grounds.

Question --- It was in front of the Boundary Commission?

Kirmani --- Yes, he presented a memorandum in which endorsement for Pakistan was issued forth. It stated that the demand of the Muslims was correct. I was present at that occasion. If one believes it or not but this is a fact of life that Ahmadis stood by the movement for the creation of Pakistan. I am not an Ahmadi.

Question --- The whole world knows that you are not an Ahmadi.

Kirmani --- *Quaid-e-Azam* sent Shaukat Hayat to two places: to see Mirza Bashirud-Din Mahmood Ahmad

and Maulana Maudoodi. He was to convey the message that they should withdraw their candidates contesting the election. Mirza Basheerud-Din Mahmood Ahmad replied, “Tell *Quaid-e-Azam* that before the evening sun sets down, they will be withdrawn”. He had lent support to the Muslim League. When Shaukat Hayat went to Maulana Maudoodi in Pathankot, he said, “Jinnah Sahib’s life is not the type of a Muslim. He does not support a beard, this and that, and so on”.

Question --- Chaudhry Sahib’s persuasion that if we made district as a unit?

Kirmani --- K. H. Khurshid said, “The religious matters of Chaudhry Sahib have their own place but the chapter he has written on the Boundary Commission is exactly right”.

Question --- Please answer this question. Why *Quaid-e-Azam* chose him for this purpose?

Kirmani --- No one could have pressured *Quaid-e-Azam*. No, no, no, for Muslims, he was the king without a crown. Chaudhry Muhammad Zafrulla Khan was a great man. He possessed a great deal of humbleness. He always observed obliga-

tory prayers and fasted. He would stay in reciting choice supplications in remembrance of Allah quite a bit. A man like Sir Zafrulla is born after centuries. Please do not mind, Sir Zafrulla will be born after centuries. I can write a book about him. He was a great man. Not too many people know that the Viceroy of India was not ready to send Iqbal to the (third) Round Table Conference. Zafrulla argued with him and got him to agree to his point that the Muslim youth were greatly impressed from Iqbal.

Chaudhry Sahib went to the Round Table Conference. A case was being heard which he had once argued before the Lahore High Court. He came to know of it. In the Privy Council sitting in the back he listened. A Barrister was making a speech. Chaudhry Sahib was feeling restless. Someone asked the reason. Chaudhry Sahib explained that as a Barrister he had argued the same case before the Lahore High Court and it should be like this. After four years he had remembered and pointed out the related pages to read. The Britishers went crazy.

... Chaudhry Sahib said that if we had made a district as a unit then we had to

give them more area. We made a *Tehsil* (County) as a unit which increased our area. If district was used then because of Gurdaspur although we would have gotten Pathankot but it would have obliged us to forsake some other areas. The Kashmir issue had not yet arisen. Anyhow by all standards he was a great man. After Pakistan and Bharat were created, the Government of India sent Abul Kalam Azad to Iran which caused Iran to bend towards India. In order to thwart Abul Kalam Azad's efforts, the Government of Pakistan sent Chaudhry Zafrullah Kahn to Iran. There was that Khomeini type man. What do they call him?

Question --- Ayatollah.

Kirmani --- Ayatollah. He invited a couple of thousand people to a dinner party including members of the Parliament, traders, professors, doctors, engineers, scientists, etc. After the dinner songs were sung. Tehran was an Iranian city, the musicians were Iranians, and poet Hafiz Shirazi was an Iranian. His poetry was recited for an hour or more. Ayatollah asked Chaudhry Sahib if he had any comments. Chaudhry Sahib could come up with good adjectives. He said,

"Wonderful! Fascinating! I have enjoyed it very much but the singer forgot these two couplets in Hafiz Shirazi's poem that should go like this. All and sundry went up in roar. Tehran is an Iranian city, the singers were Iranian, Hafiz Shirazi was an Iranian, and the one who pointed out was a Pakistani - Zafrulla Khan. Oh My, Oh My. ... Secondly, it was said, "Zafrulla Khan knows Arabic just as much as Abul Kalam Azad" Someone in the audience said, "How could it be? It is nonsense". To that was added, "Before passing away Zafrulla Khan was writing an exegesis of the Holy Qur'an. Only such a person can write an exegesis who has mastered Arabic." Zafrulla Khan was an extraordinary man.

Question --- Then he fully negated the efforts of Abul Kalam Azad?

Kirmani --- When he got put out of here (Foreign Minister of Pakistan), then Jawaher Lal Nehru sent a message but he refused (to work for India). At the time of the creation of Pakistan, the same offer was also made to him. What I want to point out is that the loss of Zafrulla Kahn was also the loss of Pakistan. It was also the loss of Arab World. Shah Faisal had been the

Foreign Minister of Saudi-Arabia. After Ibn-e-Saud died, he became the king. He had lots of affection for Zafrulla Khan. He allowed Zafrulla Khan to go inside the compounds of the holy grave (of the Holy Prophet^{sa}) which is usually not permitted.

Question --- What was the situation like in Egypt?

Kirmani --- When I went to Egypt I found that the older diplomats were singing praises for Chaudhry Sahib. During the days when here in Pakistan the Parliament was discussing the fate of Ahmadis as a minority; in Egypt, I went in the basement of the Embassy. There I saw Chaudhry Sahib's statue laying. It was given by the Arab League for his services to the Arab Cause. I got it washed up and put it in my office. My staff said to me that in Pakistan they are being subjected to expletives. I said, "Put it in my room. This is a tribute to Pakistan". He had a great name in Egypt. All the old diplomats knew him and they were mounting praises for him.

He had only one daughter. During his last moments for hours he held her to his chest. She could feel the breathing of her father. He could not talk to her anything special. He passed away in

Lahore. Dr. Javed Iqbal (son of poet Muhammad Iqbal) and Gen. Gilani (the then Governor of Punjab) participated in his funeral service.

Question --- Did they participate in his funeral?

Kirmani --- Yes, from the non-Ahmadis they were the only two.

Question --- You have said that Shah Faisal was in love with Chaudhry Sahib. This is also well-known that in declaring *Mirzais* as a minority, Shah Faisal exerted pressure?

Kirmani --- No, it happened because of the pressure from Mullahs.

Question --- More than the *Mullahs* it could have been personal predilection of Mr. Bhutto. The *Mullahs* do not start any movement without the blessings of the Government.

Kirmani --- Yes. Professor Waris Meer was also the Superintendent of the University Hostel. In 1973 a train with students was passing through Rabwah. There was a riot on the Rabwah Railway Station. The boys were beaten up. That is where the anti-Qadiani movement started. Waris Meer has said that

a riot on Rabwah Railway Station. The boys were beaten up. That is where the anti-Qadiani movement started. Waris Meer has said that two days before the riot he had received orders from the Government to put all the Ahmadi students out of the hostel.

Question --- Bhutto was a strange man. ... You have said that Maulana Abul Kalam went to Iran to bend Iran towards India and Chaudhry Sahib went there to dispel his influence. Did he?

Kirmani --- Yes. Maulana Azad had come to Lahore to show favor to Khizar Hayat Tiwana.... Chaudhry Sahib brought this matter to a close. He convinced Khizar Hayat Tiwana to resign in favor of the Muslim League. Zafrulla Khan came to Lahore. Khizar Hayat said that he had met with the Viceroy and he told him that they were not going. Chaudhry Zafrulla Khan said to Khizar Hayat, "No, no, the Britishers are willing to transfer the power to Indians. And mind it do not stand in the way of the Muslim League".

PAY ZAKAT

HADITH

Hadhrat Abu Sa'id Al-Khudri^{ra} relates that they were sitting in the company of the Holy Prophet^{saw} when a woman came to the Holy Prophet^{saw} and said: "My husband Safwan bin Mu'attal hits me when I offer Prayer, makes me break my fast when I keep fast, and offers *Fajr* Prayer after the sunrise. Safwan was present in the gathering. The Holy Prophet^{saw} asked him about the complaints. He said: 'O Prophet^{saw} of Allah! She says that I hit her when she offers Prayer. It is because she recites two *Surahs* in the Prayer, and I forbade her.' At this, the Holy Prophet^{saw} said: 'If you recite just one *Surah*, it is enough for people.' Then Safwan said: 'With regards to her complaint about my telling her to break the fast, the truth is that she keeps on fasting continuously. You know I am a young man. I do not have that much patience.' At this the Holy Prophet^{saw} said: 'A woman should not keep voluntary fast without her husband's permission.' Said Safwan: 'Now, regarding her last complaint that I offer *Fajr* Prayer after the sunrise. Everyone knows that my tribesmen have the habit of getting up late.' At this, the Holy Prophet^{saw} said, 'Al-right, offer your Prayer when you get up.' "

(*Abu- Da-'u-d kita-bus-sa'um ba-bal-imrata tasu-mu bighair idhan zaujiha-*, *Mishkat*, p 282)

Wasiyyat – Pathway to Paradise

Mansura Bashir Minhas, Miami, FL

When confronted with the decision to join the *Nizam-e-Wasiyyat*, I had serious misgivings about myself and questioned whether I was even worthy of embracing the enormity of the challenges that lay ahead. The conditions and responsibilities laid down in “The Will” appeared to be extremely daunting for an ordinary person like me. I was to muster courage and enrolled in this auspicious scheme merely due to my father’s encouragement. He assured me that once a person embarks upon this endeavor, it not only opens the doors of boundless rewards in this world but also sets one on a journey of personal reformation. I was very young at that time and lacked the sagacity to fully grasp the true spirit and essence of *Wasiyyat*. I enrolled nevertheless, primarily because it just felt ‘right’. Thus, my decision cannot be termed as a purely rational one.

As I read ‘The Will’, I was deeply moved and convinced that this scheme was indeed a Guided one. Despite its voluntary nature, I deemed it to be a calling

that I could just not afford to disregard. In retrospect, this has been undeniably one of the most prudent decisions of my life. Ever since, I have been on the receiving end of Allah’s boundless Blessings and Mercy.

The scheme of *Wasiyyat* was set up in 1905 by the Promised Messiah^{as} under Divine Revelation. *Jama'at* Ahmadiyya was in its nascent phase and the Promised Messiah envisioned a group of righteous and pious people who would be his torch-bearers after his passing. He foresaw a *Jama'at* of true believers who would not only be at peace with Allah in this world but also in the Hereafter. The true spirit of ‘*Taqwa*’ (love of Allah) entails sacrifices solely for the purpose of seeking Divine Love. In order to achieve nearness to Allah, true believers must be ready to offer all that they cherish and that which is extremely dear to them.

Most human endeavors and pursuits are foremost for the accumulation of material wealth and en-

suring that the progeny is provided for. If a person claims that he holds Allah most dear and beloved; and wishes to render credibility to this claim, then he must be ready to sacrifice absolutely ALL for the sake of the Beloved.

God Almighty says in the Holy Qur’an:

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا
تُحِبُّونَ ۗ وَمَا تُنْفِقُوا مِنْ شَيْءٍ
فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ۝

Never shall you attain to righteousness unless you spend out of that which you love, and whatever you spend, Allah surely knows it well. (3:93)

Nizam-e-Wasiyyat is the perfect tool that allows one to achieve this endeavor in an efficient and beneficial manner. It allows one to offer what is held dearest – the hard-earned material wealth, and prepares one for that ultimate abode and ensures that he will be provided for in the Hereafter.

Reiterating the blessings of *Wasiyyat* appears to be clichéd on the surface,

and the promise of the rewards in the Hereafter seems to be somewhat distant and surreal. As we lead our lives in a world where material wealth is considered a true determinant of status, honor and prestige, parting with one's lucrative and prized possessions indeed requires a lot of courage and will-power. The common misconception that *Wasiyyat* is tantamount to enormous financial sacrifice makes many people shy away from committing to it. In this era of rampant materialism, it is hard to reconcile with the fact that by committing a portion of our hard-earned wealth, we will be ensured the intangible 'return on investment' in the Hereafter. It seems even more inconceivable in an environment where the apparent, sole guarantee to a prosperous future is the balances of our 401-Ks and IRAs.

One may ask any *Moosi* and they all testify to the personal transformation and rewards that ensued as a result of joining this blessed scheme. Their personal experiences are nothing short of miracles as most have witnessed magnification of their personal wealth in this world. They will recount instances of extreme financial hardships

and challenges that were smoothed out as a result of their sacrifices. Not only were they able to fulfill their obligation towards this scheme, but through miraculous turns of events Allah provided for them and bestowed upon them worldly blessings of unparalleled proportions. Without doubt they have been the recipients of boundless success and material rewards within this world, in this very life.

This is so true of the *Moosis* who joined the scheme at the time of the Promised Messiah^{as}. Most of them were people of meager means, yet they responded in large numbers to the call of the Messiah and Mahdi of the age. Their subsequent generations have prospered, thrived and flourished beyond imagination.

What can be a plausible explanation for this phenomenon, as the system of *Wasiyyat* negates the very founding principles of profit-making? This contradiction can easily be ironed out if we evaluate those principles that are the guiding force for *Moosis*. Their complete indifference to worldly principles is due to a lack of interest therein. They aspire for greater ide-

als and their sole motivation is to gain "*Raza-e-Ilahi*" (Allah's blessings). Hence, if they commit themselves to the highest authority, how can He not provide for them and take care of them? He ensures them prosperity in this world also and showers "*Barkat*" (blessings) upon their material wealth.

Even if we are willing to part with our hard-earned material wealth, we must realize that it constitutes just a fraction of the obligations that are required of us as a *Moosi*. *Wasiyyat* requires purification of the souls. Personal reformation is integral to this blessed scheme. It is a system that confers a sense of inner responsibility, keeping in check any wanton ways or habits. It purifies human thoughts and allows the *Moosi* to grasp the true essence of *Taqwa* and makes him realize that this world is a mere transient abode. It does not limit the pleasures and bounties of this world in any way. I must reiterate, it magnifies the physical and tangible blessings in myriad miraculous ways.

It allows a person to mold his life in a manner that all of his deeds and actions are accounted for. Even though he lives in this

mortal world, his deeds and actions are geared for that final destination. By parting with the material wealth in this world, one gains strength and fully comprehends that the wealth of this world is not everlasting. It makes one realize that the 'game does not end here' as we breathe our last breaths in this world, thereby allowing one to fully grapple the true essence of *Wasiyyat*. It reiterates that in order to ensure a peaceful abode in the Hereafter, one has to start here.

Nizaam-e-Wasiyyat offers its adherents a sense of consolation and solace that they would be taken care of, once they leave their mortal abode. It embarks them on a journey that not only renders this life meaningless but also provides them the peace and security that Allah will provide for them, since they have committed all they have, with the primary motive being to seek the pleasure of Allah. *Wasiyyat* is an effective tool for solidifying the faith of a true believer. Unwavering faith in Allah allows one to combat trials and tribulations in this world with fortitude and strength.

The true army of believers that the Promised Messiah envisioned to leave

behind can be distinguished and characterized by their traits. They are to be a group of righteous and pious people, who can be judged not solely by their words, but their lives also bear testament to their true kinship with the Almighty. They are a group of adherent followers who firmly believe that in order to secure an elevated status in the Eternal abode, they have to please Allah and offer all that is dear to them. They rise up to the call of the Imam of the age and demonstrate their belief in a Living God and show that their every breath and action is guided by Divine Love. Enrolling in the system of *Wasiyyat* allows them to fulfill this sacred obligation towards Allah and ensures them prosperity in this world and also in the Hereafter.

May Allah enable *Moosis* to stay steadfast to their pledge and fulfill the vision of the Promised Messiah^{as}. May Allah enable more Ahmadis to respond to Hazoor's^{aha} call to join the Divine scheme of *Wassiyat* in large numbers. *Ameen*.

HADITH

Hadhrat Abu Hurairah^{ra} relates that the Holy Prophet^{saw} said: "The food of two suffices for three and the food of three suffices for four."

In another narration, Hadhrat Jabir^{ra} relates that the Holy Prophet^{saw} said: "The food of one suffices for two, the food of two suffices for four, and the food of four suffices for eight."

(Muslim kitabul ashribah fadilatul muwasa'ittu'am)

Hadhrat Abu Mas'ud Badri^{ra} relates: "A man prepared some food for the Holy Prophet^{saw} and invited him along with four others. But a fifth also went along with them. Arriving at the door, the Holy Prophet^{saw} said to the host: 'This one has followed us. You may permit him to join or he will go back.' He said: 'Messenger^{saw} of Allah, indeed I invite him too.'"

(Muslim kitabul ashribah bab ma yaf'aluddaif idha taba'ah man du'a sahibuttu'am)

ISLAMIC ECONOMIC SYSTEM: A Brief Description

Bashir Ahmad, North New Jersey

Hadhrat Khalifatul Masih II^{ra} in his book, "The Economic Structure of Islamic Society" states:

"The essentials of the Islamic social and economic system for the equitable and just distribution of wealth and the establishment of lasting peace in the world are:

1. The basic needs of all human beings should be provided for.
2. In trying to achieve this object, the incentives behind individual effort and enterprise should not be weakened.
3. The system devised should be voluntary and should not involve forcible dispossession or confiscation.
4. The system should not be confined to one country or one nation, but should be universal."

In order to achieve these goals, Islam provides complete guidance while dealing with all other aspects and spheres of human life. The basic concept of an Islamic life of righteousness is that absolute sover-

eignty and ownership over everything and everybody lies only with God, because He is the Creator and Sustainer of the universe. No one, therefore, is presumed to act as if he was the absolute master or owner of anything. Men in their respective spheres are no more than trustees, answerable to the real Master, God Almighty, for the manner in which they discharge their trusts.

Allah states in the Holy Qur'an:

"And blessed is He, to Whom belongs the kingdom of heaven and earth, and what is between them; and with Him is knowledge of the hour and to Him you will be brought back." (43:86)

As such, the Islamic point of view regarding all natural sources of wealth is that:

"He it is Who created for you all that is in the earth." (2:30).

Therefore, it is essential that all natural sources of wealth, like mountains, rivers, oceans, minerals, forests,

lands, all over the world, should be shared by all of mankind, for Allah exhorts:

"And give them [out of that wealth which truly belongs to Allah which He has bestowed upon you." (24:34)

The Holy Qu'ran lays down another important principle for equitable dealings and justice for all:

"Verily, Allah commands you to make over the trusts to those entitled to them, and that, when you judge between men, you judge with justice. And surely excellent is that with which Allah admonishes you! Allah is All-Hearing, All-Seeing." (4:59)

The uplift of the poor and needy is indispensable in the national and international interest to maintain harmony and peace in the world. The social and economic differences we observe today between the rich and poor, the have and have-nots, are not only being intensified, but are also being more and more bitterly felt. Islam warned more than 1400 years ago to bridge this gap, saying:

"And spend for the cause of Allah and cast not yourselves into ruin with your own hands, and do good, surely, Allah loves those who do good." (2:196)

This verse clearly tells us the fate of the French and Russian aristocrats. Failure by the rich to discharge this obligation voluntarily is bound in the end to entail their own destruction. The common people will rise and destroy everything, in their blind rage.

An Islamic state is duty-bound to provide the basic needs of all its subjects. The Holy Qur'an states:

"It is provided for you that you will not be hungry therein, nor will you be naked. And that you will not thirst therein, nor will you be exposed to the sun." (20:119-120)

This was the commandment given to Adam more than 6000 years ago and this was the order Islam re-established and perfected in detail. The modern age slogan of providing food, clothing, and shelter by communists and capitalists, the so called welfare states, was never fulfilled and thus remained an empty boast. But this responsibility was fully discharged during the reigns of the *Khulafa-e- Rashideen*,

the first four successors of the Holy Prophet Muhammad^{saw}. Hadhrat Umar^{ra}, the second Caliph, himself carried provisions to the home of widows and orphans. Alas, even USA, the richest country in the world, has not met this standard. Thousands of Americans sleep without food or shelter.

Islam's efforts to check the inequalities of human life are:

1. The virtual abolition of slavery,
2. Equal rights and opportunities for all,
3. Accountability for all human actions and deeds, and
4. The prohibition of interest, gambling, hoarding, and spending extravagantly on wine, women, palatial homes, etc.

Thus, Islam discourages the incentives behind the desire to accumulate wealth for play and amusement, pomp and show, and mutual boasting. Allah says in the Holy Qur'an:

"Know that the life of this world is only a sport and a pastime, and an adornment and a source of boasting among yourselves, and of rivalry in multiplying riches and children. This life is like the rain, the

vegetation produced whereby rejoices the tillers. Then it dries up and you see it turn yellow; then it becomes broken pieces of straw. And in the Hereafter there is severe punishment, and also forgiveness from Allah, and His pleasure. And the life of this world is nothing but temporary enjoyment of deceitful things." (57:21)

Again Allah admonishes the believers against hoarding:

"Oh ye who believe, surely many of the priests and monks devour the wealth of men by false means and turn away from the way of Allah. And those who hoard up gold and silver and spend it not in the way of Allah—give to them the tidings of a painful punishment. On the day when it shall be made hot in the fire of Hell and their foreheads and their side and their backs shall be branded therewith and it shall be said to them, 'This is what you treasured up for yourselves; so now taste what you used to treasure up.'" (9:34-35)

Regarding the prohibition of interest, Allah admonishes as follows:

"Those who devour interest do not rise except as rises one whom Satan has

smitten with insanity." (2:276)

"Allah will abolish interest and will cause charity to increase." (2:277)

"O ye who believe, fear Allah and relinquish what remains in interest, if you are believers." (2:279)

"But if you do it not then beware of war from Allah and His Messenger, and if you repent, then you shall have your original sums; thus you shall not wrong, nor shall you be wronged." (2:280)

"Oh ye who believe, devour not interest involving diverse additions and fear Allah that you may prosper." (3:131)

"Whatever you pay as interest, that it may increase the wealth of the people, it does not increase in the sight of Allah; but whatever you give in Zakat seeking the favor of Allah—it is these who will increase their wealth multifold" (30:40)

The world has seen the devastating effects of interest, which has caused the melt-down of the entire world's economy. Loans were given to undeserving people who were unable to pay them back, only for the

greed to earn interest. Consequently, it has caused havoc on the entire world's financial system. Therefore, it is time to learn from the Islamic teachings based on facts and wisdom.

In regard to the prohibition of gambling, intoxicants, etc., the Holy Qur'an directs:

"They ask thee concerning wine and the game of hazard. Say, 'In both there is great sin.'" (2:220)

"O ye who believe! Intoxicants and games of chance, and idols and driving arrows, are only an abomination of Satan's handiwork. So shun each one of them that you may prosper." (5:91)

Islam also forbids the amassing of wealth as a means for the attainment of illegitimate ends and the wrong use of wealth for grabbing political power. Allah says,

"Verily, Allah commands you to make over the trusts to those entitled to them." (4:59)

Islam further checks improper accumulation of wealth by:

1. Prohibiting the withholding of supplies from the market, i.e.,

for earning higher profit by hoarding,

2. Forcing prices down temporarily to eliminate competition by flooding markets with cheaper goods.
3. The Islamic law of inheritance successively distributes the property/estate of a deceased person among all his heirs, thus eliminating the possibility of passing wealth to a single person.

Islam also forbids the wrong and wasteful use of wealth. In regard to true Muslims, the Holy Qur'an says,

"And who shun all that which is vain." (23:4)

i.e., they take no interest in activities from which no advantage can be expected to occur, e.g. games of cards, chess, cinema, vain talk just to while away the time, etc.

"Surely, He does not love those who exceed the bounds." (7:32)

i.e., spending too much money on jewelry, wine, women, and palatial homes, etc.

Verily, the extravagant are brothers of satans (17:28).

The Islamic economic

system upholds free enterprise and the earning of wealth by fair means, but the spending of wealth is regulated by two fundamental principles:

1. Inequalities in the distribution of wealth should be righted through voluntary sacrifices. Islam condemns niggardliness in unequivocal terms, saying:
 - "Who are niggardly and enjoin people to be niggardly and conceal that which Allah has given them of His bounty. And We have prepared for the disbelievers an humiliating punishment." (4:38)
 - "Behold, you are those who are called upon to spend in the way of Allah, but some of you who are niggardly. And whoso is niggardly is niggardly only against his own soul" (47:39).
 - "Such as are niggardly and also enjoin upon men to be niggardly and whoso turns his back, then surely Allah is Self-Sufficient, Worthy of all praise" (57:25).
2. All wealth being God's, which He has created for the benefit of all mankind, so improper distribution of wealth should be set right by law.

Thus, the essence of the Islamic financial system is a combination of individual freedom with state control in proper measure. It exhorts Muslims to spend their wealth in the way of Allah (2:4) to gain His pleasure in two ways:

- a. Voluntary spending by way of *Sadqaat* for the welfare of the poor and needy. Allah commands the believers:

"...and spends his money for love of Him, on the kindred and the orphans and the needy and the wayfarer and those who ask for charity and for ransoming the captives..." (2:178)

"And give thou to the kinsman his due and to the poor and the wayfarer and squander not their wealth extravagantly." (17:27)

"They ask thee what they shall spend. Say: 'Whatever of good and abundant wealth you spend should be for parents and near relatives and orphans and the needy and the wayfarer. And whatever good you do, surely Allah knows it well.'" (2:216)

"And worship Allah and associate naught with Him, and show kindness to parents, and to kindred, and or-

phans and the needy and to the neighbor that is a kinsman and the neighbor that is a stranger, and the companions by your sided and the wayfarer, and those whom your right hands possess. Surely Allah loves not the proud and the boastful." (4:37)

- b. The Islamic state is duty-bound to provide the basic needs of all its subjects. In order to collect/raise money/finances to meet this obligation, Islam imposes the following taxes on the wealthier sections of a state:

- * **Zakat** — Annual payment of a compulsory tax at the rate of 2.5% on all personal wealth, including capital holdings beyond a certain limit.
- * **Khumus**, a 20% tax on mineral resources' exploits.
- * **Usher**, a 5-10% tax on agricultural produce.
- * **Jazia**, a nominal tax on non-Muslims.

In our age, in order to fulfill the enhanced financial responsibilities/burdens of a state like defense, education, health-care, infrastructures, etc. for the masses, in addition to

the provision of the basic needs of food, clothing, and shelter to all, the *Imam* of the Age, Hadhrat Mirza Ghulam Ahmad, the Promised Messiah and Mehdi^{as}, under Divine guidance, introduced a new scheme of voluntarily pledging 10-33% of one's whole property and income for the propagation of Islam and the welfare of people. This scheme, called *Nizam-e-Wasiyyat*, was initiated in 1905 through his book entitled "The Will". More than one hundred thousand Ahmadi Muslims have already joined this blessed scheme and thereby accelerated the propagation of Ahmadiyyat, the true pristine Islam, throughout the world. Moreover, it has strengthened the financial base of the community to meet the basic needs of its members. The scope of this scheme is widening rapidly and will eventually become the New World Order, *Insha Allah*.

However, before the full implementation of the *Nizam-e-Wasiyyat* worldwide, the second *Khalifah* of the Promised Messiah^{as}, Hadhrat Mirza Bashirud Din Mahmood Ahmad^{ra}, introduced a new scheme called, *Tehrik-e-Jadid*, in 1934, under which Ahmadi Muslims were asked to make voluntary contributions for financing the es-

tablishment of Ahmadiyya missions in scores of foreign countries for the propagation of Islam. This blessed scheme has brought in millions of converts to Ahmadiyya Islam in more than 190 countries of the world. Thus, it has paved the way for expanding *Nizam-e-Wasiyyat* as its forerunner, although it was launched much later.

In conclusion, an important fact of human life needs to be clarified. It is not in human power to establish absolute complete equality for all, in all circumstances of life. Happiness, contentment, and peace of mind do not depend on money alone. Material wants and pleasures differ greatly from individual to individual. Individual intellectual and physical capabilities are a great source of self-confidence and consequent happiness, but no state action can make these factors equal for everyone. Moreover, a society cannot function practically if all become kings and queens or nobles. There is a saying in Urdu:

*'main bhi raani, too bhi
raani,
kuan bharay ga paani'*,

which means that there must be division of labor in order to fulfill all the requirements of a society to

function properly.

One objection raised against the Islamic economic system is that it does not provide for a banking system which is indispensable for carrying out international trade, etc. Islam does provide a banking system based on profit and loss sharing. This is called '*Mudarba*'. Moreover, Islam promotes the barter system of trading which is fairer. Islam also guarantees interest free loans, as to ensure the equitable and just distribution of wealth among all the inhabitants of this world.

Thus, Islam has certainly provided guidance for leveling the economic field for all mankind as far as possible and practicable. May God enable us to act upon His commandments for the amelioration of suffering humanity in this world and a peaceful and blissful life in the Hereafter. *Ameen*.

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ISLAM AND TRADE: A PRIMER

Atif Mir

Introduction

Trade is the exchange of goods or services between individuals or groups. The concept of "trade" is as old as known human history. As such, the practice of trading existed in the Arabian Peninsula before the advent of Islam. Historically, trade has evolved in every era, as societies have tried to import what they were unable to produce locally. In the 20th century, however, trade has expanded at the global level, thanks to improved technology, communication and transportation systems.

Islam, as a religion, dealt with the ethics and morality of trade right from the religion's birth. The city of Mecca, the birthplace of Islam, was a market and a center for commerce. The early Muslims went to distant lands for trade. In fact, the message of Islam reached East and West Africa, as well as South and East Asia through merchants. The Prophet Muhammad^{saw} was himself a successful trader. He was known for his integrity in his dealings and bore the

honorific title of "the trustworthy"

What makes trade legal, moral and ethical in Islam is the willingness of both sides to agree to the terms of trade without any pressure. It won't be considered fair trade if a physically fit person, who owns a bike, forces a weaker individual to give up his car in exchange for that bike. In this case, the transaction, as per Islam, is not considered trade. The transaction qualifies as trade only when it is conducted with mutual consent of the parties involved. The Holy Qur'an states:

O ye who believe! devour not your property among yourselves by unlawful means, except that you earn by trade with mutual consent...(4:30)

The Holy Prophet Muhammad^{saw} said, "The sale is complete when the two parties involved depart with mutual consent."

(Bukhari)

and

"A sale is a sale only if it is made through mutual

consent."

(Ibn Majah)

To understand the Islamic perspective on trade, it is necessary to answer the following questions:

- Why does the practice of trade exist?
- Is there a just way to trade?
- How should Islamic teachings be applied to global trade?

This article will try to briefly answer these three questions.

Why Trade?

The Holy Qur'an says:

To Him belong all that is in the heavens and all that is in the earth. And surely Allah is Self-Sufficient, Praiseworthy. (22:65)

Allah alone is self-sufficient. No one else, may it be individuals or organizations, is self-sufficient in all spheres of life. No one can claim to have the skills or ability to do everything on his/her own. Individuals, corporations and nations

produce different things and exchange them with each other depending on their expertise and needs. For example, a dentist might not have the time and skill to grow his own food but by selling his services for money he/she can buy food from a supermarket. A coffee-and-donut shop generally prefers not to produce donut-producing machinery itself. Instead, it buys the machinery from a local company that is in the business of producing donut-making machines. However, if a coffee shop in USA is not able to find appropriate machinery domestically, it might decide to buy the machinery from a company in another country in exchange for US dollars. With the US dollars in hand, the seller of machinery is in position to buy the US goods or services with its newly acquired US currency. Therefore when a company's business needs are not met within domestic market, it turns to trade i.e. international trade in this case.

Justice in Trade

Islam provides a complete code of conduct for its followers. As such, it lays down clear ethical regulations regarding trade. These regulations strongly pro-

hibit fraud and call for the establishment of clear standards of weights and measurements. Mutual consent, as discussed above, is an important condition for trade. However, consent, according to Islam, will be considered invalid if any party fails to make full disclosure at the time of transaction about any defects or flaws in its goods. Such trade becomes immoral and unethical. Consider the example of a person who trades his new car with a slightly old van. At face value, the trade might seem reasonable. However, after one week of driving, previously unapparent defects in the old van - that were intentionally hidden at the time of the trade - start to emerge. In such a scenario, the trade will not be considered a fair trade even though mutual consent existed at the time of the transaction. The Holy Qur'an states:

... And give full measure and weight with equity...
(6:153)

... give full measure and full weight with equity, and defraud not people of their things and commit not iniquity in the earth, causing disorder. (11:86)

The Holy Prophet^{saw} was so cautious in his trade

dealings that he would often pay more than the set price. Hadhrat Jabir^{ra} relates that the Holy Prophet^{saw} purchased a camel from him and weighed out to him more than its price. (*Bokhari and Muslim*)

At another instance, Abu Safwan Su'ud ibn Qais relates...the Holy Prophet came to us and purchased a pair of trousers from us. We had a person who weighed in the price of the goods sold. The Holy Prophet said to him: Weigh in and add a little to it. (*Abu Daud and Timidhi*)

Emphasizing the importance of honesty in trade, the Holy Prophet^{saw} said:

- Traders are forbidden from selling defective articles or goods which are rotten or rendered useless. A trader must not conceal any defects of an article which he offers for sale (*Muslim*).
- A trader is prohibited from charging different rates from different customers though he has discretion to offer concessional discounts to any customer(s). He is free to fix any rate, he considers reasonable. (*Bukhari and Muslim*)

The Islamic teachings about fair dealings protect not only traders but also the consumers i.e. all members

of society including employees. Traders, as employers, should not defraud their employees or undermine the social, economic and environmental interests of the general population. Trader or not, the primary responsibility of a Muslim is to be righteous i.e. a Muslim trader must think and act righteously and be God fearing and compassionate as the Holy Qur'an says:

It is not righteousness that you turn your faces to the East or the West, but truly righteous is he who believes in Allah and the Last Day and the angels and the Book and the Prophets, and spends his money for love of Him, on the kindred and the orphans and the needy and the wayfarer and those who ask for charity, and for ransoming the captives; and who observes Prayer and pays the Zakat; and those who fulfil their promise when they have made one, and the patient in poverty and afflictions and the steadfast in time of war; it is these who have proved truthful and it is these who are the God-fearing. (2:178)

Treatment of Workers

In Islamic law, there are several key principles that guide us regarding the

treatment of workers. Firstly, there must be clear and proper contracts, preferably written. Secondly, all agreements whether oral or written must be clear, transparent, just and lawful. And lastly, employees should know their duties and responsibilities and be informed of their rights in terms of holidays and other allowances. It is the duty of both the employers and the employees to fulfill their agreements to the best of their capacities.

The Holy Qur'an states:

O ye who believe! fulfill your compacts...(5:2)

The Holy Prophet^{saw} asserted, "Muslims must abide by their agreements, unless there is an agreement that makes *halal* (permitted) what is *haram* (prohibited) or makes *haram* what is *halal*."

(Tirmidhi)

Workers should be treated with dignity and honor and be provided with a humane and safe work environment. The Holy Prophet Muhammad^{saw} said, "Your brothers are your responsibility. Allah has made them under your hands. So whosoever has a brother under his hand, let him give him food as he eats and dress as he dresses.

Do not give them work that will overburden them and if you do give them such task then provide them with assistance." (Bukhari)

Finally, workers should be given adequate, timely and fair wages. In fact, the Holy Prophet Muhammad^{saw} considered denying a worker his or her full wage to be an immoral act and also said that he would personally plead against "he who has received work from a laborer and did not pay him in full." (Bukhari)

Exploitation of any person is not allowed in Islam and everyone should receive proper compensation. The Holy Prophet^{saw} said, "Give to the worker his wages before his sweat dries." (Tirmidhi and Ibn Majah)

The Holy Qur'an says:

...So give full measure and full weight, and diminish not unto people their things... (7:86)

Applications of Islamic Teachings in Global Trading Practices

In the 20th century, trade has become increasingly global. David Ricardo in the 19th century had theoretically demonstrated that international trade is mutually beneficial. Islam does not disagree with his

conclusion, however, it does say that trade practices must conform to ethical and moral guidelines outlined in the Holy Qur'an and as demonstrated by the Holy Prophet^{SAW}. For example, trade should be conducted with mutual consent. In the context of international trade, a relatively powerful country should not enforce its terms upon weaker countries. The extreme example of such a case can be found during the period of colonialism when British Empire used to import raw materials from its colonies to manufacture products which were then exported and sold back to its colonies. Even in current times, some advanced economies, contrary to international law, lower the cost of local agricultural production through subsidies. This artificially improves the competitiveness of their farmers and eventually drives the farmers of developing countries out of business, which, in turn, leads to serious economic and social consequences.

Moreover, trade should be conducted with honesty. If a country has signed a trade agreement with a promise to protect intellectual property rights, it should place a strong enforcement regime in place

to prevent infringement of intellectual property rights. Otherwise, the country will be acting with dishonesty. Another example of dishonesty is the practice of predatory pricing, which is illegal in many countries under anti-trust laws, by some manufacturers in some countries who export a product to another country at a price which is below their own cost of production in order to weaken the local entrepreneurship and innovation of the other country.

Furthermore, Islam does not merely focus on the economic benefits of trade. It also takes into account the social impact of trade. The modern economic theory measures economic benefits in terms of Gross Domestic Product ("GDP"). This measurement method focuses on the total wealth produced in a country and ignores how the new wealth is being distributed in the society. According to Islamic teachings, the fundamental criterion for evaluating the social efficacy of a trade policy is to determine whether it reduces or widens the gap between rich and poor.

Conclusion

When trade policies are guided by the principles

of mutual consent, fairness and honesty, they increase cultural and social links as well as economic benefits. However, when trade is governed by naked power, raw nationalism and, excessive greed, the end result is bound to be the widening of gap between rich and poor countries, which tend to result into political conflict. It must be noted, however, that the application of Islamic principles to trading policies is not a straightforward activity. These principles are very generic. As such, the application of these principles by the concerned parties should reflect their socioeconomic realities, the personal preferences of their population and the endowment of natural resources. Once applied, the impact of trade policies on the distribution of wealth must be evaluated regularly and revised if necessary. All in all, proper implementation of moral trade policies is key to building social trust, economic growth and political peace around the globe.

HELP

HUMANITY

FIRST

MAJLIS SHURA AHMADIYYA JAMA'AT USA

(A Brief Report)

Syed Sajid Ahmad and Dr. Syed Bilal Rizvi

The annual *Majlis-e-Shura* (general council) meeting of the US *Jama'at* was held at the Masjid Baitur Rahman in Silver Spring MD April 24-26, 2009. It was held in the main hall of the mosque. Addition to the Baitur-Rahman Mosque is underway at this time which will add two halls and a floor of office space. The weather was to the warm side but pleasant. Lunch and dinner were prepared at the site and served to the participants in a tent raised at the mosque site.

Friday, April 24, 2009

On April 24, 2009, Imam Daud Hanif delivered Friday sermon on the topic of family life. He said that the Islamic rule of no *Nikah* without a *Wali* protects the rights of the bride. The Qur'anic simile of a husband and wife being each other's raiment teaches them to cover each other's weaknesses. It is against the teachings of Islam if one of them reveals the weaknesses of the other. For the success of the marriage,

both must follow the Islamic requirements of a marriage. Actions and prayers should be in unison with each other. The Holy Prophet Muhammad^{saw} said, "The best of you is the one who is best to their women", and also said, "The best of you is the one who is best to his wife." We should adopt actions which bring happiness to homes and society.

Important documents related to the Shura were mailed to delegates before the *Shura*. At the *Shura* additional documents were supplied including *Shura* rules and regulations and duties of national office-bearers. Through a flyer, the *Ta'limul Qur'an* department made the delegates aware of an on-line class accessible at www.alfurqan.us. A flyer by the *Waqf-i-Jadid* department exhorted to reach all the members for participation in the scheme.

First Session

The *Shura* started in the afternoon with recitation

from the Holy Qur'an by Imam Zafar Sarwar, and *Du'a* lead by Dr. Ahasanullah Zafar, the *Ameer* of the US *Jama'at*, henceforth mentioned as the US *Ameer* in this report.

The US *Ameer* informed the participants of a successful day on the Capitol Hill. He said that Zinda Mahmood Bajwa, Secretary Public Relations, needed support from members. Sixty to seventy members went to the Hill and presented the Ahmadiyya view to senators in person. Left-over copies of the items provided to the senators were made available for delegates.

The *Ameer* expressed concern that the *Jama'at* was not reaching the target for the *Khilafat* Fund receipts and was \$2 million short. He informed the delegates that the completion of the extension to the Baitur Rahman mosque was expected in a couple of months.

Continuing the proceedings of the *Shura*, the minutes of the previous *Shura* were presented in written form to the delegates and

were accepted by the general body.

Implementation reports on the decisions of the previous Shura were presented briefly by respective committees. The written versions were included in the handbook mailed to each delegate before the Shura.

Dr Farooq Padder, substituting for Ali Murtaza, presented the implementation report for the **Tabligh** subcommittee. It was reported that almost weekly calls were held with *mubalighs*, presidents and *Tabligh* secretaries. The audio of *Khutba* related to *Tabligh* was distributed. One *Jama'at* put up an electronic sign for *Tabligh* but others were discouraged due to brightness problems and complaints by neighbors. A *Tabligh* kit was prepared. YouTube videos were prepared.

Nasir Malik presented the **Tarbiyat** subcommittee recommendations implementation report. *Tarbiyat* workshops are being held in 18 *Jama'ats*. A book on Islamic Teachings on Ideal Family Life was published and mailed to every household. This book covers Islamic teachings regarding marital issues. A formal Marital Dispute Reconciliation Process has been developed.

Dr Farooq Padder presented the **Rishta Nata** subcommittee recommendations implementation report. To increase manpower, local *Rishta* coordinators and *Lajna* facilitators were appointed. Surveys will be conducted and focus groups will be formed. The use of the internet for *Rishta* purposes was discouraged for matchmaking. Awareness concerning *Rishta* issues was promoted.

Dr. Nasim Rehmatullah reported on the implementation of the recommendations of the **General** subcommittee of the previous Shura. A website for children had been established. Interactive *Ta'limul Qur'an* classes were being offered through the use of internet by the related secretary.

After the presentation of the implementation reports on the implementations of the recommendations from the previous year's Shura, the delegates were referred to Shura handbooks for the annual reports of activities of various departments.

The **General** Secretary's report includes Shura 2008, national *Amila* meetings, annual report, preparation, publication of 2009 *Jama'at* activities calendar, elections of office holders for vacant positions, activi-

ties of *Khilafat* Centenary celebrations, etc.

The **Tarbiyat** department report included *Khilafat* Centenary programs held at 14 locations, four *Tarbiyat* camps, etc.

The **Ta'lim** department collected student data and 61 students were awarded grants amounting to \$95,000 and loans of \$42,500.

The report from the **Audio/Video** department included supplying 10 tapes/DVDs to local TV stations, 86 tapes for MTA, live streaming of USA, Canada, Ghana, UK, Germany and India annual conventions, eGazette, etc.

The **Rishta Nata** department reported registering 164 candidates looking for matches.

The report from the **Public Relations** department highlighted a two-day workshop in New York attended by nearly 125 members.

The **Wasaya** department reported approval of 678 new *Wasaya* since August 1, 2004. *Wasaya* department also distributed a table listing percent of *Musis* in each *Jama'at*.

Tahrik-i-Jadid reported sacrifices of 1.21 million in

the previous year for this fund.

Waqf-i-Jadid sacrifices exceeded 9.59 million dollars.

The **Properties** department reported an expenditure of 8 million dollars on mosques during the last year and the income under the New Mosque Fund was at 3.2 million dollars plus 2 million dollars for the Masjid Baitur Rahman project under the *Khilafat* Centenary Fund. Detroit mosque was completed with 3.8 million dollars. The St. Louis mosque was opened with 1.3 million expense. The Central New Jersey mosque was extended with \$350,000. The report also mentioned many in-progress projects.

Waqf-i-Nau report counted the number of members at 767 with 485 boys and 282 girls. *Waqf-i-Nau* children were provided the opportunity to have separate classes for boys and girls with the Khalifatul Masih V^{aba} during his visit to the US. Forty boys visited *Jami'ah* Ahmadiyya Canada in April 2008 and a similar visit is planned for 2009. 33 students attended *Jami'ah* orientation course. *Waqf-i-Nau* classes were held on the WebTalk radio. A career planning workshop was held.

The **Media Outreach** team met 45 Federal, State,

City Law Enforcement Agencies' Chiefs and diplomats, held 13 radio and TV interviews, 526 media kits were distributed.

The **National Exhibition and History** department held an exhibition at the US annual convention.

The *Shura* handbook included the details of the proposals which were not selected for discussion at the *Shura* and the reasons why they were excluded from discussion.

The US *Ameer* said that the *Shura* proposals selected for discussion had been consolidated to unify them and to divide them among main subjects. The Khalifatul Masih^{aba} had reviewed the proposals and had given instructions which were included in the handbook along with the proposals. The US *Ameer* sought names for subcommittees to discuss the proposals and present recommendations to the *Shura* body.

The *Ameer* tasked the **Tabligh subcommittee** chairman to prepare presentation for enhanced discussion concerning *Tabligh* among the African-Americans, native population, and the white majority. The *Ameer* appointed Imam Daud Hanif as chair-

man, Ali Murtaza as secretary, and Imam Yahaya Luqman, Imam Azhar Hanif as *Tabligh* team leaders for the *Tabligh* subcommittee.

The US *Ameer* appointed Sahibzadah Mirza Maghfoor Ahmad as chairman for the **Tarbiyat subcommittee** with Nasir Malik as its secretary and Wasim Malik, Imam Shamshad Nasir, Imam Mubasher Ahmad and Imam Ziaul-Haq Zaki as discussion leaders.

Nasim Rehmatullah was appointed chair for the **Rishta Nata subcommittee** with Dr Farooq Padder as its secretary and Dr Mansoor Qureshi, Imam IH Kauser, Imam Irshad Malhi as its guiding members.

General subcommittee, to consider issues related to unemployment and foreclosures in the current adverse economic condition, was chaired by Munum Naeem with Khurram Fuad Ahmad its secretary and Falah Shams, Imam Zafrullah Hanjra as guiding members.

Mirza Naseer Ehsan Ahmad was delayed, so Dr Zaheer Bajwa presented the **Finance** budget of over 14 million dollars from 70 chapters. Fiscal year 07-08 receipts for *Wasiyyat* contributions exceeded 4.1 million dollars, receipts for

General subscription exceeded 3.4 million dollars from over 4,000 earning members.

Finance subcommittee was chaired by Dr Hamidur Rahman with Secretary Mirza Ehsan Ahmad and Imam Zafar Sarwar as guiding member.

Dr Ahsan Zafar, *Ameer US* said that the purpose of *Shura* is to discuss matters at hand. Work within the framework of tradition of *Jama'at* as related to the *Shura*. One aspect of *Tabligh* activities is the identification of ethnic groups and establishing contacts with them. There has been some success in this respect in the Zion area. A good part of this success is related to community service.

Subcommittees had the evening of Friday and the morning of Saturday to deliberate the proposals and ready their recommendations for discussion by the general body on Saturday afternoon and Sunday morning. Copies of the recommendations were provided to the delegates before their discussion.

April 25, 2009

Second Session

The session started with the recitation of the Holy Qur'an by Dr. Hafiz Samiullah followed by the presenta-

tion of the subcommittee reports (*Tabligh, Tarbiyyat, & Rishta Nata*).

Tabligh recommendations focused on the creation of national ethnic *Tabligh* desks at the headquarters and proposed details for their efficient and productive management.

Tarbiyat subcommittee focused on the training of counselors and related logistics in all regions to cover the whole country.

The **Rishta Nata** subcommittee focused on the personal relationship of the *Rishta* coordinators with the families of the person needing to marry and the management of the logistics involved in sharing *Rishta* information.

Sahibzadah Mirza Maghfoor Ahmad pointed out that every Friday our beneficial counselor, the Khalifatul Masih, counsels us for the betterment of ourselves. We should avail this opportunity diligently. A survey of the matrimonial disputes shows that 80% of them are caused by parents. We are the custodians of our progeny and we should protect it and should not let it be destroyed. We claim to change the world but do not safeguard our own homes.

Parents do not know

where to go to solve domestic problems. We need a deep understanding of the teachings of the Promised Messiah, peace be on him, to achieve harmony among families.

There have been counselors trained in this respect. Silicon Valley *Jama'at* has provided 60 hours of training to some of the members on how to approach hostile parties. It is a pilot program, if it works and there is demand then more members will be trained. The purpose of our counselors is to save the marriage and not to facilitate divorce.

Concerning the marital disputes, the US *Ameer* said that issues should be addressed before the problem arises. Issues should be discussed in local *Jama'at* meetings. *Lajna* should also discuss them at the local level to increase awareness among members. It is wrong for one to beat his wife and still be a member of the *Amila*. A discharge from the *Amila* will not solve the problem. If there exists a consistent pattern then it should be taken seriously. Some youngsters ask, Why do we have to marry a Muslim. Everyone is going to his own heaven. We are promised a certain heaven we are heading to." We do not want to go to a

different heavens. The issue is much more complex. There is distrust in office holders. We are a relatively inbred *Jama'at*, especially due to marriages within. It is deep enough that everyone is related to everyone. We cannot walk away from relationships. An objective assessment of the situation is needed. Anyone can make a decision creating hell for himself. An outside councilor is needed to avoid difficult situations. We need to learn and teach how to save a marriage.

The *Rishta Nata* discussion involved the proposal to visit individual *Jama'ats* to acquaint and advise the individuals who need to be married.

Delegates pointed out that the existing database needed to be improved. Suggestion was made that all unmarried eligible persons should be included in the database.

The US *Ameer* commented that the marriage situation is dynamic. He also pointed out that the *Jama'at* does not search backgrounds. He said that some people struggle a long time to settle. A lot of people have difficulty getting a competitive match. There are six girls to every boy in the database. Problems arise because some are

mentally not prepared at the time of marriage.

Delegates pointed out that the database in some cases was out of date. *Lajna* pointed out that fathers and mothers should be trained how to interact with newly married couples, and that the attitude of parents is wrong in many cases of marital dispute.

During the *Shura*, there were several non-*Shura* discussions to take advantage of the gathering of representatives from *Jama'ats* all over the States. One of these sessions was allocated to the discussion of marital disputes. During the discussion of the role of *Islahi* committee, it was opined that *Jama'at* officers need to take a personal interest. Temperaments, life style, and interests of the party should be considered for successful match-making.

The US *Ameer* commented that it is a universal problem in the *Jama'at* that girls are more educated than boys. The information about the perspective match which the *Jama'at* can provide is the Chanda status, attendance at the Friday prayers and at the *Jama'at* functions. The information can also include how they interact with others and job information. The parents cannot abdicate their posi-

tion, role and responsibility as parents.

Commenting on *Jama'at* scholarships for education, the *Ameer* indicated that advice on education and financing is easily available therefore the *Jama'at* scholarships are not intended to meet full financial needs rather they are more for blessing. People who are determined to get educated, will move forward even without a scholarship.

Sahibzadah Mirza Maghfoor Ahmad explained the system of *Qada* (jurisprudence) in the *Jama'at*. The *Qada* department was established by the Khalifatul Masih II^{ra} in 1919, seeing that the members of *Jama'at* were going outside to resolve their conflicts displaying dirty laundry in the open and thus blemishing the name of the *Jama'at*. It is a unique and new phenomenon.

The *Qada* system comprises a Chairman, a Nazim, and Qadis. *Ameer* suggests and obtains the approval of *Nazim Qada* from the Khalifatul Masih. Disputes are decided by the First *Qadis* (*Qadi Awwal*) and the appeals go to *Qada* board members assigned to a case by the *Nazim Qada* of the country. Appeal to the appellate board goes to

Darul-Qada in Rabwah. The final appeals can be made to the Khalifatul Masih. A unanimous decision at Rabwah does not go to Khalifatul Masih. The parties bringing a case before *Qada* are bound to abide by the decision. Their refusal to abide by the decision can result in serious action. The *Qada* department is not under the *Jama'at* administration though the correspondence from the international headquarters comes through the Ameer of the country. Presidents or missionaries cannot interfere with the *Qada* proceedings. A *Wakil* (an attorney/representative) can represent a party in a dispute but both have to be present at the time of a hearing. The decisions of the *Qada* department are implemented by the national *Umur-e-Ammah*. The local *Umur-e-Ammah* can involve the local president in the implementation of a decision. *Qadis* use *Fiqh* Ahmadiyya (Urdu) as reference. The UK *Jama'at* has published a basic guideline in English which is also available for consultation. Also is available a compilation of the decisions of the Khalifatul Masih II^{ra} in Urdu. Deciding on an appeal on a decision of the First *Qadi* (*Qadi Awwal*), the appellate board appointed by *Nazim Qada* Board, cannot criticize the decision of the First *Qadi*.

The cases we are receiving in the US are marital or financial. There were 23 cases in 2007. There have been 15 cases in the last 12 months. All of them were marital disputes. The cases should be resolved in 6 months. The *Qada* department does not play any part in reconciliation.

The US *Ameer* commented that the Khalifatul-Masih V^{aba} has directed that internal disputes should not go outside, otherwise disciplinary action may be taken. If there is a police case, the *Jama'at* should not interfere. If one of the disputers is not an Ahmadi then the parties can go to court. The arbitration by the *Jama'at* is not legally enforceable.

April 26, 09

Third session

The session began with the recitation of the Holy Qur'an (*Surah Fatah*, Chapter 48; Verse 28 to 30) by Imam IH Kauser followed by the translation. The first report was presented by the General Subcommittee followed by Finance Subcommittee.

General Subcommittee recommendations

The general focus of the

subcommittee was to identify and advertise subject experts to help members deal with the current economic situation. The members should also be made aware of how to get help from the national headquarters.

The subcommittee proposed that delegates consider a \$500,000 economic relief package for the community. Local presidents should be vigilant and observe the condition of the members to identify the members who need help. The subcommittee concluded that reaching the "masses" is necessary to safeguard the community.

The US *Ameer* pointed out, "Our purpose is not to provide fish but guide and teach how to fish. No one has the heart to say no to an Ahmadi who needs help. Such an idea is not even worthy of consideration. We are there to help. People do not know how to use stuff the right way. We should facilitate the info on the website for easy access. We should use MTA channel 1 to disburse information and guide. One payment in case of default mostly is not going to help. It is not practical to reshape the budget. Whenever a need arises, we can fund the need from somewhere. All *Zakat* proceeds go offshore. One quarter of *Sadaqa*

stays here. The *Wasiyyat* proceeds are for the needy but we are not there yet.

Khilafat Centenary Fund is focused on Baitur Rahman. The local mosque funds are a local matter.”

At the request of *Ameer Sahib*, President *Queens Jama'at* shared his thoughts to minimize utility expenses. He pointed out that free energy advice is available. A team from *Canada* is visiting the *Queens Jama'at* to look at the feasibility of solar energy.

\$17,500 have been allocated for radio shows. Philadelphia and Houston both have radio shows. The *Tabligh* secretary informed the members that free literature was available on request.

The US *Ameer* commented, “The *Queens NY Jama'at* has purchased a spacious synagogue to meet the needs of its growing membership. We need funds to pay for it. Some members of the *Queens Jama'at* took loans on their homes to make this purchase possible, an action which has been narrated throughout the country. I want to clarify that I have not asked them to take a loan for this cause.”

The **Finance** subcommittee recommended that the managers of the special projects and property development should be required to submit quarterly reports and the local officers should strive to eliminate weaknesses in minimal financial sacrifice, and that the delegates make sure that they study the *Shura* documents diligently before coming to the *Shura*.

The US *Ameer* commented during various stages of the discussion, “The Promised Messiah^{as} asked members to give consistently and regularly. The local president has the discretion to spend up to a certain minimum amount without approval from his *Amila*. People should feel pain if money is being wasted but then they should address the issue in a constructive way. The level of contributions are a matter between man and God. We cannot provide sustained support but we do provide temporary help.”

In his **closing comments**, the US *Ameer* said, “When people come together in the way of Allah, they are inspired and leave with an experience which moves them the rest of their lives. As we come together for *Shura* or other gathering, some of us, if not all of

us, will walk away with some special feelings which will not happen otherwise. This is my hope that everybody who is here today and participated in these discussions leaves with some special blessings. I believe that these kind of things are unique in some way. May Allah give such guidance hopefully to each one of us in this gathering.”

HADITH

Hadhrat Sa'd bin Hisham^{ra} relates that he visited Hadhrat 'A'ishah^{ra} and said: "O Mother of the faithful! Tell me about the character and conduct of the Holy Prophet^{saw}. She said, 'Don't you read the Holy Qur'an?' I said, 'Why not! (Certainly, I read the Holy Qur'an.)' Then Hadhrat 'A'ishah^{ra} said, 'The character of the Holy Prophet^{sa} was the Holy Qur'an.' "

Another version is: "The character of the Holy Prophet^{saw} was in full accordance with the Holy Qur'an."

(*Muslim kitabussalat bab jami' salatullail, majma'ul bahar, vol.1, p 372, dala'ilunnabuwawatu lil-baihaqi p 308/1*)

MY HAZOOR

Sayyarah Hikmat

I wonder, if it was a vision or a dream!
There stood in front of me, an angel!
Above them all, he towered in dignity and stature!
A 'Halo' of Divine glory around him was shed!
A white turban, he wore around his head!
His presence showered because of radiant light like the morning star!
His complexion beautiful and fair like a fresh flower!
A pleasant, life-giving smile played upon his face!
So many ignorant souls he could transform and bewitch!
His face gleamed with peace and contentment!
Equanimity, harmony and grace had a seat!
Be and dwelling in the world of his heart!
A paragon of virtues, goodness and piety!
Clad in an 'Aura' of gentleness and dignity!
A 'Magnet' who could bring the change of hearts!
Enlighten the sinners, who into mud and mire are tossed!
When he spoke, his voice was like the rain and thunder!
While listening to him with misty eyes my soul was in rapture!
Who could imagine my spiritual sustenance and ecstasy!
Gone was my anguish and agony!
All the dirt of my soul was washed away!
May he live long!
He is the center of all our reverence!
A torch-bearer in the surrounding wilderness!
A candle of light in the darkness!
A Sun of Hope amidst the chaos!

An Unbelievable and Heart-rending Story of Kidnapping

Maj. (retd.) Zain Ul Abedin, Silicon Valley, CA

The story that I am writing is unique and unbelievable in the sense that whoever hears my story does not believe it initially. It is because, at every stage of my being in the kidnapper's custody, it was a question for me of either, TO DO OR TO DIE. The surprise, exception and appreciation expressed by Senior Superintendent Police (SSP) in his press conference has been mentioned in the later part of my story. Above all it was Allah Who helped and saved me at every stage. As far as I am concerned I humbly feel that it was nothing but a miracle or a sign of Allah. Also with my wet eyes I would always remember the kindness of Hadhrat Mirza Tahir Ahmad^{rh}, the fourth Caliph who at every moment supported me with his prayers.

We were living in Sea View apartments in Karachi. At the time of the kidnapping I was 62. I used to go for a walk everyday before sunrise after morning Prayers. On the morning of 19th August 1989, I went

out for a walk on the bank of the sea. I had hardly gone about three hundred yards when I saw two men standing on the walkway and two sitting in a car. It was usual that people would go there to enjoy the cool breeze of the sea. As I was passing by, the two of them caught hold of my both arms showing two Kalashnikovs and forcefully pushed me to the back seat of the car and seated me in the middle. The car, which was a Honda Civic immediately rushed out of the scene. They were Sindhi speaking very sophisticated, well dressed men of age 30 to 35; sometimes they spoke English and Urdu. While speeding the car, they shouted to me, "Keep your head down". I thought that the purpose of keeping my head down was two-fold, one was that I should not see outside and the other that people outside may not see me, but I would sometimes manage to see around off and on. I asked them why they did not blindfold me with a cover, but they would not. Rather they pushed my

head down. They asked me how many factories and bungalows I have and how many children are studying in UK and US. One of my sons, Zaheer Ahmed, was studying in America at that time. They asked me, how much ransom I could pay; I told them I was a retired officer as such I could pay 50,000 rupees only. On this they hit me severely on both sides of my body with the butts of their guns and remarked angrily, "Do you think we are beggars. Usually our demand is from Rs. 5 million to 10 million." I again told them that I was a retired Civil officer from Port Bin Qasim Authority and I would not be able to pay more than this amount. I never disclosed that I was a retired military officer because knowing their mood they would have killed me then and there.

In a light mood and with a little smile I told them that I always thought that they were intelligent people and that before going for such ventures, they would investigate the background of the abducted

thoroughly, but it appeared, in my case they did not do so. They just kept silent.

They kept on driving me in Karachi for about one hour here and later they moved on to the Super Highway heading towards Hyderabad, and kept on going for two hours. They always told me to keep my eyes shut and head down. Off and on they punched me to keep my head down. While, they also kept on verbally abusing Benazir Bhutto, Zia Ul Haq and Nawaz Sharif. They said, they voted for Benazir, but she had sold Sindh instead etc. From all these I guessed they were sympathetic to a political party known as *Jeye Sind* people (political party which wants full autonomy in Sindh Province). They said that they always moved with coffins on their head, ready to die and according to them, when one of them dies, he dies along with three others. They also revealed they were not only one group of four, but there were ten thousand such groups whose only job was to collect ransom money. He also stated to me, "you are a gentleman and we are also gentlemen and so as soon as you will arrange the money, you will be released". After going about 60 miles towards Hydera-

bad, they returned and stopped at milestone 40, they took me out of the car. I thought they might release me but instead said that if I did not comply I would be killed and thrown on the road like a dog, and that no one would be able to find me. They then pushed me in the trunk of the car and closed it. They left the Super Highway and moved down left towards Dadu Hills and jungle, which was about one thousand yards away from the Super Highway.

After going in the car for about one hour or so in the hills they stopped, and took me out of the trunk. I was completely exhausted and perspiring. It was a corner where two hills met and a very narrow track went through. The kidnappers also came out of the car. I also found two motor cycles with three men armed with guns already waiting there. They (kidnappers) took my home phone numbers and address and pushed me with rough hands towards the motorcyclists, saying, "We have now sold you to these men and you know better what you should do and what you should not do". One motorcycle went away and one stayed with the two men. They seated me in the middle and drove into the

above-mentioned narrow track in the jungle. The kidnappers who brought me from Karachi drove back; it was about 12:30 p.m., the same day. It appeared that the whole plan was well organized and well-arranged. We kept on going on the motor cycle on the steep one wheel track. As it was a very rough and uneven track I asked the motorcyclists to walk instead of going on the motor cycle. I had it in my mind to make them tired in this way. We walked the whole afternoon, stopping for about half an hour at three meeting points (rendezvous) each, and finally reached at a last meeting point at 2030 hours the same day. This meeting point was on a flat and small ground of about 30 to 40 sq. feet and a nearby water drain was flowing under the hills.

All the way I kept myself well controlled and became rather friendly with them. Of the two whom I was sold to, one had a gun and the other had a big axe and carried some tea leaves. They became very tired, as I wanted. The man having a gun was about 25 years and the other was about 35 years old. Both looked to be ill fed and poorly dressed, and both wore sandals with about four inch high heels. I knew that if ever I fled,

they would not be able to run and catch me. At about 8 p.m. one of them went to sleep and they also asked me to sleep, however I did not sleep. When I found the man with the gun in a deep sleep and snoring, I asked the other man to make some tea for me. He had already collected some wood to burn and make tea, and when the tea was almost ready, I gave him a warm pat on his back and told him that I was going to relieve myself down near the water drain and to wash my face, and I would be back in a few minutes. During the entire day I had kept watching the airplanes going and coming towards Karachi, and I knew in which direction Karachi was or the Super Highway. I also noticed a rail track nearby. I was wearing canvas shoes and instead of urinating and washing my face, I started running cross country keeping myself far away from the track. I had a stick with me. It was dark, the stick was always useful to me. After about ten minutes I heard shots-fired, but by this time I had run about a mile. I was completely exhausted so I hid myself in a big bush nearby. There was pin drop silence. I watched for a while to see and hear any signs of their coming towards me. Finding no sign of noise anywhere I

again started running and sometimes walking. I crossed about 10 to 11 summits of hills and expected and hoped that I would see the lights of the Super Highway traffic, but in vain. After midnight the moonlight appeared and helped me a lot while running. At about 2 a.m. in the morning, I saw a 1 to 2 bedroom small house at a distance of 100 yards, and two men sleeping outside on cots. While watching them from a distance of about a hundred yards, I found a dog howling at me. I cried out and asked for water. The men woke up and called back the dog and I went there and found an old man. I took some water. It was a one room school. The old man was flabbergasted and shocked. He spoke in *Sindhi* which I did not understand and when I spoke in Urdu, he did not understand me either. With difficulty he told me the Super Highway was about a 6 to 8 hours walk. He could not tell me in miles. On my asking about any rail track going to Karachi, he said there was one track about a thousand yards away from the school. On my request the other man guided me to the track. I then started running on the track which I realized later was a big mistake. To my great surprise, after running for an hour,

the time was 3 a.m., I was confronted with the same kidnapper of around 35 years age, who was making tea at final rendezvous and carried a long big axe. He stopped me very harshly and said, "How come you ran away. Sit down! Sit down!" I immediately sat down and he started beating me on my back with the side of the sharp end of the axe. I shouted at him that when I was already sitting, why should he beat me. He then stopped. He started whistling and waving a torch in the air. The next moment I heard the noise of two motorcycles from both sides of the track. I guessed from the sounds of the motorcycles that they were about five hundred yards away from the track and that they would come upon me within minutes. This time I thought in my mind, that if they found me they would if not kill me at least disable me. So in a flash of my mind and having faith in Allah, I took a quick decision to flee and immediately started running.

I was about 30 yards away while running when he threw his axe at me hitting me on my back but it did not hurt me very severely. He followed me for about three hundred yards and stopped, but I kept on running for about a thousand yards or more. I left

the track and ran another three hundred yards in the opposite direction of the track and hid myself in a wild cactus bush which was thick and about ten feet tall. There were many bushes around that area. It was unbelievable, but the motorcyclists came there in a moment and took three rounds about my bush. They searched for me with the head lights on, and at times I also changed my position accordingly in the bush. On that particular day I was wearing a blue T-shirt and navy blue trousers, so they could not locate me, by the Grace of Allah although there was bright moonlight. They shouted to each other in panic to search for me on the track going towards Karachi. When the sound of the motorcycle faded away, I came out of the bush. I was completely exhausted however I managed to go another three hundred yards. Opposite to the track, I found a small pond with three to four inches of muddy water. It was a low lying area. I saw a little cutting two feet high looking like an entrance on the edge of the pond. I decided to take a position there and rest for sometime. It gave me cover from both sides but my front and rear were exposed. After sometime, a motorcyclist came back and posted two men on the

higher ground across the track. Both were sitting 100 yards away from each other, and I was 200 yards away from them. I could see them but they could not see me. I thought that they would go away after an hour or so, but they did not, so I realized that they were waiting for daybreak. At night I wanted to withdraw from the place and twice crawled back for about thirty yards, but when I found that a man at a distance of about hundred yards had taken a position on the ground to watch for me, I came back to my previous position. Later on, I noticed that it was just a bush and not a man. I then decided to completely camouflage myself, face, and hands and canvas shoes with the mud, and stayed at the position until morning.

I was deeply perturbed because I felt if they found me this time they would either kill me or they would definitely disable me by shooting at me. Allah had saved me on the tracks when the man threw his axe at my back, but luckily I was running fast and Allah saved me. Again Allah saved me while I was in the bush where they took three rounds around me. Every time I took a great risk and the situation so created was of such a nature that I had

no alternative but to do or to die.

Lying almost in the mud, I addressed Allah the Almighty and prayed to Him that though I was a sinful Ahmadi and follower of the Promised Messiah^{BS} that if I was killed tonight He would not be able to replace me with another Ahmadi for a couple of days. Allah listened to my prayers and showed a miracle such that when the motorcyclists again returned at around 6 a.m. with those two men who were assigned to watch me at night, they took four rounds around me at a distance of about forty yards, but could not see me.

I was confident that Allah the Almighty could never let an innocent man be destroyed like this. The way I was saved minded me of almost the same situation as that of the Holy Prophet Muhammad^{SAW} who moved from Mecca in the secrecy of night and took shelter in the cave of *Thaur* and how the enemies came to the cave but could not see the Holy Prophet of Islam^{SAW}.

In the early morning, around 6 a.m., the motorcyclists who were in a hurry, went back again towards Karachi. When the sound of the motorcycles

faded, I came out of my hiding position. Though it was daylight, I still crawled and sometimes ran from one bush to another. I walked in the opposite direction of the tracks for about two hundred yards and crossed the summit of a mountain. There at the foot of the hill, I saw some cattle and camels about two miles away. I was completely exhausted. I reached them and found two men. One was very old and his son was about 25. They were confused to see me in my camouflaged and muddy appearance. I told them how the scoundrels had brought me to these mountains and fled away. The old man told me in the *Sindhi* language that "the latter days have come" (*Aakhri din aa gaye hain*). I said yes you are right. It gave me inner happiness when I recollected that our Promised Messiah's^{as} advent also took place in "the latter days".

However they looked after me well. They gave me water to wash my face and goat milk to drink. My trousers were completely torn off and my shirt was muddy. I requested him to provide me a typical *Sindhi* dress. Thus I put on *shalwar*, shirt, turban and *ajrak* (scarf). The Super Highway was about 20 miles away from their hut. I asked him if his son could take me on a camel to the Super Highway Toll plaza and I

would pay him 500 rupees. I was almost ready to move when I saw a hay stack nearby and I thought that it may be a car covered by a tarpaulin. So I asked him if he could arrange a motorcycle or car. To my surprise he said that he could get a car for me as soon as possible. He sent his son and told me that he would come back in half an hour. As I was exposed in the daylight, I asked him to put me in his hut where I could take some rest. After about three hours, at 1030 hours the same morning, a man came with a pick up truck with three men. He introduced himself as the councilor of the area and also showed his ID to that effect. I also introduced myself, but he said that he already knew about me; that I was kidnapped and that a search was going on. He assumed that my going with him would be a sort of prize and a great achievement for him. He also thought that by rescuing me in this way, the government would appreciate it. He seated me in front in between himself while he was driving and another man who was sitting on the second seat for safety reasons. I was wearing a turban and scarf and had completely disguised myself.

In fact, at that time Mr. Kunwar Idrees was the

Chief Secretary of Sindh, who knew me. He very kindly through the IG Police had already alerted all police stations in Karachi and Sindh in order to search for me. I will always remain grateful to him. I can never forget him, rather my heart always keeps on praying for him. He still lives in Karachi, May Allah bless him.

The counselor took the same old track where I was caught the previous night at 3 a.m. but on my directions he drove cross country. Eventually we reached the toll plaza police station Super Highway 17 miles away from Karachi at about 1200 hours the same day. I spoke with my wife over the telephone from there, but she did not recognize me initially as I was not in good shape and my voice was feeble. She was already perturbed and mentally and physically exhausted. The Inspector of Police at the toll plaza called the Inspector of Police Clifton and informed him about my arrival. I used to patrol these areas which fell in my jurisdiction when I worked as Director of security with the Port Qasim Authority. So the inspector knew me well. There was a bit of wrangling between this inspector and the inspector at the Clifton Police station as to

who would escort me to the Clifton Police station to file my First information report (FIR). However, on my intervention it was decided that the inspector of Clifton would come with a group of armed policemen and take me to Karachi.

I reached the Clifton Police station at about 3 p.m. (20th of August 1998) and gave my FIR. My younger brother, the late Lt. Col. Mohiuddin Akbar, then working in the General Head Quarters in Rawalpindi and two other brothers, Nasir Uddin Mehmood and Rafiuddin Baber, and my son Amin Uddin Zain (who is currently in San Jose) were all present at the Police station. At about 4:30 p.m., I reached my home (Sea View Apartment) where I was greeted by my family members, neighbors and family friends. The news of my arrival spread like wildfire. The representative of the Inter Service Intelligence, Major Irfan, also came and audio taped the statements which lasted over 2 hours. Later on I also informed the GHQ in detail. Hadhrat Khalifatul Masih IVth was also informed for prayers, though my wife had informed Hazoorth about my incident a day earlier.

Very humbly, I must

mention that by the Grace of Allah and His blessings, I was fortunate enough to get a 2nd life, even a 3rd life in the whole episode. I firmly believe all this could not have happened if I was not an Ahmadi, although I was very weak and sinful. I have a message to everyone, **“Don’t give up in your struggles. Miracles do happen, Allah exists”**.

In my absence, phone calls came to my wife from the so-called sophisticated kidnapers of Karachi. I was actually a captive for 14 hours only, from 6 a.m. to 8 p.m. I had escaped at 8 p.m. and again fled at 3 a.m. when caught in the morning. The kidnapers called my wife the next day (20th of August) several times and asked her if she was Syeda Nusrat Sahiba, wife of Zain Ul Abedin Sahib? Zain Sahib is in safe hands. How much can you pay? If you are in trouble we are also in trouble, so decide quickly and don’t tell others. They also gave assurances of my safety etc. In my opinion the kidnapers in Karachi were not aware that I had escaped around 8 p.m. the previous day, as they did not have any contact with the later kidnapers of Dadu Hills to whom I was sold by the first kidnapers. My wife told them that she could not

pay more than Rs. 50,000.00. This amount tallied with my promise, so they perhaps agreed to it. However, when they knew about my arrival at the toll plaza the last phone call came from them at about noon, saying that Zain Sahib has gone into the wrong hands, and that they would see how he reaches Karachi, and that they would destroy our home with rocket launchers etc. As per the advice of Mr. Kanwar Idrees and police we left the house the same day (20th of August 1998) at about 21:30 hours. All this information became known to me after I arrived back home by 4:30 p.m.

The Senior Superintendent of the Sindh Province asked me to physically take him around with police commandos to those spots and rendezvous where I was taken by the kidnapers. Already a long list of kidnappings of prominent people and industrialists had taken place in those days. However, at the suggestion of some senior officials I declined to undertake this task as some members of Sindh police were stated to be unreliable. However, I did give them a detailed briefing on the maps from milestone 40 at the super highway from where I was

taken to Dadu hills. The police carried out a few operations as I had indicated and had rescued many victims and captured many kidnapers. The SSP of Sindh held a news conference. He disclosed many cases of kidnappings and particularly mentioned me, which was published in Daily Dawn newspaper of October 23rd, and many other newspapers like the Muslim, Jang and several evening newspapers. The glimpses of a few are quoted here:

“He said a retired army officer who escaped from the custody of the gang over a month back provided the lead to the gang following which the CIA organized the raid and captured the five members of the gang.” (Front Page Dawn, Oct 23, 1989)

“The only exception was Major Zain Ul Abedin, in his sixties who had escaped from their custody after overpowering armed guards, and managed to get back to his Defense Society residence from the hideout to the interior of the province. None of their victims had ever uttered a word about paying any ransom, nor did they cooperate with the police investigators in providing them with details of their

ordeal in captivity or any lead to their captors. Some of the kidnapped businessmen even resented their names appearing in the press when they were kidnapped, or returned home after paying the ransom. However, it was Maj. Zain Ul Abedin who came forward and gave initial information to the investigators, which led to the arrest of Qalandar Baksh Khoso, an insider close to the gang.” (Back page Dawn, Oct 23, 1989).

Such information came in the press in almost all the newspapers of Karachi including the Daily Muslim, Jang and the evening newspapers etc. the very first day the news of my kidnapping came in the press and of the escape the next day. Hence it became impossible for me to live in my own home or even in Karachi and eventually I went to Rawalpindi and stayed with my brother Lt. Col. Mohiuddin Akbar (Late) then working in Pakistan Army General Headquarters (GHQ)

I am skipping off many details of my episode because of the paucity of space, but one thing which I remember and cannot skip is about respected Mudood Ahmad Khan, presently the

He showed deep brotherly concern and sympathy all the time and he had readily arranged the ransom of Rs. 50,000. I am grateful to his wife also who was with my wife all the time during the time of my ordeal.

I am equally very grateful to Mr. Kanwar Idrees, then the Chief Secretary of the Province and presently in Karachi who used all his resources along with the IG police for providing general police protection around the neighborhood.

I also cannot forget the love and affection of Wudood Chaudhry, son of respected Commander. Aslam Chaudhry presently living in Toronto, Canada and the late. Rtd. Col. Mubarak (Ordinance), who along with my son Amin Zain searched for my whereabouts all over Karachi, all the hospitals and neighborhood etc. Commander Aslam Chaudhry, then in Karachi gave me constant support and shelter like a brother which I will remember all my life. May Allah bless them all. With my heart ever filled with gratitude to Allah I end my story.

FARGO FORUM

Published May 15 2009

**It is human to err
and to achieve**

By: Syed Sajid Ahmad, Fargo

Recently there has been some discussion of evil in the Forum (April 25, Opinion). In fact, good cannot be distinguished or defined or recognized without evil, light cannot be distinguished or defined or recognized without darkness, truth cannot be distinguished or defined or recognized without a lie, except for material objects.

Man has the choice to be good or evil or a spectator so that his mettle be tested, his reward be determined, his status be elicited and his destiny be written.

God could make man unable to choose evil as he has made animals unable to choose other than their designated limited role. But he chose man to show and observe how good he could be unless man chooses otherwise. Man, with the right combination of guidance, will and strategy, can rise to be an angelic prophet, or can fall to the lowest animalistic depths with the lack of right guidance, by choosing wrong behavior and traits, and not using the God-given capabilities in the right way at the appropriate time. It is human to err, but it also is only a human trait to learn, improve and achieve the highest levels of being a human spiritually, morally and intellectually.

Dr. Mujeeb R. Malik Elected Fellow of American Institute of Aeronautics and Astronautics (AIAA)

By the Grace of God, Dr. Mujeeb R. Malik, Northern Virginia *Jama'at*, has been elected Fellow of the American Institute of Aeronautics and Astronautics (AIAA). The Society bestows this honor on a select few, in recognition of professional distinction and notable and valuable contributions made to the arts, science, and technology of aeronautics and astronautics. He was recognized for this honor during the 2009 Aerospace Spotlight Award Gala held at the Ronald Regan Building in Washington, DC, on May 13, 2009.

Dr. Mujeeb Malik's contributions are spread over fifty refereed journal articles and over one hundred papers in the proceedings of conferences and symposia in the USA and in countries outside the USA.

He is currently the Head of Computational Aero-Sciences Branch at NASA Langley Research Center, where he leads research in advanced computational methods development for the analysis and design of aerospace vehicles. He is also a Fellow of American Society of Mechanical Engineers (ASME), and American Physical Society (APS).

Dr. Mujeeb Malik is son of the late Malik Saifur Rehman and Amatul Rashid Shaukat. May God Almighty bless his achievements and grant him many more such prestigious achievements.
Ameen

“Where is the Muslim Pope?”

Originally published in *The New York Daily News*, April 11, 2009

By Amjad Mahmood Khan

A few years ago, *National Review* editor-at-large Jonah Goldberg illuminated our national conversation about religion by asking a simple yet profound question: “Where is the Muslim pope?” Goldberg discussed the emergent need for a central authority figure within the Islamic world to provide Muslims with a well-defined moral compass and help isolate “jihadists” who taint Islam.

Goldberg’s question remains as important as ever.

For millions of Muslims, the war within Islam is more important than the war against Islam. The battle lines grow increasingly clear: on one side stands a tiny minority of so-called “Muslims” who view their faith as an instrument of conquest and carnage, and on the other side, a majority of Muslims who view their faith as an instrument of hope and humanity.

The war within Islam plays out politically as well. In South Asia, the Pakistani government seeks to apprehend the perpetrators of the horrific terrorist attacks in Mumbai. In Central Asia, the Afghani government struggles to prevent the resurgence of the Taliban. In Southeast Asia, Indonesian President Yudhoyono refuses to concede to the demands of religious hardliners. In the Middle East, the reformists in Iran defy President Ahmadinejad’s brazen regime.

On our home front, President Obama recognizes the importance of isolating the extreme fringe groups within Islam. His *Al-Arabiya* interview and address in Turkey earned the United States newfound respect from the Islamic world. He managed to unsettle extremists who would pervert Islam to dangerous ends, invigorate moderate Muslims and remind Americans of the virtues of diplomacy and the power of an unclenched fist.

Now that the Muslim and Western worlds stand poised to resist extremism, the time is ripe for Muslims to take the final step towards rescuing their faith from the clutches of militancy: selecting and rallying around a single spiritual leader to defeat extremism. The prospect of a Muslim “pope” spearheading a spiritual revolution is not a fantastical notion. Indeed, Islam contemplates the need for a pope-like figure, a *Khalifa* of Islam, to reinvigorate the original message that Muhammad brought. Many millions of Muslims still await such a *Khalifa*.

For some Muslims, such a *Khalifa* already exists. The Ahmadiyya Muslim Community - a dynamic, fast-growing international revivalist movement within Islam - boasts of having the only thriving Islamic caliphate in the Muslim world. Its current caliph, His Holiness Mirza Masroor Ahmad, advocates a resurgence of Islam’s true and essential teachings. For example, addressing a cadre of American journalists and intellectuals at a special gathering in Virginia last June, he proclaimed: “Violent jihad is unlawful in Islam and constitutes a grave sin.” His community is the foremost Islamic organization to endorse a separation of mosque and state. He cautions against irrational interpretations of Quranic pronouncements and misapplications of Islamic law. Despite the vibrancy of his message, his Community faces brutal persecution in much of the Islamic world.

Many hope that Ahmad - or some other *Khalifa* - will begin to rid the Muslim world of extremism through a central and unifying message of peace and tolerance. The time is ripe for Muslims to find a reformist “pope.”

Khan, a former editor-in-chief of the Harvard Human Rights Law Journal, currently practices law in Los Angeles, California.

SUFFICE

Wajeeha Choudhary, Philadelphia

The Ahmad, The *Amin*, the chosen one of men,
 Runs to the comforting confines of a cave,
 The crisis of discovery looming a pace or two behind.
 A silent supplication to the mightiest Protector
 Harnesses a web of security and the curious delight of a nesting bird.
 The pursuers momentarily halt and continue the fruitless search
 For *Al-Muhaimin* protects His most beloved of servants.
 After all, is not Allah sufficient for His servant?
 The servant of Ahmad, the Imam today, the *Sultanul Qalam*,
 Fervently pens revelations of the Unseen power,
 Though fear strikes his heart as many a prophet has:
 Will his words fall on ears of deaf, the message lost and shunned?
 For a simple man is he, of the humblest abode, east of Damascus,
 Ridiculed by adversaries left and right.
 Yet the plans of *Al-Qadir* are beyond man's comprehension;
 After all, is not Allah sufficient for His servant?
 The successors of the Messiah, tried in the daunting depths of challenge:
Awwal, uniting the community at the danger of division;
Sani, upholding the lofty pedestal of a challenged *Khilafat*;
Salis, steadfastness in the face of laws that belittle and shun;
Rabay, life-threatening flight to safe-guard God's second manifestation;
Khamis, thwarting rampant lies against Ahmad and his *Ghulam*.
 None came to the aid of these blessed five except *An-Nasir*, the Helper.
 After all, is not Allah sufficient for His servant?
 We listen, we hear, we watch
 The countless examples of unwavering trust in the High and Mighty.
 Yet we practice not what we listen, we hear, we watch.
 The faith of a human can be a funny thing,
 Like the blossoms that bloom in spring yet wilt in the bitter winter winds.
 Though human we are, Muslim we are too: submissive to the will of God.
 So walk we must towards the God who loves, provides, sustains, is *Al-Kafee*,
 Thus He in turn runs with arms wide to conceal the faults of human faith.
 After all, Allah is sufficient for His servant.

Local News

Four faiths represented at symposium in mosque

By: **Richie Rathsack,**

MERIDEN - In keeping with its motto, "Love for All, Hatred for None," the Ahmadiyya Muslim Community hosted an interfaith symposium Sunday afternoon to showcase the similarities among people of all faith.

The event featured speakers from four faiths - Islam, Christianity, Judaism and Hinduism - talking about the theme of the symposium, Holy Founders' Day. All the speakers appeared happy for the chance to get together at the Ahmadiyya Mosque in South Meriden to talk about faith with each other.

"The purpose for us, for this meeting, was peace," Mahmood Qureshi, Ahmadiyya's Connecticut chapter president, said.

Qureshi said the symposium was a great follow-up to a recent speech by President Barack Obama in Egypt that talked about the need for mutual respect and cooperation among all faiths. The Ahmadiyya Community has been doing just that by getting involved in interfaith programs, he said.

Rabbi Seth Riemer, of Temple Beth Torah in Wethersfield, has hosted the Muslim group at his temple. Riemer said he has become friends with members of Ahmadiyya and was quite excited to be speaking at their mosque.

"I'm loving it. These are my friends. The very fact they are doing this is great," Riemer said.

When seeking members of other faiths to speak at the event, the Muslim Community contacted Susan James at the Middletown Interfaith Clergy Association, who helped put them in touch with some of the other speakers present.

"It's incredible that a small community has reached out like this. I think there is more and more of an interfaith awareness," James said of the symposium. "I think it strengthens the community. Our differences give rise to fears and distance us. We are all basically human beings with shared experiences. It's lovely that we can get together in a learning situation like this."

More than 50 people of different faiths came out to hear the speakers at the symposium present a brief 20 minute presentation on their particular founding fathers. James said the time limit forces them to boil down their talks to the bare bones, which makes it easier to understand.

After hearing from Riemer, Suresh Shenoy of the Hindu temple in Middletown, the Rev. Norm Erlendson of the Third Congregational Church in Middletown and Ahmadiyya Outreach Director Sohail Husain, the guests took a short break for refreshments and to mingle.

Some of the women, who were watching the speakers on a video screen from the other side of a large curtain during the first part of the symposium, came out to chat as well.

As the adults enjoyed friendly conversation and a quick snack, children ran around playing with paper airplanes, drawing smiles and laughter from the adults.

After the break, Qureshi led a question-and-answer session with some candid questions for the speakers about their faiths, including how common it is for Jews to argue with God, what Jesus meant by the "lost sheep" of the house of Israel, and why violence is often associated with Islam when it is called the religion of peace.

In response to the last question, Sohail said it is permissible to defend oneself, but he is concerned that many Muslim groups have moved away from the traditions of Islam that call for Muslims to defend not only themselves, but all people and creations of God.

At the end of the event, people again stopped to engage in conversation. James said this was the first local event of its kind she has seen and hopes it is just the beginning of interfaith programs in the area.

"It is wonderful that we can have this kind of gathering without getting arrested, like in other parts of the world," James said.

A Muslim's Reaction to President Obama's Speech in Cairo

Atif Mir

As a Muslim, I welcome President Obama's effort to build bridges between America and the Muslim world. Let us hope that the rational forces in the Muslim world will genuinely respond to his cordial gesture. I pray that he succeeds in translating his friendly rhetoric into concrete peaceful policies that will improve the fractured relationship between the Muslim world and America. The first eight years of the 21st century has seen it all: the surge of intolerance, the rise of "clash of civilizations" and worse of all: the depletion of hope.

The time has come to act collectively as a human race to promote peace. Otherwise, the history text books of the future will view the human race of our times as a collection of irrational individuals who failed to manage their power, control their fear and overcome hatred and brought disaster upon themselves. We will be viewed as a globalized nation whose fanaticism drained away their moral strength and collective wisdom to the extent that they chose destruction over progress. Let us hope that our generation is credited in the history for bringing the civilizations together. Let us hope that, going forward, President Obama will continue to see the policy of harmony between America and Muslims in line with the national interest of the United States. Let us hope that he will be guided by the following verse of the Bible:

Depart from evil, and do good; seek peace, and pursue it. (Psalm 34:14)

I hope the Muslim world will respond to your gesture with this Qur'anic verse in mind:

And if they incline towards peace, incline thou also towards it, and put thy trust in Allah. Surely, it is He Who is All-Hearing, All-Knowing. (8:62)

WAQFE NAU DEPARTMENT, USA
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*for US Waqfe Nau boys
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hammad.malik@alumni.utexas.net

For further information, call Hammad Malik at
201-388-9857 or contact your local Waqfe Nau secretary.

Southeast Regional Waqfe Nau Ijtema

Hammad Malik

The Regional *Waqfe Nau* Ijtema for Southeast region was held on Saturday, May 2nd at Nasir Mosque, Philadelphia. About 70-75 people attended this *Ijtema* of which 46 were *Waqfeene Nau*. The program began with the recitation of the Holy Qur'an by Shoaib Malik and poem by Asadullah Chaudhary. Next, the Regional Secretary *Waqfe Nau* Mansoor Ahmad sahib gave the opening speech. Then, President Philadelphia *Jama`at* Mujeeb Chaudhary Sahib gave the welcome address. This was followed by the regular program for the day.

First, we had the young *Waqifeen* and *Waqifaate Nau* presentations. All the children under the age of 7 years were invited one at a time to make their presentation on anything from their age syllabus. Each child was given a book and a chocolate for the presentation. Next, we had the educational competitions for *Waqifeen* and *Waqifaate Nau* between the ages of 7 and 10 years. Then, ages 11-15 years as well as 16 years and above had their competitions but these were held separately for boys and girls. This consisted of recitation of the Holy Qur'an, poem and speech competitions.

After lunch and salat, National *Waqfe Nau* Secretary Hafiz Samiullah Chaudhary Sahib led the afternoon session. First, a group photograph was taken with the *Waqifeene Nau*, their fathers and honored guests. For the very first time in USA *Waqfe Nau* history, the whole afternoon session was broadcast Live on www.waqfenau.us website. By the Grace of Allah *Ta`ala* this afternoon session was successfully broadcast live with clear audio and video. *Alhamdu lillah*.

We began this afternoon session with Zafarullah Khan Sahib's Urdu workshop. The Urdu workshop consisted of multiple slides on the projector while Zafarullah Khan Sahib went through an overview of the Urdu History with detailed information. This was followed by question and answers by the parents. Next, Hafiz Samiullah Chaudhary Sahib presented the workshop on Re-dedication of the *Waqifeen* and *Waqifaate Nau*. This was a very detailed and comprehensive workshop explaining all the aspects of re-dedication that the *Waqifeen* need to know.

After all the competitions and workshops, the prize distribution ceremony was held. Prizes were distributed by Hafiz Samiullah Chaudhary sahib on the boys' side and by local *Lajna* President Nusrat Jehan Bashir sahiba on the girls' side. Those *Waqifeene Nau* and *Waqifaate Nau* who had outstanding attendance in their local *Waqfe Nau* classes received certificates. Recognition certificates were also given to the judges and workers of the *Ijtema*.

After the prize distribution, Hafiz Samiullah Chaudhary Sahib gave his concluding address and the *Ijtema* program concluded with silent prayer. Among the workers who distinguished themselves to make the *Ijtema* a success, the contributions of Ataul Aleem Sahib, Nudrat Qureshi Sahiba and Rana Waqas Sahib especially stood out. *Jazakumullahu Ta`ala Ahsanal Jazaa*.

Northeast II (Upstate NY) Regional Waqfe Nau Ijtema

Regional *Waqfe Nau Ijtema* for Northeast II (Upstate NY) region was held on Saturday, May 30th in Rochester, NY. A total of 6 *Waqifeene Nau* and 4 *Waqifaate Nau* attended the program in addition to their parents. The *Ijtema* started at 10 AM with the recitation of the Holy Qur'an followed by poem. Regional *Waqfe Nau* secretary Tahir Khokhar Sahib welcomed the *Ijtema* participants. Various educational competitions were conducted during the *Ijtema* for both boys and girls. Maulana Yahya Luqman Sahib attended the *Ijtema* and remained with the *Ijtema* participants from the beginning till the end. The *Ijtema* concluded at 1 PM.

HQ1 and HQ2 Regional Waqfe Nau Ijtema

Regional *Waqfe Nau Ijtema* for Headquarters I and Headquarters II regions was held on Sunday, June 7th at Masjid Baitur Rehman. Approximately, 56 *Waqifeene Nau* and 35 *Waqifaate Nau* along with 40 parents participated in this *Ijtema*. The *Ijtema* started at 10 AM and included various presentations, workshops as well as educational competitions. Around 27 boys and girls under 7 years of age did their presentations. *Waqifeen* and *Waqifaate Nau* between the ages of 7 and 21 were divided into 3 groups by age for educational competitions. Later, 10 *Waqifeen* and 3 *Waqifaate Nau* (13 years of age and older) presented their career plans. A workshop to translate verses of the Holy Qur'an into Urdu and then to write the Urdu translation was also conducted. Prizes were distributed among those *Waqifeen* and *Waqifaate Nau* who have shown extraordinary performance at school.

The *Ijtema* was attended by *Na'ib Ameer* Maulana Daud Hanif Sahib and National Secretary *Waqfe Nau* Hafiz Samiullah Chaudhary Sahib. Hafiz Sahib addressed the *Ijtema* participants during the morning and the afternoon sessions. At the end of the *Ijtema* program, *Na'ib Ameer* Maulana Daud Hanif Sahib distributed prizes and addressed the participants. The *Ijtema* concluded at 4:30 PM with silent prayer led by *Na'ib Ameer* Sahib.

Excellence of Calling Allah's Blessings on the Holy Prophet^{saw}

It is my personal experience that to obey the Holy Prophet (peace and blessings of Allah be on him) with a sincere heart and to love him, ultimately makes a person beloved of God. God creates in his heart a burning for His Own love and such a one, withdrawing his heart from everything else, leans towards God and his affection and desire remain only for God Almighty. Thereupon a special manifestation of Divine love falls upon him and, bestowing upon him the full colour of love and devotion, pulls him towards itself with great force. He then overcomes his passions and from every direction extraordinary works of God Almighty appear as signs in his support and to help him.

[*Haqiqatul Wahy, Roohani Khaza'in, Vol. 22, p. 67-68*]

TABLIGH ACTIVITIES OF NORTH NEW JERSEY JAMA'AT (April and May 2009)

Aamer Khokhar, Secretary Tabligh

A *Seerat-un Nabi*^{saw} Conference was held on Sunday April 19, 2009 at Regency House Hotel, Prompton Plains, New Jersey. The conference started with *Zuhur* and *Asar* prayers at 1:30PM. The meeting was presided by our National Secretary *Tabligh*, Ali Murtaza Sahib. Three non-Ahmadi *Imams*, Imam Ameer Pir Salaahudin of Paterson, Imam Karim Muhammad of Newark, and Imam Dr. Ozcan Gungor (United Islamic Center of Paterson) participated in the program. The total attendance was about 225 people. Approximately 50 to 60 non-Ahmadi Muslim and non-Muslim guests were present. Maulana Daud Hanif Sahib, Missionary In-charge and Na'ib *Ameer* spoke on the life of the Holy Prophet Muhammad^{saw} as a model for the whole of mankind. Imam I. H. Kauser spoke on the topic "Why the Holy Prophet^{saw} was the best of all." Na'ib Ameer Zinda Mahmood Bajwa Sahib was also present at the conference. There was a questions and answer program at the end of the *Jalsa*. The questions were answered by Respected Na'ib *Ameer* and Missionary In-charge, Daud Ahmad Hanif Sahib. By the grace of Allah, the *Jalsa* was a great success. Representatives from three Local Urdu Newspapers were at the *Jalsa*. They covered the event in detail in their respective newspapers with pictures of the event. Gifts along with the new publication on Ahmadiyya Muslim Mosques were given to the guests and to the news reporters. Non-Ahmadi guests bought some books from the bookstall and free literature was also distributed. The conference ended with early dinner at 5:30PM.

Furthermore the following activities took place during the report period:

1. Number of literature distributed: Approx. 100
2. Number of Books given: 10
3. Number of new contacts: 3

Two churches were contacted and an introduction of our community was given to the Pastor with an invitation for presenting our community's belief.

A PEACE CONFERENCE HELD AT BAITUZ ZAFAR MOSQUE, QUEENS, NEW YORK

Ghulam Rabbi

On Sunday, June 7th, 2009, a Peace Conference was held at Baituz-Zafar Mosque, focusing on "**How to Establish Peace, Love and Harmony in our Diverse Society**". The program successfully fulfilled its sole purpose which was to bring together, leaders of all major faiths of the New York Metro Area including Christianity, Judaism, Islam, Hinduism, Buddhism, and Sikhism under one roof discussing peace. The eminent speakers included Madelien Brecher, who is a representative of United Nations for Women, Rev. Charles Norris Sr., Missionary Baptist Church of Jamaica, Rabbi Joseph Potasnik, Executive Vice President of Board of Rabbis, New York, Dilip V. Shah, President JAINA, Philadelphia, Edward J. Klein, Queens Community for Cultural Judaism, Rev. Sam Hoppie, Church of Jesus Christ of Latter-Day Saints, Marcia Kennry, Chairman Interfaith Organization Brooklyn, Bhai Sahib Giani Ranjit Singh, Head-Makhan Shah Lubana Gurdwara, Radhika Mohan, Executive member of Hindu Temple Queens, Rev. Edwin C. Reed, Pastor Morris Brown AME Church S. Ozone Park, and Rev. T.K. Nakagaki, Buddhist Temple New York. Imam Inamul Huq Kauser Sahib was the host and speaker from the Muslim Community. David Weprin, State Councilman, was the guest speaker, and he emphasized the diversity of Queens and how people of so many different cultures are living together in peace and harmony and sharing their cultural beliefs and learning each others' as well. This was a very successful program since over 150 guests partook of this gathering to hear how to bring peace within our society through different faiths. This event was planned and coordinated by Imam Inamul Huq Kauser Sahib, along with Ghulam Rabbi Sahib, and others. When asked, Rabbi Sahib responded, "The response from the community was overwhelming. We were blessed to be able to provide a platform for so many people to come together to focus on peace." The MTA department led by Rizwan Akbar Sahib did an excellent job in recording and broadcasting the program. *Ziafat* department, led by Mansoor Ahmad Sahib also deserves recognition for preparing food for vegetarians and for the rest. Kosher food was also presented. Siddique Rahim Sahib and his team coordinated the registration and served everyone. Books and DVDs on Islam and Ahmadiyyat were presented to the guests.

Sahibzadi Amatul Qayyum Sahiba, the Daughter of Hadhrat Musleh Mau'ood^{ra} and Wife of the late Sahibzada Mirza Muzaffar Ahmad Sahib, Ex-Ameer Jama'at USA Passes Away

It is sadly announced that Sahibzadi Amatul Qayyum Sahiba, the daughter of Hadhrat Musleh Mau'ood and wife of the late Sahibzada Mirza Muzaffar Ahmad Sahib, ex-Ameer Jama'at USA Passed away on June 22, 2009. She was 92 years old.

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Hazoor^{aba} in his Friday sermon delivered on June 26, 2009 remembered Sahibzadi Amatul Qayyum Sahiba, who had passed away a few days ago and led her funeral Prayer in absentia.

Hazoor^{aba} said, she was the second daughter of Hadhrat Musleh Mau'ood^{ra} and wife of the late Sahibzada Mirza Muzaffar Ahmad Sahib. She was born in 1916 and took her *Maulwi Fazil* (Islamic scholarship) as well as passed the F.A examination. She served as *Sadr Lajna* Washington, USA for four years. Hadhrat Khalifatul Masih IIIth appointed her as an honorary member of the USA *Majlis-e-Mashawarat*. Hazoor said with the Grace of God she was mentally alert till the end. She would relate early incidents and about Hadhrat Musleh Mau'ood^{ra}. She was most charitable and regularly supported widows and orphans. She also gave to various international charities. She offered her Salat with deep devotion. Hazoor^{aba} said he had the occasion to witness her offering her Salat many times. She had a special bond with God. Despite her husband's high office she was most humble and modest. In their condolence letters to Hazoor^{aba} many women have expressed about her humility. She had a great sense of honor for religion and for *Khilafat*. She was very particular about her *purdah* and if she did not recognize a visiting youngster relation she would maintain her *purdah* until the introduction was made.

She did not have any children of her own but had adopted the son of her sister Sahibzadi Amatul Jameel Begum Sahiba. She gave him a lot of love and always undertook his *Tarbiyyat*. He has written to Hazoor that she would relate brief stories with reference to the Holy Prophet^{saw} and the Promised Messiah^{as} in his childhood and also to his children. Hazoor said Zahir Ahmad (her adopted son) has written that she would read the Holy Qur'an with great reflection and had made notes on pages upon pages. She had a particular love for *Khilafat*. Hadhrat Khalifatul Masih IIIth was her elder brother but she had a very special bond with him as the *Khalifah* of the time. Hadhrat Khalifatul Masih

IVth was her younger brother, yet after his *Khilafat* she showed him the utmost of respect. During the first *Jalsa Salana* at Islamabad Tilford, she was told that Hazoor^{aba} was asking for her. She promptly got up and started walking and the person who was to accompany her had to run to catch up. Hazoor^{aba} said this is reminiscent of her maternal grandfather (Hadhrat Khalifatul Masih I^{ra}) who would run when beckoned by the Promised Messiah.

Hazoor^{aba} said he was her nephew. When he was made *Nazir-e-A'la* of Pakistan and she came for a visit from USA Hazoor^{aba} noted clear deference in her deportment towards Hazoor^{aba}, such was her regard for office-holders of the Community. Hazoor said this aspect about her unfolded to him at that time. After Hazoor's^{aba} *Khilafat* this connection further developed. Hazoor^{aba} said when he thinks about it there was no difference whatsoever in the respect and regard she accorded to Hadhrat Khalifatul Masih III^{rh} and that she accorded Hazoor^{aba}. Her regard was so heightened that at times Hazoor^{aba} would be embarrassed. Hazoor^{aba} said when he went to USA [last year] his residence was at the mission house due to Community matters. She had wanted Hazoor^{aba} to stay at her place. When Hazoor^{aba} went to visit her she was overjoyed. Hazoor^{aba} said it is due to the deep connection she had that her family also has a very close connection with *Khilafat*. Hazoor^{aba} said she had read the books of the Promised Messiah nine times. Hazoor^{aba} said during her illness he had the chance to speak with her a few times. Zahir Ahmad has told Hazoor^{aba} that once he tried that she would eat her meal before telephoning Hazoor^{aba}, which she did not. After the phone call it was said to her that now that she had spoken with Hazoor^{aba} she may eat her meal. After this he got busy somewhere. Shortly afterwards he noticed the food was eaten. Hazoor^{aba} said he thinks she may have misheard and assumed that Hazoor^{aba} had asked her to eat her meal and that is why she ate it despite, due to ill health, not wanting to eat. Hazoor^{aba} said such was the level of her obedience.

Hazoor^{aba} said during her illness she called her nephew/son, daughter-in-law and the children and counseled them for three hours and then thanked them for serving her although what they did for her was nothing compared to the way she had served them. May God enable her family to continue with the piety of the *Tarbiyyat* of Sahibzada Mirza Muzaffar Ahamd and Sahibzadi Amatul Qayyum and may they be the recipients of their prayers and stay firm on their humility.

Hazoor^{aba} said she was very close to her father. On her marriage he wrote to Sahibzada Mirza Muzaffar Sahib that he had cared for his daughter like one cares for a blister on one's palm...and now he entrusted her to him. If she was pained in any way he would not be able to bear it. This is the model that the families who have conflicts should observe. When they bring someone else's beloved daughter into their family, they should be most careful about her feelings, mindful that she is someone's daughter.

Sahibzadi Amatul Qayyum once dreamt [in childhood] that a person said to her that he has come to get her mother. She pleads with him weeping not to take her. The person then says he would take her father. She again pleads with him not to take him. She is

then given an option to either let her mother or father go. Upon insistence that under no circumstances could she keep both, she agreed to let her mother go. As a result of this dream she became very clingy with her mother. Her mother passed away when she was ten years old. Hazoor^{aba} related that earlier Hadhrat Amma Jan^{ra} would say to her that she was always hugging her mother why did she not hug her father. Once she responded to this by saying: I will cling [to my father] and will do so all my life. Hadhrat Amma Jan would relate this incident with tearful eyes.

Hazoor^{aba} read a couple of Urdu poetic verses that Hadhrat Musleh Mau'ood^{ra} wrote on the occasion of his daughter's marriage. They broadly translate as:

*May His love never diminish
His connection never breaks;
No matter who else breaks off
His devotion is never abandoned.*

Hazoor^{aba} said someone has written to him from USA that twenty five years ago they dreamt hearing a voice that said 'Bibi Amatul Qayyum is a waliullah' (friend of God, saint). Hazoor^{aba} said she indeed had a deep relationship with God and was very pious. This was only because she always put the teachings of her great father in practice. May God elevate her status. Hazoor^{aba} led her funeral Prayer in absentia after *Jumu'ah* Prayer

Her funeral Prayer was led at Baitur Rahman Mosque after Friday Prayer by Dr. Ahsanullah Zafar Sahib, *Ameer Jama'at* USA which was attended by hundreds of Ahmadiis from All over the USA. After the funeral Prayer her body was taken to Pakistan for burial in *Bahishti Maqbarah* Rabwah.

In Rabwah, her funeral Prayer was led by Sahibzada Mirza Khurshid Ahmad Sahib, *Nazir A'la* and *Ameer Maqami* after *Asr* Prayer on June 29, 2009. He also led the silent prayer after the burial in *Bahishti Maqbarah* Rabwah Thousands of people from throughout Pakistan attended the funeral. Before the funeral thousands of women from Rabwah and its surrounding areas did the last viewing of Sahibzadi Amatul Qayyum Sahiba.
