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AN EARNEST SUPPLICATION

by

HAZRAT MIRZA GHULAM AHMAD

O ALMIGHTY GOD!
CREATOR OF HEAVENS AND EARTH,
MERCIFUL, COMPASSIONATE AND GUIDE,
WHO LOOKS INTO THE HEARTS AND FROM WHOM NOTHING IS HIDDEN,
IF THOU SEEST ME FULL OF DISOBEDIENCE AND MISCHIEF,
IF IN THY ESTIMATION I AM AN ILL-FATED CREATURE,
THEN DO THOU BREAK INTO PIECES THIS VILE ONE
AND GIVE PLEASURE TO MY ENEMIES,

SHOWER THY BLEESINGS ON THEM
AND FULFIL THEIR DESIRES BY THY GRACE.

CAST A FLAME OF FIRE ON MY HOUSEHOLD,
BE MY ENEMY AND RUIN MY ENTERPRISE.

BUT IF THOU KNOWEST THAT I AM OF THY SINCERE SERVANTS
AND THY THRESHOLD IS MY *QIBLA*

AND THOU FINDEST THAT MY HEART IS FLOODED WITH SUCH LOVE
FOR THEE

AS IS HIDDEN FROM THE REST OF THE WORLD,
THEN DEAL WITH ME OUT OF LOVE
AND DISCLOSE SOMEWHAT OF THESE (DIVINE) MYSTERIES (TO ME).

(*HAQEEQATUL MAHDI*, p.1)

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Prayer and Pre-ordination

There are people who think that prayer is of no avail when everything in life is pre-ordained and what is going to happen will happen irrespective of our appeals, petitions, interpellations or intercessions unto God for our own cause or for the cause of others.

Such an objection is the result of our wrong conception of the Divine Being. We think that God is like a watch-maker and, once the watch has left His hands, he has nothing any more to do with it. God thus becomes a mere spectator or rather a helpless onlooker of His poor, suffering creation. Such a God is only the God of the past Whose power and control have been left behind, i.e., He has lost His control on the destiny of things — things which were created and originated by Him. And thus He is not the God of the present or the future. But, if at all there is any control left in the hands of God over the destiny of things, there is a possibility of alteration in it as well. To a Muslim, God has perfect control over His creation in space and time. He is *malik-i yaum al-din*, i.e., Master of the *day* of requital (1 : 3). The word *yaum* (day) in the Qur'an is applied from a moment (55 : 29) to fifty thousand years (70 : 4).¹ Thus He is the Master of every moment of our life of this world and the Hereafter. Master of the *day of requital* signifies that He is the master of the *law of requital*, which is working every moment of our existence. Even the law of creation has not ceased at some point in the past. It is a continuous process as is clearly indicated in the Qur'an :

كُلُّ يَوْمٍ هُوَ فِي شَأْنٍ

Kulla yaum-in huwa fi shan

(Every moment He is in a new state (of Glory))

(55 : 29).

It is not possible to fathom all the secrets of His creation and laws. Prayer is only a means to fall back upon the sources of His limitless knowledge and power about which we have so little understanding.

¹ Similar expressions have also been used in other scriptures: "The Night of Brahma is a thousand ages long" (Bhagavad-Gita 8 : 17); "With the Lord, one day is like a thousand years and a thousand years like one day" (2 Peter 3 : 8).

This reminds me of a prayer by the Prophet Muhammad which he taught for a special occasion and which runs as follows :

“ O God ! I desire Thy blessing by Thy knowledge, and I beg of Thee to give me power (to do it) by Thy power, and I ask of Thee Thy great grace, for Thou hast the power while I have not, and Thou knowest while I do not, and Thou art the Great Knower of the unseen things. O God ! if Thou knowest that this affair is good for me in the matter of my religion and my living and the result of my affair, then ordain it for me and make it easy for me and bless (me) therein ; and, if Thou knowest that this affair is evil for me in the matter of my religion and my living and the result of my affair, then turn it away from me and turn me away from it and ordain what is good for me wheresoever it is, and make me contended with it ” (*Al-Bukhâri*, 19 : 25).

In spite of the theory of natural laws and pre-ordination, we never cease to make efforts to help ourselves. If we fall ill, we go to the doctor, if a house catches fire we ask for the fire brigade. To take an extremely simple instance we drink water to quench our thirst because we know that in the so-called pre-ordained affairs of life God has appointed certain ways and means for the removal of certain human difficulties. In the same way, prayer is a means to draw of the grace of God in times of need. It is just like other means which we make use of for the attainment of our objectives.

Worship in Islam is connected with the service of humanity

Worship in Islam is not an empty ritualism. It is a part and parcel of our daily conduct, it determines our attitude towards life and it helps us to attain to moral and spiritual perfection. It should lead us to the disinterested service of humanity, it should urge us to come to the rescue of the indigent. If worship fails to urge man to safeguard the rights of the orphan and the needy, it is of no value to the worshipper. Even the religion he outwardly professes is utterly belied by his own conduct.

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ
أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

“ Those who believe and whose hearts find rest in the remembrance of God. Now surely in God’s remembrance do hearts find rest (or peace) ” (13 : 27-28).

Fātima bint Waliyya

Spiritual Mother and Teacher of Ibn al-'Arabi

MICHAEL McCLAIN

{IBN ARABI OR IBN-AL-'ARABI (b.1165 MURCIA, SPAIN, d.1242 DAMUSCUS) A MYSTIC OF PANTHEISTIC DOCTRINE AND CALLED BY HIS FOLLOWERS ASH-SHAikh-UL-AKBAR (THE GREATEST SHAIKH OR SPIRITUAL LEADER). HE BELIEVED HIMSELF TO BE ILLUMINED IN A SPECIAL WAY. HE HELD THAT ALL BEING IS ESSENTIALLY ONE, AS IT IS ALL THE MANIFESTATION OF DIVINE SUBSTANCE. THE DIFFERENT RELIGIONS WERE, THUS, TO HIS OPINION EQUIVALENT. SOME (LIKE IBN TAIMIYA, AL-TAFTAZĀNI) DENOUNCED HIM AS A HERETIC, BUT OTHERS (LIKE QASHAANI, AL-SYŪTI) DEFENDED HIM. IN THE FOLLOWING ARTICLE MR MICHAEL McCLAIN HAS TRACED THE INFLUENCE OF A MUSLIM MYSTIC WOMAN ON HIS SPIRITUAL DEVELOPMENT. —Ed. AA}

THE story of Ibn al-'Arabi and Fātima bint Waliyya is in great part that of Seville in the 11th and 12th Centuries. First we shall have some historical background.

After the fall of the Umayyid Caliphate of Cordoba, al-Andalus divided into "Taifa Kingdoms" (Muluk al-Tawā'if), and example of the exaggerated localism still so characteristic of al-Andalusia. This was a rich period in the realm of culture, particularly literature. The greatest of these taifa kingdoms, both from the military and cultural standpoint, was Seville, where ruled a dynasty descended from the distinguished Hispano-Muslim Abbadi family, which had produced so many distinguished figures during the time of the Caliphate. The greatest of the Abbadis was al-Mutamid, king of Seville, of whom it has been said "his life is poetry in action". Indeed, he seems more like a figure from an epic or a romance than a real historical personage. He was handsome, a poet of rare distinction, a great warrior and is generally considered to be one of the ancestors of the great mystic Ibn Abbad of Ronda. His sad fate and that of his beloved Seville gives his life a true sense of epic tragedy.

The Christians of the North had never given up hope of re-establishing the Christian Kingdom of the Visigoths. During the great period of the Caliphate the Christian kingdoms of Northern Spain had been subjected to constant humiliations, raids and incursions. Now, with al-Andalus weakened, the rude but chivalrous, austere, resolute and very brave Christians of the North took the offensive. Alarmed, the taifa kings were undecided as to what to do. Some wished to invite in Almoravides (al-Murabitun) from North Africa, but others feared that the cure would be worse than the disease. It was al-Mutamid who finally tipped the balance in favour of calling Almoravides. At the fierce battle of Zallaqa the Almoravides did not intervene until al-Mutamid and his Sevillanos had been nearly annihilated by the armies of Castile and Leon. Al-Mutamid himself was wounded three times. Alfonso VI, young king of Castile and Leon, had his faults, but there is no doubt as to his personal bravery.

He and his resolute Castillians resisted the attack of Almoravides until almost all had died where they stood and the Almoravides, exhausted, broke off the battle. Alfonso himself was badly wounded.

But not long afterward the treacherous Almoravides turned on al-Mutamid. The Sevillanos under their valiant king resisted the Almoravides with a ferocity and desperation that infuriated the North Africans. Seville was razed to the ground (this is confirmed by archaeology), and al-Mutamid, suffering from many wounds, old and new, was sent to a dungeon in North Africa where he died four years later, lamenting that he had dug his own grave.

The brutal tyranny of the Almoravides did not last over long in al-Andalus. The lifting of the Almoravides yoke gave place to the second period of taifas which saw an almost incredible flowering of poetry and particularly Sufism in al-Andalus. The main centre of those flowering was the West of al-Andalus. There is perhaps a subtle reason for this. The Celts were the close ethnic relatives of both the Indo-Aryans and the Iranians, and Western al-Andalus had a largely Celtic substratum, while in Eastern al-Andalus the substratum was mainly Iberian.

The great ibn-al-'Arabi was born in Murcia in 1165, but lived in Seville from 1173 to 1202, and there he received his sufi formation. Seville in his time was the great centre of Andalusian Sufism. At that time the Almohades (Al-Muwahidun) ruled in al-Andalus. They made Seville their capital and rebuilt it on the ruins left by savage Almoravides. Many monuments remain in Seville from the Almohade period, including the Giral Tower and the Tower of Gold. In the time of ibn al-'Arabi, Seville was once again the political and cultural capital of al-Andalus.

SHAMS UMM AL-FUQARA OF MARCHENA

Among the works of ibn al-'Arabi is RISĀLĀT AL-QUDS, which is an account of the sufis of al-Andalus of his time and shortly before. In general it is much less interesting than analogous works by Attār and Jāmi; the biographies tend to be very brief and so repetitive as to be almost stereotyped. Besides Fatima bint Waliyya, another woman sufi is mentioned in the Risālāt, namely, Shmas umm al-Fuqara of Merchena, also known as Jazmin or as "Sol", the Romance form of "Shams" (the old Romance language known in Arabic as "Lisan al-'Ajam" and of which fragments survive in the "harjas" was still widely spoken in al-Andalus). Says ibn al-'Arabi of her:

"I have not found among the men of God, the equal of this woman in fervour with which she mortified her own soul. Great were her ascetic exercises and her mystic revelations. She was a woman of strong heart, noble aspirations and great discretion. She carefully guarded the secret of her mystic status; but, nevertheless, she communicated something of them to me in secret."

"Many were the spiritual blessings which God conceded to her. On the theme of ecstatic revelation several times I submitted her to tests and found that she had reached immutable perseverance in perfection, characteristic of union with God. The fear of God and the submission to His Will were the mystic qualities which dominated her. This

in my judgement, something marvellous, because achieving both qualities at the same time is something almost inconceivable."

FATIMA BINT WALIYYA

Far more important is Fatima bint Waliyya, at times known as Fatima bint ibn al-Mutanna. Ibn al-'Arabi says that she was a native of Cordoba. He mentions her in two works, the Risalat and the Futuhāt al-Makkīya. Even here the details are tantalizingly sparse. Ibn al-'Arabi affirms that he studied under her for two years, and considered himself to be her disciple, as the one who had set his feet on the mystic path. Yet questions remain. Ibn al-'Arabi says that he studied under her in Seville when she was more than 90 years old. But how old was he at that time? (He must have been in his youth). What studies had he completed at that time? Though the various sufi schools were not very well defined at that time (particularly in al-Andalus), who were the sufi masters of Fatima bin Waliyya? Did she consider herself a disciple of any particular sufi or school?

Apparently Fatima bint Waliyya was of Hispanio origin, and in her youth had been a great beauty. Ibn al-'Arabi says that when she was more than 90 years old her face was still beautiful because of the perfect regularity of her features and the rosiness of her cheeks and that she walked with the ease and grace of a girl of 14 years. She was particularly fond of "Al-Fātiha", the first chapter of the Qur'ān. She was well known in Seville and its district for her wisdom and sanctity, though she refused payment and would only accept left-over food. Many wished to become her disciples, but her favourite was ibn al-'Arabi, the native of Murcia. When someone asked why, she answered:

"Because the others come to speak to me with only a part of their being, leaving the rest outside, that is, their everyday cares and worries. Only ibn al-'Arabi, my spiritual son and the consolation of my eyes, enters with his whole being to speak with me, without leaving behind anything of his own soul. This should be the road to spiritual life."

Says ibn al-'Arabi:

"God offered her the possession and dominion of the whole creation, but she, without pausing a moment before a single one of the creatures, exclaimed. 'You, only You! Everything that is not You is for me a bad omen.'

"She lived absorbed in God. Some who saw her thought that she was feeble-minded. But she replied: 'The fool is he who does not know his Lord.'"

Once abu Amir, al-muezzin (the one who calls to prayer) of the Alhama Mosque of Seville, struck her with a bull-whip on Easter Eve (in spite of the savage persecutions of the Almoravides, there were still many Christians or "Mozarabs" in al-Andalus, and many Hispano-Muslims retained certain Christian elements). The next day the muezzin committed a gross *faux pas* in front of the Almohade Sultan, who was ready to kill him, but at last relented and freed him. When Fatima heard of this, she replied: "Yes, I asked God that the punishment of the muezzin should be light."

Once Fatima bint Waliyya said:

"I never cease to marvel that there are those who say that they love God yet are not joyful in Him, being that He is the only object of their contemplation, see only Him in everything, and He is not hidden from their gaze for a single moment! How can these people who cry and lament pretend to love God? Why are they not ashamed to weep, if they have God much nearer than others who attempt to approach Him, it being that he who loves God achieves the greatest approximity to Him, He being the only object of their contemplation? This is why I say how strange it is to see them weep!

I then asked ibn al-'Arabi: 'And you, my son, what do you say about all this?'

He answered: 'O my mother, you say what must be said.'"

Later Fatima said:

"What a marvel! My Beloved gives me the Fātiha as a servant, but nevertheless this servant has never distracted me from thinking of the Beloved!"

On this ibn al-'Arabi commented: "From that day on I knew the supreme position that this woman held in the eyes of God, when she said that the Fātiha served her as a servant."

At another place ibn al-'Arabi says: "I have seen in al-Andalus many mystics of those who see *genā' (illū)*, both with and without sensible forms and appearances. Thus, for example, Fatima bint ibn al-Mutanna, of the people of Cordoba, knew them instinctively with no error nor illusion."

Ibn al-'Arabi built a hut of cane for Fatima. She frequently said to him:

"I am your divine mother and the light of your earthly mother!"

When ibn al-'Arabi's mother came to visit Fatima, she said:

"Oh light! This is my son, and he is your father! Treat him with filial piety and do not despise him!"

Such is virtually all we know about Fatima bint Waliyya. Personally she had been a great beauty in her youth, though we do not know if she married and had children (if so, apparently her husband and children were all dead when ibn al-'Arabi knew her). The very fairness of her skin indicates Hispanic, perhaps Visigothic origin. Really, how little we know, how little ibn al-'Arabi chose to tell us.

Of her sanctity and mystical fervour and genius there can be no doubt; the evidence is unmistakable. In her words we note that hers was an ecstatic, unitive mysticism, not mere asceticism. In the constant reference to love of God one sees the distinguishing characteristic of both Sufism and Christian mysticism. In the "indifference to created things" one is reminded of a great number of sufi poets and St. John of the Cross. But note the early date of Fatima bint Waliyya. In the repetition of the Fātiha one sees parallels to Hindu Yoga, Christian Hesychasm and the "Zikr" of the sufi. Yet one also notes

certain things which the great mystics, including ibn al-'Arabi, denounce. I am speaking of "miracle mongering" (though Fatima bint Waliyya did not seek fame nor pay, and used miracles only to help others) and visions of strange beings. Ibn al-'Arabi says that in his time and before the sufism of al-Andalus, though rich in fervour, sanctity and mystical elevation, contained many infantile, extravagant and primitive elements. In effect, Andalusian Sufism only reached maturity with ibn al-'Arabi himself. The Almoravides savagely persecuted Sufism, and during that period al-Andalus was in effect isolated from the rest of the Islamic world. It is perhaps inevitable that Sufism of al-Andalus in the youth of ibn al-'Arabi was somewhat infantile in some respects. Yet, one cannot for one moment doubt its sincerity and genuineness; the Risālat demonstrates this, and the fact that it produced an ibn al-'Arabi (he did not leave al-Andalus until he was nearly 40 years old, and received his mystic formation there) is the most conclusive proof that one could ask for.

Ibn al-'Arabi refers to various sufis of al-Andalus as "my spiritual master"; no doubt he was a young man of great energy, intellectual curiosity and mystical fervour. Yet it is evident that Fatima bint Waliyya held some special place in his life. Of his other spiritual masters, he gives only brief quotations and brief comments (such that one was blind). But he says that he studied under Fatima for two years, and refers to her as "my spiritual mother". Perhaps she was his first sufi master, the one who first guided his feet in the mystic path. If so, the world owes her a very great debt indeed.

The parallel between ibn al-'Arabi and Fatima bint Waliyya on one hand and St. John of the Cross and the Moorish woman of Ubeda on the other is not exact. Fatima was a great beauty in her youth, while the Moorish Woman was of enormous height and no doubt somewhat masculine in appearance. Apparently ibn al-'Arabi was a youth when he studied under Fatima, and it was she who initiated him in the Sufi path. St. John of the Cross was a man of early middle age when he knew the Moorish Woman, and was already well on his way on the mystic path; he was by then a great erudite in the field of Christian Mysticism, at the University of Salamanca he had written his doctoral thesis (which unfortunately has not been preserved) on St. Gregory of Nyssa and Dionysius the Pseudoareopagite, and was already known as the "santico" (little saint). Yet it is interesting that one whom many sufis call the "Greatest Shaikh" and one whom many consider to be the greatest of all Christian mystics (certainly the greatest poet among all Christian Mystics), "two of the greatest Spaniards who ever lived", should both owe so much to Hispano-Muslim Woman sufis very much older than they (Fatima bint Waliyya was old enough to have been the great-grandmother and possibly the great-great-grandmother of ibn al-'Arabi, while the Moorish Woman of Ubeda was old enough to have been the grandmother of St. John of the Cross).

Certainly Fatima bint Waliyya and the Moorish Woman of Ubeda are two worthy models for the women of today. ■

HE WHO SLEEPS ON THE ROAD WILL LOSE EITHER HIS HAT OR HIS HEAD

— Nizaami

The Ka'ba

Dr Ali Shariati

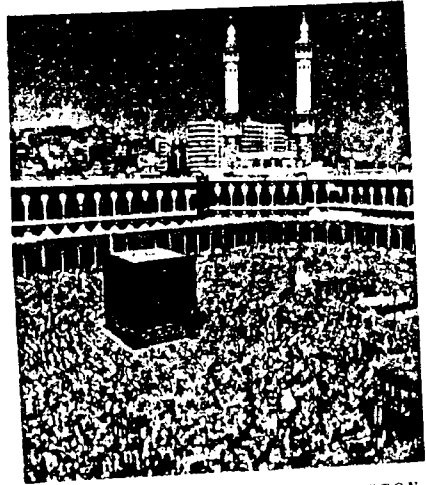
Made of dark rough stones laid in a very simple manner with white chalk filling the fissures, the Ka'ba is an empty cube - nothing else. You cannot but shiver and wonder about what you see. Here...There is no one! There is nothing to view! An empty room(cube) is visible. Is that all?!! Is this the center of our faith, prayers, love, life and death?

Questions and doubts arise in your mind. Where am I? What is here? What you see is the antithesis of your visual imaginations of the Ka'ba. You might have perceived it as an architectural beauty (like a palace) whose ceilings covered a spiritual silence. Another possible portrayal was that of a high tomb housing the grave of an important human being - a hero, genius, imam or prophet! No - instead it is an open square, and empty room. It reflects no architectural skill, beauty, art, inscription, nor quality; and no graves are found there to whom you can direct your attention, feelings and memories.

You will realize that there is nothing and nobody there to disturb your thoughts and feelings about God. The Ka'ba, which you want to fly over to come into contact with the "absolute" and "eternal", is the roof for your feelings. This is something which you were unable to achieve in your world of fragmentation and relativity. You could only be philosophical, but now you can see the "absolute", the one who has no direction - Allāh! He is everywhere.

How good it is to see the ka'ba empty! It reminds you that your presence is for the sake of performing the Hajj. It is not your destination. It is a guide to show the direction. It is only a cornerstone, a sign to show the road. Our movement is toward Allāh and not toward Ka'ba. The Ka'ba is the beginning and not the end - when no more can be done. It is the place where Allāh and people meet. You can truly be present there if your mind is not occupied with self-centred thoughts. You must be one of the people! Everyone is dressed in special garments. Being Allāh's family you are honoured by Him and the Ka'ba, His property and His house, is called the House of People (*BAIT-UL-LĀH, BAIT-UN-NĀS*).

The Qur'ān says: "Lo! The first sanctuary appointed for mankind was that at Bekka (Makka), a blessed place, a guidance to the people (3:96).



THE KA'BA NOT A DESTINATION
BUT A SIGN TO SHOW THE ROAD

A Muslim is allowed to shorten his prayer if travelling at least forty miles away from his home. But at Makka, regardless of where you are from or how far you have travelled, community and you are safe. You are not a visitor, but you are at home.

Before coming to Makka, you were a stranger, exiled in your own land. But now you are invited to join Allāh's family. Mankind, the dearest family of the world, is invited to His house. If you as an individual are "self-centred", you will feel like a homeless stranger - lost with no shelter and no relatives. Therefore, shed the self-distinctive tendencies. You are now prepared to enter the house and join this family. You will be welcomed as a friend and close relative of Allāh's family.

The building of the Ka'ba is very simple. Black rocks of "Ajoon" (mountains near Makka) are laid on top of each other. There is no design or decoration involved. Its name Ka'ba means a "cube" in terms of architectural design - but why a "cube"? Why is it so simple lacking colour and ornamentation? It is because Almighty Allāh has no shape, no colour and none is similar to Him. No pattern or visualization of Allāh that man imagines can represent Him. Being omnipotent and omnipresent, Allāh is "absolute".

Although Ka'ba has no direction (because of its cubic shape), by facing Ka'ba when performing the prayers, you choose Allāh's direction and face Him. The Ka'ba's absence of direction may seem difficult to comprehend. However, universality and absoluteness prevails. It encompasses all directions and simultaneously their sum symbolizes no direction! The original symbol of this is the Ka'ba! The Qur'ān says:

وَلِلّٰهِ الْمَشْرِقُ وَالْمَغْرِبُ ۚ لَا يَمْلِكُ لِمَنْ شَاءَ فَتَمَّ وَجْهَ اللّٰهِ

"And Allāh's is the East and the West, so whither so-ever you turn you will be facing Allāh" (2:115).

When praying outside of the Ka'ba you must face it. The Ka'ba, an exception, is facing all directions while it is facing none. Truly a symbol of Allāh. It has many directions yet it has no particular direction.

THE AHMADIYYA ANJUMAN ISHA'AT-I ISLAM

Head Office: Ahmadiyya Buildings, Nishter Road, Lahore-7 Pakistan

Annual Gathering (Jalsa) to be held from 24th to 27th December 1980. Delegates from several countries are expected to attend.

THE AHMADIYYA ANJUMAN ISHA'AT-I ISLAM TRINIDAD & TOBAGO Inc.

The Mosque, Uquire Road, Fireburn, Trinidad, West Indies

Annual Gathering (Jalsa) Sunday 28th December, 1980

Letters

'People of the Book'

"I am surprised to note that you have considered Hindus and Buddhists among the People of the Book (November 1980, QUESTIONS AND ANSWERS). Is this your own liberal view of the whole issue or are there any other Ahmadi and Muslim scholars who support this standpoint?" M. Ahsan, Lancaster

REPLY

The Qur'ān says that prophets were sent to every nation (4:164; 10:47; 35:24) and all the prophets were given KITĀB (Divine Writ, Prophetic Revelation; Guidance; Book; Scripture) (2:213; 57:25; 6:85-90).

The late Maulānā Muhammad 'Alī says in THE RELIGION OF ISLAM:

"The Christian, the Jews, the Parsis, the Buddhists and the Hindus all fall within this category" (i.e. the category of the People of the Book) (Chapter VI, Section 2, p. 614, edition 1950); so do the followers of Confucius and Tao (ibid., p. 615).

HIDĀYAH, the famous Sunni book of jurisprudence (*fiqh*) has placed Sabians among the People of the Book about which Maulānā Muhammad 'Alī says:

"If the Sabians are AHL AL-KITĀB (People of the Book) simply for the reason that they profess a religion and accept a revealed book, there is no reason why the Magians, the Hindus and others who profess a religion and accept a revealed book should not be treated as such" (ibid., p. 615).

As to the views of the other Muslim 'Ulamā several of them did regard Hindus and Buddhists as People of the Book. The Muslim conquerer of India, Muhammad bin Qāsim, treated them as he would treat Jews and Christians. In FUTŪH-UL-BULDĀN it is reported from him:

"That these temples of idol-worshippers to us are like the churches and synagogues of Christians and Jews and the temples of Magians."

It is also reported that these orders were given in consultation with the then Governor of Iraq Hajjāj bin Yusuf who in turn issued these instructions by seeking counsel of not only of the Ulamā of Kufa and Basra but also of the Khalifa Walid bin Abdul Malik. This approach to the problem is, however, in confirmity with the views of Imām Abū Hanifa. It must be, at the same time, admitted that there were (and are) other jurists who had a different opinion on the matter; they would not treat Hindus and Buddhists as People of the Book. Most probably because they had a very superficial knowledge of the religious scriptures of the other religions and were unaware of the moral and spiritual teachings found among these and that they apparently only saw a degenerate

form of the conduct and the practices of the followers of these religions.

Sometimes the un-Islamic practices, among Muslims themselves of gambling and drinking, of saint-worship and grave-worship and so many other evil customs, makes one wonder that these are the people who call themselves the followers of the Book "Al-Qur'ān". The poet-philosopher of the sub-continent of India and Pakistan once said:

ایسے مسلم ہو جنہیں دیکھ کے شرمائیں ہندو

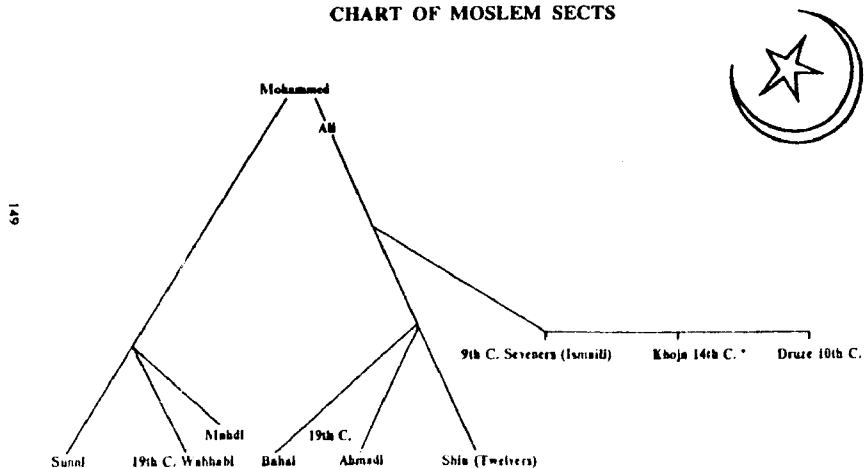
"You are such a Muslim that even Hindus will be ashamed by looking at you." (Iqbal)

If, for the sake of right and honest representation of Islam, a distinction has to be made between the true teachings of a religion and the outward practice of its adherents, in all fairness, the same distinction should be made between the teachings of a particular religion and the corrupt, perverted and debased practices of its followers. The pronouncements of different Muslim jurists on this matter should not be accepted as final verdict, however high their rank otherwise may be in the Muslim community. The Qur'ān should be our sole guide in this matter.

Ahmadies – Shi'a or Sunni?

Dr E.G. Parrinder in A BOOK OF WORLD RELIGIONS (Hulton Educational Publications) which is widely used in schools in the UK has given a chart about Muslim sects on p.149, reproduced below. Ahmadies are placed with the Shi'as, outside the Sunni line of Islam. The Founder of the

CHART OF MOSLEM SECTS



Ahmadiyya Movement made it clear that he accepted the views of the Ahl Sunnah wal Jama'ah (Majmu'ah Ishtihārāt Vol IV p.333) and the Ahmadies generally follow the jurisprudence

(*fiqh*) of Imām Abū Hanifa, the leading Sunni Jurist. The quotation referred to above from the writings of the Founder is as follows:

"I have heard that some of the leading 'Ulamā of this city are giving publicity to false charges against me that I lay claim to prophethood, or do not believe in angels, or in heaven and hell or in the existence of Gabriel, or in *Lailat al-Qadr* (the Grand Night) or in miracles and the *Mi'rāj* (Ascension) of the Holy Prophet. So, to make the truth known to all and sundry, I do hereby publicly declare that all this is a complete fabrication. I am not a claimant to prophethood, neither am I a denier of miracles, angels, the Grand Night etc. On the other hand, I profess belief in all these matters which are included in the Islamic principles of faith and in accordance with the belief of the Ahl Sunnah wal Jamā'ah, I believe in all those things which are established by the Qur'ān and hadith."

M.K. Iqbal, Ilford

Ahmadies - Muslims or Non-Muslims?

I have been a subscriber of your journal for the last two years. I am very much interested in your movement and have read all of your monthly issues.

However, I have been surprised when I heard that your movement and its people have been denounced by many of the Muslim Ulama as non-Muslims. I would very much like to know if this is true or not. Also:

- 2) Is it true that only Ahmadies are allowed to enter Israel?
- 3) Mirza Ghulam Ahmad is the Messiah?
- 4) The late Mr Bhutto passed a law declaring all Ahmadies as non-Muslims?

Miss Fara Camalodeen, Leeds

REPLY

1) Yes that is true. However, this is nothing new. Almost all the Muslim saints and reformers have been denounced as heretics and kāfirs (non-believers). Some were banished from their homelands and some were ruthlessly murdered. The hands of the kings, sultans and caliphs are also not free from the blood-stains of the innocent martyrs. The matter of faith and belief (imaan) is something between man and God. If a person says that he is a Christian the British or for that matter any other government, has no authority to put him in the category of non-Christians. Similarly, if Ahmadies say that they are Muslims no state or government has a right to declare them non-Muslims. The Qur'ān says:

"And say not to anyone who offers you (Islamic) salutation, 'You are not a believer'" (3:94).

The Holy Prophet has made this point clear beyond the shadow of doubt. On the best authority he is reported to have said:

"Whoever says his prayer as we say our prayer and faces the Qiblah (in his prayer) and eats the (meat of) animal slaughtered by us, he is a Muslim and for him is the covenant of God and His Messenger, so do not look down upon the covenant of God."

2) I know some of my non-Ahmadi friends who have been to Israel. Ahmadies are treated just like other tourists and visitors.

3) Many Muslims believe that Jesus Christ is physically alive in heaven and would descend one day on earth to make the cause of Islam victorious. Ahmadies believe that there is nothing in the Qur'ān to support such a view. Jesus was a prophet of God and when he fulfilled his Divine mission he died like other prophets. There is, however, a prophecy about his return mentioned in the Tradition (Hadith) which is interpreted metaphorically by Ahmadies — that a person like Jesus will appear in the nation (ummah) of Muhammad who will be called the Messiah and that this prophecy has been fulfilled in the person of Hazrat Mirza Ghulam Ahmad.

4) Yes. See No. 1) above. ■

THE KING OF SAINTS (NIZĀM-UD-DIN AULIYA) AND THE MULLĀHS

Hazrat Nizām-ud-Din Auliya (b. 9 October 1236 d. 3 April 1325) is known as Sultān-ul-Auliya or Sultān-ul-Mashā'ikh (King of Saints) in India. He was the disciple of a leading Sufi of the Chishtiya order Shaikh Kabir Bābā Fareed Ganj Shakar. The renowned Sufi poet Amir Khusro was a disciple of Nizām-ud-Din Auliya.

As is the fate of all great saints, mystics and reformers he was denounced by the leading 'Ulama of his time. The chief Mufti (Judge; Canon Lawyer of Islam) Jalāl-ud-Din and the other religious leaders (Mullāhs) accused him of listening to music. The matter was reported to the King Ghiās-ud-Din Tughlaq. The following is what happened in the presence of the King in his castle of Tughlaq-ābād where 253 Mullāhs assembled along with the Great Mufti.

The Mufti asked: "Are you a Muslim?"

"God be praised, I am a Muslim," Nizām-ud-Din Auliya replied.

The Mufti: "Are you a Hanifite?"

"Yes I follow Imam Abū Hanifa."

The Mufti: "Do you listen to music."

"Yes, I do."

The Mufti: "Have you anything in support of this practice?"

"There is a saying of the Holy Prophet mentioned in *AL-BUKHĀRI* to the effect that the girls of Medina sang accompanying their drumlets, while the Holy Prophet listened. . . . Hazrat Abū Bakr happened to come there and promptly stopped

the girls from singing. At this the Holy Prophet said: "Do not stop the girls from singing. It is their festival today. All the people have their festivals."

When the Mufti heard this he got into a rage and shouted: "What have you to do with the Saying of the Holy Prophet? You follow Imam Abū Hanifa. Let us have an evidence from Imam Abū Hanifa in your support."

Nizām-ud-Din Auliya replied: "God alone is Holy! I quote you an evidence from our Master, but you want me to bring an evidence from his servant - follower. Who is Abū Hanifa to supersede the Holy Prophet? How could I give preference to Abū Hanifa over his master Muhammad?"

Hearing this the Mufti and Shaikhzada Jaam who was support- the Mufti all the time shouted in order to incite the King and all the other Mullāhs and courtiers: "We take refuge in Allāh! This man has the audacity to belittle the upholder of the Islamic Law (i.e. Imām Abū Hanifa) and insult the supporter of the Imām's jurisprudence (i.e. the Great Mufti himself). He says, 'Who is Abū Hanifa?' And only a few moments before this he had claimed to be a follower of Imām Abū Hanifa."

At this all the Mullāhs present started shouting: "Oh! he has insulted Imam Abū Hanifa. This man is a backslider. He is most insolent."

The King was not much impressed by what the opponents of Nizām-ud-Din Auliya said and did. The assembly was dismissed. After a few days he dismissed the Great Mufti from his office also.

(References: *ANWĀR-UL-AULIYĀ*, *SIYAR-UL-'ĀRIFIN*, *SIYAR-UL-AULIYĀ* etc.)

Ta'wiz* (an amulet, a charm)

Sa'di of Shiraz was once travelling with his donkey and could not find any place to spend the night. At last he came across a house where he and his donkey could stay, but the mistress of the house was in labour and was in great pain. The other members of the family asked Sa'di to write a Ta'wiz for her. Sa'di obliged them and the writing was sealed in a small tin box and was tied around the waist of the distressed woman. The pangs of labour eased and she delivered a baby.

The villagers found this Ta'wiz very helpful and whenever a woman was in trouble it was tied around her waist and it worked. The business of the local priest suffered a lot. To know the secret of Sa'di's Ta'wiz he borrowed it and ripped it open. Sa'di had written: "God I am so happy that I and my donkey have found a place to rest. As for the patient, Lord, do whatever You please."

*Small object worn as a charm against evil spirits, disease and misfortune. Such charms are common among many people and races. The practice is known among Hindus, Jews, Christians, Muslims, Sikhs and the followers of other religions. There is no distinction between the primitive and the sophisticated in this respect.

Comments

The Message of the Qur'ān

A fortnightly paper published from Lahore (Pakistan) (October 24, 1980) has cross-examined my review of a new translation of the Qur'ān by Muhammad Asad. I have been accused of giving unqualified praise to this translation, whereas, several mistakes have been pointed out in it by the critic of my review.

"Take, for example," the Critic says, "the word *kitāb*. Mr Asad believes that, when this word is applied to the Qur'ān in the Holy Book, it should not be translated as *book* because: '...those who listened to its recitation did not conceive of it as a 'book' — since it was compiled into one, only some decades after the Prophet's death' (*Foreword*, p.vi). It should, he adds, be translated as 'divine writ' or 'revelation'; and he tends to use the former. This reasoning is fallacious, for the fact that the Holy Prophet (peace be upon him) had the verses of the Qur'ān arranged in a particular order, different from the order of revelation as soon as they were revealed, he must therefore have made people regard it as a book, even though they might not actually be reading it out from written leaves. And as the incident of Umar's conversion shows, even in the very early days at Makkah there were Muslims who used written copies of the portions of the Qur'ān that had been revealed. Obviously they conceived very much of the Qur'ān as a *book*."

Further on in this review the Critic has emphasized over again and again that Muhammad Asad has adopted Mualānā Muhammad 'Ali's interpretation on many disputed points without mentioning his name and that I have failed to highlight this point in my review.

After reading this biased and shallow analysis of my review I was amazed to discover the Critic's complete ignorance in understanding Muhammad Asad's or even Maulānā Muhammad 'Ali's commentary of the Holy Book.

The word kitāb according to the Arabic dictionary means:

"Writing; handwriting, Marriage-contract. Letter. Book. Register. Predestination " (Al-Faraid by J.G. Hava).

Lane's Lexicon says:

"Kitāb. A thing in which, or on which, one writes: /a book: / a written piece of paper or /a record, or register, and a written mandate; / of skin:(K:) a writing, or writ, or a thing written.

Divine prescript, appointment, or ordinance: judgment, or sentence: fatal decree, or predestination."

Now let us see what Maulānā Muhammad 'Ali says on the subject. He quotes Imām al-Bāghib on verse 2:2 of the Qur'ān:

ذٰلِكَ الْكِتٰبُ لَا رَيْبَ فِيْهِ هُدًى لِّلْمُتَّقِيْنَ ﴿١﴾
 یہ کتاب اس میں کوئی شک نہیں متقیوں کے لیے ہدایت ہے

الکتاب۔ کتاب مصدر ہے جو کتب سے مشتق ہے جن کے اصل معنی ایک دوسرے کے ساتھ ملنا یا جمع کرنا ہیں اور لکھنے کو بھی کہتے ہیں اس لیے کہ لکھنے میں حرف ایک دوسرے کے ساتھ ملائے جاتے ہیں اور کتاب اصل میں صحیفہ کا نام ہے مع اس کے جو اس میں لکھا گیا (رغ)، اور کلام اللہ کو کتاب کہا جاتا ہے۔ گو وہ لکھی ہوئی ہو یا نہ (رغ)، یہ لفظ قرآن شریف پر بھی بولا گیا ہے جیسے یہاں۔ کسی ایک سورت پر بھی پہلی شرافع پر بھی۔ ہر ایک نبی کی وہی پر بھی۔ جموں انبیاء کی وہی پر کثرت جو علی ہی۔

"Kitāb is infinitive noun derived from the root kataba the real meanig of which is to join together or collect, and also to write because in writing the letters are joined together. And kitāb is a scripture together with what has been written in it (al-Rāghib). And divine revelation is also called kitāb whether it is written or not (al-Rāghib). This word has been used for the Qur'ān as here (i.e. in 2:2); for one chapter of the Qur'ān as well, and for the previous Shari'ahs (Laws), for the revelation of every prophet, and revelations of all the prophets collectively" (as quoted in BAYĀN-UL-QUR'ĀN, Urdu Commentary by Maulānā Muhammad 'Alī, p. 8).

In another book Maulānā Muhammad 'Alī says:

ہر نبی کی کتاب وہی نبوت ہے۔ جو اس پر ہدایت خلق کے لئے نازل ہوئی۔

"The book of every prophet is that prophetic revelation which descends on him for the guidance of mankind" (AN-NUBUWWAH FI'L ISLĀM p.61).

وہی نبوت ہی وحی و حقیقت کتاب ہے

"Prophetic revelation is, in fact, the book" (ibid., p.67).

About the Founder of the Ahmadiyya Movement he says:

آپ ہر نبی کی وہی نبوت کو اس کی کتاب مانتے ہیں۔

"He believes that the prophetic revelation of every prophet is his kitāb" (ibid., p.67).

Muhammad Asad's view is that the translation of the word kitāb as Divine Writ or revelation is more meaningful. Mark the words "more meaningful". This is in confirmity with what the dictionaries, Maulānā Muhammad 'Alī and even the Founder of the Ahmadiyya Movement have said. This translation could be called "fallacious" only by a person who does not understand at all the true import of the Qur'ānic terms and in how many different ways these could be interpreted. It is said that the early Arabs "conceived very much of the Qur'ān as a book". What is wrong if they conceived of it as a "Divine Writ"?

MUFTI MUHAMMAD ABDUH

Muhammad Asad admittedly considers Mufti Muhammad Abduh ((b.1849 d.1905), the Egyptian scholar, as his mentor and guide who certainly has a place in the literary world of Islam. Strangely enough he never came into contact with the writings of Maulānā Muhammad 'Alī but there is so much common among their thoughts

which need a special study of the subject. Maulānā Muhammad 'Ali's Commentary was published in 1917 when Mufti Abduh had died. Muhammad Abduh provoked most vigorous hostility in orthodox and conservative circles among Arabs. Many of his views are similar to what Muhammad 'Ali had expressed in his commentary. If some one derives benefits by Muhammad Abduh's scholarship (and those views are similar to Muhammad 'Ali's views) it would not be fair to say that such a person has been influenced and has adopted Muhammad 'Ali's views. About the birth of Jesus Christ the Maulānā was influenced by the Commentary of the Qur'ān by Sir Sayed Ahmad Khan of Aligarh (India). Again Muhammad 'Ali has derived immense help by al-Rāghib's dictionary of the Qur'ān which has been profusely quoted by him in his commentaries (Urdu and English) and other books. If another commentator makes use of the same sources and his research falls in line with that of Maulānā Muhammad 'Ali the most we can say is that both have drunk deep at the same fountain.

The review under question, in extremely bad taste, goes on to attribute certain motives to me, all unfounded, for praising Muhammad Asad's translation. I do not want to enter into that controversy.

ABUL HASSAN NADAWI

Maulānā Abul Hassan Nadawi made the following remarks about the Commentary of Maulānā Muhammad 'Ali:

"Muhammad 'Ali interprets the Qur'ānic verses in a highly arbitrary and forced manner. He goes to any ridiculous length of casuistry to support his interpretations on the feeblest of evidences."

I have discussed in detail all the objections raised by Nadawi in my book AL-AHMADIYYA (published November 1974) and have proved that Nadawi's charges against Maulānā 's commentary have no foundation at all. However, I do not consider any commentator of the Qur'ān as infallible.

*

Maulana Muhammad 'Ali himself kept on revising and improving his translation of the Qur'ān and its commentary. Every edition was an improvement over the previous edition, especially when we compare his 1st edition (1917) with the one published in 1951. The alterations are innumerable. I will only quote a few examples.

- First edition: Muttaqin: Who guard (against evil).
1951 ed. Who keep their duty; the dutiful.
- 1st ed. "It is only the devil that causes you to fear from his friends but do not fear them, and fear Me if you are believers" (3:174).
'51 ed. "It is the devil who only frightens his friends, but fear them not but fear Me, if you are believers."

Notice the sharp improvement in the style.

- 1st ed. "And nought of the reckoning of their (deeds) shall be against them who guard (against evil) but (theirs) is only to remind" (6:69).

- '51 ed. "And those who keep their duty are not accountable for them in aught but (theirs) is only to remind."
- 1st ed. "He who disbelieves in Allāh after his having believed, not he who is compelled while his heart is at rest on account of faith" (16:106).
 - '51 ed. "Whoso disbelieves in Allāh after his belief - not he who is compelled while his heart is content with faith."
 - 1st ed. God says to Satan: "Are you proud or are you of the exalted ones, Satan replies: "I am better than he; Thou has created me of fire, and him Thou didst create of dust" (38:75).
 - '51 ed. God addresses the Satan as thou (and not as you) in the revised edition.

The last revised edition is, in fact, full of many such variations which have made it far superior to the previous editions. But it does not mean that the scope of improvement in the style of language and the thought content of the commentary has been exhausted. There are a few places where I would have liked the rendering to be done in a different way. I quote below one example.

كُلُّ لَاسِيءٍ خَيْرٌ مِنَ الطَّيِّبِ كَوَ اَجْعَابِكَ كَثْرَةُ الْخَيْرِ

"Say the bad and the good are not equal, though the abundance of the bad may please thee" (5:100).

Is the abundance of the bad pleasing to the person addressed here i.e. the Holy Prophet?

Maulānā Muhammad 'Alī, Muhammad Asad, Mirza Bashir-ud-Din Mahmud Ahmad and many others have rendered it in the same way. To me the abundance of evil could not be pleasing to the Holy Prophet! I would have given preference to

surprise or astonish thee or may cause thee to wonder

instead of "please thee". To surprise or to astonish is the literal meaning of the root 'ajaba'.

But translations are after all translations. They will always differ and new translations will appear. The Word of God will, however, remain Supreme and unaltered:

وَقَدْ كَلَّمَ ذِي عِلْمٍ عَلِيمٍ

"And above everyone possessor of knowledge is the All-Knowing One" (12:76).

Mr Muhammad Asad himself has ended his Foreword with the following words:

"And I am fully aware that my rendering does not and could not really 'do justice' to the Qur'ān and the layers upon layers of its meaning: for,

if all the sea were ink for my Sustainer's words, the sea would indeed be exhausted ere my Sustainer's words are exhausted.

(Qur'ān 18: 109)."

Impressions about the Hajj - 1980

"I wish I never go back from this place," an old lady in our group said to me the first day we entered Makka. "I want to die here," she kept on repeating.

"You have come to perform Hajj and not to die," I remarked.

She looked at me with great surprise as if I had uttered something sacrilege and then said, "you don't understand this; it is a great blessing to die when you come for the Hajj." This shook me.

When I went to Hajj with my husband I left my two young children with my mother at Woking. They were too young to accompany us. If they fell ill we could not perform the Hajj in peace. After the Hajj my mother was going to bring them to India and I was looking forward to that re-union, but this old lady was talking of not going back - of death and of burial at Makka or Medina. Another old lady sitting next to her nodded - as if she entirely agreed to what she said. And all the other old women sitting around kept quiet. They were all old and I was the only young person among them.

However, I saw many young people from among Indonesian and Malaysian pilgrims. Have they also come here to die? I wondered! The majority of the Indians and Pakistanis were well advanced in their age; some of them could not even walk without support.

I did not see anywhere in the Qur'ān that the Hajj should be performed when you are over sixty or seventy. I think any time you could afford to go to Hajj - that is the time for you, preferably when you are young.

Many people have written about Hajj and will keep on writing about it. I can only give my own impressions.

The Hajj is a journey full of rituals to be performed, no doubt. But as someone has put it, it is the movement of the soul towards God. It is a symbolic demonstration of the philosophy of the creation of Adam. It is indeed a demonstration of many things simultaneously. It is a demonstration of the historical growth of mankind, of the unity of human race and of Islamic ideology.

So many barriers and borders have been created by us in our lives, viz., the master and the servant, the exploiter and the exploited, the honoured and the dishonoured, the civilised and the uncivilised. Again human beings are divided into races, nations, classes, sub-classes, groups and families. And all this for what? The Hajj destroys them all - at least temporarily. When one enters the Ihraam area all this is finished. (Ihraam area is the place where the pilgrims put on their Hajj dress). At that stage one is like a particle and joins the mass as a drop enters the ocean and loses all its identity. To put it in a nutshell - going to the Hajj is not just to be but one is to become what one should be.

When we go to Hajj, we go to Makka to visit the first house of worship on earth. We go round the Ka'ba where Hazrat Haajira (Hagar, the mother of Ishmael) is also buried; we follow in her footsteps at Safa and Marwa, the two small hillocks next to Ka'ba. We remember Abraham's willingness to sacrifice his son Ishmael at Mina (a few miles away from Makka). We go to a mountain where Adam and Eve met after a long separation.

We live a life of simplicity and hardship. No cosmetics, no make-up, no perfumes. No music, no T.V. programme, no entertainment. We live in a different world all together, as if someone is saying to us:

O Man! Go to Hajj and play the act of Abraham - and take your Ishmael with you - whatever that may be - wealth, status, rank, - whatever distracts you from performing your duty to Allāh - sacrifice it and come back spiritually clean. And try to stay in the state of Ihraam for the rest of your life.

The more we think about the subject the more we discover that human existence is frivolous and has no meaning unless one's aim is to approach the path of Allāh. We must separate ourselves from all those needs and greeds which distract us from this path. Says the Qur'ān:

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَكَنَ الْحَكِيمُ ۝

"And those who strive hard for Us, We shall certainly guide them in Our path. And Allāh is surely with the doers of good" (29:69).

The Hajj teaches us the wisdom (*hikmah*) which is not learned from books or taught in schools and universities. It has been given to mankind by prophets and not by scientists or philosophers. The Hajj teaches us that "Unto Allāh is the eventual journeying" (24:42) and that:

لَا إِلَهَ إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ۝

"There is no god but He. Everything will perish except His countenance" (28:88).

Hajj should bring on us a kind of death, so that we are born again. That old lady was right - that it is a great blessing to die when you come to perform Hajj. But she did not understand the meaning of 'death'.

She was perhaps never told that the 'death' that is a blessing gives a new life to the person who has performed his Hajj in its true spirit. How many of us really understand this!

Ohio, U.S.A.

Mrs Annie (Tufail) Husain



Women's Section

Pineapple Upside Down Cake

INGREDIENTS

6 oz flour	1 small tin pineapple slices
3 oz granulated sugar	3 oz Butter
1 teaspoon baking powder	2 oz brown sugar
2 eggs	Glace cherries
Pinch of salt	1 teaspoon spice
3-4 tablespoon milk	

METHOD

In a square and round tin melt half the butter and stir in brown sugar and spice. Arrange pineapple slices with a cherry in each centre. Pack slices as close as possible. In a bowl, sift flour, baking powder and salt. Beat eggs thoroughly with sugar. Add milk and rest of butter melted. Beat again and fold in flour. Turn out mixture on top of pineapple and bake in moderate oven for 45 - 50 minutes. Cool slightly, loosen sides of cake with knife and turn out on cooling rack.

Trinidad

Zarina Mohammed

Suggestions

I should like to suggest that, apart from recipes, you should include in Women's Section stories of women who were outstanding in Islamic history. This may also be extended to include women of other religions (where there is some foundation in the Qur'ān or Islamic literature). Features and activities of Muslim women today (may be starting from the women of our Jama'at) should also form a part of the Women's Section in Al-Ahmadiyya. I do not mean that a woman selected must have won world-wide acclaim - just the activities of an ordinary woman who may in some way be outstanding in her own community may be discussed.

Reports on Muslim Women's Associations in different countries should also be highlighted and incidents worth remembering should be recorded.

Finally ask your women readers to submit material of interest to your journal.

Sohaila Omardeen

GENEROSITY

THERE ARE THREE INDICATIONS OF REAL GENEROSITY:
 TO REMAIN STEADFAST WITHOUT RESISTING.
 TO PRAISE WITHOUT THE EMOTION OF GENEROSITY.
 AND TO GIVE BEFORE BEING ASKED. (Ma'ruf Karkhi)

نقشِ ہستی

- ۱ نقشِ ہستی تری اُلفت سے مٹایا ہم نے
اپنا ہر ذرہ تری رہ میں اڑایا ہم نے
- ۲ رُبط ہے جانِ محمدؐ سے مری جاں کو مدام
دل کو وہ جامِ لبالب ہے پلایا ہم نے
- ۳ شانِ حق تیرے شامل میں نظر آتی ہے
تیرے پانے سے ہی اُس ذات کو پایا ہم نے
- ۴ تیری اُلفت سے ہے معمور ہر ذرہ
اپنے سینے میں یہ اک شہر بسایا ہم نے
- ۵ چھو کے دامنِ ترا ہر دام سے ملتی ہے نجات
لاجرمِ در پہ تیرے سر کو جھکایا ہم نے
- ۶ بخدا دل سے مرے مٹ گئے سب غیروں کے نقش
جَب سے دل میں یہ ترا نقشِ جمایا ہم نے