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*Masih-e-Mau'ood Edition*



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إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

# SAYINGS OF THE PROMISED MESSIAH<sup>AS</sup>

## Fighting the Satanic Forces of the Age

In this age, the Holy Prophet<sup>saw</sup> and Islam have been reviled in abusive writings to a degree which has no parallel among any other Prophet in any age....In this age, Satan, along with all his followers, is trying his utmost to destroy Islam. Without a doubt, this is the final battle between truth and falsehood. Thus, this age deserves the advent of a Divinely commissioned one for its reformation. And he is the Promised Messiah, who is present among you. This age required that, at this delicate moment in time, God should provide a conclusive argument with heavenly signs. These heavenly signs are now being exhibited. Heaven is eager to exhibit so many signs as would blow the trumpet of the victory of Islam in every country and every part of world. O Mighty Lord, hasten Thou the day which Thou hast willed to be to be made manifest. Let Thy glory shine forth in the world and let the victory of Thy faith and Thy Messenger be proclaimed. *Ameen.*

*(Chashma-e-Ma'rifat, Roohani Khazz'in, vol. 23, pp. 94-951)*

I have been commanded to nurture the moral qualities of people. Since all this endeavor possesses a Messianic character, God Almighty has named me Promised Messiah. Having proclaimed this, I realize that the Christians would also Oppose me. But how can I be afraid of opposition when I have been commissioned by God! If I had forged this claim, even slight opposition would have vanquished me. But I have not put forward this claim on my own. I am ready to explain my claim to any right-minded person and to use all lawful and recognized means to satisfy him. I speak the truth that this is the age in which Muslims, according to their *belief*, and Christians, according to their ideology, were waiting for someone to come. This is the promised time. He who had to come has come, whether anyone accepts him or not. God Almighty always manifests mighty signs in support of those whom He sends to the world. He inclines the hearts so that they should accept him. Whatever had been Divinely determined in respect of the Promised Messiah has come to pass. Whether anyone believes or not, the Promised Messiah has arrived, and I am he.

*(Malfoozat, vol. 2, p. 285)*

I have no wish to be worshipped as an idol. I desire only the Glory of God, Who has commissioned me. He who looks Upon me with disrespect dishonors God Who has appointed me. He Who accepts me, accepts God Who has sent me. Nothing can be better for a person than to tread the path of righteousness and not to hasten to deny him who claims to have been appointed by God for the revival of the faith at the turn of the century. A righteous person can understand that at the turn of the fourteenth century, in which thousands of objections have been raised against Islam from all sides, a Reformer was needed to prove the truth of Islam. This Reformer has been named Messiah, Son of Mary, because he has come to break the cross. God desires that as in the ancient days He delivered the Messiah from the cross of the Jews, He should now deliver him from the cross of the Christians as well. As the Christians have been guilty of great imposture in deifying a human being, the honor of God demanded that one bearing the name of Messiah should be appointed to demolish this imposture. This is God's doing though it appears strange to the eyes of these people.

*(Anjam-e-Atham, Roohani Kbaza'in, vol. 11, pp. 320-321)*

# Synopsis of Friday Sermon Delivered by Hadhrat Khalifatul Masih V<sup>aba</sup> at Baitul Futuh Mosque, London, UK on January 2, 2009

**Naureen Choudhry**

The first Friday sermon of the year focused on how peace can be attained and how the world can liberate itself from the many conflicts that are taking place, mostly on the pretext of God. Hazoor<sup>aba</sup> drew attention to the fact that this Friday was the first of both, the lunar and the solar calendars. The commencement of these calendars may have coincided at an earlier occasion as well, but for it to happen during the centenary year of the *Khilafat* of the Promised Messiah<sup>as</sup> surely has never occurred in the history of mankind. May Allah make this a source of great blessings for the *Jama'at* Ahmadiyya worldwide, *Ameen*.

Hazoor<sup>aba</sup> said that he would like to take this opportunity to draw the attention of Ahmadis around the world to intensify their supplications to God. He reminded us that the importance and significance of Friday is related to the Messiah of the latter days' era, when non-Ahmadi Muslims will have turned towards worldly and materialistic gains and will not revere this day as it is meant to be. In *Surah Jumu'ah*, Allah Almighty has specified that Muslims should leave all types of businesses of the world and congregate to offer *Jumu'ah* prayers. The same *Surah* also contains the glad tidings of the Messiah of the latter days, who was to resume the mission of the Holy Prophet<sup>saw</sup>, spread the true teachings of the Holy Qur'an, show the way to purification of the soul and proliferate the Islamic wisdom to unite the world's nations under one banner, all to gain the nearness and to win the pleasure of Allah. The Promised Messiah<sup>as</sup> has explained that the era of the Holy Prophet<sup>saw</sup> was "the perfection of guidance" (*Takmeel-e-Hidayat*) i.e., the complete and perfect Book was revealed to him, after which a new Law is not needed, and the universality of which shall remain till the end of days, and which contains the prophecies about all future discoveries; in short, it is The Book that contains perfect guidance for all humanity. The Promised Messiah's<sup>as</sup> era, i.e. the present day, is the era of "perfection of propagation of the guidance" (*Takmeel-e-Isha'at-e-Hidayat*) which means that the complete guidance that was revealed to the Holy Prophet<sup>saw</sup> will be spread to the corners of the world. We are witnessing this today that technological advancements are being used for this purpose. From the "press" in the age of the Promised Messiah<sup>as</sup> to the satellite, etc. today, all are being used to proliferate the true message of Islam. This becomes a source of increase in faith for the *Momin* (believer) who witnesses this in his lifetime. [As a side note, Hazoor<sup>aba</sup> mentioned that Dr. Professor Abdus Salam based his own research on Qur'anic teachings and found approximately 700 verses of the Holy Qur'an were related to science or scientific information. Muslim researchers should benefit from the treasures that the Holy Qur'an contains and reveal to the world the miracles of this Divine Book.]

Drawing attention again to the fact that both the lunar and the solar calendars are actually systems created by God, Hazoor<sup>aba</sup> re-emphasized the importance Ahmadis should pay to their supplications. May Allah grant prolific victories in worldly and spiritual advancements to *Jama'at* Ahmadiyya so that the entire world is a witness to the glorious favors that Allah has bestowed on this *Jama'at*. Hazoor<sup>aba</sup> said that these victories cannot be achieved unless and until

each Ahmadi and each *Jama'at* turns its attention towards implementing the teachings of the Holy Qur'an in their own lives and spreading these teachings to the world around them with a greater zeal and effort, so that they truly become deserving of being named "*Khair-e-Ummat*" i.e. the best of nations. This is an immense responsibility placed on the shoulder of every Ahmadi, and if it is not carried out, we may fail to receive the favors of Allah. We must remember that God's help and succor is always near, and His favors continue to increase after every adversity, on the condition that we turn towards Him and plead for His Mercy. Hazoor<sup>aba</sup> appealed to the entire *Jama'at* worldwide to bring about a new fervor and a renewed spirit in their efforts to implement Islamic practices in their lives so that God bestows His love on us and accepts our prayers to raise high the flag of Islam in the world.

The Holy Prophet<sup>saw</sup> and the Promised Messiah<sup>as</sup> have both guaranteed that the recitation of *Durood* is the formula for acceptance of prayers. But the recitation of *Durood* is not sufficient; we must meet the standards to become the recipients of the blessings of *Durood*. Hazoor<sup>aba</sup> related a *Hadith* that Hadhrat Anas bin Maalik<sup>ra</sup> narrated that the Holy Prophet<sup>saw</sup> said: for every *Durood Shareef* that you recite, ten sins are forgiven, ten good deeds are entered into your sheet of actions and elevates your status by ten degrees (*Nisai*). In view of this *Hadith*, each and every one of us should strive to attain these blessings by abundantly reciting the *Durood*. Hadhrat Abu Bakr Siddiq<sup>ra</sup> said that I heard the Beloved Prophet<sup>saw</sup> say that he would intercede for anyone who recites *Durood Shareef* upon him, on the Day of Judgment. In light of this *Hadith*, it is important to remember that not every person will be deserving of this intercession; only those whose hearts are pure and contain no malice or rancor will be the recipients of such an intercession. The Holy Prophet<sup>saw</sup> came to the world as a Messenger of peace and unity. Are the Muslims of the world reflecting these teachings of the Prophet<sup>saw</sup>? We hear in the news every day that one Muslim sect has assaulted another, a Muslim suicide bomber has killed so many other Muslims, and so forth. All these groups are Muslims, all recite the *Durood*, but who will be the recipient of the blessings of reciting *Durood*? This is a detail we must ponder and reflect upon!

It is also a duty of those who recite the *Durood* to increase their love for the Holy Prophet<sup>saw</sup> and his family (blood relatives as well as spiritual relatives i.e., his companions (contemporary and those who were to follow his teachings in the future)), and to also pray for the *Ummah* to truly understand and reap the benefits of reciting *Durood*. We can all become closer to Allah by following the example of the Holy Prophet<sup>saw</sup> and the example of those who loved the Holy Prophet<sup>saw</sup>. If the Muslim *Ummah* understands this concept, all conflicts will be resolved. The responsibility of an Ahmadi, however, is to continue to pray and supplicate, and to recite *Durood*, and to beg for protection and mercy, and to strive to increase in love for the Holy Prophet<sup>saw</sup> and his dear ones, and to exhibit an unparalleled love for them. The Promised Messiah<sup>as</sup> has written abundantly on the truly saintly attributes of the Companions of the Holy Prophet<sup>saw</sup>, (Hazoor<sup>aba</sup> read some extracts regarding the virtues of Hadhrat Imam Hussain<sup>ra</sup>, Hadhrat Abu Bakr<sup>ra</sup>, Hadhrat Umar<sup>ra</sup>, and we regard and revere them as the spiritual and physical lineage of the Prophet<sup>saw</sup>. Hazoor<sup>aba</sup> also mentioned the conflict that is taking place between Israel and Palestine at this time as imbalanced and disproportionate in every sense. The Palestinians should mend their ways and bow before God and beg for His help and implore His Mercy, and recognize the Imam of the present day. If the conflicts in the Muslim world today are not resolved in order to attain peace, Hazoor<sup>aba</sup> says that he foresees a world war not too far into the near future. May Allah enable Ahmadis to vigorously pray for world peace and protection from war and enable the *Ummah* to become united, *Ameen*. Hazoor<sup>aba</sup> prayed for a successful and prosperous year full of blessings for all Ahmadis.

## A PROPHECY OF THE PROMISED MESSIAH<sup>as</sup>

Ahmadi Muslims believe that Islam will live again and through renewed faith and insight they will convert the world to Islam. It may take time but it must come to pass.

The Promised Messiah<sup>as</sup> has prophesied it in no unmistakable terms:

“O mankind! hearken, this is the prophecy of God Who made the Heavens and the Earth. He will spread this movement in all the countries and will give it supremacy over all through reason and argument. Remember, no one will descend from heaven. All our opponents who are living at present will die and not one of them will see Jesus, son of Mary, descend from the sky and then their children who survive will also pass away and none of them will see Jesus, son of Mary, coming down from heaven. Generations will also perish but they will not see the son of Mary descend from heaven. Then will God create restlessness in their hearts that the day of the glory of the Cross, they will say, has passed away and the world has taken another turn, but Jesus, son of Mary, has still not come down from heaven. Then all the wise people will discard this belief and the third century from today will not have completed when all those who have been waiting for Jesus, both Muslims and Christians, will despair of his coming and, entertain misgivings and shall give up their belief and there will be only one Faith in the world and one preceptor.

I came only to sow the seed. That seed has been sown by my hand. It will now grow and blossom forth and nobody dare retard its growth.”

*(Tadhkira-tush-Shahadatain)*

# The PROMISED MESSIAH<sup>as</sup>

## Imam Ziaul Haq Kauser

قَدْ بَيَّنْتُ فِيكُمْ عَمَّا مِنْ قَبْلِهِ أَفَلَا تَعْقِلُونَ ﴿١٥﴾

I have indeed lived a whole lifetime before this. Will you not then understand?

When we think of miracles we think of Hadhrat Moses<sup>as</sup> with his followers escaping Egypt and the Pharaoh, when suddenly the Red Sea stands between their freedom and a life of slavery and death. Hadhrat Moses<sup>as</sup> takes his stick and strikes the sea, and God miraculously parts the sea and the Bani Israelites escape. This would be one of the greatest miracles of all time, but just a few days later the Bani Israelites were back to worshipping a golden calf that they created themselves.

Other miracles include Christ making birds out of clay, or raising the dead, then why did he end up with only 12 disciples when he was crucified, and according to the Christians, one of them turned him in, and another, Peter rejected him three times.

This tells us that these

miracles are grand, but they are limited. So what is the greatest miracle, or sign that a Prophet can show.

When the Holy Pro-phet Muhammad<sup>saw</sup> claimed to be a Prophet, Hadhrat Abu Bakr<sup>ra</sup> was out of town. When he returned he heard that the Holy Prophet<sup>saw</sup> has claimed to be a Prophet. Hadhrat Abu Bakr<sup>ra</sup> came to the Holy Prophet<sup>saw</sup> and asked have you claimed to be a Prophet, the Holy Prophet<sup>saw</sup> said, "Let me tell you why. Hadhrat Abu Bakr<sup>ra</sup> said, 'no just tell me have you claimed?' " The Holy Prophet<sup>saw</sup> said, "yes." Then Hadhrat Abu Bakr<sup>ra</sup> said, "I believe, let me be the first one to believe." What was it that won him over? There was no miracle shown. The Holy Qur'an had just began to be revealed. It was the Holy Prophet Muhammad<sup>saw</sup> himself, it was his life, it was his perfect example which won Hadrat Abu Bakr<sup>ra</sup> over.

That is why for any Prophet, his life is one of the greatest signs of his truth. A miracle might be for a couple of minutes, a couple of hours, but a perfect life, for years and years, flawless, and extremely

righteous, in reality is a grand sign of God. Our beloved, our spiritual father of this day and age, Hadhrat Masih Mau'ood<sup>as</sup> is no exception. He showed many miracles, but one of his greatest signs was his righteous life, his perfect example. He proved to us that even in this day and age, one can live a perfectly righteous life, full of the worship and love of Allah Almighty. I will share with you a few stories from his life.

Mirza Gul Muhammad Sahib was the great-grandfather of Hadhrat Masih Mau'ood<sup>as</sup>, and also the leader of 85 villages, including Qadian. It was during the rule of the Sikhs, that most of the villages were taken away from him, leaving him with only 5 villages. He was still grateful to God Almighty, and lived a very pious and righteous life. He would feed almost 500 people everyday from his home. These included *Ulema*, and hundreds of *Hafiz-e-Qur'an*, for whom he had set salaries as well. In his home, everyone, including workers, prayed

regularly. Anyone who missed Prayers was not allowed to work in his home. His area, now called Qadian, was an example of a perfect Islamic society, which at the time was called Islampur.

One day Mirza Gul Muhammad Sahib, fell ill. He had severe hiccups, and was so ill that he could not even get out of the bed. Everyone around him realized that he was going to die. Doctors tried many things, and they finally agreed that the only thing that could save him was alcohol. He would have to drink alcohol to stop the hiccups, but no one had enough courage to tell him that. Finally one of his servants got enough courage to tell him. He said, "Mirza Sahib! the only treatment for your illness is to drink alcohol." Mirza Sahib responded, "If God desires to cure me then there are many other remedies which he has created. I do not wish to use this impure thing. I accept God's decree," So he did not take alcohol even as medicine and a few days later he passed away. Death was decreed, but he left the example that he chose death over drinking alcohol.

(*Hayat-e-Tayabah*, p 4)

In 1880 the Promised Messiah<sup>as</sup> was ill, and he was diagnosed with *Qaulanj*, which is a stomach illness. He was in incredible pain, he would bleed, and for 16 days straight, there was no sign of improvement. His relatives were extremely sad to see him in such condition. They would weep where he could not see them, and they had recited *Surah Yasin* over him 3 times already. It meant that they were prepared for his demise. This is when Allah Almighty, the greatest of Healers, revealed to the Promised Messiah<sup>as</sup>,

*"Subhanallahay Wabayhamdayhe Subhannalahil Azim Allahuma Sallay Ala Muhammadin Wa Ala Aalay Muhammadin"*

God commanded him to take water and sand from the river, and rub it on his body, while saying these healing words. So quickly, water was fetched from the river and rubbed on his body. Hadhrat Masih Mau'ood<sup>as</sup> states:

"As soon as the water arrived, I began to follow God's instructions, and at that time it felt as if there was fire bursting out from every hair, meaning from every pore of his body there was pain bursting out, a fire

which was consuming. The Promised Messiah<sup>as</sup> states, "My heart kept thinking it would be better if death overtook me, so that I would escape this pain. But as soon as that water touched my body, and those blessed words were recited, it felt as if that fire was extinguished, and replaced with a cool relaxing sensation. And before the water was finished, the illness was gone, and after 16 long days, I finally slept in peace. And the next morning, God revealed to me,

'And if you were in doubt before this, about what we have revealed to our messenger, than bring an example of healing similar to this divine healing.' "

(*Hayat-e Tayabah*, p42)

This was the love, the Divine help that our beloved Promised Messiah<sup>as</sup> was blessed with, a love of God unique to his beloveds. After the blessed coming of the *Khataman Nabiyeen*, the Holy Prophet Muhammad<sup>saw</sup>, Almighty Allah has decreed that no Messenger can appear without the approval, without the seal, without the love of the Holy Prophet Muhammad<sup>saw</sup>. This approval was also bestowed upon Hadhrat Masih Mau'ood<sup>as</sup>. Hadhrat Masih

Mau-'ood<sup>as</sup> states:

“During this time, I saw in a dream that people were running around looking for a reviver of religion, and one person came up to me and said: This is the person who loves the Holy Prophet<sup>saw</sup> the most.”

This vision clearly showed Hadhrat Masih Mau-'ood<sup>as</sup>, that he fulfilled the requirement of compete love and devotion to the Holy Prophet Muhammad<sup>saw</sup>, and that he was the Messiah of Islam, sent by God to bring mankind back to the true Islam.

Hadhrat Masih Mau-'ood states:

“I was busy writing something one night and fell asleep, and in my dream I saw the Holy Prophet<sup>saw</sup>. His face was bright like the full moon, and he came close to me, and I felt as if he wanted to hug me. And he hugged me and I saw rays of light shining from him, and they entered into me, and this light was not only spiritual light, but it felt like real light. Then I felt as if the Holy Prophet<sup>saw</sup> never separated himself from me nor did he leave me. Then the doors of revelation opened up and God revealed to me,

“Oh Ahmad, Allah has blessed you. Whatever you did, it was not you but it was Allah Who did it. Allah has taught you the Qur'an, so that you should warn the people whose ancestors have not been warned, and that the way of the guilty ones might become manifest. Say, I have been commissioned, and I am the first of the believers.”

This was God's love for the Promised Messiah<sup>as</sup>, and the Promised Messiah's<sup>as</sup> love for the Holy Prophet Muhammad<sup>saw</sup> and God Almighty. His life, his righteousness, and devotion to Islam, are all proofs of the truth of the Messiah of the age, Hadhrat Mirza Ghulam Ahmad<sup>as</sup>. We are very fortunate to have recognized him, and we pray that God enable us to follow his teachings.

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## HADITH

Hadhrat Usamah bin Zaid<sup>ra</sup>, loved by the Holy Prophet<sup>saw</sup> and the son of one loved by him<sup>saw</sup>, relates that a daughter of the Holy Prophet<sup>saw</sup> sent word to him<sup>saw</sup> that her son was at his last breath and begged him<sup>saw</sup> to go to her. He<sup>saw</sup> sent his salutation to her with the message: "To Allah belongs that which He bestowed and to Him belongs that which He takes. Everything has its term fixed by Him. Let her be steadfast, therefore, and hope for His Grace and Mercy. She sent back word to him<sup>saw</sup> begging him for the sake of Allah to go to her. He<sup>saw</sup> stood up and proceeded to her accompanied by Sa'ad bin 'Ubadah, Mu'adh bin Jabal, Ubayy bin Ka'b, Zaid bin Thabit and others. When he arrived the child was presented to him<sup>saw</sup> and he<sup>saw</sup> took it in his lap. Observing its distress his tears began to run, whereupon Sa'd said: 'Messenger<sup>saw</sup> of Allah, what is this?' He answered: 'This is compassion which Allah has placed in the hearts of His servants and Allah has compassion for such of His servants who are compassionate.' "

*(Nasa'i kitabul jana'iz bab al-amr bilihtisab wassabr)*



# GURU NANAK WAS A MUSLIM

**A. R. Dard, Ex Imam London Mosque**

One should imagine that the brutal treatment of the Promised Messiah's<sup>as</sup> forefathers by the Sikh chieftains in the dark days of the Punjab would have left a sting behind. But not so with the Promised Messiah<sup>as</sup>. Swami Dayanand, the Founder of the *Arya Samaj*, had written offensively about Baba Nanak, the Founder of Sikhism, in his book *Satyarath Parkash* (Ajmer 1948, p. 356). He had declared Nanak to be a perfect ignoramus who posed as one learned in Sanskrit out of his vanity and conceit; Nanak was according to him, made out to be a saint by ignorant people only after his death. Being a champion of truth and fairness, the Promised Messiah took up the cudgels against Dayanand to protect the honor of Nanak, whose followers had either not read the book or taken no notice of it. So he began to write a book and announced it by a leaflet issued on September 9th, 1895

Sikhs are found in the Punjab, United Provinces, Sind, Jammu and Kashmir. Their number is estimated at 3,000,000. Sikhism was founded by Baba Nanak,

Khatri by birth, who was born at *Talvandj* near Lahore in 1469 A. D., and after traveling throughout a great part of Southern Asia, died at Kartarpur in Jullundur in 1539.

The tenth successor of Nanak, Guru Govind Singh, gave this movement a different turn. What had sprung into existence as a quietest sect of a purely religious nature became a militaristic society and a national movement. The savagery of the Sikh rule in the Punjab is well-known. The very word *Sikhkha Shahee* stands for oppression and tyranny. The British had to wage two wars with the Sikhs before they could restore peace and tranquility to the Punjab. Like Muslims, the Sikhs are a martial race and they supplied a large number of recruits not only during the mutiny of 1857 but also in the great war of 1914-1918.

The Promised Messiah<sup>as</sup> produced evidence from Sikh scriptures of the fact that Guru Nanak, the Founder of Sikhism, was converted to Islam during the latter part of his life. He maintained that Nanak was

a great Muslim saint and that it was their political conflict with the *Mughals* that drove his followers away from his original teachings.

The Promised Messiah's<sup>as</sup> work was entitled *Sat Bachan*. It was completed by the end of November 1895. In the first part of this book he refuted all the objections that had been leveled against Nanak by Dayanand. Then he separated historical fact from legendary lore that had gathered round the name of Nanak in Sikh writings. Imaginary stories are related about Nanak's visit to Mecca. It is said that the town of Mecca and *Ka'bah* kept moving from one place to another to keep towards Nanak's feet out of respect and that the Meccans spoke to Nanak in Punjabi. Again, it is written that Nanak met in Mecca *Imam A'zam* who had in fact died about 700 years earlier. Similarly, it is said that Nanak met Sayyid Abdul Qadir Jilani<sup>th</sup> in Baghdad although the latter had died 400 years before him. Qaroon and Baba Farid Shakar Ganj<sup>th</sup> are also made to meet Nanak; the former was a contemporary

of Moses<sup>as</sup> and the latter had died 200 years before Nanak. There are contradictions even in the *Granth Sahib*, which was compiled 200 years after Nanak. But the Promised Messiah<sup>as</sup> contended that there could be no contradiction in Nanak's words, it was really later writers who interpolated their own ideas into the *Granth Sahib*. The Encyclopedia Britannica says that the *Granth* contains the compositions of many people.

A most convincing piece of evidence which the Promised Messiah<sup>as</sup> discovered and recorded in his book is the *Chola Sahib*. It is a cloak of cotton material which is held very sacred by the Sikhs. A kind of anniversary is held every year in honor of the *Chola Sahib* at Dera Baba Nanak a small village in the Gurdaspur district in the Punjab, and the Sikhs gather together there in great numbers. This village is only a few miles from Qadian. It is believed by the Sikhs almost universally that this cloak was a direct gift from God to Nanak. It was sent down from heaven. Nanak used to wear it. It is written in the *Saakhee Chola Sahib* that it came to the possession of Angad, the first successor of Nanak, who wrapped it round his head at the time

of his accession to the *gaddi* to seek blessings from it. This became a sacred precedence and the custom was kept up by the first five successors. During the time of Arjan Das, a tank was being dug up at Amritsar by the Sikhs. A devoted disciple, Tota Ram, was also digging the earth among the faithful. Arjan was pleased at the sight and asked Tota Ram if he wanted anything. He took advantage of the propitious moment and asked for the *Chola Sahib* which the Guru was wearing on his head. The Guru could not refuse the request and the *Chola* was handed over to the disciple. Later it passed into the hands of Kabuli Mall who was a descendent of Nanak. It is still treasured by the family at Dera Baba Nanak in a huge building raised by 'Ajab Singh to the east of the village. Distinguished Sikhs, including rulers of States like Rajah Sahib Singh, Rajah Bhoop Singh, the Maharaja of Patiala, have from time to time presented covers for this sacred relic of Nanak. It is now hidden under a heap of covers.

The Promised Messiah<sup>as</sup> sent the following persons to Dera Baba Nanak to look at the *Cho/a Sahib*: Mirza Ya'qub Baig<sup>ra</sup>, Munshi Tajuddin<sup>ra</sup>, Kh. Kamal-ud-Din

and Miyan Abdur Rahman<sup>ra</sup>. The custodians of the *Chola* received the deputation well. The deputation reported that they had seen written on the *Chola* verses from the Holy Qur'an. The Promised Messiah<sup>as</sup> decided to see this sacred cloak of Nanak himself. So he went to Dera Baba Nanak on Monday, September 30th, 1895. He was accompanied by the following: Maulvi Nur-ud-Din<sup>ra</sup>, Maulvi Muhammad Ahsan<sup>ra</sup>, Munshi Ghulam Qadir Fasih<sup>ra</sup>, Sh. Abdur Rahim<sup>ra</sup>, Sayyid Muhammad Ismael<sup>ra</sup>, Maulvi Abdul Karim<sup>ra</sup>, Sh. Rahmatullah Gujrati<sup>ra</sup>, Mirza Ayyub Baig<sup>ra</sup>, Mir Nasir Nawab<sup>ra</sup> and Sh. Hamid Ali<sup>ra</sup>. The custodians of the *Chola* did not know what was written on it. It was unusual that anyone should be interested to see it in the original. So the keeper hesitated to uncover the sacred treasure. But the silver key and the insistent requests of the party opened everything. Rs. 14 was paid to the keeper in ones or twos by different friends when he laid it absolutely bare. The whole writing on it was then copied out. It openly declared that Islam was the only true religion and that Muhammad<sup>saw</sup> was the Messenger of the One God. There was nothing else on it. The *Arya Samajists* told the people that there was

Sanskrit also written on the *Chola* and that the Vedas were also praised. So the Promised Messiah announced that he would give Rs. 3,000 to anyone who proved these stories.

*Janam Sakhis* of An-gad and Bala are the oldest Sikh writings, and were compiled in the time of Nanak. *Chola Sikhi* is the book which is in the hands of the custodians. All their authentic books definitely state that the *Chola* belongs to Nanak and that it was given to him by God Himself from heaven (See *Janam Sakhi\* Bhaee Bala, Mufid-i-'Am* Press, Lahore, 1896).

*Varan Bhai Gurdas* (printed at the *Mustafa-e-Press* Lahore, 1947 Samat, page 12) says that Nanak went to Mecca dressed in blue clothes as a Muslim saint with a prayer mat in his hand. He called out the *Adhan* and sat in the Mosque for prayers.

The researches of the Promised Messiah<sup>as</sup> also led to the discovery of the fact that Nanak performed *Chillas* (Muslim form of spiritual purification) at various places. At Sirsa there is a small building which is known as '*Chilla Bawa Nanak*'. He had it built as an adjunct to the tomb of the Muslim Saint, Shah Ab-

dush Shakur<sup>th</sup>. Dr. Muhammad Ismael Khan was sent to Sirsa to investigate and his detailed report confirmed Nanak's association with the place (See *Gur Khalsa* by Giyan Singh).

At Multan also Nanak performed a 40 day *Chilla* at the shrine of Shah Shams Tabriz. The Promised Messiah deputed Niaz Baig to make full enquiries on the subject, and his letter dated September 28th. 1895. shows that he went thoroughly into the matter and it was established that Nanak had performed the *Chilla* at Multan. Sikhs visit the two places as their sacred places for the same reason. Dr. Trumpp, a German missionary, who translated the *Granth* on behalf of the Punjab Government in 1877, thinks it not probable that Nanak visited Mecca. But he does not appear to be right. His knowledge of Punjabi dialects was quite insufficient and, therefore, he could not have access to all the original sources of his information (see footnote). Muslim mystics of the Chishti school of thought definitely say that Nanak went to Mecca on pilgrimage twice and that he also stayed there for two years. God commanded Nanak to perform the Hajj (see *Janam Sakhi Bhai Bala, Mufid-e-'Am*

Press, Lahore, 1897, p. 136. Ibid. *NawalkiShore* press. Lahore, 1890). It may be mentioned here that Mr. M. A. Macauliffe, author of *The Sikh Religion* says:

'The doctrines of Sikhism as set forth in the *Granth* are that it prohibits idolatry, hypocrisy" class exclusiveness, the cremation of widows, the immurement of women, the use of wine or other intoxicants, tobacco smoking, slander, and pilgrimage to the sacred rivers and tanks of the Hindus.'

It is admitted that when Nanak died, Muslims and Hindus both claimed to conduct his funeral prayers. Muslims do not offer funeral prayers unless they are certain that the deceased was a Muslim. Therefore, this incident further confirms the fact that Nanak was a Muslim.

Though the Promised Messiah<sup>as</sup> had done a great service to the Sikhs by answering the objections leveled against their Founder by Swami Dayanand, yet some of them were displeased and charged the Promised Messiah<sup>as</sup> with insulting them by calling Guru Nanak a Muslim saint. Therefore, the Promised Messiah<sup>as</sup> thought it necessary to refute the allegation by declaring that he

meant no slight but that he had only brought to light some fresh evidence, which showed that Nanak was a Muslim at heart, which was rather a compliment to their Founder. He also reproduced a few pages of his book *Sat Bachan* as a specimen to show how the Christians also had attacked the Sikh religion and how he had defended the honor of its Founder. The leaflets were dated November 20th and 25th, 1895.

Sardar Rajinder Singh published a pamphlet entitled *Khabti Qadianii Ka 'Ilaj* in which he made baseless attacks upon the Holy Founder of Islam and refused to believe that Guru Nanak was a Muslim. In reply to this the Promised Messiah<sup>as</sup> issued a leaflet on April 18th, 1897, in which he referred to historical evidence on the point; at the same time he declared that he had seen the Guru in a vision and was assured by him that he regarded Islam as the true religion. If, however, Rajinder Singh insisted upon what he had published, then he should come forward to declare the same in a public meeting under a most solemn oath, so that God might give His judgment (see footnote) in the matter. Rajinder Singh, however, was not prepared for this and nothing was heard again about the mat-

ter.

Mr. Thomas Patrick Hughes, B. D., M. R. A. S. has published a *Dictionary of Islam* (W. H. Allen & Co., London, 1895) and it is a significant fact that he has included in this work an article on Sikhism. In its Preface (p. vi) it is said that:

‘Sikhism has been treated as a sect of Islam.’

The scholarly article has been written by Mr. Frederic Pincott, M. R. A. S. He says:

“From these old books (the *Janam Sakhis*) we learn that, in early life, Nanak, although a Hindu by birth, came under Sufi influence, and was strangely attracted by the saintly demeanor of the *faqirs* who were thickly scattered over Northern India and swarmed in the Punjab (p. 583)... The traditions of Nanak preserved in the *Janam Sakhi*, are full of evidences of his alliance with Muhammadanism (p. 585)... The ordinary *Janam Sakhis* current in the Panjab vary the account somewhat by saying that when the Khan reproved Nanak for not coming to him when sent for, the latter replied: ‘Hear, O Nawab, when I was thy servant I came before thee; now I am not thy servant; now I am become the servant of *Khuda*

(God).’ The Nawab said: ‘Sir, (if) you have become such, then come with me and say prayers (*Niwaj-Nimaz*, see Prayer). It is Friday.’ Nanak said: ‘Go, Sir.’ The Nawab, with the Qazi and Nanak, and a great concourse of people, went into the *Jami Masjid* and stood there. All the people who came into the *Masjid* began to say, ‘Today Nanak has entered this sect.’ There was a commotion among the respectable Hindus in Sultanpur; and Jairam, being much grieved, returned home. Nanaki, perceiving that her husband came home dejected, rose up and said, ‘Why is it that you are today so grieved?’ Jairam replied, ‘Listen, O servant of *Paramesur* (God), what has thy brother Nanak done! He has gone, with the Nawab, into the *Jami Masjid* to pray: and, in the city, there is an outcry among the Hindus and *Musalman*s that Nanak has become a Turk (Muslim) today.’ (India Office MS, No. 2885, fol. 39). From the foregoing it is perfectly clear that the immediate successors of Nanak believed that he went very close to Muhammadanism; and we can scarcely doubt the accuracy of their view of the matter when we consider the almost contemporaneous character of the record from which extracts have been given, and the

numerous confirmatory evidences contained in the religion itself... Nanak then proceeded to Panipat and was met by a certain Shaikh Tatiyar, who accosted him with the Muhammadan greeting, "Peace be on thee, *O Darvesh*", (*Salam Aleka Darves*); to which Nanak immediately replied, "And upon you be peace, O servant of the *Pir*" (*aleka us salamu, ho Pir ke dastapes*)" India Office MS, No. 1728, fol. 48 (Here we find Nanak both receiving and giving the Muhammadan salutation, and also the acknowledgment that he was recognized as a *darvesh* (p. 586)... Nanak recommenced his missionary work, and is described as meeting a Muhammadan named Miyan Mitha, who called upon him for the Kalimah or Muhammadan confession of faith (fol. 143); which leads to a long conversation, in which Nanak lays emphasis on the Sufi doctrine of the Unity of God. In this conversation Nanak is made to say, "The book of the Qur'an should be practiced" (fol. 144). He also acknowledged that "Justice is the Qur'an" (fol. 148). When the Miyan asked him what is the one great name, Nanak took him aside and whispered in his ear, "Allah" (God)... In the course of his teaching in Makkah, Nanak is made to

say: "Though men, they are like women, who do not obey the *Sunnat*, and Divine commandment, nor the order of the book (i.e., the Qur'an)" (I.O.MS No. 1728, fol. 212). He also admitted the intercession of Muhammad, denounced the drinking of bhang, wine, etc., acknowledged the existence of hell, the punishment of the wicked, and the resurrection of mankind; in fact, the words here ascribed to Nanak contain a full confession of Islam. These tenets are, of course, due to the narrator of the tale; and are only useful as showing how far Nanak's followers thought it possible for him to go (p. 588)... The early Gurus openly assumed the manners and dress of *faqirs*, thus plainly announcing their connection with the *Sufistic* side of Muhammadanism. In pictures they are represented with small rosaries in their hands, quite in Muhammadan fashion, as though ready to perform *Zikr*. Guru Arjan, who was the fifth in succession from Nanak, was the first to lay aside the dress of a *faqir* (p. 584)... The circumstances, which led to the entire reversal of the project, and produced between Muhammadans and Sikhs the deadliest of feuds, does not come within the purview of the present

article. It is enough to state that the process was gradual, and was as much due to political causes as to a steady departure from the teachings of the founder of Sikhism' (p.591).

In the face of all these facts it would not be easy to contend that Nanak was not a Muslim or that 'the religion of Nanak was really intended as a compromise between Hinduism and Muhammadanism.' He believed in the Unity of God and subscribed to the whole of the Islamic creed which he preached wherever he went. He offered the Muslim prayers and carried out practically all the other ordinances of Islam. He associated with Muslims, he greeted with the Muslim greeting and clothed himself with the Muslim dress. What else was necessary for him to become a Muslim?

He was no doubt a Muslim of the first order; in fact, a saint and a holy personage. He combined in himself the best of all religions; because, as a Muslim, he walked in the footsteps of all the true Prophets of God. But he made no compromise. On the other hand he openly exposed the errors of the people of his time and exhorted all, by precept and example, to live

pure and righteous lives.

\* From the time when the Promised Messiah<sup>as</sup> declared in this book *Surma Chashm Arya* that Nanak did not believe in the Hindu doctrine of the transmigration of souls and that he offered the *Nimaz* also. Sikh priests have always remained more or less alarmed and their effort has been to omit from their books all such references as lend any support to the view that *Nanak* was a Muslim. In his desperation a modern Sikh writer. Karam Singh, has taken up an extreme position. He condemns the *Janam Sakhi* wholesale. The book, no doubt, is a human production and no sane person can blindly accept all its statements as true or correct; but it does not become a Sikh to destroy the only, or let us say the greatest original source which the Sikhs possess for their own sacred history

\*\* In the Introduction to his Translation of the *Adi Granth* (p. ci) Dr. Trumpp says.

“Nanak remained a thorough Hindu according to all his views.”

But Mr. F. Pincott M. R. A. S. has very ably

refuted this assertion and proved that Nanak was not at all a Hindu. Lie shows on the other hand that the Hindus applied cow-dung to every spot on which they had stood, as soon as they departed (India Office MS. No. 1728. fol. 94). The obvious meaning of this, that orthodox Hindus considered every spot polluted which Nanak and his companions had visited. This could never have been related of Nanak had he remained a Hindu by religion. (Hughes Dictionary of Islam, p.587)

\*\*\* Ahmad did not know of any other way by which he could convince people of the truth of Islam and his own mission than to leave the matter finally in the hands of God. But the world was not prepared for this and the real reason seems to be that people had ceased to believe in God. They had no faith in Him. Even his own co-religionists were no better. Therefore he issued a leaflet dated May 19th, 1397, in which he addressed the mullahs by name in a final manner. He pointed out that his movement was spreading in spite of all opposition but that his heart was sore vexed at the internal dissensions, which had weakened Islam to the extreme. He

suggested that they should all agree to pray to God that He might give His judgment by bringing disgrace upon the party which was wrong. But the mullahs would not accept this.

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## HADITH

Hadhrat Abu Musa<sup>ra</sup> relates that Holy Prophet<sup>saw</sup> said: "The similitude of myself and with whatever I have been commissioned by Allah, is that of a person who came to his people and said, 'O my people! I have seen a huge army with my eyes and I am a plain warner.' Hearing this, a few people accepted his advice and fled the town in the early part of the night taking advantage of the calm. The other group of people did not accept his advice and stayed there till morning. The enemy attacked and destroyed and uprooted them. The same is the case of the people who accepted my message, obeyed me, and followed the Law I brought, and also of those who disobeyed me and belied the Truth which I brought."

(*Muslim Kitabul Fada'il bab shafqata Sallallahu 'alaihi wassalam 'al-ummatih*)

# A SPIRITUAL BOUT

## Khalil Akhtar, Marietta, GA

Jandala was a small Muslim village in the District of Amritsar of the Punjab region. The Christians established a medical mission where a young man, Dr. Henry Martin Clark, was made in charge. The Christian missionaries attached to this mission used to preach in the bazaar, a public selling place. One Muslim man, Mr. Pandah, taught some objections about Christianity to his students. They used to question the missionaries, harassed them and made their preaching ineffective. The Christian missionaries approached Dr. Clark with these questions. He contacted Mr. Pandah to set up a meeting between the two parties and discuss the points of contention at that time.

Mr. Pandah accepted the proposal put forward by Dr. Clark. He wrote letters to learned people to come and join the discussion with the Christian missionaries. One letter reached the Promised Messiah<sup>as</sup>, who was very pleased to receive an invitation. Hazoor<sup>as</sup> immediately

wrote letters to Mr. Pandah and Dr. Clark, and told his companions that the Christian reply would come immediately while Mr. Pandah's reply would take some time. Within two, to three days, the missionaries wrote back that they were ready for the discussion. Hazoor<sup>as</sup> wrote that if the discussion was to take place at Jandaalya, Amritsar or Batala, then he would arrange for his own accommodations and food. But if the meeting was held in Qadian, then he would assume all expenses for food and journey costs for the participants. This letter was sent to both Mr. Pandah and Dr. Clark. Dr. Clark sent word that he would reply after consultation with the others. Mr. Pandah waited two weeks for the decision of the Maulvis. Finally, they asked him about the arrangement for food and any other monetary considerations. Mr. Pandah wrote to Hazoor<sup>as</sup> that the Maulvis wanted payment for their participation, but he was a poor man. Mr. Pandah asked Hazoor<sup>as</sup> to come "because you only work for God."

Hazoor<sup>as</sup> wrote back to Dr. Clark, asking for a fixed date and time for the discussion, so that plans could be made. A letter was also sent to Mr. Pandah through a Mr. Yousuf Khan, wherein it was stressed that a date must be fixed, and asking who would present the Christian viewpoint. Sheikh Noor Ahmad, the owner of *Riaz-e-Hind* Press, Amritsar, was an eyewitness to this event. He said that he went to the shop of Mistry Qutab Din, an Ahmadi, and he told him to close his shop and come with him to *Padri* (Father) Emad-uh-Din, as it was he who had correspondence with Hazoor<sup>as</sup>. He said he may be the young Dr. Marten Clark. On hearing this, Sheikh Noor Ahmad went to the mission hospital and there he found Dr. Clark sitting in a room. Sheikh Noor Ahmad asked Dr. Clark to establish the date and time of the discussion, as many participants were trying to arrange travel and accommodations and time to take part in the debate. Dr. Clark said he had no time as he was leaving presently for a tour. Sheikh

Ahmad told him that it would take a few minutes. After wasting some time, Dr. Clark said he only had one-half hour left for the negotiations. Sheikh Ahmad went to the railway station and watched for Ahmadi passengers who were going to Qadian. He stopped them there. He got Maulvi Abdul Kareem Sialkoti<sup>ra</sup>, Maulvi Munshi Ghulam Qadir Fasih Sialkoti<sup>ra</sup> and Munshi Zafar Ahmad<sup>ra</sup> of Kapurthala. Sheik Ahmad brought them with their bags to the home of Dr. Clark, who asked his orderly to bring chairs to the veranda. Dr. Clark then went through a back door to the house of Mr. Abdullah Atham. They waited for a very long time. The orderly was asked why no one was coming. He said Dr. Clark had gone to Mr. Atham's house and would return soon.

The *Asr Salat* time came, so they made their prayers under a banyan tree. During that time Mr. Pandah arrived.

Mr. Abdullah Atham touched his ears and said he would not care if a hundred Maulvis had come. "But now you have brought the hornet's nest about your ears. It is not easy to face the Mirza of Qadian." He

told Dr. Clark that he had brought that tribulation, so he should face it. Mr. Atham said he would not be a party in the game. But Dr. Clark said that Mr. Atham was the champion of the Christians, so he was the one who can present the Christian viewpoint in an excellent manner. Dr. Clark said he began this thing with the assurance that Mr. Atham would participate, and now his refusal is not acceptable. Mr. Atham remained firm in avoiding the discussion. After a time, he was convinced to lead the discussion. This conversation was related by his Muslim cook who later lost his job because of his religious beliefs.

Next, Sheikh Noor Ahmad said the date and time should be decided and put in writing. After some discussion, the date was fixed from the 22nd of May through the 5th of June, 1893, lasting for 15 days.

When the Maulvis of Amritsar and Batala heard this news, they went to Mr. Atham's home and complained that Mirza Sahib is not to debate for the Muslims with the Christians. Their view of Mirza Sahib was that he was a *kafir* — all of the learned people have given this ver-

dict, so he could not represent Islam. Mr. Atham was already terrified of Hazoor<sup>as</sup>. He told Dr. Clark that a debate with Mirza Sahib was not easy. "It is like touching a hornet's nest." Dr. Clark suggested that Hazoor<sup>as</sup> be told that the Maulvis had agreed to the debate, so as such, there was no need for him to come. According to the Maulvis, he was a *kafir*, and not of the fold of Islam.

Hazoor<sup>as</sup> wrote to Mr. Atham that as the terms of the debate were set, it would be held as all had originally agreed. Either this would be, or it would be published in the press that Mr. Atham would not be able to debate at all. Furthermore, Hazoor<sup>as</sup> stated that Mr. Atham was at liberty to debate with whom-ever he wished. As for the verdict of the Maulvis, Hazoor<sup>as</sup> stated emphatically that he was Muslim, and by the Grace of God a good number of Muslims were with him. The Protestants are viewed by the Catholics as infidels, deserving death, and were not representatives of true Christianity. On comparing these two positions (the Catholics and the Maulvis), both Mr. Atham and Hazoor<sup>as</sup> were on the same footing. Hazoor<sup>as</sup> would be presenting



Islam and the Holy Qur'an, and Mr. Atham would present Christianity and the Gospels, accusations of non-belief notwithstanding.

It was determined that fifty persons would be allowed to attend the meetings from each side. On the first day, when Hazoor<sup>as</sup> was to attend the debate, he instructed Hafiz Hamid Ali<sup>ra</sup> Sahib to bring a pitcher and a glass.

When they entered Dr. Clark's house, they learned that the debate would be held on the same veranda where the agreement on terms had been reached — it was a spacious area. Dr. Clark had brought pitchers, ice and sugar. A glass of sherbet was brought for Hazoor<sup>as</sup>, which he declined, saying that as there was a religious war going on, he would drink his own water in peace.

The debate began. The narration was dictated and read to the audience. Maulana Abdul Kareem<sup>ra</sup>, who used to read the essay of Hazoor<sup>as</sup> opened by reciting *Surah Al-Fatihah*, and then he read the essay. He used to utter every word twice, and sometimes thrice. Dr. Clark objected to the utterances, but the Maulana did not care, as God

had bestowed Hazoor<sup>as</sup> with spiritual wisdom and he (the Maulana) would relish every word, notwithstanding any objection from the other side. Hundreds of people were standing outside, and they were not able to come because of the restriction of only 50 people from either side. Sheikh Noor Ahmad requested that Hazoor<sup>as</sup> have the proceedings published in the papers. This Hazoor<sup>as</sup> allowed, and he asked for permission from the Christians to do the same. They agreed. Each day the papers were published, and the people took great interest in the fifteen-day debate.

In reflecting on the divinity of Jesus<sup>as</sup>, Hazoor<sup>as</sup> wrote, "You are making a humble and powerless person, who lived in the womb of a woman for nine months and was nourished by the dirty blood of menses and was born like ordinary persons, as God." The Christians were much offended by these words, accusing Hazoor<sup>as</sup> of slaughtering them and inflicting wounds like those of swords. They were ready to quit the debate. Hazoor<sup>as</sup> said "Now they would run. You please write what you are dictated."

Dr. Clark said he was expecting an uproar from

the Muslims, but it turned out that the Christians were agitated. He advised the Christians to become calm. To walk out would be useless; it was time to be prepared and continue. In short, Hazoor<sup>as</sup> refuted the divinity of Jesus and the Christians had to be silent.

Mr. Abdullah Atham wrote that Jesus lived like a common man for thirty years, then the "Holy Ghost" descended on him and he became the "Phenomenon of God". Hazoor<sup>as</sup> wrote that "this is the same thing that we see and believe that when the Holy Spirit descends on some man, then he becomes a Prophet or phenomenon of God." On receiving this answer, Mr. Atham was confused. The Christian asked for clarification. He stated that he was not feeling well, and needed to leave, and anyone could write whatever they liked. Hazoor<sup>as</sup> wrote that the situation could become clear by reading the book *Jang-e-Muqadas*. Mr. Atham became ill. He attended the debate occasionally. Dr. Marten Clark used to officiate. Mr. Atham did not observe the conditions as agreed to earlier, that they would only use their own holy book for argument (Bible or Qur'an) to prove

their claim.

During the debate a strange thing happened. The Christian side brought three men, one lame, one blind and one dumb. They said in their speech that their Messiah, Jesus Christ<sup>as</sup>, used to heal the sick by his spiritual power. Speaking to Hazoor<sup>as</sup>, they said, "You also claim to be a Messiah. We have brought three sick people who are suffering from different ailments. Now we beg you to make them healthy, as our Messiah used to heal." Silence prevailed, everyone waiting for the reply. Hazoor<sup>as</sup> said "We do not believe that Jesus<sup>as</sup> used to heal the physically sick persons, so that cannot be an argument against me. On the other hand you can read in the Holy Bible, 'If you have faith as much as a mustard seed, you shall say unto this mountain, remove hence to yonder place, and it shall so move.' [Matthew, 12/20]. So if you believe in the Bible and if there is just a little faith in you, then you please make them healthy." On hearing this, their faces turned pale and they made the sick people leave from there immediately.

In the last chapter of the book *Jang-e-Mugadas*,

Hazoor<sup>as</sup> made a great prophecy. He prayed to his Lord and said, "O God, we are your humble creature. We beg you that whoever is hiding truth and intentionally concealing the reality and leaving the true God and making humble human beings as God Almighty, make him enter the hell within fifteen months. Let him suffer the worst humiliation and disgrace, provided he is not inclined to the truth of God. But whosoever is right in his belief and trusts in the living God, let him be honored in His eyes and let him be esteemed"

Hazoor<sup>as</sup> made this prophecy because Mr. Atham had written a book '*Andaruna Bible*' (inside the Bible), in which he had written about the Holy Prophet<sup>saw</sup> (God forbid) "Antichrist" and had ridiculed Islam. When Hazoor<sup>as</sup> made this prophecy he warned Mr. Atham not to speak ill of the Holy Prophet. Mr. Atham took his tongue out of his mouth and touched his ears (sign of regret and repentance), and his color became pale and his eyes became glassy and he moved his head in negative that he had said anything disgracing the Holy Prophet. In this way, he had repented and never

uttered any foul word about the Holy Prophet or Islam after that.

Mr. Atham's condition deteriorated day by day. He had some terrible dreams and was very much frightened. Sometimes, he fell from his bed and would shout "Oh, I am dying, I am caught." He had a Muslim cook in his household who was dismissed lest he should disclose Mr. Atham's condition to others. There was a watch on his house that no Muslim should enter it. He was kept busy playing chess and similar games. He had no comfort or peace of mind and his condition was going from bad to worse day by day. The Christians present were much disturbed about the situation.

The bungalow which Mr. Atham had built with much enthusiasm and eagerness, and decorated most fondly, was no longer a place of peace and comfort. After a time, he left Amritsar and was sent to Ludhiana. But he failed to improve there, and then he was sent to Gujrat and then on to Ferozpur.

The fifteen months fixed in the prophecy had passed. The Christians made much hue and cry that

the prophecy proved to be false. Hazoor<sup>as</sup> told them that the prophecy was conditional — as Mr. Atham did not utter a word from that time against Islam or against the Holy Founder and kept quiet for the fifteen months, and as Mr. Atham had said “I do not agree with the Christians in their beliefs about the son of God or the divinity of Jesus, nor do I agree with the people who talk ill about Mirza Sahib,”- so he did not die.

So Hazoor<sup>as</sup> published a poster that if Mr. Atham says on oath that he was not frightened by the prophecy and has not changed his thoughts about Islam and its Founder and if death did not overtake him within one year, then he would receive 1000 rupees from Hazoor<sup>as</sup> as a reward. But Mr. Atham kept silent. Then Hazoor<sup>as</sup> published another poster and doubled the rupees offered. But still Mr. Atham remained quiet.

Then Hazoor<sup>as</sup> published another poster, increasing the rupees offered to 3000. This was not enough to convince Mr. Atham to say anything. Finally, the amount offered was 4000 rupees, but still Mr. Atham was quiet. Then Hazoor<sup>as</sup> announced that if Mr. Atham was not fright-

ened and had not made a retraction, even then he would die within a year because he had deceived the world by keeping silent.

After all, Mr. Atham did not agree to take the oath, and he died on July 27, 1896. The Christians were much disturbed on his death. Hazoor<sup>as</sup> invited them to leave the matter to God. “I am ready to mortgage my property for 10,000 rupees, and am ready to deposit 3000 rupees in advance *if* the decision is given against me. A priest, who should be elected by other priests and myself, should get together with our followers and pray to God Almighty that whoever is on the wrong side and is telling a lie, he should be the target of His Wrath and Anger. May the calamity overtake him within a year. Let us fight with prayers that God may destroy the untrue. It is better if a single man should die instead of the congregation. I wish that Dr. Clark should be selected for this dual, because he is young of age and healthy. Moreover, he is a physician and he can look after himself well. If he does not accept our request, then *Padri* Emadud Din should come forward, then Hassam-ud-Din or Thaker Das or Fateh Massiah should represent.”

But none of them accepted the challenge.

Mr. Abdullah Atham died on July 27, 1896. Since then the Christians were vexed and were looking for a chance to harm Hazoor<sup>as</sup>. Particularly, Dr. Clark was very ardent to take revenge. On March 6, 1897, Pandit Lekhram was killed and both Christians and Hindus joined hands and were looking for an opportunity to injure the reputation of Islam, and in particular the reputation of Hazoor<sup>as</sup>.

There was a young man named Abdul Hameed. He was a nephew of Hadhrat Maulvi Burhan-ud-Din Jehlumi<sup>ra</sup>. He had no interest in religion, but was concerned about material gain and used to change very often. In 1897, he came to Qadian and stayed there for fourteen days. He tried to take the oath of allegiance, but Hazoor<sup>as</sup> did not accept his oath. Hazoor did not like him to stay at Qadian and he left for Amritsar and went straight to Padre G. H. Gray, but was not given refuge there. Then he went to Dr. Clark. When the doctor learned that Mr. Hameed had come from Qadian, he thought of an evil scheme and welcomed him. He discussed the scheme with his local mis-

sionary and made Abdul Hameed agree to it after feeding his greed and his fear. He went to the court at Amritsar, with Dr. Clark, and recorded a statement in the court of Deputy Commissioner Mr. A. C. Martenue on August 1, 1897. He declared on oath that he was sent by Hazoor<sup>as</sup> to kill Dr. Clark. Because of the influence of Dr. Clark, a warrant was issued for the arrest of Hazoor<sup>as</sup>. Every day when the train arrived from Batala, a large crowd of people were waiting to see Hazoor<sup>as</sup>, handcuffed and disgraced. But the arrest warrant was lost. After a week, the court realized the mistake and the case was sent to Gurdaspur. Due to the influence of Dr. Clark, the case was opened within seven days. Captain Douglas was approached by Dr. Clark to open the case early, as he wanted to go on leave. He wanted the arrest warrant to be issued. Captain Douglas told him that the charge was very serious, and a police inquiry was necessary before arrest. Dr. Clark said that the case would be tampered with if delayed, but Captain Douglas did not agree to issue a warrant and decided to make inquiries.

The summons were issued for Hazoor<sup>as</sup> to ap-

pear at Batala on August 10, 1897. Representatives of three religions had united against Hazoor<sup>as</sup>. The Christians were the main party represented, led by Dr. Clark and Maulvi Muhammad Hussain Batalavi was for Islam. The Hindus showed sympathy through Mr. Pandit Ram Baj Dutt, a famous lawyer from Lahore.

The case was very simple. There was rivalry between Hazoor<sup>as</sup> and Dr. Clark. Mr. A. Hameed was told to finish him, but Mr. Douglas was not agreeing to accept Hazoor<sup>as</sup> as a culprit. There was brilliance upon his face which showed him innocent as a child. He was waiting at Batala Railway platform and was lost in deep thinking, when his clerk Mr. Raja Ghulam Haider, who was waiting with him for the train, asked him why he seemed so worried. He said that he was perplexed because of the case. The face did not show him to be guilty of such an offence. Raja Ghulam Haider suggested that he should take Mr. Hameed from the mission and keep him with the police. Dr. Douglas rushed to the railway office to telephone. He gave some instructions regarding the case to the superintendent

of police and then he left for Gurdaspur.

On August 20, 1897, the Superintendent of Police, Mr. Lee Marchand brought a detailed statement from Mr. Hameed and wanted the D.C. to attest to it. In the statement, at first, Mr. Hameed related the story he was taught by Dr. Clark. But when the S. P. told him not to waste time and tell the truth, he fell at his feet begging forgiveness. He wept bitterly and admitted that his previous statement was wrong. He had made that statement because he was paid by Dr. Clark and his comrades, and they used to write the things he forgot on the palm of his hands with pencil.

The case was decided on March 23, 1898. The Christians, Hindus and Maulvis were sure that it would be decided in favor of the Christians because of the influence of Dr. Clark, and that Hazoor<sup>as</sup> would be humiliated and disgraced. But the court set him free of all charges. It even allowed Hazoor<sup>as</sup> to sue Dr. Clark. But Hazoor<sup>as</sup> said, "Our case is going in the Heavens and for us that court is sufficient. We do not want any case in worldly court."

The article would remain incomplete unless I write concerning the char-

Hussain Batalvi. He appeared as a witness for the Christians. He was sure that he would see Hazoor<sup>as</sup> guilty and arrested for the crime. But instead, he was seen sitting in a chair in court. The Maulvi Sahib also requested the court for a chair for himself. This request was not granted. But Maulvi Sahib insisted on having a chair the same as was given to Hazoor<sup>as</sup>. This vexed the Deputy Commissioner, who said, "Don't talk nonsense. Get back and stand straight." After his statement was completed, he left the courtroom. Outside of the room there was a vacant chair. Maulvi Sahib occupied this chair. Incidentally, the Police Officer in the court saw him sitting in this chair. He sent a police constable, who made him leave the chair. After that, Maulvi Sahib came out of the court. He took a sheet off of a man, spread it and sat on it. The owner of the cloth had seen him giving a statement in favor of Christians against a Muslim - Hazoor<sup>as</sup>. So he asked him to get off of the cloth. This is the character of a person called a religious leader. It is for the reader to judge who was honored in the eyes of God.

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## The Founder of the Ahmadiyya Muslim Jama'at

The name of the Founder of our Movement was Mirza Ghulam Ahmad. His father's name was Mirza Ghulam Murtaza, his grandfather's Mirza Ata Muhammad and his great grandfather's Mirza Gul Muhammad. His mother's name was Chiragh Bibi.

They came of a noble Persian tribe known as *Barlas* known in India as *Mughals*. The Messiah denied his Mughal origin. He claimed Persian descent. The epithet Mirza is Persian and denotes noble birth.

One of his ancestors, Mirza Hadi Beg, left his home in Samarkand, Persia, with 200 followers and entered India in the year 1530 A.D. the Mughal conqueror Babar was at this time emperor of India. Mirza Hadi Beg settled with his companions near the River Bias and founded a village by the name of Islampur. It came to be known as Islampur Qazi Majhi. After some time the names "Islampur" and "Majhi" became dropped. People called it only Qazi' which soon became "Qadi" and "Qadi" became "Qadian" the ending, 'an' becomes the usual ending for place names in

the Punjab.

Qadian is situated in the Gurdaspur district of East (now Indian) Punjab, some 70 miles from Lahore to the north east. This is the place where the Promised Messiah<sup>as</sup> was born, where he passed his life and where he lies buried.

During the Mughal reign in India, the Promised Messiah's<sup>as</sup> ancestors held responsible posts at the royal court. When the Mughals declined his forbearers ruled independently over a territory extending to about 60 miles around Qadian. When, however the Sikhs became ascendant in the Punjab, they ousted his forefathers from their estate, compelling them to take refuge with their Sikh friends in Kapurthala where they stayed for 16 Years.

When Maharaja Ranjit Singh came into Power, his ancestors returned to Qadian. Shortly after, the British Government in India annexed the territory to its dominions and confiscated the Qadian estate. The family was granted proprietary rights only over Qadian and a few adjacent villages.

# THE QUR'AN AND THE BIBLE

**Khalid Saifullah Khan**

A Christian evangelist has claimed that the Torah and Gospels (*Injeel*) which were available in Mecca during the life time of Muhammad<sup>saw</sup> were identical to the Torah and the Gospel that the Christians read today. As the Qur'an attests to the truth of these Books, the Muslims should believe in them in the same way as the Jews and Christians do. Given that four verses in the Qur'an speak of "*Tahreef*" (alterations) having been done by the "People of the Book"; nevertheless, the alteration spoken of could only have been in the meaning and interpretation of their Books and not in the texts thereof.

All the above-noted questions have arisen because of the lack of knowledge of what Muslims believe about the previous Scriptures, Prophets of God and other holy personages, some of which are stated in the ensuing paras.

## **God sent His Messengers to all the nations of the world**

Allah created mankind

and took it upon Himself to guide them, as He says in the Qur'an, "Surely, it is for Us to provide guidance." (92:12) Guidance and Law were given to every nation of the world through His Messengers, "And for every people there was a Messenger" (10:47). "And there is a Guide for every people." (13:7) "And We did raise among every people a Messenger.." (16:36) Thus the Qur'an affirms the truth of all the previous Revelations, which include those given to Moses and Jesus.

## **The Scriptures revealed before the Holy Qur'an were not granted protection against interpolations:**

However, the Qur'an also points out that all the previous Books were sent for specific nations and times. As those Books were not final and universal, they were not provided the special protection against interpolations, as was granted to the Holy Qur'an, which was revealed as the final Guidance for all peoples and times. The Qur'an points

out that the previous Scriptures have suffered interpolations and perversions at the hands of their scribes. "Woe, therefore, to those who write the Book with their own hands and then say, 'This is from Allah'.." (2:79) "There are some among the Jews who pervert words from their proper places.." (4:46)

## **The Qur'an contains the excellences and commandments of lasting nature of all the previous Scriptures:**

The Qur'an claims to be the culmination of all the previous Revelations, and contains the fundamental teachings of all the previous Prophets and Scriptures. Referring to the previous Prophets and their Books, God says to the Muslims: "These are they whom Allah guided, so follow their guidance." (6:91) "A Messenger from Allah, who recites unto them the pure Scriptures, wherein are the lasting commandments." (98:2-3) Thus the Qur'an is a compendium of all that is good, lasting and imperishable in the teaching of all the previous Scriptures with a lot more, which

was needed for perfection of the guidance. Thus the Qur'an stands as a Guardian over all the previous Books, affirming the truth contained in them and correcting the errors caused by interpolations. As guidance was provided by God to every people, Islam does not claim a monopoly on Truth.

**The 'Tauraat' and 'Injeel' mentioned in the Qur'an do not refer to the current Old and New Testaments, but to the original Revelations sent to Moses<sup>as</sup> and Jesus<sup>as</sup>**

Moreover, it should also be noted that when the Qur'an refers to *Taurat* (Torah) or *Injeel* (Gospel), it does not mean the present Old Testament and the New Testament. According to the Qur'an, the '*Tauraat*' is the name given to the Revelations sent to Moses and the '*Injeel*' the Revelations sent to Jesus. What the Qur'an says is that the Torah and the Gospel in their original form were revealed by God to Moses and Jesus respectively. (3:3-4) It may be noted that the current 'Old Testament' is a collection of the books of various Israeli Prophets, including the Pentateuch of Moses<sup>as</sup>

(i.e. the Revelation originally contained in the Pentateuch (the five Books of Moses i.e., Genesis, Exodus, Leviticus, Numbers and Deuteronomy).

Similarly, when the Qur'an mentions the '*Injeel*', it refers only to the Revelation or the Book that was originally granted to Jesus. The 'New Testament', on the other hand, comprises three parts, (1) Four Gospels written by Matthew, Mark, Luke and John, between 60 and 95 AD. (2) Acts, which is the history of the Church, written by Luke in 65 AD. (3) Epistles, which comprise letters, which were mostly written by Paul; and (4) Revelation which was written by John in 95 AD. As there was no Prophet of God between Jesus and Muhammad<sup>saw</sup>, the Qur'an does not recognise the Acts, the Epistles and the Book of 'Revelation', as part of '*Injeel*'. According to the Quran, interpolations were made in the '*Tauraat*' (five Books of Moses) and the '*Injeel*' (four Gospels). (2:75 ; 2:79) . However, these Books still contained some fragments of the original Revelations and teachings, which were affirmed by the Qur'an, and referred to them as '*Hudan wa Noor*' (guidance and

light) (5:44, 46).

**The word 'Kitab' (Book) signifies teachings revealed to Prophets and not necessarily a new 'Shariah' (Law)**

In verses 83 to 87 of Chapter 6, Qur'an mentions many Prophets, their fathers, their children and their brethren and says about them: "It is these to whom We gave the Book and dominion and Prophethood." (6:89) The Prophets mentioned are Abraham, Isaac, Jacob, Noah, David, Solomon, Job, Joseph, Moses, Aaron, Zachariah, John, Jesus, Elias, Ishmael, Elisha, Jonah and Lot. Obviously, all of them were not given a new '*Shariah*' (Law), but each of them is mentioned here as being given the Book. When a Prophet of God is mentioned as having been given a Book, it would signify the Revelations granted to him, which contain the sure news of the future and the unseen, as mentioned in the following verse: "He is the Knower of the unseen; and He reveals not His secrets to anyone, except to a Messenger of Him whom He chooses. And then He causes an escort of (guarding angels) to

go before him and behind him, so that He may know that (His Messengers) have delivered the Messages of their Lord..." (72: 26-29)

Prophet Yahya<sup>as</sup> did not bring any 'Shariah', but Qur'an says about him (John the Baptist) that a Book was given to him. "God said, 'O Yahya, hold fast the Book.'" (19:12) Abraham and Moses were both given the Books, though Abraham did not bring any Law. "This, indeed, is in the former Scriptures (or Books) – the Scriptures of Abraham and Moses." (87:18-19)

About Jesus<sup>as</sup> God says, "And He will teach him the Book and the Wisdom and the Torah and the Gospel." (3:48) The word 'Kitaab' used here cannot be the 'Gospel' as it is separately mentioned. It means that Jesus was given the deep insight, understanding and knowledge of the Book (Torah). It may also mean that Jesus inherited the Book or 'Shariah' that was given to Moses. His own Revelations which fulfilled or affirmed the teachings of the Torah, as stated in 3:50, may also be called the 'Kitaab' that was given to Jesus.

### **Significance of 'Tasdeeq' (attestation or verification) of 'Torah' or 'Injeel' by the Quran**

The attestation of revealed Scriptures by the Qur'an could be in the following three ways: (1) Verification of all the contents of the Books in the present form. It was not done, otherwise the Qur'an would have not strongly condemned the fundamental dogmas of Christianity such as Jesus being taken as son of God. (2) Verification of certain parts of the Books and (3) Verification of the truth of the original revelations and of the Prophets to whom they were vouchsafed. The Qur'an verified only certain parts of the 'Torah' and 'Injeel', and attested them being the Books of Divine origin. (*Tafseer-e-Kabir* Vol I, P 385)

Moreover the verification, referred to in 2:41, is the fulfilment of the promise contained in Deuteronomy 18:15-18: "...I will raise them up a prophet from among their brethren, like unto thee, and will put My words into his mouth; and he shall speak unto them all that I shall command him."

This prophecy was fulfilled in the person of Holy Prophet Muhammad<sup>saw</sup>, who was from Ismaelites, the brethren of Israelites.

According to the Qur'an, the Holy Prophet<sup>saw</sup> was the like of the prophet sent to Pharaoh (i.e., Moses<sup>as</sup>) (73:15) No other Israeli Prophet – not even Jesus<sup>as</sup> – said that he came in fulfilment of this prophecy.

### **Interpolations and doubts in the Old and New Testaments are admitted by Jews and Christian scholars**

For example, Rev. Dummelow writes in his Bible Commentary at page xxiv: "On close examination, however, it must be admitted that Pentateuch reveals many features inconsistent with the traditional view that in its present form it is the work of Moses. For instance, it may be safely granted that Moses did not write the account of his own death in Deut.:34....Other passages which can with difficulty be ascribed to him are: Exodus 6:26,27; 11:3; 16:35, 36; Lev. 18:24-28; Numbers 12:3; Deut. 2:12." (Bible Commentary by Rev. Dummelow, p xxiv)



God did speak to the Prophets of Old Testament, but the external and internal evidence no longer supports the view, that the record of the Old Testament as we possess it today constitutes the word of God as was first revealed.

Hadhrat Mirza Bashir-ud Din Mahmood Ahmad<sup>ra</sup> (1889-1965), the second successor of the Founder of the Ahmadiyya Muslim Community writes:

“From the history of Israel we learn that in the time of Nebuchadnezzar the books of Israel were burnt and destroyed. They were re-written by the Prophet Ezra, and of Ezra we read in the Jewish literature: “It was forgotten but Ezra restored it.” (Jewish Encyclopedia Vol 5, p 322)

And again:

“Ezra re-established the text of the Pentateuch, introducing therein the Assyrian or square characters.” (Jew. Enc. Vol 5, p 322)

He showed his doubts concerning the correctness of some words of the text by placing points over them. Should Elijah, said he, approve the text, the points will be disregarded; should he disapprove, the

doubtful words will be removed from the text. (Jew. Enc. Vol 5, p 322)

There are numerous contradictions in the Old Testament, it contains savage and irrational teachings and Prophets are defamed by it, which cannot be attributed to God, and so must have been incorporated by the writers. For detail, please see ‘Introduction to the Study of Holy Quran’ by Hazrat Mirza Bashir-ud-din Mahmud Ahmad, P xvii to xxx..

### **Interpolations in the New Testament**

The New Testament has also suffered interpolations and changes in form as well as matter. The following points deserve to be reflected upon:

The books other than the four Gospels of New Testament were mostly written by Paul who was neither a disciple of Jesus, nor had ever met him physically. Even the four Gospels were neither written by Jesus himself, nor written by his principal disciples. The Gospels were written many decades after the event of Crucifixion and so were not authorised or approved by Jesus. The writers of the Gospels are obscure persons and their nar-

rations pertained to only about three years of Jesus’ life. Some Gospels written by Barnabas, Thomas and Hermas, who were disciples of Jesus, have been discovered. They contradict some of the basic teachings of the current Gospels.

No original manuscript of the current New Testament exists and hence its absolute authenticity cannot be established. Jesus<sup>as</sup> spoke the Aramaic language, but no Gospels are available in that language. What we possess today is only the translations of the translations; and the translations cannot be believed as word of God. The Christian scholars themselves regard the Gospels as accounts of the life of Jesus narrated by others and not the words of God.

The Pocket Bible Handbook while introducing the Gospels (*Injeel*) writes: “The Gospels: The first section of the New Testament, called the Gospels, consists of four accounts of the life of Jesus. (The word ‘gospel’ means “good news”) The first three gospels have been given the title “Synoptic” because they look at Jesus’ life from a similar point of view.” (Pocket Bible Handbook, Meridian Publications, p103)

## Contradictions in the New Testament

There are many contradictions in the New Testament, which are not possible in the words of God. A few examples are stated below:

- (1) How man is justified, by works or faith? James 2:14 & 2:26 says, "By works man is justified and not by faith alone." But according to Galatians, "A man is not justified by the works of law, but by the faith of Jesus Christ." (Galatians 2:16)
- (2) Can the Law of the Old Testament (Shariah) be changed or not? Luke says the Law cannot change, but Hebrew says that since now the priesthood has been changed, the change in Mosaic Law has also become necessary.  
"And it is easier for heaven and earth to pass, than one tittle of the law to change (Luke 16:17) "For the priesthood being changed, there is made of necessity a change also of the law." (Hebrew 7:12)
- (3) Should the law be followed in order to enter the kingdom of heaven or the law is a curse? Matthew says the law must be followed, but

Galatian says the law is a curse. "Whosoever, therefore, shall break one of the least commandments and shall teach men so, he shall be called the least in the kingdom of heaven." (Matthew 5:17-19) "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, cursed is every one that hangeth on a tree." (Galatians 3:13)

- (4) There is contradiction in the name of Joseph's father (husband of Mary, the mother of Jesus). Matthew (1:16) states his name as Jacob and Luke (3:23) as Heli.
- (5) Matthew 1:16 states that Jesus was the 40<sup>th</sup> descendant of Abraham, but Luke (3:23-31) says that he was the 55<sup>th</sup> descendant.
- (6) Matthew (1:7-16) states that Joseph was the 26<sup>th</sup> descendant of David, but Luke (3:23-31) says that he was the 41<sup>st</sup> descendant of David.

As God is free from such weaknesses, the above quotations cannot be attributed to Him. These are human errors which were introduced in the Books by their writers. Obviously the Qur'an cannot attest to the contradictory statements.

## HADITH

Hadhrat Abu Sa'id Al-Khudri<sup>ra</sup> relates that the Holy Prophet<sup>saw</sup> fed his camels, undertook household chores, repaired his shoes, patched torn clothes, and milked his goats. He used to eat food along with his servant and helped him whenever he got tired of grinding wheat. The Holy Prophet<sup>saw</sup> never felt shamed at bringing household items from the market. He used to shake hands with everyone, whether rich or poor, and always was the first to say '*Salam*'. He always accepted an invitation, even if it was for eating ordinary dates and never felt insulted. He was extremely sympathetic, mild-mannered and tender-hearted. His lifestyle was very simple and clean. He always met everyone cheerfully and he always had a smile on his face. He never laughed loudly. He was always concerned about the fear of God. However, he did not have an iota of peevishness. He was very humble but not out of weakness or cowardice. He was extremely generous but not extravagant. He was kind-hearted, compassionate, and generous. He used to treat every Muslim compassionately. He never ate so much that he had to burp. He was never greedy for anything. On the contrary, he was always patient, thankful, and content with what he had.

(*Asadul Ghabah*, vol. 1, p 29, *Qashiriyah*, p 75, *Ashshifa'*, p 77/1)

# ENVY

**Rizwan Khan**

“The Holy Prophet<sup>saw</sup> said: Avoid envy, for envy devours good deeds just as fire devours fuel.”<sup>1</sup>

In every sin, no matter how shameful, on a certain level we find satisfaction in admitting to it, even if that admission is within our own minds. Oscar Wilde wrote, “There is a luxury in self-reproach. When we blame ourselves, we feel that no one else has a right to blame us. It is the confession, not the priest, that gives us absolution.” When we admit to a fault, we criticize ourselves before others can have the pleasure of doing so. By offering no resistance, we deprive others of the ecstasy with which they would have liked to attack our ego. However, there is another implication in the admission as well. When we declare a fault, even to our own selves, we challenge the reality of its conception as evil. We take pride in its indulgence and disdain its abstinence. We feel no shame in it for it reveals no part of our personality which we are repulsed by. No matter the

fault, we can find a way to justify it to ourselves enough to venture into justifying it to others, so long as that fault is not envy.

What is envy? “An admirer who feels that he cannot be happy by surrendering himself elects to become envious of that which he admires. So he speaks another language - the thing which he really admires is called a stupid, insipid and queer sort of thing. Admiration is happy self-surrender; envy is unhappy self-assertion.”<sup>2</sup> Hence, when we envy others, we do not despise them for their faults but for their qualities. This emotion seeps forth entirely from feelings of inadequacy coupled with arrogance. These diametrically opposed and irreconcilable emotions of inferiority and superiority create a paradox which is resolved by an equally illogical anomaly, envy. Thus, we find ourselves criticizing in others precisely that which we admire deep within ourselves. This we do only to maintain delusions of our own importance and to continue in de-

nial of our actual significance. “The feeling that someone else is more intelligent than we are is almost intolerable. We usually try to justify it in different ways: ‘He only has book knowledge, whereas I have real knowledge.’ ‘Her parents paid for her to get a good education. If my parents had had as much money, if I had been as privileged....’ ‘He’s not as smart as he thinks.’ Last but not least: ‘She may know her narrow little field better than I do, but beyond that, she’s really not smart at all. Even Einstein was a boob outside physics.’<sup>3</sup>

There is a great deal to be learned about ourselves from the people we choose to envy, for they are who we consider our equals. We do not envy those we perceive as our superiors, for we accept their dominance and stand in awe of them. Also, we obviously do not envy those who we deem far inferior to ourselves, for they pose no threat to us and are thus unworthy of the honor of being the object of our contempt. It is only those who

we consider our equals that we bother to envy. They are a reflection of our self-worth. They are people who we consider as neither too great to be trifled with, nor too pathetic to be ignored. Hence, if we wish to see ourselves as we are seen in the eyes of others, we need only look to those we envy.

We define our self-worth by our estimate of ourselves compared to those around us, particularly those we consider our equals. When one from among these people displays exceptional progress, we must either match them in progress and improve ourselves, or accept our vanity and shatter a few delusions of our self-worth. Both of these options demand a great deal of suffering, either the arduous work of self-improvement or the painful acceptance of our own inadequacy. The alternative is to console our ego by condemning the accomplishments of others, to accommodate our indolence by undermining the efforts of others. For example, in soccer, a player may compromise the interests of the team by not passing the ball to someone to keep that teammate's exceptional talent from making him look bad. At work, people often

implicitly sabotage the work of others to keep their own accomplishments from being undermined. Among friends, we sometimes exclude someone simply because we feel they excel at something we consider ourselves the authority on. Thus, envy comes from our inclination to avoid the unbearable struggle of self-reformation at all costs; it is an expression of our lethargy. Rather than excel, we resort to allowing our success to depend on the failure of others.

In our individual perception of reality, we take real people and make them characters in our imaginary world of which we are the center, and assign each of them a worth by which we define our greatness. When one of these puppets inconveniently brings about a productive change in themselves, they challenge our self-worth and force us to either improve or envy. When we refuse to work towards greatness and to abandon delusions of greatness, we leave ourselves no option but to envy.

With any other destructive behavior, we can find some dignified purpose with which to label our actions, for one can claim to

only backbite or spy to inform or be informed, but there is not a noble motive which can be remotely attached to justify feelings of envy for another. Admitting to being inferior can be a quality as an expression of humility. When we confess our lowliness, we show our greatness, for it takes greatness to understand how low one is, as Socrates said, "I know that I know nothing." Also, acknowledging feelings of self-importance can be a quality as opposed to dejection. However, if we were to admit to envying another, we would admit to being filled with such haughtiness that our petty arrogance prevents us from acknowledging the admirable qualities of another. We would accept that our perceived greatness has so deluded us that we are blinded to our inadequacies which are obvious to everyone else. We would admit our inferiority, and our conceited refusal to accept that inferiority.

This refusal to admit to feelings of envy provides great insight into the aspects of our personality of which we are in denial. Many a dark corridor exists in our minds to which we deliberately turn a blind eye, in which develop such fundamental parts of our

personality which dictate who we are. In these shadowy recesses of our psyche, we hide the secrets of our character of which even we do not want to be aware, forbidden sins of which even we are afraid. "A person usually has two reasons for doing a thing: one that sounds good and a real one."<sup>4</sup> This is where our reality lies.

When we envy a person, it is not for arbitrary reasons, but there is a very specific motivation which comes from deep within ourselves. This motivation can be detected in many of the thoughts which surface from our subconscious mind. Take, for example, daydreams. "All thought that is not more or less laboriously controlled and directed will inevitably circle about the beloved ego."<sup>5</sup>

When our mind is not occupied with a specific task, it tends to wander, but it does not wander in some random direction, it inevitably moves directly towards the imagined fulfillment of our deepest desires. Whether they involve saving the world from danger or frolicking in the meadows with synchronized dancers, our daydreams usually express our desire for attention and admiration, for self-glorification;

they are a direct window into our subconscious minds. If we summoned the courage to explore the dark recesses from which these thoughts originate, we would learn some disturbing truths about ourselves. "It is amusing and pathetic to observe this tendency in ourselves and in others. We learn politely and generously to overlook this truth, but if we dare to think of it, it blazes forth like the noontide sun. Our reveries form the chief index of our fundamental character."<sup>5</sup> Similarly, our motives for envying others are also a direct insight into our minds, for those specific qualities which we envy in another are the very qualities we are most desirous of within ourselves. By understanding what we envy in another, we can understand our own aspirations and unfulfilled desires.

The distinguishing feature of envy is its inseparable association with the destructive tendencies in our minds and the alarmingly clear understanding it provides of our own psychology. Its nature reveals such disturbing characteristics hidden in our personalities that we shun even the thought of it. Its reality is so closely tied to who we are that to acknowledge it is

to acknowledge ourselves. It is a feeling so common that almost everyone is guilty of it, whether we admit to it or not. It is only by facing it that we can understand it, and by understanding it, can we understand ourselves. "Of all the disorders of the soul, envy is the only one no one confesses to."<sup>6</sup>

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**HELP  
HUMANITY  
FIRST**

**HUMANITY  
FIRST  
NEEDS**

**VOLUNTEERS  
AND  
MONETARY  
DONATIONS**

# AN IMPORTANT CLARIFICATION

## Ataul Mujeeb Rashed Imam The London Mosque

It is very often mentioned in written articles and speeches on the occasion of Musleh Mau'ood<sup>ra</sup> Day that the prophecy regarding the promised reformer, pronounced on 20<sup>th</sup> February 1886, was printed on green papers. This is not exactly like that and it needs some clarification.

The Promised Messiah<sup>as</sup> wrote this prophecy on 20<sup>th</sup> February 1886 and it was published in "*Riaz-e-Hind*" newspaper dated 1<sup>st</sup> of March 1886 as a supplement to the newspaper but it was not printed on the green paper. It was also printed in the form of a leaflet on 22<sup>nd</sup> March 1886, in which it was mentioned that, on the basis of Divine Revelation, the promised son will be born within a period of nine years.

What happened afterwards was that instead of a son, the first child born after the prophecy was a daughter, Ismat, born on 15<sup>th</sup> April 1886. Ignorant people ridiculed at it. Later on a son was born on 7<sup>th</sup> August 1887 but he died on 4<sup>th</sup> November 1888. At the death of this son once again the opponents raised a lot of hue and cry. They strongly challenged the truth of this prophecy and rejected it all together.

At this point Hadhrat Promised Messiah<sup>as</sup> wrote a small leaflet on 1<sup>st</sup> of December 1888. It was entitled : "*Haqqani Taqreer bar Waqea Wafat Bashir*" In this, he explained the true meaning of the prophecy and declared very emphatically that come what may, the promised son is going to be born within the stipulated period of nine years from the date of its first pronouncement i.e. 20<sup>th</sup> February 1886. This leaflet which reiterated the glad tidings of the birth of the promised son was printed on green papers and was most appropriately named as '*SABZ ISHTEHAR*' (green leaflet).

According to the original prophecy, by the Grace of Allah, Hadhrat Promised Messiah<sup>as</sup> was blessed with a son on 12<sup>th</sup> of January 1889 about whom he was told by Allah Almighty that this is the promised son. The prophecy was thus fulfilled most magnificently leaving no room for any shadow of doubt about it.

In this connection, the following dates should be remembered:

Pronouncement of the prophecy regarding Musleh Mau'ood.	2-20-1886
Pronouncement that the promised son will be born within nine years from the date of the prophecy.	3-22-1886
Birth of a daughter who died in 1891.	4-15-1886.
Birth of a son who was named as Basheer (Awwal) (Who died on 04-11-1888)	8-07-1887
Publication of a leaflet on green papers and hence generally Known as <i>SABZ ISHTEHAR</i> .	12-01-1888
Birth of a son, named Mirza Bashiruddin Mahmood Ahmad about whom the Promised Messiah (Peace be upon him) was told that he is the son through whom the prophecy was going to be fulfilled.	1-12-1889

# Demise of Capitalism?

**Mansura Bashir Minhas (Miami, FL)**

The looming global recession makes it imperative to understand the dynamics of the global economy. The world has since decades rejected the system that was purely socialist. The USSR is the prime example of the failure of socialism as a political and economic ideology. Since its demise, we have witnessed the emergence of capitalism as the sole guiding force for majority of the developed economies of the world. The events of the past few months are enough to expose the fallacies of this system. A country like the US - which had achieved global prominence as a result of embracing the ideals of Capitalism, is forced to reconsider and rethink its shortcomings and weaknesses. The recent bailout of \$ 270 billion by the US government to save major financial institutions poses a dilemma, and is contrary to the very basic principles of Capitalism. It is difficult to come to terms with the hypocritical approach being taken by Wall Street. The very same financial institutions that had made huge profits in times

of great prosperity and termed them as the rewards of capital, are begging the government to bail them out as their losses have magnified and are leading them to the brink of virtual demise. If they believe in the 'free hand', then the markets should be allowed to adjust and if big corporations fail, it should be the 'survival of the fittest'. The collapse of big financial giants has exposed the greed, corruption and unbridled speculation which resulted in this turmoil. This has triggered ripple effects all over, as the world is a global village and the interdependent nature of the world economies makes it impossible for them to escape the woes that result from this.

Hadhrat Mirza Bashiruddin Mahmood Ahmad<sup>ra</sup> wrote the book 'Islam's Economic System' at a time when socialism was at its peak and the USSR was a superpower. He predicted the demise of Socialism and also analyzed how the then newly emerging system of capitalism developed as a reaction to the inadequacies

of the socialist economic system and ideology. This book is a poignant rejoinder that both these systems are inherently flawed and the ultimate solution lies somewhere in the middle. Islam is a way of life and thereby provided guidelines for all aspects of human life - moral, social and economic. Its teachings and guidelines are pragmatic, fair and lead to harmony and peace and ensure a balance.

The only viable solution to the economic meltdown lies in embracing the guidelines outlined in this book which ensure a fair and just economic system that not only takes into consideration the importance of human entrepreneurship but it also provides social justice in addition to fairness and reward.

In his enlightening book, Hazoor<sup>ra</sup> provides a critical analysis of the two major economic systems. Reading the book in the present times leaves the readers in awe of the immense foresight and sagacity of the author. Indeed he was the Guided One, and

not only did he predict the demise of Communism, but he also envisaged the rise of Capitalism in the aftermath. He affirmed that the inherent flaws of Communism would result in a system that would be diagonally opposite, and the foremost reason for the emergence would be a reaction to the inefficiency and inadequacy of the prevalent system.

There are three types of economic systems:

1. The first type is the un-constitutional one - one that has no set rules for governance and no specific economic system.
2. The national one - which adopts a national economic system for the betterment of the nation.
3. The third is based on upholding the rights of the people and gives them opportunity to participate in the economic process.

The ideal Islamic system dismisses the first model and gives a solution which lies between the second and third model.

In Islam, the concept of wealth is based on the principle that all resources are for the use of all of mankind. In order to achieve development, the poor and needy must be helped and included in the economic process. Islam

stresses not only the betterment of human life in this world, but also in the hereafter. It also stresses that in order to please Allah, we need to take care of the impoverished.

As the repercussions of the current global recession unfold, it is self-evident that Capitalism's decline came much sooner than anyone could have imagined. The word 'Socialism' is being splashed all over the media as the western governments rush to rescue and bailout their financial institutions. What spurred this sharp decline was indeed the excessive greed and short-sightedness of the global financial markets. The grave consequences of the failure of just one financial giant resulted in a snowball effect that encapsulated the entire global economies. The vulnerability of the prevalent economic system was exposed and it testifies that failure is integral in the current self regulating process of Capitalism. Lack of accountability and unbridled ambitions of Wall Street coupled with the absence of a system of checks and balances, led to a sharp decline of the world markets.

Only the government can provide an efficient

framework where business community is monitored and held accountable. It was quite interesting to see how the Bush administration distributed the bailout of \$270 billion. The very same financial institutions that had made unscrupulous profits in good times, were given tax payers' money in order to be survive. As the second portion of the bailout money is ready to be doled out, all sectors of the economy are looking towards Washington for rescue and trying to convince the lawmakers how crucial their survival is to the sustainability of the US economy. The government has bought stakes in financial institutions, which cringed at the mere mention of the word 'nationalization'! How ironic that these banks were clinging on to the mantra of capitalism on the way up, but on the downhill they are begging for government aid. The wisdom of their guiding principles (survival of the fittest) solicits that their survival should be determined by the markets and if they are not able to deliver and compete efficiently, then their right to exist ceases.

Talk of Big Government in the United States is leading to great fear among the business community.



The Obama administration, in line with the Democratic Party's leftist leanings is all set to expand the role of government. The failed policies of the Bush government have led the nation to the brink of economic chaos. The private sector left unbridled, led to unequal hence eliminating the middle class which was integral to the building of the US as a great and formidable nation

So what is the remedy to the current economic crisis? Socialism or capitalism? Hadhrat Mirza Bashiruddin Mahmood Ahmad<sup>ra</sup> has given the solution almost half a century ago. Neither system can work in complete totality. Both have their virtues and vices, and the ideal economic system is one that embraces the virtues of both these systems. Government intervention is very essential to ensure that wealth gets distributed. The Islamic system of inheritance ensures that wealth is not concentrated in a few hands. *Zakat* (2.5% tax on wealth) is a tax on capital and that distributes wealth equitably. The government is responsible for the poor, needy and underprivileged. Its prime duty is to ensure that their rights are safeguarded. But at the same time (unlike

the socialist model), the Islamic system allows for the individual to flourish and thrive. It does not curb individualism and allows human beings to use their potential to their utmost and then reap the rewards of their toil and labor. A socialist system ensures equality but it ignores mental talent and basic human differences. It suppresses the human spirit. The unfairness of this system led to its demise. The world witnessed almost two decades ago that the formidable power of the USSR was brought down due to the inherent inefficiencies of its economic system.

The western model of Capitalism flourished in the aftermath of the demise and failure of Socialism. This system could have worked well if it had been complemented with partial government intervention and regulation. As we analyze today's world economies, there is talk of China and India as the centers of economic prosperity in the coming years. Undeniably their success is not flawless, but a closer examination of their economic systems shows a slight departure from the western model of Capitalism.

Islam is the only relig-

ion that espouses centrist values and virtues in all spheres of life. So how could it differ in its guidelines for a workable, fair, sustainable and just economic system? In the last century, as the world experienced both the dominant economic systems and their failures, it is imperative that it embraces a model that lies somewhere in the middle of the spectrum. The only viable solution is the middle ground which ensures and guarantees balance, harmony, prosperity, equality and justice in the society without compromising and curbing the freedom of the human spirit and individualism.

## Bibliography

Hadhrat Mirza Bashir-uddin Mahmood Ahmad Khalifatul Masih II<sup>ra</sup>, (*Islam ka Iqtisadi Nizam*)

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**HUMANITY  
FIRST**

**NEEDS**

**VOLUNTEERS  
AND  
DONATIONS**

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# FREUD'S ATHEISM

**Zia H Shah MD**

It is in remembrance of Allah that hearts can find comfort. (Al Qur'an 13:29)  
Did you imagine that Allah had created you without purpose, and that you would not be brought back to Us? (Al Qur'an 23:116)

Sigmund Freud (1856-1939) and his colleagues defined man as a purely "psychological man" driven by his past experiences and memories as opposed to "religious man" who has a constant attraction and a drive towards his Creator and Protector, the God of monotheism. Freud theorized that personality is developed by the person's childhood experiences. He was not vague about his claims for atheism. He actually predicted that as the masses of people become more educated, they would 'turn away' from the 'fairy tales of religion.'

Carl Jung, a contemporary of Freud took exception, he wrote, "Freud has unfortunately overlooked the fact that man has never yet been able single-handed to hold his own against the powers of darkness — that is, of the unconscious. Man has always stood in need of the spiritual help which each individual's own religion held out to him."

Totally on the opposite pole of Freud in matter of religion, Carl Jung explained at length, in the chapter, "Psychotherapists or Clergy" in his book, *Modern Man in Search of a Soul*:

During the past thirty years, people from all the civilized countries of the earth have consulted me. I have treated many hundreds of patients. ... Among all my patients in the second half of life -- to say, over thirty-five -- there has not been one whose problem in the last resort was not that of finding a religious outlook on life. It is safe to say that every one of them fell ill because he had lost that which the living religions of every age have given to their followers, and none of them has been really healed who did not regain his religious outlook.

Sigmund Freud wrote in a letter to Carl Jung, dated January 17, 1909, "The more the fruits of knowledge become accessible to men, the more widespread is the decline of religious belief." In his essay on war & death, he wrote, "Religion is an illusion, and it derives its strength from its readiness to fit in with our instinctual wishful impulses."

Both Sigmund Freud and Carl Jung were psychologists of great repute. So, are we to believe in the "psychological man" of Freud or the "religious man" of Carl Jung?

To answer this question we need to travel back a little, to the year 1896, the places are Qadian and Lahore in the Indo-Pakistan subcontinent.

## THE PHILOSOPHY OF THE TEACHINGS OF ISLAM

The year was 1896; a person by the name of Swami Sadhu Shugan Chandra had spent

three or four years of his life attempting to reform the Kaaisth Hindu caste. In 1892 he came to the conclusion that unless people were gathered together under one roof, his efforts would be in vain. He therefore proposed to convene a religious conference, with the first one taking place in 1892 in Ajmer. In 1896, considering Lahore to be a suitable venue, he began preparations for the second such religious conference. The Conference of Great Religions was held at Lahore on December 26-29, 1896. Representatives of various religions accepted Swami Sahib's invitation, and the Conference of Great Religions was held during the Christmas holidays of 1896. Each of the speakers was required to address five questions published in advance by the committee. The five questions were:

1. The physical, moral and spiritual states of man
2. What is the state of man after death?
3. The object of man's life and the means of its attainment,
4. The operation of the practical ordinances of the Law in this life and the next
5. Sources of Divine knowledge.

After receiving prophetic revelation from God, Hadhrat Mirza Ghulam Ahmad<sup>as</sup>, founder of the Ahmadiyya Movement in Islam on the 21<sup>st</sup> of December, publicly declared that his essay would be the most overpowering one. A translation of his declaration is presented below:

### **A Grand Piece of News for Seekers after Truth**

In his announcement Swami Shugan Chandra Sahib has invited the leading divines of Muslims, Christians and Aryas, in the name of God, to set forth the excellences of their respective faiths in the conference proposed by him. We wish to inform Swami Sahib that to do honor to the name of God, as mentioned by him, we are ready to comply with his request and, if God so wills, our paper will be read in the proposed conference. Islam is a faith which directs a true Muslim to demonstrate perfect obedience when he is called upon to do something in the name of God. We shall now see how much regard his brothers the Aryas and Christian divines have for the honor of Parmeshwar or for Jesus and whether they are ready to participate in the conference which is to be held in the name of the Glorious Holy One.

In the conference of Great Religions which will be held in Lahore Town Hall on the 26<sup>th</sup>, 27<sup>th</sup> and 28<sup>th</sup> of December 1896, a paper written by this humble one, dealing with the excellences and miracles of the Holy Qur'an, will be read out. This paper is not the result of ordinary human effort but is a sign among the signs of God, written with His special support. It sets forth the beauties and truths of the Holy Qur'an and establishes like the noon-day sun that the Holy Qur'an is in truth God's own Word and is a book revealed by the Lord of all creation. Everyone who listens to this paper from the beginning to the end, to my treatment of all the five themes prescribed for the conference, will, I am sure, develop a new faith and will perceive a new light shining within him and will acquire a comprehensive commentary on the Holy Word of God. This paper of mine is free from human weakness, empty boasts and vain assertions.

I have been moved by sympathy for my fellow human beings to make this announcement, so that they should witness the beauty of the Holy Qur'an and should realize how mistaken are our opponents in that they love darkness and hate light. God, the All-Knowing, has

revealed to me that my paper will be declared supreme over all other papers. It is full of the light of truth, wisdom and understanding which will put to shame all other parties, provided they attend the conference and listen to it from beginning to end. They will not be able to match these qualities from their scriptures, whether they are Christians or Aryas or those of Sanatan Dharm or any others, because God Almighty has determined that the glory of His Holy Book shall be manifested on that day. I saw in a vision that out of the unseen a hand was laid on my mansion and by the touch of that hand a shining light emerged from the mansion and spread in all directions. It also illumined my hands. Thereupon someone who was standing by me proclaimed in a loud voice: *Allahu Akbar, Kharibat Khaibar* (God is Great, *Khaibar* has fallen). The interpretation is that by my mansion is meant my heart on which the heavenly light of the verities of the Holy Qur'an is descending, and by *Khaibar* are meant all the perverted religions which are afflicted with paganism and falsehood, in which man has been raised to occupy the place of God, or in which divine attributes have been cast down from their perfect station. It was thus disclosed to me that the wide publication of this paper would expose the untruth of false religions and the truth of the Qur'an will spread progressively around the earth till it arrives at its climax. From this vision my mind moved towards the reception of revelation and I received the revelation:

God is with you, and God stands where you stand. this is a metaphor conveying the assurances of Divine support.

I need write no more. I urge everyone to attend the conference in Lahore even at some inconvenience and listen to these verities. If they do so their reason and their faith will derive such benefit as is beyond their expectation. Peace be upon those who follow the guidance.

Ghulam Ahmad  
Qadian, 21 December 1896.

In answering the five questions of the conference Hadhrat Mirza Ghulam Ahmad<sup>as</sup> laid down the Islamic perspective of the "religious man" he described as "soul at rest." His paper was narrated to a spell bound multi-religious audience of 7000-8000, who heard the paper until it finished in more than 5 hours. It was later published in book form titled, *The Philosophy of the Teachings of Islam*. An excerpt from the book states:

"The soul at rest flows towards God; that is indicated by the divine direction, 'the righteous will be greeted with: O soul at rest, return to thy Lord, thou well pleased with Him and He well pleased with thee. So enter among my chosen servants and enter my Garden.' (Al Qur'an 89:28-31) The soul that has found comfort in God to return to its Lord. It undergoes a great transformation in this very life and is bestowed a paradise while still in this world."

To read the whole book, the response of the 7000 to 8000 audience at the time of first reading and some additional excerpts from newspapers about the book go to:

<http://www.alislam.org/library/books/Philosophy-of-Teachings-of-Islam.pdf>

The Islamic concept of "soul at rest" has much more in common with the "religious man" of Carl Jung, a concept developed decades after the writing of *the Philosophy of the Teachings of Islam* than the "psychological man" of Sigmund Freud. Jung's work on himself

and his patients convinced him that life has a spiritual purpose beyond material goals. Our main task, he believed, is to discover and fulfill our deep innate potential, much as the acorn contains the potential to become the oak, or the caterpillar to become the butterfly. Based on his study of Christianity, Hinduism, Buddhism, Gnosticism, Taoism, and other traditions, Jung perceived that this journey of transformation is at the mystical heart of all religions. It is a journey to meet the self and at the same time to meet the Divine. Unlike Sigmund Freud, Jung thought spiritual experience was essential to our well-being.

## SCIENTIFIC MATERIALISM

In the seventeenth century people turned to the discoveries of astronomy to demonstrate what they considered the irreconcilable conflicts between science and faith of Christianity; in the eighteenth century, to Newtonian physics; in the nineteenth century, to Darwin; in the twentieth century and still today, Freud is the atheist's touchstone.

Scientific materialism is at odds with this basic religious bias in human nature. It preaches that the whole universe is by itself and is in no need of a Creator or an Intelligent Being, who attends to its constant needs. Let us trace a few historical facts leading to the development of scientific materialism.

Sir Charles Lyell (1797-1875) a Scottish geologist was largely responsible for the general acceptance of the view that all features of the earth's surface are produced by physical, chemical, and biological processes through long periods of geological time. His achievements laid another foundation for Darwin's theory of evolution in biology.

Charles Darwin (1809-1882) proposed his evolutionary theory, drawing part of his inspiration from Charles Lyell and Adam Smith. Who is Adam Smith? He is a towering figure in the history of economic thought two centuries after his death. He is primarily known for a single work, *An Inquiry into the Nature and Causes of the Wealth of Nations* (1776), the first comprehensive system of political economy. He proposed that individuals in trying to improve and promote their personal situation work hard and find out the most advantageous methods to employ their capital and labor. They work with the intention of their personal gain and not for the advantage of the society. But if the mechanisms of personal struggle are allowed to run freely, good performers eliminate the less efficient and in so doing cause an unintended public advantage. He suggested that law makers should minimize their intrusions and let personal struggle or free market help nations become rich and powerful. He wrote, "I have never known much good done by those who affected trade for the public good." It has been proposed that it is in Adam Smith's economics transferred to nature that Charles Darwin found his principle of natural selection.

Darwin propounded his theory chiefly in two works—*On the Origin of Species by Means of Natural Selection* (1859) and *The Descent of Man, and Selection in Relation to Sex* (1871). His theory has indeed had a profound influence on subsequent scientific thought and the development of western society. One of his staunch disciples Richard Dawkins confesses that it was not possible before Darwin to be an intellectually satisfied atheist.

After these philosophers came the open advocates of atheism. Among them was Ludwig Büchner's (1824-1899). He became a popular spokesperson for scientific materialism in his time. His materialistic interpretation of the universe in *Kraft und Stoff* created uproar for its rejection of God, creation, religion, and free will and for its explanation of mind and consciousness as physical states of the brain produced by matter in motion. His continued defense of atheism and atomism and his denial of any distinction between mind and matter (*Natur und Geist*, 1857; "Nature and Spirit") appealed strongly to freethinkers. All these works of scientific materialism were resisted by religious people of their time. However, as Darwin's theory and other aspects of scientific materialism gathered momentum and more general acceptance, opposition from the Church to the intellectual and scientific community subsided in order to maintain credibility and influence with the populace. The end result is that all these different theories of scientific materialism have really established a strong hold in present day western leaders of thought.

Initially God was framed out of the realities of astronomy and then in the time of Charles Lyell the reality was so encased that God was removed from geology. Then came Charles Darwin and God was edged out of biology. The final stroke came when the concept of God was removed from human psychology.

What started as an objective and innocuous process of study of nature over time took a somewhat sinister dimension in the first part of the twentieth century. It culminated in exclusion of God from human psychology and thinking. According to the Islamic teachings, man is in constant need of succor from God All Mighty. The concept of Allah is engraved in our psychology and in our blueprint. It is mentioned in *Surah Al-A'raf*, "When Thy Lord brought forth offspring from the loins of the sons of Adam, He made them witness against their own selves by asking them: Am I not your Lord? And they said: Indeed we do bear witness to that. (*Al-A'raf* 7:173). Mankind cannot find inner peace but in Him. The Holy Quran says, "It is in remembrance of Allah that hearts can find comfort." (*Al-Ra'd* 13:29)

Sigmund Freud (1856-1939) and his colleagues defined man as a purely "psychological man" driven by his past experiences and memories as opposed to "religious man." Man's mental state was to be defined in terms of id, ego and superego. His consciousness was to be defined as the 'conscious' and the 'subconscious'. The strict definition of 'subconscious' as promulgated by Freud's disciples was based on past experiences and memories alone. It excluded and framed the concept of 'revelation' and 'Allah' out of the picture. These became taboo subjects not to be discussed in scientific forums. Regarding revelation and the experiences of the mystics he said that these could be reduced to a 'regression to primary narcissism.'

## CARL JUNG

According to Encyclopedia Britannica:

"As a boy Jung had remarkably striking dreams and powerful fantasies that had developed with unusual intensity. After his break with Freud, he deliberately allowed this aspect of himself to function again and gave the irrational side of his nature free expression. At the same time, he studied it scientifically by keeping detailed notes of his strange experiences.

same time, he studied it scientifically by keeping detailed notes of his strange experiences. He later developed the theory that these experiences came from an area of the mind that he called the collective unconscious, which he held was shared by everyone. This much-contested conception was combined with a theory of archetypes that Jung held as fundamental to the study of the psychology of religion. In Jung's terms, archetypes are instinctive patterns, have a universal character, and are expressed in behavior and images.

... Jung devoted the rest of his life to developing his ideas, especially those on the relation between psychology and religion. In his view, obscure and often neglected texts of writers in the past shed unexpected light not only on Jung's own dreams and fantasies but also on those of his patients; he thought it necessary for the successful practice of their art that psychotherapists become familiar with writings of the old masters." "Carl Jung." Encyclopedia Britannica. 2008. Encyclopedia Britannica Online. 20 Nov. 2008 <<http://www.britannica.com/EBchecked/topic/308188/Carl-Jung>>.

His advice has been largely ignored in the last century to the detriment of humanity. He wanted to take a more holistic view of human personality. For example he said, "In therapy the problem is that it is less a question of treatment than of developing always the whole person, the patient's own latent creative possibilities never the symptom alone."

## **FRUITS OF EXTENDING SCIENTIFIC MATERIALISM TO PSYCHOLOGY**

### **One billion people world wide are suffering from anxiety and depression. BBC survey**

Sigmund Freud in his psychoanalytic theory of the human personality, proposed three agencies, namely 'superego,' 'id' and 'ego.' 'Id' can be considered equivalent to what is described in *the Philosophy of the Teachings of Islam* as 'the Self that Incites to Evil.' Superego can be considered to be equivalent to 'conscience' or 'the reproving Self.' As Sigmund Freud's theory is completely secular it does not provide any term equivalent to 'Religious Man' or 'the Soul at Rest' in *the Philosophy of the Teachings of Islam*.

Present day field of psychology does not provide any adequate explanation for human conscience. What ever incomplete explanations it offers by removing God from the picture ensures that people consider conscience as only an illusion arising from childhood experiences, a barrier in the wish fulfillment and an agency to be ignored. The natural consequence of this is that it does not recognize a universal moral code in humans and contributes to the lawlessness of the contemporary society.

Psychology, by ignoring 'the Soul at Rest' denies the fact that humans are in constant need of consolation. By taking away consolation from the masses, it leads to the self fulfilling prophecy of a billion people in the world suffering from anxiety and depression. The Holy Quran has so profoundly stated this issue in one line:

It is in remembrance of Allah that hearts can find comfort. (Al Qur'an 13:29)

Peace of mind cannot be achieved without reference to the infinite Providence of God. In line with the quote of Carl Jung about treatment of neurosis the concept of peace of mind

needs to be transcendentalized and always tackled in reference to God. These issues are examined in greater detail in the following links. To review an article, *Al Salam: the source of peace*, find the USA Gazette for February 2007, at the following link:

<http://www.ahmadiyyagazette.us/Source/GazetteFeb07.pdf>

The review the June 2008 eGazette about Human Vulnerability with several additional links, go to:

<http://www.alislam.org/egazette/>

According to Freud the worldly and the physical pleasures are fleeting, making unhappiness inevitable in their exclusive pursuit. This leaves mankind no choice but to realize the profound teaching of the Holy Qur'an that man has to find everlasting satisfaction in his relationship to the Absolute, the Infinite and the Eternal and Ever Lasting God:

O soul at rest, return to thy Lord, thou well pleased with Him and He well pleased with thee. So enter among My chosen servants and enter My Garden.' (Al-Qur'an 89:28-31)

### EPILOGUE

So, are we to believe in the “psychological man” of Freud or the “religious man” of Carl Jung?

The short answer is both. We need to judiciously change our “psychological man” into “religious man.” We need to analyze our past experiences to guide us onto the bridge to the future. For the Christians the basic conflict to analyze is, “What is there in their past experience?” that keeps them moving between the two choices of Christianity and atheism and the majority of them never truly evaluate the religion of the future namely Islam! The atheists need to explore, as to why, whenever their plane hits turbulence, they find themselves praying? For the non-Ahmadi Muslims the challenge is what keeps them from developing a rational view of religion and accepting the institution of revelation which after all is the life blood of religion. For Ahmadi Muslims the conflict is to find the connection to their vulnerabilities and their strengths in their past experiences and use them as an anchor to travel fast towards the bridge of their future spiritual development.

Psychoanalysis can help us navigate through our conflicts or subconscious vulnerabilities but it has its limitations. Freud noticed that increased knowledge of psychoanalysis generally did not make them more moral than other professional groups. “That psychoanalysis has not made the analysts themselves better, nobler, or of stronger character remains a disappointment for me,” Freud confessed in one of his letters to Putnam. “Perhaps I was wrong to expect it.” It is the belief in One God and ‘the universal brotherhood’ of mankind and actions in line with these beliefs that polishes human character, morality and spirituality as suggested by the Messiah of this age.

The one billion suffering from different neurosis are a testimony to the vision of Carl Jung that man is a spiritual being and not meant to be a robot. Man is in constant need of



spiritual nourishment. That is where the book *The Philosophy of the Teachings of Islam* comes to our rescue. Criticism of Freud's rhetoric on spirituality is not to diminish his scientific contributions to the field of psychology especially the understanding of the subconscious mind.

Atheism is in conflict with itself. If man is a production of an accident and human life has no meaning and purpose what is the logic or rationality in the arguments that the atheists propose to put forward? Man's life is not without purpose!

Did you imagine that Allah had created you without purpose, and that you would not be brought back to Us? (Al Quran 23:116)

In the United States more than a quarter million people every year find life worthless and meaningless and attempt to end it, and about 30,000 succeed. Christianity and atheism fail to soothe them. We owe it to them that there be a third choice, in the Christian world, a new and fresh alternative of Islam as Ahmadi Muslims understand it!

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## **Ahmadiyya Muslim Medical Association**

### **National Retreat**

Ahmadiyya Muslim Medical Association is holding its first National Retreat on April 10-12, 2009 in Nashville, Tennessee. [Weekend of Good Friday]. All members are urged to attend and bring their families as well. This will provide an opportunity to meet in a relaxed, righteous atmosphere and allow us to discuss issues of common interest. Other auxiliaries are welcomed to use this opportunity for areas of mutual interest.

**For further information please contact:**

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*Courageous article published in The News (Pakistan)*

# The Unsung Professor Salam

**Farhatullah Babar**

Twelve years ago Pakistan's only and the Muslim world's first Nobel laureate Professor Abdus Salam passed into eternity on November 21, 1996. Salam was chased and hounded both in life and in death. Even when dead and buried the pious ones could not tolerate the tombstone inscription that read, "Abdus Salam the First Muslim Nobel Laureate". A brigade of the pious performed the holy task of rubbing off 'Muslim' from the tombstone as a magistrate dutifully looked on.

When alive he was shunned and his achievements ridiculed. His admirers had organized a function in Islamabad to honour him on his seventieth birthday as he lay on his deathbed in London. The pious ones protested. "Any function held to honor Salam would amount to defaming Pakistan", the *Aalmi Majlis-i -Tahaffuz-i-Khatm-i-Nabuwat* warned. They also demanded that a case be instituted against Salam for 'ridiculing Pakistan'.

When the press clippings were put up to the then prime minister, *Shaheed Mohtarma* Bhutto, she simply wrote on it 'rubbish' and asked that the function be held. Not only that, she also wrote a personal letter to Salam on his 70th birthday recalling his services to science and Pakistan and the honor he had brought to the country, which 'will never be forgotten' and asked the then high commissioner in London, Wajid Shamsul Hasan, to personally deliver the letter with a flower bouquet from her.

The custodians of morality also greeted with contempt the Nobel Prize that was awarded to him in 1979. In the Eid sermon that year, the *Imam* of the Lal Masjid in the federal capital, said that Salam had been honored by the Jews and the enemies of Islam because he was a non-Muslim.

After the Nobel Award the Physics department of the *Quaid-i-Azam* University wanted to invite him but was not allowed by the administration, fearing extremists' reaction. He gave the lecture at the Pakistan Institute of Nuclear Science and Technology (PINSTECH) far away from the reach of detractors. The special convocation for awarding him a doctorate degree was also not held in the university campus, but in the old parliament building in Islamabad. Islamic expressions in his address were deleted from the reports by the official media as that was the norm under Zia's bigoted dispensation.

After a long period during which extremists played bluff and bluster a commemorative stamp has finally been issued and a department in his alma mater, the Government College Lahore, now a university, is also named after him.'

Professor Salam took all criticism of the fanatics in normal stride. "If you consider me to be a non-Muslim, it is your problem", he once said. "But permit me to lay a brick in the mosque you want to build." But they did not want him to lay even a brick.

Salam's most impressive contribution for the promotion of science in developing countries has been the setting up of the International Center for Theoretical Physics at Trieste in Italy in 1964. He wanted to set up the Center in Pakistan but Ayub Khan's financial advisors rejected the idea forcing him to set it up in Italy.

Unsung in his own country, Professor Salam was widely acclaimed worldwide. The Center he established in Italy was named after him. A moving eulogy was read out on his first death anniversary that said:

"On the occasion of the first year anniversary of the death of Abdus Salam, let us celebrate the accomplishments of this extraordinary man and let us honor his memory by renaming the Institution to which he devoted so much of his intelligence and energy, the Abdus Salam International Center for Theoretical Physics. It's the right thing to do for both the man and the institution."

When he received the Nobel Prize in 1979, Indira Gandhi immediately invited him but he declined to visit India before first visiting his home country. He spurned offers to become a British or Italian national. Later he visited India but only to seek his primary school mathematics teacher who was still alive. Reverently Salam put his Nobel gold medal around the neck of his mathematics teacher.

During his visit to Beijing, the Chinese Academy hosted a dinner in his honor. Breaking all protocol the Chinese president also came to attend the dinner to honor Salam.

Until 1979 scientists believed that there were four fundamental forces that drove every thing in the universe. Salam's work proved that two of these four forces were actually one and the same. The number of fundamental forces was thus reduced to three. Salam believed that actually one single force drove the universe and that some day someone will be able to prove that the three remaining fundamental forces were one and the same.

When asked as to what he thought was the inspiration behind the great idea, which had earned him the Nobel Prize, Salam said,

"Whenever faced with two competing theories for the same set of observation I have always found that the theory which was more aesthetically satisfying is also the correct one". He said he drew inspiration from this verse of the Qur'an, which says, "Thou will see not in the creation of the All-merciful any imperfection, Return thy gaze; Do you see thou any fissure? Then return thy gaze again, and again, And thy gaze comes back to thee dazzled and weary".

Towards the end, Salam was afflicted with a rare disease of the nerves that gradually took its toll. Finally he was unable to talk even as he fully understood what was being said to him. May his soul rest in eternal peace!

The writer, a former senator, is spokesperson for the PPP.

Email: drkhshan@isb.comsats.net.pk

## 2008 a Year of Blessings

**Tahir Khan**

As the year ends, I lack the words to thank the Almighty God...

For all the blessings bestowed upon us...many blessings...too many blessings

2008 a year when the Ahmadiyya Muslim Community celebrated 100 years of *Khilafat* i.e., spiritual leadership within Islam

But that is not where it should end...the world needs *Khilafat*, the blessings of *Khilafat* for centuries to come...

I am reminded of a verse from the Holy Qur'an...Allah bestows His blessings on whom he pleases... and another...

Allah guides whom He pleases

Oh God, guide us to the correct path...

A path that will bring many blessings for all of us...

Oh God, forgive us our shortcomings...as You only You God, are the

*Al-Rahman* (the Gracious), the *Al-Raheem* (the Merciful) and the *Malike yaumideen* (Master of the Day of Judgment)

Oh God, continue the *Khilafat* and continue the blessings upon us...

Oh God, take away the lies, the deceit, the worries and the problems that we face... forever

# THE ISLAMIC TAXATION SYSTEM: A PRIMER

**Atif Munawar Mir, Mississauga, Canada**

## Introduction

The tax debate in the modern state, particularly during election years, tends to become hostage to ideology. Any pronouncements about tax hikes or cuts are often painted as a battle between “socialist” and “right-wing” forces. Behind the loaded political rhetoric, the debate is simply between the competing values of economic growth and economic equity. The liberals believe that the government must hike taxes and redistribute income. The conservatives argue that tax cuts will create more jobs and thereby minimize the need for income redistribution. What is Islam’s perspective on this debate? This article briefly will explore the history of Islamic taxes and donation schemes and then deduce and discuss principles of an Islamic taxation system.

The foundation of an Islamic taxation system is the belief that everything in the universe belongs to Allah. The Holy Qur’an says:

*“To Allah belongs the kingdom of heavens and the earth; and Allah has power over all things”. (3:190)*

The Islamic state must treat tax funds as a trust and spend accordingly. Holy Qur’an offers guidance in this regard:

*“Whatever Allah has given to his Messenger as spoils from the people of the towns, it is for Allah and the Messenger and for the near of kin and the orphans and the needy and the wayfarer, in order that it may not circulate only among those of you who are rich...(59:8)*

Even though “to Allah belongs the Kingdom of heaven and the earth”, Islam does recognize the right of private property and individual ownership. But Allah wants “that the individual owner should treat his property as a sort of trust and subjects the institution of private property to limits and correctiveness which tend to reduce the power and influence of the wealthier sections of the community.”<sup>1</sup>

The ultimate purpose of Islamic taxation system is, therefore, to “reduce the power and influence of... wealthier sections of the community” and to improve the well being of every individual living in its jurisdiction. It is worth noting that Islam advocates the distribution of wealth but it does not prevent the creation of wealth through fair means as long as it is spread around.

## Brief History of Islamic Taxes and Donation Schemes

Here, it is important to clarify that in an Islamic state, the authority to collect funds would reside both with the state and *Nizam-e-Jama’at*. An Islamic state will tax those individuals and businesses that reside in its jurisdiction. *Nizam-e-Jama’at*, however, will collect the funds from whole Muslim *Ummah* under the system of *Wasiyyat*, *Zaka’t* and *Chanda*. The funds will be used by the *Khalifah* for the propagation of Islam and the eradication of poverty

globe. In the early Islamic state, *Khalifah* was also the head of state, hence, donations and taxes were both collected by the state. However, it may be argued that since an Islamic state is responsible for the eradication of poverty and the overall betterment of humanity, part of *Wasiyyat* and *Zaka't* funds should go to the coffers of state. Of course, the details of interplay between *Nizam-e-Jama'at* and an Islamic government will be resolved when the need arises. For the purposes of this article, however, it is assumed that *Zaka't* and *Wasiyyat* will be collected by *Nizam-e-Jama'at*.

### Zaka't

The first and the only compulsory tax in Islam is *Zaka't*. The Holy Prophet<sup>saw</sup> said: "*Zaka't* is a levy imposed upon the well-to-do which is returned to the poorer sections of the people."<sup>2</sup> The proceeds of *Zaka't* are earmarked for overall betterment of humanity.

### Jizya

In some periods of history, Muslims collected *Jizya* from non-Muslims. *Jizya* was not an additional tax levied on non-Muslims. It was a substitute of *Za-*

*ka't*. This made sense as non-Muslims would have been, most likely, reluctant to pay an Islamic tax. The rate of *Jizya* was minimal to avoid forced conversion of non-Muslims.

### Ushoor and Khiraj

Besides *Jizya*, *Ushoor* and *Khiraj* were other major taxes collected by Islamic jurisdictions in the early history of Islam. *Khiraj* was a land tax while *Ushoor* was a duty on import and export. When Islamic governments conquered new territories, they inherited these taxes from previous governments and continued to levy these taxes but with lower rates to lighten the tax burdens of peasants and traders.

### Al-Wasiyyat

In modern times, Khalifatul Masih II<sup>ra</sup> acknowledges that industrialization, commercial competition, and international struggle over resources have made the system of *Zaka't* and voluntary contributions inadequate.<sup>3</sup> However, he emphasizes that:

*"...this does not detract from the excellence of the Islamic teaching on the subject. At that time the object of this teaching could*

*be fulfilled by means of Zaka't and voluntary contributions..."*<sup>4</sup>

In this regard, Khalifatul Masih II<sup>ra</sup> says:

*"The Promised Messiah<sup>as</sup> has interpreted the Islamic teachings according to the needs of the present age. If the Islamic state has to provide food, clothing, shelter, medical relief, and means of education to everybody, it must have at its disposal very much larger resources than would have sufficed in the early days of Islam."*<sup>5</sup>

That is why Khalifatul Masih II<sup>ra</sup> concludes that the Promised Messiah<sup>as</sup> introduced the system of *Al-Wasiyyat*. Muslims who joins this system are required to volunteer from 1/10<sup>th</sup> to 1/3<sup>rd</sup> of their properties and belongings. The funds collected through this system, namely *Al-Wasiyyat*, have been earmarked for the strengthening and propagation of Islam and welfare of those who do not possess adequate means of subsistence.<sup>6</sup>

### Modern Islamic State and Principles of Taxation System

As discussed above, in the modern set up, funds collected through *Zaka't*,

*Wasiyyat* and other donation schemes would land in the coffers of *Baitul Maal* (Treasury house controlled by *Nizam-e-Jama't*). An Islamic state would have to levy its own taxes to meet its needs and manage its responsibilities. What will the tax designed by an Islamic state should look like. In this regard, *Zaka't*, provides some guidance. Funds collected under *Zaka't* should be spent to improve economic equities but at the same time the system of *Zaka't* encourages entrepreneurs to invest their capital instead of letting it sit idle. Hence it may be argued that the primary principles of Islamic taxation should be economic equity and the circulation of wealth.

### **Tax Principle of Economic Equity**

Economic equity is one of the most desired ideals in Islam. To realize this ideal, the tax system can play a key role. To begin with, the tax legislation and audit system of the state should discover and plug loopholes to prevent evasion and avoidance of taxes. The strong audit system helps to ensure that the burden of taxation is shared fairly and as intended by the tax system.

Should an Islamic

state impose a progressive tax rate structure to promote economic equity? Under this structure, a tax rate increases if the amount of income to which it applies increases. Again, guidance should be sought from the system of *Zaka't* and *Wasiyyat*. About *Zaka't*, Khalifa tul Masih IV<sup>th</sup> says:

*“Although much has been said about the rate or percentage of this tax (Zaka't), we find no reference to any fixed percentage in the Holy Qur'an...I believe that the question of percentage remains flexible and should be determined according to the state of the economy in a particular country.”*<sup>7</sup>

Hence, the rate of *Zaka't*, arguably, is not fixed and flat. It can be levied according to the needs of the economy.

As for *Wasiyyat*, Muslims who joins this system are required to volunteer from 1/10<sup>th</sup> to 1/3<sup>rd</sup> of their properties and belongings. So, the system of *Wasiyyat* is progressive by choice. A Muslim may contribute anywhere from 10% to 33% of his belongings.

As discussed, the proper tax design goes a long way in realizing the goal of economic equity. The responsible spending of

tax funds is no less important. Holy Prophet<sup>SAW</sup> said:

*“Each of you is like a shepherd to whom the sheep do not belong. He is entrusted with the responsibility of tending the sheep. You will be held answerable”*<sup>8</sup>

In the light of this *Hadith*, the tax funds are like a sheep that the state must spend responsibly. As discussed, the state's first responsibility is towards the poor and a genuine effort should be made not to waste tax funds. One of the recent examples of questionable spending of tax dollars in the USA was the \$700 billion bail out package for major financial institutions. This package, which is intended to inject capital into the strained financial system, used taxpayer's money to subsidize a financial disaster that resulted from the greed of Wall Street and the lack of proper government regulations. When all is said and done, the bail out package transferred \$700 billion from pockets of taxpayers to big financial institutions. The government should have prevented this crisis by putting in place proper regulations. With this bail out package, the deficit of the US government has worsened. Most likely taxes

will be raised, sooner or later, to deal with the ballooning deficit and taxpayers will pay twice for the greed of Wall Street and the negligence of the government.

### **Tax Principle of Economic Growth**

Islam advocates economic equity but it does not impose rules that might hamper individual entrepreneurship in the economic arena. Economic prosperity is not discouraged as long as the created wealth is shared.

*Zaka't* proves that if a tax is properly designed, the whole economy benefits from the circulation of money which in turn promotes economic growth. However, if an investor has an option to earn interest on his/her idle capital, he/she might be more comfortable to earn 5% risk-free money on deposits sitting idle in the bank rather than invest in a venture. With this decision, the investor short-circuits the circulation-of-money process and adversely impacts the economic equity. Therefore, when designing the tax, the effects of tax to economic growth should be considered. Properly designed, taxes should not hurt the prosperity of a society.

An objection that is often raised against welfare states is that its higher taxes hurt business spending. Since an Islamic state, by definition, is a welfare state, this objection needs to be responded to. In this regard, Sweden can be cited as an example. Paul Krugman, a 2008 Nobel laureate, says that "Since 1993 the economy (of Sweden) has grown vigorously ... most predictions are for growth .... Unemployment has fallen steadily, with many predicting that it will drop below 5 per cent next year ....last year Sweden collected an awesome 63 per cent of GDP in taxes."<sup>9</sup> In simple words, despite high taxes, the economy of Sweden has grown and unemployment rates have fallen.

### **Conclusion**

In the modern times, unfortunately, the tax debate has become ideological. The Islamic taxation system does not present an ideological tax system but flexible and practical principles to design Islamic taxes to suit the economic circumstances of the time. Generally, the developed countries have introduced Islam-like tax systems in the later half of 20<sup>th</sup> century that tries to balance the competing objectives of equity and

economic growth.

However, what still makes the Islamic taxation system special is that two principles of Islamic taxation, equity and economic progress, are guided by the principle of righteousness which rejects greed and encourages circulation and distribution of wealth to seek the pleasure of Allah. This principle of righteousness, ultimately, continues to be the true hall mark of the Islamic taxation system.

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## DIRECTIONS FOR NIKAH (MARRIAGE) FORM

- I. The *Waliyy* (guardian) of the bride is her real father.
2. For the deceased father of the bride, following relatives can, in descending order, be the *Waliyy* of a sane, adult woman: grandfather, real brother, stepbrother, paternal uncle or such other close relatives on the father's side. In case of any problem pertaining to *Wilayat* (guardianship) written permission for the *Waliyy* should be obtained from *Nazarat Amoor-e-Aamma*, Rabwah before the announcement for *Nikah*.
3. If the *Waliyy* cannot attend the *Nikah* ceremony, he should appoint someone else to officiate as his *Wakeel* (representative). But it is the father himself who will sign as the *Waliyy* of the bride. A place has been assigned in the form for this purpose. The bridegroom can also appoint someone to officiate as his *Waked*, if he cannot attend the *Nikah* ceremony. A place has been assigned in the form for this purpose also.
4. The two witnesses of the bride should be other than the *Waliyy/Wakeel*.
5. Hadhrat Musleh Mau'ood<sup>ra</sup> advised the amount of *Mahr* (dower money) from six months to one year's income of the bridegroom. This directive should be followed.
6. Verification should be made by the *Ameer/President* of the *Jama'at* where the bride and bridegroom reside. Apart from the signature, the *Ameer/President* should use his seal, if he has one. In case of the bride/bridegroom residing abroad the verification of the *Ameer* of that country is necessary and not of the *Ameer/President* of place of origin, even if at the time of *Nikah* the bride/bridegroom be present. Outside Pakistan the verification of the *Ameer* of the concerned country (with the seal) is required and not of the local *President*.
7. In case this is not the first *Nikah* of the bride or the bridegroom the verified documents pertaining to *Talaq* (separation by husband)/*Khula* (separation by wife) must be attached with the *Nikah* form. It should be noted that the case of *Khula* is decided by the *Qazi* (Judge), appointed by the Center.
8. In case *Nikah* is to be conducted in Rabwah, before the announcement for *Nikah* permission must be taken from the Marriage Office, *Islah-o-Irshad*, Rabwah and the *Waliyy* of the bride and the witnesses of her consent should present themselves in the office.
9. *Nikah* form should be completed quite sometime before the date of the announcement for *Nikah* so that if the form is not complete or if it contains any mistake, enough time is available for correction.

10. On the *Nikah* form the particulars of the bride/bridegroom (name, date of birth, etc.) should be the same as those on the Identity Card and Passport.
11. A set of three original *Nikah* forms should be completed.
12. *Nikah* form should be completed in a clear and legible hand-writing. Preferably only one ink should be used. The *Mahr* should be written in figures as well as words. In case of cutting/overwriting the concerned persons should sign at the cutting/over-writing.
13. The *Nikah* should be registered at the Marriage Office, *Islah-o-Irshad*, Rabwah within one month of its announcement. For the registration of *Nikah* all three original *Nikah* forms should be submitted in the office. After the registration one form will remain with the office, the other two will be returned to the concerned spouses. To avoid waste of time *Nikah* forms should be scrutinized properly before they are brought for registration.
14. Beside *Urdu.Nikah*.Form the Marriage Office, *Islah-o-Irshad*, Rabwah has introduced original *Nikah* (Marriage) Form in English as well. So original *Nikah* forms may be had in Urdu or in English.

## **MEMBERS OF THE AHMADIYYA JAMA'AT ARE REQUIRED TO AVOID AND HELP AVOID THE CUSTOMARY AND INNOVATIVE PRACTICES**

1. The believers, shun all that which is vain.  
When they spend, they are not extravagant. (The Holy Qur'an)
2. He (the Holy Prophet<sup>ﷺ</sup>) removes from them their burden and the shackles that were upon them. (The Holy Qur'an)
3. He Will stop being a slave to mere custom, greed and ostentation. (Extract from the Covenant of *Bai'at*)
4. The purpose of *Tahrik-e-Jadid* and its requirements was nothing more than that the *Jama'at* should learn to spend according to its means and thus save itself from disaster with a view to gradually eliminating the disparity that exists between the rich and the poor (Requirements of '*Tahrik-e-Jadid*', P.174)
5. It is obligatory on the part of Ahmadi families to eradicate evil customs and throw them out root and branch. (3rd Successor of the Promised Messiah<sup>as</sup>)
6. According to the law of Islam, it is prohibited to distribute, give or take '*Bhaji*' or ritual food among relations. Spending on fireworks, Street dancers and singers is an absolute prohibition. (The Promised Messiah<sup>as</sup>)

7. Any demand by the bride's relations, for ornaments and apparel is shamelessness. (Hadhrat Musleh Mau'ood<sup>ra</sup>)
8. 'Mehndi' and other related rites as practiced today are, to my mind, un-Islamic. (Hadhrat Musleh Mau'ood<sup>ra</sup>)
9. The practice of 'Sehra' is 'Bid'at' or deviation from the norm. — It amounts to turning a human into a horse. (Hadhrat Musleh Mau'ood<sup>ra</sup>)
10. To wear garlands of currency notes or to have a 'Sarbala' or the bridegroom's bestman is a vain and pointless act and amounts to 'Bid'at' or innovative deviation.
11. Ostentation and display should be avoided. Whatever gifts are given, should be placed in boxes that are shut to exhibit 'Jahez' (dowry) and even 'Barri' (bridal dresses), is bad. (Hadhrat Musleh Mau'ood<sup>ra</sup>)
12. Any desire or demand for dowry on the part of Bride's in-laws is un-Islamic.
13. Casting and scattering of coins, the ritual of making the bridegroom wear a gold ring, to demand money for offering milk to the bridegroom or to hide shoes are bad customs.
14. Dowry should not be displayed nor should the bridegroom's people be given gifts of suits etc. (President Lajna Imaillah Pakistan)
15. On the occasion of 'Rukhstana' or marriage ceremony to serve food to local guests is prohibited except for a simple hot or cold drink consistent with the weather conditions. The outstation guests/members of the procession can be offered food, (4th Successor of the Promised Messiah<sup>as</sup>)
16. To invite people to 'Walima' is in keeping with the Holy Prophet's<sup>saw</sup> practice but there should be no wastage or overspending. The bridegroom should invite and feed some friends. (The Promised Messiah<sup>as</sup>)  
It is enough to limit the number of invitees from 10 to 15. (Hadhrat Musleh Mau'ood<sup>ra</sup>)
17. The 'Walima' party should be given after the consummation of marriage. (Hadhrat Musleh Mau'ood<sup>ra</sup>)
18. 'Non-Mahram' ladies should observe *purdah* in the presence of the bridegroom and should not indulge in badinage. (Hadhrat Musleh Mau'ood<sup>ra</sup>)
19. Photographs of the couple i.e., the bride and the bridegroom, should not be taken in company with the 'non-Mahram' ladies. On the occasion of such parties, it should be so arranged that ladies serve ladies to avoid violation of *purdah*.
20. It is a sin to attend parties uninvited, similarly to take uninvited children to parties is also a sin. Such guests are "thieves and robbers. (A tradition of the Holy Prophet<sup>saw</sup>)



## HADITH

Hadhrat Jarir bin 'Abdullah<sup>ra</sup> relates: "We were sitting with the Holy Prophet<sup>saw</sup> when he looked at the moon which was the 14th night's moon and said, 'You will surely behold your Lord as you are beholding this full moon without anything blocking your view. Therefore, if you want to try to get this honor then do not neglect the Prayer before sunrise and the Prayer before sunset, if you can.' "

*(Bukhari kitabuttauhid warrad 'alal jahmiyyah bab qaulallah wajuh yauma'idhin nadirah ila rabbiha nazirah)*

Hadhrat Abu Hurairah<sup>ra</sup> relates that the Holy Prophet<sup>saw</sup> said: "God Almighty has disclosed to me such beautiful words of glorification and gratitude, which were not disclosed to anyone else before me."

*(Bukhari kitabul tafsir surah bani Israel bab qaulihi dhurriyyata man hamalna-ma'a nuhin)*

Hadhrat Abu Hurairah<sup>ra</sup> relates that the Holy Prophet<sup>saw</sup> said: "Allah, the Most Honored and Glorious has created Adam in His own Image."

*(Musnad Ahmad, Vol. 2, p 323)*

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Assistant Professor of Surgery  
Division of Pediatric Surgery  
Johns Hopkins University School of Medicine**

## **Lajna Media Watch Responds to Sherry Jones' Novel "The Jewel of Medina"**

On October 4, 2008, the publisher Beaufort Books released the debut novel of author Sherry Jones titled, "The Jewel of Medina" in the USA. The book is about the life of *Ummul Momineen, Hadhrat Aisha Siddiqah<sup>ra</sup>*. Although Ms. Jones' intent was to bridge relations between the West and the Muslims, it did the opposite. On November 11, 2008, *Hadhrat Khalifatul Masih V<sup>atba</sup>* sent a directive to Lajna Imaillah USA asking Lajna to write letters to the author voicing objections to her portrayal of Hadhrat Aisha<sup>ra</sup>. Respected *Ameer Sahib* also instructed that the primary responses to Sherry Jones should be by women. Lajna has taken on this ongoing project through the Media Watch team, in an attempt to help Jones realize the mistake she has made by writing an historical fiction about holy personages. The hope is that the letters will raise her awareness, encourage her to study Islam more closely, and stop such slanderous portrayals, *Inshallah*. A few examples of such letters are given to educate the reader about the book and give them some "talking points" for discussion.

Lajna Media Watch is actively involved in defending Islam and the Holy Prophet<sup>saw</sup> by sending letters to the editors as well as writing articles and op-eds. Our goal is to win hearts through reason and spread the message of Ahmadiyyat, True Islam. Lajna members with writing skills willing to help in this mission should contact:

**Shahina Bashir, In-Charge Lajna Media Watch**

**Email: [mediawatch@lajnausa.net](mailto:mediawatch@lajnausa.net)**

### **Some Letters Sent To Ms. Jones**

#### **(1)**

Ms. Jones,

In your book 'Jewel of Medina' that which you believe to be the portrayal of a 'heroine' is, by Islamic standards, a character steeped in indecency and immorality. What you consider merely human, Islam considers decadent. So when you exercise artistic license, ostensibly to write a piece of historical fiction, and attribute immorality to sacred figures, you inevitably hurt the deepest sensibilities of a large section of humanity. The Holy Prophet of Islam is not some ordinary figure to whom you could attribute any action, speech, or feeling. Muslims believe that his every word (*hadith*) and act (*sunnah*) was divinely guided and has been recorded accurately for the purpose of completing the picture of a perfect exemplar. That perfect example has been held out as the one to emulate if one wants to attain God's love. So when you ascribe actions to sacred historical figures based on how

insult to the Prophet with violence, but if you hide behind the shield of “freedom of speech”, then I have the

you would expect contemporary western individuals to act in similar circumstances you mislead everyone who takes your work seriously into thinking that Islam has very low expectations of its adherents.

When you attack the dignity of Hadhrat Ayesha (may Allah be pleased with her) you also insult the millions upon millions of decent and God-fearing Muslims who draw guidance from her actual (not concocted) conduct and commentaries, and revere her for her virtue and righteousness. They are cognizant of the fact that the incidence of slander-mongering against her had set the stage for God to reveal in the Quran the sanctity of protecting innocent women’s honor and reputation in the words *“Verily, those, who calumniate chaste, unwary, believing women, are cursed in this world and the hereafter. And for them is a grievous chastisement.”*

Your predicament, that you are perplexed as to why Muslims think you have insulted their Prophet (peace be upon him), perhaps finds its roots in the difference between the moral status ascribed to prophets by the Bible and by the Quran. A cursory comparison between the stories of Prophet Joseph, as told in the Bible, to the version of the Quran would, in my opinion, go a long way towards answering your question. The Holy Quran goes to great lengths to establish the complete innocence and great moral integrity of this biblical prophet, whereas the Bible leaves much to one’s imagination. A similar comparison for all the other prophets would have been in order as well before you ventured to write on this subject.

In your own defense, you offer the excuse that this is merely a piece of romantic fiction while fully knowing that those who have reviewed your work on its back cover have referred to it as ‘the kind of history I never learned in my mosque,’ a story taking place ‘in the midst of the birth of Islam,’ an ‘informative novel,’ and a ‘revelation.’ So, when you refer to the formerly Christian wife of the Holy Prophet, Hadhrat Maria, as a concubine, when it is well documented that she was willingly brought into marriage by the Holy Prophet (peace be upon him), out of political expediency, most people would not question the validity of your claim thinking they were getting a lesson in history.

It is my belief that you have done great damage to your own soul by writing this book. But Our God is Most Forgiving and Merciful, and Appreciative of remorse. In my opinion you should recall the book in its entirety, issue an apology to all the Muslims whose sensibilities were hurt, and embark upon the journey of discovering and understanding the true status of Hadhrat Ayesha (may Allah be pleased with her). Thank you for being open to discussion,

**Shazia Sohail  
Hillsborough,CA**

**(2)**

Dear Ms. Jones,

ments of God. Yes, the incident of slander did happen and God exonerated her and placed the blame on the slanderers and even prescribed a punishment for that. But you chose to take this historical fact and make the character of Hadhrat Aisha to be that of a liar

having read it first. I had followed most of the news articles regarding the controversy prior to its publication and listened to your interviews. I agreed with you and thought that I should not make any comment until I actually read the book. The first day the book was released I got a copy and began reading it right away. I wanted to believe that you were upholding the dignity of Hadhrat Aisha (may God be pleased with her) and presenting her for who she was, the revered Ummul Mu'minin, the Mother of the Believers. Instead, what I found was one of the most sacred human beings brought down to the level of a heroine of a racy romantic novel. In the end, I was brought to tears and I felt a terrible knot in my stomach. You may have done extensive research before you wrote the book but you didn't think that it was your responsibility to talk to a few Muslims, other than Asra Nomani and Irshad Manji, about how they feel when you fictionalize the life of the Prophet Muhammad (peace and blessings of God be upon him) and his household. I do not subscribe to reacting to any insult to the Prophet with violence, but if you hide behind the shield of "freedom of speech", then I have the same right to exercise my freedom of speech. Rather than wrongfully bombing the publisher's house or sending threats to you, I choose to pick up the pen instead.

Writing a fictional novel about the Prophet and his wives or companions will not build bridges of understanding. How can you expect your readers to discern between what truly happened in history and what is fiction? For example, in your book you take the historical fact regarding the digging of a ditch to protect the city of Medina from the Meccans as a recommendation given by Hadhrat Salman Farsi, and instead you write that it was Hadhrat Aisha's idea.

Muslims do not worship Muhammad or his wives, yet they are the role models whom God has asked to emulate. How can reading this book put a positive imprint in the mind of more than 1 billion Muslims? We know that Hadhrat Aisha was a pure woman and she would have never gone against the commandments of God. Yes, the incident of slander did happen and God exonerated her and placed the blame on the slanderers and even prescribed a punishment for that. But you chose to take this historical fact and make the character of Hadhrat Aisha to be that of a liar and an unfaithful wife.

I urge you to not take sacred history and fictionalize it in order to sell your novels. A good author does not need to rely on distorted history to sell a piece of literature. My humble request is not to produce the sequel which you are planning on writing based on the battle between Hadhrat Aisha and Hadhrat Ali. I pray that you take the feelings of the majority of Muslims into consideration. Thank you.

**Shahina Bashir**  
**Germantown, MD**

**(3)**

Dear Ms. Jones,



wish and prayer for peace can only further dialogue.

As a Muslim woman, I find the way you have portrayed Hadhrat A'isha (may Allah be pleased with her) in your book "Jewel of Medina" to be both offensive and hurtful on many levels, and I can see how it will arouse anger among many in the Muslim world. The tendency among Muslims today is to condemn and issue *fatwas*, and unfortunately even resort to violence as a first reaction when they feel that their religious sensitivities have been injured. The Ahmadiyya Muslim Community, of which I am a member, takes a different approach. Our view is that it is our duty to defend our religion when we see it portrayed wrongly, but that we should do so by reasoned arguments. Our only "weapon" is our pen, which we use to try to correct the misconceptions; and then we leave the matter to Allah, who is the best Defender of the Holy Prophet Muhammad (peace and blessings be upon him) and his holy wives. Allah knows what is in every person's heart and He alone is the Judge of everyone's intentions and actions. He will ultimately decide the success or failure of any endeavor including your book.

The true story of Hadhrat A'isha is inspiring and she is a "remarkable heroine" as you have stated. Although quite young when she was married, she possessed intelligence and wisdom well beyond her years. These qualities endeared her to the Holy Prophet (peace and blessings be upon him). She was not only his wife but also his most devoted pupil, following his every action and teaching. She was a living example of the Prophet's teachings put into practice for nearly 50 years after his death. More than 2,000 of the total *Hadith* (sayings of the Prophet), were memorized by A'isha and directly transmitted through her. The Holy Prophet (peace be upon him) used to say to his companions that half of the religion of Islam could be learned from A'isha. Even though she was a childless widow, Muslims revere her even today as the "Mother of the Believers" for all these reasons.

As the wife of the Holy Prophet (peace be upon him), she knew him the best; it is her description of his character and qualities and his absolute devotion to Allah in his most private moments, which bring him to life for us and increase our love for him. Only she could tell us how he spent his nights standing in prayer for so many hours that his feet would swell and what prayers she heard him reciting as he begged Allah to have mercy on all of mankind. In the final moments of his life, it was Hadhrat Aisha who recorded his last words, "*to the Blessed Companionship on High, to the Blessed Companionship on High*". It is these stories that bring tears to our eyes and cause us to have faith. No one else could tell us these things except for Hadhrat A'isha. For me personally, this is what makes me love Hadhrat A'isha. She gave us a glimpse into the relationship of our Holy Prophet (peace be on him) with Almighty Allah.

Hadhrat A'isha is an example of a true Muslim woman and my heroine. That is why I found your book so disturbing. It diminishes the real A'isha and her actual history. I realize that your book is supposed to be 'historical' fiction but the way in which you have interpreted and twisted history to suit the plot of your novel is truly offensive. You say that you have done extensive research for this book. Then you must be aware of the actual story of the incident between Hadhrat Safwan and Hadhrat A'isha and the falsehood of the accusation of adultery made against her. The proof of her innocence and her truthfulness was affirmed by Allah Himself and was revealed to the Holy Prophet. Those revelations are recorded in the Holy Quran in Chapter 24, Al-Nur verse 13: "*Why did they not produce four witnesses? Since they did not produce four witnesses, they are certainly liars in the sight of Allah*".

It is an accepted Islamic tradition that this verse applies to the slander against Hadhrat A'isha. At least you have not accused A'isha, God forbid, of being adulterous, but you have invented a story of a romance and 'almost adulterous' relationship between Hadhrat Safwan and Hadhrat A'isha that is just as offensive and false and for which there is absolutely no historical evidence. Why was this necessary when the true story is so much more compelling? The first time I heard this story as a young girl, I remember that I cried for Hadhrat A'isha. How horrible to be accused of committing such a sin when you had done nothing wrong and then how amazing that Allah would know the truth and would reveal it to His Prophet (peace be upon him) so that she would be cleared! It showed me that there is a God above who sees everything and that nothing is hidden from Him. It increased my personal faith.

You recognize that Muhammad (peace be upon him) is in your own words "a famous hero widely misunderstood here", but to us he is our Holy Prophet (peace be on him) and the sacred founder of our great religion. Even though you have researched Islam and should understand the sensitivities of Muslims, you describe intimate scenes of his married life that every Muslim would find objectionable just to sell your book.

In defending your book, you state, "using Ai'sha as my example, I challenge all to do as I am striving to do: Rise up against fear that pervades our society, refuse to succumb to racism, stand up for our rights, and live courageous lives". I have tried to give you a sense of what Hadhrat A'isha means to me personally and why your fictionalized depiction of her is hurtful to all Muslims. If you value Hadhrat A'isha as you say then you should realize that she is not the person you have created in your book. You have not done justice to her, rather you have created a false story that distorts her and then placed her imagined picture on the cover of a novel sold in airports and eventually clearance aisles in bookstores.

It is exemplary to want to rise up against fear and overcome racism. There is much fear against Islam in the world today. I challenge you to do more research and learn about true Islam a religion of peace and tolerance as taught by our beloved Holy Prophet (peace be upon him). If you are sincere in your search then, God-willing you will then also come to know the pious A'isha, loyal and most beloved wife of our Holy Prophet (peace be upon him), who Allah Himself cleared of slander. Only then will she become an example for you. As a research source, I direct you to the website of my religious community, the Ahmadiyya Muslim Community, [www.alislam.org](http://www.alislam.org). May Allah be your Guide.

Sincerely yours,

**Tanvir Ahmad**  
**St. Louis, Missouri**

(4)

Dear Ms. Jones,

I am writing concerning your recent publication of "The Jewel of Medina". I'm sure you have received much correspondence regarding the book, but I hope you will take a moment to

read this letter. I have read reviews of your book praising its literary style and effectiveness. No doubt, it is a skilled and most imaginative work. However, I believe the negative response to your book by many Muslims around the world is indicative of a cultural gap between the Western concept of freedom of artistic expression and the Islamic reverence for what is deemed holy. As an American Muslim woman, I was raised to appreciate literature, art and music for their contribution to culture and refining of the mind. At the same time, I believe that the Holy Quran is the unaltered word of God and is, therefore, the highest form of literature and holds the most artistic beauty.

As a Muslim, I believe that God, Himself, has told us what He wanted us to know about the life of our Holy Prophet Muhammad (peace and blessings of God be on him) and his chaste family through the words of the Quran. In addition, we have the gift of the Ahadith or traditions of the Prophet, and their recording and preservation was largely the work of his wife, Ayesha (may God be pleased with her). If we read these sources, we find a full picture of Muhammad and Ayesha and the relationship they had. Without infusing imaginative and fabricated guesses as to what they might have said or done, we find the most beautiful and eloquent picture of these two holy persons in the words of God and His Prophet.

Many writers who have taken the same literary path and used the charismatic life of the Prophet (peace be on him) to carve out a rich and captivating novel are overwhelmed and appalled by what they perceive to be a fundamentalist and irrational response by the mainstream Muslim world. I would ask, however, how you would feel if someone were to compose a literary piece wholly based on the life of your husband or son or daughter in which the writer infused utter untruths and imagined events and ideas that never occurred, portraying your loved ones in a totally different light than what you know of them. You would hardly sit still and applaud the writer for his or her expression of literary freedom. You must then understand that Muslims hold the persons of the Prophet Muhammad and his family at an even higher place in their hearts than their own families. Reading your version of the scandal against Ayesha when she returns with Safwan actually causes pain for a believing Muslim, and there are many other such examples throughout the book:

*When I finished my tale, Ali was scowling. "This is not the full story," he said. "Why was Safwan lagging so far behind the caravan? Was it because he knew you would be waiting for him under the date palms?"*

*"She has been flirting with him for years!" I snorted, as if his words amused me instead of chilling my blood. He spoke the truth—but who else knew?*

In the incident as devised in your imaginary approach to the events, not only is Ayesha immodest in her thoughts, but Ali (God be pleased with him), the loyal cousin of the Prophet and later the fourth rightly guided Caliph of Islam, is distrusting of Ayesha and angry with her. He continues to urge the Prophet to divorce her, saying,

*"She's tainted," Ali said... "Can't you see it?" Ali pressed. "I know you can. Then why do you look so worried? Wives are easily acquired. You will find another child-bride."*

One can only help but read through these lines to a Western, feminist view of the

Prophet's noble marriage. Yet, God, Himself, protected and honored Ayesha in the highest possible way by clearing her name in the Holy Quran and reprimanding those who thought scandalously of her. He revealed the following verses regarding her return to the Prophet with Safwan:

*Verily, those who brought forth the lie are a party from among you. Think it not to be an evil for you; nay, it is good for you. Everyone one of them shall have his share of what he has earned of the sin; and he among them who took the chief part therein shall have a grievous punishment. Why did not the believing men and believing women, when you heard it, think well of their own people, and say, "This is a manifest lie?" ...*

*When you received it and then talked about it with your tongues, and you uttered with your mouths that of which you had no knowledge, and you thought it to be a light matter, while in the sight of Allah it was a grievous thing. And wherefore did you not say when you heard of it, "It is not proper for us to talk about it. Holy are Thou, O God, this is a grievous calumny!" Allah admonishes you never to return to the like thereof, if you are believers... Verily those who accuse chaste, unwary, believing women are cursed in this world and the Hereafter. And for them is a grievous chastisement. (Chapter 24, Al-Nur verses 12,13,16,17,18,24)*

This is a Muslim's understanding of the noble Ayesha (God be pleased with her). I ask you to see beyond the prevalent perception of Muslims as violent and reactionary, and to see into their hearts and understand that a work like "Jewel of Medina", of which I have cited only one example out of an entire book of offensive characterizations, is a source of anguish. It goes to the heart of all that is sacred and dear, and we are required by our faith not to sit still and accept it. I hope that the aftermath of the publication of "Jewel of Medina" has brought you closer to an understanding of the true Islam and its beauty as well as an appreciation for the simplicity, honesty and chastity of the Prophet's relationship with his wives, *Inshallah*. Thank you.

**Ruqaiya Asad  
Frederick, MD**

**(5)**

Dear Ms. Sherry Jones,

Your book, "The Jewel of Medina", has raised much concern by people in general and Muslims in particular. I respect your attempt to provide the public with an intriguing suspense novel but I was baffled that you would take the life of a real holy personage with a supremely historic importance to a religion and give it a false representation to the reader.

This book ripples with character defamation and creates an insult to the religion of Islam and its billion followers. It displays insensitivity to the delicate relationships America has with Middle Eastern Countries. In addition, it defeats the mission of America to build relationships and become a leader of peace.

Your description of the Holy Prophet of Islam (May peace and blessings of God be upon him) as wanting a harem and his wife, Hadhrat Aisha (May God be pleased with her), as power hungry at minimum, dismantles the historic truth. The other descriptions where Hadhrat Safwan consoles Aisha with tender touches and a kiss and then another where she is described lying in bed next to Hadhrat Safwan is scandalous. This would be an outrage to a Christian reading about Mary mother of Jesus, a Jew reading about his Rabbi, or even an ordinary man reading about his wife. Why would you not think it would cause rage in the Muslim world?

The book by Salman Rushdie, "The Satanic Verses" and the Danish cartoons depicting the Prophet of Islam, Muhammad (May peace and blessings of God be upon him) both are examples of how the carelessness of authors can create rage.

We all like to read a good book, however, not at the expense of defaming the character of another. In addition, it is disgraceful and lacks literary integrity for an author to manipulate facts and leave the reader with a delusion of truth.

Your general overview of the book describing the main character, Hadhrat Aisha as a remarkable heroine, little known in the West in an exotic setting with an exciting tale of love, war, spiritual awakening and redemption, is an opportunity to educate others about Islam, build a bridge to unite philosophical religious differences and build peace in the mist of diversity. Why deviate from that straight path?

From a woman to a woman we should cease being the protagonist in exploiting our gender and perpetuating the jezebel image. We should trail paths that bring women to their rightful positions. The Holy Prophet Muhammad (May peace and blessings of God be upon him) was the liberator of women. He gave homage to women by stating that, the woman is a crystal to be handled with care, that paradise lies at the feet of the mother, and the most righteous is he who treats his wife well. These teachings are the jewels of Medina. It would be a great show of humanitarianism to withdraw your book from bookstores and re-write it from a purely fictional foundation with fictional characters or describe the true story.

Sincerely,

**Dhiya Bakr**  
**Zion, Illinois**

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Hadhrat 'Imran bin Husain<sup>ra</sup> relates that the Holy Prophet<sup>saw</sup> said: "A group among my followers will continue fighting for the truth with its enemies whereas their last group will fight the Antichrist."

*(Abu Dawud kitabul jihad fi dawamuljihad)*