

A SKELETON IN THE CUPBOARD . . .

BANNED 40 Years Ago — Now Reprinted

The *Disciple of Dajjaal* is an expose of Mirzism - also known as Ahmedism, Qadianism – a religious creed founded by the self proclaimed prophet Mirza Ghulam Ahmed of Qadian in India, during the latter part of the 19th century. This treacherous sect made some incredible claims including Godhood, distorting the concept of prophethood in Islam, abrogating passages of the Holy Quraan and vilifying Mother Mary and Prophet Jesus.

Author A.Kays digs deep into the past to unearth Mirza's sinister plot and love affair. His claims are nullified with Quraanic quotations; each facet treated with masterly craftsmanship, making it digestible to scholar and layman alike - humour and satire, poetry and theology combine to make the book a delightful read. Ribticking cartoons by talented Arshud add luster to the work.

However, the ' *Author's Lament* ' on his wife's death is a novel feature of this revised edition, heart-rending indeed.

Extracts of comments from the 1st edition:-

@ James Mathews, English author and journalist :

“ . . . and a writer would have to plumb the depth of his imagination to come up with anything to match the fantastic true-tale (of infatuation) related . . . ”

@ Cape Town City Councillor, Gulzar Khan :

“This book serves as a retaliatory force against the enemies of Islam . . . ”

@ Sheikh Abubaker Najaar :

“His (the author's) research on the subject is vast . . . He exposes Mirza's intriguing life of treachery . . . with masterly craftsmanship . . . ”

COVER DESIGNED BY CRE@TIVE GRAPHIC DESIGNS

by A.KAYS

The DISCIPLE of DAJJAAL [The Anti-Christ]

The DISCIPLE of DAJJAAL [The Anti-Christ]

by **A.KAYS** *Exposing*
Mirza Ghulam Ahmed Qadiani's

- Lusty Love
- Sinister Plot
- Weird Creed

BANNED 40 Years Ago — Now Reprinted

Love is a many splendoured thing

On Her Majesty's Service !

Bismilla-hir-Rahmaa-nir-Raheem
(In the name of Allah, The Most Kind, The Most Merciful)

Dedication . . .

While the first edition was dedicated to my late parents for nurturing me in the Faith, this revised edition is dedicated to the memory of my wife Aziza (Trudy) for bringing many of her blood-relatives into the Faith. May Almighty Allah bless all.

A.Kays, July 2006 © Copyright reserved with author.
PO BOX 4664, Vereeniging 1930, South Africa.

- 1st Edition 1965
- 2nd (revised) Edition July 2006
- 3rd Edition 2009

Published by Al-ilmu Noor / Knowledge Is Light
PO Box 622 Crown Mines 2025, South Africa

The author appreciates the initial sponsorship by
Thokan Bros for AL-ILMU NOOR/*Knowledge Is Light*,
a Section 21 Non-profit Co. in the service of the Deen

A.Kays, P.O.Box 4664, Vereeniging 1930, South Africa. Telefax (016)5562521.
E-mail: baaqira@iafrica.com

BISMILLAH

I had the distinct privilege of meeting young Maulana Sohail Bawa, *Markazi Ameer* of the world-renown *Khatme-e-Nabuwwat* which has been striving to expound and promote the Finality of Prophethood of the Noble Prophet Muhammed (on whom be Allah's peace). The active movement was necessitated following the scourge of Mirzaism/Ahmedism/Qadianism whose founder was Mirza Ghulam Ahmed of Qadian, India. He had claimed prophethood. The fraudster's clan has established a stronghold in Pakistan.

It was through the kind courtesy of another young Maulana, author and activist of my hometown Roshnee, Anwar Bismilla, who brought the Maulana to our humble abode. Maulana Sohail graciously accepted a copy of my recent, revised work of *The Disciple of Dajjaal*, exposing the charlatan Mirza Ghulam Ahmed, of which book the visiting Maulana asked my permission to reproduce it for wider circulation.

I have reserved its copyright, it would be ungracious to withhold permission for a noble cause of the Academy. I therefore gladly grant him authority to reproduce the work in any form but without alteration, except typographical errors.

The DISCIPLE of DAJJAAL

(The Anti-Christ)

by

A. KAYS

(Revised and abridged edition, July 2006)

(3rd Edition 2009)

Published by AL-ILMU NOOR/Knowledge Is Light

P.O.Box 622 Crown Mines 2025 South Africa

© Copyright reserved with the author. Publishing disseminating, plagiarizing whole or portion of this book in any form will constitute infringement of copyright unless written permission is obtained

P.O. Box 4664 Vereeniging 1930 South Africa

Views expressed by the author are not necessarily of any organisation with which he may be associated or of the publisher.

INDEX

SUBJECT	PAGE
ABOUT THE TITLE _____	5
PUBLISHER'S NOTE _____	7
SECTION 1 (Mirza's Theology) _____	13
SECTION 2 (Mirza's Quirks & Ranting) _____	63
SECTION 3 (Mirza's Love Life) _____	79
SECTION 4 (Mirza's Politics) _____	93
SECTION 5 Why I am a Muslim _____	117
SECTION 6 AUTHOR'S LAMENT _____	127
REFERENCES _____	146
ACKNOWLEDGEMENT _____	147
ADDENDUM (Not meant for the general reader)	149

They seem off the mark like the storytellers, writers and preachers of all religious beliefs throughout the ages, who have been weaving frightening tales around several mysterious characters, including the terrorizing Dajjaal, the awe-inspiring Promised Messiah and Imaam Mahdi, etc., without a single irrefutable Quraanic thread except wild guesses.

What baffles serious Muslim scholars is that no mention of these legendary personae is made in the world's only authentic and unpolluted scripture, the Holy Quraan. It does, however, relate a brief story of Gog and Magog, the two plundering tribes whose menacing attacks on peace-loving neighbours in a distant land were curtailed by Zul-Qarnian, an unidentified roving king with his army of Believers. They travelled to a place where the sun rises and to where it sets. There he built a wall on which he poured molten metal, making it impenetrable for the invaders. (Ref.Surahs 18:V.83;21:V.94.)

The famous Islamic scholar and translator of the Holy Quraan, Allamah Abdullah Yusuf Ali's exhaustive study on Alexander the Great and his escapades, reflects probable evidence that he was its builder. But two pertinent questions cast doubt: 1) The Quraan mentions the builder as a Believer, and Alexander was a worshipper of Greek gods. 2) No forensic evidence has been unearthed of a wall on which molten metal had been poured.

Dajjaal's forehead is reported to bear the Arabic (not as Quraanic) root-letters K-F-R (implying Kufr), denier or distorter of the Faith or Truth. Reportedly the 'Israeli air force jets have these words printed on their noses'. (Ref. *Dajjal* by Ahmed Thompson).

The Arabic root-letters for him are D-J-L, the noun being *Dajjaal*, meaning *imposter, swindler, cheat, concealer of Truth, fraud* and several such synonyms.

Some again, align Dajjaal with people of Chinese and Japanese descent, and some with *Godless, exploitative and perverse nations or systems, instead of a being or individual*. The latter deduction is considered by discerning analysts as more rational. (Incidentally, Mirza's masters, the British, have placed Gog and Magog in statues at the Gild Hall in London).

THE TITLE

of this book is based on Mirza Ghulam Ahmed Qadiani's portrayal of *Dajjaal* in his writings:

● “ *And about Dajjaal it is narrated in the Hadith that he will use fraudulent means and will create mischief under the guise of religion . . .* ” (Chasmae-Marifat, p.78.)

● “ *Dajjaal will also claim prophethood as well as Godhood . . .* ” (Aaeenae-Kamalaat, p.280.)

WHO OR WHAT IS *DAJJAAL* ? A horrifying pen-picture of *Dajjaal*, the Anti-Christ, has been painted in some *Hadith* as well as in biblical legends. Similarities also exist in mythologies of the East and West; *Auj-bin-Unuk, Cyclops or Dracula*, etc. Or allusion to dieties who effect instant metamorphosis into more than one head or limb or into animals or mammals or things.

Reports claim that Dajjaal is to appear at the culminating point of world History, with a mission to subvert the Truth and to mislead humanity. But we couldn't be certain in the case of Mirza, because the Dajjaal is said to meet his doom at the hands of Prophet Jesus (A.S.) but Mirza has passed on.

Moreover, some believe *Dajjaal* will claim to be '*Maseehud-Dajjaal*' (Dajjaal the Messiah). But the Quraanic appellation *Maseeh* (Messiah) refers to Prophet Jesus (A.S.) (*Surah 3:V.44*) (in a different context though) therefore, alluding it to Dajjaal means that he will be deceiving the world under this facade (which Mirza did so brilliantly.)

So, we couldn't present Mirza as *THE Dajjaal*, hence we labeled him as a *prototype* or *disciple* of the Master. At least, on this score we are certain as the *disciple* has done his master's job with total dedication.

Some symbolize Dajjaal with the Quraanic figures YAJOOJ-WAJUJ (Gog and Magog). Scholars' conjecture on Gog and Magog include the Thul-Qarnain as a Yemanite King, or Alexander the Great, reportedly the wall built by him, the Caspian Wall (Alexander's Wall); and the Great Wall of China.

In the name of Allah, The Beneficent, The Merciful

PUBLISHER'S NOTE...

THE 1st EDITION of this book was published in 1965 and though there was clamour for more it could not be reproduced then, because its author, A. Kays, was banned by the apartheid regime. It was a criminal offence to quote his writings or speech.

When banned, he was the co-founder Editor of Cape Town's *Muslim News*, along with Imam Abdullah Haroun who was detained and tortured and died in police custody.

The persecution of Muslim activists was the obvious result of exposing the settler regime's henchmen who had a parallel with Mirza Ghulam Ahmed Qadiani's cronies in British India. Conscientious South African Muslims were becoming a formidable force against the oppressors and had to be crushed cruelly.

This edition, therefore, is the first in over 40 years and in liberated South Africa, and we feel privileged to publish it. We implore Almighty Allah for its success.

The author's objective, however, is expressed in his *lament*, as a homage to his beloved wife, reflecting brief glimpses of her worthy life, at the end of the book.

We believe this abridged version from 156 pages to 150, deleting nine Urdu pages as well, has in no way lost the original punch, but probably enhanced it. We therefore eagerly await (and shall be grateful for) our honourable reader's views.

THE PUBLISHER, 3 JULY 2006

Farouk Thokan

for AL-ILMU NOOR/Knowledge Is Light

P O Box 622 Crown Mines 2025 South Africa

PS: We had promised 100 pages but are delighted that the book increased to about 150 pages.

THAT'S HIM . . .

MIRZA GHULAM AHMED, founder of the Qadiani, Ahmedi and Lahoree creeds. We call them Mirzaees. (Incidentally, the dictionary meaning of Mirzaee is 'the arrogant' as well as 'a wide-sleeved quilted-sleeve waistcoat' worn by them). His followers hail him as His Holiness, others as Mirza the Maverick; we labelled him *The Disciple of Dajjaal*.

Born in Qadian, India in 1839, of Mogul lineage, died in 1908.

- Received religious education in Arabic, Persian, Urdu, and basic English.
- Married at twenty.
- When thirty-two served British Rulers as clerk. After four years' service left for "religious research".
- Befriended by mentor Dr. Nuruddin who inherited his mantle as first Khalif.
- Wrote several books, some expounding Islam but many contradictions.
- At forty, began making claims as: Promised Messiah; Mahdi; all Prophets from Adam to Muhammed; Deity of Hindus and as Buddha, and finally Godhood.
- Hailed British domination as God's Blessing, forbidding Jihaad through "revelations"; acted as informant for rulers against country's Freedom Fighters.
- Mesmerized many intellectuals.
- At fifty-four attempted to cajole pretty teenager, Muhammedi Begum, into marriage with threats of Divine Curse.
- Villified Prophet Jesus and Mother Mary.
- Threatened opponents with penalty of death as a Sign of his Miracles but died long before them.

ISLAMIC FORM OF RESPECT . . .

When uttering the names of respected personages – including Angels and Prophets, Muslims use a title of reverence and invoke Allah’s Mercy upon them. The following forms are used.

As a prefix (before the name):- HADRAT or SAYYEDINA (respected). NABI (for Prophet). RASOOL (for Messenger).

As a suffix (after the name):-

(S) = “Sal-lal-lahu Alayhi-Wa sallam”, (*May Allah’s Peace and Blessing be upon him*) is used after Nabi Muhammed. This form is known as ‘*Salawaat*’.

(A.S.) = “Alay-his-Salaam” (*Allah’s Salutation upon him*), is generally used after ALL Prophets and Angels.

(R.An.) = “Radi-Yallahu-anh” (*May Allah be pleased with him*) is used after Nabi Muhammed’s MALE companion.

(R.An.) = “Radi-Yallahu-anha”, meaning same as above but for a FEMALE companion of the Holy Prophet.

(R.An.) = “Radi-Yallahu-anhum”, meaning same as above but for the Nabi’s plural male companions or for both male or female, or jointly.

(R.A.) = “Rahmatullahi-Alayh”, (*May Allah’s Mercy be upon him*), is generally used on other holy Muslim personages who have passed away.

(R.A.) = “Rahmatullahi-Alayha”, meaning same as above but for a female.

(R.A.) = “Rahmatullahi-Alyahum”, used for more than one, male or female, or jointly.

(Passages in brackets denote Mirza's writings. Page numbers in latest prints have been changed.)

● MIRZA CLAIMS ●

● He is Almighty God with all Godly attributes, including power to create; he also created the earth and the sky. (*Aa-eena-e-Kamalaat-e-Islam*, p.564-565; *Kitaabul-bariyah*, p.79; *Al-Wasiyyat (The Will)*, p.38.)

● “. . . I desired (in this vision) a New Order and new Heavens and a new Earth, so I first created the Heavens and the Earth together, which was devoid of any discipline and order, then with Allah's wish I arranged order and discipline. I saw that I was supreme over all creation, thus I created the worldly sky.” “. . . Then I thought of creating man from clay. Then my state of vision was transferred to revelation and my tongue began to utter . . .”(Kitabal-bariyah, 79; Makashafat, 10.)

(OUR SUGGESTION: After EVERY CLAIM please see the parallel opposite page answer FIRST, for a convincing reply, then get to the next CLAIM.)

“ Abracadabra . . .
I created the world ”

جنتر منتر!

SEE ANSWER ON OPPOSITE PAGE →

SECTION 1 (Theology)

Whatever

● MIRZA CLAIMS ●

QURAAN REJECTS

proving him a fraud

THE CLEAR-CUT REJECTION of Mirza's ridiculous claims is based on the rendering of the 2-Volume colour-coded Arabic-English Quraan by Sheikh Abdus-Samad Abdul Kader of PO Box 335 Lenasia 1820, South Africa, Tel. 011-854-7863. The first 10 Juz Volume is completed and is available.

Our adaptation, however, is not direct or literal but in its spirit, with a view to simplify it for the average reader. The Sheikh's version, of course, is in keeping with Arabic philology.

The author is extremely grateful to the Sheikh for waiving the copyright for use only in this book.

It is the fundamental belief of a Believer that Almighty God is the Creator and Sustainer of everything, and His Singleness/Unity (*Tauheed*) is Unique. Anyone disputing or denying this belief commits *Shierk* (sharing the Almighty's Oneness with another creation), hence *Mushriek* or commits *Kufr* (denying the Truth, hence *Kaafir*).

● MIRZA CLAIMS ●

- Almighty Allah told him:

أَنْتَ مِنِّي بِمَنْزِلَةِ تَوْحِيدِكَ وَتَفَرُّدِي
ترجمہ سے ایسا ہے جیسا کہ میری توحید اور تفرید

- “You are from Me as precious as My own absolute Singleness and Unity . . .” (Al-bushra p.2/94; Haqiqaul-wahi p.86; Aa-eena-e-Kamalaat p.392.)

ALLAH AS “SENSUAL” FATHER:

- “You (Mirza) are from Our semen and others are from waste . . .” (Tablighi Risalaat, 5/43; Anjama-Aatham, p.55.)
- “I saw it clearly that there was an empty chair near God and I was shown to it . . .” (Tazkirah, p.134.)
- “In this revelation Allah once established me as Moon and called Himself Sun, which means that in the manner in which the light of the Moon is derived from the Sun, in like manner my light is derived from Allah, and on another occasion Allah called Himself Moon and addressed me as the Sun.”
- Mirza claims he provided Almighty Allah with energy ! (Tajalli-yaate-Ilaahiyah, p.2.)

SEE ANSWER ON OPPOSITE PAGE →

QURAAN REJECTS

“And among His signs are the night and the day, and the sun and the moon. Do not prostrate to the sun and the moon but prostrate to ALLAH WHO CREATED THEM.” (Surah 41:V.37)

OUR NOTE: Since Mirza and his followers profess to follow the Quraan as their *critera*, Muslims too should choose the same to evaluate them. Besides, we quote only the Guru’s authentic statements as confirmed by his disciples and within his own context.

WE ALSO SUGGEST readers refer to the relevant Verses in the Quraan and read the footnote commentary to obtain greater clarity on the subject-matter.

● MIRZA CLAIMS ●

- Body of God is compounded of composite limbs. (Tauzih-hul-Marham, p.74-75.) God can be illustrated.(Haqi-qatul-Wahi, p.25.) God breathes. (Tauzih-hul-Marham, p.79.)

رَبَّنَا هَاجِ

- “Our Lord is made of elephant tusks.” (Baraheene Ahmadi, p.555.)

أَفْطَرُوْا صَوْمٌ

- Mirza claims Allah told him: “I shall eat and fast also.” Haqiqatul-Wahi p.104.)

SEE ANSWER ON OPPOSITE PAGE ➔

|
|
.
|
|
.
|
|
.
|



QURAAN REJECTS

‘Say: “He Allah, is One; Allah is the One upon whom all depend;He does not give birth to anyone, nor is He born to anyone; And there is no one like Him.” (Surah:112)



● MIRZA CLAIMS ●

|
|
·
|
|
·
|
|
·
|
·

● “God revealed Himself in the person of Prophet Muhammed.” (Tauzih-ul-Marham, p.27.)

SEE ANSWER ON OPPOSITE PAGE →

|
|
·
|
|
·
|
|
·
|
·



QURAAN REJECTS

“ . . . Glory be unto Him, that they should ascribe a son to Him . . . ” (Surah 4:V.171)

|
|
·
|
|
·
|
|
·
|
·
|
|
·
|
|
·
|
|
·
|
·



● MIRZA CLAIMS ●

|
|
·
|
|
·
|
|
·
|
|
·

● “Angels and Jinns are made of the *same* substance; *they never leave their moulds*, towards earth or anywhere else.” (Tauzih-ul-Marham, p.40-44.)

SEE ANSWER ON OPPOSITE PAGE →

|
|
·
|
|
·
|
|
·
|
|
·



QURAAN REJECTS

|
|
·
|
|
·
|
|
·
|
|
·

‘Say: “. . . (O Muhammed) Glorified be my Lord ! Am I anything except a human, a Messenger ?” (Surah 17:V.493).

|
|
·
|
|
·
|
|
·
|
|
·



● MIRZA CLAIMS ●

|
|
·
|
|
·
|
|

● Mirza states that once dead, you are gone and forgotten, and how can you be revived ? (Ezalatul-Auhaam, p.360 and Alquolul-Ajeeb, p.665.)

SEE ANSWER ON OPPOSITE PAGE →

|
|
·
|
|
·
|
|
·
|



QURAAN REJECTS

|
|
·
|
|
·
|

“And He (Allah) created the Jinn from smokeless flame of fire.” (Surah 55:V.15)

(OUR NOTE: Not like the Angels as Mirza says. In Surah 7:V.12 Iblees stresses that he was made of fire, like the Jinns. However, if Mirza claims that ‘both Angels and Jinns never leave their moulds’, how come they carried him when he descended from heaven ? (as he claims in Fat-he Islam, p. 7,8,9.)

|
|
·
|
|
·
|
|
·
|



● MIRZA CLAIMS ●

- Real revelation came to him only, inferring that all his books are divine scriptures. (Ezalatul-Auhaam, p.450,533; Dafaaul-Bala, p.11.)

”قرآن شریف خدا کی کتاب اور میری باتیں ہیں“

- “The Holy Quraan is a book of God and the words of my mouth.” (Baraheene Ahmadiyah, p.4/483.)
- “There is no difference between the Holy Quraan and my revelations . . .” (Nuzule Masih, p.99.)
- “Quraan is evidently a book full of tales . . .” (Aainaye-Kamalaat, p.294.)

SEE ANSWER ON OPPOSITE PAGE →

QURAAN REJECTS

‘They say: “When we are bones and broken bits – will we indeed be like those who are raised as a new creation ?” (Surah 17:V.49.)
‘Say: “Be you stones or iron, (Surah 17:V.50) or a creation that is hard for you to comprehend. Then they will say, “Who will restore us ?” Say: The One who created you the first time . . .” (Surah 17:V.49,50,51.)

● MIRZA CLAIMS ●

(NOTE: Unless otherwise stated, in these claims all references are in Mirza's book *Ezalatul Auhaam*.)

● Mirza claims that the gate of Prophethood is still open. Mirza is therefore the following holy personages listed below. (Baraheen-e-Ahmadiya, p.203, 294, 554, 556.)

SEE ANSWER ON OPPOSITE PAGE →

● Mirza claims to be the Prophets Adam (p.663); Joseph, Noah, David, Moses, Abraham (p.648), Jesus Christ who descends from Heaven (p.412, *Haqi-qatul Wahi*, 149-150); also father of Jesus Christ to come (p.418) and mother of Jesus Christ (*Baraheen-e-Ahamadiyah*, p.496); as another Buddah still to come (Maseeh in India, p.78)

● He is also a Mujaddid (the Reformer), Imam Mahdi, representative of Prophet Muhammed (p.154), resembles Imam Husain, has his characteristics (p.68) and is superior to him (*Dafaaul-Bala*, p.31.)

SEE ANSWER ON OPPOSITE PAGE →

● “The Krishna for whose advent the Aryans are waiting, I am that Krishna. And I am not making this claim of my own but Allah has revealed this to me frequently that the Krishna who would have appeared during the latter period is none other than you . . .” (*Haqiqatul-Wahi*, p.85.; Lecture at Sialkot, 2 December 1902.)

● “Thus, without doubt, this mission (Mirza's) is such a mission that those before me never saw of its like and neither did former Messengers and Prophets see anything similar . . .” (*Khutba-Ilhamiyah*, Notes D.)

SEE ANSWER ON OPPOSITE PAGE →

QURAAN REJECTS

“Verily, We have revealed the Book to you (O Muhammed) in Truth for (instructing) mankind . . .” (*Surah 39:V.41*)

“We (Allah) have revealed as an Arabic Quraan . . .” (*Surah 12:V.2*)

“. . . This day have I perfected for you your Deen (Code of Life) and I have completed on you My favour and I have chosen for you Al-Islam as a Deen.” (*Surah 5:V.3*)

(Several more verses state the same Truth:- *Surahs*; 16:V.64;17: V.89;18:V.54;25:V.33;26:V.2;28:V.2;36:V.69;39:V23)

|
|
.
|
|
.
|
|
.
|
|
.



● MIRZA CLAIMS ●

● *Joseph the carpenter was the real father of Jesus.* (Kishti-e-Nooh, p.16). *Jesus was wicked and vicious, charlatan and adulterer* (Fathe-Maseeh, p.47); *adultery was in his blood from his lineage of both his parents.*(Zamima-e-Anjaame-Aatham, p.8); *Jesus was a mercenary, not a prophet or apostle* (Appendix to above, p.7).

SEE ANSWER ON OPPOSITE PAGE →

|
|
.
|
|
.
|
|
.
|
|
.



QURAAN REJECTS

“Muhammed is not the father of any of your men, but he is the Messenger of Allah and the SEAL OF THE PROPHETS, and Allah knows everything” (Surah 33:V.40). (See article ‘Seal of Prophethood’).



“It is He who has sent the unlettered Messenger (Muhammed) from among them reciting to them His verses and thereby purifying them and teaching them the Book and the Wisdom . . . although they were clearly in error before.” (Surah 62:V.2)

“And he (Muhammed) has also been sent to others among them, and those who have not yet joined them (future generations), and He (Allah) is the Mighty, the Wise.” (Surah 62:V.3)



(OUR NOTE: But if Muslims claim that Prophethood was sealed for Mirza also, he had an answer ! Remember, he claimed to be Prophet Adam (A.S.) too, long before Prophet Muhammed (S)!!)



● MIRZA CLAIMS ●



● Prophet Jesus escaped to Kashmir, he disappeared somewhere in Eglil where his tomb exists (*Ezalatul-Auhaam, p.473*).

SEE ANSWER ON OPPOSITE PAGE →



QURAAN REJECTS

‘And when the angels said: “O Maryam ! Surely Allah gives thee good news of a word from Him (Allah); his name being Maseeh, Eesa (Christ Jesus), the son of Maryam, held in honour in this world and in the Hereafter, among those nearest (to Allah)” (*Surah 3:V.45*).

‘And when the angel said: “O Maryam ! Surely Allah has chosen thee and has purified thee and has chosen thee above the women of the worlds.” (*Surah 3: V.42*)



OUR NOTE: Muslims should inform Christians that Prophet Jesus and Mother Mary (A.S.) are honoured in the Quraan and show them these Verses. Abusing Prophet Jesus and Mother Mary (A.S.) or any holy personage is condemned in Islam, because the Quraan honours them. In fact, if a Muslim does not add the salutation “Alayhis-Salaam” (God’s salutation on him/her) after uttering their name, disrespect will have been committed. Moreover, Muslims invoke God’s salutations on ALL God’s Messengers. Surah 4:V.150 clearly states that if you “believe in some (Messengers) but reject others” you are an unbeliever, deserving punishment.



BIRDS OF A FEATHER (DON'T) FLOCK TOGETHER !

The day Mirza made his dramatic advent as a Prophet through one of his lackeys during a Friday sermon, his devoted disciple, Molvi Ahsan, felt disturbed. He was probably the first to realise that the clan had been riding on a tiger's back. Some who were afraid of the climb-down decided to continue with the ride.

After Mirza's death, his mentor, Dr. Nuruddin, was chosen successor. This master-agent held the reign for six years without any apparent discord among the Mirzaees. But when he died and Mirza's son, Bashiruddin, ascended the throne, some of the flock parted company. Mirza's senior disciples apparently felt slighted at the imposition of a 25-year-old youngster as their new boss. *Then feathers began to fly.* Some accused the heir of moral ineptitude. (Their charges were exposed in a book by Mirzaees themselves, with proofs by sworn affidavits. The book is banned in Pakistan because of its lewd contents.)

The group that broke away included the intellectuals Khwajah Kamaluddin and Maulvi Mohammed Ali. They formed the Lahoree group. They did not, however, show the world the real cause of the dispute and Prophethood became the bone of contention. *(After all they knew well, that their Master had decreed his son was to wear his crown some day !)*

The *dispute* brought to the fore the real motives of these intellectuals – opportunism. Some critics hold that they could not bear the accusation of belief in Mirza as a Prophet, hence the somersault. It was a case of genuine realisation of their follies and subsequent amends.

Mirza's disciples have been split into many factions. The two leading factions are Qadianees (now Rabwahees) and Lahorees. The additional are: *Haqiqat Pasand, Ansar-e-Aam, and As-sadiqal Ow-waleen.* The last batch has also produced its own Prophet and operates from England. He signs himself "An-Nabi Khawja Muhammed Ismail". The other factions deny his Prophethood. But why ? Did Mirza not open the gateway to Prophethood ?

QURAAN REJECTS

(OUR NOTE: No scriptural authority exists for this thumb-suck of Mirza. As usual, Mirza misconstrues another Quraanic Verse, *Surah 19:V.16.*):-

"And We (Allah) gave the son of Mary and his mother refuge on a LOFTY PLACE (the arabic word is RABWAH) which was secured and WATERED WITH SPRINGS." (*Ref. Review of Religions, Vol.1, 1902.*)

(OUR NOTE: Mirza claims this place is in Kashmir where Prophet Jesus (A.S.) is supposedly buried. Mirza's concoction is far-fetched because this Verse refers to when Mother Mary (A.S.) was pregnant with Jesus (A.S.) and the Jewish priests were hounding her, not when he was a big man.

Moreover, if Mirza was the 're-incarnation' of the Promised Messiah (as he claims), why was he entombed in Qadian, instead of Kashmir, which he described as the Quraanic RABWAH? It seems, his disciples, too, stretched their imagination wildly, just like their Master !

His son and the clan fled from "blessed" Qadian and founded RABWAH on a desolate sandy region in Pakistan, which is their Headquarters now. (Neither LOFTY nor SPRINGS !)

Whither Kashmir?



MIRZA'S DISCIPLES DIFFER DRASTICALLY. . .

Mohammed Ali of the Lahoree sect, in his work "Tahri-ke-Ah-madiyyat" attempted to explain that the Master never claimed to be a Prophet and that he was a *Mujaddid* (Reformer). He only used it by way of a metaphor. ". . . In spite of his repeated protests, opponents and later a section of his followers declared him to be a claimant to Prophethood. There is definitely no such claim even in ambiguous terms, nay its denial has been pronounced as clearly as possible, but those fond of extremism still persist in saying that he claimed to be a Prophet . . ."

Mohammed Ali's colleague, the missionary Khwajah Kamaluddin, agrees with him. In his work "The Creed of Progress", while defining the qualities of Prophethood, asserts that though "there have been various persons of a saintly character in Islam, who were honoured with revelations from God . . . they could not claim Prophethood."

Against this, Mirza Bashiruddin, the Qadiani (presently Rabwah), pointed out in his work *Dawat-al-Amir* that, Muslims did not understand the true significance of the word "Seal of the Prophets", that the gate of Prophethood was still open, and that his father was a Prophet: "The mistaken conception arose because Muslims began to interpret the term Nabuwat in an erroneous manner . . . He must either bring a fresh Order or he must abrogate parts of an older Order, or he must be free from the obligation to obey an earlier Prophet . . . that these conditions are not necessary for a Prophet. Such a person may yet be a Prophet." Supporting him, Professor A. R. Dard, in the book "The Future Religion of the World", states most emphatically, that "there are some who say that he never claimed himself to be a Prophet of God. To show that he did lay claim to Prophethood I give here a quotation from his writings. He says "I swear in the name of God, Who has my soul in His hand that it is He Who has commissioned me, and it is He Who has conferred on me the appellation of Prophet and it is He Who has called me by the name of the Promised Messiah."

Birds of a Feather . . .

گھر کا بھید می لٹکا ڈھاسے! مرزا کی حکومت کے لئے اسکے پیلوں میں جھڑپ

BUT (2)

- *“He (Allah) called me by the appellation of Prophet, hence I am a Prophet according to the order of God . . .”* (Tablighi Risalat, p. 10/133.)

BUT (3)

- *“I can stand at Beitullah and take oath that the pure revelation which descends on my heart is the Word of that God Who revealed His Word to Prophet Moses, Prophet Jesus and Prophet Muhammad.”* (Supplement to Haqitaun-Nabwah, Ek-Ghalti Ka Ezalah, 264.)

BUT (4)

- *“Prophet Muhammad could not complete the propagation of the ‘Deen’ (The religion of Islam) I completed it.”* (Notes, Tauhfah Golrohya, p.165.)



MIRZA INVITES PUNISHMENT

“If my signs do not prevail over the whole earth within a year, then if I am not from God. I am willing to suffer the punishment of this offence (of lies) by guillotine and my bones could be crushed . . . It is His spirit that speaks within me . . . I do not say this of my own but from Him . . .” (Tiryaqul-Quloob, p. 316.)

MIRZA’S MATHS

“He (Allah) has revealed so many signs in support of me that up till this day which is the 17th of July, 1906, if I should recount these I can swear by God that they would exceed 300,000.” (Haqiqatul-Wahi, 67.) *“. . . even if a careful count of these is kept they should exceed 200,000.”* (Baraheen-Ahmadi, p.5/59.)

OH NO, BUT . . . (Mirza’s Contradictory Claims)

- *“When a person is proven a liar once then we cannot rely on his other utterances.”* (Chasmae-Marifat.) *“If I have uttered lies then God’s curse must also fall on me . . .”* (Tauhfatun-Nadwah 17.)
- *“I am not a claimant to Prophethood, on the contrary, I consider such a claimant outside the fold of Islam . . .”* (Aasmani-Faislah, p.4.)
- *“How can such an impostor who claims Messengership and Prophethood have faith in the Holy Quraan, and how can such a person who has faith in the Holy Quraan and has faith in the Verse ‘but he is the Seal of Prophets’ that it is the Word of God could claim to be a Prophet and Messenger after the Holy Prophet of Islam? Fair-minded people should remember that this humble being has on no occasion claimed Prophethood or Messengership.”* (Anjame-Aatham, p.26.)
- *“And I believe without any doubt that the Holy Quraan is the last of the Heavenly Books, and not an iota or full stop could be added to its Laws . . . nor could any such revelation come from Almighty Allah that can modify, alter and change its Commandments, and whoever thinks so I consider him outside the fold of the Believers, an apostate and ‘kaafir’”.* (Ezalatul-Auhaam, 130.)
- *“And any claimant to Prophethood and Messengership after the Holy Prophet Muhammad (S.A.), the Last of the Messengers, shall be considered by me a liar and a ‘kaafir’”.*
- *“Divine revelation began with Prophet Adam and ended on Prophet Muhammad . . .”* (Tablighi Risalat, p.2/20.)

BUT (1)

- *“And I swear by God Who holds power over my life that it is He Who has sent me and it is He Who has called me Prophet . . .”* (Haqiqatul-Wahi. P.68.)

- Mirza cursed his critics, including Muslim Mullahs, prayed for their misery and death and addressed them as *swines and dogs* and called them *children of prostitutes*.
- ★ Prophet Muhammed (S) did not use miracles as a stock-in-trade.
- Mirza created a stunt of over 200,000 miracles, not a single one of which materialised.
- ★ Prophet Muhammed (S) left all judgment to the discretion of his Creator, and whatever the Prophet forecast was truthful.
- Mirza prophesied umpteen events, some vaguely and ambiguously, calling it a challenge between Truth and Falsehood and suffered ignominious defeat over these.
- ★ Prophet Muhammed suffered persecution, fought actively in defence of the oppressed, did not submit to threats and bore wounds on the battlefield.
- ★ Prophet Moses (A.S.) defied the mighty Pharaoh and strove for the liberation of his people.
- ★ Prophet Abraham (A.S.) refused to pay allegiance to the tyrant Nimrod and was thrown into the fire.
- ★ Youthful Prophet David (A.S.) with an ill-equipped band, faced the onslaught of the army of Phillistines and slayed the mighty Goliath.
- ★ Prophet Jesus (A.S.) suffered humiliation and physical infliction at the hands of Jewish priests but refused to submit to worldly forces.
- Mirza spied on Muslim Freedom Fighters in India, cringed on his belly to seek protection from the British, led an active campaign in support of the rulers and plotted against the entire Muslim world.
- ★ Prophet Muhammad (S) lived a life of piety, observed the greatest sense of morality and domestic bliss, and when the pretty young daughter of Haatim was seized in the wars he delivered her safely to her brother. Likewise, other Messengers of God possessed a clean moral character.
- Mirza, at fifty-four, attempted to cajole a young maiden into marriage with divine threats, tried to blackmail her father, divorced his lifelong wedded wife and disinherited his son because his family opposed his craze. —————

COMPARISON between THE TRUE and THE FALSE

Truthfulness has always been the yardstick by which God's Messengers were judged. Their essential qualities included: *humility, simplicity, piety, poverty, honesty, sacrificial spirit, indifference towards earthly dangers or worldly gains, truthfulness in their prophesies, never pronouncing these at random, and never, never cringing on their bellies before benevolent kings or arrogant tyrants.* By this criterion, we compare Mirza with holy personages.

★ Prophet Muhammed (S) was known as 'Al-Ameen', The Honest, and not even his opponents tolerated any charge of dishonesty against him. Other Messengers of Allah were equally honest.

● Mirza stole since his childhood and squandered his aged father's meagre pension.

★ Prophet Muhammed (S) did not have a bellyful most of his life, could only afford minimum garments, lived more humbly than his followers, prohibited his family from accepting charity, and left behind his few personal effects and utensils, his shield being pawned for food money, and even this little, he bequeathed to his Community. Other Prophets lived a similar life, and even the wealthiest, King Solomon, lived in piety.

● Mirza built mansions, lived in luxury, ate lavishly, consumed expensive tonics, enjoyed a princely life, all at the expense of solicited public funds, and left behind a vast estate for his sons.

★ Prophet Muhammed (S) went in search of a sick woman who used to throw dirt on him, pardoned all his enemies after conquering Makkah, and was hailed by the Almighty as "Mercy unto Mankind (the Universe/all the Worlds)".

AHMADIOLOGY (or When is a Muslim not a Muslim)

Since the Master's departure, there is a clan amongst them who feel there is no harm in considering non-Ahmedees as Muslims. This is the clan which Muhammed Ali and Khwajah Kamaluddin founded in Lahore.

But on 25th May, 1900, Mirza had announced a 'revelation' :-

- *"Whoever does not follow you and does not join your fold and opposes you is a rejector of Allah and his Prophet and is an inmate of Hell . . ."*
- *"True God is that God Who sent His Prophet to Qadian . . ."* (Dafaaul-Bala). *"He who considers me a liar is cursed . . ."* (Tablighi-Risalat 9/12).
- Mirza registered his clan with the authorities *"as a new sect among, the Muslims"* and requested to be addressed as *"Muslims of the Ahmadiya sect . . ."*
- And After this his successors took over, they made it very plain that non-Ahmadees cannot be considered Believers. Ahmadees are told: *"Quite a number of things are clear from these writings of the Promised Messiah (Mirza). Firstly, that Almighty Allah told The Promised Messiah that whoever denies you is not a Muslim, and this was not just information but a Commandment that you should not consider those who reject you as Muslims. Secondly, that the promised Messiah expelled Abdul Hakeem Khan from the Jamaat for this reason, that he used to call non-Ahmadees Muslims. Thirdly, that it is a satanic thought to consider these persons Muslims who reject the Promised Messiah. . . When the issue is so clear that one cannot find salvation without believing in the Promised Messiah, then why is time wasted in trying to prove that non-Ahmadees are Muslims . . .?"*

WHEN IS HAJ NOT A HAJ ?

Mirzaees will not recognise your Haj, unless you perform a pilgrimage to *Qadian* – the birthplace of Mirza – before going to Beitul-lah, Makkah otherwise your Haj will be "baatil" (useless, cancelled)! (*Baraheene-Ahmadiyah, p.485; Haqiqatul-wahi, p.88; Anjame-Aatham p.54.*)

Moreover, Mirza claims:

- *"And the Mi'raj when Prophet Muhammad journeyed from Ka'bah to the Masjidul-Aqsa in Jerusalem, that mosque is here, in the eastern part of Qadian which has been blessed in the Holy Quraan. . ."* (Supplement to Khutba-e-Ilhamiyah.)
- Mirza's son Bashiruddin believes: *"Allah conferred sacredness on these three places – Qadian, Makkah and Medinah. . ."* (Al-Fazl, Vol.10, December, 1922).
- *"Those who visit the white dome of the Promised Messiah (in Qadian) receive the same benefit and blessings as when they visit the green dome of Muhammad in Medinah. What an unlucky person is he who robs himself of this great Haj to Qadian . . .!"*
- But when India was partitioned, Mirzaees fled from this "blessed" birthplace of Mirza , which he also named *"The Heavenly Graveyard"*.
- The Lahoree group also claims (in Paigham-e-Sulah, Vol.21; No. 33), *"The Haj to Mecca without the Haj to Qadian has no benefit . . ."*

Incidentally, Mirza prophesied that he will die in Makkah or Medinah but was buried in Qadian, instead of these two holy places.

|
|
·
|



A CHIP BETTER THAN THE OLD BLOCK . . .

● Mirza's son, the newly appointed Mirzaee 'pope' at Rabwah, in his book *"Invitation to Ahmadiyyat"*, accuses Muslims of corrupting the true Islamic teachings.

● *"The errors, into which Muslims have fallen have reached the worst possible limits." ". . . Yet, the time has not come for the coming of the Promised Messiah? The tasks appointed for the Promised Messiah have been duly carried out by Hadrat Mirza Saheb. Therefore, he MUST be the Promised Messiah."*

● While the original Mirza commanded in a letter to Abdul Hakim that, *" . . . God has revealed to me that he who HEARS of me and rejects me is not a Muslim . . ."* Mirza's son goes one better: *" . . . Even those who have NOT HEARD of the Promised Messiah are 'kaafirs' and outside the fold of Islam . . ."* (Aainaa-e-Sadaqat, p. 35.)



MIRZA QUILS THE GAME

If was left to Dr. Abdul Hakeem Khan, a staunch disciple of Mirza for twenty years, to expose his Master's fraud publicly. He went on a lecture tour throughout the country, labelling Mirza "opportunist" "lusty" "arrogant" "Dajjal", "liar", "devil", "Majnu", etc. Challenges of death within the specified period of three years ensued between the two, the criterion being whoever is false will perish. Of course, Mirza quit the arena within the specified period and his challenger lived on for another eleven years! (Mirza died in 1908 and Dr.Khan in 1919.)

● *"If one does not accept the revelations of the Promised Messiah in which claim to the Messiahship is also included, then such a rejector becomes a 'kaafir'!"* (Kalimatul Fasl, P.49)

● Furthermore, Mirza makes it clear, that there shall be no religious or social association between Ahmadees and non-Ahmadees. He declared (*in Alfazal 119*) that it was "Haraam" (prohibited) for an Ahmadi to pray behind a Muslim. He also commanded (*in Al-Hukm, 14th April, 1908*): *"There is no harm in taking into marriage a non-Ahmadi girl, because it is also permitted to marry women from the People of the Book, in fact this is beneficial because such a person will be receiving guidance, but we should not give our daughters in marriage to a non-Ahmadi. . . to give is sinful."*

Imagine Muslims being called 'People of the Book' by them (which of course is true), then which Book are they following?

● In fact, Mirza forbids his followers to pray behind *"anybody who is not a member of his Community . . ."* But he did not lead prayers either. His reason: *"It is mentioned in the Hadith, that the Messiah who was to come would pray behind others"*. (Ref: The Badr, 29-10-1903; pronouncement of the Promised Messiah p.11-12,23.)

● Offering funeral prayers for a non-Ahmadi is equally prohibited. This was proven when Pakistan's former Foreign Minister Sir Zafrullah Khan refused to join in the funeral prayers of Qaaide-Aazam Muhammed Al Jinnah, Founder of Pakistan.

(See Section 4, Politics of Mirza).



TRAPPING NIGERIAN BROTHERS . . .

Mirzaes discovered that Nigeria abounds in a Muslim population exceeding millions, fertile ground for spreading their weird creed.

Readers of “The Truth”, Mirzaee organ from Lagos, will have observed how the Ahmadees attempt to indoctrinate the reader with Mirza as a Prophet. There is hardly an issue in which Mirzaism is not pushed down their throat. Besides, they ask the reader to fill in the “Invitation Form” in which the new member is asked “to pay one sixteenth” of his income regularly to them.

One of the reasons for deceiving the Nigerian Muslim easily is that his language is not Urdu and therefore he has no access to Mirza’s original works. They may also not be aware that Mirza was a Dr. Jekyll and Mr. Hyde, all in one, including as an agent of the imperialists.

THE TENDER TRAP

Their Application Form will delight any Muslim. It sings the praise of the One and Only God Almighty, and Prophet Muhammed (S) as his Servant and Messenger; to follow the Religion of Islam as a foremost duty, to believe in the Holy Quraan, the Hadith and The Promised Messiah’s TEACHINGS. The conditions go further, to “*consider our Lord Prophet Muhammad (S) to be the SEAL of the Prophets and believe in ALL CLAIMS of the Promised Messiah*” !

But once you’ve gulped the bait, they’ve got you hook, line and sinker !

Latest application forms vary and are adjusted to reconcile with the needs of the time.

SELLING FRIDGES TO ESKIMOS !

Mirzaees are crafty salesmen. Had they been professional pedlars in other wares they might have sold fridges to Eskimos, but unfortunately they attempt to sell Mirzaism to Muslims. Mind you, their efforts can be persistent and their gimmicks many. They offer you a large variety to choose from. Mirza is:

- The Rasool (Apostle/Messenger).
- The Nabi (fully-fledged Prophet).
- The Ghair-Tashrihi Prophet (Prophet without a code).
- The Zilli Prophet (shadow of the Prophet).
- The Ummati Prophet (follower Prophet).
- The Juz’i Prophet (partial Prophet).
- The Mejazi Prophet (metaphorical Prophet).
- The Buroozi Prophet (manifestation of the Prophet).
- The Laghwi Prophet (Prophet in literal sense).
- The Muhaddath (frequently spoken to by God).
- The Promised Messiah (Jesus Christ).
- The Imaam Mahdi (promised world leader).
- The Wali (saint).

If you don’t budge to *the baker’s dozen*, then try their last gimmick: *At least, he can be a Mujaddid (Renovator or Reformer) !*

Of what !

[OUR COMMENT: The term ZILLI which Mirza has used above, meaning SHADOW OF, is no coincidence; he inherited the tendency from his Mogul ancestors, some of the kings would arrogantly (and shamelessly) demand to be addressed ‘ZILLE-SUB-HAANI’ (*Shadow of God on Earth*), obviously approved by their bootlicking religious advisors.]



A *Mushriek* shares the Oneness of God with other god/s, being/s or thing/s.

A '*Kaafir*' denies or refutes the existence of God or His Oneness, or revelation or Divine Command/s.

A *Munaafiq* is a hypocrite whom the Quraan has declared enemy of the Faith and Community. (*Surahs 2:V.8, 13, 14, 204-206; 4:V.60-63*). These people pay lip-service to the Faith and profess to be Muslims while undermining both Islam and its community. They have existed from time immemorial. Surah 63 is specifically titled *Munaafiqoon* (The Hypocrites), warning Muslims against their double roles and what steps to take. When the Holy Prophet (S) realized their grave threat, he took decisive steps to uproot them, even by burning the Mosque they had established to plan their plots.

(When autographing the first edition, my late colleague, Howard Lawrence, wittingly noted the following) :-

*With best wishes Howard Lawrence
appreciated even by a "Kaafir". H.*

(OUR NOTE: REFERENCE TO ORIGINAL UNITARIAN CHURCH. An uproar in the Christian Church about corruption of the Bible has been raised by author Dan Brown in a controversial book, '*The Da Vinci Code*', alleging Prophet Jesus (A.S.) married Mary Magdalene and daughter Sarah born to her, thus disproving the Prophet's Godhood. 'A MUSLIM RESPONSE !', thought-provoking indeed, has been given by Ml. Anwar H. Bismilla. Available from Sheikh Ahmed Deedat's Centre, IPCI, PO Box 2439, Durban, South Africa, Fax: 033 394 3780.)

WHAT MAKES A MUSLIM Murtad, Mushriek, 'Kaafir' or Munaafiq ?

Allamah Iqbal defines a Muslim as follows:

"Islam is essentially a religious community with perfectly defined boundaries – belief in the unity of God, belief in all the Prophets and belief in the finality of Muhammad's Prophethood. The last mentioned belief is really the factor which actually draws the line of demarcation between Muslims and non-Muslims . . ."

"For example, Brahmos believe in God, they also regard Muhammad (on whom be peace) as one of the Prophets of God, yet they cannot be regarded as part and parcel of Islam, because they, like the Qadianis, believe in the theory of perpetual revelation through Prophets and do not believe in the finality of Prophethood in Muhammad. No Islamic sect, as far as I know, has ever ventured to cross this line of demarcation. The *Bahais* in Iran have openly rejected the principle of Finality, but at the same time, frankly admitted that they are a new community and not Muslims in the technical sense of the word . . ."

"Islam as a religion was revealed by God, but the existence of Islam as a society or nation depends entirely on the personality of the Holy Prophet . . ."

(OUR NOTE: Amongst world religions, Islam is *the only exception* in pure Monotheism (Oneness of God), absoluteness in Finality of Prophethood, and irrefutable authenticity and unpollutedness of Divine Scripture. Throughout History, all religions had some form of sonship or daughtership or sharing of Godhood, or intervening agency, and corruption of scriptures, some even without any evidence of the original language of revelation).

A *Murtad* is a turncoat, one who gives up the fundamental belief/s and thus falls out of the fold.

JUDGING THE ACCUSED . . .

The guilt of “Murtad” (one who abandons Islam) and “Kaafir” (non-believer) is considered grave under Islamic Law yet the liberty of the individual is equally safeguarded. No individual has the right to declare another “Murtad” or “Kaafir”, nor the right to “clear” one from the guilt. (Anyone who accuses another falsely is severely punished.) The charge has to be proved beyond reasonable doubt in the presence of competent scholars who shall have appointed a Qaadi (judge) and/or assessors for the purpose. The procedure is :-

If a person has committed the violation to writing, the statement/s will be scrutinised in the light of Islamic Law.

If the accused has violated the fundamentals of the Faith or harboured disbelief, the judicial panel must :

1) Enlighten the accused of the Truth. 2) Grant him/her an opportunity to repent and to return to Islam. 3) If the offender repents, he/she will have to return to the judicial panel to :-

- ★ Admit guilt and denounce former beliefs.
- ★ Ask Almighty Allah for forgiveness.
- ★ Recite the Article of Faith in their presence.
- ★ Hear the clearance announced publicly.
- ★ And be welcomed by the Community with open arms.

If an accused fails to repent and to return within a specified time (minimum three days) he/she shall be considered guilty and thrown outside the fold of Islam.

SALMAN RUSHDIE

According to an SABC TV report on Xmas Day of 1990, the author of the infamous ‘*The Satanic Verses*’ repented and apologised, and gave the assurance that he had cancelled the paperback edition (normally popular with the public because of its affordable pricing), though he didn’t say anything about its hard cover. Nonetheless having shown a conciliatory attitude, he might have yielded more ground. Should he not have been engaged to test his sincerity, and perhaps to solicit a definitive outcome ?

WHOSE NAME SHALL BE AHMED ?

Mirzaees claim that their Master's advent was foretold in the Holy Quraan or other Scriptures, because he was named Ahmed.

'And (remember) when Eesa, the son of Maryam, said: "O children of Israel! Surely, I am a Messenger of Allah unto you confirming that which had come before me, the Tauraah, and bringing the good news about a Messenger who shall come AFTER me, whose name shall be Ahmed." (Surah 61:V.6)

(OUR NOTE: Muslim/s are convinced, beyond a shadow of doubt, that the prophecy refers to the Holy Prophet of Islam whose name was also Ahmed. The word Ahmed and Muhammad mean the same, namely "the praised one").

When the Hebrew words of Prophet Jesus were translated into Greek, the equivalent of Ahmed, PERICLYTOS, meaning "the praised one" was used. Presently, in the English version, the Greek word is replaced with "comforter", being a translation of the Greek word "Paracletos", a slight variation from the original "Periclytos". Muslim scholars contend that this is a corrupted form of the original. However, if we refer to the original works, namely the Gospel of Barnabas, which the Christian Council does not recognise, the prophecy contains the actual name of Prophet Muhammed, including the Islamic Article of Faith:

"There is no God but God and Muhammed is the Prophet of God." (Ref. Imperial Library, Vienna; Oxford, Clarendon Press 1907). This cannot be a 'Muslim invention'. The disciple recorded the prophecy about 700 years BEFORE Prophet Muhammed (S).

THOUSANDS MORE PROPHETS TO COME . . .

Bashiruddin, Mirza's son, in his Book "Anware-Siraya" (Page 62.) exclaimed: *"You are disputing the fact of one Prophet who comes after Prophet Mohammed, but I believe that there will be thousands of Prophets after him !"*

While the aforesaid Verse seals the argument, without any doubt or ambiguity, other Quraanic statements with equal emphasis close the seal:

“And the Word of thy Lord has been completed truthfully and justly; there can be no changer (one who changes) of His words; and He (Allah) is the Knower” (Surah 6:V.115.)

“. . . This day, have I PERFECTED for you your Deen (Code of Life), and I have COMPLETED My favour on you and I have chosen for you Al-Islam as a Deen . . .” (Surah 5:V.3.)

The key words in this Verse, AKMALTU (PERFECTED) and AT-MAMTU (COMPLETED) are simple and emphatic. No other meaning can be construed for them.

If Almighty God claims to have PERFECTED and COMPLETED the DIVINE CODE OF LIFE, who else dare perfect it further ? The fake prophets?

Moreover, it is recorded History that all other revealed scriptures have been tampered with by man, nor are they found in their original form. Hence the need had risen to perfect the corrupted and thus incomplete Divine Message for all mankind, and therefore the advent of the Prophet Muhammed (S) and Almighty Allah’s assurance to us: ‘Say: (O Muhammed !) “O mankind! Verily I am a Messenger of Allah to ALL of you.”’ (Surah 7:V.158.)

The PERFECTED and COMPLETED Divine Code of Life closes the door for false claimants, forever !



FINALITY OF PROPHETHOOD

“Khaataman-Nabi-een”, Seal of Prophets

Throughout History, false claimants to Prophethood had been many among all Faiths, including among Muslims. Even during the time of the Prophet of Islam, Musailamah Kazzaab (*The Liar*) was one of them.

The latest claimant was one Mirza Ghulam Ahmed of Qadian in India, 1839 - 1908. His followers are known as Ahmedees, Qadianees, Lahorees. (We have labelled them Mirzaees). Similar beliefs are fostered by the *Bahai* and *Subood* movements, some under the guise of Islam. Most were politically motivated, to undermine the *Ummah* (Muslim Community).

Mirza, however, was unashamedly blatant about it. He claimed over and over that Almighty God made him a Prophet and his utterings were “divine revelation”, like the Quraan’s, which was revealed to Prophet Muhammed (S).

Unbiased scholars of other Faiths cannot help but admit that the Quraan is incomparable, not only because of its spiritual sublimity and astonishing scientific facts, but also because, not a letter has been added to or deleted from the original, since it was revealed over 1400 years ago. And no religious scripture can claim such authenticity or uniqueness.

The Quraanic statement on the issue of Prophethood is clear-cut: “Muhammed is not the father of any of your men, but he is the Messenger of Allah and the SEAL OF THE PROPHETS, and Allah knows everything”. (Surah 33:V. 40).

The Arabic word for SEAL is KHATAM, understood by all and sundry --- including etymologists and philologists to mean FINAL, ENDING, CONCLUDING, SEALING, TERMINATING, THE LAST, etc. The word is precise. It has no contradictory meaning. It can’t be misconstrued, no matter what linguistic antics one may try (as Mirza tried).

FIGURATIVOLOGY

(or How to Play with Words & Numbers)

● Mirza's age had created a problem for his followers. In *Baraheen-Ahmediyah 5/191, dated 1908*, he claims to be "close to seventy" but then his followers have a knack of interpreting "figurativology", that is, whenever an issue is shrouded in ambiguity (and Mirza was fond of it) they would stretch out a meaning to suit their claims. As will be noticed, Mirza said "close to seventy" and this can be interpreted as anything between 67 and 70. But why the disagreement among his own disciples and sons over his age ? Simply because Mirza had blundered badly in prophesying his own end, *where and when*, and when a "prophet" blunders about himself, we can imagine what his followers think of him !

His late son, Bashiruddin, who wrote Mirza's biography titled "*Seeratul-Mahdi*", puts it down to 1835, while Mirza is very precise "*I was born on 17th Muharram, 1256 of the Islamic Era, (Christian Era 1838/39.)*" (Tiryaaqul-Quloob). Moreover, "*I shall die in Mecca or Medina*" (*Al-Bushra 2/105*). Mirza selected the date of his end in his typical "figurativology": "*Between 80 or thereabout.*" "*God has promised me that I shall increase your age unto 80 years or a few years more or less, so that people may not accuse you of being a liar if your age is reduced.*" (*Arbaeen 3/46*)

Mirza really embarrassed his disciples. He died on 26th May, 1908, at the age of 69/70, ten years earlier than he prophesied. Worse still, he died far away from Makkah and Medinah and was buried in his 'blessed' Qadian.

Another similar prophecy had also back fired. He told Maulana Sanaullah, one of his arch-opponents: "*You have been slandering me with appellations of liar, Dajjal, etc. . and if I am one of these then I shall die in your lifetime, because I am aware that a mischief-monger and a liar has a very short life . . .*"

Dated, 15th April, 1907. But the "prophet" himself died the following year, while Maulana Sanaullah lived on for many more years.

THE MIRZAE CALENDAR

Mirza's followers have formulated a new calendar, proving that they are a separate entity, distinct from Muslims:

January: "As-Suluh" / February: "At-Tableegh" / March: "Al-Amaan" / April: "Ash-Shadah" / May: "Al-Hijrah" / June: "Al-Ihsaan" / July: "Al-Wafaa" / August: "Az-Zahoor" / September: "Tabuk" / October: "Al-Ikhaa" / November: "An-Nabuwwah" / December: "Al-Fateh"

● MIRZA CLAIMS ●

'BLESSED' QADIAN

- "*Twenty years ago in Baraheene-Ahmadiyah, I wrote this in the form of a vision that the Holy Quraan makes mention of Qadian. This vision was PERFECTLY TRUE and correct . . .*" (Supplement to Khutba-e-Ilhamiyah.)
- "*It has been revealed to me that Qadian will be protected from the devastating plague because it is the Capital of His Prophet and this is a Sign for all people . . .*" (*Dafaaul-Balaa, 10.*)

YET

- "*And in the days of the plague when it was in full force in Qadian, my son Sharif Ahmed became ill . . .*" (*Haqiqatul-Wahi, p.84.*)
- "*. . . Maulvi Muhammad Ali (M.A.) was struck with severe fever and he was convinced that this was a plague. . .*" (*Haqiqatul-Wahi, p.252.*)

AND

- "*I shall die in Mecca or Medina.*" (*Albushra, p.2/10.*)

BUT

- "*Finally, His Holiness, left for Lahore, where at the end of May, 1908, he departed this worldly abode with cholera . . .*" (Reported in *Seeratul-Mahdi p.3/139*, by his son Bashiruddin).



PAKISTANI COURT VERDICT . . .

A secular judicial verdict which could be viewed as based on pertinent points, correspondingly logical and concise, is the one delivered by Justice Muhammed Akbar in Rawilpindi, Paksitan, in 1955. A Muslim lady had sought divorce from a Mirzaee on religious grounds.

The Judge had deduced his facts from Mirza Ghulam Ahmed Qadiani's writings and the beliefs of his successors:

- 1) Refusal by them to believe that the Holy Prophet (S) was the last Prophet.
- 2) His claim to be a Tashrihi Nabi (Prophet with a divine code).
- 3) His claim that Angel Jibraeel comes to him with a *Wahi*. (Divine Revelation) which is equal to the Quraan.
- 4) His insulting of Prophet Jesus (A.S) and Imam Husain (R.An.)
- 5) His addressing the Holy Prophet (S) and Islam in an insulting manner.
- 6) His dubbing all Muslims as '*Kaafir*' except his followers.

THE VERDICT

Thus the Judge concluded . . .

- A) The Holy Prophet(S) was the final Prophet of Allah and no Prophet is to appear after him.
 - A.1) One who does not believe in the Finality of Prophethood of the Holy Prophet (S) is not a Muslim.
 - A.2) Hence, Mirzaees are non-Muslims.
- B) Mirza's own declaration as also that of his successors and followers that Mirza is a receiver of such Wahi as amounted to Wahi-Nabuwwat.
- C) The test laid down by Mirza himself in his books falsify his claim to Prophethood.
- D) He claimed for himself the status of a fully-fledged Prophet, like all other universally acknowledged Messengers of Allah, and his Zill (shadow of the Prophet) and Barj (manifestation of the Prophet) are only a sham show.
- E) There can be no *Wahi Nubuwwat* (Prophetic Revelation) after the Holy Prophet (S) and whoever claims it is outside the fold of Islam.

THE WHYS ?

WHY Muslims threw in the towel, with the excuse that they did not recognise the secular court's ability to adjudicate a purely religious matter ?

WHY, after filing defence and thereby recognizing the court's jurisdiction ?

WHY, when the Mirzaees used minimum resources, using a single expert witness ?

WHY, Muslims lined up groups of imported experts, but not a single one was presented to the Court ?

WHY, were some local people loaded with their accommodation, food and laundry ?

WHY, when enough Quraanic evidence and authentic documentation of the Mirzaee Guru existed to refute their non-Islamic beliefs?

WHY, thuggery when the Quraan advises there should be "No compulsion in matters of Faith . . . ?"

A humiliating legal bungling, proverbially a real *Comedy of Errors*.

Another case was pursued by Muslims, fortunately, in a rational vein, when the *Ahmedi Anjuman Isha-ate-Islam Lahore (S.A.)* sought registration as a Muslim institution and *ICSA (Islamic Council of South Africa)* opposed it, asking the court for a *declaratory order*, submitting authentic records of the Movement's founder, Mirza Ghulam Ahmed, as well as Quraanic testimony disproving them as Muslims. (Case no. 5424/1987.)



BRIEF HISTORY OF COURT BATTLES

(Including Thuggery, Legal Bungling and the WHYS)

Court case between Muslims and Mirzaees were fought since the early 20th century.

In 1918, A.I. Atchie & others demanded an independent congregation to share the Mauritius island's Rosehill Mosque. M Isaackjee and others contested it. The Supreme Court, however, declared them a deviant sect and rejected their demand. (Case no. 32, 452, 26, 1918).

In a *historical* case at Rawalpindi, Judge Muhammed Akbar declared the *Mirzaees non-Muslims*. (Case no 32/33 of 1955).

The earliest historical dispute in South Africa was in 1965, *Noordeen v/s Moslem Cemetery Board of Cape Town* when an Ahmedi's child was refused burial. (Case no. 1965 (4) SA 174). This was followed by a four-year marathon trial, action for *injuria damages* by Sheikh Moegamat Abbas Jassiem, against the Muslim Judicial Council for being labelled an Ahmedi sympathiser and ostracised for allowing them to pray in the Loop Street, Cape Town mosque under him. Court records reveal some very unsavoury remarks: '*Passions were inflamed*', '*heated religious dispute*' . . . '*with undercurrents suggesting that political power as well as if not rather than theological fervour may be at the root of the quarrel*'. Nonetheless, the court awarded the Sheikh R25,000 damages.(Case no. 1434/86).

This was when apartheid ruled South Africa was in political turmoil and Cape Muslims led by the political Martyr Imam Abdullah Haroun were actively engaged, the situation comparable to Freedom Fighters in India against British Colonial masters.

Whatever the legal outcome, viewed in hindsight, the swift but overzealous reaction of Muslims seemed a futile outcome. And when the case was lost *by default*, legal analyst wondered:

ODDITIES OF A DEITY

Some queer characteristics of Mirza – dating back to his childhood – all of which are confirmed and related by his son and disciples.

- He could not wind his watch, and when telling time covered part of the dial and added the figures one by one.
- He could not differentiate between his left and right foot and marked his shoes with ink, but even then he made mistakes.
- He was very fond of a certain type of cane candy and always kept stock of it in the same drawer as his ‘toilet stones’ (used for wiping off dirt before washing the bum).
- Since childhood he would go into tantrums of hysteria and nervous attacks, rendering him unconscious.
- His aged father once sent him to collect pension but young Mirza squandered the money and returned empty-handed after a lapse of time.
- He suffered continuously from diabetes and diarrhoea but used these ailments to his advantage. When challenged to prove his claim to Messiahship in conformity with a *Hadith* that the Promised Messiah will descend from the skies wearing two yellow garments. Mirza said the description was figurative and applied to his two ailments.
- He lived lavishly in fabulous mansions, was fond of exotic dinners, expensive perfumes, pep tablets, tonics and injections for increasing virility.
- At fifty-four, fell passionately in love with a teenager, Muhammedi Begum. (See Section 3, Mirza’s Love Life)

SECTION 2

[Quirks and Ranting of a Mirzaee Prophet]

QUIRK is defined as peculiar or abnormal behaviour, and RANTING as hysterical outbursts or irrational ravings as in ‘ranting of a madman’.

S (He)

No Evil Eye shall befall me !

کسی کی نظر نا لگے۔۔ چشم بد دور

- He had a phobia for prophecies and divine threats, and would prophesy the death of an opponent within a definite period, though none occurred. His arch-opponent, Maulana Sanaullah, whom Mirza cursed to die in ignominy, as a challenge, lived on for ten more years while Mirza died the year following the prophecy.
- He twice claimed that God endorsed his written works and as proof showed a red ink spot on his shirt which had spilled from God's pen !
- When critics pointed out that he had only completed five of the 50 volumes to each book he promised to write as divine signs in support of his claims, he calmly replied that, *the difference between 5 and 50 was nought !*

[A popular Bollywood song goes:

‘Jhookti Hay Dunya, Jhukaane-Waala Chaa-hiye.’
(People can be fooled easily, all you need is a clever manipulator)]



THE DEGREED MIRZAI

The Muslim layman is always tricked by a popular Mirzai gimmick!

Why do so many degreed persons follow their creed ? (Implying that their creed must be something “great” to attract the degreed people.) Let us look at the other side of the coin. Who would want to employ a fool ? Haven't the world's greatest traitors been from among the well educated ? Isn't a confidence trickster always cleverer than his victim ?

METAMORPHOSIS OF A MIRZAE PROPHET

METAMORPHOSIS means the frequent transformation of human beings to beasts, stones, trees etc. or the marked change which some living beings undergo in the course of their growth, as caterpillar to insect, tadpole to frog etc.

- **MIRZA** claims he had regular monthly periods, and was made pregnant.
- *“Firstly, I was named Mary.”* Then he received the following ‘revelation’:
- *“O Mary thy shall reside in paradise with thy husband.”* (Kishti-e-Nooh, p.176).
- *“For two years I was reared in the characteristics of Mary.”* (Kishti-Nooh, p.60).
- *“Babu Ilahi Baksh, (a critic) wants to see your menstruation but you must wrap it properly.”* (Al-Bushra, 2/65).
- *“I was made pregnant.”* (Kishti-e-Nooh, p.90).
- *“And after some months which did not exceed 10 months, now you can guess who bears a child for 10 months . . . ?”* (Kishti-e-Nooh, p.90).
- *“. As if with Mary’s characteristics Jesus was born and this is how he will be called Son of Mary . . .”*(Kishti-e-Nooh, p.87).

Ingenious, ain’t it ?

MIRZA STAKES HIS LIFE ON A PROPHECY

Once, Mirza got entangled in a public debate with a Christian Missionary who had adopted the name Abdullah Aatham. At the end of the debate the Missionary produced a blind, a deaf and a cripple and asked Mirza to cure them, because Mirza had claimed to be Jesus Christ. Mirza felt quite ridiculed but tried to wriggle out of it by saying that *“I do not believe that Jesus cured the blind, the deaf and the cripple by touching them . . .”* Then Mirza suddenly claimed a ‘revelation’: *“Whoever between the two parties chooses falsehood and forsakes the Real God he will perish within fifteen months”*. Mirza assured the audience that after the missionary’s prophesied death a number of blind will be able to see, deaf will hear and cripple will walk. On this prophecy Mirza staked his life.

“I hereby declare that if this prophecy is proved false . . . then I am prepared to suffer any punishment. I can be disgraced and ridiculed, a rope could be put around my neck. I could be hanged.” The promised fifteen months passed and Mirza ordered that the event, (naming the celebrations the Success of Islam!), be celebrated in the homes of his followers by distributing bread. Aatham’s Christian friends also celebrated the occasion by garlanding him and parading him through the town. Aatham died three years later (not after fifteen months as Mirza claimed) but people wondered why Mirza celebrated his own defeat? (*Seera-tul-Mahdi, 1/191; Mirza’s last statement in the Debate dated 5th June, 1893; Anjame-Aatham; Seeratul-Mahdi, p.3/300.*)

SHOT IN THE DARK

When Mirza’s shot in the dark prophecies did not materialise, he would produce an excuse, one of which was: *“It also happens that sometimes an error occurs in the interpretation of a prophecy, for after all, all prophets are mortals !”* (Mirza’s lecture at Lahore, 3rd September, 1904.)

THE PUBLIC SWINDLE . . .

● In May 1879, Mirza appealed in the name of Allah for public funds to publish his first work titled “Baraheene Ahmadiyah.” His advertisement pointed out that while his total cost would be 940 Rupees, the book would cost 5 Rupees. Four months later Mirza issued an explanation that the book would now cost 10 Rupees. People who already sent the 5 Rupees had no option but to send another 5 Rupees, otherwise their original 5 would be lost.

When asking for the increase Mirza said that he was doing them a favour by charging 10 Rupees only, because they were Muslims, as for non-Muslims he had set a higher price of 25 Rupees.

Mirza promised that the book will be printed by January, 1880. Many who looked upon the effort as one in the “Cause of Islam” contributed liberally, some giving as much as 100 Rupees per book. Mirza announced these big figures, so as to induce others to give more. Mirza collected the funds for about 10 years.

Every time he gave the excuse that the book was increasing in volumes. And when subscribers accused him of fraud, he replied that he did not want to have any dealings with those who are not sincere in their support!

● *“The reason why the fifth volume was delayed for 23 years is that God wanted to test the true feelings of these people, (the donors)”*.

Mirza had promised 50 volumes. As for the balance of 45, this is what he had to say: *“Originally I had thought of writing 50 volumes, but the difference between 50 and 5 is a naught, hence I ended with five.”*

What a scam !



- Mirza issued a statement in Delhi on 2nd October, 1891, after Muslim Ulama declared him “kaafir”, because his writings revealed rejection of basic Islamic tenets.

“I believe that any claimant to prophethood and messenger-ship after our lord and Master Muhammad Mustafa (may peace and the blessing of God be upon him), the last of the messengers, is a liar and disbeliever, that Divine revelation began with Adam and came to a close with the Messenger of God, Muhammad Mustafa (S)”.

- Three weeks later, in the Juma Masjid of Delhi Mirza sealed the same statement, “. . . I am a believer in the finality of prophethood of the Khatamal-Anbiya and anyone who denies the finality of prophethood I consider him to be a heretic and outside the pale of Islam . . .”

BUT . . .

- Five years later, on the 6th of January, 1906 in his “Al-Wasiyat” (Last Will) he claimed a revelation from God:

“. . . I am with My Apostle; I stand by his side. O My Ahmed, thou art My aim, and thou art with Me. You are from Me as precious as MY OWN absolute Singleness and Unity; . . . I have chosen thee for Myself. When thou art angry, I am angry too; whatsoever thou likest, I too like it. God has given preference to thee over everything else . . .”

MIRZA’S YELLOW GARMENTS

“The two yellow sheets mentioned in the Hadith that the Promised Messiah will descend with, these two yellow sheets are associated with me. The one is on the top part of my body, that is I suffer continually from severe headaches and hysteria and the second sheet is at the bottom part, that is my diabetes which has clung to me for a long time, and sometimes I have to urinate about a hundred times during the day or night.” (Arbaeen, 13.)

THE QADIANI ROPE TRICK

جادوگرستیاں --- (مرزائی معہ)

The village of Qadian in India seems to have been graced with a Guru in the legendary Indian Rope Trick. The few following claims are the Master’s incomparable feats:-

WHAT A SAINT !

Mirza's biographers present him as a saintly being.

- In *Seerat-ul-Mahdi* 3/306 his son Bashirudeen Ahmed describes the "angelic" qualities of his "divine" father thus: *"He kept himself miles away from ugly habits, abusive language, partiality, opportunism, etc."*

- Mirza claimed revelation about his own purity. (Haqiqat ul - wahi, p.102). *"O Ahmed, blessings descend from your lips . . ."*

Actually, this is what descended from his lips:-

- *"These people (Mirza's opponents) possess the habits of animals, swines and dogs . . ."* (Bushra, p.106).

- *"Which satan blasphemed you, which swine blasphemed you . . ."* (Maktubate-Ahmadiya).

- *"And a few days ago Allah told me about a man (Maulana Muhammed Hasan Batalwi, Mirza's opponent) who is a dog and will die the death of a dog . . ."* (Izalatul-Auhaam, p.144).

- *"Undoubtedly your enemies have become swines of the forest and their wives are bitches . . ."* (Najmul-Huda, p.100 and Durre-Sameen, p.294).

- "In Ayyame-Sulah, p.84: *"And the ignorant (opponents) will eat so much of the filth of slander, abuse and swearing that they will become swines . . ."*

- *"If (the opponent) does not refrain, then he desires to be a bastard . . ."* (Anwarul-Islam, p.84).

- When Mirza cursed an opponent, Sadullah, who rejoiced at Mirza's defeat on the prophecy of the death of a Christian missionary (which failed) Mirza reacted: *" . . . From this moment onward Allah has sealed the womb of his wife . . ."*

- Mirza describes "Parmeshwar", the name by which Hindus address God, *"Parmeshwar is ten fingers below the navel (those who understand will know)." (Chashma-e-Ma'rifat, p.106).*

What a Saint !

WHAT AN R.I.P ! (Resting in Pieces)

Mirza claimed uniqueness in everything - including his grave. In his last Will dated 6th January, 1906 Mirza stated:

- “I was shown a grave more shining than silver . . . a spot which was named ‘*Bihishti Maqbarah*’ (Heavenly Graveyard).”
- “*He (God) said this indeed shall be a graveyard in Heaven itself, He also said: ‘blessings of all kind have been sent on it’.*”
- But Mirza set a price on it: *Anyone who wants to be buried there has to leave 1/10th of his Estate for Mirza’s treasury !*
- If the client died while the “Heavenly Grave” was being decorated, the corpse shall be buried temporarily where the death took place, “*putting it into a strong wooden box*”. Thereafter, whenever time permitted, it *should be dug up and taken to the “Heavenly Graveyard” to rest in peace !*(Pieces?)
- Before Muslims could accuse him of another ‘Bid’ah’ (object-ionable innovation) he had a ready answer in the footnote: “. . . *the whole scheme rests upon revelation from Allah, therefore it should not be held to be a Bid’at . . .*”!

What a RIP-OFF !

MIRZA’S LONGING

Mirza’s son, Bashiruddin, reports in *Seeratul Mahdi*, 3/253, about his father’s favourite verse which he used to hum very often: “*Either I was roaming there or it is a revolution in me, for the Lanes of Lucknow are always before my eyes . . .*” (The ‘Lanes of Lucknow’ are symbolic of ‘Sugar Lanes’, i.e. centre of prostitution.)

“SHAMEFUL PART OF THE HUMAN BODY”

- Mirza seems to be overdoing his display in humility (even by Eastern standard of nuance.) He says that he is not from the human species, and strangely enough, on this specific occasion he does not claim divinity either. Mirza has composed a verse describing his being in “Durre-Sameen”, p.194:

“I am not an earthly worm, my dear, nor am I from the species of Adam,

I am the detestable part of the human body and the shame of man.”

گر کم خاکی ہوں میرے پیارے نہ آدم زاد ہوں
ہوں بشر کی جائے نفرت اور انسانوں کی عار

- Figurative-prone Mirzaees should explain the words Mirza has used, even in their figurative form: “*Jaa-e-Nifrat*” (detestable part) and “*Aar*” (shame of man).

|
|
.
|
|
.
|
|
.
|



EXCERPTS FROM MIRZA'S WRITINGS . . .

"This point was also included in the revelation about this woman that I was already married to her in the heavens . . ."

"It is immaterial whether she is already married but fate has willed that she shall be wedded to me, for I have been told in this specific revelation, so this cannot change, and if it does then God's Word will be falsified . . ."

". . . If you accept my plea (of giving your daughter to me) then I shall be grateful to you and I shall consider this an act of kindness . . . I also promise you that I shall give one third of all my belongings to your daughter and I shall give you that piece of land which you shall choose . . . I shall also maintain your entire family . . .". (Mirza's letter to Muhammedi Begum's father).

". . . I was about to sign the document as desired by him (Muhammedi Begum's father) but then I thought, as is my habit when attending to major issues, that I should seek guidance from Allah and this is what I told him. Then he insisted that I do the necessary consultation and the result was that the time for the demand of the heavens had appeared. In fact, God told me in the following manner . . . That negotiate with this man for the hand in marriage of his daughter, and tell him the favour can only be granted subject to this condition and that this marriage will be an immense blessing for him . . . And if he rejects your offer than the girl will suffer a miserable fate, and whoever she will be married to will die within 2½ years from the date of her marriage, and similarly the girl's father will die within three years . . . Then in these days I repeatedly asked God for clarification and was told that eventually, after the miserable time elapses she will be married to this humble being . . ." After this Mirza quotes the Arabic portion of the 'revelation', dated 10th July, 1888.

(References: Izalatul-Auhaam, Lahore Edition p.226; Tablighi Risalaat; Haqiqatul Wahī; Anjame-Aatham.)

SECTION 3 [Love Life of Mirza]

Mirza, the Majnoon from Qadian

Layla and Majnoon (*the Mad One*) is a legendary Arabian tale of a poet who was madly in love with Layla. He's like Romeo.

Aged Mirza's infatuation for the pretty damsel, Muhammedi Begum, has formed an integral part of his writings and poetry. The author admits tinting the facts with colour, in an attempt to draw a true-to-life picture of this lover-boy from Qadian.


James Mathews, South African English author, poet and journalist, whose books and short stories have been published in many foreign languages and often banned by the apartheid regime, comments on the love story:

"Fact is far more fascinating than fiction and a writer would have to plumb the depths of his imagination to come up with anything to match the fantastic, true tale related in the following pages. The tale is told in the style of Eastern writers which at times may sound too flowery for Western ears, but it does justice to the setting . . ."

Love is a many splendoured thing

جواں ہے محبت ، میں ہے زمانہ

“No, I cannot allow this to happen. It cannot happen, not to the one who controls the destiny of creation. For, did I not prophesy that I merely had to say ‘Be’ and it shall be? The day must come; yes, it must come, when she shall rest in my arms, and I shall hold her tighter and tighter, forever and ever . . .”


 He had read avowedly, fact and fiction, but especially now he read more love fiction, like all lovers who soothe their hearts in the camaraderie of fellow victims. He recalled that in the annals of reputed lovers, Majnoon, the Romeo of the East, was a devotee of the enchanting Layla, who grew up with him, and had lost his senses in the ecstasy of love. Children who mockingly called him “*the mad one*” stoned him jestfully, while the aged and mature admired him for his intense devotion. But here was no fear of being pelted with little pebbles. Here would be thrust scorn and ridicule. The tongue of the world would wag in contempt: “*Look at this horrid-looking creature, making overtures to a pretty maiden!*”

He did not mind being called “*Old-man Majnoon*” but he could not stand the thought of a prophet being falsified, nay, blasphemed. The thought was sufficient to render him cold for another hour or so, cold and lifeless; not even in a trance.

His physical ailments – constant diabetes and free-flowing diarrhoea – clung to him like the two yellow garments with which he professed to have descended from heavens; symbolic of the Promised Messiah; these had sapped all his energy.

But love was blind. In his case, however, it was a case of the blind leading the blind. The thought tormented him.

“I have no care for the world, and neither for its learned. They are my bloody enemies from the day I declared my divine origin. I do not have to fear anyone, as long as my devout followers affirm my divinity. But would the intellectual giants also submit without a murmur, especially if my claim of beholding beloved Muhammedi Begum, as a divine miracle fails?”

 HIS HEART ACHED more severely than the severity of the headaches to which he was accustomed. All by himself in the vast room of a palatial mansion, he strolled with his hands folded behind his back. Sometimes the pangs of diarrhoea churned in his stomach, and his hands would change places pressing for relief. This would only help momentarily, for, in a few more minutes he would have to leave the room in quicker paces . . .

For a little while the laments and the pain of the heart would give place to the cramps. The victim perspired profusely, and the drops of sweat acted as a soothing lotion for the wounded heart.

When in love, do as lovers do, he resumes his stroll, but this time the hands are clasped against his infirm chest; his heart-beats throbbing, hands quivering. He would murmur in ecstasy his own verses:

“Thou enjoyed a while O heart !
Some more thou shall enjoy,
Did thou not say from the start
that love is full of joy ?”


کچھ مزہ پایا میرے دل! اور بھی کچھ پاؤں گے
تم بھی کہتے تھے کہ الفت میں مزہ ہوتا ہے

Physically exhausted, the lover would recline on the velvet covered divan and visualize the wonderous spectacle of his new-found love gushing forth to embrace him: “*O my love, my precious being, my tender bud, I have been waiting for this day*”, and enchanted by the trance he would tighten his hands in a squeeze. But, Alas, his strength is not sufficiently vibrant to immerse her within him, within his body and soul. Age was treacherous, refused to move any slower; it was hurrying, for it had paced with indifference for the last fifty-four years. It had to reach its destination soon, and with an infirm companion like Mirza it would not waste time – life’s most precious commodity. It preferred the bosoms of the young . . .

As heir to the husband's property, Begum's paternal aunt wanted to transfer the inheritance into the name of her brother's son, but because the property was a joint-estate, of family links, Mirza's signature was necessary to release her portion of the landed property. When Begum's father came to Mirza on behalf of his Sister, Mirza told him that he never did anything without "referring affairs of moment to God", and then told Begum's father that God had instructed him to demand his daughter's hand in marriage as a price for his precious signature. While the girl's father shuddered at Mirza's demand, calm and calculated Mirza rubbed his hands with glee. Mirza was wreaking vengeance for their rejection of his claims as a prophet. Ahmed Beg's eyes swelled with anger, his nostrils breathed heavily and a lump formed in his throat . . .


He left Mirza's mansion without uttering a sound.

Does he have to sacrifice his piece of heart at the altar of a blood thirsty monster? A Dracula? A Blackmailer?, he thought. He hastened home, his eyes flowing. He sniffed like a little child, and when he reached home and heard the tingling giggle of his innocent daughter, he breathed a deep sigh and wiped his tears.

 Although Mirza had displayed indifference in the presence of the girl's father, he was startled by the aversion Ahmed Beg had shown at his outrageous offer. For a moment he thought he held the trump card, the girl's father would come to his feet for the signature. He smiled triumphantly, then laughed like a hyena who had viciously subdued its prey . . .

Mirza's craving for the pretty damsel increased. *"Oo, what is this sweet and soothing pain in the heart? The world, my creation, seems more splendid than ever before. It was like receiving a revelation, feeling ecstatic! Love is a many splendoured thing . . ."*

Would they be that gullible? Of course, they must ! Whether it was Maulvi Muhammed Ali or Khawaja Kamaluddin, who held their financial reins? All their support would dwindle if I withdrew it today . . .?" Then Mirza would exclaim in anger: *"This pretty maiden is nothing but a fool. Imagine her rejecting an offer for the life of bliss, in this world and in the Hereafter. Fool, can't she see what a princely life I lead ? What could she be short of in life ? My wealth, my glittering gems, my precious jewels, my very being would be strewn at her feet."*


 Mirza's mind would conceive a vision of his pretty beloved; the vivacious form of her gracious body projecting through the fineness of flimsy georgette, adorned with all his precious jewellery. Lo! the day when the world would stand still! And it did for Mirza, when the vision of Begum would laugh at him, louder and louder; laugh at him contemptuously. It was enough to haunt him, to drive him insane. He would cover his ears, pressing them hard, and shriek, louder than the scornful laughter of his beloved. He would cry out loud, like a little child from whose hands a vulture had snatched a piece of cake . . .

Mirza's tears would sprout unevenly because of the drooping of his one eye; and even his nest-like, unkempt beard would not absorb the volume of this salty ale, and his long shirt would be drenched. There was no solace, except in tears. His devout life-partner of long would cringe after hearing his terrifying shrieks. But she could not approach him to offer solace. She knew he hated the sight of her. Perhaps her presence revived memories of his new-found love, she feared. Perhaps, it would remind him of his youthful days, when she was also as pretty as a picture. Perhaps, his yearning for the young maiden would increase.

Mirza's love episode had an intriguing beginning. It was love at first opportunity. Muhammedi Begum's parents were Mirza's first cousins. Her father, Ahmed Beg, had a sister whose husband was missing for over a quarter of a century.

But time passed without any response from the girl's parents, and Mirza began worrying. However, for a prophet this should be child's play. So Mirza declared that he had already been spiritually engaged to Muhammedi Begum by the Divine Power, and gave glad tidings that her parents and relatives will be blessed by the Bounty of the Almighty; fortune was coming to kiss their feet. But in case they did not release the girl, he attached an addendum: *The wrath of Allah will befall the whole family and if they married her to any other, the groom will die within 2½ years to be exact, and the bride's father will die within 3 years, also to be exact.*

Mirza knew that some of his earlier prophecies of earthquakes in some parts of the world had co-incidentally come true and thus impacted on the gullible. And when the earth did tremble as a normal course of natural phenomenon, Mirza walked the streets broad shouldered.

 In the meantime Sultan, a handsome young man, was seeking the hand in marriage of the most sought-after beauty, Muhammedi Begum, the apple of her father's eyes. Every honest being that heard the pleasant news was overjoyed. They were happy because the two would make a loving young couple, and the pretty maiden would be saved from the greed of the mean, old Mirza. And when the mates of Begum whispered the sweet news in her ears, her lustrous youthful face lit brightly, like a luminous bulb. She ran into her room and shut the door, leaving behind a trail of giggling young maidens.

When Mirza heard the news his face also changed colour but its pigment was purple. Then all colour faded. He was stunned. Life seemed a spectre. Horrid. Void. Dead. The only moving object was his heart. *Be Gum, Be Gum, Be Gum.* It's sound was like drum beats in the midst of a dark, silent night. Mirza screamed, sending a shudder through the heart of his dejected wife. He could hear the echoes of his shriek vibrating through the vastness of space. This was the cry of a vanquished god, the helpless one . . .

From that moment onward Mirza would take long strolls around the vicinity of Begum's house, to catch a glittering glimpse of his enchanting beloved. It became a daily routine. His mind would perceive fantastic scenes; a prophet going in search of the Being that held sway over his life; Moses going to Sinai in pursuit of a dazzling sight; God was beautiful. Yes, even gods succumbed to the charm of beauty . . . for wasn't God beautiful . . . Enchanting.

Changes in Mirza's life were evident from the day he thought paradise was within his reach. The barber had to call daily to trim his voluminous beard. At one stage he had thought of removing the beard altogether, but then the Maulvees waited upon him like vultures on a dying prey, to strip him of his divinity. No, he would not give them the opportunity to doubt his divine personality . . .

The tailor too was kept busy, with new and costly Sherwanees, the long Turkish coats which Mirza was so fond of, and he would see to it that their designs suited the moving times, "*phesionable*". Some more colourful silk turbans were added to his overflowing wardrobe; new shirts,crispy pantaloons, shining shoes, decorative socks, aromatic hair oils, and a large variety of costly, fragrant *Attar*. A weekly shampoo of hair blackening completed the picture . . .

“Mirror, Mirror, on the Wall . . .”

آئینہ کالات!

He would request the British Government to grant a military band in its finest of finery to play his wedding march. Surely, they could not refuse him this privilege? Had he not shown his loyalty to the benign Raj; had he not written several tracts abrogating the revolutionary Jihaad, the weapon of the Faithful against infliction of tyranny? Had he not supplied the Government secretly with lists of names of Freedom Fighters?

With so much loyalty shown, he felt assured that the honour would not be denied him. He smiled. How the jealous Maulvees and political leaders will cringe when they see this wedding march being led by the Sircar's own military band! How he would ride on a majestic white steed like a commander after a conquest! How splendidly he would decorate the bride's "doli" (a veiled carrier by men for conveying nobility) befitting a princess! "But where, where is my bride ? " and Mirza would start shrieking.

Enraged Mirza once more informed her parents that their attempts to dodge him were useless. He claimed to have received revelations this time that Allah had already married her to him, and there can never be a change in Allah's words. She must fall into his arms. After all, this was no jest. It was revelation !

Time was running out. Eid was approaching, and in a few days after Eid, the proposed marriage of the young couple would take place.

Mirza had to move fast. He had tried frightening them with divine engagement, then divine marriage and finally the wrath that would descend upon them, but they seem to treat his prophecies with contempt. Mirza was not to be dodged easily. He was made of unearthly fibre.

Mirza wrote a letter to Ali Sher, the father of the wife of one of Mirza's sons. This family was closely related to Muhammedi Begum. Mirza had contrived an unbeatable scheme. If Ali Sher does not prevail upon the girl's parents to break off the engagement, Ali Sher's daughter will be punished.

First his one drooping eye opened. He stared around finding himself stretched out on the tall and spacious poster-bed, the *palang* --- and the local Hakeem (doctor) holding a glass of fragrant sherbet in hand. He motioned towards Mirza, pleading, that His Lordship should partake of this elixir; he, the Lord's subservient servant of long, would be blessed to relieve the pains of *the Pious*, he begged humbly.

Mirza's wife, who stood at the feet of her lord like a faithful slave, felt relieved at seeing Mirza gulping the delicious drink. Mirza asked what had happened, and his soft-spoken wife told him that her lord had fainted, and was found prone on the cold floor.

What ailed the Lord Messiah, the Hakeem asked, and with a rueful smile Mirza uttered in the verse of a popular poet:

“ 'Tis not easy to feel the suffering
Of those whose hearts are shattered,
For how could they perceive the feeling
If their hearts were never battered?”

دل جلوں کا وہ حال کیا جائیں

جسکا دل تو کبھی جلا ہی نہیں

The verbose author could not rest. He filled page after page with *the pieces of his heart*. If she could only read these, he was certain the tales of his pathos would move her; his description of her charm would enchant her. Had this pen not worked like a magic wand, casting a spell on thousands of his subjects? Why, could she not see it was inspired, divine. He read the pages over and over, and when he realized that her enchanting eyes would never fall on them, he tore them into pieces, and as he did this, he felt as if someone was ripping his heart with a pin. He picked up the pieces and kissed them. They were worthy of reverence . . .

Alas! If she could only be his wife. If he could only embrace her in real life, he would feel himself living in the abode of bliss he had descended from . . .

Mirza no longer yearned for the life of his own heavenly bliss. He now envied Majnoon “*the mad one*”. He wished he too could lose his senses like Majnoon so that he would not have to face the ignominy of a defeated prophet; he wished to exchange his kingdom of grandeur for that of the scorching Sahara of Majnoon, to wander in no man’s land . . .

Nevertheless, if a lover he be, it is so written in the canons of love, that he has to go through the heart-rending phase of despair. These are moments glorified in the transition of love; these are moments blessed; every drop of blood from a pierced heart of the nightingale nurtures a radiant rose . . .

Rather than being the subject of taunts and torments in his glorious Qadian, the fiery plains of Majnoon’s habitation would be like the cooling glaciers of Kashmir, the land which a Moghul Emperor called ‘*Heaven on Earth*’. And when he thought of the grandeur of Kashmir which he frequented to be tutored by his mentor and master, Dr Nuruddin, he also thought of his namesake, Jesus Christ, the tributary of his reincarnation. The dark clouds of ridicule grew thicker. No, he could not rest in peace in this ‘Heaven on Earth’. The ‘sorcerer’ Jesus would be around. No. He will choose his own ‘*Bahishti Maqbarah*’ (*Heavenly Abode*) in Qadian, which was also going to be the place of pilgrimage for his devout followers. And if they so desired, they could also share the heavenly abode if they left one-tenth of their assets to his treasury.

The sweet, melodious siren of the *Shahnai*, the Indian flute, announcing the wedding of Muhammedi Begum and her handsome young husband, sounded to Mirza like the wail of his pierced heart. He recalled a similar moment when the military band of the benign Raj played a similar note – the Last Post – at the funeral of an army captain, whom the Freedom Fighters had killed. And when they lowered down the corpse into the grave, they fired guns, crackling thunderously, resounding like the roars of a wounded lion . . .

He will see to it that his son divorces Ali Sher’s daughter. And if his son refused to obey, Mirza will disinherit him.

As much as a spirit of merriment prevailed in the homes of the prospective couple, there was also some consternation. Mirza’s threats of wrath continued. Letter after letter was sent to every member of Begum’s family, warning them of the consequences to follow.

And the threat of forcing his own son to divorce Ali Sher’s innocent daughter also hung over their heads. It must be said to the credit of Mirza’s household that they expressed their disapproval of his queer craze in his dying days. They pointed out to him the foolishness of breaking up his own family. But Mirza had decreed. His words were immutable, final and binding. The maiden he shall have, no matter the price !!!

There was very little festivity on Eid day among Mirza’s followers. They had been summoned to pray earnestly for his success. Mirza also rolled the rosary of his own verses, very earnestly:

“O Lord, God, make some way for me.
Show me of that sight !
Come O Beloved favour me,
Enough of tears, shower delight !”

سب کوئی خداوند ابناء دے کسی صورت سے وہ صورت دکھا دے
کرم فرما کر آ! اور میرے جانی بہت روئے ہیں اب ہم کو ہنس دے

To Mirza, true Eid would come only when he could embrace his beloved and whisper sweet nothings in her tender ears. Villagers remarked that Mirza looked like a groom on Eid day.

Threats having failed, Mirza shed tears. He pleaded to Begum’s parents and relatives to grant his only wish in life. It was a matter of life and death, he argued, not for him as a holy being, a prophet; in fact, it meant the downfall of their own Faith, Islam. The non-Muslims would laugh at him, ridicule his prophethood; it would be the defeat of a prophet and the gain of the infidels. Can’t they see ?

For a moment Mirza's mind went blank, and when he opened his heavy eyes, he stared at the spectre. The intruder was rude. He was unwanted, he was trespassing holy territory. Mirza at once thought of asking the benign Raj for protection. He tried to lift his cold, numbed hand to strike the bell for the servant; he tried to shout and scream, but everything seemed lost in a vacuum. *Izrael, the Harbinger of Death*, was busy stripping an ethereal mass from Mirza's frigid body; like a voracious savage pulling the hide off a rhinoceros. This was the end of a deity from Qadian.

The living defied Mirza's prophecies even after his end. Pretty Muhammedi Begum and her handsome husband lived happily ever after . . .

There was the majestic white steed, but its broadshouldered rider was a handsome young man; there was the splendid *doli*, the pelanquin, befitting a princess; there was a full band but of the people of the land. There was festivity; there was joy, like the joy of the scorching earth when it drinks the cool drops of rain. The Ganges and the Jamuna had immersed, two lovers had embraced . . .

Mirza's heart was aflame and his eyes were drenched; a house burnt while the rains poured. After the storm, there was a lull. Serenity. Mirza was lying cold on the floor. Frigid.

But life must go on. His prophecies must continue. He told the world, everything was not over. Even if Begum was married elsewhere it mattered little. She must become his wife after all. God had decreed so. And those who scorned and doubted his prophecies must know that this was a challenge between Truth and Falsehood. If his prophecies failed, then, yes then, they could laugh at him. But he will always have the last laugh . . .

Defeated Mirza then began to put his own house in disorder. He commanded his son to divorce his wife, and when the loving couple refused to be parted unto death, Mirza disowned and disinherited his son. And when the son died during Mirza's lifetime, the father refused him burial service.

Mirza now awaited the death of his divinely wedded Begum's husband. He had prophesied that whoever married his beloved MUST die within 2½ years, to be exact.

Father Time moved fast, and when the prophesied hour arrived it stood still, winked at Mirza and hurried along.

Sixteen years after Begum's wedding Mirza was visited by someone he had heard so much about. He could not believe his own eyes. It was a phantom. The visitor was rather abrupt with Mirza, like a constable who delivers a summons; unlike his many subjects and respectable acquaintances.

I AM A MUSLIM, which means I am a *SUBMITTER* to Islam, which in turn means, *TOTAL SUBMISSION TO GOD or at PEACE WITH GOD'S LAWS*. Hence I am required to respond to the greeting of *AS-SALAMU ALAYKUM*, Peace be upon you! as God will take account of how I greet people, and I must not suspect the motive of those who greet me in peace. Thus wishing peace for everyone, all the time (Q. 4:86,94;6:54;24:61)

ISLAM IS NOT a 'religion' in the general sense of the word, neither a mysterious cult, nor a refuge for those who abandon society or practice unnatural celibacy for supposed *salvation* of their souls, but is an all-embracing, precise, simple and practical social system in harmony with the Laws of Nature: *Set your direction firmly towards the True Faith, and thus follow the nature designed by God, the nature according to which He has fashioned humankind. There is no altering the pattern which God has set. This is the everlasting Code of Life, but most people do not know this.* (Q.30:30).

ISLAM IS A God-proclaimed *Code of Life* (DEEN in Arabic), which caters for both worldly and spiritual needs of humankind: *This day I have perfected for you your DEEN and completed My favour upon you, and have chosen for you Islam as a DEEN.* (Q.5:3)

BUT WHY SHOULD OTHERS BELIEVE the Quraan is genuinely God's word? I for one, however, believe it for more than one reason:

1) Because, it is the only religious book which has no comparison whatsoever, as it is intact from the day it was revealed over 1400 years ago: not a letter has been removed nor added to it. *This unique book is called AL-QURAAN, THE Book*, revealed to the unlettered Prophet Muhammed (S) piecemeal in Arabic, just as it was to the many Messengers of God before him, in their own languages. It has corrected many pollutions in past scriptures. *And God has guaranteed the survival of the Quraan till Eternity* (Q.15:9).

SECTION 5

CALLING MUSLIM PARENTS, GUARDIANS, TEACHERS !

WHY I AM A MUSLIM . . .

This article was specifically written for Muslim children at high schools and colleges, most of whom are likely to fumble for clear-cut, convincing answers when questioned by their non-Muslim schoolmates or teachers, 'WHY ARE YOU A MUSLIM ?'

Simply saying "*Because our Quraan says so*", OR "*Our Prophet says so*", can't be really convincing. Besides, WHY SHOULD OTHERS BELIEVE THE QURAAN IS GENUINELY GOD'S WORD?

Muslims do not argue. In Chapter 16, Verse 125 Almighty Allah calls on us: "*Invite (people) to the way of your Lord with wisdom and beautiful advice, and discuss with them in a decent manner*". This way our youth could become better *Daa'ees* (missionaries), *Insha-Allah*.

Thousands of these articles are printed and available for free distribution. Send a self addressed envelope, together with the required value of stamps, mentioning the quantity of folders you need, to the address below.

Copyright is waived if reproduced in full or serialised and distributed free.

In the name of Allah, The Benificent, The Merciful

WHY I AM A MUSLIM . . .

[(NOTE: 1) The sign (S) after Prophet Muhammed's name indicates Almighty God's salutations traditionally invoked on the Prophet: *Sal-lal-laahu Alayhi-wasallam*. 2) Translation of the Arabic is not literal but in the spirit of the language as understood by its native scholars. 3) Q.=Quraan.]

Only in self defence and against deception and oppression is a full scale QITAAL (fighting/war) permitted but excess in any form is totally forbidden. A Muslim is called upon to risk his life and limb to protect the followers of other Faiths and their places of worship (Q.2:190-194; 8:39; 22:39-40). How could this man of *mercy unto all the creations* be accused of 'conversion by force' if the Quraan stresses, there is *no compulsion in matters of Faith?* (Q.2:256). Even swearing at false gods is forbidden (Q. 6:108).

HE SMASHED THE CULT of idol-worship and priesthood, gave man freedom to commune with his Maker directly, without the aid of human agency (WASEELAH, intercession), for God Almighty says: *Ask of me and I will respond to your plea. I am closer to you than your jugular vein! But of those you ask besides Me, they have no power at all, they cannot answer your call.*(Q.2:186; 6:51; 70; 10:3; 19:87; 35:13, 14; 39:44; 43:86; 50:16; 53:26). He tore the shackles of race, colour and class, declaring in his famous Farewell Sermon at Makkah: *The Arab is not superior to the non-Arab, nor the non-Arab superior to the Arab, neither the White to the Black, nor the Black to the White, except by the degree of righteousness displayed in their dealings with each other.* The biological brotherhood of mankind was proclaimed in the Quraan: *All humankind is from a single pair, a male and a female* (Q.49:13) but nearly 1400 years had to pass by for a panel of expert scientists under UNESCO to confirm in its 1950 statement that, "*Mankind is one, that all men belong to the same species, Homo Sapiens.*"

GENDER EQUALITY TOO, was proclaimed by Islam 1400 years ago, while upholders of other Faiths denied it to their womenfolk as late as the last century. The wives of the Prophet (S) and his companions (God be pleased with them) retained their maiden names, properties and incomes. Women were free to marry and divorce and their rewards were equal with God. The claim of male superiority would be laughable, since no child can be produced unless the seeds of both the male and the female mingle (Q.4:7,32,124;16:97;40:40). The Quraan does not debar women from the Mosque, and the Prophet (S) led joint-prayers.

2) Among the many God-given titles of the Quraan, one is *AL-FURQAAN*, THE Criterion-that which can sort out truth from falsehood, right from wrong everything can be judged by its standard, even Science (and not the other way around!). *JUST COMPARE*: No sophisticated scientific instrument had been invented in the 7th Century, nor was the Prophet a science graduate to know the ** Science of Embryology (study of infant development in the womb)*, to observe and report the fact, as to how the human foetus develops in the mother's womb, through various stages. The Quraan in Surah 23, Verses 12-14 states: *And indeed, We created the human from an extract (of earth and water). Then We placed him as a sperm (a drop of seed, admixture of male and female) in a safe-lodging (uterine wall). Then We made the sperm into a clot of congealed blood (a-leech-like substance); then of that We made a (chewed-like) lump (foetus); then out of that lump (foetus) We made bones and covered the bones with flesh (including muscles), and then We gave it a final form (of a human). So hal- lowed be God, the Best of Creators.* (Startling information is also revealed on many other sciences and natural phenomenon. *)

WHETHER IT BE the ethics of trade, the rights of women, the law of divorce, the biologically-based *IDDAAH (waiting period)* for a widow or divorcee before marrying, the mode of hygiene, the distribution of inheritance, or confirming deals in writing, in fact *everything that affects human life* can be found in the Quraan. Moreover, it is a *Book of Wisdom* (Q.10:1), and also easy to *understand* (Q.54:17,22,32,40). God also says *He desires ease for us, He has not made the DEEN difficult* (Q.2:185,22:78). And you will find the *Prophet Muhammed (S) an ideal model*. He lived an exemplary life, a full life: *Verily, in the Messenger of God you have an excellent exemplar.* (Q.33:21). He was so kind and humble that he would lighten his worker's burden; he washed his own clothes, swept the yard and groomed his horse. *God sent him as a mercy unto all creations.* (Q.21:107). When he defeated his cruel enemies, who had tortured him and his loved ones, even murdering some, he pardoned the culprits and set them free. *He prohibited aggression and violence against civilians, the invalid, the sick, the aged, women and children and the burning and destruction of homes and farms, trees and animals.*

I AM TRULY born free and pure, without a baggage of sin. I won't burn in *Hellfire* because I was not baptised or due to my *Karma*. Yes, I can suffer the torment of Hell or be denied the pleasure of Paradise, but only for my evil deeds. (Mere belief without good deeds are not acceptable to Allah) (Q.2:25).

IN ALLAH'S HOUSE OF WORSHIP, called MASJID or Mosque, there should be no representation, picture or statue, thus I can pray without distraction, with my heart and soul, to seek nearness to Him. And my *Imaam* is not an ordained priest or God's nominee to seek pardon or salvation for me. He is appointed to lead daily congregational prayers, but if he's not around, any good Muslim who knows best how, can take his place. Even a minor!

THE RITES AND RITUALS of Islam are a no-fuss, casual but seriously intended disciplinary acts. They are:

1) *EEMAAN*, firm belief in the Oneness of Allah. 2) *SALAAH*, fixed daily prayers (personal hygiene being a compulsory requirement for it). 3) *SAUM*, absolute fasting the whole day, for the full month of Ramadaan. 4) *ZAKAAH*, compulsory, organised charity, detailing eight causes. 5) *HAJJ*, pilgrimage to Makkah, to the Ancient House of Worship founded by Prophet Abraham (*Allah's salutations upon him*) once in a lifetime. The touching or kissing of the Black Stone in the Ka'bah, or stoning the 'Three Satans' are not Quraanic or Pilgrimage rites, nor 'idol-worship', but paying respect for its historical significance. Many salute the Black Stone from a distance. (*Except Belief, all duties are subject to ability*). However, rituals in themselves are meaningless if the spirit and purpose behind it are not observed. Almighty Allah has stressed this graphically in Surah 107: *Have you seen the one who falsifies our Deen (Code of Life/Faith/Judgement)? It is the one who harshly repels the orphans and does not urge (others) to feed the needy. So woe to such worshippers who are unmindful (of the true spirit) of their prayers; who put on a show of piety but refrain even from ordinary acts of kindness. Regarding animal sacrifice: It is not their meat or blood that reaches Allah but the righteous deed behind it (feeding the needy).* (Q.22:37). **IN ESSENCE**, the focus of Islam is on: Practice and promote good (*MA' ROOF*) and reject and fight evil (*MUNKAR*). (Q.3:104, 110).

HISTORY ALSO bears testimony to the miracle, how the teachings of Islam changed a people of vile morality into refined human beings. (*The likes of me are cheap imitation*). And when Europe was sunk in the depth of superstition, Muslim scientists were expounding knowledge, which light they passed on to the decadent West during its dark days. (Ref. p 624-629), History of the World by H.G. Wells, Revised Edition 1951, Cassells & Co.).

AS FOR SUPERSTITION, the Prophet (S) says, *he will have nothing to do with those who use strings to ward off evil, and warning those of Hellfire who participate in black magic, sorcery, astrology and fortune-telling* (Bukhari). Besides, *evil holds no power over God's followers*, except those who follow evil. (Q. 5:103;6:138-9;15:42). He claimed no Miracles, except pointing to the Quraan. (17:99;29:48-51).

I DON'T HAVE TO worship or idolize a man-made deity or a God-made creature. The God I serve is known by the unique name of **ALLAH, THE God**. My article of faith begins with **LAA**, rejecting false gods: *THERE IS NO deity worthy of worship except Allah and Muhammed is the Servant and Messenger of Allah*. I dare not share *Allah's Oneness/Unity (Tauheed)* with anyone, otherwise I shall become a rebel, a non-believer, defiant to my Creator – the only offence Allah does not forgive. (Q. 4:48, 116;20:14). Belief in the Oneness of Allah gives humankind a psychological leaning towards cementing human brotherhood, while idol-worship encourages division and thus disunity and disharmony.

The different Schools of Thought (sing. Mazhab) did not exist among Muslims in the time of the Prophet (S), or his successors. These were devised centuries later. As for the Hadith (sayings and doings) of the Prophet (S), their major collection started some 250 years after the death of the Prophet (S), by Imam Bukhari (R.A.) who discarded over half a million from his own collection, as fabricated. However, those Hadith which do not contradict Quraanic Commands can be enlightening and are considered valid. Of course, only the Quraan is truly authentic and cannot be doubted. (Q.2:2).

WIFE-BASHING: The Prophet Muhammed (S) and Allah's Messengers before him did not bash their wives. The word *Daraba* as used in Surah 4 Verse 34 is misconstrued to mean 'beating', though the word has at least 10 different meanings. The Prophet (S) not only condemned wife-bashing but called on husbands to treat them kindly as the Holy Quraan says. (Q.4:1, 19, 21,30; 58:1-6).

LAW AND ORDER: Punishment for wilful murder has three options: 1) Life for a life. 2) Pardon by victim's heirs. 3) Freedom on payment of ' blood-money ' as compensation to help victim's dependants (benefitting both and a life is saved). Injunctions on punishments often end with suggesting forgiveness: *Allah is Oft-Forgiving, Most Merciful*). (Q.2:178, 179, 5:32-34; 17:33; 42:40-43).

THEFT IS VIEWED as seriously as murder, rebellion and violence. Life and property are sacred. *Exemplary punishment* is cutting off a hand (from wrist) but this is not a blanket permit. Jurists say this is for hardened criminals beyond reform (not for those who abandon crime). Reportedly the Prophet (S) forbids it for stealing eatables. The Khaleefah Hadrat Umar (R.An.) refused to punish a thief during a famine (the state must provide basic needs). (Q.5:38,39).

GAMBLING AND INTOXICANTS are *more harmful than good*. (Though forbidden, no specific punishment is prescribed). (Q.2:219). USURY/INTEREST is exploitation and evil; so are HOARDING AND GREED. TRADE is allowed and INTEREST-FREE LOANS are encouraged as a '*beautiful loan to Allah !*', which He returns manifold (Q.2:245, 275-276; 57:11, 18; 64:17; 104:3).

MORALITY CODE: Four eye-witnesses are needed to prove fornication/adultery (hence often impossible to prove). However, guilty parties shall be flogged, not stoned or beheaded. And a *slanderer of chaste women who cannot provide four witnesses shall be flogged with eighty stripes*. What a Law-maker! Wise and Just! (Q.3:134,135;4:15,16;17:32;24:2-7,23;42:40-43).

SOME ISLAMIC LAWS are either misunderstood by some or they are misinformed. They should rather refer to the Quraan for a proper understanding. We are supplying relevant Chapters and Verses. They should note that *TRUTH AND JUSTICE (HAQ, ADL)* must be applied in judging, to the extent of going against one's own family. (Q.4:58, 105, 135).

DIETARY CODE: *Halaal* means wholesome and permissible, *Ha-raam* means harmful and forbidden, Islamic method of *slaughtering and forbidden foods as stated* in the Quraan 5:3 are, strangely, word for word as the Bible prescribes. (See LEV 11:78;17:13-15; GEN 9:4; ACT 15:29). His Mercy *overrides* His Prohibitions, as He has made exceptions in cases of *dire necessity (Darooraah)*. (Q.5:3). *Any clean Muslim, male or female, is allowed to slaughter.*

Blood, the carrier of germs, must flow out.

POLYGAMY/POLYGYNY, the taking of more wives is not a blanket permission. The Quraanic context is protection of helpless orphans and widows and their properties, as also of captives, emphasizing *JUST DEALING AND EQUAL JUSTICE*. But if unable to, then marry only one. And note the *Hikmah (Wisdom) of Almighty Allah: Justice between wives is impossible even if genuinely desired!* (Q.4:2-6, 129). (The Prophet's first wife was a widow with children, she was fifteen years his senior. He remarried only after her death. His other marriages, some to elderly widows, were dictated by circumstances).

DRESS CODE: Hijaab is a misnomer; the word has nothing to do with the *Quraanic Dress Code*. So is the word *Purdah*, which is non-Arabic, a Persian word. The spirit of the Quraanic Command is: *Both men and women must cast down their gaze (lustful looks) and cover their private parts, women to cover their bosoms; both genders to dress modestly and not to display flirting charm and sexuality; they may, however, display whatever is customary or natural or unavoidable. There is no direct Command to cover the face.* (Q.2:187;7:26,31; 24:30, 31, 58-60; 33:32, 53,59).

RECONCILIATION AND DIVORCE: For nearly 1400 years, Western courts were obliged to wash a couple's dirty linen in public before granting divorce. It only now applies the wise Quraanic process of reconciliation and *divorce with kindness* (which can also be cancelled twice for the sake of mending marriages). *Divorce in thoughtlessness* (or anger) is not effective. (Q.2:222-237; 4:34,35).

DEATH AND ACCOUNTABILITY can't be escaped, neither in this world nor in the *Hereafter*. The Divine Law of Nature is a matter of Cause and Effect. So aptly put by Prophet Jesus (*Allah's salutations upon him*): *As you sow, so shall you reap*. Kismet (fatalism) is unknown to the Quraan (it is Persian) and is rejected, (Q.17:13-15; 53:31; 91:7-10). And death is not an end in itself either, but *the beginning of another journey for the soul*. (Q.56:57-61). Naturally, good deeds will be rewarded with the pleasure of Paradise and bad deeds with the torment of Hell.

BUT EDUCATORS, PREACHERS AND PARENTS who leave tormenting scars on the minds of children with *Hellfire* for the smallest oversight, may not be aware that, Allah asks us not to lose hope in His Mercy, no matter the seriousness of the sin. His title is not '*The Cruellest of the Cruel*' but *AL-WADOOD (THE Loving)*. *AND HE IS OFT-FORGIVING, FULL OF LOVE. He forgives us so that we may forgive others*. (Q.3:135; 29:7;39:53:42:37:45:14;85:14).

ISLAM'S EQUALITY UNTO DEATH: It is the community's religious duty to bury the dead. A Muslim corpse is washed and shrouded in simple cloth, buried simply and covered by ordinary planks, be it prince or pauper. There are no special coffins or tombstones according to 'class'!

* **FOOTNOTES:** 1) Embryology, *Islamic Additions* by Sheikh Abdul Az-Zindani to Professor Keith L. Moore's text book '*The Developing Human*', 3rd Edition, 1982 by W.B. Sanders. 2) '*Scientific Indications in the Holy Quraan*', publisher Islamic Foundation Bangladesh, Dhaka 1990).

AL-ILMU NOOR, P.O. Box 622 Crown Mine 2025, South Africa

COPYRIGHT WAIVED IF reproduced in full or serialised. ©A.KAYS
Send self-addressed STAMPED envelope for more free copies / subjects.

For had I not inflicted the severest strain on her – her person, her feelings, her inner needs – which burden she so gracefully bore with her piteous smile; often hinting to friends that I was engrossed in paving my way to heaven. And what about her heaven, not realizing that she was earning the reward with the Bliss of Heaven, if God so wills.

MY FAIR LADY: It never dawned on me why she repeatedly watched the two films, ‘The Sound of Music’ and ‘My Fair Lady’, this based on the Irish sage George Bernard Shaw’s classic, ‘Pygmalion’. She would be joined by our children, grandchildren and children of friends, and would sing the first film’s ditty ‘Do a deer, a female deer’, with them, in her sweet voice. (Little Adnaan Hansa pines for her, remarking, “ *I am cross with Naani (Granny), who’s going to sing for us now ?* ”)

I realize only now, perhaps, she was seeing me as the leading character Professor Henry Higgins, and herself as the heroine Eliza Doolittle, *The Fair Lady*, a victim of Higgin’s self absorption.

She was inclined towards poetry and composed our children’s favourite song, ‘*Thank you Allah for the rain . . .*’, and would summon them to sing with her, whenever the first rains fell. Her ear for rhythm and music and a polished voice, and she played the piano well, would’ve made her an enchanting *diva*; perhaps my intrusion prevented her progress.

HER AMBITION: It was rather late in life when she harboured the ambition of re-telling children’s fairy tales, particularly *The Arabian Nights* and *Indian Animal Tales* in simple language, but Alas! Her health did not permit it. (I found her rough notes.) I wish her offspring would achieve it for her someday, God willing.

KIND NURSES: Trudy set the rules, no nanny was to be called by name but respectfully either as Auntie or nurse because they cared for them. All were loyal to us, Jane, Aunty Susan, Cissy, Salamina, Joyce, Sylvia and Evelyn who nursed her lovingly over the years till her last. When we wanted Diya of Salt River to leave her work as we couldn’t afford her she bluntly refused, saying she didn’t want payment.

CRINGING IN PAIN: While my wife was cringing in pain for the last three days of her 67 years, in the house of our eldest daughter Rabia and husband Firoz, I could not bear the suffering, and sought refuge

In the name of Allah, the Most Kind, The Most Merciful

SECTION 6

AUTHOR’S LAMENT

This is not a conventional preface, thus out of form. Instead, it is a *lament* for my beloved wife Aziza (Trudy) who shed her luminous soul on 4 June 2006. I therefore urge my dear readers to bear the strain of its imposition and the drone of its length; and to be gracious towards me, in justification of my grief, for without your tolerance, I shall fail.

In writing, I believe one bares one’s soul, through a vehicle gifted by God. And its inspirations was the touching Urdu verses of the ‘People’s Poet’, Sahir Ludhyanwi, who lamented for his beloved, because he didn’t have the treasury of an Emperor to enshrine his intense feelings in an ‘Eternal Monument’, like the Taj Mahal:

*“Ek Shahanshah-ne Daulat-ka Sahaara lekar,
Hum Ghareebo(n)-ki Muhabbat-ka Udaaya hay Mazaaq.”*

*“An Emperor with the aid of his Enormous Wealth,
Made Mockery of the Love of the Dispossessed.”*

I, too feel like that grieving victim, for not having done much for my beloved in her lifetime. (O God ! Forgive our human failing for not showing concern when needed most.)

Trudy was multi-talented. (I endearingly called her by her birth name as did most of my friends.) She wasn’t just a woman behind me, but in the frontline, like a shield. And were it not for her, my life wouldn’t have been so sheltered, so protected. Neither so fruitful.

When the original book was being researched and written, as also during our life’s other episodes, Trudy was at my beck and call. She typed and proof-read; she was also intellectually stimulating. (I always asked her to check my language and its flow for the average reader, she would be amused and remark, ‘*So, I am average ?*’)

GLIMPSES: How do I reveal to the world that her soul was immersed in mine, in whatever I attempted to create – from poetry to journalism, copy-writing to drama, including commercial ventures. Thus the thought of an *Author’s Lament* gave birth. This, the revised version should be a dedication to her, a lament to her lifelong memory; it should, at least, convey glimpses of her worthy life.

Though Mommy didn't formally embrace the *Deen*, she chose to spend Ramadaan with us, fasting and meditating like us, for the full month. We visited them on Christmas.)

Of notable significance, before Trudy's death was the arrival of her maternal kith and kin – nephew Nasser (Nigel), and his wife Shakirah and children, niece Mariam (Malinda), husband Ahmed and children, and a large group of my blood-relatives who loved her without reservation; and the timely arrival for the funeral were her granddaughters Zaheera and Yumna; her sister Suraya (Anna). Unfortunately, the arrival of her baby sister Bibi and her family was delayed.

CANDIDATE FOR THE CONVENT: Trudy embraced the Deen at the tender age of seventeen, while longing to become a nun. She lived with her parents, the Davids, in Kensington, about ten minutes bus drive from Cape Town, and attended the city's prominent Trafalgar High School. During weekends, she worked as a waitress, to support her matric studies and music lessons at the convent in Parow. The *Crescent* restaurant was situated in vibrant District Six, later uprooted by the notorious Group Areas Act of apartheid. It was owned by 'Mr. Kat' (Abdul Haq Kathrada) a refined human being, cool as a cat, whom I had befriended. (My youth was spent in District Six and I schooled there). I was stationed in the city as a reporter for *The Golden City Post* and *Drum* magazine of Johannesburg. (Often banned by the apartheid regime.) Colleagues: James Mathews, Howard Lawrence, Karim Halim, Lionel Oostendorp, Norman Corker; freelancers Richard Rive, Bessie Head, Peter Clarke, Jackie Heynes; Editors Tosh Harding, Cecil Eprile, Anthony Simpson; owner Jim Bailey. I frequented this popular waterhole of journalists and politicians; strange bedfellows exchanged views pleasantly: Non-European Unity Movement ideologue Professor Tabatha, Cissy Gool, Comrades Doctor Yusuf Dadoo, Hassen Mall, (later Justice and chairman of the Truth & Reconciliation Commission), Essa Moosa (now Justice), Dullah Omar (later Minister).

Trudy always served me, very politely and lovingly. She wasn't a Miss Trafalgar High School for two years in succession for nothing, she had the build, the charm and the grace for it. She was also Cinderella in her primary school play, obviously deservingly. We fell in love.

ON MY KNEES: She was flabbergasted when I went on my knees at the office, to propose the Western way. Her response was a radiant smile and tears flowing from her doleful eyes. (I called it 'Angel Eyes', and she would remark, '*You mean like the Houris*', who were quite a joke – or a sore point between us!).

in our baby daughter Muneera and husband Majied's house next door, as we anxiously waited for our middle daughter Zohra, husband 'Pepe' Irfaan and their five-year old daughter Afrah, to arrive from Cape Town, 1600 kilometres away. These times were torments. I could hear her wailing piercing through the four walls. Although gloom had engulfed me, as an elder I had to be strong, comfort my distressed family. Like our family members, I too could not sleep during the three days and nights, and was compelled to seek diversion.

My prayer for Trudy was in the form of meditation, the medium of which was my forty-odd year old work, '*The Disciple of Dajjaal*.' Half asleep, strangely though, I was suddenly infused with incredible energy, challenging in a way. And in that short span, I revised and abridged its 154 pages to about 100, completing the rough draft. Though in a grief-stricken state. I was thrilled, the soul uplifting, a feeling every writer knows. And while mourning for my life-partner of 51 years, who had suddenly and truly deserted me, and lots of sympathizers visiting and innumerable phone calls, faxes and e-mails from all over, amazingly again, I managed to complete the final rough draft by the fortieth day of her departure. Then it dawned on me: What had I really achieved? And once again, gloom swamped me . . .

THE AGONY AND THE ECSTASY: As I was sitting in our bed, holding her hand, little Afrah came to lie between us. Just before Trudy breathed her last, a strange calmness settled in the packed room. Afrah had fallen in a deep sleep, with a lingering smile, and when she opened her eyes, her *Naani* had discharged her soul, with just one breath, swiftly and peacefully.

It seems her death also had a compensatory factor for our family; we felt blessed by Divine Grace, in the manner in which she discharged her spirit amidst a chorus of the *Kalimah* (Islam's Article of Faith) chanted in total unison by all and sundry, child and adult, men and women, who loved her and had co-incidentally filled the house, its front and backyard, on hearing of her critical condition, as if they had come to bid her farewell. She had not come into this world with the *Kalimah* but departed with a resounding one, for which every Believer longs and prays; as if her mission in life had been accomplished. She had received God's Grace, we believed. Had she not attracted several of her blood-relatives, including their offspring to the *Deen* (*Divine Code of Life*) and nurtured some? (Trudy was close to her mother and revered her).

Following Liberty, I heard some Muslims are privately sponsoring it. I wish it could be done collectively for the sake of our younger generation, and better still if exhibitors can be prevailed upon to show openly at all cinemas.

What must she do next ? My perception of *Eemaan* (implicit faith in God) did not ask for any ritual except following the dictates of the Quraan.

She recalled the advice of an Egyptian scholar, not to judge Islam by most of its present day Muslims who are mere traditionalists, don't know its true essence. She even questioned me of the fate of our children to be. My answer was, whatever God wills. Children, I believed, are born with a natural tendency to believe in a Supreme Being, and parents or guardians nurture them according to their own belief or whims. She accepted this explanation with her usual smile.

Her first Quraan was gifted by Haji Baboo Mukuddem, Allamah Abdulla Yusuf Ali's translation, 1934 edition weighing 3kg and 10cm thick; she treasured it. He dreamt in Makkah that she was visiting the Ka'bah which she later did. When he died I presented myself before a Bellville magistrate with an urgent handwritten application to attend his funeral under police escort but he remarked, '*You should've thought when you misbehaved*', and I challenged him to name my charge. He left the court for a few minutes and returned with an application refused verdict, definitely after phoning the Security Police, and I told him as much.

OUR FAVOURITE READ: More discussions followed, and when she studied Quraanic passages she realized the sublimity and potency of the Quraan as a divine writ, genuine, unpolluted. Among our favourite reading matter was Dr. Iqbal's '*Complaint and Answer*', its English rendering. (*He questions God, why His devotees are in a miserable state and God answers.*) She would ask me to recite the Urdu verses before reading the translation, as its rhythm and meter enchanted her. (The book was among her bedside reading matter till her last days, including Sheikh Najaar's '*I am a Muslim*' (Part one and two), '*77 Selected Stories from the Quraan*', '*Haj and Umrah made easy*', the novel translation of *The Quraan – As it explains itself* – by Dr. Shabbir Ahmed, M.D., and *Rumi – Hidden Music*, also from painter, Carla Louw, inscribed in Afrikaans, '*Trudi Liefde*' (Trudy Love). The Persian mystic of 700 years ago, whose love for his spiritual guide, Shams of Tabrez, was so intense: '*My pen splinters when I write love*', he noted.

Crying was her second nature. My revered friend Sheikh Abubaker Najaar would tease her over the ever-ready tears, to settle in the Middle East to act as a professional mourner, she could become rich overnight! She however believed, '*God understands the language of tears*'.

The spirit of her remark is enshrined in one of her bedside reading gifted by a family friend, well known portrait painter Carla Louw; Khalil Gibran's '*Broken Wings*': '*The love that cleanses the eyes with its tears remains pure, beautiful and immortal*'. The Arab poet's portrayal of the heroine Salma fits Trudy, too. But is long and in poetic prose. To describe my beloved's life, I chose the concise Urdu rhythmic verses of the *Philosopher–Poet of the East* Dr. Iqbal, *at the end of this lament*.

THE HOURIS: It's natural for a couple also to fantasize, but we both believed that we were compatible, made for each other (and said so much). Regrettably however, intense jealousy marred some happy days by the notion of being shared by the '*big-eyed*' nymphs of paradise, like her, but I understood why: *her intense love justified it*.

'NO COMPULSION IN RELIGION' says Quraan. *Love is blind*, they say. Very often lovers forsake belief which otherwise they hold dearly. Trudy was too intelligent to be swayed by any persuasion regarding religion. (Nor would I have tried it, it wouldn't have been fair.) Faith mattered to both of us, each one holding to its own values. We discussed religion like mature adults.

She could hold on to her belief as the Quraan allows me to marry '*People of the Book*' (which include Jews, Christians, etc). But when explained the difference between the belief in Oneness of God and sharing His divinity with His creation, she chose, fully convinced, to worship none other than THE God, the Unique Being who has none like Him. She wanted to be such a Muslim !

We weren't regular cinemagoers (I failed my promises) but we loved theatre. A film that had an impact on Trudy's religious perception and affirmation was Muhammed Akad's masterpiece "*The Message*", dramatically portraying the divine mission of Prophet Muhammed (S). We had to view it behind closed doors as it was banned by the apartheid government, strangely, on the request of Muslim religious leaders ! – a dynamic Dawah medium lost to the Ummah.

MY PROPHET SLANDERED: Even after obtaining my bride honourably, I was told in my face that I was a cradle-snatcher, *just like my Prophet (I was 29, she 17)*.

The insult to my Prophet was due to Muslim fabricators of false reports, which Salman Rushdie of the infamous 'The Satanic Verses' exploited, and others are pursuing the abuse. I did, however, respond impromptu: "That's for him to answer. Like his revered bride, mine was also mature, mentally and physically and she agreed" (as an Islamic requirement announced before every nuptial ceremony.) The slander cast on my beloved Prophet pained me more than all the abuse heaped on me. I implored God for guidance during this trying period, and we were rewarded with virtual miracles. Attitudes changed and affection developed.

INTIMIDATING TASK: I didn't mean to be cruel, but I sent her with a note to my relatives, introducing my bride. If they didn't accept her for what she was, I wouldn't want to know them either, I told her.

Unbelievably, she had charmed them all ! They loved her more than me. Even shared their secret recipes.

CULTURAL SWITCH OVER: My dear friend Kagee Abdullah and his wife Amina lived at 45 Essex Street, Woodstock (nicknamed 'Club 45', was an 'underground' den of political activists). Gulzar Khan and I were free borders there before their marriage, and before that in Salt River at Hassan Khan (Mahadick) later doctor. 'Sister' Amina whom Trudy had charmed, was her first hostess to a Muslim environment and trained her in its norms.

THE DESAIS AND KHATIEBS: When she was pregnant with our first child Rabia (named after my mother *while she was alive* – a taboo frowned upon), the Baloo Desai family of Chester Road, Woodstock (Aba, Ama, Julie and Comrade Ebrahim), virtually adopted Trudy as her daughter. Ama called her "*Truly*" (very apt indeed for her sincere ways). And when baby Rabia was 4 years old, Ebrahim 'Dada' Khatieb and wife Mariam of Bo-Kaap tended to her during weekends, like their own.

Trudy became a chef *par excellence* (as friends will testify). Whether North Indian Moghul or Mumbai's Maharashtrian dishes, she cooked like an ethnic village girl. She had my mother's tasty touch, the villagers would call mother just to blend their Masala for function dishes.

Another bedside read was Akbarali Jetha's '*Reflections*' from Zakir Naik (not a Dr. then) autographed '*Yours forever, a loving son*'. Coincidentally, the same book was gifted by close family friend and Trudy's confidant Ahmadji Dockrat; its page reflects: '*The richness of life comes with feeling.*'

Trudy's constant companion in her last years was reciter Rabia Sayed's entrancing chanting of the Quraan which CDs "The Nightingale of the Cape" had personally gifted to her, recited even when she was in comatose state.

Among her famous patrons was the dozen of South Africa's veteran activists and Nelson Mandela's confidant, the beetlenut-chewing, Turkish-coated, Islamic cleric Maulvi Ismail Cachalia who loved her like a daughter.

Her conversion caused disturbance in her home, the Catholic Church and among relatives. The nun fraternity held prayer sessions, '*to rescue her soul from Hell!*'; and priests visited us regularly. But Trudy held fast to her newly-acquired *Deen*, in pursuit of a life of Eternal Bliss.

(Earlier the family had offered to host her a posh wedding provided she married any Black or White Christian, but not a Muslim, whose religion was viewed as practising '*dukoem*' – Black Magic.)

Despite being shunned initially, I did not ignore civility and approached her mother with a view to fetch my bride from her house; she kindly agreed. (Earlier I had also asked for her daughter's hand. I also wrote to my mother in India about Trudy and she blessed our partnership.) My close friends worried about my safety and accompanied me, fully armed. (Some names I remember: Abbas 'Jerry' Khatieb, Mahmood 'Keppie' Parker, Abdurrahman 'Durrie' Dalvie, Allie 'Caltex' Parker, Comrade Ebrahim Desai, Kagee Abdullah, Ebrahim 'Dada' Khatieb and Gulzar Khan.)

NUPTIAL TIES: We married at friend 'Caltex' Parker and his kind wife Abida's house in Ruth Road, Rylands Estate, feted by half a dozen friends and their families, also graced by Trudy's mommy and small sister 'Bibi' (Veronica), now Zahida. My friend Gulzar Khan, though not a formal Imaam, performed the Nikah (nuptial ceremony) in English, so that the bride and her people may know precisely what was happening. (She called him 'Baba' – father). The photographer, one uncle Arendse took flash photos but had forgotten to insert the film. Trudy always believed I organized the facade. We settled in 'Caltex's' one room quarters and furnished it with a hundred pounds cash. I didn't believe in credit buying.

late Jaame Bank's founder and dedicated Community activist Abdul Gani helping — arranged our return and made provision to settle in Lenasia; also a strange environment for Capetonians but we stayed put for a quarter century.

(Once again, my apologies to readers for intruding with my personal episodes, unavoidable because of our intertwined life.)

MY INDIA EXPERIENCE: I had learnt about food under retired Royal chefs, and operated a small restaurant in Mumbai during student days, besides starting Woodstock's well-known *Naaz* restaurant in partnership with City Councillor Hoosain Parker and his famous father the educationist 'Baloo' Parker, after our marriage. In India, I also mingled with mendicants who knew *Ayurvedic and Unani (Greek-Arab)* herbs, and Adivasis (forest people).

Trudy had learnt the chemical elements and inter-reaction of most spices she used. On a return trip from India by ship I brought her a 'cultural wedding gift' — a heavy stone slab with a stone roller used in the sub-continent to grind whole spices, to bring out its natural flavour. Luckily she had the muscles for it !

MY OTHER WEDDING GIFT: I couldn't afford jewellery, not even the customary wedding ring, nor wedding facial or fancy dresses. But God gifted her for the patience with a beauty parlour (*Beaufair*), a fashion boutique (*Smarts*) and a jewellery shop (*Queens*), eventually.

I then asked her to choose what she was deprived of and she replied contentedly, '*I don't need it now, Allah has given me everything.*' However, I also brought her a single jewellery piece I inherited from my late mother (the major portion I gifted to my uterine brother's wife who looked after my mother), thereby depriving Trudy of her dues. When told, Trudy praised me; she was magnanimous of heart.

EARLY DISBURSEMENT: All jewellery, antique furniture, antique crockery and cutlery, antique ornaments, and choice linen collected during her marriage, she gave it to her daughters 20 years before her eternal journey.

IRONIES OF LIBERTY: 12 years into South Africa's Liberty from white man's oppression we yet have to be recognized:

But it wasn't easy in the beginning; her 'blunders' too are worth recording (with pride of course.)

I would often phone her from office, supply the recipe and ask her to prepare dinner for several guests, including notable journalists, jurists, activists, artists and musicians, who often graced our one room abode. At one such invitation the guests were praising her dishes excitedly as I sat stern-faced. When they left, she asked why I didn't eat my fill as usual. I told her she had used the fish spices for the meats and vice versa. We had a hearty laugh. So what ? The guests weren't Eastern food connoisseurs !

SUNNY DAYS: We didn't save for a rainy day. But after selling our jewellery shop and beauty parlor we took the family overseas for a long duration, to India and Saudi Arabia. In Mumbai we were provided with a furnished flat by the hospitable Naiks---Dr. Abdul Karim, wife Roshan Ara, children Lubna, Naila, Mohammed, Salva and Zakir. Trudy loved India and enjoyed its vegetables and unique Alfonso mangoes, over-indulgence sending her sugar rocketing ! We toured pleasantly all over India with Bhabi Roshan Ara Naik and daughter Naila, and partly with Friend Ismail 'Jolly' Joulay and wife. Friend 'German' Parkaar and award-winning actress daughter 'Sarita' and husband Nadeem took us on a boat ride into the Arabian Sea to view the spot where the passenger liner 'Ramdas' sank in a monsoon storm on 17 July 1947 drowning over a thousand passengers. I was one of the fortunate survivors.

We spent time at our ancestral home in India enjoying village life with my sister Mariambi (now late) her family and our relatives; she spoiled them with ethnic dishes they relished. Also in Saudi Arabia at the Jeddah home of relatives Fatima and Abdul Wahab Sharafuddin, where I researched Sheikh Najjar's work '*Haj and Umrah Made Easy*'; and was privileged to collaborate with Sheikh Abdul-Majid Az-Zindani in his *Islamic Additions* to Professor Keith Moore's university text book on Embryology, 'The Developing Human' into an Urdu CD, by Professor Nakhtare. Our family was also honoured by the venerable Dr. Abdullah Naseef, highly respected Muslim internationally, a blue-blooded Saudi without their current standard traits.

We had planned to settle in India but the 'Rushdie Riots' traumatised the family, as also Trudy's health, the heat wasn't conducive. Friends and family in Cape Town and Johannesburg — Sheikh Abubaker Najaar (late), Mahmood 'Campwell' Osman, Ahmedji Dockrat, nephews Ebrahim & Ismail Hoorzook — 'Lenasia Halaal';

- 5) No work in any place where more than one person worked nor in any factory, institution or school.
- 6) No moving from the confined place unless permission is granted by a Magistrate.

TOTAL ECONOMIC STRANGULATION FOR FIVE YEARS AT LEAST.

Trudy worked as a teacher at a handicapped children's school for a minimal wage to support us; a Jewish friend supplied his salesmen's clothing samples for a nominal charge; with it Trudy and friend Grace (later Khairunisa Desai) ran a 'Crazy Corner' (real job lot bargains) on friend Abbas Khatieb's Terminus shop stoep in Elsie's River, rent-free.

LIKE THE PLAGUE: People avoided banned people like the plague, fearing hounding by Security Police who had uncontrolled powers. The regime was tyrannical, like the Nazis; the public terrorized and gullible; friend ratted on friend; detainees murdered and human rights abused openly; almost all white-controlled papers behaved cowardly and condescendingly, the courageous few suffered severely; most Western and some Eastern and African regimes exploited people's suffering for economic advantage.

But there were also some sincere friends, family and patrons who took risks to see us and cared about our well-being, noble and notable were: Abbas, cousin Fatima 'Panda' & Ebrahim; Amtay, Cader/ Bagdadi, cousin Hishamuddin & Najmah; Brey, Ahmed 'Pearl'/ Davids, 'Boeta' (Trudy's brother) & wife Minnie; Desai, Aba & Ama; Dockrat, Bros Mohamedbhai & Sakina, Ahmedji & Gori/ Firfirey, Dawood & Amina/ Gool, Aziz 'Amla' & Tawgeeda/ Hashim, Yusuf & Muna; Hoorzook, Abbas & Bibi; Hoorzook, Mhamdoo & Maymoon/ Ismail, Achmat 'Cadora'/ Kagee, Abdullah & Amina; Kagee, M.Sayeed & Abida; Karbelkar, 'Raymond'; Khalfe, Ahmed & Aziza; Khan, Gulzar & Farieda; Khan, Hashmet, Aziza, Mastura, Daisy; Kotwal, Dr. Hoosain & Sarabhen/ Mahatey, Ismail 'Grand'; Moolla, Moosa & Shariefa; Mukadam, H.B. (Mumbai); Mukuddem, 'Baboo Bhai'/ Mukuddem, Gafoor & Basheer; Naik, Dr Abdul Karim (Mumbai); Nana, Farida & Goolam/ Omar, Advocate Dullah/ Palekar, Kader 'Palmo'; Palekar, Haji Karim; Pangarker, A.C. & Miri; Pansari, 'Girlie'; Parker, Ahmed 'Darling', Jubie; Abu Parker; Allie Parker, 'Caltex'; Patel, Shireen (Ahmed)/ Rawoot, Ismail Kara & Chandbibi/ Sayed, Hassen; Seria, Haji Ebrahim/ Valley, Mohammedbhai 'Moval'/ Wicomb, Uncle Starck & Rosie. And of course Trudy's beloved mother Sally who was duly concerned about the little ones.

1) My insurance company who accepted my and my family's premium for several years IN MY PEN-NAME refuses to pay out one policy claim because I haven't a pen-name I.D. though they cleared my other pen-name policies before. By-line *Quise* (pronounced 'Kwaisie' by cops as they hunted me) is stated on the Banning Order.

2) My Islamically married life partner of 51 years received her Death Certificate stating, NEVER MARRIED !

WHITHER LIBERTY ?

OPPOSITES ATTRACT: Trudy and I were initially in the opposite ideological camps, she Non-European Unity Movement, I A.N.C; later she realized, one armchair critic the other field soldiers. We had a mutual pact: She was safer not knowing my political role, she could say on oath she didn't know. Comrades Barney Desai, Ebrahim Desai and I attempted arson to the Coloured Affairs Department's 'Bush College' at Bellville late one night and dodged police patrol, and drew headlines. (Trudy never knew then). HERITAGE ? Our eldest granddaughter Zaheera delighted Naani when she chose Political Science as a subject, 'in the genes', she had claimed.

BANNING SAGA, A FEW SNIPPETS: I was a founder-Editor of Cape Town's *Muslim News*, together with Imam Abdullah Haroun who was later martyred in Police custody. The Security Police raided us frequently and subtly threatened the paper with banning if I didn't resign. I refused and asked on what ground. They'll show me how, they replied. One news-breaking event we worked on non-stop for 36 hours when we exposed Cape Town's Anglican Church for concocting a booklet 'The Story of Hadji Abdullah', and orator Ahmed Deedat challenged them to a debate at the Green Point track, his first mammoth battle attended by thousands. However, the police eventually took me in for interrogation to Cape Town's notorious Caledon Square in the covert room and intimidated me. (Their methods varied, from bullying to charming persuasion.) I refused to answer any incriminating questions and told them to charge me with whatever offence they believed I committed. Suddenly they produced a five year Banning Order already signed by the Minister of Justice, John Voster, later Prime Minister. I had to sign receipt. The restrictions were several and merciless:

- 1) No mixing with more than one person at a time.
- 2) No mixing with a Banned person.
- 3) No writing of any kind for publication, not even advertisement copy.
- 4) No attending or addressing any gathering.

One lunch time we were enjoying samp (white maize) and beans, staple food of Africans, when a visitor walked in. I insisted he join. Trudy looked askance, red-faced, "But Kays how could you ... ?". I roared at her. "Don't you ever refuse your *Rizq* (God's provision) to a visitor!" The shocked visitor joined, gobbling his first-ever such meal. "Delicious dish!", he remarked. "Yes, my wife's touch!", I beamed.

During another lunch a friend joined me, when Sgt. David, Security Police, walked in and found I had violated the Banning Order. Here I go, for a six month sentence, I thought. My sister-in-law *Bibi*, a third person dishing for us. I looked into the burly cop's eyes, said, "*Sorry, technically guilty but not intentionally*" and silently invoked God's compassion. The man responded, "*My chief is observing from the back street, but I didn't see three*" and walked out. 'God is closer than your jugular vein' the Quraan reminds.

Sheikh Abubaker Najaar's weekly visit often questioned by the Security apparatus, what were we concocting?, his patent answer, 'marital counselling to a fighting couple!'

Imam Haroun as representative of Rowntree's sweets calling on Boston Cafe (our landlord) whose bottom backyard we shared and I slipped into the storeroom to meet him. The Imam and our family friends Hashmet Khan and Abbas Khatieb detained and tortured, the Imaam died as a result, and genitals of the two were electrocuted. Other comrades, 'Babla' Saloojee was tortured and thrown down a ten floor police building, John Vorster Square, so was Ahmed Timol; among at least 72 killings of political detainees under the apartheid regime during 1963 - 1990. (Ref: Sunday Independent, Jhb. 20/10/06) 'Mosie' Moola also tortured, escaped. I met him clandestinely in Daressalam, also Ebrahim Desai, APLA Intelligent Head in Harare, later arrested in Botswana for arms smuggling but rescued by Comrades.

During one Emergency The Security Police arrested Comrade Ebrahim Desai at his sister Julie's flat in Salt River for possessing illegal ammunition, and they were hunting Imam Haroun and I. We escaped in a car driven by friends Maulana Abdur Razak of Pretoria's Queen Street Mosque and Mohammedbhai Dockrat. Near Kimberly, we were almost picked up but managed to reach Pretoria North when Mohammedbhai, Ahmedji, 'Boetie', their brothers and family of *Solomon's* gave us refuge. Another intriguing episode followed, but that's another story.

I seek forgiveness from friends and family whose kind deeds I may have forgotten to acknowledge

Our landlord, 'Solly' Ismail (Valley brothers, wives and sisters, our only neighbour in the flat) assured us not to worry about the rent and when I was able to refund after a few years he declined saying it's already written off. When our lights were cut off due to non-payment our back street neighbour Mrs. Ogle and daughters kept us company in the dark (we had candle-light dinners too often !).

Well-meaning friends 'Amla' Gool and 'Palmo' Palekar persuaded Dutch Reformed Church minister Reverend Mannikam to help lift my Ban, brought him home. I must just promise co-operation. "*You mean I scratch your back, you scratch mine ?*", I asked, and told him my Belief didn't allow it. I had made Trudy proud.

Every year a Christian group from PO Box 67, Parklands, Johannesburg courageously mailed letters of prayer and comfort, signed by: David de Beer, Helen Penny, Shirley Davies, Johan Davis, Ruth Henny, Charles Simkins, Mariam Zerff, Mariam Green, Richard Schae. I treasure them, God bless. I'd love to contact them.

Some days were hard. One night we slept without supper; fed 5-year old Rabia just a tablespoon of cooking oil, all we had. At such times one's nerves frayed; five more such years?

Miss Baker, a social worker based at Red Cross Children's Hospital checked on Rabia regularly as she had suffered a severe meningitis attack and because of lack of nutritious food offered to arrange a supply of basic food, but both Trudy and I had to decline; *we couldn't bite the hand that will feed us* (the government) we told her, we'll rather fight on.

To top it all, Trudy conceived, our second child Zohra still crawling. She hinted she knew a midwife who could abort for ten shillings (about ten Rand). We pondered. No, the God who provides for the birds and the worms can also supply for His new creation. Baby Muneera was not on order but she wasn't unwanted. The midwife's charge for perfectly delivering life was also ten shillings but she insisted I help.

Mahmood Dalvie, Majeed Dawood, Premila Ranchod, Nisha Nana, Arvind Bhoola, Liaqat Ali, Harkishen Bhoola, Amien Allie, Gaman Kassar, Mohan Bhoola, Shamsu Parker, Amina Hoosain, Sattar Quowwal, Rukhsamani Lala, Nisaar Saachi, Abdullah 'Dada' Parker, Gopi Billimoria, Dr. Sedick Parker, Goolam Nana & M. Vallie (Moval).

Our nerves were frayed on opening night when lead character 'Ramdas', played by Jamaal Mukadam lost his voice. Thank God, minutes before the show he recovered. Another disturbing moment for us was when a Johannesburg gangster held every Indian show at ransom by demanding a show's proceeds for him, not sparing even the world honoured Mohammed Rafi; we defied him.

In good health, Trudy drove to Roshnee & back in her station wagon from Lenasia (45 kilometres away) every Friday for months, carting cooked food for contractor Joseph Maluluke and his builders who were constructing our children's homes.

PLEASANT MEMORIES: Our son-in-law Majied took Trudy, I, Muneera, five year old son Naqeeb and three-month old Haneeyan to the Kruger National Park on a two week holiday; beautiful, soothing nature and wildlife.

Its impact on little Naqeeb, now 16 years old, recently helped raise four new born lion cubs at the Aloe Ridge Wild Game Lodge, Swart-ruggens, North West Province. (Kind courtesy owner Nazir Cajee and Game Ranger Mr. Johaan.)

A few years ago Trudy and I and our 18-month old grandson Naqeeb joined us for a holiday in our hometown, the beautiful Cape Peninsula, kindly hosted by friend Dr. Allie Mahatey and his amiable wife Bhabi in their Lotus River home.

Our son-in-law Firoze and Rabia accompanied by their children Baaqera and Zareefah took Trudy and I to our beloved hometown, hosted at the Hotel Peninsula in Sea Point by our loving nephews Hoorzook brothers of *Lenasia Halaal*. Everyone we knew in Cape Town brought stacks of home cooked food every meal time for two weeks. We also had a whale of a time at Kleinmond, near Hermanus where the annual meet of the whales are sighted in the Indian Ocean, kind courtesy of friend Abu Parker (now late) at his holiday bungalows.

Most-hated Security Police included Captain Ginnus and the brothers Sergeants Van Wyk, 'Spykers' ('Nail man') was said to be the martyred Imaam Abdullah Haroun's torturer, the cop became mentally de-ranked eventually.

MIRACLES: On a cold day I was relishing a hot, medical bath (my therapy concoction), inducing both sleep and hunger; day-dreaming of Trudy's prawn Biryani. When told, her eyes swelled. Ten minutes later heard her screaming, "*Kays, your dream.*" "*Why the shouting, can't I day-dream?*" A miracle for her, friend 'Caltex' Parker had walked in with a 2kg box of King Prawns!

An anonymous "Aapka Dost" (*thy friend*) gifted an expensive wrist watch which I was tempted to sell for food money but for Trudy's remark, '*the giver's feeling?*'

The only Festive Day I shed a tear in the mosque was when I couldn't put a cent in the collection bag. But God was gracious the night before. Our family and friends had spent late hours packing hampers for Muslim prisoners, refreshments dropped by generous donors for the *Muslim Board for Prison Welfare*. But hard times didn't last long, God was merciful.

Imaam Bassier, a true and dedicated leader served prisoners including at Robben Island. Both Nelson Mandela and Ahmed Kathrada recalled his visits as our Prison Welfare counsellor, gifted books to them and brought back inside news. I perused his interesting Memoir, pity its not published.

The Banning Saga could go on and on. Years later, Rabia had drafted a moving manuscript, it's still around.

Leaving Trudy and children in charge of Queens Jewellers, in January 1978, I accompanied officials of Zinda Productions, Hashmet Khan, 'Dada' Khatieb, 'Dada' Parker, A. Sattar Parker and a troupe of actors, musicians and technicians totalling 33, on a historical cultural mission to Durban and Johannesburg with a 2½ hour stage-play '*Reshmi Kafan*' (The Silken Shroud); its theme song 'Yeh Dunya Gareebo(n) Ke Qaabil Nahee(n) Hay' toping the chart on Radio Truro under popular disc jockey Goolam Majam sung by golden-voiced crooner Shamsu Parker with enchanting music by Naurang Sangeet (music direction Bhoola Bros.); 6 shows at Durban City Hall and 2 at Film Trust Arena, Johannesburg filled by 4000 viewers at a time; the dedicated personnel included: Sonnybhai, Jamal Mukadam, Mahmood Parker, Hamid Firfirey, Hamid Kadir, Hassan Sablay, Abbas Roomaney, Farida Nana,

In her last few days a full-time professional Sister Ansie Herbst refused to take off her Sunday and served till the last. Old staff members Mrs Ellen Deers, Brenda Newman of Cape Town and friend Mrs. M. Flowers visited her annually, Brenda arrived before Trudy passed on.

NAANI'S PLACE: Naturally, she is irreplaceable to me. My only solace and comfort is the affection, care and concern shown by my daughters and their husbands (who are the sons we never had), sincere friends, relatives, well-wishers, the caring community of Roshnee, our close neighbours who are like family, 17-year old granddaughter Baaqira who has been tending to my assignments and layouts since a child of 13 years, now also shared by her amiable cousin Safiyah, and loving little granddaughters, Zareefah and Haneeyan who alternate in sharing *Naani's* place in the bed, and equally grandsons, Muzaffer and Naqeeb if they get the chance. Otherwise life would've been miserable, hopeless and painful.

FINALE: Returning to my lament, 'Apa' Ruquaiya Naik, wife of my multi-faceted friend Dr. Abdul Karim Naik, reminded me of Dr Iqbal's '*Marsiyah*' (Lament) of over 170 verses in memory of his beloved mother, every couplet projecting intense emotion, fitting every grieving being; just as Khalil Gibran did for Salma, But as I said earlier I preferred Dr Iqbal's lilting metered verses for Trudy:

*'Your Life was more Luminous than the Glittering Moon by far,
Your Flashing Journey more Dazzling than the Morning Star.'*

زندگانی تھی تری ہستاب سے تابندہ تر
خوبتر تھا بسج کے تارے سے بھی تیرا سفر

FOR MY GRIEF:

*'They say, the Agony of Death has no Cure,
The Wound of Separation only Time can Cure;
The Spell of Time, however, cannot avert Lamentation,
'Tis not the Balm for Wounds Inflicted by Separation.'*

کہتے ہیں اہل جہاں دردِ اجل ہے لادوا زخمِ فرقت وقت کے مرہم سے پاتا ہے شفا
وقت کے افسوں سے تھمتا نالہ ماتم نہیں وقت زخمِ تیغِ فرقت کا کوئی مرہم نہیں

Trudy suffered with lung cancer for almost two decades but fought on. It's Ironic that apartheid's *Granite Man* Dr. H.E. Verwoerd's grandson, Dr. Christian Verwoerd, kindly and expertly removed a tennis-ball size growth at Bloemfontein Hospital. She recovered fully. Miriam and Bapoo Mansoor had generously accommodated our family.

BLESSED HANDS: Trudy blessed the hands of the following for various reasons: In Elsie's River, Cape Dr. Ahmed Allie (Chikte) for treating her for several years and Mrs. Nair her favourite dressmaker; local favourite dressmakers Mrs. Naidoo & Mrs Sue Erasmus; Adiba for coming home regularly to dress her platinum grey hair; Khadija Amier for often delivering special Indian dishes; Mrs. Hermien Viljoen for baking home bread and rusks; Dr. Essop Timol for treating her for several years; Optometrists Imran Tilly & Aadil Sujee for personally seeing to her vision; Dr. Asghar Ali Sahib for tending to her cataracts; Dr. Aqeel Thokan for looking after my health. And she prayed for Hafiz Aslam Khan and Shiraz for sheltering us when we moved to Roshnee; Piet & Ronnel Pretorius for taking her to doctors every month for many years, Hafizsab Sayed Omar, Julie Apa, son Yusuf and daughter Hafisa and husband Iqbal 'A.A.' for providing transport whenever needed; Ahmed, Ismail 'Food Point' and Zohra for providing cool drinks generously on a monthly basis; Sopyy & Zainub for prompt delivery of medication; and caring neighbour Feroza Jassat (now late); Muneera Koor of Westdene for lending an ear frequently.

TRUDY WAS BLESSED: our Elsie's River business neighbour 'Mr' Allie 'Stanley' Riajuddin (now late) regularly dedicated complete Quraan recitals during Trudy's lifetime, simply out of love for our family.

TRUDY PINED: for our daughter Zohra, her husband Irfaan 'Pepe', and children who settled in Cape Town. (Fortunately, they'll be returning soon.); 'Canada' Mansoor Hurzuk; Comrade Ebrahim Desai; the Naik Family (Mumbai); our India nieces Zainab and Rashida; Nuri Jhetam and brothers, Drs. Imraan, Fuad and Ridwaan; Bagdadi, Hawa (now Strachan, New York).

Rabia's in-laws, Dada and Ma (we live as a joint-family) caringly checked on Trudy regularly.

Our neighbour and family doctor S.A. Abba and wife Halima popped in and out of the house to check on Naani during her last days, like family. The same strain was borne by Mehmood & Razia Hansa and Mohamed Sayed & Poppy Choonara.

REFERENCES: Mirza Ghulam Ahmed Qadiani's numerous Urdu, Persian and Arabic books and tracts listed by year. Accuracy was difficult due to illegibility. Some are extracted from court proceedings mentioned in this book. Kind courtesy A.S.K. Joommal, Editor AL-BALAAGH.

1883, Aaeena-e-Kamaalat-e-Islam/ 1885, Kitaabul Bariyyah/ 1886, Surma-e-Chashm-e-Aaryah/ 1886, Baraheen-e-Ahmadiyyah/ 1888, Sabze Ishtihaar/ 1890, Fathul Islam/ 1890, Izaalatul Awhaam/ 1891, Izalaah/ 1892, Taufha-e-Baghdad/ 1892, Nishaana-e-Aasmaani/ 1893, Shahaana-e-Haq/ 1894, SIRRUL Khilaafah/ 1894, Itmaamul-Hujjah/ 1895, Nooral Qur'an/ 1895, Radd-e-Niyog/ 1895, Aarya Dharam/ 1896, Lecture Lahore/ 1896, Anjaam-e-Aatham/ 1896, Sat Bachan/ 1897, Tauzeeh-e-Marham/ 1897, Istifta/ 1897, Taqaareer/ 1897, Siraj-e-Muneer/ 1898, Kashful Geeta/ 1898, Rauda-e-Haqeeqat/ 1899, Hazratul Aqdas Ki Puraani Taaqreere/ 1899, Tazkirah/ 1899, Maseeh Hindustan Me/ 1899, Haqeeqatul Mahdi/ 1899, Ayyaam-e-Sulh/ 1900, Government Angrez Aur Jihaad/ 1900, Arba-een/ 1901, I'jaaz-e-Maseeh/ 1902, I'jaaz-e-Ahmadi/ 1902, Daafi-ul-Balaa/ 1902, Tauhfatur-Nubu-wah/ 1902, Tuhfa-e-Ghaznawiyah/ 1902, Sanaatan Dharam/ 1902, Malfoozat-e-Ahmadiyyah/ 1903, Tazkiratush-Shahaadatain/ 1903, Nashr-e-Da'wat/ 1904, Lecture Sialkot/ 1905, Tableeghe Risaalat (vol.10)/ 1906, Al-Wasiyat (The Will)/ 1906, Chashma-e-Maseehi/ 1906, Majmooa-e-Malfoozaat-e-Khwajagaan-e-Chisht/ 1907, Qadiyan Ke Aarya Aur Hum/ 1907, Haqeeqatul Wahi/ 1908, Chashma-e-Ma'rifat/ 1908, Paighaam-e-Sulh/ 1909, Nuzool-e-Maseeh/ 1917, Kalimah-e-Tayyibah/1922, Tauhfah-e-Gulrohiah/ 1923, Siraajuddin Eesa Ke Chaar Swaalon Ka Jwaab/ 1922 Manzoor-e-Ilahi.

UNDATED OR NOT LEGIBLE: AASMAANI-FAYSLAH/ AKHBRAARUL-EH-KAAM/ AL-QUW-WATUL AJEEB/ ANWAARUL-ISLAM/ ISHTIHAAR MEYARUL AGHYAAR/ BARAKATUD-DU'A/ DURRE SAMEEN/ KHAZINATUL-IRFAAN/ KHUT-BAYE-ILHAAMIYAH/ MAKAASHIFAAT/ MAJMUAA-ISHTIHARAAT/ MAKTOOBAATE AHMADIYAH/ MASIHUD-DAJJAAL/ NAJMUL-HUDAA/ NURUL-HAQQ/ QASEEDAH IJAZIYAH/ RISAALATUL-HUDA/ SILSILAH-E-TASNEEFAAT-E-AHMADIYYAH/ SEERATUL-ABDAAL/ TABLEEGHE-RISALAAT/ TAJALLIYE-HAYAAT/ TAJALLIYAATE-ILAHIYAH/ TAUHFATUN-NADWAH/ TIRYAAQUL-QULOOB/ ZAROORATUL-EEMAN/ ZIA-UL-HAQ

OTHER REFERENCES: HIS HOLINESS by PHOENIX, 1935/ ISLAM AND AHMEDISM BY Dr. MUHAMMED IQBAL/ MIQYAANUN-NUBUWAH (in Urdu) by Muhammed Umar, Darul-Miqyaas, Achra, Lahore, Pakistan gifted to the author by the late Jahed ("Baie Lekker") Safeda, Cape Town/ Qadianism-A Critical Study, 1965 by Moulana S. Abdul Hasan Ali Nadvi/ TAAREKHE-MAHMOODIYAT (in Urdu) by Mirza Multani/ TEHRIKE-AHMADIYAAT by Moulana Muhammed Ali (Undated)/ QADIANI MOVEMENT by Prof. M.E. Burney/ TABLEEGHE-HIDAYAT 1985 (in Urdu) by MIRZA BASHIRUDDIN, 1985/ The ANTI-CHRIST AND GOG AND MAGOG by Moulana Mohammed Ali 1948.

FOR MY REPENTANCE: The Persian Scientist-Poet of a thousand years ago, Umar Khayyaam whose Rubaiyaat (Quatrains) are any lover's first choice, and they are aplenty. His great admirer Edward Fitzgerald translated them. The following verses are apt for every repenter:- 'Of course, I Repented, Very Often before, Took Oaths, I did ! Was I sober when I Swore ?

*But Spring then came, and Rose In Hand,
My Senseless Repentance, a-pieces Tore.'*

توبہ کن از غمی اگر توبہ می باشد
صد توبہ نادامات در پی باشد
گل جامہ در آن دبستان نضره آن
در وقت چنین توبہ روا کی باشد

FOR HER EARTHLY GRAVE: Through her hectic life she found time to plant hundreds of roses in our back garden in Elsies River, Cape Town because I loved the specie. She also planned the garden in our baby daughter's house in Roshnee township, Johannesburg where they bloom for her, she had green fingers. Thus I invoke Dr. Iqbal's finale for my Lament, too:

*'May the Heavens Sprinkle the Coolness of Dew on your Earthly Grave,
May Newly-sprung Foliage preserve your new Abode, I Crave.'*

بسزۂ نور ستہ اس گھر کی نگہبانی کرے!
آسماں تیری لمحہ پر شب بنم افشانی کرے!

A.KAYS, 13 July 2006

With apologies for my variation and Western nuance in the English rendering of all poetic verses in the book.

Ebrahim Firoz (M)/ Ebrahim, Dr. J.H.S./ Ebrahim (Hurzuk) S.M./ **F**azli, Bros./ Firfirey, Dawood/ **G**itay, Ebrahim/ Ghoor, S.M./ **H**ashim, Ashraf/ Hashim, Yunus/ Hashim, Yusuf/ Hoorzook, M. Sayeed & Ayesha / Hurzuk, Bapoo (M)/ Hussein, (Hurzuk) Ebrahim/ Hurzuk, Ebrahim (d) (M)/ Hurzuk, Ismail (d) (M)/ Hurzuk, Junaid Ismail/ **I**smail, A. Majied (M)/ **J**ada, Yunus/ Jassat, Dr. E.E./ Jhetam, Drs. Fu'ad, Imran, Ridwaan/ Jiva, Adam / Joolay, Ismail (d)/ Joommal, A.S.K./ **K**ader, A. Samad Abdul (M)/ Kagee, M.S./ Kaloo, Hamid/ Kajee, Char. Trust/ Kalla, Ismail/ Kardamey, Nazir/ Khan, Cader/ Khan, Dr. Ebrahim/ Khan, Shanawaz/ Khalfe, Hassan (d)/ Kharbhai, Ahmed (d)/ Khatieb, A.Q./ Khatieb, Ebrahim 'Dada'/ Khota, 'Solly'/ Kolia, Iqbal & Bros./ Koor, Alimia/ Koor, Dr. H.I./ Logday, Ahmed/ Lurgat, I./ **M**ahatey, Dr. A.H./ Mahatey, Drs. Shabier & Rehana/ Mahatey, Yusuf & Aziza/ Mahmood, (Hurzuk), Iqbal (M) & Bros./ Mannak A.A./ Mayet, Mohamed (M)/ Mayet, M. Amien/ Mohamed, Khalil/ Mohamed, Agay, A.S. A./ Mohamed, Ebrahimbhai (Jetprint)/ Mohamed, (Nathie) Dr. Y./ Mukadam, Jamal/ Mukuddem, A. Gaffoor/ **N**aik, Dr. Abdul Karim/ Nathie, Abubaker/ Nazeer, Yusuf/ **O**sman, A.R./ Osman, Mahmood/ **P**alekar, Aleem/ Palekar, Shareef/ Parker, Ahmed 'Darling'/ Parker, Dr. A.R./ Parker, Dr. M. Amien/ Parker, 'Dada'/ Parker, A. Sattar/ Patel, Moosa/ Patel, M. Sayeed/ Patel, (Attorney) 'Solly'/ Peer, A.K./ Phoplonker, Ahmed I./ **R**ahman, Hassan/ Roomaney, Kader/ **S**aloojee Family, Late Khaleelbhai/ Saley, Hamid & Bros./ Sarkhot, M.G./ Sarkhot, H. 'Shabaab'/ Sarkhot, Shahid/ Sarkhot, 'Sam'/ Sayed, Hassan (d)/ Sayed, Dr M. Hussain/ Syed, Dr. Ibrahim B./ Sayed, Khaleel/ Seria, Ebrahim (d)/ Seria, Ahmed & Bros./ **T**isaker, Nasru (d)/ Thokan, M. Abbas/ Thokan, Dr. Aqeel/ Thokan Family, Akhter & Wonder Flooring/ Thokan, A.K. (d)/ Thokan, Farouk (M)/ Thokan, Shabbir A./ Thokan, Dr. Shaukat/ Tayob, Zunaid/ **V**allie, Yusuf 'Queenbess' (d)/ Vania, Bashir A./ **W**adee, Yunus/ Wadee, Yusuf/ Wahed, Zulaikha.

(We apologise for omitting or misspelling any name due to oversight)

OFFICE ASSOCIATES AND HELPERS

- ★**H. Akoo and Ashraf Karani (Promoters)/**
- ★**Baaqira Kays Ebrahim, Irfaan Ebrahim and Safiyah Ebrahim (Typesetters)/**
- ★**Ebrahimbhai Mohamed (Jet Printers)/**
- ★**Cassim Mahomed, Creative Graphic Designs (Setter)/**
- ★**Firoz Ebrahim, Razia Hansa, Muneera Kays, Rabia Kays, 'Pepe' Irfaan Lee, Naqeeb Kays Ismail (Proofreaders)/**
- ★**Muzaffer Abdullah, Zareefah Kays Ebrahim, Haneeyan Kays Ismail, (Helpers)/**
- ★**Zaheera Dhorat (Refreshment).**

ACKNOWLEDGEMENT

APPRECIATION WAS EXPRESSED in the original edition to the following friends, patrons, researchers, supporters and teachers of the author, some of whom have returned to their Creator (d=deceased).

May Almighty Allah grant them Eternal Peace and to the living long and healthy life:

SOUTH AFRICA: Abdullah, Kagee/ Adams, 'Lofty' Achmat (d)/ Eprile, Cecil/ Fakh, Kazisaab Ibrahim/ Gamiet, Arshad/ Haroun, Imam Abdullah (d)/ Kagee, M.Sayed/ Karjieker, Imam Ahmed (d)/ Khalfe Ahmed (d)/ Khan, Gulzar/ Najaar, Sheikh Abubaker (d)/ Pangarker, A.C. (d)/ Parker, Ahmed 'Darling'/ Risley, G/ Sayed, A. Rashid (d)/ Valley, Mohamed/ Vallie, Sulaiman Ismail/ Zalgaonker, Imam H, (d).

SECULAR TEACHERS: Messrs Adams/ Desmore, A.B.J.B/ Miss Greenshaw/ Miss Jardine/ Orrie/ Scello/ Vesamian.

RELIGIOUS TEACHERS, INDIA: Chilmai, Kazi Hasan (d)/ Hurzuk, Hajimia Mullasab (d)/ Hurzuk, Hakimsab Abdur-Rahmaan (d)/ Maani, Imam (d) (South Africa).

COLLEAGUES, INDIA: "Gunman", Alfi/ Jinnah, N.A/ Rabiero, V.R/ P.G Rao/ U.G. Rao.

PATRONS, SCHOLARS, INDIA: Abul Lais, Maulana/ Badre Aalam, Maulana/ Nadvi, Moulana Abul Hasan/ Kadiri, Moulana Abdul Karim/ Prof. Samad, Abdus/ Dr. Yusufuddin, Muhammed/. **PAKISTAN:** Ansari, Moulana Fazlur-Rahmaan (d)/ Bawany, Ebrahim Ahmed (d)/ Kazisab, Rafiuddin (d)/ Dr. Siddiqui, Amir Hasan.

FIRST 3 PICTURES FROM THE ORIGINAL EDITION

A.Kays (2006)



M.Sayed Zubair Osmany
Missionary, first sponsor



Arshad Gamiet
(Cartoonist)



A.Kays - 1965
(Author)



(Pic. Creative
Graphic Designs)

SUBSEQUENTLY, AL-ILMU NOOR (Non-profit Co.)

Members, patrons, sponsors, (M=Member):

ALPHABETICALLY BY SURNAME: Abba, Dr S.A./ Abdullah, 'Sid'/ Adam, Dr Enver/ Adam, Mohamed/ Adhikari, O.M. (d)/ Akoojee, Dr A.R.M./ Allie, Dr. A./ Antulay, A. Razak/ Anwarey, I.O./ Bapoo, Rafik/ Barday, Dr A.W./ Bhana, Essop/ Bhika, M.S./ Bhika R.A.H./ Bhodania, Nazir/ Bray, A./ Bulbulia, Justice M.A.E./ Cajee, Saleem/ Camroodien, R./ Camroodien, Waheed/ Cassim, Yusufbhai, (Cassco)/ Choonara, Ahmed, H./ Choonara, M.S. & Poppy/ Dadoo, Abbas/ Dadoo, Prof. Yusuf/ Dalwai, Adv. Ashraf/ Dasso, Ebrahim/ Desai, Ebrahim/ Deedat, Yusuf/ Dawood 'Soppy'/ Dawood, Dr. Nisar/ Dhansay, M. Ali/ Dockrat, Ahmedji/ Dockrat, Ismail/ Dockrat, M.H./ Dockrat, Mohamed, 'Solly', Zaid/

(continued on next page)

CLANSMEN, CLOSELY LINKED, INTER-RELATED: Husainmia ‘Mulungu’ Patel & Asghari; Mahmood & Maymoonah, Salie; Iqbal, Gaffoor, Abdurrahman, Haneef, Fazloodien; Ghaffar, A.G. (Qatar); MD. Sayeed ‘Marouns’ & wife Ayesha; ‘Bakhshi & Maymoona (Mumbai); Khadija, Rozia, Parveen, Zohra Hashim; Hassenmia Mukadam (d) Family.

UTERINE BROTHER MOHAMED SONDAY FAMILIES (Mhasla).

TRUDY’S PATERNAL & MATERNAL RELATIVES also feature under some alphabets.

From my **MATERNAL RELATIVES**, the **Bagdadis**, were: (Deceased too many to mention). Bagdadi families at Pabra & Mumbai; Allie & Sisters; Cader (Rawoot) & Julie Gama; Halday (Nigri); Khamker, cousin Hakima Camroodien (d) sons & daughters; Kadiri, Siddique ‘Mehr’ Mumbai (d) & daughter Neelam Master; Samnakaeyes, friend Justice A. Rauf Nairobi (d); Shanaz, Boobal & Dawoodbhai; Boolay (Yusuf) (d); Gitays.

NON-FAMILY includes: Lenasia Ext. 5 neighbours, the Adam, Kallan and Parshutam families; Ext. 9 neighbours next door and opposite; Ext. 10 Taahir’s mother Bibi (d) and two opposite neighbours.

Abdullah, Sid & Dija; Abdulkader, A.Samad & Shanabhen; Adam, Yunusbhai & Imran & family; Adams, Merle; Adrians, Len (Trudy’s cousin) & Clifford (d); Ahmed, Dr. Rizvi & Frirdaus; Ahmed, Dr. Shabbir Ahmed, M.D. (USA); Akoo, Haroon Family; Akoojee, Dr & Nura; Arai, Muzaffer (schoolmate, India); Arab, Bros. Yusuf (Karachi), Ismail ‘Zareef’ (schoolmate, India); Arief, Dr. (IMA Clinic); Arnold, Rev., wife, children Coswell & Carmen Elsie River neighbours; Ayer, Aban Bala (Mumbai). **B**apoo, Rafik; Beg, Anwar Ali (Lucknow); Bhaba, Cassim (UK); Bhayat, ‘Ma’, Ebrahim (d) & Shireen; Bhoola, Bros. families. **C**adjee, Babu; Cajee, Mazhar ‘Babasab’ (d) schoolmate; Cajee, Ruknu; Cajee, Saleem; ‘Candy’ Boeta (d) & wife; Cassim, Suraiyya, & ‘Ma’ Mehrun; Cassim, Farouk, Khadija & Yasmeen; Camroodien, Rahimbhai, Rashid, Yusuf families; Carelse, Claude ‘Riaz’; Chamda, Sollybhai, Amina, Yusuf; Clarke, Peter (Artist). **D**adabhai, Ahmed & wife; Dalwai, Adv. Ashraf R.B. (India); Dawood, Ahmed Kaskar (UK); Dawood, Dr. Nisaar (UK); Desai, Ahmadi & ‘Aunty’ Julie; Dockrats: Juliebai, Mohamed & Rukaiya; Solly & Nafisa; Zaid & Fatima; Dollar Brand (Ebrahim Abdullah); Dunno, A. Razak (Kashmir). **E**brahim ‘Mama’ (d) & Bibi; Ebrahim, Dr. Nazeema (Adhikari) & Hussein; Ebrahim, Ria & Yusuf (Australia) Essa, Moosa (Justice) & wife; Essop, Ashraf, Shamima & children. **F**akie, Farida & Firoza; Fakir, Sheikh

ADDENDUM

NOT MEANT FOR THE GENERAL READER

The names on these overflowing pages should not be of interest to the general reader but I am morally obliged to mention them because my wife would’ve expected it from me, and it pleases me to do it. My daughters helped me to recall.

Some are relatives, others close to our family. I probably missed them in the earlier pages, particularly the younger generation, or owing to loss of contact for a long time and seek pardon if I should miss more or mis-spell them. Where place name not indicated it is in South Africa. The (d) represents *deceased* and the elders among them too many to enumerate. May Allah grant them Paradise and the living good health and long life.

Only surnames are in alphabetical order but names may not be in sequence. A. Kays.

CARING FAMILY AND FRIENDS: Trudy always spoke highly of people she believed were sincere towards her and cared about her well-being. They lovingly called her ‘Chichibi’, ‘Mamani’, ‘Naani’, Aunty ‘Mommy’ or Ouma..

From my **PATERNAL RELATIVES**, the **Hurzooks**, included; **CLOSE COUSINS & WIVES:** Goolamsab (India); Hassanmia & Bilqees (Mumbai); Bashier & wife; Sauda (Pandoo), sons & daughters.

CLOSE NEPHEWS & NIECES: Abu & Shireen; Bapu & Noorjaan; Aaliya, Bibijaan, Dishaad, Najmah; Ebrahim Hajimia & Zainab, Dullie & Sharief; Mahmood & wife; Rabia Mukadam; Haseena, Poppy, Sally, Fati, Bibi; Abu & Bibi (Crawford); Mohamed Sayeed (Laudium). ‘Ibu’, ‘Baboo’; Shamima, Ayesha; Junaid Ismail, Anisa, Asifa, Mushtak Ismail (UK), mother Sandabhabhi, Nilofer & Sisters; Zainab, Rahsida, Ayub, Mehboob; Junaid (Babamia) & brother.

Yaqoob; Nazeer, Yusuf (Journalist); Newman, Mr. (watchmaker); Newman, Mr. & Mrs. Brenda (ex-staff) & children. **O**barey, bros & sisters; Osman, A. Razak & Bhabi; Osman, Mahmood & Bhabi. **P**ahad, Amin & Solly; Parkar, Adv. B.T. (UK); Parkar, Dr. A. Hamid (Nairobi); Parker, Khadija & Ismailbhai; Parker, A. Sattar & Rabia; Parker, Dr. Siddik 'Dickie'; Palekar, Aleem & mother & Bros.; Parker, Yusuf & Muneera; Parker, Aleem (Attorney); Parker, Shamsu (d) & Husna; Parker, Fatima (Master); Parker, Hassen & Jamila; Parker, Dada & Didi, Amina & Mariam; Peter, 'Olivia'; Parker, Adv. Rehana (Khan); Pillay, Dr. Ronnie & family; Patel, Ayesha, Hashim Lall & Adam, Patel, Dilshad; Patel, M. (Patson) & Shakira; Plunkett, Merle (Australia). **R**aghmat, 'Aunty', Toyer & Kalthoen; Rahmatola, A. Sattar; Rasool, 'Aunty'; Ranchod, Norman & Mrs. Reagon, Avril & Glen (Australia); Roy, Mr. & Mrs. (watchmaker); Ruiters, John (ex-staff) parents, brother Peter (d) & wife. **S**aith, Yusha & parents; Saleys, Amienbhai, 'Aunty' Ayesha, Hamid & Ayesha, Bhanja, Baboo-bhai; Saloojee, Khalielbhai (d), 'Shama'bhen, Shireen, bros, Azhar & Ayesha; Saloojee, Rashida, Farina, Imraan, Zaid, Ridwan & Shahira; Sarkhot, G.M. (India); Sarkhot, 'Shabab' saheb; Sarkhot, Sam; Saeed Siddiqui (Hyderabad); Sarkhot; Sahib, Jamal, mother & sister; Sarguroh, Akbarkhan (UK); Sarguroh, Cassimkhan (d), Jubie & Zahida; Sayed, revered Ahmed Osmany (d), Sayed & sons families (Muslim News); Syed, Dr. Ibrahim, E. (IRF, USA); Seedat, Dr. & Choti; Shetye, Aba & family (Mumbai); Sidego, Conrad & Amy and Susan; Siddiquebhai & Shariefah (Quick Save); **T**imol, Dr. Essop & Fatima; Tisaker, Nasru (d) & Halima; Thokans: Akhtar, bros. cousins and wives, Md Abbas (Snr.), Farouk, Khadija, Dr. Aqeel, Rabia, sons and Ilaam; Thomas, Billy & wife. **U**zra, Asif & Mariam; Amjad & Rehana. **V**achiat, Sollybhai & wife; Valley, Jubie (Lenz South); Vallie, Suraiya Haji Abdul; Vallie, Rushdie 'Queenbees' ex-staff (d); Vasie, Tangee; Vassen; Premla & husband. **W**adee, Yusuf & Yunus; Wadee, Shamshad & 'Sabre'; Wicombs: Trudy's aunts Minnie, Una, Nettie (d), Katie (d), cousins Kay Lefley (Australia) & Zoe (Le Fleur) (UK).



Amien; Farao, Isaac (ex-staff); Farhat, M. Maqbool (UK); Fazli, revered Bashirbhai (d) & children; Fester, Aunty Freda (Wicomb) (d); Fester, Gertie (Wicomb, Trudy's cousin); Firfirey, Abdullah & Hamid; Firfirey, Allie Gani & Muna. **G**affar, Farhana & Latib; Gaffar, Ismail & Hafisa; Geldenhuys, Aldie & Martin; Gitay, Ebrahim; Gitay, Gani; Gool, Nazi & Nadia; Goba, Ouma Gladys & Oupa (d) (ex-staff). **H**arouns, sisters Fatima, Shamila, mother & son Dr. Mohamed; Hassen, M. Family; Hassim, Yunus; Hashim, A. Salaam, Bibi & children; Hawa, Kulsoem, Ahmed, Ummi & Rashida (both (d)); Hendricks, 'Ma'; Hermanus, Sam(d) & Susan; Hendricks, Ibtishaam; Heyns, Jan (d), Mandy & Terrence; Hira, Nanoo; Hussein, Imran, Amina (Australia). **I**smail, Hawa Karjiekar; Ismail, Shaikh (Nairobi). **J**ada families (Roshnee); Jada, 'Nargis'(d), son Yusuf & Poppy; Javed, Mohamed (Hakimsab, Pakistan); Jehangir Ali (Adv.) Kashmir; Jhetam, 'Ma' Munawwarah (d); Jhetam, Zohra & son Irfaan; Joommal, Ataulah & Bhabi Fatima (d), & niece Rashida. **K**aloo, (Seria) Mariam & Imaam Ismail; Kaloo, Rubina; Khalfe, Hassanmia (d); Kajee, Shamsunnisa (Parker); Karbhai, Ahmed (d); Karbhai, 'Solly'; Karani, Ashraf & Nafisabhen; Karani, Aadil & Shana; Karani, Drs. Ahmed & Sima; Kardamey, Farouk & Suraiya & children; Dr. Karrim, G.M. (d), Kazi, Mahmood & Bros. (India); Khan, Ahmedoy & Bhabi; Khan, (Dalwai) 'Abel', Hawa, Anjum & Shanawaz; Khan, (Dalwai) Dilawar (d), Saadiqa; Khan, Drs. Faried & Misri, Saleem, Mariam; Khan, Mehboob; Khan, Saliha d/o Maulana A. Razak & Apa Fatima (both late); Khan, Toyer Bahadur; Khan Usman & wife (Karachi); Iqbal & wife (Dubai); Kaskar, Ebrahim (d); Kaskar, Dr. 'Raymond'; Khatieb, Nisaar, Qadier, Imtiaz, Dawood, & wives, Khalabi; Kathrada, AbdulHaq (Crescent) Banu & Ismail; Kolnick, Mrs. (optician neighbour who pampered little Muneera). **L**ee, Adv. Moimoi (Mumbai); Lewis, Arthur & Colleen; 'Aunty' Lucky; Lutchka M. Amien & Mrs.; Lutchka Moosa & Shana; **M**adari, Bibi (d), Mahatey, Hamid & wife; Majam, Goolam (d) & Rabia; Mall, Sylvia & late friend Justice Hassen; Mather, Aggie & Madigha; Mather, Hoosain & Mina, both late; Mathews, James (colleague); Mayet, Mohamed Amien; Mayet Ismailbhai; Mayet, Mohamed (Old Mutual) & Ayesha; Miller, B. (Jewellers), Mohamed, Ebrahimbhai (Jet Print), Maqbool, M. Farhat (UK); Mia, Rafiq & wife; Ming, Mabel (Bangalore); Mistry, Capt. F.M. (Mumbai); Molly, (Crescent); Monga, Farouk (d) & Rashida; Moolla, Ismail & Mrs (Chemist); Mukadam, Mrs. H.B., sons Afzal, Asghar, Mohamed Ali, Shaukat Ali; Mukadam, Jamal & Aziza; Mukdam, Mrs. Fatima Haneef; Nakeng, Octavia (Totai); **N**anoo, Mr. Chandra & Sharita (Postmaster); Nasser, Mohib Ali (Mumbai); Natha, Hemanti; Nathie, Abubaker & Sarabhen; Dawood & Farida; Nathie, Dr