

# Basharaat-E-Ahmadiyya

A Biannual International News Magazine of Ahmadiyya Anjuman Ishaat Islam Lahore

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April to June, 2007

## Arabic Manual of Hadith



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## EDITOR'S NOTES

We present this electronic issue of Basharaat-e-Ahmadiyya with a sense of immense gratitude and thankfulness to Allah *Subhana wa Taala*. Indeed, there is much to be thankful for. *Alhamdulillah*, the German and Italian translations of the Holy Qurans have been shipped from Turkey to Europe where Samina Malik has made arrangements for their sale and distribution. Our young and devoted Ahmadi brother Jerrel Sardar and his wife Shafida of Holland have solved the problem of storing these Holy Qurans and other books in Europe by emptying one of their warehouses and donating it for the Anjuman's use. May Allah *Taala* reward them abundantly for their continued sacrifices in His way.

We thank Almighty Allah for brother Nur Sardar's miraculous recovery from his serious illness. May Allah *Taala* keep him in good health so that he continues his dedicated service to Islam and Ahmadiyyat.

The USA Jamaat is also thankful to Almighty Allah for granting good health and stamina to Samina Malik, so that she was able to travel for the last ten weeks, many times in difficult circumstances, to Australia, Paki-

stan, Central Asia and Europe in connection with translating, printing and distribution of our literature.

Thanks to Almighty Allah that the dome of the Berlin Mosque has been repaired and now only the last phase of construction remains. The translation of our books into Arabic continues apace. Several new translations have been completed and the Arabic *Manual of Hadith* has been printed in Egypt. The Russian Holy Quran is being shipped to Central Asia and Azerbaijan.

By the Grace of Almighty Allah our activities in Kyrgyzstan are progressing very well. We have rented an office in Bishkek, and we are having our smaller booklets on Islam and Ahmadiyyat, especially those distinguishing us from the Qadiani movement, translated into Russian as soon as possible.

Members are requested to pray fervently to Almighty Allah that He brings about the world wide spread of the correct Islam as taught by the *mujjaddid* of this age. *Ameen*.

Wassalaam,  
Dr. Noman Malik, Editor.

## Passing Away of Mian Fazl-e-Ahmad

by Noman Malik

With great sorrow and grief, we announce the passing away of Mian Fazl-e-Ahmad in Lahore Pakistan on April 1, 2007 Inna lillahi wa inna ilaihi raaj-i-oon.

Mian Fazl-e-Ahmad was a member of the Majlis-e-Muhtamedeen and Muntizma, and had served the Central Anjuman in the capacity of Treasurer, Officer in charge of publications and Head of the Foreign Relations Committee.

He was the son of Mian Muhammad and the son-in-Law of Maulana Muhammad Ali.

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Mian Fazl-e-Ahmad served the Anjuman ably and with distinction during the difficult time after 1973 when Ahmadiis were declared as non-muslims. He was a source of great support to Dr. Saeed Ahmad who guided the ship of Ahmadiyyat during that crucial period in the Anjuman's history. Subsequently, he continued his services to the Anjuman when Dr. Asghar Hameed and later Dr. Abdul Karim Saeed succeeded Dr. Saeed Ahmad as Ameers of the Lahore Ahmadiyya Movement.

Among his many achievements was the founding of the International Consultative Committee when he attended the international convention of the USA jamaat in 1988.

It was a letter written by him in 1996 to Samina encouraging her to go and obtain funds from the Monument Department in Germany for the repair of the Berlin Mosque which prompted her to ask permission from our beloved late Dr. Saeed Ahmad Sahib to undertake the project.

He frequently used to accompany Dr. Saeed Ahmad Sahi on his tours of Europe, USA and South America. He was a source of great help and support to Dr. Saeed Ahmad during these travels.

He kept close contact with most Jamaat members and encouraged them to become involved in jamaat work.

Many foreign delegates used to stay at his house during the Annual Jalsa including famous personages like Imam Waris Deen Muhammad. The dinner at his house for foreign delegates at the Annual Jalsa was a regular feature.

Mian Fazl-e-Ahmad is survived by his wife Begum Tahira Ahmad, son Mr. Tahir Jahangir, and daughter Mrs. Nageen Malik. May Almighty Allah admit him to His Mercy and Grant him a place in Paradise, and may He give the family the strength to bear this great loss. Ameen!

On a more personal note he was our beloved Khaloo Jan whom my brother Ijaz and I had known since childhood. These ties were further strengthened when my brother married Nageen, his daughter. We fondly remember the many happy days we spent in Lyallpur (now Faisalabad) with him and Tahira Khala at his home in Premier Textile Mills. He loved us very much and always talked to us like close friends, even when we were children. I

was very impressed by his kind and affectionate manner and his polite and courteous treatment of his employees and servants.

He and Tahira Khala visited me several times in the United States during the summer season. My parents used to be with me during those months and we spent many happy weeks together. I can never forget his help and support he provided my parents during my mother's last illness in Lahore.

For the last six years Samina and I stayed at his house in Lahore during the Annual Jalsa after my parents passed away. We would spend many happy hours with him talking late into the night. He had expressed a wish to come to our convention this year notwithstanding the limitations imposed on him by his health and age.

We will all miss him very much. May Almighty Allah in His infinite Mercy Grant him a place in Paradise. Ameen! *A detailed life history of Mian Fazl-e-Ahmad will be published in the next issue.*



*Mian Fazl-e-Ahmad speaking at the USA Convention.*

## World Tour Covers 5 Continents, 12 Countries, 10 Weeks

By Samina Malik

### KYRGYZSTAN

Arriving in Kyrgyzstan at Bishkek airport on Friday morning, April 20, I was received by Brothers Ruslan, Sacha and Abdullah, and I was very happy to meet them once again.

The next day my activities began. I attended a meeting where a group of women regularly get together on Saturdays to discuss Islam. This group includes professors, government officials, and lawyers. They requested that I give a lecture on Islam. I gave a twenty minute talk about the Holy Quran, its importance in our lives and how necessary it is to spread it throughout the world. My talk was followed by a lively question and answer session. Alhamdulillah, the session went very well.

During the meeting, Sister Nazira informed me that she had received a phone call from the Ombudsman, Mr. Tursunbey Uluu, asking her to pass on his invitation

to me for an Eid Milad-un-Nabi function being held at the civic center. I thought this would be a very nice event to partake in. That evening I attended the event accompanied by Abdullah and Nazira. As soon as I arrived, Mr. Ombudsman received me and, after introducing me to the guests, asked me to sit with him, the Mufti of Kyrgyzstan and a few other government officials. The hall was completely packed; approximately 700 people were present.

The function lasted for about three hours. The Mufti of Kyrgyzstan delivered the opening speech which lasted for about half an hour. He was followed by other government officials who spoke for about ten minutes each. The speeches were interspersed with songs in Kyrgyz in praise of the Holy Prophet Muhammad. In the end, Mr. Ombudsman spoke for about ten minutes. He then introduced me to the audience as a sister from the United States who had converted from Christianity to Islam and was spreading the Russian translation of the





*Mrs. Samina Malik being received at the Bishkek airport, Kyrgyzstan. Shown (l to r) are Alexander, Mrs. Samina Malik, Mr. Abdullah Zaribex and Ruslan.*

Holy Quran by Maulana Muhammad Ali in Central Asia and Russia. He asked me to say a few words. I was completely unprepared, never expecting to speak at this event. But I thank Almighty Allah that He put my mind at ease and I was able to deliver a speech. I began by telling them a little bit about myself and about the work that I was engaged in. Then I spoke about the importance of studying the Holy Quran and following the sunnah of the Holy Prophet Muhammad who was the last prophet. I stressed the fact that whoever recites the kalima “*la illaha illallah muhammad ur rasululah*”, is a Muslim, and that no one has the right thereafter to call such a person a non-Muslim. I heard that the Mufti had made some anti-ahmadiyya remarks recently, primarily due to pressure by the local mullahs who spent time in Pakistan for religious training. Hence, I felt it appropriate to make these statements. The Mufti was sitting just opposite the lectern and was looking straight at me while I was giving my speech. After I finished talking, and was coming down from the dais, the Mufti stood up and said “*assalamo alaikum*” to me, and the rest of the six high government officials also got up and greeted me. He later also expressed in English, “welcome to

Kyrgyzstan”. I hope and pray that this signifies some change in his attitude.

On April 22, Noman, Ayesha and Fazeel arrived safely in Kyrgyzstan to join me. They arrived very early in the morning. After a few hours of rest, we started with out activities as we had a very busy schedule.

We first went to meet Mr. Ombudsman. We spent about two hours with him in his office. As usual, he was very hospitable and made us all feel so welcome. We had a very nice opportunity to get to know each other. He told Noman, Ayesha and Fazeel that he feels like he already knows them because I spoke so much about them to him. He, being an attorney, was also very interested in Fazeel’s law practice and about the legal system in the U.S. We also spoke about Kyrgyzstan: its people, history and Islam in the country. We discussed our efforts in the country and how we could work together to spread the true teachings of Islam in Kyrgyzstan. Mr. Ombudsman was particularly thrilled to hear that 4,000 copies of the Russian translation of the Holy Quran have already been shipped to Kyrgyzstan.

On Monday, April 23, we all went to meet the Vice Ombudsman. We had several things to discuss with



*Mrs. Samina Malik delivering a lecture to ladies in Bishkek, Kyrgyzstan.*



*Sister Nazira and Mrs. Samina Malik in Bishkek, Kyrgyzstan.*



*Mrs. Samina Malik delivering a speech at the Eid Milad-un-Nabi Jalsa, Bishkek, Kyrgyzstan.*



*Mr. Ombudsman delivering a speech at the Eid Milad-un-Nabi Jalsa.*

him. He, too, was very happy to know that the Russian Qurans were on their way for free distribution. We made plans for distributing the Holy Qurans. Some will be reserved for professionals, universities and libraries. The bulk, though, will be distributed to the Islamic centers for distribution to the ordinary population.

After meeting with the Vice Ombudsman, we went to meet the women of the Kyrgyz ladies organization. These are the same ladies I met with a few days earlier. Noman gave a very inspiring talk on the *Surah Fatiha* for one hour. The ladies were very impressed. They stated that they were very much inspired by the insights presented about these verses. They also had many questions. Most of the women in this group are professionals, some are doctors and lawyers. Interestingly, some of them were converts as well. Fazeel and Ayesha also spoke for a few minutes each. The ladies presented each of us with traditional Kyrgyz gifts at the end.

We also had an opportunity to meet the chairperson of the Center where we delivered our talks. This gen-

tleman was trained as a surgeon but decided to forego his medical profession for working for Islam. He now spends his time as the administrator of the Center and writing books about Islam.

On Tuesday, April 24, Noman was recorded presenting a lecture on the life history of Maulana Muhammad Ali. This presentation is to be broadcast on the national Kyrgyzstan Television. After the lecture, a brother named Abdullah Juma invited us for lunch. Mr. Juma is very active in Kyrgyzstan affairs and is one of the prominent leaders of Kyrgyz people who live in Russia. He is working very hard to bring about a moderate version of Islam in Kyrgyzstan.

After lunch we went to a lecture which Abdullah had arranged for Ayesha to give at the State University of Kyrgyzstan on "human rights". About eighty students attended the lecture. They were all very much interested in this topic and asked many questions. In the question and answer session, Noman and Fazeel also joined Ayesha in responding to the various queries.



*Eid Milad-un-Nabi Jalsa, Bishkek, Kyrgyzstan. Shown (l to r) are Mufti of Kyrgyzstan, government officials, Mr. Ombudsman and Mrs. Samina Malik.*





*President of the Department of Religion at the Eid Milad-un-Nabi Jalsa, Bishkek, Kyrgyzstan.*



*Mufti of Kyrgyzstan at the Eid Milad-un-Nabi Jalsa, Bishkek, Kyrgyzstan.*



*Some of the audience at the Eid Milad-un-Nabi Jalsa, Bishkek, Kyrgyzstan.*

The organizers of this event were very impressed by Ayesha's lecture and the interest it generated among the students. This prompted them to ask us to speak again with more students the coming Wednesday, April 25. The State University of Kyrgyzstan is the largest university in Kyrgyzstan with a student body of 44,000.

After Ayesha's lecture at the University, Noman and Fazeel went to speak with the male members of the Institute of Ethics. Noman gave a lecture on the *Kalimah Tayyiba*, which the audience appreciated very much. In the evening, the Chairman of the Center wanted to show his appreciation for our efforts by taking us all out for dinner.

On Wednesday, April 25, we attended a follow up event at the State University of Kyrgyzstan. About one-hundred students were present. The format for this event was question and answers and open discussion. The students were very thrilled to discuss issues regarding Islam and modernity. It could clearly be seen that this young generation truly appreciate having something they know their parents and grandparents did not have – that is, freedom of belief. The type of questions they asked also revealed that they truly understand the issues under discussion.

After the meeting with the University students, we went to meet a Kyrgyz brother who is a journalist. This brother actively pursues means by which the enlightened, moderate view of Islam can be established in Kyrgyzstan. We discussed the plan to establish a Learning Center in Bishkek, fully equipped with modern educational equipment, from where this view of Islam could be spread. Our role in this project would be to supply the religious material to be used and possibly create a curriculum for self-study purposes. We pray that Almighty Allah accepts his good intentions and make his way easy for him. Also at this meeting was the Vice-Ombudsman, who was very happy to coordinate future communications and act as a liaison.

Later that night, Noman, Ayesha and Fazeel attended a meeting with the dormitory students of the State

University for Kyrgyzstan. There were about three hundred students that attended. The format for the meeting was a question and answer session. Again, we were very much impressed with the enthusiasm these students showed towards learning about the enlightened teachings of Islam as taught by the Lahore Ahmadiyya Movement. Of great appeal to them was seeing Fazeel and Ayesha, coming from America and talking about Islam and its importance in each individual's life and in world affairs. They seemed to have understood that Islam and modernity were exclusive concepts. For them to see two young Muslims living in America and practicing their faith was very exciting for them. In fact, through our interactions they also seemed to change their perception of America. A frequent question asked was how we feel being Muslim in America and how is it possible for us to openly practice our faith. They were very inspired to hear about all the freedoms and liberties

enjoyed by Muslims in America.

Because many of the ladies were so impressed by Noman's lecture a few days ago, they had organized a separate get together at one of the ladies' homes for us. Noman spoke again about the Sura Fatiha. At this meeting, there was more discussion about "Ahmadiyyat". There were many questions. Unfortunately, we had to spend a lot of time rectifying the misunderstandings some people had about the status of Hazrat Mirza Sahib. Most of the time was devoted to clarifying our position on the finality of prophethood and explaining that Hazrat Mirza never claimed to be a prophet.

After the meeting we went to the central mosque for the Jumah prayers. Following Jumah, Fazeel was scheduled to give a talk at the American University of Biskek on Islam and Democracy. This university is the most expensive in the country and has the best professors. The students all speak fluent English. Fazeel's



*Mrs. Samina Malik and Mr. Ombudsman with children at the Eid Milad-un-Nabi Jalsa, Bishkek, Kyrgyzstan.*





*Young boy reciting a poem in honour of Holy Prophet Muhammad at Eid Milad-un-Nabi, Bishkek, Kyrgyzstan.*



*Young turkish girl reciting a poem about Holy Prophet Muhammad at Eid Milad-un-Nabi, Bishkek, Kyrgyzstan.*



*Mr. Fazeel S. Khan delivering a lecture at the University of Kyrgyzstan, Bishkek, Kyrgyzstan.*

speech was very well received – the students very impressed to hear about commonalities between Islam and democracy. Again, the fact that a young Muslim from America was speaking to them about this topic was very inspiring to them. After Fazeel's lecture, Nazira and Abdullah joined us for a dinner and meeting organized by Mrs. Ombudsman. It was a very nice gathering which included six more people from Mr. Ombudsman's government department. An administrative staff member talked at length with us about the Russian translation of the Holy Quran and our efforts to distribute in the region. We also spoke with the Secretary of International Affairs about our work and ways we can help each other in the common goal of ensuring a moderate, enlightened view of Islam is established in Kyrgyzstan.

On April 28 we were invited for dinner by Mr. Ruslan and his family. Mr. Ruslan is such a humble and kind person. He always tells us that he is a simple driver and that it is his honor to assist us in any way he can as we do our

work for Islam. We always remind him that it is not a person's status that we desire but rather their good spirit and that we have so much love for him because of his spiritual character. His entire family was so hospitable to us. We enjoyed their company so very much.

After dinner Noman, Fazeel and Ayesha had a few hours of rest before leaving for the airport for their journey back to the States. I stayed back for two more days. On Sunday I had another meeting with the same women who had shown interest in learning more about the Lahore Ahamdiyya Movement. I took the booklet "Ahmadiyyat vs Qadianiyyat" along with me so that I could read out quotations from Hazrat Mirza Sahib's writings. This meeting, *mashaAllah*, turned out to be very beneficial. It clarified many issues and most of the people were satisfied with the explanations provided. We thank Almighty Allah for assisting us in our trip and we pray that he accepts our efforts. *Inshallah*, one day our goal of spreading the true teachings of Islam in these regions will bear fruit.



*Meeting in Bishkek, Kyrgyzstan are Fazeel S. Khan and Noman Malik.*



*People leaving the Jummah Prayers at the Main Mosque in Bishkek, Kyrgyzstan.*





*Mrs. Samina Malik and Ayesha Khan at a ladies' meeting in Bishkek, Kyrgyzstan.*



*Abullah Zaribek, Noman Malik, Mrs. Samina Malik and Fazeel S. Khan with children at a dinner in their honour by Mr. Ruslan.*





*Mrs. Ombudsman hosting a dinner meeting for the USA Jamaat members and officials of the Ombudsman's office.*



*Mrs. Samina Malik with a bouquet of flowers presented by an official of Ombudsman.*



*Ayesha Khan with the Ruslan family.*



*Office being rented in Bishkek, Kyrgyzstan by AAI Lahore, USA.*



*Dinner and official meeting hosted by Mrs. Ombudsman. Shown (l to r) are Mrs. Samina Malik, Noman Malik, Fazeel Khan and Ayesha Khan.*



### PAKISTAN

After Kyrgyzstan I arrived in Pakistan on April 31 and stayed for one week to take care of some of the Anjuman's affairs. I stayed in Islamabad for few days and then went to Lahore. It was a pleasure to spend some time with Tahira Khala (Mrs. Fazal Ahmad). It has been only a few weeks since the passing away of Mian Fazal Ahmad and so she was, naturally, grieving. Notwithstanding she was very brave. As we all know, she was very close to her husband and they were always together. Losing someone so close is truly devastating. She told me that she saw her father, Maulana Muhammad Ali, in a dream: he came to her, placed his hand on her head and gave her his blessings. It must be the reassurance she received from this dream and the blessing of Almighty Allah that allows her to cope so well. Her example was very inspiring. It was very sad to meet Mrs. Nageen Malik and Mr. Tahir Jahangir, the children of the late Mian Sahib. They both seem to help their mother so much, in spite of their own sadness. We are praying to Almighty Allah to give *Sabr* to the family and give Mian Fazl Ahmad a place in paradise. Ameen. *Inshallah*, we will print a more detailed report of Mian Sahib in our next newsletter.

On a happier note, it was a great joy to attend the *nikka* of Miss Sarah Ahmad and Mr. Shafiq ur Rehman. The *Nikka Khutba* was given by Hazrat Ameer Dr. Abdul Kareem Pasha. May Almighty Allah bless this union.

### PARIS, FRANCE

I arrived late in the evening in Paris on May 9. The next day at 9 am, Dr. Eric Germain came to meet me at the hotel. We talked at length about the distribution of the French and Spanish translations of our books in France and Spain. Thanks to Almighty Allah, Eric was a great help to me and provided a lot of good ideas and advice. The next day he came again to see if I needed any help. The French Muslim brothers we have close contact with also came to visit me and it was nice to meet them again. The last time we met was at a Convention held by the *Stichting Jamaat* in April of 2006. These French brothers are willing to assist us in distributing our French Quran and other French literature. The USA Jamaat provided them with five-hundred hard cover French Qurans last year. They have since been working very diligently in propagating Islam with them. On May 12, Eric purchased a train ticket for me from Paris to Holland. He was very kind to also help me board the train in the railway station. I try traveling by train within Europe as much as I can since it is convenient and also much cheaper than flying.

### HOLLAND (May 12)

I arrived in Holland in the evening at the train station and Mr. Jerrel Sardar and another member of the Jamaat came to pick me up. It was very nice to see Mr. Nur Sardar again. This was the first time I had a chance



*French Muslim brothers working in distribution of the French Quran for the USA Jamaat.*

to meet him after his illness. *Mashallah*, he looked very well and Almighty Allah has given him another chance to continue the great work for Islam and Ahamadiyyat, which he has been actively doing for the last fifty years in Holland and Suriname. Brother Hoeseni, President of the *Stichting Jamaat*, and his wife Sister Safoora came to visit me and we had a lengthy discussion about Jamaat activities, particularly regarding publication. After spending two short days in Holland, I traveled to Cairo.

### CAIRO, EGYPT

I arrived in Cairo on May 15. Hany Khalil, the person in charge of translating our books and our website [www.muslim.org](http://www.muslim.org), came to meet me at the airport. Hany brought me to the hotel and we had some discussion about the work being done.

The next morning I went to *Al-Azhar Al-Sharif* to meet Sheikh Mohammad Tantawi and other brothers. The most exciting thing was seeing the "Manual of Hadith" translated and printed in Arabic. In Sheikh Tantawi's office, the printer presented me with a few of the final products. I also met Brother Ahmad Abdel Khaliq and other brothers who were very pleased to see the new publications. As we now have several of our main publications translated and printed in Arabic, a storage area is necessary to house the books. I spent the day looking for a suitable place. *Mashallah!* I found a storage area that should suit our needs. I pray this storage area will not be full for very long and that our publications will be widely spread among the Arab world.

Our three new publications, *New World Order*, *Islam the Religion of Humanity* and *Prophet of Islam*, will be out in a month. *Alhamdulillah!* We now have a total of eight titles of our movement's literature translated and

printed in Arabic. The names are listed below:

- Religion of Islam
- Manual of Hadith
- Living Thoughts of Prophet Muhammad
- Muhammad the Prophet
- Introduction to the Holy Quran
- Teaching of Islam
- The Ahmadiyya Movement
- Jihad in Islam

Several more books will be printed in a few months time, *Inshallah*. After completing this work I left Cairo on May 17 for Turkey.

### TURKEY

I arrived in Istanbul on May 17, very early in the morning. I was picked up by brother Zubyr, and he took me to his house where his good wife cooked me breakfast. At 10 am he dropped me at the hotel. Later in the day I was picked up by the driver of the printing company and had a conference meeting with the owner and representative of the press. We are now printing our Italian, German, Russian, Dutch and Turkish translations of the Holy Quran in Istanbul. Our English publications, including the Holy Quran, will continue to be printed in Korea and the USA.

The owner of the press, Mr. Mustapha Bey, was very helpful and made my stay very comfortable. All these young men working in the Printing Press including the owner call me "mamma". On the same day I arrived in Istanbul, our Turkish translator gave birth to her second child, a very beautiful little girl. I was very pleased to visit her in the hospital. The mother and the child were both well, *alhamdulillah*.

After three days stay in Istanbul, I left for Holland again.

### HOLLAND (May 19)

Holland was my hub. As such, after visiting a few countries, I would return to Holland for the next flight abroad. I am very grateful to Mr. Nur Sardar and Mr. Jerrel Sardar for transporting me to and from the airport on so many occasions. They did so despite my early morning flights necessitating leaving at 4 am! May Almighty Allah Reward them abundantly.

On May 20 the Stichting Jamaat held a *jalsa* on behalf of Hazrat Ameer and myself. However, Hazrat Ameer had to attend a Quran khwani for the late Mr. Jaggu and could not make it. The *jalsa* was very well attended. Brother Nur Sardar chaired the session and I spoke for an hour and showed slides of the various activities in Russia, Central Asia and Al- Azhar Al-Shareef.

Members were very impressed and took a lot of interest in the work being done. After I spoke, Brother Nur Sardar spoke at length and asked everyone to donate to the Central Asia project. *Alhumdullillah!* In about thirty minutes there was almost \$8,000 collected/promised. The next day Brother Nur Sardar tele-

phoned and asked other members who were not present to contribute towards this project. *Mashallah!* Altogether we collected almost \$17,000. All the money is being collected by the Stichting Jamaat and they will, *Inshallah*, wire the money to the USA Jamaat. I do not have the words to convey my appreciation to all who contributed. This Jamaat has always spent in the way of Allah. Aside from financial sacrifices, they have been doing so much hard work in the field of publishing and printing the Jamaat's literature in Dutch. May Almighty Allah grant this Jamaat and its devoted members success in all their endeavors.

After staying for another two days in Holland, I left for Germany.

### BERLIN, GERMANY

May 23 I arrived in Berlin. The purpose of this trip was to supervise the work on the dome of the Berlin Mosque. Masha Allah! the new Dome is now finished. We thank Almighty Allah for his repeated blessings on our small Jamaat and making way for us to receive grants for the renovation.

A full report in the form of a small booklet will be made available to all members about the renovation project of the Mosque and Mission House. As this project has historic importance we feel it should be recorded for future generations. We thank the architect, Mr. Lampaitl, and Mr. Wendlend of the Monument Department for their efforts over the years to assist us in this project. I also



Mrs. Samina Malik in front of the Berlin Mosque.





*New dome of the Berlin Mosque.*



*Mr. Lampaitl in front of the Berlin Mosque.*

would like to personally thank the USA Jamaat for their financial sacrifices throughout this project.

This project means a lot to me, personally. I worked very hard over the past ten years to ensure that the entire project would be completed. Acquiring the funds for the renovation took a lot of effort. The driving force behind this project, though, is our late Hazrat Ameer Dr. Saeed Ahmad Sahib. It is his inspiration that allowed me to continue and complete this project under very



*Mr. Wendlendt of Monument Department, Berlin, Germany.*



*Mr. Wendlendt and Mr. Lampaitl, the Architect for the renovation of the Berlin Mosque.*

trying circumstances. I had promised him that I would, *Inshallah*, to the best of my abilities, help the center complete the renovation of this historic mosque. I pray that he is satisfied with my efforts.

I also had a meeting with Mr. Wentdlent and Mr. Laimpaitl about the towers and the dome on top of each tower. *Inshallah*, these too will be newly built. After this, most of the work will be finished. Please continue to pray for the successful completion of this project.

### **WIESBADAN, GERMANY**

I arrived in Wiesbaden on May 24. The purpose of this trip was to make contact with the world-renowned publisher, Otto Herrosswitz. This Company is a major publisher and supplies most libraries and distributors in Europe with books. I contacted them on the phone some time before and asked for a meeting. They were hesitant. I requested that only 15 minutes be given to



*The buyers for Otto Harassowitz in Weisbaden, Germany at a meeting with Mrs. Samina Malik.*



me to show them our publications and that perhaps they may find it would be beneficial for them to carry our books. They agreed to meet with me for 15 minutes on the 24th, but emphasized that they are not promising anything. On the 24th I met with two of their representatives. They served me tea and I spoke about the usefulness of our books, especially in the world we live in today. In particular, I stressed how much need there is for the book "The Religion of Islam" among westerns and Muslims alike. Thanks to Almighty Allah, they agreed to carry our German and Dutch translation of the Holy Quran as well as the German and Dutch versions of the "Religion of Islam".

### HOLLAND (May 26)

Again, Mr. Nur Sardar and Mr. Jerrel Sardar came to the airport. I was very pleased to be back in Holland to stay with the close Jamaat members and experience the hospitality of the Sardar family.

### SPAIN

I arrived in Spain from Holland on May 28. *Alhumdullilah!* My trip to Spain was very successful. The purpose of this trip was to find qualified translators to proofread our Spanish publications. *MashaAllah* I made contact with a professor who has a PhD in Islamic Studies and teaches at the University of Madrid. I was very impressed with his qualifications and his desire to work for Islam.

Our small booklets on Islam – "Religion of Humanity" and "Prophet of Islam" – have already been translated into Spanish. Other books – "Religion of Islam", "Manual of Hadith Early Caliphate", "Living thoughts of Prophet Muhammad", "Ahmadiyyat in the Service of Islam" are currently being translated.

I was pleased to meet with a few other people who were very interested in Maulana Muhammad Ali's books. I also distributed many of our English and Arabic books to interested parties. As our Spanish publications will be available shortly, I made arrangements with the largest chain bookstore for storing our books.

### HOLLAND (May 30)

Again brother Nur Sardar and Jerrel came to pick me up from the airport. I had a short stay of a few days in Holland and then I left for Genoa, Italy.

### ITALY

In Genoa, I met our dear Italian translator Sara. Although we correspond by e-mail frequently, it was very nice to see her again in person. Aside from discussing the translation work, she helped me look for a storage place for storing our Italian Quran and other Italian books.

We considered one storage place, but it was too far from the city. It is not so easy to find a storage place in the city; space is limited and prices are very high. Sara contacted a few places. We now have a few options.

*Inshallah*, after the board of directors' decision, we will either buy or rent one of the places.

I found that there are many people in Italy who are interested in our publications generally and in the Ahmadiyya Movement in particular. I had some meetings scheduled with some Italian Imams who were interested in distributing our literature. Unfortunately, I could not meet them as I received news of the passing away of Mr. Mohammad Ali Keeskamp. I rushed back to Holland to attend the janaza prayers. Mr. Keeskamp was a very devoted Ahmadi and scholar of Islam who worked in this capacity for over 60 years. He was a member of the Stitchting Jamaat and supported and contributed to their various activities. He was always very proud of the Stitchting Jamaat because of all the hard work that they do. May Almighty Allah Grant him a place in paradise. The Stitchting Jamaat will be publishing a life history of Mr. Keeskamp. I'm sure everyone will be very impressed by his life story.

### HOLLAND (June 2)

I arrived in Holland from Italy on June 2 and was received by Mr. Nur Sardar, Jerrel Sardar and brother Hoeseni. We went directly from the airport to the viewing of Mr. Keeskamp and also to pay respect to our dear sister Atiya Keeskamp. Sister Atiya was very upset, as is expected. She was a very devoted wife and always took such good care of Mr. Keeskamp.

The janaza prayers took place at 2 pm on Monday June 4. It was a very sad occasion for everyone. Before the janaza prayers there were some speakers who spoke from the Stitchting Jamaat about Mr. Keeskamp. Among the members who spoke were Mr. Nur Sardar, Mr. Shabir Hoeseni, Brother Dost Brother, another brother and myself. After the janaza all the members gathered at the Stitchting Jamaat center for refreshments and Asr prayers.



*The Italian and German Qurans were opened by Mr. Noer Sardar of the Stitchting Jamaat.*



*German and Italian Qurans together with the four Arabic books, on display at the Holland Jalsa.*



*Audience at the Jalsa of Stichting Jamaat.*





*Mrs. Samina Malik showing the foreword for the Arabic Religion of Islam by Sheikh Sayed Tantawi of Al Azhar.*



*Mrs. Samina Malik showing the German and Italian Qurans to the audience.*



*Mr. Noer Sardar appealing for funds to assist with distributing the Russian Quran in Central Asia.*

## BOSNIA

Thanks to Almighty Allah that I arrived in Bosnia safely on June 5. I had a long wait in Austria and arrived in Bosnia in about eight hours time. I checked into the hotel and the very next day I had an appointment with the Assistant Mufti at which time I was to present him with the Arabic "Religion of Islam" and other Arabic books. We engaged in a very lengthy discussion at his office about our publication work and about the Jamaat itself. I also met with a few other devoted brothers who were very much interested in Islam. Thanks to Almighty Allah, I always carry the Anjuman's literature with me when I travel. My suitcase is always half full with books. Although it is quite difficult to travel with the heavy load, it is essential to have all our publications with me so that I can distribute them with the various people I meet. I presented the young men with our Quran and other books and they appreciated it very much.

This was my third trip to Bosnia and this is the first time I went alone. The situation is very good and calm now after the war from years before. Even though, I feel quite sad when visiting Bosnia because there is still a lot of destruction from the war – the people there have been through so much. On my first trip to Bosnia, I was accompanied by Dr. Mohammad Ahmad and Noman. On my second trip, which was last year, I was very happy to have Dr. Mohammad Ahmad, Sister Lubna Ahmad, and Noman all accompanying me. Your prayers are needed for our Bosnian publication project. There are many obstacles, but with your prayers, *Inshallah*, Allah will open all doors.

## HOLLAND (June 8)

On June 8, I arrived back in Holland. I stayed there for three days before coming back to the USA. Brother Nur Sardar, Mr. S. Hoeseni, Mr. Jerrel Sardar and I had several meetings about ways to publish various Dutch translations. *MashaAllah*, Brother Hoeseni has prepared three new publications in Dutch which he presented to Hazrat Ameer at the jummah Prayers.

A great sacrifice was also made by Jerrel Sadar by



*Shown (l to r) are Mr. Nur Sardar, Mr. A.S. Hoeseni, Mr. Sakoor Hoeseni and Mr. Jerrel Sardar of the Stitchting Jamaat.*

donating a storage place in Dan Hague for the USA Jamaat to store most of its publications for Europe. May Allah Almighty Bless him, his family and his dear parents.

### COLUMBUS, OHIO

On June 11, I finally reached home in Columbus, Ohio, after nearly three months of traveling for the sake of the Jamaat's publication work.

May Almighty Allah bless this Jamaat and grant it success in carrying out its mission to spread the message of Islam to the world. I urge all members to take part in this most important work. As Ahmadiis, we have chosen to uphold the Quran above everything else. It is our duty to spread this message of Allah to the world. Our dear Maulana Muhammad Ali has done the incomparable task of translating the Quran so perfectly and providing essential commentary. All we have to do now is to spread this work. This is how each and every Ahmadi may contribute to this mission.

As you all know, the USA Jamaat has been devoting its efforts to this particular task for the past twenty years: we have been publishing the Jamaat literature, engaging in numerous translation projects and working towards distributing it throughout the world. However,

what may not be known to all is one of the secrets of this small Jamaat's success.

Aside from hard work from the individual members and the prayers and blessings of our late Ameer Dr. Saeed Ahmad Khan, the spirituality of the Jamaat's President, Dr. Muhammad Ahmad, has played a key role. He has been leading this Jamaat as its president over the years, with neither ego nor pride.

He is a simple, humble person whose love for Ahmadiyyat has no limitations. He desires no fame; he only seeks to assist in carrying out the mission of this Jamaat. He has accordingly been striving in this way, in his own quiet manner, for the past twenty years.

Without his support and prayers, I, personally, do not feel I would have been able to carry on this work. May Almighty Allah bless him and reward him for all of his efforts, his patience, his wisdom and his ability to lead with justice and nobility.

I should also mention that any work carried out by me is a result of the sacrifices of my husband, Dr. Noman Malik, who finances all of my trips and provides me with the emotional support to overcome all trials. May Almighty Allah raise more people the like of these two men in our Jamaat.

### AUSTRALIA CONVENTION

On April 2, Noman and I left for Australia on the final leg of our 10 week world tour, to attend the AAII Sydney Convention.

We were warmly received at the Sidney Airport on the 4th by Mr. Sadruddin Sahukhan, the president of the Australia *jamaat*, and Mr. Zakir Sahukhan the secretary of the Australia *jamaat*. Hazrat Ameer and members of the Pakistan delegation arrived shortly before us, and we all proceeded to Dr. Habib Sahukhan's residence where a delicious brunch had been prepared for the guests by Mrs. Habib Sahukhan and her daughter Mrs. Nur Jahan Alam. We were fortunate to spend a day in the company of *jamaat* brothers and sisters.

The convention commenced on April 6. For 2 days, the convention participants were treated to learned and inspiring speeches covering a wide range of topics. On the last day, Hazrat Ameer made a moving appeal for funds for a center in Australia, to which the members responded enthusiastically. Nearly \$250,000 Australian were collected. *Alhamdulillah!*

The convention was followed by a course on Islam and Ahmadiyyat conducted by Mrs. Sabiha Saeed, Mr. Amir Aziz and Hazrat Ameer. The attendees greatly appreciated the course and participated enthusiastically in the question and answer sessions.

After the course we drove to Canberra, the capital of Australia, where the second part of the convention was held. The following day was a Friday, and Mr. Sadruddin Sahukhan made arrangements for Hazrat Ameer to deliver the *Jumma Khutba*. The Friday prayers were attended mainly by the Muslim students of Canberra



Hazrat Ameer Dr. Abdul Karim Saeed opening speech at the Sydney convention.





*View of the audience at the Sydney convention.*



*Dr. Noman Malik, USA delegate, speaking at the Sydney convention.*



*Mrs. Sabiha Saeed, Central Anjuman delegate, speaking at the Sydney convention.*



*Mr. Mehboob Raza, secretary, Fiji Jamaat, speaking at the Sydney convention.*



*Mr. Shaukat Ali, speaking at the Sydney convention.*





*Mrs. Samina Malik, USA delegate, speaking at the Sydney convention.*



*Ms. Safiyya Saeed, Central Anjuman delegate, speaking at the Sydney convention.*



*The Mayor of Holroyd City Council Dr. Paul Brodie, addressing the Sydney convention.*



*Nur-ur-Rahman, Pakistan delegate, speaking at the Sydney convention.*



*Mr. Zahoor-ur-Rahman, Pakistan delegate, speaking at the Sydney convention.*



University. The highlight of the events in Cranberra was the interfaith meeting where Hazrat Ameer was the featured speaker. His speech about the common spiritual basis of all religions was greatly appreciated by the audience. Dr. Noman Malik also delivered a short speech on the sura fatihah. In the end, Dr. Eric Germain, a French researcher of Islamic studies with particular interest in the Ahmadiyya movement, gave an absorbing account of the help provided by the Lahore Ahmadiyya movement to the early Muslim migrants to Australia in defending Islam from prejudiced attacks in the press and parliament. In addition to these inspiring speeches, we were very heartened to see the participation of youth in the convention. Inshallah, their enthusiasm bodes well for the future of the jammat in Australia.

Our heartfelt thanks to Mr. Sadruddin Sahukhan with whom Hazrat Ameer, the delegation from Pakistan and Noman and I all stayed. Brother Sadruddin and his wife Naz took excellent care of us and made us feel completely at home. We will always remember their warm hospitality, care and concern for us. We are also very appreciative that Brother Sadruddin bore the entire expense for the board and lodging of the guest participants, the rental of the hall for the conference and the catering for the events.

Noman and I would also like to thank the Australia *Jamaat* for inviting us and taking such excellent care of us. May Almighty Allah reward and bless this *jamaat* for all the work they are doing for Islam and the Ahmadiyya movement. May Almighty Allah reward all members of the Australia *jamaat* who helped in organizing this fine event. May Allah also bless Mr. Mehboob Reza the secretary of the Fiji *jamaat* for his help.

A detailed report of the convention will be given by Australia *Jamaat*.



*Mr. Sadr-ud-Din Sahukhan, President, Australia Jamaat, at the Interfaith convention in Canberra.*



*Hazrat Ameer, Dr. Abdul Karim Saeed, speaking at the Interfaith convention in Canberra.*



*Attendees at the Interfaith convention in Canberra, Australia include (l to r) Mr. Aamir Aziz, Mr. Eric Germain, Hazrat Amir and Dr. Noman Malik.*





*Director of Prosecutions Richard Refshauge speaking at the Interfaith convention in Canberra.*



*Mr. Eric Germain addressing the Interfaith convention in Canberra.*



*Dinner at the Interfaith convention in Canberra.*



*Some of the audience at the Interfaith conference in Canberra.*



*Member of ACT Assembly Mary Portors speaking at the Interfaith convention in Canberra.*





*View of the audience at the Interfaith convention in Canberra.*



*Convention delegates in Canberra, Australia, making booklet kits for free distribution.*

# Mrs. Samina Malik visits Holland

By A.S. Hoeseni, President, Stichting Jamaat

We thank Almighty Allah that Mrs. Samina Malik, vice president of AAII USA visited Holland several times in her jamaat tour of ten countries.

On Sunday 24 May, our Stichting Jamaat organised a Jalsah for Mrs. Samina Malik in which she spoke about her visits to Central Asia and Egypt. She gave a very impressive, interesting and heartening presentation illustrated by slides made in the different countries.

On this occasion, she also presented the German and Italian translations of the Holy Quran. She asked Mr. Noer Sardar to do the opening of these Holy Qurans. She also showed the Arabic Religion of Islam, Living Thoughts of Prophet Muhammad, Muhammad the Prophet and Manual of Hadith printed in Cairo. All the attendees were overjoyed to see the two new translation of the Holy Quran and the Arabic Books.

The Jalsah was well attended by members of our organisations and those of several other organisations. Hazrat Ameer was also invited, but he couldn't come as he had to attend a Quran Khwani meeting organized by the Jaggoe family in Utrecht.

The Jalsah was presided over by Mr Noer Sardar, vice president of Stichting Ahmadiyya Isha'at-i-Islam, and Mrs Malik formally presented one copy of each book to him for the Maulana Muhammad Ali Library.

Our members were very happy to see all these new books, but especially the German translation of the Holy Quran, because they knew that our organisation was involved in its final proof reading and correction, and because some members in Holland can read the German language.

Mr. Noer Sardar asked the attendees to donate generously in this good cause, and explained how important this work is for all the Ahmadies. He emphasized the fact that a woman like Mrs. Samina Malik travels all over the world under very difficult circumstances spreading the Holy Quran, and that as Ahmadies and members of the Ahmadiyya jamaat, we could at least help the USA Jamaat in this project by contributing some money for printing The Holy Qurans. The audience responded enthusiastically to his appeal with generous donations. After the Jalsa, Mr. Noer Sardar phoned other members who had been unable to come to the Jalsa and asked them also to donate some funds. Mashallah! The amount collected amounted to almost \$17,000. The Stichting jamaat will wire the money to the USA Jamaat in the very near future.

May Almighty Allah Bless this small jamaat which has been working so hard to publish the jamaat's books.

## News from Mr. Hoeseni President of the Stichting Jamaat Holland

Alhamdulillah! We are happy to inform you that the Stichting Ahmadiyya has translated and printed three more books in Dutch: they are *True Conception of the Ahmadiyya Movement* (a chapter taken from the book *The Ahmadiyya Movement*), *Prayer and the Three Ways to Success*, both by Maulana Muhammad Ali and the *Anwaar-ul-Quran*, a commentary of the Holy Quran, chapters 102 to 114 by Dr. Basharaat Ahmad. Inshallah, the books will be available for sale from next month by the Stichting Ahmadiyya Holland.

On June 1, 2007 Hazrat Ameer Dr Abdul Kareem Saeed and his wife visited our organisation, Stichting Ahmadiyya Isha'at-i-Islam, in The Hague, where he delivered the khutbah on Surah Al Asr of the Holy Quran and lead the Jumma Prayers.

After Jumua prayers I presented copies of the above mentioned three new books in Dutch language to Hazrat Ameer. The digital version of these books will be published on our website inshallah, [www.moslim.org](http://www.moslim.org) or [www.muslim.nl](http://www.muslim.nl).

As the checking of the Dutch and German Holy Qurans and the Dutch Religion of Islam, in which I was heavily involved, is now finished, I now have lots of time to proofread the 27 or more books of our jamaat which have been translated into Dutch. We also have some volunteers who are helping our jamaat in proof-reading these books. Inshallah, they will be printed as the proofreading for each book is completed. May Almighty Allah reward those who are helping in this jihad. Please pray for the success of this project.

## The book *Islam, Peace and Tolerance*

The book *Islam, Peace and Tolerance* by Dr. Zahid Aziz has been translated into Dutch since November 2006, and is ready for printing. I informed Hazrat Ameer about this in a meeting held in Holland on May 23, 2007 and requested immediate permission for printing, but we are still waiting for approval from Hazrat Ameer for printing this book. We have already got donations for printing. This book will be very beneficial for schools, universities and institutes and professors who teach Religion.

## Books of Imam Ahmad Ali for the Maulana Muhammad Ali Library

The heirs of our Imam Mr. Mahmoedali Ahmadali, who passed away recently, have contacted us to donate all his books to our Maulana Muhammad Ali Library, according to his wishes. The donation of these books is very important for us to increase the available literature in our Library.



Previously most of the books in the Maulana Muhammad Ali Library were donated to Stichting Ahmadiyya Isha'at-i-Islam by Mr. Keeskamp in 2002. Since 2002 until his death in 2007, he donated additional books to the Maulana Muhammad Library, and after his death his wife Attiya Keeskamp donated his entire library to the Stichting Ahmadiyya. May Almighty Allah reward Mr. and Mrs. Keeskamp and the heirs of Imam Ahmad Ali for their generous gifts.

I would like to say Jazak Allah to all the other donors who gave their books to the library, among whom are Mr. E. Sardar Khan and Mr. Mohammed Hanif Sahebali (previous Imam of SIV branch Imddia Islam, who donated his library to me, and which I passed on to the Stichting Library). If any other members are interested in donating books to our Library, please contact our jamaat.

### Islamic Classes

In our organisation we have different classes on Islam. On Monday evenings, we have classes for learning Arabic and reading the Holy Quran.

On Wednesday afternoons we have a class for little children. They are taught the teachings of Islam and prayer in a simple and easy to understand way.

On Friday evenings we have classes for older children. They get Islamic education on a higher level.

The pupils of the latter two groups who have completed the classes will get their certificates on Friday, July 6. Although Friday evening is not an optimal day for

people to attend a Jalsah, we hope this event will be successful and well attended, because the children will invite members of their family and their friends.

Every three weeks, a group of eight members residing in Almere organize meetings to study the Holy Quran.

Because reading prayers in Arabic with the proper pronunciation is a problem for most children born in western countries, Mr Nasir Ahmad from UK has volunteered to help in this regard. He will conduct distant learning via computer for students who can speak English or Urdu. A start has been made already with the Arabic text of the Janazah Salaat. This will be followed by the daily prayers. We hope the number of children participating will grow after more publicity has been made about this course. We are very thankful to Mr Nasir Ahmad for starting this pilot project here.

### Interfaith meetings

Periodically we have small interfaith meetings with Christians, Jews, Hindus, Buddhists, etc. These meetings are very important because we are able to correct distorted views about Islam.

### Other meetings

On Tuesday afternoons we have meetings for the older people from 12 noon to 4 pm, and on Tuesday evenings we have a special meeting of the ladies. On Thursday evening we have the so called Jumuah-i-raat where we get together to discuss Islamic topics, and of course on Fridays we have the regular Jummah prayers.

## The Congressman and the Quran:

*Assessing Islam's holy book  
and re-examining the faith of the Founding Fathers*

**By Fazeel S. Khan, Esq.**

It was indeed a historic moment. For the first time ever, a Muslim was elected to the United States Congress. The people of Minnesota voted for Keith Ellison, a Catholic-raised African American who converted to Islam in his college years, to represent them in the nation's capital. What better proof of America's political pluralism? Of freedom of religion being practiced rather than simply preached? What an effect such an event could have on the rest of the world! Surely this would undermine the belief held by so many across the globe that America is not simply a "Christian" country but also an anti-Islamic one. One would have thought so.

Unfortunately, America was not able to capitalize on this international public relations goldmine. Rather, it

became embroiled in an internal controversy that exhibited views of intolerance, prejudice and ignorance. Conservative talk-show host Dennis Prager, who is also an appointed member of the U.S. Holocaust Memorial Council, blasted Ellison for wanting to swear into office using the Holy Quran, as opposed to the Holy Bible. Following Prager's lead, Virginia Representative Virgil Goode argued swearing on the Quran as opposed to the Bible would be attacking traditional American values and beliefs. So long for political pluralism and freedom of religion!

Although a substantial number of rebuttals were presented by Americans from all quarters to the views espoused by Prager, Goode and their likes, the primary issue was neglected. The counter arguments pri-

marily comprised references to the Constitutional provision pertaining to no religious test being permitted for elective office and citations to the freedom of religion portion of the first amendment. But these arguments did not truly address the objections of Ellison's critics. Prager and Goode know very well that no religious test can be imposed for elective office, and that mandating an elected official to take an oath on a particular religious scripture would violate the anti-establishment clause of the first amendment. The objection was that the *Quran* was anti-American. If Ellison chose to take the oath on no book, there would be no problem. But to take the oath on a book believed to be antagonistic to the very values this country was founded upon, a book that advocated views that undermine the cherished beliefs promoted by the founding fathers, could not be tolerated.

In response to the silence regarding the true issue at hand, AAAIL(USA) issued a Press Release titled: *Why Such Fear of the Quran?*. The objective was to redirect attention to the question of whether it is legitimate to claim that the Quran is "anti-American". Does the Quran in fact promote beliefs opposed to traditional American values? The Press Release, within the confined space parameters, attempted to answer this question by highlighting certain Quranic tenets that correspond with principles generally regarded as "American" by the citizenry of this country. The Press Release is reproduced below.

### WHY SUCH FEAR OF THE QURAN?

#### ***AAAIL(USA) comments on the objections to Congressman-elect Keith Ellison's planned use of the Quran in his private swearing-in ceremony***

(Columbus, Ohio, 12/27/06) – AAAIL(USA) urges those who criticize Congressman-elect Keith Ellison (D-MN) for wanting to use the Quran in his private swearing-in ceremony, to read the Quran so that they may better understand what is contained in this holy book.

Dennis Prager, member of the U.S. Holocaust Memorial Council, and initiator of this controversy, states that swearing an oath on the Quran "undermines American civilization." Rep. Virgil Goode (R-VA) agrees with Mr. Prager and further expresses a view classifying Islam as antithetical to the "values and beliefs traditional to the United States." In essence, the objections to Mr. Ellison using the Quran are founded in the belief that the Quran is inherently anti-American.

To the contrary, the Quran's teachings are remarkably consistent with values and beliefs espoused by the founding fathers.

It expresses that a state government should be democratic: "whose affairs are decided by counsel among themselves" (42:38).

It affirms that all people, regardless of faith, color or creed, are equal: "mankind is but a single nation" (2:213).

It establishes financial independence of women: "For men is the benefit of what they earn. And for women the benefit of what they earn" (4:32).

It insists on total and complete religious freedom: "There is no compulsion in religion" (2:256).

It mandates justice in all matters: "Be maintainers of justice even though it be against your own selves or your relatives" (4:135).

It encourages the institutionalization of a welfare system for the poor and needy: "Give away wealth out of love for Him (God) to the near of kin and the orphans, and the needy and the wayfarer and to those who ask and set slaves free" (2:177).

It prohibits aggression, limiting war to cases of self-defense only: "And fight against those who fight against you, and be not aggressive" (2:190); "Permission to fight is given to those on whom war is made" (22:39).

"If Mr. Ellison's detractors simply took the time to read the Quran, they would see that it fully supports traditional American ideals," explains Dr. Mohammad Ahmad, President of AAAIL(USA). "In fact," he continues, "no other religious scripture validates the civil liberties enjoyed in America so clearly and emphatically as does the Quran; one may even surmise that the Quran contributed to the founding fathers' understanding of natural laws and influenced their revolutionary ideas as it is well known that Thomas Jefferson himself kept a copy of the Quran in his personal library and even learned the Arabic language."

To learn more about the teachings of the Holy Quran, view Maulana Muhammad Ali's English translation and commentary online at: <http://www.muslim.org/english-quran/index.htm>. AAAIL(USA) is the U.S. branch of the worldwide Islamic organization The Lahore Ahmadiyya Movement. For more information about the Lahore Ahmadiyya Movement, visit: [www.muslim.org](http://www.muslim.org).

Notwithstanding the evident lack of incongruity that so many believe exists between the Islamic positions on form of government / civil rights / basic human freedoms, etc. and corresponding American principles, some still view an elected official taking an oath on the Quran as "untraditional". Despite the established doctrine of separation of church and state, some argue that it cannot be denied that the founding fathers were Christian and it was the Bible that equipped them with the knowledge necessary to create the foundational structures, such as the Constitution, of this civilization. Therefore, it is implied that America is inevitably a "Christian" nation and certain traditions, though seeming to violate a strict interpretation of separation of church and state, nevertheless should be upheld as a matter of course. Unfortunately for such critics, this justification is also superfluous because the assumptions upon which this argument rests simply have no factual basis.



Although Christianity was certainly practiced by the majority of America's colonial statesmen, the most influential founding fathers, those who had the greatest impact upon the shaping of traditional American beliefs and values, broke away from conventional Christian following and were instead adherents of revivalist faiths like Deism. They chose reason and rationality over Biblical folklore and they chose a Unitarianism philosophy over the concepts of a triune god and the divinity of Christ. They specifically, and expressly, rejected those beliefs that are fundamental to Christianity.

Thomas Jefferson – who purchased a copy of the Quran translated into English by George Sale and retained this work in his personal library till his death – openly denounced what he considered to be superstitions and fables of the Bible. He went so far as to produce a revised version of the Gospels wherein he deletes all references to miracles being performed by Christ and those attributing anything to Christ that would depict him as something more than a extremely learned and extraordinarily moral human being. In a letter to John Adams dated January 24, 1814, Thomas Jefferson explained:

The whole history of these books [the Gospels] is so defective and doubtful that it seems vain to attempt minute enquiry into it: and such tricks have been played with their text, and with the texts of other books relating to them, that we have a right, from that cause, to entertain much doubt what parts of them are genuine. In the New Testament there is internal evidence that parts of it have proceeded from an extraordinary man; and that other parts are of the fabric of very inferior minds. It is as easy to separate those parts, as to pick out diamonds from dunghills.

Similarly, he wrote in a letter to William Short on April 13, 1820:

Among the sayings and discourses imputed to him [Jesus] by his biographers, I find many passages of fine imagination, correct morality, and of the most lovely benevolence; and others again of so much ignorance, so much absurdity, so much untruth, charlatanism, and imposture, as to pronounce it impossible that such contradictions should have proceeded from the same being.

He went so far as to predict in a letter to John Adams dated April 11, 1823:

And the day will come when the mystical generation of Jesus, by the supreme being as his father in the womb of a virgin will be classed with the fable of the generation of Minerve in the brain of Jupiter. But may we hope that the dawn of reason and freedom of thought in these United States will do away with this artificial scaffolding, and restore to us the primitive and genuine doctrines of this most venerated reformer of human errors.

John Adams, being of like mind, reportedly considered the notion of the divinity of Jesus an "awful blas-

phemy". He, unequivocally rebuffing the purported "Christian" foundation of America notion, signed the Treaty of Peace and Friendship with Tripoli (an Islamic State), which includes in Article XI:

As the government of the United States of America is not in any sense founded on the Christian Religion - as it has in itself no character of enmity against the laws, religion or tranquility of Musselmen [Muslims], - and as the said States never have entered into any war or act of hostility against any Mehomitan [Muhammadan] nation, it is declared by the parties that no pretext arising from religious opinions shall ever produce an interruption of the harmony existing between the two countries.

Others too were quite open about their Unitarian and Deist beliefs. Benjamin Franklin, upon being questioned about his particular religious affiliation by Ezra Stiles, President of Yale College, simply replied:

Here is my creed: I believe in one God, the Creator of the universe. That he governs it by his providence. That he ought to be worshiped. That the most acceptable service we render him is doing good to his other children. That the soul of man is immortal, and will be treated with justice in another life respecting its conduct in this.

It is also well known that George Washington was a member of the Freemasons, a group subscribing to Deistic beliefs. He was initiated at the Fredericksburg Lodge on November 4, 1752, later becoming a Master Mason in 1799. And the list goes on.

Clearly, making reference to the faith of the Founding Fathers does not justify the imposition of traditionally Christian oriented concepts and practices in the public sector. Far from supporting arguments aimed at establishing a Christian hegemony over civic customs and norms, the most influential originator's of the American system of governance rejected the concept of a national religion and refused to accept the imposition of the beliefs of the majority in their private lives.

The Founding Fathers were inspired by natural laws and formed their spiritual beliefs on the basis of reason and rationality. In truth, their views were much more akin to Islam than any other traditional religion. And this will be the topic addressed in an upcoming article titled "*The Faith of the Founding Fathers: a comparative analysis of Deism and Islam*" by this author. Thanks to Congressman Ellison's courage and steadfastness, a prime opportunity is provided for educating others about the true principles contained in the Holy Quran and re-examining the commonly accepted presumptions about the faith and values of the founders of the United States of America.



# Fraudulent Means in Spreading the Truth:

*Statistical proof of Shakir's plagiarism of Maulana Muhammad Ali's 1917 edition of the English Translation of the Holy Quran*

**Compiled By Fazeel S. Khan, Esq.**

The English translation of the Holy Quran attributed to M.H.Shakir is well known in the western Muslim world. It would not be an exaggeration to state that in recent years it is probably the most widely available and most proliferated English translation in the U.S.A. All major bookstores sell it, many Islamic organizations distribute it and numerous websites managed by Muslim student societies display it. Interestingly, though, from the beginning, the personality named 'Shakir' was clouded in mystery. Only scant information could be found about him; some sources claimed he was a former Egyptian judge with some connection to Al-Azhar University. It soon became a matter of curiosity as to why no definitive information was available about this now-famous 'scholar'.

Notwithstanding, many members of the Lahore Ahmadiyya Movement could surmise why the identity of 'Shakir' was being hidden. We knew, for several years now, that the translation attributed to Shakir was nothing more than a plagiarised work, an almost wholesale reproduction of Maulana Muhammad Ali's first edition English translation of the Holy Quran. Where the facts reveal that it was only under the guise of producing an independent, scholarly work that the Shakir 'translation' surfaced, it becomes clear why so little information existed about the 'scholar' behind this work.

Recently, the 'Shakir' plagiarism story became public: Dr. Zahid Aziz published an article about it on one of the Lahore Ahmadiyya websites. Therein, Dr. Aziz not only argued a case of plagiarism, but also revealed that 'Shakir' was not even the real name of any person involved in the fraudulent scheme but rather a pen-name used by a Pakistani financier who supervised a group of persons that 'compiled' this translation. In order to conclusively settle this matter and assure all, including the publishers of the Shakir 'translation', that the claim made by the Lahore Ahmadiyya community about the Shakir 'translation' being a plagiarized version of Maulana Muhammad Ali's first edition is legitimate, the U.S.A. branch of the Lahore Ahmadiyya Movement commissioned the *Forensics Linguistics Institute* to perform a statistical analysis comparing several English translations of the Holy Quran. This analysis compared a representative sample of chapters and verses in nine popular English translations of the Holy Quran in terms of unique lexicons and identical strings.

The results were astounding. It was shown that on average 'Shakir' uses 89% of the unique lexicon in each

chapter and section that Maulana Muhammad Ali does in his first edition. Moreover, 'Shakir' uses identical strings to that used by Maulana Muhammad Ali in his first edition on average *almost twenty times more* than such occurrences appear in a corpus of nine tested English translations. In its Report, the *Forensics Linguistics Institute* forcefully concluded that the Shakir 'translation' was a plagiarised version of Maulana Muhammad Ali's first edition translation, thereby substantiating the claim made by the Lahore Ahmadiyya community. The Report included the following express statements:

"... the high degree of similarity shown here between Shakir and MM Ali is far beyond co-incidence or chance. Although we expect translations of a scriptural work to contain some common material, it is clear that the Shakir translation must have arisen as a result of plagiarism."

"This yields an extremely minute probability of the Shakir texts having been produced independently."

"... the above demonstrates absolutely overwhelming evidence in favour of extensive, almost total, plagiarism by MH Shakir. It is simply not possible to doubt that MM Ali's translation was plagiarised by Shakir."

"The extent to which MH Shakir has plagiarised from MM Ali and, to a lesser extent from the Maulana version, is both breathtaking and blatant. No other conclusion is possible. It was a deliberate plagiarism, which in parts he has attempted to disguise by the use of Arabic names and terminology. The use of such names gives the text a superficial air of authenticity, but I suggest their use is no more than a heartless and cynical ploy to disguise what was actually going on. The MH Shakir version cannot be called a translation at all: it is no more than a copy of MM Ali's work."

It is noteworthy that the publishers of the Shakir 'translation' have, since being presented with the Report, conceded that fairness dictates putting an end to the deception promulgated by those passing this plagiarised product off as an independent, scholarly work. However, justice is far from done. The Shakir 'translation' has been hailed as an excellent English translation. As already mentioned, its prevalence in the U.S.A. – through bookstores, mosques and websites – is



extensive. Those accepting the 'Shakir' publication as their translation of choice must now reconsider not only whether their continued use of a plagiarised work is desirable, but also whether their participation in the continued stratagem to marginalize Maulana Muhammad Ali's literary works is justified.

Maulana Muhammad Ali's English translation of the Holy Quran was the first of its kind. No complete English translation by a Muslim was published and made available on a wide-scale, as were those translated by non-Muslims, until Maulana Muhammad Ali's epic 1917 translation. Aside from the fraudulent copying by 'Shakir', it is well known that Maulana Muhammad Ali's work became the basis and standard from which all future translations were created. Abdullah Yusuf Ali, the famous translator of the Holy Quran, refers to it as a "*scholarly work*" in the preface to his English translation of the Quran. Marmaduke Pickthall goes further and argues: "*Probably no man living has done longer or more valuable service for the cause of Islamic revival than Maulana Muhammad Ali of Lahore*". Other translators of the Quran have proclaimed: "*To deny the excellence of Muhammad Ali's translation, the influence it has exercised, and its proselytising utility, would be to deny the light of the sun*" (Maulana Abdul Majid Daryabadi) and "*The first work published by any Muslim with the thoroughness worthy of Quranic scholarship and achieving the standards of modern publications*" (Amir Ali).

Is it not time that fair minded Islamic organizations and individual Muslims in the west give due credit to the standard English translation that has influenced millions of persons towards a better understanding of the peaceful, tolerant, rational and inspiring teachings of Islam? There was a time not too long ago when criticisms of Maulana Muhammad Ali's translation included arguments such as 'it denies the religious duty of *jihad*,' because the Maulana explains this Islamic concept as a primarily internal struggle for self-betterment and not synonymous with 'holy war'. Or that 'it denies miracles,' because the Maulana provides additional alternative explanations, fully supported by evidence mind you, to traditionally understood 'supernatural' events. Can criticisms like these, in our post-911 world, be taken seriously? Can Muslims afford to suppress a literary treasure the like of Maulana Muhammad Ali's English translation of the Holy Quran – a work that provides the scholarly ammunition to fully equip each Muslim to defend his/her faith in the Islamophobic culture we currently live in – because of biased and outdated opinions about the Ahmadiyya Movement? If Sheikh Tantawi, the Grand Imam of Al-Azhar University, finds it conducive to read Maulana Muhammad Ali books and even quote him in his writings, is it not time for all Muslims in the west to reassess their views on the authenticity of Maulana Muhammad Ali's translation? If the Council on American and Islamic Relations (CAIR) can formally endorse the English translation of the Holy Quran by

Muhammad Asad, wherein verses regarding Prophet *Isa's* birth, crucifixion/death and other alleged miracles are explained exactly how Maulana Muhammad Ali interprets them in his commentary, is it not time for western Muslims to re-evaluate the importance of Maulana Muhammad Ali's contributions to modern Islamic thought and its manifest utility in educating non-Muslims about Islam as well as rebutting extreme/radical ideologies within the ummah itself?

The Report by the *Forensics Linguistics Institute* is, with some editing done for formatting purposes, reproduced below. We hope this Report will provide an occasion for Muslims the world over to ponder over an obvious contradiction: on the one hand it is claimed that Maulana Muhammad Ali's translation is not of much value, and on the other we see it being fraudulently copied under false pretences and being accepted by mainstream Islam as a worthy addition to modern Islamic literature. Surely the time is ripe for a reassessment of Maulana Muhammad Ali's translation and his other literary masterpieces.

## A Report into Several Translations of the Holy Quran

By John Olsson, BSc, MA, MPhil,  
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This report has been commissioned by Ahmadiyya Anjuman Ishaat Islam, (Lahore) USA, the publishers of Maulana Muhammad Ali's various literary works, including his translations of the Holy Quran. The publishers claim that the alleged translation by Mr. 'MH Shakir' is a direct and extensive plagiarism of the 1917 Maulvi Muhammad Ali translation into English from the original of the Holy Quran in the Arabic language.

### Report Findings

In this report I will show that the publishers' claim is valid. The MH Shakir version of the text cannot realistically be anything more than an almost literal copy of the 1917 text, with some minor borrowings from other translations, especially the 1951 revision by Mr Maulvi Mohammad Ali of his earlier translation.

MM Ali's first translation was published in 1917. He had been working on it since 1909. He then issued a revised translation in 1951 which he said was the result of extensive further study. This revision is generally known as the 'Maulana' translation (here referred to as 'M' for the sake of brevity). As far as I can judge, MH Shakir's translation first appeared in 1983. The Shakir translation is in the main a verbatim copy of the MM Ali 1917 translation, although there is also some material taken verbatim from the 1951 translation. It is intriguing to wonder why Mr Shakir depended so heavily on two versions by just one translator.

As a potential complication to this picture it should be noted that the Shakir version (here referred to as 'Q',

*i.e.* 'questioned document') occasionally reverts to a more traditional interpretation of the Quran<sup>1</sup>, but does not do so consistently<sup>2</sup>. Inconsistencies appear in regard to some items of doctrine, for example the belief that Jesus was taken to heaven alive (a doctrine of ascension). Whereas MM Ali has "but when thou didst cause me to die", reflecting a strictly literal translation, others have "when you took me up", "when thou tookest me", *etc.*, Shakir fails to revert to the traditional interpretation, but copies MM Ali. However, this contradicts what he did earlier in 3:54/3:55 where he has already made precisely this change, because whereas at this point MM Ali has 'I will cause you to die' Shakir has 'and cause you to ascend unto me'. Thus, whereas MM Ali has confined himself to a strict literal translation from the Arabic, Shakir – at this point – reverts to a traditional interpretation.

In other words, the Shakir translation seems to adopt two contradictory doctrinal positions<sup>3</sup>. If I have interpreted what has happened correctly between the two texts, then it is worth reflecting that this kind of inconsistency is not uncommon in the plagiarism process, where the usual practice is to copy blindly – and hence carelessly – thus producing incompatible or contradictory text. A plagiarised text is almost always logically and ideationally inferior to the source text, especially in the case of a scholarly document.

### Method of Sampling

The Quran consists of over 6,000 verses, divided into 114 chapters. This makes it a work of substantial length, and therefore, rather than testing each verse in each version, a sample of verses was taken. The sample was produced by building a random generator program in Visual Basic 6. The generator first produces a chapter number (between 1 and 114), then the number of sections in the chapter are input into the program – for example some chapters have as many as a dozen sections, while others have only one section. Once the section number has been chosen, the number of verses for that section is recorded and this is added to the list of verses to be tested. In this way a list of the following randomly selected chapters and sections, given with the number of verses in the relevant section, was created<sup>4</sup>:

**Table 1: List of randomly selected chapter sections to be tested for plagiarism**

Chapter	Section	No of Verses
14	3	9
17	5	13
19	6	16
22	5	5
27	3	13
28	4	14
30	2	9
38	5	24
53	1	25

65	2	5
66	1	7
77	2	10
79	1	26
81	1	29
86	1	17
90	1	20
90	1	20
96	1	19
100	1	11
101	1	11
107	1	7
108	1	3

In all, 313 verses were randomly selected in this way, representing approximately five per cent of the total number of verses. As can be seen from the above table, chapters throughout the Quran have been chosen, and it is believed that this sample is likely to be representative of the work, in terms of the respective styles and vocabularies of the two texts. It should therefore provide ample possibility for testing whether the Shakir text (Q) was plagiarised from the Ali text/s (E and M).

It can be argued that the above method means that not every Quranic verse has an equal chance of being selected. However, the alternative would have been to number each verse individually, regardless of its chapter or chapter section. This would have been an onerous task and, on balance, it was felt that the method used did at least provide some chance for each verse to be selected.

### What is Plagiarism and how can it be detected?

Several ways of defining plagiarism exist. A moral definition could be: 'The theft of another's work or ideas presented as one's own'; on the other hand a legal definition could encompass ideas such as: 'The intellectual infringement of the work of another constituting a copyright violation'. For linguists plagiarism is the presence in one text of substantial amounts of another text or the ideas contained in it, where the plagiariser's text has been claimed to have been produced independently. All texts rely on other texts for their genesis and production. Novels in the same genre, for example, often have many similar features, such as scenes, characters, plots, *etc.* Research papers in a particular discipline also share many common features. The linguistic term for this phenomenon is intertextuality. We expect works of the same genre and of the same text type to share lexis (vocabulary) and elements of structure, such as, for example, headings in the case of an academic paper or plot in the case of a novel. In itself the process of intertextuality does not constitute plagiarism. It is an entirely normal process. However, plagiarism goes beyond intertextuality because it copies either the ideas of the source work or the language (or, sometimes, both) and, crucially, does not acknowledge its source, thereby falsely representing itself as an independently authored work.

In the case of translation we cannot really consider the notion of theft of ideas, except where a plagiarist



copies an error from his/her source. So, for example, we may suspect plagiarism if the first translator misinterprets an idea expressed in the source language and the second translator copies this idea, but uses different language from the first translator: we would especially suspect plagiarism in such an instance if the first translator had been the first writer/translator to produce this specific error, which had then itself been copied in error. Previously we gave an example of apparent doctrinal inconsistency<sup>5</sup> in the case of Mr Shakir's text. Here we appear to have something bizarrely like the theft of ideas: in this case the plagiarist sees what he considers to be a doctrinal error and reverts to what he believes to be a non-heretical view. Later, he comes across another instance of the apparent doctrinal error, but fails, in the copying process, to 'correct' this error, and in this way inadvertently copies, not just the text, but a fundamental idea within the text, thus exposing the plagiarism.

Aside from the theft of ideas, and the inconsistencies which almost inevitably follow when a copyist attempts to avoid borrowing a specific error in one instance, but fails to do so in another, we also have word-for-word, or literal, plagiarism.

In any analysis the aim is to demonstrate, on the basis of *probability*. Even though a probability in a given case may be 99.9999999999999% (or, depending on the analysis, its counterpart of 0.00000000000001) it is still classed as a probability. Generally, a five-point probability scale is used, given as follows: Scale 1 = very low probability; Scale 2 = low probability; Scale 3 = medium probability; Scale 4 = high probability; Scale 5 = very high probability.

In the Shakir translation of the Quran there are literally thousands upon thousands of word-for-word passages which are identical with their counterparts in MM Ali's translation. Below I will detail how these can be measured, and that as a result, (through the use of statistical analysis) a very high probability of plagiarism is proposed. Moreover, it will be seen that the plagiarism is at saturation levels, that is to say it is comprehensive, occurring across the entire work.

### **Preliminary Steps: MM Ali's text in the context of Quranic Translations**

As far as I have been able to judge MM Ali's translation of the Quran into English is the earliest of those under consideration here. Sarwar's translation did not appear until three years later in 1920. The next major translation was that of Pickthal (or Pickthall), which appeared in 1930. Yusuf Ali's translation appeared in 1934, and was re-issued in 1937. Sherali's work first saw the light of day in 1955, and Rashad's work was not published until about 1970. The translation referred to as by Khan, is in fact a joint work by Al Hilali and Khan and is of relatively recent date, 1995, although there was a translation by a Khan in 1905 (to which I can find no further references). Because MM Ali's translation is the earliest of those under detailed

comparison, it is clear he could not have depended on any of the above texts. However, I wondered whether there were any earlier translations that he might have depended on.

In the notes to MM Ali's 1917 translation, I found mention of three earlier translations for comparative purposes: those by JM Rodwell (1861), George Sale 1734 and Palmer (1876). Research appears to confirm that these were the best-known translations of the Quran into English which were available at the time that MM Ali began his own translation.

Even a cursory glance shows Palmer's translation to be derivative of Sale's and closer examination leads me to believe that the scholarship of these three editions was not high. Furthermore, none of these translators was a Muslim, and therefore, given MM Ali's preoccupation with rendering the message of the Quran faithfully for the benefit of western believers who did not speak Arabic, my first impression was that he was unlikely to have depended on any of these translations to any extent, although he was familiar with them – given his references to them.

I have looked at verses from each of these three works, Sale, Rodwell and Palmer, and below I quote Chapter 14 Verse 13 from each of them, followed by MM Ali's own version. I will comment on these translation excerpts below.

### **TEXT EXCERPTS 1**

#### **Sale**

And those who believed not said unto their apostles, we will surely expel you out of our land; or ye shall return unto our religion. And their LORD spake unto them by revelation, saying We will surely destroy the wicked doers;"

#### **Rodwell**

And they who believed not said to their Apostles, "Forth from our land will we surely drive you, or, to our religion shall ye return." Then their Lord revealed to them, "We will certainly destroy the wicked doers,"

#### **Palmer**

And those who misbelieved said to their apostles, "We will drive you forth from our land; or else ye shall return to our faith!" And their Lord inspired them, 'We will surely destroy the unjust;'

#### **MM Ali**

And those who disbelieved said to their apostles: we will most certainly drive you forth from our land, or else you shall come back into our religion. So their Lord revealed to them: most certainly we will destroy the unjust:

I believe MM Ali's translation differs quite clearly from these earlier versions<sup>6</sup>. Ali's translation is less archaic, for instance there are no instances of 'ye', although he does use the slightly archaic place adverbial 'forth from'

(as Palmer does). All of these translations, including that by MM Ali, use 'apostles', while most of the translations after him refer to 'messengers'. Ali's use of 'disbelieve' is interesting: he appears to use the word as meaning actively *not* believing, rather than failing to believe. Having read through many different translations of these verses, it does indeed seem that the Quran at this point is commenting on those who refuse to believe, who effectively actively (*sic*) *dis*-believe rather than those who simply fail to believe. Therefore, despite its unusual appearance as a verb (the noun *disbelief* is more common), I can understand why MM Ali would have used 'disbelieve'. Moreover, this word does not occur in any translation earlier than that of MM Ali. I cite his use of *disbelieve* as one example of MM Ali's apparent efforts to search out the meaning of the text, rather than simply render it into English without considering its implications within the context of the type of work he was translating and its particular contextual significance<sup>7</sup>.

While looking at MM Ali's notes accompanying his translation, it seemed to me that, though he did not have any formal linguistic training, he nevertheless appears to have used sound translation principles. For example, he cross-references verses to other verses where the same or similar words, or words derived from the same etymological root are given; he cross-references verses where the same or similar ideas are expressed; he gives alternative interpretations of phrases, synonyms for words, and – most crucially for a scholarly work – he cites the work of other translators and scholars, and in some cases gives reasons for accepting or rejecting their interpretations.

For the above reasons, it seems to me likely that MM Ali's scholarship is genuine, and that he carried out his work as an authentic translation, rather than as a process of borrowing from other translations. This has been verified by many Muslim scholars and although some may disagree with a few of his interpretations, the quality of his scholarship has never, as far as I can tell, been in question.

My intention in this section has been to demonstrate MM Ali's work as a genuine translation. I summarise my reasons for this view here:

The English translations which occurred before MM Ali's translation were written in a more archaic style, and with less sensitivity to nuances of meaning, *e.g.* the use of 'disbelieve' by MM Ali shows considerable attention to meaning.

The other major English translations, *e.g.* Pickthal(I), occurred after MM Ali's 1917 translation was published.

MM Ali shows not only sensitivity to meaning, but scholarship with regard to choice of word, synonyms used, consideration of previous translations, and attention to the original text.

By definition, a work which is not in itself original or genuine cannot be plagiarised from. It would simply itself be a copy, and any simulation of it would be little more than a distorted reflection of the true, but

obscured, original. Since, in my view, MM Ali's work is genuine, then it follows that it can be plagiarised from.

## Methods of plagiarism detection used in the present instance

### 1. Lexical identity comparisons

Explanation: Lexical identity comparisons measure the number of lexical (or content words) in common between two texts. The present test goes one step further and measures *unique* lexical words in each text. Unique words are also called hapax legomena – and because they only occur once in a text, the chances of finding a high number of hapax legomena in two texts which were produced independently are very low: how low will depend on the genre and the text type, whether the text is a translation, and also the length of the text.

What happens is that the words unique to one text are matched with the unique words found in the test text. The higher the match, the greater the probability that the two texts were *not* independently produced. This approach, namely the comparison of unique lexical words across source and target text is well attested (see above references).

For a valid comparison to be made the two texts being measured should be of a similar length. It should be borne in mind that texts of the same type and genre will have a higher common lexis (vocabulary) than texts of different genres or types.

It was decided to treat the individual chapters of the nine different translations of the Quran as a corpus, and the chapters taken as samples as the sample of the corpus. The aim was to establish what norms of similarity exist across this sample corpus, on the basis that this could be extrapolated to the entire corpus. As previously stated, given that these are scriptural translations, we would expect relatively high baselines, especially since it seems to be the case that scriptural works tend to have a somewhat narrow lexical focus.

The nine different translations used are as follows: 1) Khan (Hilali-Khan); 2) Maulana (the 1951 revision of MM Ali's 1917 translation); 3) MM Ali (the 1917 translation); 4) Pickthal; 5) Rashad; 6) Sarwar; 7) Shakir 8) Sherali; 9) Yusufali. A comparison of every sample chapter or section across each author-pair was undertaken. Thus, for example, Sherali was compared with Khan, Maulana, MM Ali, Pickthal, Rashad, Sarwar, Shakir, and Yusufali. The same applied to all of the other translators. In all 22 chapters or chapter sections were thus compared, obtaining over 400 possible pair-wise comparisons.

Two measurements were taken. For the first measurement translations from MM Ali and Shakir were excluded. This would establish, for each chapter or section, what the 'norm' across the group would be. For the second measurement, *only* translations from MM Ali and Shakir were included. This would establish the degree of similarity between MM Ali and Shakir and it



would be immediately apparent if this were very different from the proportion of similarity for the group.

The null hypothesis is that the 2 proportions are identical. The alternative hypothesis is that the MM Ali-Shakir proportion is higher and therefore it is a one-tailed test. A two proportions Z test was used as both samples are large and the combined p is fairly close to 0.5.

To describe the findings technically, I paraphrase from correspondence and discussions I had with my statistician: the null hypothesis was rejected in all 22 chapters because the Z value was usually much higher than the critical value of 1.645 for a 1 tailed 5% significance. The actual p value in many instances was actually below 0.01 and so the null hypothesis would be rejected under much more stringent significance values than the 5% value adopted for this test.

In plain language what this means is that there is a significant difference between the MM Ali-Shakir comparison and all the other comparisons across the corpus of nine Quran translations of 22 chapters and chapter sections:

#### Results of lexical identity tests of sample chapters/sections

Chapter	MMAli-Shakir	Rest	Prob.
14	.92	.37	.001
17	.99	.39	.0001
19	.91	.32	.0003
22	.96	.27	.00005
27	.93	.3	.00004
28	.85	.36	.001
30	.86	.28	.0009
38	.9	.36	.001
53	.95	.34	.0001
65	.89	.41	.004
66	.93	.38	.0009
77	.94	.36	.007
79	.83	.3	.0006
81	.83	.33	.001
86	.87	.28	.0009
90	.96	.29	.0001
94	.8	.27	.01
96	.93	.32	.0007
100	.9	.33	.004
101	.95	.44	.02
107	.86	.24	.001
108	.67	.23	.04

The first column above gives the chapter number. This is followed by the density of identical, unique, lexical words found in Shakir in a given chapter which are also found in MM Ali. The third column gives the mean density of similarity across all the other translations. The final column gives the probability that the degree of similarity could have arisen by chance, *i.e.* that Shakir could have arrived at this degree of similarity across so many chapters and sections independently. What do we notice from this table? The degree of similarity between Shakir and MM Ali is so high that it can safely be

described as 'overwhelmingly similar'. On average Shakir uses 89 per cent of the unique lexicon in each chapter and section that MM Ali does. The average across the other translators is 33 per cent. This is roughly in line with predictions: recall, that earlier Clough (2000) was quoted as saying that 40% was normal. We then find that the average of all the probabilities is below 1 per cent, *i.e.* that  $p$  (probability)  $< 0.01$ .

I suggest that the high degree of similarity shown here between Shakir and MM Ali is far beyond co-incidence or chance. Although we expect translations of a scriptural work to contain some common material, it is clear that the Shakir translation must have arisen as a result of plagiarism.

**Opinion 1:** For reasons given in this section it is my professional opinion that the author known as MH Shakir has extensively plagiarised the translation of the Quran by MM Ali.

#### 2. Word for word plagiarism

A more powerful method than the common unique lexical identity mentioned in the previous section is to search for identical strings of language across two texts. Identical strings of six words are considered to be unlikely to occur independently across two texts, unless consisting of fixed phrases, which are common in all languages. Tests I have previously carried out (see Olsson 2004) show that identical strings greater than 31 letters and spaces (excluding punctuation) are highly unlikely to occur independently.

However, as with the number of lexical words in common, as per the previous test, with scriptural text we must at least anticipate a higher than average occurrence of identical strings. Therefore, as before, we need to establish what the corpus of Quran translation excerpts reveals in terms of what is found across all the translations except MM Ali and Shakir.

As with the lexical identity tests reported in the previous section, the string tests revealed very high degrees of similarity between MM Ali and Shakir and, conversely, much lower degrees of similarity between the rest of the translations.

This is how the string test works: the first six words of a text are taken and searched for in the target text. If a match is found the count is incremented by 1, and the target string is deleted. The software then takes the next six words, searches for them, and increments and deletes, as before, if there is a match. If no match is found the software moves onto the next six words in the text. It is discrete strings that are searched for: the software does not take, for example words 1-6, 2-7, 3-9, etc., but 1-6, 7-12, 13-18, *etc.* This means that there may be many matches which are missed: the point is we are taking a sample of the available population of strings, not measuring the entire population.

In a text of, say, 100 words, if there are 16 identical discrete strings across two texts, then the similarity is calculated as  $16 \times 6 = 96/100 = 96\%$  or 0.96, in other

words 96% of possible discrete strings measuring from the first word, not all possible strings, or even all possible discrete strings. Below, I will describe the statistical tests used to calculate the significance of the findings.

It was noticed that for all their similarities the Shakir and MM Ali texts do have some important differences. Shakir always writes names in their Arabic original. Thus, for example, Moses is Musa, Jesus is Isa, Mary is Miriam, and so on. MM Ali, on the other hand, uses the English versions, most of which have arrived in the language through Hebrew and Greek, rather than Arabic. Shakir will also use Arabic religious terms, like – for example – ‘kausur’, rather than their English equivalents. Also, Shakir uses US spellings, whereas MM Ali uses UK spellings. Other differences arise when, for instance, Shakir will differ in his interpretation of an issue, event or doctrine, from that of MM Ali. We also expect to find a lower level of similarity when the chapter being tested is very short. In such instances, we find Shakir will use Arabic terms not found elsewhere in the text. It seems possible he was highly aware that identity of text is more easily observed when chapters are short. By using Arabic words and terms he is able to reduce, at least superficially, the risk of detection.

The above reasons all contribute to some chapters exhibiting a lower level of similarity than one would expect where plagiarism is literal: however, we must not lose sight of the fact that the plagiarism *is* by and large literal – but that this is on occasion obscured by the activity of resorting, I believe somewhat cynically, to the above devices.

Genuine proportions, which is to say the proportions found across the rest of the corpus, were also estimated. For this purpose, all of the MM Ali and Shakir excerpts were excluded. For Chapter 14 this gives a total of 42 6-word strings, comprising 252 words out of a total of 5487 words, yielding what we may term a ‘sample identical string density’ of 252/5487 or 0.045. For this chapter, the MM Ali sample is 281 words in length and Shakir has 37 identical 6 word strings, comprising 222 words in total (almost as much as the entire rest of the sample population for this chapter). This yields the ‘sample identical string density’ of 222/281 = 0.79. The probability of these two works being arrived at independently is then calculated.

The corpus appears to tell us that there is a 0.045 probability of a common string occurring. The probability of obtaining 42 strings over a text of the same length is thus much more remote. SPSS<sup>8</sup> gives it at 0.000000000000432. The statistics department suggests that this is right on the limits of SPSS precision, but that it is likely that the probability is of the order of  $1 \times 10^{-14}$  – on the assumption that the probability of a common string is 0.045. The full results for this test are given in the document ‘Six String Calcs with macro.xls’, the layout of which is similar to that described for the previous Excel document. A summary of these data are given below:

### Summarising the results of the sample identical string test

Chapter	MMAli-Shakir	The Rest	Probability
14	.79	.06	0.0000000000000000E+00
17	.97	.05	0.0000000000000000E+00
19	.77	.04	0.0000000000000000E+00
22	.94	.02	0.0000000000000000E+00
27	.88	.05	0.0000000000000000E+00
28	.72	.07	0.0000000000000000E+00
30	.9	.05	0.0000000000000000E+00
38	.86	.04	0.0000000000000000E+00
53	.88	.03	0.0000000000000000E+00
65	.83	.05	0.0000000000000000E+00
66	.9	.03	0.0000000000000000E+00
77	.91	.01	0.0000000000000000E+00
79	.77	.03	0.0000000000000000E+00
81	.75	.02	0.0000000000000000E+00
86	.74	.04	0.0000000000000000E+00
90	.94	.04	0.0000000000000000E+00
94	.71	.01	0.0000000000000000E+00
96	.9	.05	0.0000000000000000E+00
100	.77	.02	0.0000000000000000E+00
101	.79	.02	0.0000000000000000E+00
107	.89	.01	0.0000000000000000E+00
108	.44	.02	0.0000000000000000E+00

As can be seen the sample identical string density (the number of identical strings per length of text for MM Ali-Shakir) is on average almost twenty times the sample identical string density found across the rest of the corpus. This yields an extremely minute probability of the Shakir texts having been produced independently.

**Opinion 2:** I believe the above demonstrates absolutely overwhelming evidence in favour of extensive, almost total, plagiarism by MH Shakir. It is simply not possible to doubt that MM Ali’s translation was plagiarised by Shakir.

### Did Shakir copy from Maulana (i.e. 1951 revision)?

There is some evidence that Shakir copied not only from the 1917 translation, but also from its 1951 revision. Below I give some examples of this copying. It should be noted that I have not looked through all of the sample chapters for this exercise, but only a few:

In Chapter 22 Verse 38 (hereafter, for example, 22:38) MM Ali has ‘Surely Allah will repel from those who believe...’ whereas Shakir has ‘Surely Allah defends those who believe’. This is very close to Maulana’s ‘Surely Allah defends (present tense) those who believe’. This has some similarities with some of the other translations, but it is closer to Maulana than MM Ali.

In 27: 38 Shakir has ‘...which of you can bring to me her throne...’ whereas MM Ali has ‘Which of you can bring to me a throne for her...’. Again the Shakir version is closer to Maulana’s version: ‘Which of you can bring me her throne...’



In 28: 39 the copying from Maulana is identical for the entire verse, even punctuation and case. I reproduce the three versions here:

#### SHAKIR

028:039 And he was unjustly proud in the land, he and his hosts, and they deemed that they would not be brought back to Us.

#### MAULANA

028:039 And he was unjustly proud in the land, he and his hosts, and they deemed that they would not be brought back to Us.

#### MM Ali

And he was unjustly proud in the land, he and his hosts, then we cast them into the sea, and see how was the end of the unjust.

As can be seen from the last example given above, it is the MM Ali version in 28:39 which stands out as different in this group of three. Moreover, none of the other versions (Khan, Sarawar, Pickthal, *etc.*) is identical with this version.

A close investigation of the entire text for each author would doubtless yield further results, but I believe this section has shown that there is little doubt that some direct plagiarism has occurred from the Maulana text by Shakir. The last example given above, for example, represents a 24-word string: elsewhere in this report I have spoken about the statistical significance of 6-word strings. It is well observed (Olsson 2004) that with every additional word the string becomes less and less likely to be reproducible under independent conditions. By the time we reach the length of a 24-word string we are stretching credibility far beyond possibility. For a more comprehensive picture of the Maulana-Shakir progression of borrowings it would be necessary to do a separate study from the present, since the primary task of the present study was to assess the level of plagiarism from the 1917 version. However, I believe such an analysis would paint a very similar picture to that of the present study.

#### Did the other translators copy from MM Ali?

I took the unique lexical word matches from the first five sample chapters (Ch/s 14, 17, 19, 22, and 27). As previously noted we regularly have borrowings by Shakir from MM Ali at around 90 per cent. However, many other borrowings are above 50 per cent, but it is not always easy to follow the provenance of these borrowings. For example, with regard to 14: 13-21, Khan matches 56 per cent with Pickthal and 54 per cent with Maulana. The Maulana-Pickthal match is 45 per cent. Do we conclude that Maulana borrowed from Pickthal? It is possible, but we note that the Maulana-MM Ali match is 69 per cent, while the MM Ali-Pickthal match is 37 per cent. It therefore seems that MM Ali may have consulted Pickthal's version when revising his transla-

tion in 1951, but Pickthal will already have consulted MM Ali's earlier translation for his own 1930 publication. In fact Pickthal and Yusufali, the two translators who were closest to MM Ali in time, and were – as far as I understand – actually acquainted with him – appear to have borrowed least from him, their matches averaging not much more than 40 per cent for unique lexical words – which is about the figure suggested by earlier researchers as being 'normal' when same-genre, same-topic texts are under consideration. If there is a name which seems to recur at above the 50% level, it is that of Khan who appears to have a close lexical relationship with MM Ali, Pickthal and Yusufali. However, I do not suggest – without further analysis – that this is statistically significant. Certainly, more research would be required to establish the exact nature of the translation history of the Quran with respect to plagiarism. Moreover, other translations than those mentioned here have also appeared in the last 80 years, and these would all need to be taken into account. From what I have seen, however, the greatest debt among all of them seems to be to MM Ali, Pickthal and Yusufali. However, it is possible that in this context the notion of plagiarism would not be entirely appropriate. Many of the translators were/are not native speakers of English and would have felt bound to consult other editions. Few were/are native speakers of Arabic – Rashad, for example, was one of the few Arabic native speakers, being an Egyptian who then spent many years in America, where he appears to have acquired a virtual native speaker competence in that language.

The extent of the borrowings from MM Ali and between other translators is, as I suggest, not likely – without further research – to prove significant, except, as noted, with regard to MH Shakir<sup>9</sup>. The extent to which MH Shakir has plagiarised from MM Ali and, to a lesser extent from the Maulana version, is both breathtaking and blatant. No other conclusion is possible. It was a deliberate plagiarism, which in parts he has attempted to disguise by the use of Arabic names and terminology. The use of such names gives the text a superficial air of authenticity, but I suggest their use is no more than a heartless and cynical ploy to disguise what was actually going on. The MH Shakir version cannot be called a translation at all: it is no more than a copy of MM Ali's work.

#### Conclusion

I simply repeat here my earlier observations, based on the textual and statistical analyses of the similarities between MM Ali and MH Shakir presented in the accompanying documents. It is concluded that MH Shakir plagiarised almost the entire translation from MM Ali (1917) and from the 1951 revision of that translation. I estimate that on average he plagiarised 90 per cent of the text from each chapter, whereas the average amount of common material between the other translators was below 40 per cent, which I believe to be nor-

mal for same-genre, same-topic works, whether translated or in the language of the original.

### References:

Clough P. 2000. Plagiarism in natural and programming languages: an overview of current tools and technologies, Dept of Computer Science, University of Sheffield, see: <http://ir.shef.ac.UK/cloughie/papers/plagiarism2000.pdf>

Olsson J. 2004. Forensic Linguistics: An introduction to language, crime and the law. Continuum. London, New York.

Woolfs D, PAPERS: authors, affiliations and abstracts, IAFL Conference, 1999, University of Birmingham, 1999, <http://www-clg.bham.ac.UK/forensic/IAFL99/confabst.html>

1. Shakir gives the Arabic names for prophets e.g. Suleiman instead of Solomon, Isa for Jesus, Musa for Moses, whereas MM Ali/Maulana give the English versions of these and other Quranic names. This does sometimes make the Q text (*i.e.* the questioned text) appear to be less verbatim (of E/M) than it is.
2. In this report I will refer to the translations as follows: the 1917 translation by MM Ali will be termed the Earlier text (abbreviated 'E'); the 1951 revision will be referred to, as it is commonly known, the Maulana translation (abbreviated 'M'), and the Shakir translation will be referred to as Q, (*i.e.* the Questioned) text.
3. I am grateful to various websites for pointing this information out.

4. Given here in ascending numerical sequence, not in the sequence in which they were generated.
5. I should stress that I am not proposing that Mr MM Ali's idea regarding Jesus' death was 'mistaken' or 'heretical' in any way. I am not passing any opinion regarding doctrinal views. From my limited research on this subject, it appears that many leading Islamic authorities throughout history have also held this view. See [www.muslim.org/bookspdf/deathj.pdf](http://www.muslim.org/bookspdf/deathj.pdf)
6. We note that these earlier versions, at least with respect to Chapter 14, Verse 13, do not always differ from each other. Rodwell's translation, for example, seems to have several similarities to Sale's work.
7. Interestingly of the eight other translations which I will be comparing with that of MM Ali, seven also use either 'disbelieve' in Chapter 14, verse 13, or 'disbelievers'. Only Yusufali differs by using 'Unbelievers'.
8. A well known statistical package.
9. Although borrowings in terms of lexical words may not be significant, it appears that later translators may have benefited from MM Ali's understanding and interpretation of the Quranic verses. Pickthal's translation, particularly, has been viewed by some as a mere "revision" of MM Ali's work because of his apparent following MM Ali's understanding of Islamic principles. See for example the Rev Samuel Zwemer's references to this on the Internet. Even so, this issue requires further linguistic research to establish as full a picture as possible and should not be prejudged.

