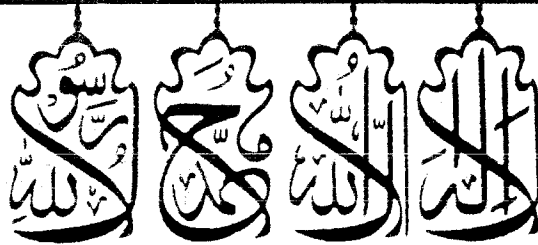
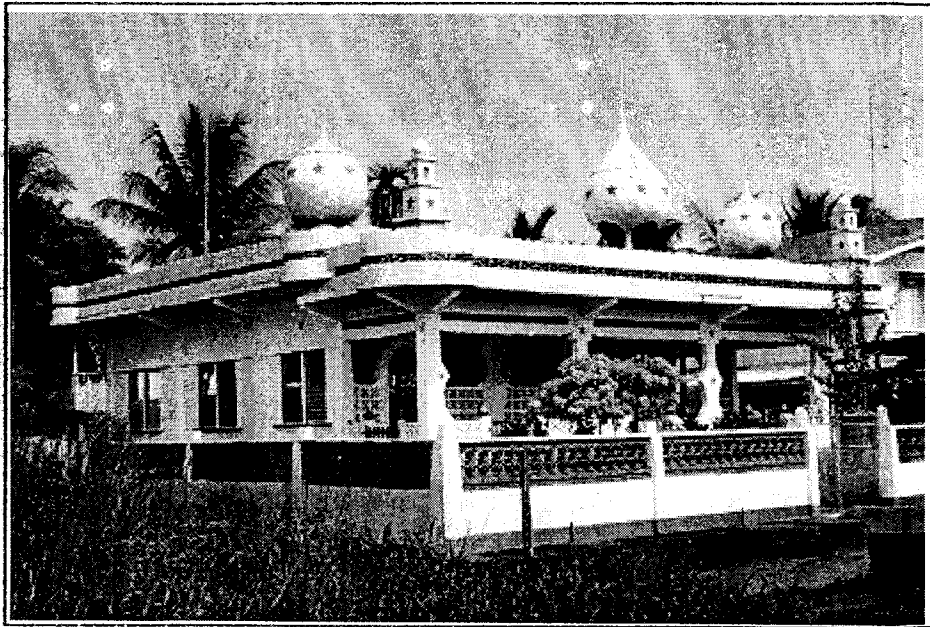


The Muslim Times



"There is no God but Allah, Muhammad is the Messenger of Allah."



Ahmadiyya Masjid, Wakenaam

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The Muslim Times

*serving all Guyanese
and all the people throughout the world.
"Allah is the light of the Heavens and the Earth"*

*"No man can act as an Intermediary between Allah and man.
for Allah is equally accessible to all and
needs none to interpose between Him and His creation"
(Muhammad)*

CONTENTS	PAGES
EDITOR - Imam Mohamed Rasheed	
Pledge	1
Editorial	2
The Mission of Jesus Christ (S.A.W.)	3
Islam in the World	
Albanian Muslim Community to Cooperate with Lahore Ahmadiyya Movement in Spreading Islamic Literature	6
Arabic Translation and Typesetting Project in Egypt Visit to Al-Azhar	9
A Comparison of the English Translation of the Holy Quran by Maulana Muhammad Ali - Allama Yusuf Ali and Maulana Daryabadi	10
What's Going On	
Ramadan Activities and Eid	13
Feeding the Poor from masjid darus Salaam	13
Mrs. S. Mack and Students from the Georgetown International School of the U.S.A. Visit to Masjid Darus Salaam	14
Presentation on Television of Tarawih Prayers Read in the Haram Shareef	15
Eid ul Fitr Service and Other Activities at Masjid Darus Salaam	16
Opening of Anna Catherina Sunnatul Islamic Complex	18
Letters to the Editor	19
Letters	20
The Ahmaddiya Movement of Lahore - A Survey	22
Rules of Evidence	27

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OUR PLEDGE

In the Name of Allah, The Beneficent, The Merciful.

*We pledge ourselves, in the Belief and Service of
Allah, Islam and Humanity.*

*We Pledge ourselves, to carry the Message of Islam,
and the teachings of the Holy Quran to all Mankind.*

*We pledge ourselves to honour the sacred Bonds of
Brotherhood that binds Muslims, one to another.*

*We Pledge ourselves to the
Holy Prophet Muhammad (S.A.W.)
the universal, last and final Messenger
to all the world of human kind.*

*We Pledge ourselves in Sacrifice, in Service,
In Devotion to Islam, and to endeavour our utmost
to strive for its establishment everywhere and not be
deterred by hardships and disappointment but to
endure and have patience and forbearance until
the truth of Islam is established.*

*Inna Salati Wa Nusuki, Wa Mahyaya Wa Mamati
Lillahi Rabbil Alameen.*

*Surely our prayers and our sacrifices, and our lives
and our death are for Allah, the Lord of the Worlds.*

*We are those who submit and dedicate
ourselves to the cause of humanity and to follow
the footsteps of thy chosen Prophet Muhammad (S.A.W.)
Ameen-Ya-Rabbul-Alameen.*

EDITORIAL

No return of Jesus Christ

There is absolutely no authentic proof from the Holy Quran or Bible substantiating the return of the physical form of Jesus Christ to this state of existence. Besides this, there is no need for his return. His ministry came to an end with his appearance to the 'Lost Sheep of the House of Israel - India, Afghanistan, Tibet, Kasmir, etc. No one is permitted to return to this physical world. The mission of all prophets ended with their passing away from this physical world. Jesus Christ was no exception.

To substantiate the truth of the physical death of Jesus Christ, I would like to refer to one of the many quotations found in the Holy Quran - "And those whom they call on besides Allah created naught, while they are themselves created. Dead (are they) not living. And they know not when they will be raised." 16:20-21.

These two verses are a testimony to the fact that neither Jesus Christ nor any other person, prophets or saints, Gods or incarnate of Gods throughout the history of the world created anything. It is also established that Jesus Christ was not alive when the Holy Quran was revealed. As one of the human beings taken as God by the Christians, the Holy Quran emphatically states in the words "Dead are they not living". The Holy Quran then draws our attention to their human limitation, not having the capability nor the power to establish themselves as being "The All Knowing" to leave evidence of their superiority above human intelligence by presenting to mankind the Day when they shall be raised. Jesus Christ was not the Almighty God and had to succumb to death as all human beings. He had no power over death.

At the ending of the last century and our entry into the new millennium there had been great expectancy especially from many Christian denomination of the reappearance of Jesus Christ. Some of the more dedicated Christians travelled to Jerusalem to receive the Messiah. They sold their homes. Gave up their jobs. They even bought homes or rented them in Jerusalem and awaited Christ return from the skies to be brought down by Angels to earth. There were others who awaited the Messiah's return according to their calculations. They even threatened the unbelievers what will be the consequences of rejecting Jesus Christ return. Jesus Christ never came. He died a natural death when his ministry came to an end on earth.

There is an expectancy by some misguided Muslims who has raised Jesus Christ to the status of Allah, who is taking care of him personally for 2000 years now, with the intention of returning him to earth to "Break the Cross and Kill the Swine" because they are incompetent to do so themselves. They need an Israelite prophet to carry out their work. They do not mind causing mischief and even to abrogate "the finality of prophethood in Muhammad (S.A.W.) by establishing Jesus Christ return after Muhammad (S.A.W.)

The erroneous concept of Jesus Christ return to this world is clearly against the teachings of the Holy Quran and is in conflict with the acceptance of Muhammad (S.A.W.) as the Seal of the Prophets. The prophet Jesus Christ is dead, and so is his mission to the world. Let us hold on to La illa ha illal la Muhammadur Rasul lul la.

The Mission of Jesus Christ (S.A.W.)

*A Radio Talk Delivered by Imam Mohamed Rasheed on the
19th December 1999 on Radio Roraima.*

“And we have made son of Mary and his mother a sign, and we gave them refuge on a lofty ground having meadows and springs. Holy Quran 23:50.

At this time of the year, we join with our Christian brothers and sisters in remembering the great Israelite Prophet --Jesus the Christ for his dedication and personal sacrifice he made to establish the Message of God to the Children of Israel. Those who have studied the life of this great prophet can surely attest to the truth that his ministry on earth was a complete success.

In my broadcast today I would take this opportunity to reject the views and criticism of some writers that claim that Jesus Christ was a complete failure, because his ministry on earth was too short. Therefore he did not have the opportunity to come in contact with all the tribes of the Israelite nation. It is established from the Bible, he had only met two tribes in Palestine during the three years of his ministry, which ended with his alleged resurrection.

These views have some merit and cannot be easily refuted if we are only looking at one source for our information – the Holy Bible, to furnish the life and history of Jesus Christ. His eighteen missing years and what became of him after the incident on the cross after he was taken down alive.

There are abundance of evidences in the Holy Quran to prove that the Mission of Jesus Christ on earth was a complete success. The Holy Quran has plainly stated that all prophets of God were sent to tribes and nations and they were aided in their ministry by the Holy Spirit, assuring them of success in their missions. In respect to Jesus the Christ, the Holy Quran fully supports the fact that the ministry of Jesus was intended “alone” for the children of Israel. We read in the Holy Quran “He (Jesus) was naught but a servant on whom We bestowed favour, and We made him an example for the children of Israel 43:50.

At no time in his ministry he claimed to be a universal teacher. He had come with a Message for his own. Even though he was rejected, he never delivered the message to the Gentiles or others. He said according to the Gospel of St. Matthews 15:26 “It is not meet to take the children’s bread and cast it to dogs”. He further advised his disciples “not to throw pearls before dogs and swine” (Matt. 7:6). The incident of the Canaanite woman, begging Jesus to save her daughter is too well known. In spite of the intervention of some of his disciples, he took a firm stand and proclaimed the object of his advent and mission in the following words: “I am not sent but unto the lost sheep of the house of Israel”. (Matt. 15:24). On another occasion, he said, “For the son of man is come

to save that which is lost". (Matt. 18:11).

I would like to quote the following incident that makes the position absolutely clear. When Caiaphas, the high priest, was told of the things that Jesus did and said, he addressed the Jews in Palestine, that is the two Tribes, and incited them to kill Jesus in these words, "Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people and that the whole nation perish not". (John 11:49-50). To this, the evangelist retorted "And not for that nation only, but he also should gather together in one the Children of God that were scattered abroad". (John 11:52). This verse has been taken by some to mean that Jesus gave direction to preach his message to the whole world. But this is not so, the terminology used was the one which in the time of Jesus, applied only to the lost ten tribes of Israel. To remove all doubts, however, I would quote the directions Jesus gave to his twelve disciples when he sent them to preach the Gospel. He commanded them "Go not into the way of the Gentiles and into any city of the Samaritans enter ye not. But go rather to the lost sheep of the House of Israel". (Matt. 10:5-6).

To make the matter much more explicit in regards to Jesus's mission and to who were the people he came to, I would like to quote St. Luke 22:29-30: "And I appoint to you a kingdom as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel". It is not strange that Jesus directed his ministry to one nation but he also admonished Peter to do the same who

said to new converts to Christianity, "Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God had shewed me that I should not call any man common or unclean." (Acts. 10:28). Again we read: "The word which God sent unto the Children of Israel, preaching peace by Jesus Christ (he is Lord of all). Acts. 10:36. To clear up this matter once and for all that Jesus Christ mission was purely for the children of Israel and that all others are not counted in relation to accepting his ministry. We read in the Book of Acts 11:19, "They which were scattered abroad upon the persecution that arose about Stephen traveled as far as Phenice and Cyprus and Antioch, preaching the word to none, but unto the Jews only".

From what I have already said Jesus's mission had no universal status, thus his preaching and direction to his disciples was confined to seeking and saving the Jews in general and the Lost 12 tribes in particular. For this reason Jesus could not confine his ministry to the two tribes alone in Palestine. Indeed, he had to seek and save that which was "lost". In this respect he had to travel out of Palestine to complete his ministry. If this this was not done, then surely we would have to agree with the critics that Jesus's mission was a failure. But because we cannot accept this as truth, we have to produce the evidence to show that Jesus did make contact with the lost ten tribes of Israel.

If we should consult the second book of Esdras and the prophecies of Ezekiel and Zacharias, we would accept the fact that there was an exodus of Israelites away from their

country towards the east. Then after the Scythian invasion, the Israelites were compelled to move further east. The Scythians, in fact, ruled over Afghanistan and India. And it is but natural that the ten tribes had to move with their conquerors and rulers to the distant lands in the East and just stop further penetration beyond those places which we know from history, their conquerors and rulers could not and did not cross. From this we have a right to expect and find the Lost Ten Tribes in Afghanistan, Balkh, Bokhara, Khorasan, Samarkan, Tibet, Western China, India and Kashmir etc. There are many other places that could be mentioned.

To substantiate the fact that the Lost Ten Tribes did settle in the countries I have mentioned, I would like to quote just one authority, Dr. Joseph Wolff, himself a Christian Jew who wrote in his book "Narrative of a Mission to Bokhara": In Bokhara, he estimated there were ten thousand Israelites living. He further said that in Bokhara and Khurasan, the Israelites were quite ignorant of Jesus's history and suffering and death, which also convinces me that the Jews of Bokhara and Khurasan are of the Ten Tribes who never returned to Palestine after their Babylonian captivity".

From this short description of where the Lost Tribes of Israel had settle, we come now

to the question – did Jesus make contact with the scattered tribes, when it is believed that after the incident on the cross he ascended to heaven. If we are to accept this as truth then it means that Jesus never completed his mission. Indeed there was no resurrection as Jesus himself said, "Flesh and bones cannot enter the Kingdom of Heaven." He did complete his mission for he said according to the Gospel of St. John 10:13, "And other sheep I have which are not of this fold, them I also must bring, and they shall hear my voice and there shall be one fold and one shepherd". This verse clearly means that he did become the shepherd of the lost ten tribes also, thus completing his mission.

The verse I have quoted form the Holy Quran at the beginning emphasizes the fact that Jesus and his mother did not suffer death, neither was there any resurrection of them to heaven. God had granted them 'refuge on a lofty ground having meadows and springs' on the best of authority attested to by dozens of non-Muslim writers, this land can only be found in Kashmir. Jesus the Christ did find his lost sheep in these countries and had completed his mission. In the very land of Kashmir, his mortal remains lies buried in the tomb where the head board clearly states the name Yus Asaf – Jesus the Christ – that had been put there one generation after the other throughout the centuries.



Islam in the World

Albanian Muslim Community to Cooperate with the Lahore Ahmadiyya Movement in Spreading Islamic Literature

By Sister Samina Sahukhan, U.S.A.

Dr. Anwary of the Al-Nur foundation in Greece had invited me to go to Albania to meet the Muslim religious leaders there and to access their needs for Islamic literature.

I flew from Columbus on the 26th. Of October, and after changing planes in Chicago and Frankfurt reached Athens, Greece on the 28th.

The next day, Mr. Anwary, his secretary Catherina and I departed Athens for Tirana, the capital of Albania. On our arrival at Tirana airport, we were met by Mr. Bujar Ahmet Mullahi of the *Islamic Community of Albania*. He had been sent by H. Hafiz Sabri Kochi the chairman of the organization to receive us, which was very gracious of him.

We discussed our itinerary with him, and he offered to take us to see H. Hafiz Sabri Kochi who at that time was in the hospital after suffering a heart attack only two days earlier. When we reached the hospital, we were told that he had been discharged and had been sent home. So we went to his home.

We found him to be a very sincere and deeply spiritual person. After the communists came in power, they imprisoned him, and he remained in prison for 29 years, and was released only after the fall of Communism in 1989. During his imprisonment he was forced to work in the mines with the result that his hands were permanently damaged. His wife and daughter in the mean-

time had to struggle very hard, and had to work as labourers lifting heavy stones to make ends meet. He said that once he was depressed at his imprisonment and the fact that he had to work in the mines under inhumane conditions, when he heard a voice say "Are you better than Hazrat Yusuf (alai hissalaam)?" After that his heart was at ease, and he never felt depressed again.

He had heard of Maulana Muhammad Ali and was very impressed by his work, and wanted to cooperate with us in distributing his books.

The next morning Mr. Sabaudin Kodra from a second Organization, *The Foundation of Life and Science* came to visit us in the hotel. The Chairman of the Foundation was a Palestinian, Mr. Abdal Lateef Saleh. He was out of the country and we were unable to meet him, but Mr. Kodra invited us to visit the center in the afternoon at 3 o'clock.

It was Friday, and so, accompanied by Mr. Bujar Mullahi, we went to offer our Jummah prayers at the Mosque of the *Islamic Community of Albania*. We could see the Mosque from the hotel. It was a small Mosque, and it was the only mosque left in Tirana with a minaret after the communist takeover.

There used to be hundreds of Mosques in Tirana before the communist takeover, but after they came to power, they pulled the

Islam in the World

minarets of the mosques down, and converted them into social centers where drinking and dancing used to take place.

There were about 200 to 300 men in the Mosque. The women's section, which was upstairs, was reached by a narrow and steep stairway. About 50 women were present in the narrow space.

In the afternoon we went to the *Foundation of Life and Science*. Mr. Sabaudin Kodra who is an Engineer and Director of the Foundation gave us a tour of the facility. Both secular courses such as computer classes and religious courses are taught in the school.

We gifted a set of our books to their library, and discussed ways to translate our literature. Mr. Kodra was very enthusiastic about the printing and distribution of our literature in Albania and said that his organiza-

tion would be very happy to help us. Mr. Kodra recommended Dr. Rafik Kadija the head of the English Dept. at Tirana University as translator. Dr. Kadija holds a Ph.D. In English and among his other qualifications had been awarded a scholarship at Boston University. The *Islamic Community of Albania* foundation had also previously recommended him.

I contacted Dr. Rafik Kadija and he came to see us that evening. I gave him a copy of the Holy Quran to take home and study it.

Four hours later he called and said that the Translation was very close to the original and that it would be an honor for him to translate it. He said he would complete the project in two years.

I also gave him the *Teachings of Islam* by Hazrat Mirza Ghulam Ahmad, *The Religion of Islam* and the *Ahmadiyyat in the Service of Islam* to examine. The next day he called and said that he had read forty pages of the *Teachings of Islam* and was so impressed that he felt that two years was too

long a time for these books not to be translated while he was working on the Holy Quran. He said he would find some other good translator for them, and would supervise and proof read the translations. He also said that before starting the Holy Quran, he would *translate Islam the Religion of*



Prof. Dr. Rafik Kadija, the translator of the Holy Quran by Maulana Muhammad Ali

Humanity in two weeks. We thank Almighty Allah that He granted us such a qualified translator so easily.

The next morning we went to the *Islamic Community of Albania Center*. There we met with the President, Mr. Ali Musa Basha, and the vice President, Mr. Salim Stafa who was also the head Mufti and the General Secretary, Mr. Salih T. Tivari. They introduced themselves and related the history of Muslims in Albania. I told them about our Jamaat, Hazrat Mirza Sahib and the Ahmadiyya

Movement and stressed the fact that Hazrat Mirza Sahib never claimed prophethood and that we believed in the finality of the prophethood of Muhammad (pbuh). I told them that our objective was to spread our literature, especially that of Maulana Muhammad Ali. They said that they knew about Maulana Muhammad Ali's translation of the Holy Quran and the excellent literature produced by him. They informed me that in the 1930's the *Prophet of Islam* had been translated into Albanian, and that as soon as communism was lifted, the President Mr. Ali Musa Basha reprinted ninety thousand copies in 1991.

I informed them that we were translating Islam the *Religion of Humanity* into Albanian, and that these two booklets would form a very good set.

They expressed their desire that we open our movement in Albania, and that they would cooperate with us. We were very impressed by their sincerity, devotion

to Islam, and tolerant views.

We are fortunate that the works of Maulana Muhammad Ali are so well known throughout the world, and it is only when we go out that we realize how much people value his work. We thank Almighty Allah for this, and pray that He causes these books to spread to all corners of the world.

We also met with members of a Youth Movement. They said that they had two hundred members and were very interested in getting Islamic literature in English. They were not affiliated with any other Movement.

The next day we returned to Athens. I would like to thank Dr. Anwary for his dedication to the cause of Islam in the Balkans and for the help he has provided me. May Almighty Allah bless him and reward his efforts.



Eid-ul-Azah Prayers of the Stichting Ahmadiyya Jamaat in the Masjid-al-Aksa in the Hague

Arabic Translation and Typesetting Project in Egypt Visit to Al-Azhar

For sometime we have felt the need to have our literature translated into Arabic, as Arab Muslims generally want to read Islamic literature in the Arabic language. Several Arab Muslims had especially urged us to translate the English Tafsir of the Holy Quran into Arabic, as no work such as this existed in Arabic. They also want to read Hazrat Mirza Sahib's Arabic books so as to know his claims first hand. For this reason I went to Egypt to make arrangements for translating our literature into Arabic, and to get Hazrat Mirza Sahib's books typeset into Arabic.

I arrived in Cairo on September 25, 1999. The next day I met with Brother Ashraf Salah and his sister-in-law, sister Himmat. Brother Salah had contacted us several weeks ago and had requested to put our articles on his web page about Islamic resources. They graciously invited me to their home for lunch. We discussed about translation and typesetting.

After two days of searching for a translator, by the Grace of Almighty Allah, I managed to find brother Salauddin, a very prominent businessman. I was very impressed by his sincerity, open mindedness and devotion to Islam. He arranged for me to meet Dr. Abdulzاهر Ali Hassan a retired Professor of Linguistics in Cairo University. Dr. Hassan was currently working as a translator. We had a long meeting in which we decided that he should translate the Introduction, Footnotes, and Index of the English Holy Quran into Arabic. This would be followed by translation of our other books. By the Grace of Almighty Allah, Dr. Hassan had started the translation by the time I left Egypt.

In the meantime sister Himmat introduced me to Sister Randa Zulficar who is a translator in Cairo. I met with her in the hotel for a few hours. She had very good qualifications, and I gave her the book, Muhammad the Prophet to translate. She also arranged for me to meet her cousin, brother Mehmood, who works for a famous Arabic newspaper. Brother Mehmood was willing to key in our Arabic books. Brother Mehmood is a twenty seven-year-old man who impressed me as very intelligent and hardworking.

I also went to Al-Azhar University Library and Translation Dept. On my first visit I was alone, and without knowing Arabic, I had difficulty in finding my way around. When I managed to find the University Library and Translation Dept, they had closed for the day. I returned several days later with brother Mehmood to the old section of the Library. There we met a young student from Nigeria who was studying Islamic Law in Al-Azhar, and he volunteered to show us around. I was interested in seeing the Arabic translation of the Religion of Islam, which had been done at Al-Azhar in 1951. After two hours of searching, we could find only two books by Maulana Muhammad Ali which were the English Religion of Islam and Manual of Hadith. Both copies were torn and in a very bad condition. I went to the Librarian incharge, and told her that I would send a new set of all of Maulana Muhammad Ali's books for the Library. She was very happy, but told me not to send one set but five.

From there we went to the new Library which had been built only a few years ago.

A Comparison of the English Translation of the Holy Quran by Maulana Muhammad Ali – Allama Yusuf Ali and Maulana Daryabadi

(We reproduce below an article from 'The Light' taken from the issue
September – October 1999.)

The late Allama Iqbal had a wonderful knack for exposing things by turning his flashes of wit on them. One of such wit-flashes about a Punjab Knight and his appearance at a party in dinner suit is already public property. Another of his flashes, which is not so commonly known, illustrates the point, which forms the theme of these reflections. A Shia friend once called upon the Poet as he was lying on his *charpai*, enjoying the soothing puffs of his faithful *huqqa*, and during the conversation put him the question: "Who in your opinion has been the greatest *mazloom*, i.e., most wronged against", expecting, of course the reply that it was the great martyr of Karbala, Hazrat Imam Husain. To his utter bewilderment, however, came the reply, as if with a flash, that the greatest *mazloom* (aggrieved) was the Quran. Disappointed, the visitor asked how the Quran was the greatest *mazloom*. "Why," rejoined the Poet, "it has fallen into the hands of Abdullah Yusuf Ali." Mr. A. Yusuf Ali was at the time writing a translation of the Quran into English.

Mr. Yusuf Ali, better known as Allama Yusuf Ali, is no doubt a great scholar of English and possesses a great command over the language. But to Arabic, the language of the Quran, which he had undertaken to render into English, he is a perfect stranger. To enter upon a holy undertaking like giving the

world the Quranic message in English with such poor credentials was an outrage that could hardly escape the vigilant eye of Iqbal. The rebuke was richly deserved.

It was a purely business venture. Neither the author nor the publisher had any interest in it except the sale that it would command. As it happened, Maulana Mohammad Ali's English Translation had by the time won universal popularity and esteem throughout the world. It was, however, not difficult to smooth the way for the new venture. In India any mountebank who panders to sectarian passions is sure of a hearing. The new Translation was advertised as an "orthodox" translation and when people took exception to certain texts rendered in an unorthodox way, the translation was changed in a revised edition just to suit popular notions. For a time the trick paid. The slogan of orthodoxy was exploited. But it was soon discovered that excellent as it was as a piece of English composition, as a translation of the Quran and a commentary to get at the underlying message of the Word of God, Yusuf Ali's Translation was positively misleading.

In the present issue we reproduce reviews on another translation of the Quran into English, one from the *Eastern Times* of Lahore, the other from the *Dawn* of Delhi. As a perusal of these would show, this new venture

has also failed to justify itself. The author, Maulana Abdul Majid Daryabadi, certainly knows more of Arabic than Abdullah Yusuf Ali does. He has certainly spent devout pains and thought on it too. Nevertheless, we are pained to see that the result of all his labors that has appeared in the form of Part I has evoked very severe criticism. The *Eastern Times* reviewer thinks it is full of grammatical mistakes and clumsy constructions. The *Dawn* reviewer is equally merciless. He says:

“Not long ago Mr. A. Yusuf Ali translated the Holy Quran with the palpable disadvantage of not at all knowing the Arabic language, but his translation was at least readable in that it was couched in chaste English. Any new effort called for a distinct improvement. The Maulana (Abdul Majid) who has a ‘passing acquaintance with Arabic’ is not possessed of the gift of rendering his thoughts into good English.” [Z.A. Suleri, *The Dawn*, Delhi]

Herein lies the greatest weakness of this new attempt at translating the Quran into English. The least recommendation that a translation must possess is that it must be free from palpable mistakes and it must be readable enough. According to the reviews both in the *Eastern Times* and the *Dawn*, neither of these merits can be claimed for this new translation and it is painful to see that all this labor and expense should have been undertaken without any corresponding advantage, so far as the dissemination of the Quranic message is concerned.

There will always be room for a reinterpretation of the Quranic message. The Quran is a message for all time to come. It is a

fathomless ocean of wisdom and truth, containing light and healing for the changing needs and ills of all the infinite generations yet unborn. Someone shall always be needed to delve deep into this ocean and bring out its priceless pearls of wisdom for the good of mankind. But such a man must be gifted with a qualification, which is so commonly and conveniently ignored. This qualification has been laid down by the Quran itself when it says:

“No one but the pure shall have a grasp of it.” (56:79)

Purity of soul, Godliness, spiritual elevation – this must be the first and foremost equipment of a would-be translator of the Quran. The Quran is a spiritual wave from God and only those with mental receivers well attuned to those waves are capable of catching them. With all respect to Allama Yusuf Ali and his scholarship in English, not the best of his friends will suspect him of the least weakness for things spiritual. A typical product of the Western civilization, he is simply incapable of bringing anything but that gross coarse mental outlook to bear upon that fine message from God. His beautiful English cannot make up of this temperamental incapacity for the great task.

It is wrong to suppose that in order to get at the essence of the Quranic message and render it into another language, one need only be a scholar in Arabic or the language of the translation. Abu Jahl was certainly well versed in the niceties of the Arabic literature but he failed to see the light of the Quran. What is needed, above all else, is the spiritually attuned mind. That is the first prerequisite

site but for which no other qualification can carry a translation very far. Given that, one must have command both of Arabic and the language of the translation. The best results can be expected only when all of these three factors combine.

Abdullah Yusuf Ali was utterly bankrupt, so far as the two main of these factors were concerned and small wonder that a lover of Islam like Iqbal lost patience at his presumptuousness to translate the Quran. Maulana Abdul Majid is decidedly a much superior man, so far as an Islamic heart and Arabic knowledge are concerned. His poor English, however, has greatly crippled his attempt.

If Maulana Muhammad Ali's translation still holds the field, in the face of so many subsequent attempts, if it still remains to be the best dependable means to get at the spirit of the Quranic message, the reason is that in him all the three factors are found combined in a decidedly much higher degree. So far as attunement of soul to things spiritual is concerned, he stands perhaps all alone as a solitary figure in the world of religion. His life has been a dedication to the dissemination of the light of Islam ever since he stepped out of the portals of the University laden with academic degrees. As the late Mr. Mohammad Marmaduke Pickthall says of him, while reviewing one of his many books on Islam, *The Religion of Islam*:

“Probably no man living has done longer or more valuable service for the cause of Islamic revival than Maulana Muhammad Ali of Lahore.”

Maulana Abdul Majid himself, while announcing in his paper *Sach* his idea to bring out an English translation of the Quran, observes:

“To deny the good qualities of Maulana Muhammad Ali's translation, to deny its impression on the mind, to deny its success as a missionary weapon, is to deny the light of the sun. It has been decidedly helpful in making thousands of strangers into friends, in bringing thousands of skeptics near to Islam. From my personal experience I must confess with pleasure that some 15 or 16 years ago when I was wandering about in the dark wilderness of doubt and unfaith, this English translation was one of the very few books, which helped me to come nearer to Islam. The namesake of the translator, Maulana Muhammad Ali of the *Comrade* was similarly impressed and always praised it.”

Now here is some food for thought for Maulana Abdul Majid and everyone else who care to approach the question with the seriousness and openness of mind it deserves. What is it, after all, that has lent Maulana Muhammad Ali's Translation the magic of infusing faith into skeptical hearts and winning them over to Islam? How is it that although so many attempts were made after that not one could claim a fraction of that wonderful alchemy which sinks into the heart of man and transmutes it?

The answer is not far to seek. As we said, it is not mere book knowledge that is needed for an insight into the deepest beauties of Islam. There is a sixth sense that is needed – the soul-sense that is born of purity and devotion to God.

What's Going On

Ramadan Activities and Eid

Distribution of Food Hampers

During the second week in the month of Ramadan, sister Khatoon Rasheed distributed over one hundred Food Hampers. They contained eight items of food. Cash was also given to each person. The distribution of Hampers to the poor and needy took place in the Auditorium of Masjid Darus Salaam. Persons from various Jamaats received their share.

Food items in bulk was also sent to a few Ahmadiyya Jamaats.

May Allah reward her and those who contributed to this worthy cause.



Sister Khatoon Rasheed on the left of Picture handing out hampers to the poor and needy during the month of Ramadan. Over one hundred persons received hampers containing eight food items.

Feeding the Poor from Masjid Darus Salaam

In the last two weeks of Ramadan, Masjid Darus Salaam was a hive of activities with members preparing meals for the poor Institutions and giving out lunch to those who came to collect their share at the masjid. For eight days a prominent family of masjid Darus Salaam financed this programme. Also a Brother and his family from Miami financed some other days. At an average, three hundred and fifty meals were prepared every day and distributed to inmates of the Dharam Shala, the Palms and street dwellers of Georgetown.

We thank Allah for enabling us the opportunity to be of service to those in need and to bless those who participated in this month's feeding programme.

Mrs. S. Mack and Students From The Georgetown International School of The U.S.A Visit to Masjid Darus Salaam

On the Alweda Jumuah in the month of ramadan students from the Georgetown International School of the U.S.A. visited Masjid Darus Salaam. The purpose of their visit was to observe the Muslim congregation at prayer, and to obtain some knowledge of the Sermon that would be delivered by the Imam. They were accompanied by the wife of the U.S.A. Ambassador to Guyana, Mrs. S. Mack and teacher.

After the Jumuah Service the students and Mrs. Mack had a half hour session of questions and answers with the Imam – Mohamed Rasheed. Most of the questions were based on the basics of Islam and the rights of women in Islam.

During the question and answer period the President of the Women's Axillary of Masjid Darus Salaam sister Shahada Ali presented Mrs. Mack a copy of The religion of Islam. In accepting the gift Mrs. Mack said she is delighted to receive this special gift and would wish to thank the President and sisters of the Masjid. She also said she would endeavour to read it. She then offered her thanks to the Imam Mohamed Rasheed and Mr. Roshan Khan for inviting her and the students of the U.S.A. School to Masjid Darus Salaam.



The gathering of children from the Georgetown International School of the U.S.A. being accompanied by Bro. Roshan Khan (Organiser). Mrs. S. Mack, wife of the U.S.A. Ambassador to Guyana and one of the teachers.



Picture shows Mrs. Mack displaying "The Religion of Islam" which was presented to her by Sis. Shahada Ali at Masjid Darus Salaam.

Presentation on Television of Tarawih Prayers Read in the Haram Shareef

Sisters from the Women's Auxiliary of Masjid Darus Salaam presented a special two half hour showing of the Tarawih Prayers being conducted in the Haram Shareef in the month of Ramadan. It is of special interest for Muslims to note the order of prayers being carried out. Short recitals of the Holy Quran in each rakaat. The congregation participation in saying aloud AMEEN and Rabbana Lakal Hamd. The presentation was shown on Channel 4.

Three sisters from Masjid Darus Salaam introducing video cassette of the Tarawih Prayers read in the Haram Shareef. A description of the prayers was given by the Sisters. From L - R Sisters Mariam Sankar, Shahada Ali (Pres.), Zara Yusuf.



Eid ul Fitr Service and Other Activities at Masjid Darus Salaam

In spite of the heavy down pour of rain in the morning hours on Eid day members of Masjid Darus Salaam turned out in large numbers to celebrate and to give thanks to Allah, at the ending of the 30 days Fast in the month of Ramadan.

Before the Eid Service brothers and sisters gave out charity to the poor. They had gathered in front of the Masjid since early morning. They received money, rice and other food items.

The entire Eid filmed – from praise of Allah – Eid ul Fitr Khutba delivered by Imam M o h a m e d Message from the Ahmadiyya Alim Shah and Shahada Ali Women’s Masjid Darus presentation of dered by four Women’s Aux- by children gregation Eid

In a beauti- Auditorium, a lunch and sweet served to mem- Jamaat. Chil- cially taken care to realize that est day of cel- Muslims.

We thank so kind to us many favours He granted to us during Ramadan and Eid. All Praise is for Allah.



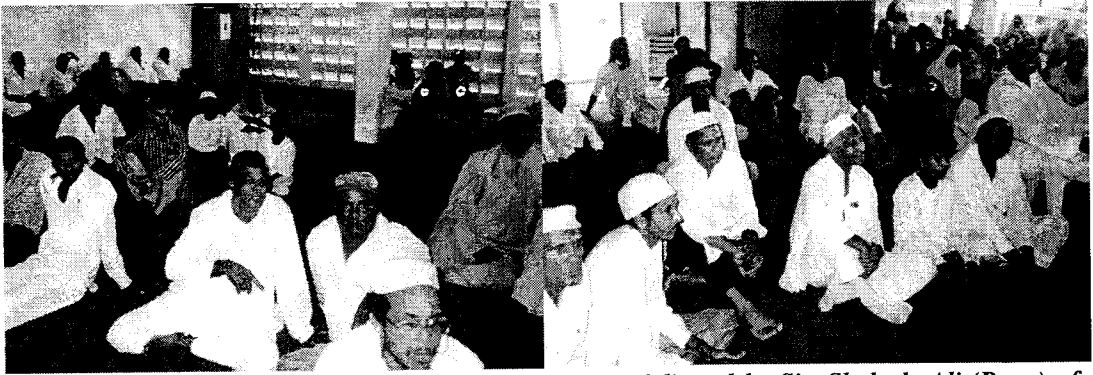
Imam and General Secretary of the Guyana Ahmadiyya Anjuman delivering the Eid Khutba 2000 at Masjid Darus Salaam

Service was the recital in the two Rakaats salaah. The recited by Imam – Rasheed. Eid the President of Anjuman Haji from sister from the Auxillary of Salaam. A short Eid songs ren- sisters of the iliary. A display wishing the con- Mubarak.

fully decorated most elaborate meats was bers of the dren was spe- of and was made Eid is the great- ebration for

Allah for being and for His

Section of the ladies listening to the Khutba on Eid ul Fitr being delivered by Imam Mohamed Rasheed.



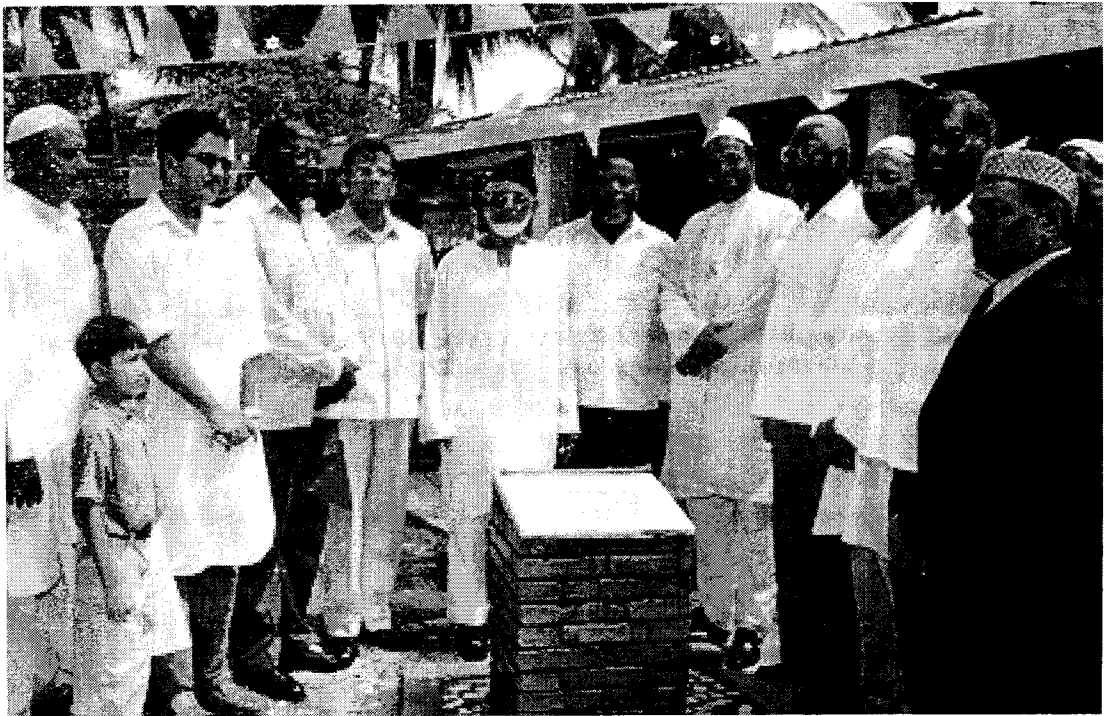
Sections of the males listening to the Eid Message delivered by Sis. Shahada Ali (Pres.) of the the Women's Auxiliary - Masjid Darus Salaam.



Children from Masjid Darus Salaam presenting Eid Greetings to all members of the Jamaat of Masjid Darus Salaam.

Opening of Anna Catherina Sunnatul Islamic Complex

An invitation was received by the Imam Mohamed Rasheed of Masjid Darus Salaam to attend the Opening Ceremony of the Anna Catherina Islamic Complex on the 23rd. January 2000. He attended this Islamic Function and during the programme he was asked to make some brief comments on the occasion. In his short address he offered his thanks to the organizers for inviting him to the function and giving him an opportunity to address the gathering. During his brief remarks, he offered his congratulations to the Anna Catherina Jamaat and all those who contributed to the building of this Complex. He said their contribution and sacrifice will surely earn them a place in God's Kingdom. He also said that the Complex must serve the purpose the building was deigned and built for. He further said it would be of great embarrassment to all Muslims if members of the Jamaat fail to use the building to spread the message of Islam and to teach the young children religion and faith in Allah and His Messenger. May Allah bless you all.



After the unveiling of Plaque – Picture shows some of the guests standing behind the Plaque – Mr. Khan, President of the Anna Catherina Masjid, Dr. Prakash Joshi – India High Commissioner to Guyana, Imam Mohamed Muniem, Mr. Sam Hinds – Prime Minister of Guyana, Mr. Roshan Kahn, Mr. Desmond Hoyte, P.N.C. Leader, Haji Zakir of the U.S.A., and other distinguished guests.

LETTERS TO THE EDITOR

Beginning of Ramadan

Dear Editor,

Assalaamu alaikum. I am a young Muslim who is very disturbed and embarrassed with the attitude of some Muslim Organizations. This is in respect to announcing the beginning of the Fast in the month of Ramadan. It seems that a particular Organization must have their way in causing confusion among Muslims. It does not matter that every year they and their flock lose one day fast and observe the lail la tul Qadr on an even night. At one time they even kept the Fast on Eid day. Could you offer an advice that would be satisfactory and acceptable to all Muslims, that we can all start to Fast on the same date every year.

Signed Nazim Baksh, Berbice.

This is a very interesting request you have made, considering there are so much opinions and articles written on this matter, which maybe for a number of years have been engaging the attention of Muslim jurists and scholars in Islam.

Without going into a long detail of answers to your question, let me say that I fully agree with your desire to find a solution to this recurring problem every year.

I have given special attention to this matter for many years. The answer to this problem as I see it is astronomical computation. The result of this can be relied on as always being one hundred percent accurate.

Why should this scientific approach to

LETTERS TO THE EDITOR

establishing the showing of New Moon be rejected when it is established that Islam is a scientific religion. The Holy Prophet said seek knowledge even if you had to go to China. The Prophet recognized the need to acquire knowledge, because with it his people would become literate and would be able to acquire certain capability to benefit themselves and the Muslims.

It amazes me that Muslims can utilize the readily available information, where it deals with the weather patterns and follow scientific calculations for giving accurate time tables for prayer and so many things beneficial to Muslims. Certainly there is nothing in the teachings of Islam which makes it 'Haraam' to utilize the science available to better our lives and to help perfect our religious activities. Had the Holy Prophet Muhammad (s.a.w.) been alive today he would certainly have utilized scientific means as the perfect system to sighting the New Moon instead of us becoming Moon Gazers.

Now there is another simple way open to all Muslims to begin the fast together in the month of Ramadan. They must observe the ending of Rajab and the beginning and ending of Shaban. The next day is certainly the beginning of Ramadan. No one should wait to see the moon, because for many reasons it may not be visible. To wait until the next day, would mean that the first day Fast that is kept is really the second day of Ramadan.

The other means I would also recom-

mend when the New Moon is not visible in Guyana, we can accept information from reliable sources from North America and Caribbean countries as they are within the same proximity of time etc. There is a reliable hadith which draws our attention to the distance and time where the beginning of the Fast was kept on the same day in two countries.

The seeing of the New Moon by eye sight has many times been not possible to begin the Fast of Ramadan etc. This would not be the same if we would utilize other means as I have mentioned above. The Guyana Ahmadiyya Anjuman has never failed to lead the Muslims as to the correct date to commence the Fast. In fact we have always in our calendars and magazines published Islamic events correctly by God's Grace every year. This has been done by computation which has always been substantiated by the New Moon's appearance in Guyana and North America.

To insist that the Hadith which mentions that the Moon must be sighted to begin the Fast, because it would be unislamic to do otherwise, I would advise that those who are against computation should examine the many practices of Muslims where they have rejected hadith and have instituted their own practice.

May Allah guide us all and help us to be one in our practice for the glory of Islam.

Imam Mohamed Rasheed
EDITOR.

LETTERS

Replies On Trip to Masjid Darus Salaam by Students of Georgetown International School of the U.S.A. on Alweda Jumuaah.

Dear Mr. Khan,

I would really like to thank you for arranging our trip to the mosque last Friday. I truly enjoyed it and it was also very educational for me. I would also like to ask you to thank Imam Rasheed for giving us that very edifying sermon, or as the Muslims call it, Khutba. Here is what I learned, did, and saw at the mosque.

When we entered the mosque, I saw some people cleansing themselves. That process is called, Wudu. After that we entered the mosque. Later on, the Azan, or the Universal Call to Prayer, was given. When that was completed, the Muslims made supplication, or Du'a, to Allah. Right after that the Muslims started to pray individually, facing the Ka'bah.

When the Muslims were finished praying, the Imam, the spiritual leader, gave a Khutba, or sermon as you may call it. His Khutba was about the farewell of Ramadan and the goodness of Ramadan. He spoke about how great this month was to the Muslims and the benefits you derive from fasting.

- You get spiritual achievement

- You become humble
- You become God-fearing
- You become good Muslims
- You get to please Allah
- From Fasting He helps you

LETTERS

Dear Mr. Khan,

When the Khutba was finished, the Muslims went and prayed again. The service came to an end. Myself and other children engaged the Imam in questioning him on many matters relating to Islam.

It seems like we learned a great lot and I will surely enjoy learning more. I must tell you that I really enjoyed the day at the mosque. Please thank the Imam for being so kind and patient with us and for answering our questions.

Yours truly,
Roshan Khan II

I take this opportunity to thank you for organizing this trip to the mosque. It was indeed a wonderful experience for us to know what is the meaning of Islam. Why are Muslims prescribed to fast during the month of Ramadan. What are the benefits of fasting and also the purpose of many other religious formalities. It's also good to know that there is no discrimination in Islam and its message from God is to all the people to live in peace and harmony. Please also convey our thanks to the Imam who volunteered to answer the questions we wanted to ask.

Yours faithfully,
RAHUL

In the Name of Allah, the Beneficent, the Merciful

“And the sun moves on to its destination. That is the ordinance of the Mighty, the Knower. And the moon, We have ordained for it stages till it becomes again as an old dry palm-branch. Neither is it for the sun to overtake the moon, nor can the night outstrip the day. And all float on in an orbit.” (The Quran, 36:38-40)

The Holy Quran is not a book of science but it contains scientific principles which are operating in the Universe. Man's ability to understand these principles by means of mathematical computation establishes the workings of the Universe and its measurement (Taqdir) as ordained by its Creator.

The Quran establishes as a principle that the moon has been given stages. An attempt is now made to focus our attention on this daily phenomenon which is often taken for granted. The stages of the moon manifest a visible example to all mankind of the existence of a Living God, the Master and Controller of the Universe, whose principle of Taqdir (measurement) is operating with every moment that passes.

RAMADAN and EID DATES till 2003

1st. Ramadan	Id-ul-Fitr	Id-ul-Azha
9 Dec. 1999 Thurs. (NM: 7th. 22:32)	8 Jan. Sat. 2000 (NM: 6th. 18:14)	17 Mar. 2000 Thurs. (NM: 6th. 05:18)
27 Nov. 2001 Fri. (NM: 25th. 23:12)	27 Dec. 2000 Wed. (NM: 25th. 17:23)	5 mar. 2001 Mon. (NM: 23rd. Feb 08:23)
16th. Nov. 2001 Fri. (NM: 15th. 06:40)	16 Dec 2001 Sun. (NM: 14th. 20:49)	22 Feb. 2002 Fri. (NM: 12th. 07:43)
6 Nov. 2002 Wed. (NM: 4th. 20:35)	5 Dec. 2002 Thurs. (NM: 4th. 07:35)	11 Feb. 2003 Tues. (NM: 1st. 10:50)
26 Oct. 2003 Sun. (NM: 25th. 13:50)	25 Nov. 2003 Tues. (NM: 23rd. 22:59)	1 Feb. 2004 Sun. (NM: 21st. 21:07)

The Ahmadiyya Movement of Lahore - A Survey

By Dr. Zahid Aziz, U.K.

(Cont'd from last Issue)

Name Ahmadiyya

For about twelve years after the Ahmadiyya Movement was founded, it had no name. Its members were often referred to by others as 'Mirzaees' (or followers of Mirza). When the census for the year 1901 was to be taken, and Hazrat Mirza learnt that on the census form a person could indicate his sect in addition to his religion, he issued an announcement giving his movement the name 'Muslims of the Ahmadiyya Section'. The rationale for this name, he explained, was that 'Ahmad' was one of the two main names of the Holy Prophet (the other name, of course, being Muhammad). 'Ahmad' and 'Muhammad' stood for the qualities of the Holy Prophet, which he displayed in his life at Makka, and at Madina respectively. The name 'Ahmad' symbolized the inner beauty of Islam, and the name 'Muhammad' its outward glory. While at Makka Islam was devoid of political rule, and spread by means of pure preaching, at Madina Muslims possessed physical power and rule, and they overcame their enemies by responding to their aggression with force. The condition of the Muslims in the present age and the way forward for them, said Hazrat Mirza, corresponded to the Holy Prophet's life at Makka. Therefore it was appropriate that the Movement which believes that Islam's mission in the present age is to show the beauty of its teachings by gentle preaching, while being devoid of worldly power, should be named after the Holy Prophet Muhammad's name Ahmad.

Finality of Prophethood

As there are very serious misconceptions about the claims of Hazrat Mirza Ghulam Ahmad, we now turn to this topic. Because of his claim that the Messiah prophesied in Hadith was himself, and not Jesus, he was accused by his opponents from among the Muslim Ulama of claiming to be a prophet and denying the belief that the Holy Prophet Muhammad was the last and final prophet of God. In reply, he issued repeated denials of having made this claim and affirmed that he believed the Holy Prophet Muhammad to be the Last Prophet. In fact, one argument he advanced in support of his own claim, and against the common view that Jesus would return to this world, was that Jesus being a prophet cannot come after the Prophet Muhammad. Referring to the Holy Prophet's description in the Quran as the 'Seal (khatam) of the Prophets', he wrote:

"The Holy Quran does not permit the coming of any messenger after the 'Seal of the Prophets', whether he would be a new messenger or a former one."¹⁶

"By saying 'There is no prophet after me', the Holy Prophet Muhammad closed the door absolutely to any new prophet or the return of any old prophet."¹⁷

"The real fact, to which I testify with the highest testimony, is that our Holy Prophet is the 'Seal of the Prophets', and after him no prophet will come, neither any old nor any

new one.”¹⁸

Thus, neither a previous prophet nor messenger such as Jesus, nor a new prophet and messenger, could rise after the Holy Prophet Muhammad. Denying the allegation against himself of claiming to be a prophet, he wrote:

“Those people have fabricated a lie against me who say that I claim to be a prophet.”¹⁹

“I have not claimed prophethood, nor have I said to them that I am a prophet... I did not say anything to the people except what I wrote in my books, namely, that I am a muhaddath and God speaks to me as he speaks to those who are muhaddath... It does not benefit me that I should claim prophethood and leave Islam and join the disbelievers... How could I claim prophethood when I am a Muslim.”²⁰

“I also curse the people who claims prophethood, and I believe that ‘There is no god but Allah and Muhammad is His Messenger’, and I have faith in the finality of prophethood of the Holy Prophet Muhammad... there is no claim of prophethood on my part either, only a claim of sainthood (wilaya) and reformship (mujaddidiyya).”²¹

The position held by Hazrat Mirza Ghulam Ahmad was that of a saint (wali), an inspired one (muhaddath), and the reformer of his time (mujaddid), all of which are recognized spiritual ranks among Muslims. In his capacity as mujaddid, he received from Allah the title ‘Messiah’, reflecting the kind of work he was appointed to do.

Metaphorical application of word ‘prophet’.

In the writings of the spiritual savants of Islam, terms such as prophet (nabi) and messenger (rasul) are sometimes used to refer to Muslim saints in a metaphorical sense when it is necessary to show the likeness of a saint’s work to that of a prophet. When Hazrat Mirza claimed to be the Promised Messiah, his opponents raised the objection that the Messiah to come must be a prophet because he is so described in the Hadith prophecies; so how, they asked could he be the Messiah as a non-prophet? The reply given by Hazrat Mirza, over a number of years repeatedly, were that the term ‘prophet’ in Hadith should be taken metaphorically, not in a real sense, and that a Muslim saint may be metaphorically called prophet and messenger. He cited instances of such clear metaphorical usage, even in the Quran and Hadith. He explained:

“The epithet ‘prophet of God’ for the Promised Messiah to come, which is to be found in Sahih Muslim etc. from the blessed tongue of the Holy Prophet Muhammad, is meant in the same metaphorical sense as that in which it occurs in Sufi literature as an accepted and common term for the recipient of Divine communication. Otherwise, how can there be a prophet after the Seal of the Prophets.”²²

“God speaks to, and communicates with, His Saints (auliya) in this Ummah, and they are given the coloring of prophets. However, they are not prophets in reality.”²³

Thus the terms ‘prophet’ or ‘messenger’

as referring to Hazrat Mirza Ghulam Ahmad, whether when applying the Hadith prophecies to him or occurring in his own spiritual experiences are used metaphorically. He himself has stated again and again that these terms ““do not bear their real sense”,²⁴ “are not meant by way of reality”,²⁵ “are used by way of metaphor”,²⁶ “are meant in a metaphorical and figurative sense”,²⁷ and “I have been called a prophet by God by way of metaphor, not by way of reality”.²⁸

Those of his statements which are frequently quoted by the anti-Ahmadiyya propagandists, as well as by the Qadians, to try to prove that he claimed to be a prophet, must be read in the light of his own explanations; and by doing so it will be discovered that his claim is not of being a prophet, as is commonly alleged.

Tributes upon death

When Hazrat Mirza Ghulam Ahmad died in May 1908, after a life devoted to the service of Islam, he was paid the highest tributes by many Muslim religious leaders and journalists, from which some short extracts may be given here.

“The services of the deceased which he rendered to Islam in its confrontation with Christianity and the Arya Samaj deserves the highest praise.”²⁹

“... justice requires that one should condole the death of such a resolute defender of Islam, helper of the Muslims, and an eminent and irreplaceable scholar.”³⁰

“Undoubtedly the deceased was a great

fighter for Islam.”³¹

“Such people who introduce a religious or intellectual revolution are not born often. ... In spite of our strong differences with Mirza sahib in respect of some of his claims and beliefs, his separation forever has convinced the educated and enlightened Muslims that one of their great personages has left them. ... He acted against the enemies of Islam as a victorious general ... this service rendered by Mirza sahib will place the coming generations under a debt of gratitude, in that he fulfilled his duty of jihad by the pen, and he left behind him as a memorial such literature as will last so long as Muslims have blood flowing in their veins.”³²

Spread of Islam in the West

In his capacity as the Promised Messiah who was to fight the dajjal, as mentioned earlier, Hazrat Mirza Ghulam Ahmad considered it a most vital and essential part of his mission to present the teachings of Islam to the Western world. Such great importance did he attach to this that when he established the annual conference of the Ahmadiyya Movement, to be held for three days every December, he announced as one of its permanent objects that “one of the essential requirements of this gathering will be to consider plans for the spiritual well-being of Europe and America, for it is now established that the god-natured people of Europe and America are getting ready to accept Islam”.³³ He expressed the deepest conviction that Islam, in its true and original form, was the religion that would satisfy the spiritual needs of the modern West, despite the fact that the modern world appeared to be rejecting reli-

gion as an anachronism, and despite the fact, of course, that Islam was looked upon in the West at that time with the greatest detestation and abhorrence. Indeed, he saw visions of Western people accepting Islam, and described the British of his times as “the eggs from which the young of Islam shall hatch in the future.”³⁴

Referring to the Western countries, he wrote:

“I would advise that... writings of an excellent kind should be sent into these countries. If my people help me heart and soul I wish to prepare a commentary of the Quran, which should be sent to them after it, has been rendered into the English Language. I cannot refrain from stating clearly that this is my work, and that no one else can do it as well as I or he who is an offshoot of mine and thus is included in me.”³⁵

Maulana Muhammad Ali

These words were written in a book published in September 1891. Some six years later, a young Muslim in his early twenties, by the name of Maulana Muhammad Ali, who was one of the very few among the Muslims receiving a Western-style education, joined the Ahmadiyya Movement. Hazrat Mirza recognized his potential immediately and foresaw that he was destined to be a source of great strength to the Movement's cause. He announced:

“I am very pleased that another righteous young man has joined our community, namely, Maulvi Muhammad Ali, M.A., advocate. I have very high hopes of him. ... I am sure that my prediction will not go wrong

that this young man will make progress in the way of Allah, and set such examples of being steadfast in righteousness and love of the faith as ought to be emulated by his peers.”³⁶

Having completed his education, the young Muhammad Ali was ready to start his career in law in the year 1900 when Hazrat Mirza asked him to devote his life wholly for the cause of Islam and to edit an English language journal, which he was proposing to establish. Hazrat Mirza wrote:

“It was always a matter of concern and anxiety for me that all the truths, spiritual knowledge, solid arguments in support of the religion of Islam, and things to satisfy the human soul, which were disclosed to me, and are still being disclosed, had not given any benefit to the modernly-educated classes of this country and to the students of truth among the Europeans. This pain was so great as to be unbearable any more. ... Therefore, to fulfil the object which is the real purpose of my life, a proposal has arisen, and that is to bring out a magazine in English for the objects mentioned above.”³⁷

Thus, to fulfil what he calls “the real purpose of my life” Hazrat Mirza appointed Maulana Muhammad Ali as editor of this magazine, entitled *The Review of Religions*, which started publication in the year 1901. The circulation of this magazine – a unique Islamic magazine for its time- extended beyond India to the U.S.A. and Russia. In this monthly journal Hazrat Mirza spoke to the West through the English words of Maulana Muhammad Ali.

It is recorded in the Ahmadiyya community's newspaper Badr that one day in February 1907 Hazrat Mirza called Maulana Muhammad Ali to him and directed him as follows:

“It is my wish that, to fulfil the duty of propagation of Islam to Europe and America, a book be written in English. This is your work. The reason why Islam does not spread in those countries at this time ... is that those people do not know its real teachings nor have these been put before them. They have the right to be shown the real Islam ... All those matters with which the honor of Islam is connected in this age, an all those arguments which God Almighty has given me to prove

the truth of Islam, should be collected together so as to compile a comprehensive book, from which these people can greatly benefit.”³⁸

Thus Hazrat Mirza had charged Maulana Muhammad Ali with the general task of presenting to the world, in a systematic and detailed form, the faith-reviving picture of Islam which he had unveiled in his capacity as the mujaddid of the time. The particular book, which the Maulana wrote in fulfillment of this specific instruction, is mentioned later in this article.

To be continued in the next issue.

Russian Holy Quran being distributed. Right to left: Mr. Riffat Osmanov, Vice President of Hilal Foundation, Sister Samina.



Rules of Evidence - By Fazeel SahuKhan, B.A.

(Cont'd from Previous Issue)

And as disclosed earlier in the quote by a Canadian Supreme Court Judge, modern common law systems are simply evolving toward this goal. This epithet is upheld by the fact that England has recently abolished spousal privilege for both civil and criminal cases. We can expect similar reforms in other common law country with other types of privileges as well, in order for there to be a true realization of the goal of evidence in these systems. The prophecy of Prophet Muhammad that the sun (of Islam) will shine from the West in the latter days, meaning that the pure principles and teachings of Islam will eventually be accepted by those living in western countries, is spoken of as being fulfilled in this very age; the rules governing evidence, it is clear, is no exception to this great phenomenon.

All that has been discussed thus far regarding rules of evidence has focused upon evidence of facts. However, there is another parallel branch of evidence - the evidence of laws. In common law jurisdictions, case precedents, or cases already decided which are binding upon the current court by a court in authority over it, are used to decide similar cases in a consistent fashion. The guiding principle is disclosed in the latin term *stare decisis*, or "standing by that which has been decided". This quite modern approach to help decide cases justly is, once again, clearly set forth in a book revealed over 14000 years ago. It is stated in the Holy Quran in 37:156,157:

"Or have you a clear authority? Then bring your Book, if you are truthful."

And even clearer in 46:4:

"Bring me a Book before this or any relic of knowledge, if you are truthful".

Hence, the Quran provides for the use of precedents, or authoritative material, to substantiate the truth of a claim. Quite amazingly, the bringing of a Book to substantiate the truth of one's contention is not only figuratively accurate but literally as well, as precedents are, even with the recent surge of devices such as CD-Rom databases and on-line reports, generally to be found in bound legal report series or case digest books.

Additionally, the Holy Quran itself utilizes the precedent approach to prove its authenticity; it is stated in 20:133:

"And they say: Why does he not bring a sign from his Lord? Has not there come to them a clear evidence of what is in the previous Books?"

Here, the Quran is referred to as a "clear evidence" and it is argued that it's support is to be found in previously revealed Books. And yet another distinct example of the precedent approach used in the Quran, is the Holy Prophet Muhammad himself using precedents to verify his revelations; it is stated in 13:43:

"And those who disbelieve say: Thou art not a messenger. Say: Allah is sufficient for a witness between you and me and whoever has knowledge of the Book".

In this verse, the Book stand for previous

MUSLIM TIMES - January - February 2000

revelation from God, and that those with knowledge of these previous revelations will testify to the truth of the Holy Prophet's declarations because these revelations support his claims and teachings. Hence, Prophet Muhammad in this verse is relying on precedents to prove his own legitimacy as a Prophet.

One last issue, which is pertinent to this topic, is that the Quran does acknowledge that a balancing and weighing of considerations relating to the admissibility of evidence is needed in order to have a fair and just trial. Not all evidence should automatically be admitted before the trier(s) of fact (as can be witnessed by the Quran's verdict on excluding hearsay evidence). This exclusionary function is a distinguishing characteristic of the common law rules of evidence [Thayer, (1969) A Preliminary Treatise on Evidence at the Common Law, p. 264, New York: Augustus M. Kelly]. Competing considerations of policy or principle, as in the case with unconstitutionally obtained evidence or the possible prejudicial effect leading to an unfair trial, as in the case with bad character evidence in sexual offence cases, are concerns, which are recognized in the Quran. This is why as a precautionary measure to both, the person in the position of admitting evidence as well as the person(s) judging the evidence (i.e. the jury), the Holy Quran warns in 17:35:

“And give full measure when you measure out, and weigh with a true balance. This is fair and better in the end”.

Thus, balancing of considerations, such as the pros and cons of admitting certain evidence before the trier(s) of fact, and the measuring of how much weight or importance certain evidence should be given when deciding on an issue, is a divine instruction given in the Holy

Quran, in order to meet the ultimate goal of deciding with truth and fairness.

To conclude, it is undoubtedly clear that modern common law judicial systems may have benefited a great deal from the principles and rules of evidence as outlined in the Holy Quran. The rules presented in the over 1400 year old Quran not only confirm many of the rules in modern systems but also indicate where reform needs to be made in them. Where the rules differ, the stance taken in the Quran prove to be *more in line* with meeting the mutually accepted and prescribed goals. The rules of evidence in the Quran, thus, are more advanced. But these rules will not prove practical, unless other rules from the Quran are also observed. How is one to give testimony truthfully against one's own dear relative or against his own self? How is one to accept with all sincerity and without any suspicion the evidence of an enemy? These actions can only be brought about when one has a solid and secure faith in the One and Only True God. By accepting that all one's actions will be questioned by the Supreme Creator, those that are made manifest to others in this life or not, and by accepting that there are natural consequences to every action, reward for good and punishment for evil, emulating such principles of evidence and testimony in one's life becomes a natural occurrence. A struggle to develop the soul in each and every individual is indeed the gateway for all principles of truth and justice to be unveiled in a society as a whole. Thus, the rules of evidence discussed are not to be confined to the courtroom, but rather, they are to be implemented into our daily lives. Let us be upright in our testimonies, speaking with truth, judging with fairness, though it be against a close friend, a dear relative, a fellow Muslim, or even another Ahmadi. Ameen. END.

GUYANA AHMADIYYA RADIO AND TELEVISION PROGRAMMES

The general Public are invited to take notice of the

PROPAGATION ACTIVITIES PRESENTED BY THE
GUYANA AHMADIYYA ANJUMAN IN THE SERVICE OF ISLAM

Weekly Radio Programmes

- SUNDAY MORNING - "The Glorious Qur'an"
15 mins. at 6:15 a.m. V.O.G.
- MONDAY MORNING - "Ahmadiyya Anjuman Broadcast"
10 mins. at 5:40 a.m. V.O.G.

Weekly Television Programmes

- SUNDAY MORNING - "The Glorious Qur'an"
15 mins. at 8:00 a.m. Channel 6
- SUNDAY EVENING - "The Khutba" (Friday Sermon)
30 mins at 8:0 p.m. Channel 4

The Ahmadiyya Anjuman Isha'at-I-Islam Stands For:

- 1. For a living Faith in a Living God, Who speaks to and replies to the prayers of the Worthy among His servants, now as ever. A time when this truth had become a story of past the Founder of the Anjuman - Hazrat Mirza Ghulam Ahmad asserted it with the whole force of his personality and his evidences on this point silenced even the most ignorant unbeliever.**
- 2. For a United Islam - in which no one is a Kafir who declares his faith in the Holy Kalima.**
- 3. For a Liberal Islam, which accepts the Divine origin of all the religions of the world.**
- 4. For a perfect Islam, before which every imperfect form of religion must give way.**
- 5. For a Complete Qur'an, no verse of which has ever been or shall ever be abrogated.**
- 6. For a Mighty Qur'an, whose spiritual force is sure to conquer the world and which in its conquest has never needed and shall never need the sword.**
- 7. For the finality of Prophethood with Muhammad (s.a.w.) Admitting the coming of no Prophet after, neither old nor new.**
- 8. For the Perfection of Prophethood with Muhammad (s.a.w..) so that his followers receive greater Divine favours than those bestowed upon others before him.**
- 9. For the Defence of Islam against all attacks, meeting all objections, removing all misconceptions.**