



# THE REVIEW of RELIGIONS

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- TRIBUTES AND DEDICATIONS  
TO THE LATE  
SIR MUHAMMAD ZAFRULLA KHAN

European Edition

EDITOR: B. A. ORCHARD



## **THE AHMADIYYA MOVEMENT**

The Ahmadiyya Movement was founded in 1889 by Hazrat Mirza Ghulam Ahmad, the expected world reformer and the Promised Messiah. The Movement is an embodiment of true and real Islam. It seeks to unite mankind with its Creator and to establish peace throughout the world. The present head of the Movement is Hazrat Mirza Tahir Ahmad. The Ahmadiyya Movement has its headquarters at Rabwah, Pakistan, and is actively engaged in missionary work.



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A. R. Mughal

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## The REVIEW of RELIGIONS

A monthly magazine devoted to the dissemination of the teachings of Islam, the discussion of Islamic affairs and religion in general.

*The Review of Religions is an organ of the Ahmadiyya Movement which represents the pure and true Islam. It is open to all for discussing problems connected with the religious and spiritual growth of man, but it does not accept responsibility for views expressed by contributors.*

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## Obituary and Appraisal

### Sir Muhammad Zafrullah Khan (A. R. Mughal)

Ch. Muhammad Zafrullah Khan, a key figure in the evolution of Muslim politics in the Indian Sub-Continent and a great servant of the renaissance Islam, died on 1st Sept, 85 at the age of 92 at his home in Lahore after a protracted illness.

He was born on 6th Feb. 1893 at Daska, District Sialkot and completed his preliminary education at the American Mission High School, Sialkot City. It was in 1907 that he joined the Government College, Lahore and after graduation in 1911, moved to the United Kingdom and studied Law at King's College, London till 1914. He was called to the bar by Lincoln's Inn on the eve of the First World War.

On his return to India in 1915, Ch. Zafrullah Khan started practising law first at Sialkot and subsequently at Lahore, the Provincial Capital. Here he met the redoubtable Sir Shahabuddin who later became the Speaker of the Punjab Assembly and was one of the forerunners in the Muslim political awakening in the Punjab. Ch. Zafrullah Khan worked in the Chambers of Sir Shahabuddin for quite some time as deputy in the publication of the prestigious law journal 'The Indian Cases' and afterwards succeeded him as its editor.

From these early beginnings, Ch. Zafrullah soon built up a lucrative practice and was almost at the peak of his profession by 1930. It was during this period of his brilliant career that he acted as Prosecuting Counsel in some highly publicised cases including the Delhi Conspiracy Case. This was in fact a prelude to his entry into the complicated world of Indian politics.

Sir Fazli-Hussain who was indeed the pioneer of Muslim influence in the Punjab and founder of the Punjab Unionist Party in the inter-war years, soon recognised the exceptional intelligence, clarity of mind and persuasive powers of Zafrullah Khan, and made him his protege to advance the interests of the much backward Muslim Community. Here was a man who could serve the purposes of diplomacy so gently and silently as to be almost imperceptible amidst the mullah-infested Muslim masses. He was a professional to his finger tips and could provide endless topics for polite and interesting conversation without reference to anything delicate or controversial.

Hazrat Khalifatul-Masih II, the second successor of Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Holy Founder of the Ahmadiyya

Movement in Islam, beside being a great spiritual leader, was also a great connoisseur of human talents. His foresight, divinely gifted as it was to see through the unknown, had already made its choice regarding Sir Zafrullah Khan. Even while he was practising at Sialkot, the Khalifa had earmarked him for the important 'amarat' of the Ahmadiyya Community at Lahore. This was primarily linked with the formidable role that this hitherto unknown barrister was destined to play in later years in the politics of India. Sir Zafrullah Khan was slightly upset in the beginning, being appointed Amir of the Lahore Ahmadis; especially so in the presence of such prominent members like Mian Chiragh-Din and Mian Abdul Aziz Mughal, of the Mian family of Lahore. (Tahdees-a-Niamat p 211). However, he soon realised the importance of the specific role for which he was being groomed by Hazrat Khalifatul-Masih II and started planning his career accordingly. That he became a Judge of the Federal Court of India and held distinctive offices both in India and Pakistan and the international forum, in no way detracts from the fact that Sir Zafrullah's meteoric rise to eminence was no less due to the guidance of his spiritual master than to anything else. The presence of Hazrat Khalifatul-Masih II at all the important bends of Sir Zafrullah's career, gave an added dimension of excellence and personal involvement in all his achievements.

Sir Zafrullah's entry into the world of politics started really in 1926, when he became a member of the Punjab Legislative Assembly. He was selected as a delegate to all the three round table conferences held in London in the early 1930's, and on Sir Fazli-Hussain's retirement from the Viceroy's Executive Council in 1935, Sir Zafrullah Khan succeeded him as the Muslim member, initially assuming responsibility for Railways and Commerce. This was no mean achievement. Although his appointment was made specifically at the recommendation of Sir Fazli-Hussain, yet the change had been brought about as a masterpiece of precision and political artistry. Sir Zafrullah Khan being an Ahmadi, had already a record of public dissent on religious grounds. He would have been weeded out from the ranks of the politicians much earlier by the fanatics. But for his steadfastness and the high popularity rating among the liberal Muslim elements, the great furore caused by the mullahs against his selection might have been his undoing at this early stage. May be the Campaign of the Ahrari mullahs in 1935, aimed at eliminating the 'heretics' had not yet become fashionable and it took another half a century to materialise in 1984. Be as it may Sir Zafrullah's whole life is replete with attainments of which both India and Pakistan could rightly feel proud.

Sir Zafrullah's rise to eminence at this stage was not confined to the two important departments of Railways and Commerce. He was also called upon to represent the Government of India abroad at the Coronation of George VI, at the Dominion Ministers' conference for preparations for the war in 1939 and subsequently at the United Nations. In 1942, he was sent as Agent

General to the Government of India in China to open direct diplomatic relations between Delhi and the Kuomintang regime at Chungking.

As the unfolding events amply demonstrated, this was the most crucial period in the history of the Indian struggle for independence. The leaders of the Indian National Congress were imprisoned at Poona as a result of the "Quit India Campaign" against the British Government. The Muslim League was gradually gathering strength at this juncture but with the exception of Quaide-Azam Jinnah, there were few ideologues and political thinkers among the rank and file of the Muslims, who carried any semblance of credulity with the people or the alien Government. There was no opening-up of the political process in sight and the stalemate was so confounding that had it not been for the untiring efforts of Sir Zafrullah Khan to keep the issue of Indian independence alive in the political circles in London, the future of India would have remained in the melting pot for perhaps another decade or so or even more.

Sir Zafrullah's primary instinct was to preserve the unity of India. He was in favour of a just settlement of the Congress-League tussle and hoped that a feasible solution was possible without partition. India a cradle of ancient cultures enriched with the Islamic religious philosophy for centuries in the past, could not be thrown away lightly to the gods of communal vengeance and hatred. It is the blatant falseness of what the fanatics have tried to do with religion that the stigma of intolerance has come to be so closely associated with Indian politics at all levels. Undoubtedly religion is a big factor in power-politics. It is very powerful but it is not the only one. There are things like the forces in society, things like peoples' understanding of themselves which is not necessarily something to do with religion. In a nutshell, there are economic forces, there are political forces and there are social forces. Sir Zafrullah Khan never believed in the image of the Quran being in one hand and the gun in the other. This type of image was essentially a myth and was never to be adhered to. He did not always have his own way or not quite. He had sometimes to toe the party-line – that of the League Council. However, Sir Zafrullah Khan achieved a quiet but profound revolution in the character of Muslim orthodoxy. The remarkable thing was that he did it without apparently doing so and without public controversy. His public image throughout was that of a nice man, pre-occupied in theological tenets with a dry and frugal living standard. It might take some people to the brink of credulity if it was suggested that acceptance of the Cabinet Mission Plan by the Quaide-Azam in 1946, was mainly the result of Sir Zafrullah's cold reasoning and judicious persuasion. It is not a partisan fiction. It is really the verdict of the contemporary historical events. For Sir Zafrullah Khan was never a man to stand apart or be last in line in any diplomatic events so common in London and elsewhere in those days. It was perhaps the truculence of some Hindu leaders which wrecked the Cabinet Mission Plan so

wilfully as to destroy all chances of Hindu-Muslim reconciliation in the foreseeable future.

With acute sadness Sir Zafrullah now realised that he could no longer wrap himself in the silver-linings of a hopeful rapprochement with the Congress leaders. The final hour of parting had suddenly arrived. The breach with the idea of a united India had been rubbed home to him probably with such events as the Great Calcutta Killings and the massacre of innocent Muslims at Garhmuktesar. The acute communal strife had apparently eliminated anything different. Once it had been announced that Pakistan would come into being, Sir Zafrullah Khan resigned from the Federal Court of India, where he was then serving as a judge and opted for Pakistan. The political impact of this decision was enormous — not only for himself but also for the great religious minority to which he belonged. The twist was that the whole thing had happened so suddenly that nobody knew exactly who or what to blame for the unjustified and lop-sided division of the vital Punjab Province. Qadian, the headquarters of the Ahmadiyya Community in Islam and the seat of the renascent Islam, had been so casually treated by the Radcliffe Award as could prompt only a very sad and negative view of the history of the British occupation of India. The Ahmadiyya Community had been thrown unceremoniously without any safeguards at the mercy of a people some of whom took pride in abiding by the law of the jungle. The attitude of the Muslim majority in Pakistan had varied with place and time. Quite often the 'faithful' were warned not to exchange any sort of services with the Ahmadis but in fact to avoid them as a pollution. The dogmas and the 'Fatwas' of the mullahs harrassed the ordinary citizen at every turn but he accepted them as the very home and school of his growth, the vital medium of his life. Orthodox religion cast its awe and sanctity over every stage of development of the Pakistanis and no changes were favoured or feasible at any time. The law as explained by the elders in the past centuries was considered the only law, unchangeable, inviolate and undefined by posterity.

It was a measure of the confidence placed in him by the Quaide-Azam that Sir Zafrullah Khan was asked to present the Muslim League case to the Commission under Sir Cyril Radcliffe, which was to decide the boundary between India and Pakistan. Pessimism had never dominated Sir Zafrullah's arguments in the past. Despite some information that the Indo-Pak borders had already been demarcated on the British and Indian maps, he undertook this task and argued his case before the Boundary Commission to the satisfaction of all concerned — and especially the Quaide-Azam. What smacked of the genuine article in the beginning, turned out to be only a ploy to satisfy the needs of paperwork at Whitehall in London. Even during the debate before the Commission, the details of a confidential map of the demarcated areas in the United Punjab, had come to the knowledge of Sir Zafrullah Khan and of which he had apprised the Quaide-Azam without delay.

But the march of events had been so quick that nothing useful could be done at that late hour. Gurdaspur District — a Muslim majority area providing access to Kashmir — was handed over to India on a silver platter. Likewise, the area of the Sutlej Headworks contiguous to three Muslim majority Tehsils in Ferozepur District, also went to India.

The award of the Commission was based on an extraordinary indifference to facts. It generated more issues than it had ever bargained for. Sir Zafrullah Khan was extremely critical of this judgement and in fact never forgave Radcliffe for this grave injustice. A weaker character might have crumpled.

Sir Zafrullah Khan now became the first Foreign Minister of Pakistan. Throughout his life he had indulged in activities which built their own field of reference. It was a new experience for him, novel in a way that his previous appointments always had the protection of the Indian Government in the background. But the present situation was radically different. It was just like you could never know what you looked like before you were born. From the start, his important portfolio had rankled most in the minds of the Ahrar mauvis. The League Cabinet was outwardly quite neutral. But they could not by any means be regarded as indifferent to the feelings of their co-religionists. However, the fanatics could not do much harm in the life-time of the Quaide-Azam. Most of Sir Zafrullah's time at this juncture was spent in persuing disputes with India over Kashmir and the Indus waters. The Kashmir problem which later escalated into the first Indo-Pak war in 1948, produced some memorable clashes between Sir Zafrullah Khan and the Indian delegate in the United Nations and made the two men household names in international politics. His advocacy of the Arab Cause in the U.N. became a legend in itself and his name became so popular in Arab households that every man, woman and child was familiar with it even though not many of them had ever seen him physically. The condolence messages received from the Arab Heads of State on Sir Zafrullah's death, are a fit homage to the memory of a man who loved the land of the Holy Prophet (Peace be on him) much more than he loved his own country. His selfless efforts to win freedom for Palestine, Libya, Morocco, Tunisia and Algeria were un-matched for all-time. King Hussein of Jordon awarded him "The Star of Jordon", the highest civil award of the country. The rulers of Morocco, Libya, Tunisia and Algeria followed suit and honored Sir Zafrullah with the highest civil awards of their countries.

Sir Zafrullah Khan was a close associate of Quaide-Azam and was also a founding member of the Muslim League. He presided at the League Session held at Delhi in Dec. 1931 and delivered a forceful speech in support of the rights of the Indian Muslims. Throughout his life, Sir Zafrullah had fought for the poor and the down-trodden. According to the Ordinance of April 24, 1984 issued by the Pakistan Government, here was a non-Muslim who until his last breath had done for the Muslims what few among the 'Muslims' themselves



had ever done for their own community. The Muslim League was not really popular with the British political elite for some of its alleged rigid viewpoints. Sir Zafrullah on many occasions interceded on behalf of the Muslims in the inner circles of the Government and it was for this reason alone that the British Government showed a soft corner for some of the League's demands which otherwise could never have been entertained on merits. Sir Zafrullah always deprecated hasty actions and the League's boycott of the Interim Government in early 1947, would have precipitated a collapse of the Muslim political strategy, causing incalculable harm to our national interests. It was Sir Zafrullah Khan who came to the rescue. He argued strongly with the League High Command for immediate modification in their uncompromising stand on the issue. In the final arbitrament, intransigence works both ways; harmful for friends and profitable for the foes. Sir Zafrullah's views prevailed ultimately and the League accepted the interim arrangements. The delay of another week or so would have proved fatal to the Muslim cause.

Important events were happening in the Punjab also. There would have been little or no Pakistan so soon if Zafrullah had failed to induce Sardar Khizar Hayat Khan to dissolve his powerful Unionist Ministry and hand over the reign of Government to the League leaders in the Punjab. The League High Command had never been happy with the affairs of the Punjab and the recent elections had failed to dislodge the Unionists from a position of dominance in the Provisional Assembly. The position was so critical that only a man of Sir Zafrullah's stature could help. He came to Lahore in great haste and within the short span of forty-eight hours, the tables had been turned on the Unionists and the League was restored to its rightful place in the Punjab. History would bear out that this was the final act which made Pakistan possible and also avoided a sort of civil war among the Muslims on the eve of independence. True history would never forget this great feat of Zafrullah Khan and when the fires of fanaticism in Pakistan have died down, only then the real worth of this great Muslim patriot would be realised by the masses. A time would soon come when Sir Zafrullah's name would be included among the few who conceived Pakistan and eventually made it safe for the posterity. In a society where Government, law and morality are bound up with a religious creed, anything opposing that creed is viewed as menacing the foundations of social order itself. Pakistan at present is being suffocated with Islamic ritual through a controlled media. But the core of our Faith is so clear that in the end those who try to manipulate it, would come to the end of the road themselves. God is prior to the world not only in time but in rank, essence and cause also. All other entities are contingent because their existence is not inevitable or indispensable. The people in power or authority should always keep this golden rule in view and should not take religious differences to a point of no return. History is remorseless and never forgets the ungrateful. It requites evenly.

Sir Zafrullah Khan remained in the Foreign Office for nearly seven years. He acquitted himself of this responsibility to the great satisfaction of his countrymen. Against heavy odds, he handled the external affairs of Pakistan with exceptional ability and acumen. He never indulged in favoritism. His selections were always based on the principle that the right man was waiting to be found round the corner. All that was needed was the right set of clues to track him down. He had himself risen to great distinction on merits coupled with divine blessings. He was a great jurist and extremely rational. At the same time he was keenly religious and emotional in matters of faith and beliefs. Some time after relinquishing his appointment as Foreign Minister, he returned to the UN as Pakistan's permanent representative. Shortly afterward, in a move which clearly showed the international respect that Zafrullah had achieved, he was elected President of the General Assembly, a job which was extremely selective and where he always took more care to do what he wanted and not to do what he did not want. He was always impartial and never showed his personal likes or dislikes in public. His tenure in the present appointment, was an era of friendly and cordial relations with the representatives of all nations. It was during this period that the Russians were so impressed by his fair dealings that they extended an official invitation to him to visit Moscow at his convenience. This was an extraordinary gesture from the Soviet Government and Sir Zafrullah accepted it with grace. Although he had held high offices before both in India and Pakistan, but his first preference had always been the Law. He never felt happier than when dealing with complex legal problems. After 1954, he had started an association with the International Court of Justice at the Hague. He was elected a member of the Court on two separate occasions but served from 1970-73 as the President of the Court. This was a signal honour for him as few before him had achieved the privilege of being the President of the General Assembly and the President of the International Court at the Hague. For a man of such distinction, Sir Zafrullah was remarkably unpretentious and accessible.

Hazrat Mirza Ghulam Ahmad, the Promised Messiah, (Peace be on him) had produced such men among his followers as the world had never seen before except in the days of the Holy Prophet (Peace be on him), Sahihzada Abdul Latif Shaheed, Maulvi Abdul Rahman and the young Niamat-Ullah Khan of Kabul, are some of the more prominent among the score of others who sacrificed their lives, properties, wives and children in the cause of Islam and Ahmadiyyat. They did so with smiles of triumph on their faces and complete disregard for all that was temporal and worldly. Sir Zafrullah Khan had an equal ranking in the Ahmadiyya List of Honours. Although he joined the Community at the tail-end of the Blessed era, yet he left behind many who preceded him in the long and arduous march of the Islamic dominance in the Latter Days. Through thick and thin Sir Zafrullah Khan toed the community line and never faltered even at the expense of grave personal risk and his

ever-rising political status. His words always expressed a wealth of ideas and a view of things and their connections that at times sounded as if they came from another world. He was very sensitive and a man of fine temperament. Opponents never bothered him and he always passed them by with a smile of tolerance. Dignity is available to Ahmadiyyat as it is available to every other sect in Islam. The filthy abuses hurled at Zafrullah Khan throughout his long career by a large number of Muslim divines did not deflect him from the path of duty. The Mullahs in Pakistan have become a symbol of the great moral degradation to which a nation of a hundred million people has been permanently reduced. But all this, we must forgive and forget for the sake of the Holy Prophet (Peace be on him) whom we all love more than anything else in this world. Sir Zafrullah Khan was a true son of Islam and he gave his best and finest to uphold what was according to the Quran and Sunnah. His greatest achievement in life was Ahmadiyyat which he served day and night till he passed away from this world. He was not only a man. He was a legend in himself. He waged a struggle of intellect, human values and religious ethics with a colourful of heterogenous politics. He greeted both friends and foes alike with smiles of welcome and was never averse to compromises. Not on principles and verities, but yes on variants and the changeables. Extreme clashes of beliefs and ideals, in private meetings, in mosques, in public squares, in universities, at festivals and funerals, highlighted his long march through life. All those who were united with him in spirit and character, would remember him always. He had lived in a peculiar style of his own. He always moved among people of his own choice, yet he was far away from his nearest and the dearest. His was an age which had been cleaved and disjointed in half between the haves and the have-nots. He had renounced comfort and abundance for the benefit of a single purpose — the cause of Islam and Ahmadiyyat and the good of the common people. He had a soft place in his heart for dreaming and pondering higher things, the meaning of life, the history of his native land and a burning and incessant urge for doing good was not through any intensified consciousness. It was because he had gazed with rapture at the blessed face of the Promised Messiah and taken the 'Covenant' at his Blessed Hands.

Sir Muhammad Zafrullah Khan has now passed away from this world. He has left behind him a heritage of righteousness and dedication to duty as would sustain the young and old Ahmadis for a very long time. May God bless him and bless his great spiritual guide and master — Hazrat Khalifatul Masih II — for without him, there would have been no Sir Zafrullah Khan as we know him. His funeral prayers were held in three different places — London, Lahore and Rabwah. Thousands of Ahmadis along with thousands of others outside the Jamaat, participated in his last rites and he was buried in the Bahishti Maqbarah, Rabwah at the feet of his beloved — Hazrat Khalifatul Masih II.

## Muhammad Zafrullah Khan

(Ilyas Khan)

Choudhri Muhammad Zafrullah Khan passed away in Lahore, Pakistan, on the 1st September 1985. He was ninety-two. He was a Companion of the Promised Messiah — the Holy Founder of the Ahmadiyya Movement in Islam. Few have been privileged to reach such international heights. He was the only person to have been the President of the General Assembly of the United Nations and also the President of the International Court of Justice. At the same time he was a deeply religious and pious man of utmost integrity.

Choudhri Sahib was born on 6th February 1893. He was called to the bar by Lincolns Inn after having obtained a first class Hons. Degree in law from King's College, London. He was elected to the Punjab Legislative Council in 1926 and served until 1935 when he was appointed a member of the Governor General's Executive Council till 1941. He then opted to go to the Bench of the Supreme Court of India where he gained the reputation of being the dissenting Judge. He resigned on the eve of Partition and was appointed Foreign Minister of Pakistan by Quaide-Azam Jinnah. He held this post with great distinction until 1954 when he was elected a judge of the World Court. He was Vice President of the Court from 1958–61. President Ayub Khan appointed him Permanent Representative of Pakistan at the United Nations and as a special mark of honor he was elected President of the 1962/63 session of the General Assembly. His presidency was unique in three respects in as much as all the meetings started punctually, no point of orders were ever raised during the entire session and the Assembly completed the agenda for the session in time. In 1964 he returned to the International Court of Justice and retired in 1973. He was President of the Court during the last three years of his tenure. This was, perhaps, the fulfillment of his mother's dream in which it was revealed to her that Zafrulla Khan, son of Nasrulla Khan, will be chief Justice.'

Choudhri Zafrullah Khan was a gifted and eloquent speaker with a devastating wit. He always presented his case in a lucid and masterful manner. He never lost an appeal during the time that he practised as a lawyer in Lahore High Court. He was chosen by Mr. Jinnah to represent the Muslim League before the Boundary Commission on the Partition of India. His presentation earned him the personal accolade of Mr. Jinnah.

While Foreign Minister, he established Pakistan in the international field and presented the Kashmir case at the Security Council with his customary eloquence which endeared him to the Pakistan public. His exposition of the

Palestine cause was a godsend for the Arab nations which earned him their respect and affection to the extent that Jordan, Syria and Egypt bestowed on him their highest civil awards. He worked tirelessly towards the independence of countries under the yoke of colonialism and was instrumental in bringing about the independence of Libya, Morocco, Somalia, Indonesia etc. King Hasan of Morocco described him as the greatest Muslim of this century.

Choudhri Zafrullah Khan was blessed with remarkable parents. His father memorised the Holy Quran at the age of fifty. His mother who was a deeply religious woman was guided and blessed by Almighty God through dreams. He loved God and the Holy Prophet of Islam, and had great esteem for his mother whom he loved deeply.

Choudhri Zafrullah Khan exercised extreme exactitude in all spheres of life. He never wasted time, words or money. He lived a simple — even austere life, but was extremely generous. He assisted a large number of students whose parents could not afford their education. He always lavishly donated towards appeals launched by the Supreme Heads of the Ahmadiyya Movement.

He was endowed with a keen intellect and a photographic memory. His command of English was perfect and to a great extent he employed his scholarly faculties in writing about Islam and the truth of Ahmadiyyat. He translated the Holy Quran into English and wrote many books and articles giving a brilliant exposition of different aspects of Islam.

He spent all his life in public service but regarded the time after his retirement as his happiest. He devoted all his time to the service of Islam. He was a real servant of God, and happiest when participating in functions of the Ahmadiyya Community.

The Community has lost a great Ahmadi who was an embodiment of Islamic teachings. The world has lost a great man who worked all his life for humanity and it has been Pakistan's misfortune that the blind bigotry of a few deprived it of a great statesman.

## Choudhri Sahib's Funeral 3.9.85

(Selma Khan)

I utter neither sound or sighs  
 But tears are streaming from my eyes.  
 He's where he longed & prayed to be  
 With his Creator in Eternity.  
 He looks so well, I quickly note,  
 As fierce emotion grips my throat.  
 He's put on weight, he looks aglow,  
 His cheeks are pink — I love him so.  
 The Kalima still worn proudly on his chest,  
 This 'servant of God' has passed every test.  
 The room is packed with blocks of ice  
 Red flower petals mirrored twice.  
 The idea his soul still lingers here  
 And fear of offending my friend so dear  
 Compels me to discipline all thought  
 And simply pray as we are taught.  
 Memories haunting but very sweet  
 Of what he'd say to those he'd meet,  
 And how he'd tease and how he'd greet.  
 He'd spoken of his father & brother  
 And the long awaited reunion with mother.  
 For years he'd prepared me for all this  
 And allowed me to know, for him, it would be bliss.  
 Despite the hours we'd talked this way  
 I still was not ready for this day.  
 I rejoiced for him for his freedom at last  
 But for those of us left an era had passed.  
 We all I'm sure felt that now dimmed  
 Was *our* light  
 But now he would taste the gardens delight.  
 I kiss his forehead as I leave;  
 Its icy! — he's dead! I now believe!  
 Farewells are tough, but this one is bad.  
 I must brainwash my self to feel happy-glad.  
 Forget my personal sorrow and pain  
 I had so much — must not complain;

For 18 years he's been my friend.  
Just because he's dead it doesn't end.  
Love and prayers go on for ever  
Like adding to a precious treasure.  
I'm driven to the polo ground for his funeral prayer.  
I stay in the car as no ladies are there.  
A large silent crowd, prayers over we leave  
And with his coffin behind us through traffic we weave.  
A police guard escorts throughout the way  
And Rabwah is reached in the heat of the day.  
His last journey to Rabwah, I'm so glad I could come.  
And witness the last rites so beautifully done.  
The crowds queue to see him  
Bid salams and farewell.  
How much he is loved is so easy to tell.  
Just after 7pm the prayer takes place;  
I sit in the car with my veil covered face.  
Then off to the graveyard in crowds they all go  
And this silent witness is also taken to show.  
It's dark in the graveyard  
And crowded the scene;  
We quietly drive through it  
It's unreal — it's a dream!  
Oh greatful delight! he's laid here inside  
Along with Khalifas and friends who have died.  
I watch as the bricks are laid firm and neat  
And concrete is added and then plastic sheet.  
A few old Sahaba throw soil on the ground  
And soon there's a heap, a quite sizeable mound,  
We all pray in silence and the crowds move away.  
His family take care of me as they have done all day.  
And back to the guesthouse, for a while I'm alone  
And at last I indulge in a low anguished moan.  
The three days are over — his soul at last free.  
Tears flow now unchecked but  
Relief brings to me.  
Oh darling I'll miss you — but love you the same  
And pray in the next life I can meet you again.

## Sir Muhammad Zafrulla Khan

### Distinguished Pakistani Statesman

Sir Muhammad Zafrulla Khan, KCST, the first foreign minister of Pakistan from 1947 to 1954, and a former President of the International Court of Justice at The Hague, died on September 1 at Lahore. He was 92 and one of the last surviving eminent men of public affairs of his generation.

He held high public office in the days of Empire as a member of the Viceroy's Council, and after independence achieved international recognition not only as a spokesman for Pakistan but also as President of the UN General Assembly and as an international jurist.

Chaudhri Muhammad Zafrulla was born on February 6, 1893, in the Sialkot district of Punjab. Though his was a cultivator's family, his father had made his name as a lawyer, a profession in which his son soon excelled him. Zafrulla was educated at an American mission school in Sialkot and at Government college, Lahore. Subsequently he studied law at King's College, London and was called to the bar by Lincoln's Inn on the eve of the First World War.

On his return to India, he began to practise with his father at Sialkot, but it was not long before he moved to Lahore, the provincial capital, where he worked in the chambers of Sir Chaudri Khan Bahadur Shahabuddin, who was later Speaker of the Punjab Assembly.

Shahabuddin was the editor of the prestigious law journal *Indian cases* and Zafrulla served first as his deputy and later as his successor.

From these early beginnings he soon built up a lucrative practice, and by the 1930s, at the peak of his profession, he commanded considerable fees and acted as prosecuting counsel in some highly publicised cases, including the Delhi conspiracy case.

His entry into the world of politics came through the patronage of Fazl-i-Husain, who recognized in him a man of exceptional intelligence, clarity of mind and persuasive powers. Fazl-i-Husain, the founder of the Unionist party which dominated Punjab politics under the aegis of the British Raj in the inter-war years, regarded Zafrulla as his most trusted lieutenant, and it was for this reason that he found himself representing the Unionist party and wider Muslim interests in the crucial years when the Government of India Act of 1935 was being framed.



He entered the Punjab legislature in 1926; he was a delegate to all three round table conferences held in London in the early 1930s; and on Fazl-i-Husain's retirement from the Viceroy's Council in 1935, he was asked to succeed him as the Muslim member, initially assuming responsibility for railways and commerce.

As a member of the Viceroy's Council, Zafrulla was not only involved in supervising these two important departments. He was also called upon to represent the Government of India abroad, at the Coronation of George VI, at the Dominion Ministers' conference which discussed preparations for war in 1939, and at the United Nations.

In 1942, he was sent as Agent General to the Government of India in China to open direct diplomatic relations between Delhi and the Kuomintang regime at Chungking.

By this stage, with the Indian National Congress locked in confrontation with the Government of India over the Quit-India movement and the Muslim League emerging strongly with the demand for Pakistan, the future of India was in the melting pot.

Zafrulla's instinct was to preserve the unity of India. He wanted a just settlement of Muslim demands but he hoped that would be possible without partition. For this reason, he was relieved when the Congress and the League agreed in 1946 to accept the Cabinet mission plan and highly critical of Pandit Nehru for later sabotaging it.

Once it had been announced that Pakistan would come into being, however, he resigned from the Federal Court, where he had been serving as a judge, and opted for Pakistan.

It was a measure of the confidence placed in him by the leader of the Muslim League, Mr. Jinnah, that he was asked to present the league's case to the Commission under Sir Cyril Radcliffe which was to decide the boundary between the two states.

Despite pressures of time, Zafrulla undertook this task almost singlehanded, though from the beginning he had reservations about Radcliffe's appointment and was later very critical of the award itself. He believed it favoured India by allotting to it both Gurdaspur district, which provided access to Kashmir, and the sub-district of Ferozepur which gave India control of the headworks of the Sutlej.

As the first foreign minister of Pakistan, Zafrulla spent much of his time pursuing disputes with India over Kashmir and the Indus waters. The Kashmir dispute, which led to war between India and Pakistan in 1948, produced some memorable clashes between Zafrulla and Khrishna Menon at

the United Nations, and made the two men household names throughout the Subcontinent at that time.

Zafrulla worked hard to secure a UN resolution in favour of a plebiscite of the disputed territory, but despite UN efforts to give it effect, it ultimately remained a dead letter, as India progressively integrated the area under its control into the Union.

Zafrulla later renewed his acquaintance with the UN when in 1961 at the request of President Ayub Khan he returned as Pakistan's permanent representative.

In 1962, in a move which signalled the high international reputation he had achieved, he was elected President of the General Assembly, a job to which he brought gifts of organisation and conciliation which ensured him a smooth and popular term.

Though he had achieved very high office in government both before and after independence, Zafrulla's first love was the law. He did not care for the cut and thrust of party politics, and was never happier than when dealing with complex legal problems.

In the years before 1947 he had served as a judge of India's Federal Court, and after 1954 he began a long association with the International Court of Justice at The Hague. He was elected a member of the court on two separate occasions and from 1970-73 served as the court's president.

For a man of such distinction, Zafrulla was remarkably unpretentious and accessible. He was a man of deep religious convictions and spent much of his retirement writing on religious themes. As a member of the Ahmadi sect, however, he was deeply pained by the decision of the Pakistan National Assembly in 1974 under Mr. Bhutto's government to declare the sect non-Muslim, and in his later years he visited the country infrequently, preferring instead to remain in England where he lived at the headquarters of the community in Putney.

*The Times*, Wednesday September 4, 1985

## Life Sketch

Chaudhry Mohammad Zafrulla Khan, the first Foreign Minister of Pakistan, was born in Daska, District Sialkot, on February 6, 1893. He graduated in 1911 from Government College, Lahore. He was the oldest 'Ravian'. He studied at Lincoln's Inn, and was called to the Bar in 1914. He was Member, Punjab Legislative Council from 1926 to 1935, Member, Governor General's Executive Council in India from 1935 to 1941, and Senior Judge of the Federal Court of India from 1941 to 1947.

He had the distinction of becoming the first Foreign Minister of Pakistan (1947-54). He was personally appointed by the Quaid-i-Azam. He was elected Judge of International Court of Justice 1954-61, was Vice President of the World Court from 1958 to 61, and then its President from 1970 to 73. He was the Chief Representative of Pakistan to the UN and became President of the General Assembly of the United Nations in 1962-63. He was the only person ever to become both President of the UN General Assembly and President of the International Court of Justice.

He was one of the founder-members and pioneers of the All-India Muslim League. He was President of the All-India Muslim League in 1930, and remained closely associated with the Quaid-i-Azam, Mr Liaquat Ali Khan and other Muslim League leaders from 1925 to 1947, throughout the turbulent period of the Muslim's struggle for independence in India and the achievement of Pakistan.

He was specially nominated by the Quaid-i-Azam to represent Pakistan in early 1947 at the United Nations to support the cause of Palestine, for which he earned plaudits from the Arabs and, as an acknowledgement of his achievements, King Hussein of Jordan awarded him the "Star of Jordan", the land's highest civil award, and Tunisia and Morocco honoured him with their highest civil awards, too. Similar awards were bestowed upon him by Algeria, Libya and Syria. His singular and selfless efforts helped Libya, Algeria and Tunisia gain their independence. His efforts in connection with the Palestine problem and independence of the Muslim countries of Africa and Middle East have been repeatedly acclaimed by Muslim scholars in general and Middle East scholars and diplomats in particular.

He was the author of 18 books on different subjects ranging from politics to international law and religion. These books were mostly published by reputed publishers of Britain and the United States. He wrote two autobiographies, one in English and the other in Urdu. His translation in English of the Holy

Quran has been greatly acclaimed in the West. Among his better-known books are 'The Agony of Pakistan', 'Servant of God', 'Islam: Its Meaning For Man' and 'Pilgrimage to the House of Allah,' etc.

He was one of the most distinguished members of the Ahmadiya community.

*The Daily Jang*, London, Wednesday September 4, 1985

### **Purity – Key to the Quran**

One of many characteristics of the Quran which marks it as the Word of God is that to arrive at the comprehension of its deeper meaning and significance, the seeker must, in addition to a certain degree of knowledge of the language and the principles of interpretation, cultivate purity of thought and action. The greater the purity of a person's life, the deeper and wider will be his comprehension of the meaning of the Quran (56:80)

(Sir Zafrulla Khan)

### **Man Reaps What He Sows**

Allah does not wrong anyone; man wrongs himself. 'Allah wrongs not people at all, but people wrong themselves' (10:45). 'Allah would not wrong them, but they wronged themselves' (9:70; 29:41; 30:10). Allah gives man his choice, and as he sows he reaps.' Whoso desires the harvest of the hereafter, we give him increase in his harvest, and whoso desires the harvest of this world, We give him thereof, but in the hereafter he has no share' (42:21)

(Sir Zafrulla Khan)

## Zafarullah dies at 93

LAHORE, Sept 1: Chaudhry Sir Mohammad Zafarullah Khan, first Foreign Minister of Pakistan (1947-54), died here today at 8.45 a.m. because of kidney failure. He was 93.

Sir Zafarullah, who used to spend his summers in England and winters in Pakistan after his retirement as the President of the International Court of Justice, in 1973, had been staying with his only daughter, Mrs Hamid Nasrullah Khan, for the last one and a half years.

His health began to decline on July 20 last, when he had an attack of bronchial pneumonia. On July 24 he went into a coma and remained unconscious or semi-conscious till July 30. However, under the treatment of a board of doctors, comprising Dr Wassim Ahmed, Dr Mehmoodul Hasan and Dr Noorul Hasan, he recovered considerably.

All through his treatment he stayed at home. According to his private secretary, Mr. Aijazul Hamid, his blood pressure suddenly dropped last night and his kidneys stopped functioning.

Hundreds of people rushed to the residence of his son-in-law as the news of Sir Zafarullah's death spread in the city. They were allowed to file past the body to pay their last respects to the great jurist and scholar.

His Namaz-e-Janaza will be offered at 09.00 am on Tuesday (Sept 3rd) at 93 Khurshid Alam Road, Lahore Cantt. Burial will take place at Rabwah the same day in the afternoon, according to PPI.

CHAUDHRY Mohammad Zafrulla Khan, the first Foreign Minister of Pakistan, was born in Daska, District Sialkot, on February 6, 1893. He graduated in 1911 from Government College, Lahore. He was the oldest 'Ravian'. He studied at Lincoln's Inn, and was called to the Bar in 1914. He was Member, Punjab Legislative Council from 1926 to 1935, Member, Governor General's Executive Council in India from 1935-1941, and Senior Judge of the Federal Court of India from 1941 to 1947.

He had the distinction of becoming the first Foreign Minister of Pakistan (1947-54). He was personally appointed by the Quaid-i-Azam. He was elected Judge of International Court of Justice 1954-61, was Vice President of the World Court from 1958 to 1961, and then its President from 1970-73. He was the Chief Representative of Pakistan to the U.N. and became President of the General Assembly of the United Nations in 1962-63. He was the only person ever to become both President of the U.N. General Assembly and President of the International Court of Justice.

He was one of the founder-members and pioneers of the All-India Muslim League. He was President of the All-India Muslim League in 1930, and remained closely associated with the Quaid-i-Azam, Mr Liaquat Ali Khan and other Muslim League leaders from 1925 to 1947, throughout the turbulent period of the Muslims' struggle for independence in India and the achievement of Pakistan.

He was specially nominated by the Quaid-i-Azam to represent Pakistan in early 1947 at the United Nations to support the cause of Palestine, for which he earned plaudits from the Arabs and, as an acknowledgement of his achievements, King Hussein of Jordan awarded him the "Star of Jordan", the land's highest civil award, and Tunisia and Morocco honoured him with their highest civil awards, too. Similar awards were bestowed upon him by Algeria, Libya and Syria. His singular and selfless efforts helped Libya, Algeria and Tunisia gain their independence. His efforts in connection with the Palestine problem and independence of the Muslim countries of Africa and Middle East have been repeatedly acclaimed by Muslim scholars in general and Middle East scholars and diplomats in particular.

He was the author of 18 books on different subjects ranging from politics to international law and religion. These books were mostly published by reputed publishers of Britain and the United States. He wrote two autobiographies, one in English and the other in Urdu. His translation in English of the Holy Quran has been greatly acclaimed in the West. Among his better-known books are 'The Agony of Pakistan,' 'Servant of God', 'Islam: Its Meaning For Man' and 'Pilgrimage to the House of Allah,' etc.

He was one of the most distinguished members of the Ahmadiya community and a companion of the founder of the community.

He leaves behind a daughter, Begum Hamid Nasrullah, who is married to his nephew, Chaudhry Hamid Nasrullah Khan, a well-known figure in business and social circles of Lahore and the head of the Ahmadiya community there, along with four grandsons and one granddaughter.

*Daily Dawn*, Karachi, 3rd Sept 1985

## Chaudhry Zafrulla Khan

### (Editorial)

In the death of Chaudhry Mohammad Zafrulla Khan, Pakistan's first Foreign Minister and ex-Judge of the International Court of Justice, the country has lost one of its most distinguished and internationally known figures. Born in Daska, a district of Sialkot, in 1893, Chaudhry Zafrulla Khan had a long and eventful public career. An associate of the Quaid-i-Azam and a founding member of the All-India Muslim League, Zafrulla Khan was closely associated with League politics during the critical period prior to independence. After the creation of Pakistan he was appointed Ambassador at large by the Quaid and then Pakistan's first Foreign Minister, in which capacity he served the country for long seven years. During this period he had to deal with many delicate issues, especially the Kashmir and Palestinian problems, at the United Nations and other international forums and despite very many odds, he handled them with exceptional ability and acumen. It was during his tenure as Foreign Minister that Pakistan entered SEATO — an act which put the country firmly in the Western bloc in the era of the Cold War. One of the most controversial decisions of the time, it was a move that was to have long-term repercussions for the country.

Chaudhry Zafrulla's really memorable achievements were, however, at the United Nations. It was there that he earned the abiding respect and admiration of the Arab and other Muslim nations as defender of their interests in defence of the Palestine cause won him 'The Star of Jordan'. He was similarly honoured by Tunisia, Morocco, Algeria, Libya and Syria for his tireless role in championing the cause of the independence of many Muslim countries in Africa and the Middle East as a mark of recognition of his outstanding stature as a statesman and diplomat, he was elected President of the UN General Assembly in 1962–63. In 1954 he became a judge of the International Court of Justice in which capacity he served till 1961. He was also the Vice-President of the World Court from 1958 to 1961 and then its President from 1970 to 1973.

Apart from his achievements in the political and legal field, Sir Mohammad Zafrulla Khan earned a place for himself as a scholar. He was the author of 18 books on a wide range of subjects which have enjoyed circulation in a number of countries. His two autobiographies one in English and the other in Urdu — are a good addition to political literature since these present interesting insights into many events and developments which had a bearing

on the struggle for independence. His last few years were spent in comparative retirement because of ill-health. In his death the country has lost a distinguished citizen and another living link with a special phase in the Muslim struggle for independence.

*Daily Dawn* — Karachi, 3rd Sept 1985.

### Kindness Towards Wife and Children

Any normal decent man should behave kindly and affectionately towards his wife and children out of a natural urge and also because such behaviour would make for harmony and happiness in the home. A Muslim should do so because it would win him the pleasure of Allah and any default in that respect would bring Allah's displeasure upon him. 'Consort with them in kindness. If you dislike them, it may be that you dislike something in which Allah has placed much good' (4:20). 'Of His signs it is that He has created mates for you of your own kind that you may find peace of mind through them, and he has put love and tenderness between you. In that surely are signs for a people who reflect' (30:22). The Holy Prophet has said: The best of you is he who behaves best towards the members of his family. He emphasized that one who earns an honest livelihood and utilizes it for the proper upbringing of his family for the love of Allah will find that every morsel he provides for them is rated as charity and worship.

(Sir Zafrulla Khan)



## **Zafrulla laid to rest in Rabwah**

**(Dawn Lahore Bureau)**

LAHORE, Sept 3: Sir Zafrulla Khan was laid to rest in Rabwah on Tuesday evening in the presence of thousands of people, some of whom had travelled hundreds of miles to reach the headquarters of the Ahmadiya community about 140 kilometers west of here.

According to information made available by the city office of the community, about one hundred thousand people joined the funeral prayers at Rabwah, where Sir Zafrulla's body was taken in an ambulance. People were allowed to file past the body for four hours at Rabwah. Delegates from foreign countries, including the United States, Britain, West Germany, Bangladesh and a number of African States, also attended the burial.

Earlier, funeral prayers were offered for the departed leader at the Polo Ground here. They were attended by thousands of people. The prayers at Lahore were led by Mr Hameed Nasrulla, Sir Zafrulla's son-in-law and nephew, and Amir of the Lahore District Ahmadiya Community.

Condolence books have been opened in Ahmadiya missions all over the world. Many dignitaries visited Sir Zafrullah's resident to sign the condolence book.

King Hussein of Jordan sent a condolence message through his Ambassador in Pakistan, Hajj Hassan, who visited Sir Zafrulla's residence. He wrote in the condolence book: "I am directed by King Hussein to represent him and his Government in the last rituals of Sir Zafrulla Khan, who was a great man. His services for the Arab people, particularly the Palestinians and Jordanians, are unforgettable."

Mr Jehangir Badar, the Punjab President of the Pakistan Peoples Party, visited the residence of the late jurist and recorded his sentiments on behalf of the party in the condolence book. He wrote, "Sir Zafrulla Khan, one of the presidents of the All India-Muslim League, was a great man who rendered meritorious services for his country and its people." Similarly, Mr Mohammad Hanif Ramay, the President of the Pakistan Musawaat Party, recalled his role in the creation of Pakistan as a close associate and confidant of the Quaid-i-Azam.

*Dawn — Karachi*

## **Zafrulla's funeral rites**

**(By a Staff Reporter)**

A large number of people attended the last rites of Sir Ch. Mohammad Zafrulla Khan, first Foreign Minister of Pakistan and a prominent leader of Ahmadia Community at the Polo Ground, Lahore Cantonment on Tuesday morning.

According to a Press release, issued by the Ahmadia Community the funeral rites were attended by approximately 30,000 persons, including high officials of the Punjab Government. The Ambassador of Jordan in Pakistan, Maj.-Gen. Haj Hassan, presented a floral wreath.

A number of delegates from U.S.A., U.K., West Germany, Bangladesh and African countries also attended the last rites, the Press release added.

Ch. Zafrulla was later buried at Rabwah.

*Pakistan Times, Lahore*

### **The Presence of God**

The consciousness of living every moment of one's life in the sight of God is the most effective deterrent against wrong doing and the most potent incentive toward righteous action.

(Sir Zafrulla Khan)

## Ch. Zafrulla Khan passes away

(Bureau Report)

LAHORE, Sept. 1: Sir Mohammad Zafarullah Khan first Foreign Minister of Pakistan, died here this morning after a protracted illness. He was 93.

Sir Zafarullah Khan was residing with his daughter in Lahore. He was suffering from pneumonia and had been ailing for a long time. His condition became critical last month when he went into a coma.

His funeral prayers will be held at 93 Khurshid Alam Road, Lahore Cantt., on Tuesday, Sept. 3, at 9.00 a.m. His body will be taken to Rabwah for burial.

During his illness, the heads of many Muslim and other countries, sent special messages enquiring about his welfare and praying for his recovery.

Sir Zafrulla Khan was born in Daska, district Sialkot. He graduated with honours in 1911 from the Government College, Lahore, and was thus one of the oldest surviving "Ravians". He did his LL.B. from London University and was called to the Bar from Lincoln's Inn 1914.

He was member of the Punjab Legislative Council from 1926-35, Member, Governor General's Executive Council from 1935-41 and Judge of the Federal Court of India 1941-47. He pleaded Pakistan's case before the Boundary Commission at the behest of the Quaid-i-Azam in 1947.

He earned the distinction of being the first Foreign Minister of Pakistan in which capacity he served from 1947-54. He was Judge of the International Court of Justice from 1954-61 and was its Vice President from 1958-61. As the Chief Representative of Pakistan in the UNO from 1961-63 he earned a singular laurel for his country by being elected President of the General Assembly of the UN in 1962-63. He was again elected to the International Court of Justice in 1964 and served as its president from 1970-73. He was thus the only Pakistani to serve both as President of the General Assembly and the International Court of Justice.

He was specially nominated by the Quaid-i-Azam to represent Pakistan in early 1947 in the United Nations where he most ably presented the Kashmir case and pleaded the cause of Palestinian Muslims for which he earned the lasting gratitude of the Arab world. As an acknowledgement of his achievement, King Hussain of Jordan awarded him "The Star of Jordan". The rulers of Tunisia and Morocco also honoured him with their highest civil

awards along with Algeria, Libya and Syria who too bestowed upon him similar awards.

He was a renowned author of numerous books on different subjects ranging from politics to international law and religion. He had the distinction of publishing an English translation of the Holy Quran which has been greatly acclaimed in the West. Other famous books of his are (1) The Agony of Pakistan, (2) Servant of God, (3) Islam — Its Meaning for Modern Man, (4) Pilgrimage to the House of Allah. He was one of the most distinguished members of the Ahmadiya community.

Ch. Zafrulla Khan was one of the founder members of the All India-Muslim League and was elected as its President in 1930. He remained closely associated with the Quaid-i-Azam, Quaid-i-Millat and other Muslim League leaders from 1925 to 1947.

He leaves behind one daughter, Begum Hamid Nasrullah, married to his nephew, Ch. Hamid Nasrullah Khan, a well known figure in business and social circles of Lahore, along with four grandsons and one granddaughter.

President Ziaul Haq has condoled the sad demise of Chaudhry Mohammad Zafarullah Khan.

In his message to the daughter of Chaudhry Mohammad Zafarullah Khan, the president said:

“I am grieved to know about the passing away of your father Chaudhry Mohammad Zafarullah Khan. He was an elder statesman with a long and distinguished career. He rose to prominence as an advocate and was known for his legal acumen.

Before independence he attended the first round table conference and was a member of the Executive Council of the British Viceroy and a judge of the Federal Court of India. As the first Foreign Minister of Pakistan he very ably represented the country in several international conferences and also at the United Nations. It was attributed to his significant role in the deliberations of UN that he was elected as the President of its General Assembly.

“In his death the country has lost a distinguished citizen,” the President said.

Prime Minister Mohammad Khan Junejo in his condolence message to the daughter of Chaudhry Mohammad Zafarullah Khan said:

“I am sorry to learn of the sad demise of your father. He was an eminent jurist.”

Prior to the establishment of Pakistan, he held a number of important public positions. After independence, he served Pakistan as the first Foreign

Minister for about seven years and made an outstanding contribution to the cause of Kashmir.

His election to the high offices of the President of United Nations General Assembly and Judge of the International Court of Justice was a recognition of his international stature.

Others who condoled the death of Zafarullah Khan include Lt. Gen. Ghulam Jilani Khan, the Governor of Punjab and Begum Raiana Liqueet Ali Khan, former president of All Pakistan Women Association.

*The Muslim*, Islamabad

## Economic Position of Woman

Of the great faiths Islam has been foremost in assigning woman a position of economic independence. It is well known that in the United Kingdom till as late as 1882, when the first Married Women's Property Act was passed by Parliament, a married woman could hold no property of her own, independently of her husband. Any property that a femme sole (unmarried woman) held in her own right vested automatically in her husband on her marriage. A hundred years later traces still linger in certain aspects of British Law which illustrate a married woman's position of dependence upon her husband.

In Islam the independent economic position of woman has been established since the very beginning. Mention has been made of the obligation of the husband to make a settlement on the wife, in proportion to his means, at the time of marriage. This settlement is called dower (mehr). If at the time of the death of the husband the wife's dower should be still unpaid, it ranks as a debt to be discharged out of his estate, in priority to all his other debts. In addition, the widow is also entitled to her share in the husband's estate, which is determined by law.

Any property that a woman might acquire by her own effort, or might inherit as an heir or receive as a legacy or gift, belongs to her independently of her husband. She may ask her husband to manage it, but if she chooses to manage or administer it herself he cannot interfere in her management or administration.

(Sir Zafrulla Khan)

## An Eminent Pakistani

Another grand old man of the pre-independence days has departed. Ch. Zafarullah was a man of simple habits and modest disposition who rose to the highest positions. He had a long and distinguished public career spread over four decades. An eminent jurist, a renowned diplomat and a prolific writer, he was chosen by the Quaid-i-Azam himself as Pakistan's first Foreign Minister in recognition of his calibre and experience. Primarily he was not a politician, but a lawyer who, when given a brief, did his job with rare dedication and thoroughness. He pleaded Pakistan's case before the Boundary Commission and canvassed the Kashmir cause in the U.N. He also had the privilege of advocating the Palestinians' case in the UN, which won him the admiration of most Arab States. He was the only Pakistani who achieved the distinction of being elected President of the UN General Assembly and a Judge of the International Court of Justice.

There has been controversy regarding Ch. Zafarullah's conduct of foreign relations and some critics have held him responsible for initiating the process which made Pakistan a "satellite of the Western bloc". But his pro-West inclinations were not peculiar to him; it was a general phenomenon of the fifties and the entire cabinet shared this perception. Moreover, it was after his exit from the government that Pakistan became a member of SEATO and CENTO. He was an honest and upright person who stuck to his way of thinking, a quality rare among his contemporaries. Regardless of the controversy about his faith and political inclinations, he was an outstanding Pakistani, who served his country well and who will be remembered for the many laurels he won at home and abroad.

*The Muslim*, Islamabad

### Repentance

Repentance means a complete turning away from that which is not in accord with Allah's pleasure and a firm adherence to righteousness. It is not the mere repetition of a formula.

(Sir Zafrulla Khan)

## Ch. Zafarullah Khan passes away

(by a Staff Reporter)

Chaudhry Sir Mohammad Zafarullah Khan, the first Foreign Minister of Pakistan and a prominent member of Ahmadia community, died in Lahore on Sunday at the age of 93.

A Press release issued by the office of Jamaat-e-Ahmadia, Lahore states that his body will be taken to Rabwah and funeral prayers will be held on Tuesday at 9 a.m. at 93 Khurshid Alam Road, Lahore Cantonment.

Soon after he breathed his last after a protracted illness at 8.45 a.m. at the residence of his only daughter, Begum Hamid Nasrullah at 93 Khurshid Alam Road, Lahore Cantonment, a large number of people belonging to Ahmadia community and other prominent persons, including High Court Judges and high civil and military officers, made a bee-line to the place where he died.

A close associate of the Quaid-i-Azam and a former Judge of the International Court of Justice, Ch. Zafarulla Khan was born in Daska, District Sialkot, on February 6, 1893. He graduated in 1911 from the Government College, Lahore.

Besides being an old Ravian and a Barrister-at-Law, he became Member Punjab Legislative Council during the period from 1926 to 1935. He held several high offices. He was a Member of the Governor-General's Executive Council (1935-41), Senior Judge of the Federal Court of India (1941-47), Judge of the International Court of Justice (1954-61), and then Vice-President (1958-61) and President (1970-73) of the same Court.

As Chief Representative of Pakistan in the UNO, he earned a singular laurel for his country by becoming the President of the General Assembly for the 1962-63 Session. It is an unbroken record so far that no single person has even been appointed except him as the President of the General Assembly and the President of the Court of International Justice. This was an international acknowledgement of this great diplomat, politician and jurist of world repute.

He was one of the founder members and pioneers of the All India Muslim League. He was the President of All India Muslim League in 1930 and remained closely associated with the Quaid-i-Azam, Quaid-i-Millat and other Muslim League leaders from 1925-47.

*Pakistan Times*, Lahore, 2 Sept 1985

## Telegrams of Condolence

We reproduce some telegrams received by Begum Nasarulla Khan, daughter of Sir Zaffrulla Khan, and by her husband Mr. Hamid Nasarulla Khan.

DEEPLY SHOCKED TO LEARN OF THE SAD DEMISE OF YOUR REVERED FATHER SIR MUHAMMAD ZAFRULLAH KHAN. HE WAS A MAN OF GREAT STATURE A RECOGNISED SCHOLAR AND JURIST OF INTERNATIONAL FAME. IN HIS DEATH THE COUNTRY HAS LOST A DISTINGUISHED CITIZEN. MAY HIS SOUL REST IN PEACE AND MAY ALLAH GRANT YOU AND OTHER MEMBERS OF THE FAMILY COURAGE AND FOREBEARANCE TO BEAR THIS GREAT LOSS.

LT. GENERAL JAHANDADKHAN — GOVERNOR SIND.

AMTAL HAI DEAR. IT WAS SO REFRESHING TO TALK TO YOU ON THE PHONE. I CAN QUITE UNDERSTAND WHAT YOU MUST HAVE BEEN GOING THROUGH BECAUSE I FEEL A GREAT SENSE OF LOSS MYSELF. YOU WERE FORTUNATE TO HAVE A FATHER WITH SUCH STERLING QUALITIES. MAY ALLAH GIVE YOU AND FAMILY STRENGTH AND COURAGE TO BEAR THIS MOST GRIEVOUS LOSS AND MAY HIS SOUL REST IN ETERNAL PEACE.

BEGUM RANA LIAQATALI KHAN.

HAVE LEARNED WITH DEEP SORROW ABOUT DEMISE OF YOUR FATHER CHAUDHRY ZAFRULLA KHAN AFTER A LONG LIFE WHICH DEVOTED ENTIRELY FOR THE SERVICE OF PAKISTAN AND FOR THE JUST CAUSES HE ADVOCATED INCLUDING THAT OF MY COUNTRY MOROCCO BEFORE ITS INDEPENDENCE. PLEASE BE ASSURED THAT THE PASSING AWAY OF YOUR REGRETTED FATHER CONSTITUTES A BIG LOSS NOT ONLY FOR PAKISTAN BUT ALSO FOR THE MOROCCAN PEOPLE AS WELL AS FOR ALL FREEDOM AND JUSTICE LOVING PEOPLES. ON THIS SORROWFUL OCCASION WE WOULD LIKE TO CONVEY TO YOU THE EXPRESSION OF MY DEEP DISTRESS AND SADDENED CONDOLENCES.

DR. AZEDDINE LARKI LEADER OF MOROCCAN DELEGATION ISECO CONFERENCE ISLAMABAD.

I AM SORRY TO LEARN OF THE SAD DEMISE OF YOUR FATHER CHAUDHRY MUHAMMAD ZAFRULLA KHAN. CHAUDHRY MUHAMMAD KHAN WAS AN EMINENT JURIST PRIOR TO THE ESTABLISHMENT OF PAKISTAN. HE HELD A NUMBER OF IMPORTANT POSITIONS AFTER INDEPENDENCE. HE SERVED PAKISTAN AS THE FIRST FOREIGN MINISTER FOR ABOUT SEVEN YEARS AND MADE AN OUTSTANDING CONTRIBUTION TO THE CAUSE OF KASHMIR. HIS ELECTION TO THE HIGH OFFICES OF THE PRESIDENT OF THE UNITED



NATIONS GENERAL ASSEMBLY AND JUDGE OF THE INTERNATIONAL COURT OF JUSTICE WAS A RECOGNITION OF HIS INTERNAL STATURE. MAY HIS SOUL REST IN PEACE AND MAY ALLAH GRANT YOU AND OTHER MEMBERS OF THE FAMILY COURAGE AND FOREBEARANCE TO BEAR THIS GREAT LOSS.

MUHAMMAD KHAN JUNEJU — PRIME MINISTER OF PAKISTAN

ON MY RETURN FROM MOROCCO I HAVE LEARNED WITH DEEP GRIEVANCE ABOUT THE SAD DEMISE OF YOUR FATHER LATE CHAUDRY ZAFRULLAH KHAN THE ROLE PLAYED BY THE DEPARTED SOUL OF YOUR FATHER DURING HIS BRILLIANT CAREER IN THE SERVICE OF PAKISTAN HIS COUNTRY AND IN THE SERVICE OF THE JUST CAUSES HE ARDENTLY ADVOCATED SUCH AS THE CAUSE OF MOROCCO BEFORE ITS INDEPENDENCE AND TO WHICH YOUR REGRETTED FATHER HAD DEVOTED A SIGNIFICANT PART OF HIS DIPLOMATIC CAREER WILL BE REMEMBERED FOR EVER BY THE MOROCCAN PEOPLE AS WELL AS BY ALL FREEDOM AND JUSTICE LOVING PEOPLE. THE PASSING AWAY OF SUCH AN EMINENT STATESMAN IS SURELY AN IRREPARABLE LOSS NOT ONLY FOR PAKISTAN BUT FOR THE WHOLE MUSLIM WORLD. ON THIS PAINFUL OCCASION I WOULD LIKE TO CONVEY TO YOU THE EXPRESSION OF MY SADDENED CONDOLENCE.

AMHAD IDRIS AMBASSADOR OF MOROCCO, ISLAMABAD.

## **No Compulsion in Religion**

Islam possesses the great distinction and the high merit that its scripture plainly, clearly and emphatically affirms full freedom of conscience and belief. The writer recalls that a quarter of a century ago a very learned and highly intelligent Dutch professor who taught at the university of Amsterdam told him that he had been convinced of the truth of Islam on reading in the Holy Quran: There shall be no compulsion in religion, for guidance and error have been clearly distinguished (2:257). Since then, he had continued a sincere professing and practising Muslim.

(Sir Zafrulla Khan)

HEARTFELT CONDOLENCE ON THE SAD DEMISE OF YOUR REVERED FATHER CHAUDHRY MUHAMMAD ZAFRULLAH KHAN. IN HIM THE COUNTRY HAS LOST AN ILLUSTRIOUS SON WHO WILL ALWAYS BE REMEMBERED FOR HIS GREAT SERVICES TO PAKISTAN DURING ITS INFORMATIVE YEARS.

GHULAM ISHAQ KHAN—CHAIRMAN SENATE

I HAVE LEARNED WITH GREAT SORROW OF THE DEATH OF SIR MUHAMMAD ZAFRULLA KHAN WHOSE CONTRIBUTION TO THE WORK OF THE COURT WILL BE LONG REMEMBERED. ON BEHALF OF ALL MY COLLEAGUES I WISH TO EXTEND TO YOU AND TO SIR MUHAMMAD'S RELATIVES OUR HEARTFELT SYMPATHY.

NAGENDRA SINGH PRESIDENT INTERNATIONAL COURT.

SORRY TO LEARN OF THE PASSING AWAY OF YOUR UNCLE AND FATHER IN LAW. PLEASE ACCEPT MY HEARTFELT SYMPATHY FOR THIS IRREPARABLE LOSS TO YOUR FAMILY. SINCERELY

SIAGA STEVENS PRESIDENT OF THE REPUBLIC OF SIERRA LEONE.

I WAS DEEPLY GRIEVED TO LEARN OF THE PASSING AWAY OF MY DEAR FRIEND THE LATE SIR ZAFRULLAH KHAN. HE SHALL ALWAYS BE REMEMBERED FOR HIS GREAT CONTRIBUTIONS TO HUMANITY AND TO JUST CAUSES EVERYWHERE ESPECIALLY THE PALESTINIAN CAUSE. HE WAS INDEED A CHAMPION OF THE ARAB CAUSE AND HIS CEASELESS EFFORTS WHETHER AMONG THE MUSLIM AND ALIGNED COUNTRIES OR AT THE INTERNATIONAL COURT OF JUSTICE WILL REMAIN FOR EVER A SHINING EXAMPLE OF A GREAT MAN TRULY DEDICATED TO THE NOBLE PRINCIPLES OF OUR FAITH AND CIVILIZATION. PLEASE ACCEPT MY SINCERE CONDOLENCES. MAY THE ALMIGHTY GOD BLESS HIS SOUL AND MAY HE REST IN PEACE.

HUSSAIN — HIS MAJESTY KING HUSSAIN OF JORDAN.

I RECEIVED WITH MUCH SADNESS YOUR MESSAGE ABOUT THE DEATH OF YOUR UNCLE. MY DEEP SYMPATHY GOES TO YOU AND YOUR FAMILY IN YOUR LOSS.

ELIZABETH R. HER MAJESTY THE QUEEN.

I WAS GREATLY SADDENED TO LEARN THAT SIR MOHAMMAD ZAFRULLA KHAN PASSED AWAY ON 1 SEPT. HIS OUTSTANDING CONTRIBUTION TO HIS COUNTRY AND TO THE WORLD ORGANIZATION WILL BE REMEMBERED BY MANY AND WITH DEEP RESPECT. MAY I EXTEND TO YOU AND TO ALL THE FAMILY MY SINCERE CONDOLENCES.

JAVIER PEREZ DE CUELLAR — GENERAL SECRETARY UN.

## Remedy for Mankind

(Muhammad Zafrulla Khan)

“Convey to them: O My servants who have committed excesses against your own selves despair not of the mercy of Allah, surely Allah forgives all sins; He is Most Forgiving, Ever Merciful. Turn ye to your Lord and submit yourselves to Him, before the punishment of the hereafter comes upon you and no one is able to help you. Follow the highest of the commandments that have been sent down to you from your Lord, before the punishment comes upon you unawares while you perceive not its approach; lest a person should say: O my grief over my remissness in respect of my duty to Allah, and certainly I was one of the scoffers; or should say: If Allah had guided me I would certainly have been among the righteous; or should say, when he sees the punishment: Would that I could return to the world, I would then be among those who do their duty to the utmost. He will be told: Aye, My Signs did come to thee, but thou didst reject them, was arrogant and wast of the disbelievers. On the Day of Judgment thou wilt see those who fabricated lies against Allah with their faces overcast with gloom. Is there not in hell an abode for the arrogant? Allah will deliver the righteous and bestow success on them; no evil shall afflict them, nor shall they grieve. Allah is the Creator of all things and He is Guardian over all. To Him belong the keys of the heavens and the earth; and it is those who deny the signs of Allah that are the losers” (39: 54-64).

He has warned: “Allah would not change the condition of a people until they change their own attitude towards Him” (13:12).

The first step is to recognize and confess one's default and to seek Divine forgiveness and mercy. “Lord, we have wronged ourselves, and if Thou forgive us not and have not mercy on us, we shall surely be of the lost” (7:24).

Allah does not wrong anyone: man wrongs himself. “Allah wrongs not people at all, but people wrong themselves” (10:45). “Allah would not wrong them, but they wronged themselves” (9:70; 29:41; 30:10). Allah gives man his choice, and as he sows he reaps. “Whoso desires the harvest of the hereafter, We give him increase in his harvest, and whoso desires the harvest of this world, We give him thereof, but in the hereafter he has no share” (42:21).

“Whoso desires only the hither life, We bestow upon those of them We

please such immediate advantage as We determine; thereafter We appoint hell for them which they enter condemned and rejected. Whose desires the hereafter and, being a believer, strives properly for it, the striving of such will be duly appreciated. We assist all these as well as those as a bounty from thy Lord. Thy Lord's bounty is not held back from any" (17:19-21).

"Before We destroy a township, We command the affluent section of its people to adopt the ways of righteousness, whereupon they decide on disobedience. Thus the sentence becomes due against it, and We destroy it utterly" (17:17).

But, "thy Lord is Most Forgiving, Ever Merciful towards those who do evil in ignorance and truly repent thereafter and make amends" (16:120).

"When those who believe in Our Signs come to thee, greet them with: Peace unto you. Your Lord has charged Himself with mercy, so that whoso among you does evil in ignorance and repents thereafter and amends, then He is Most Forgiving, Ever Merciful" (6:55).

Repentance means a complete turning away from that which is not in accord with Allah's pleasure and a firm adherence to righteousness. It is not the mere repetition of a formula.

"Allah is Oft-Returning with compassion and is Ever Merciful. Allah would accept the repentance of those who do evil in ignorance and then are quick to repent. These are they to whom Allah turns with mercy. Allah is All-Knowing, Wise. Repentance is not for those who continue in their evil courses until, when death faces one of them, he exclaims: I do now repent; nor for those who die disbelieving. It is these for whom We have prepared a painful chastisement" (4:17-19).

In the present case the principle default is the failure to fulfil the covenant made with Allah that we would order our "lives in accordance with the teachings of Islam as set out in the Holy Quran and Sunnah". Some of these have been referred to briefly in these pages. They could serve as a yardstick to determine the degree of our default. We would have to make a complete about turn in several respects in order to set a course in accordance with the teachings of Islam. This would need clear vision, high courage and great fortitude, combined with constant, earnest, humble supplication for Divine grace and guidance.

"Surely, thy Lord is on the watch. It is characteristic of man that when his Lord tries him and bestows honours and favours upon him, he boasts: Even my Lord honours me! But when He tries him and limits his means,

he laments: My Lord has humiliated me without cause. Not so, but you honour not the orphan, and you urge not one another to feed the poor, and you squander inherited wealth extravagantly, and you love affluence inordinately. Hearken, when the earth is pounded into level sand, and thy Lord comes with the angels ranged in order; and hell is brought near; on that day, man would desire to take advantage of the admonition, but how can he then do so? He will lament; Would that I had laid up something for this life! On that day none can punish like unto His punishment, and none can bind so securely as His binding. The righteous will be greeted with: O soul at rest, return to thy Lord, thou well pleased with Him and He well pleased with thee. So enter among My chosen servants and enter My Garden" (89:15-31).

Let us then respond sincerely, earnestly and whole-heartedly to the Command:

"O ye who believe, bow down and prostrate yourselves in Prayer, and worship your Lord, and work righteousness that you may prosper. Strive in the cause of Allah, a perfect striving, for He has exalted you and has laid no hardship upon you in the matter of religion. Follow the faith of your father Abraham. Allah has named you Muslims in this Book and also in previous Books so that the Messenger may be a model for you, and that you may serve as models for mankind. Then observe Prayer and pay the *Zakat* and hold fast, to Allah. He is your Master; an excellent Master and an excellent Helper" (22:78-9).

### Quran on Apostacy

There is nothing whatsoever in the Quran from which any inference might be drawn that apostacy is punishable with death or indeed with any worldly penalty. It must, however, be clearly understood that we are concerned with pain and simple repudiation of Islam without any complication, such as an apostate joining the enemies of Islam and fighting along with them against the Muslims, or committing any other offence.

(Sir Zafrulla Khan)

## Ways and Habits of the Holy Prophet

(Collection of Traditions Compiled by Sir Zafrulla Khan)

Kharijah bin Zaid bin Thabit has related: A party came to my father and asked him: Tell us something about the Messenger of Allah. He said to them: What would you like to hear about him? I was his neighbour. When he received a revelation he would send for me and I would write it down. When we mentioned a worldly matter he would talk to us about it: when we mentioned the Hereafter he would talk to us about that; when we talked of food, he would instruct us about food. All this I am telling you is about the Holy Prophet.

Amr bin Aas has related: The Messenger of Allah would face and pay attention to the least person in his company to give him pleasure. He did the same to me till I began to fancy myself the best of the lot. So I asked him one day: Messenger of Allah, am I better or Abu Bakr? He said: Abu Bakr. Then I asked him: Messenger of Allah, am I better or Umar? He said: Umar. Then I asked him: Messenger of Allah, am I better or Usman? He said Usman. Thus whenever I asked him he told me the truth. Later, I felt remorseful and wished I had not asked him.

Anas bin Malik has related: I served the Messenger of Allah for ten years. He never said "Ugh"! to me; nor did he say: Why did you do this?, nor: Why did you not do this? The Messenger of Allah was the most kindly disposed of men.

Anas bin Malik has related: Once a man was seated in the company of the Messenger of Allah wearing a yellow garment. The Messenger of Allah did not like saying anything disagreeable to anyone. After the man left, he said: I wish you had told him to stop wearing yellow.

Ayesha has related: The Messenger of Allah never uttered an indecency, nor did he raise his voice in the street, nor requited evil with evil; but forgave and forbore.

Ayesha has related: Except in battle, the Messenger of Allah never struck anyone with his own hand, neither a servant, nor a woman.

Ayesha has related: I do not recall the Messenger of Allah having exacted retribution for any personal wrong inflicted upon him. But if a Divine injunction was contravened no one was incensed more than he was. Whenever he was permitted a choice between two courses, he always adopted

the easier of the two, provided it did not involve any disobedience of Allah's commandments.

Zaid bin Saanah has related: I was a Jew. I had discovered in the Messenger of Allah all the signs that had been foretold concerning the Prophet of the latter days, except two, which I had not had the opportunity to observe or experience. One was that his gentleness would overcome his anger, and the other was that his forbearance would be greater than the rudeness of an opponent. I began to visit him, hoping to find an opportunity of putting these qualities of his to the test. One day he came out of his chamber accompanied by Ali. A desert Arab came up and said to him: Messenger of Allah, my people have embraced Islam. I had told them: If you become Muslims, Allah will make abundant provision for you. Now we are in the midst of famine. I am fearful lest they should abjure Islam. If you see fit will you provide some assistance for them? The Messenger of Allah turned to Ali, who told him nothing was available. I was watching, and stepping forward said: Muhammad, if you will agree to deliver to me in due season such a quantity of dates from so and so's garden, I shall advance the price to you here and now. He said: I can agree only if you will not insist on the condition that the dates must be from a particular garden. I agreed to that and paid over eighty misqals (about 18 ounces) of gold as advance price of the dates. The Holy Prophet handed over the gold to the desert Arab saying: Relieve your distress with this, and act fairly.

When the time for the delivery of the dates approached, I saw the Messenger of Allah sitting with some of his companions including Abu Bakr, Umar and Usman, near a wall, after attending the funeral of a deceased Muslim. I approached the Holy Prophet and seizing the ends of his shirt, said rudely: Muhammad, you have not paid me my due. By God, I should have known all you descendants of Abdul Muttalib never pay your debts. Umar stared angrily at me and said: Enemy of Allah, how dare you say this? Were it not that I would not dare to affront the Messenger of Allah, I would strike off thy head! The Holy Prophet was looking calmly at me. He reproved Umar, Zaid and I were in need of something different. You should have urged me to perform my obligation handsomely and should have counselled Zaid to adopt a more conciliatory tone in demanding his right. Now go with him and arrange to deliver to him that which is due to him, and a hundredweight of dates over and above that as compensation for the language you have employed for him. Umar took me with him and delivered the agreed quantity of dates to me plus a hundredweight more. I asked him: How is this? He said: The Messenger of Allah so directed me.

I said to Umar: Do you know me? He said: No. I told him I am Zaid, son of Saanah. Umar said: Are you the one who is reckoned one of the principal divines of the Jews? I said: The same. Umar said: It is strange that being such a person you behaved so churlishly towards the Messenger of Allah. I

explained: Of the signs of his righteousness, I had not yet been able to observe or experience two: one, that his gentleness would prevail over his anger; and, second, that his forbearance would be greater than the churlishness of his opponent. I have now experienced both. I make you my witness that I accept Islam, and that half my fortune shall be devoted to the service of my fellow Muslims.

Zaid then went to the Messenger of Allah and embraced Islam, and thereafter participated in several campaigns. He achieved martyrdom in the Battle of Tabuk.

Ayesha has related: A certain person requested the permission of the Messenger of Allah to come in and see him, when I was with him. He said: The worst of his tribe; but gave him permission. When he came in, the Holy Prophet spoke very gently to him. When he left, I said: Messenger of Allah, you said about him what you said, and then you spoke so gently to him. He said: Ayesha, he would be the worst of people whom others should avoid fearing the roughness of his tongue.

Husain bin Ali has related: I asked my father: How did the Messenger of Allah comport himself towards his companions? He said: The Messenger of Allah was always cheerful and courteous, gentle, neither rough nor harsh; he did not shout nor indulge in vulgarity. He did not find fault, nor did he praise extravagantly. He did not pay attention to that which he did not like. If he did not approve of that which a person desired he would neither promise it nor reject it altogether. He kept himself away from controversy, arrogance and vanity. He did not denigrate anyone, nor charge anyone with a default, nor search for shortcomings. He talked only of beneficent matters. When he spoke, those present listened to him with the utmost attention and hung upon his every word. They talked only when he was silent. No one raised a contention in his presence. When any of them spoke, the rest heard him out in silence. He listened to everyone with attention, as if the person speaking was the very first person to speak. He laughed with the rest, and was pleased with that which gave them pleasure. He suffered the uncouthness and stupidity of strangers patiently, who were sometimes brought in by one or other of his companions. He urged his companions to help the needy. He did not like to hear his own praise. If anyone spoke in gratitude he did not stop him. He did not interrupt anyone; but if anyone said something improper he would stop him or withdraw himself.

Jabir bin Abdullah has related: The Messenger of Allah never refused anyone anything.

Ibn Abbas has related: The Messenger of Allah was the most generous of men and his generosity knew no bounds during the month of Ramadhan. During this month on such occasions when the Archangel Gabriel recited the



Quran to him his generosity sped faster than the cloud driving winds that bring rain.

Anas bin Malik has related: The Holy Prophet never stored up anything for the morrow.

Abu Hurairah has related: The Messenger of Allah saw a heap of dates with Bilal, and asked him: What is this? He said: These will be stored up against future need. The Holy Prophet said: Are you not afraid that on the Day of Judgment you may be afflicted with some smoke from the Fire on account of them? Give them away Bilal, and have no fear that the Lord of the Throne will leave thee in want.

Umar has related: A person in need came to the Messenger of Allah and asked for help. The Holy Prophet said: I have nothing with me at the moment, but buy what you need on my credit and as soon as something comes to hand I shall settle the account. On this, I said: Messenger of Allah, you have given away all you had, and Allah has laid no obligation on you concerning that which you have not (2.287; 65.8). This did not seem to please the Holy Prophet. A man of the Ansar said: Messenger of Allah, give as thou pleasest and have no apprehension that the Lord of the Throne will restrict thee. The Messenger of Allah smiled, and his countenance lit up with pleasure. He said: Thus have I been commanded.

Bilal was asked: How did the Messenger of Allah manage his expenses? He said: The Holy Prophet kept nothing with himself. Everything was left to me till the end. When anyone came to him ill-clad or hungry, he asked me to make provision for him. I would borrow some money and procure food and clothing for him. One day one of the idolaters came to me and said: I am very well off. Whenever you are in need you can borrow from me, you need go to no one else. I began to borrow from him. One day I had just washed and was about to make the call to Prayer, when he came up accompanied by some other tradesmen and on seeing me called out: O thou negro! I said: Here I am. He started reproaching me very rudely and then asked: How many days are left out of this month? I answered: The month is drawing to a close. He said: Only four days are left of it. If you do not repay the money you owe me, within that period, I shall put you in bondage for the sum and you will be set to grazing goats as you used to do in your days of slavery. I was greatly upset by his talk. After evening Prayer I went to the Messenger of Allah and related the incident to him. I added: Messenger of Allah, how can the amount be repaid within such a short period? Neither you nor I have anything with us. If you will permit me, I shall disappear and shall return after you have paid off the debt, for, otherwise he will subject me to sore humiliation. Next morning, a man came running to me before the dawn Prayer and said: The Messenger of Allah calls you. When I appeared before him, he said: Allah has arranged for the repayment of your loan. These four camels that you see are loaded with

goods sent as a gift by the governor of Fidak. I paid off the loan during the course of the morning, and told the Messenger of Allah: You have been relieved by Allah of the burden of your debt. He asked: Is anything left over after clearing off the debt? I said: Something is left over. He directed: Distribute it among the poor, that I may feel at ease. When the day ended, something was still left over. After the evening Prayer, the Holy Prophet enquired about it and I said: Not many people have come. There is still something left over. The Messenger of Allah did not retire to his chamber that night and spent the night in the mosque. Next day he enquired again from me after the evening Prayer, and I said: Allah has relieved you of the burden, Messenger of Allah. It has all been distributed. The Holy Prophet praised Allah and went to his chamber.

Ayesha has related: The Holy Prophet accepted gifts and always made a better return.

### **Progress of Ahmadiyyat – The True Islam**

The study of history shows that those who are vilifying and persecuting are subsequently put in the position of those who have been vilified and persecuted. No amount of misrepresentation or vilification or persecution has ever succeeded in destroying a community more particularly a religious community. Remember this that whatever circumstances a man passes through, those are meant for his preparation and his training. I firmly believe that our community is at present passing through a course of tribulation by way of preparation for the obligations that are bound to be laid upon our shoulders as time passes, and for the functions that we must discharge if we are to be the torchbearers of truth and the spiritual leaders of mankind. In order that we should carry this message to the uttermost ends of the earth we must be tried, persecuted and vilified and put to all sorts of inconveniences and annoyances and troubles and if we are able to bear that vilification and persecution, we shall have discharged the obligation laid upon us. We cannot fit ourselves for our great task until we pass through that fire. It is necessary that we should qualify ourselves by service. Persecution will purify us and outward good work help us to serve the best interest of mankind as torch-bearers of enlightenment for the human race.

(Sir Zafrulla Khan)

## Economic Values

(Sir Zafrulla Khan)

In the economic sphere the basic concept in Islam is that absolute ownership of everything belongs to God alone (2:108; 3:190). Man is God's vicegerent on earth. God has subjected to man's service "whatsoever is in the heavens and whatsoever is in the earth" (45:14). This has reference to the whole of mankind. "Allah is He Who has appointed you (mankind) His vicegerents in the earth," and he who fails to recognize this dignity and to act in accordance therewith shall be answerable for his neglect and will not only suffer loss but will also incur the displeasure of his Lord (35:40).

Legal ownership of the individual, that is to say the right of possession, enjoyment and transfer of property, is recognized and safeguarded in Islam; but all ownership is subject to the moral obligation that in all wealth all sections of society, and even animals, have a right to share. "In their wealth they acknowledge the right of those who asked and of those who could not" (51:20).

Part of this obligation is given legal form and is made effective through legal sanctions, but the greater part is sought to be secured by voluntary effort put forth out of a desire to achieve the highest moral and spiritual benefits for all concerned. In fact, this supplementing of legal obligations through voluntary effort runs through every part of the Islamic system. Its operation can be observed in every sphere.

The object of the Islamic economic system is to secure the widest and most beneficent distribution of wealth through institutions set up by it and through moral exhortation. Wealth must remain in constant circulation among all sections of the community and should not become the monopoly of the rich (59:8).

Islam recognizes the diversity of capacities and talents, which is in itself beneficent, and consequently the diversity in earnings and material rewards (4:33). It does not approve of a dead-level equality in the distribution of wealth, as that would defeat the very purpose of the diversity, and would amount to denying "the favour of Allah" (16:72). It is obvious that if the incentive of proportionate reward for labour, effort, skill and talent were to be removed, not only would initiative and enterprise be adversely affected, but intellectual progress would also be arrested. That is why the theoretical doctrine of equal reward irrespective of the diversity of skill, capacities and talents that have gone into the production of wealth has never been maintained for long, even where it has been proclaimed as State policy, and

has had to be modified through recourse to various devices designed to secure diversity in reward. On the other hand, Islam does not leave the principle of competition and of proportionate rewards to work itself out mechanically; that too would lead to hardship and injustice, and would retard the moral and spiritual development of individuals and of society as a whole.

The principal economic obligation is the payment of the capital levy called *Zakat* (22:79; 23:5). The word *Zakat* means "that which purifies" and "that which fosters." All original sources of wealth—the sun, the moon, the stars, the clouds that bring rain, the winds that drive the clouds and carry the pollen, all phenomena of nature—are the gifts of God to the whole of mankind. Wealth is produced by the application of man's skill and labour to the resources which God has provided for man's subsistence and comfort and over part of which man enjoys proprietary rights, to the extent recognized by Islam. In the wealth that is produced, therefore, three parties are entitled to share: the workman, whether skilled or unskilled; the person who supplies the capital; and the community as representing mankind. The community's share in produced wealth is called *Zakat*. After this has been set aside for the benefit of the community, the rest is "purified" and may be divided between the remaining parties that are entitled to share in it.

The *Zakat* is assessed on both capital and income. Its incidence varies with reference to different kinds of property, but on the average it works out at two and one-half per cent of the capital value. The proceeds of the *Zakat* are devoted towards relieving poverty and distress, winning over the cheerful co-operation of those who have not yet completely adjusted their lives to the Islamic system, providing ransom for prisoners of war, helping those in debt, providing comfort and convenience for travellers, supplying capital where talent is available but funds are lacking, providing stipends for scholars and research workers, meeting the expenses involved in collecting and administering the *Zakat*, and generally towards all things beneficial for the community as a whole, such as public health, public works, medical services, and educational institutions (9:60). It thus "fosters" the welfare of the community (9:103).

Besides the *Zakat*, which was described by the Prophet as "a levy imposed upon the well-to-do which is returned to the poorer sections of the people",<sup>1</sup> implying that it is their just due and must be paid back to them, there are other institutions within the economic sphere operating constantly to further the objective of the whole system. One of these is the Islamic system of inheritance and succession. Under this system a person may not dispose of more than one-third of his property by testamentary directions. While he is in the enjoyment of normal health he may dispose of his property freely, subject, of course, to the moral obligations, some of which have been noted;

1. Bukhari I, Sect.: Zakat, Ch.: Obligation of Zakat.

but neither by will nor by gift, once he enters upon a stage of illness which terminates in death, may he dispose of more than the permitted one-third. By such disposition he may provide legacies for friends, for servants, and for charity.

The rest of the inheritance must be divided among prescribed heirs in specified shares. No part of the one-third permitted to be disposed of by will may be used to augment the share of one or more heirs to the prejudice of the remaining heirs. Each heir can take only his or her prescribed share and no more; nor can any heir be deprived of the whole or any part of his or her share. There is a wide circle of heirs. If a person should die leaving father, mother, wife or husband, sons and daughters, each is an heir and is entitled to a determined share of the inheritance. In some cases the share of a female heir in the same degree of relationship to the deceased as a male heir is equal to that of the male heir, but normally it is one half of that of a male heir in the same degree (4:8; 12-13).

The difference between the normal share of female heirs and male heirs in the same degree of relationship to the deceased is not in fact discriminatory to the prejudice of the female heirs. Under the Islamic system, the obligation of maintaining the family always rests upon the husband, even when, as is often the case, the wife's personal income may be larger than the husband's. To enable the male to discharge his obligations towards the family, his share in the inheritance is twice that of a female in the same degree of relationship as himself. Far from operating to the prejudice of the female heir, this actually places her in a favourable position as compared with the male heir, because she does not have financial obligations to the family.

Thus the Islamic system of inheritance operates to distribute wealth so that a large number of people may have a competence or, at least, a little, rather than that one or a few should have a large share and the rest nothing. As if all this left something to be desired, the exhortation is added: "If other relations, who are not included among the heirs, and orphans and the poor be present at the division of the inheritance, bestow something upon them therefrom and speak to them words of kindness" (4:9).

Another major provision is the prohibition against the making of loans on interest. The word used in this connection in the Quran is *riba*, the connotation of which is not identical with that of the word "interest" as commonly understood; but for the present purpose "interest" may be used as a rough equivalent. *Riba* is prohibited because it tends to draw wealth into the hands of a small circle and to restrict the exercise of beneficence towards one's fellow beings. In the case of loans which bear interest, the lender in effect takes advantage of, and makes a profit out of, the need or distress of another. Islam urges the making of loans, but says they should be beneficent loans, meaning without interest. If the debtor finds himself in straitened

circumstances when the time for repayment of the loan arrives, he should be granted respite till his circumstances improve, but "if you remit it altogether as charity, that shall be the better for you, if only you knew" (2:281).

It is a mistake to imagine that transactions involving interest bring about an increase in the national wealth. The Quran says that in the sight of Allah it is not a beneficent increase. "But whatever you give in *Zakat*, seeking the favour of Allah—it is these who will increase their wealth manifold" (20:40).

Trade, commercial partnerships, co-operatives, joint stock companies are all legitimate activities and operations (2:276). Islam does, however, lay down regulations with regard to commercial activities, designed to secure that they be carried on honestly and beneficently. All contracts, whether involving large amounts or small, must be reduced to writing, setting out all the terms thereof, as "this is more likely to keep out doubts, and avoid disputes" (2:283). The writing should set out the terms agreed upon fairly, and as a further precaution it is laid down that the terms of the contract shall be dictated by the person who undertakes the liability. If the person on whose behalf the liability is undertaken is a minor, or of unsound judgment, then his guardian or the person representing his interests should dictate the terms of the contract (2:283).

Monopolies and the cornering of commodities are prohibited; so also is the holding back of produce from the market in expectation of a rise in prices.<sup>2</sup> All this is opposed to beneficence, and those who indulge in such practices seek to take advantage of the need or distress of their fellow beings. The seller is under obligation to disclose any defect in the article offered for sale.<sup>3</sup> Goods and commodities for sale should go into the open market, and the seller or his agent must be aware of the state of the market before proposals are made for purchase of the goods or commodities in bulk. He should not be taken unawares, lest advantage be taken of his ignorance of the state of the market and the prevailing prices.<sup>4</sup>

There are stern injunctions in the Quran with regard to the giving of full weight and measure (26:182–185). "Woe unto those who give short measure; those who, when they take by measure from other people, take it full, but when they give by measure to others or weigh out to them, they give them less. Do not such people know that they will be raised again unto a terrible day, the day when mankind will stand before the Lord of the worlds?" (82:2–7).

Defective or worthless goods or articles should not be given in exchange for good ones (4:3). In short, any kind of transaction which does not comply with

2. Ibn Maja II, Sect.: Trade, Ch.: Holding back Commodities; Muslim II, Sect.: Sales, Ch.: Prohibition of holding back Foodstuffs.

3. Bukhari II, Sect.: Sales, Ch.: Revocation, etc., Ibn Maja II, Sect.: Trade, Ch.: Seller should disclose defects.

4. Bukhari II, Sect.: Sales, Ch.: Prohibition against purchase of goods before they arrive in the market.

the highest standards of honesty and integrity must be eschewed, "for God loves not the dishonest" (8:59).

Gambling is prohibited, inasmuch as it promotes dissension and hatred and tends to deter those who indulge in it from the remembrance of God and from Prayer, thus occasioning a great deal more harm than any possible benefit that may be derived from it (2:220; 5:92). It also brings sudden and undeserved accession of wealth and encourages extravagance. Indulgence in gambling often brings ruin and misery in its wake.

All unlawful means of acquiring property are prohibited, as these in the end destroy a people (4:30). Acquisition of property or goods through falsehood falls in the same category. It is equally unlawful to seek to establish a title to property by obtaining judgment through corrupt means like bribery or false evidence (2:189). The Prophet said that a party to a dispute which obtains a judgement in its favour, knowing that it is not in the right, only collects a quantity of fire for itself and not something from which it can draw any benefit.<sup>5</sup>

On the other hand, goods and property lawfully acquired are a bounty of God which is provided by Him as a means of support. They should be properly looked after and should not be wasted through neglect. A person of defective judgment should not be permitted to squander away his substance. It should be managed and administered for him, and provision should be made for his maintenance out of the income (4:6).

Niggardliness is condemned as a negative and destructive quality. While, on the one hand, ostentation and vanity are disapproved of, on the other, it is not considered right that a person who is well off should pretend to be poor, fearing lest he be called upon to help others. By doing this he makes himself poor in effect, and deprives himself of the benefits that may be derived from God's bounty (4:38). The wealth of misers, instead of bringing them any advantage, becomes a handicap and arrests their moral and spiritual development (3:181). The other extreme, extravagance, is equally condemned. Even when giving to, or sharing with, others a person should not go so far as to render himself in turn an object of charity (17:30). Hoarding is absolutely prohibited because it puts wealth out of circulation and deprives the owner as well as the rest of the community of its beneficent use (9:34). The truth is that God alone is All-Sufficient, and all prosperity proceeds from Him. It is men who are in need, and prosperity is achieved not through miserliness of holding back, but through beneficent spending, which is spending "in the cause of Allah," namely, in the service of His creatures (47:39).

As already stated, a legal owner of property is not the only person entitled to its use. Those in need who ask, and even those who do not ask or are unable

5. Bukhari IV, Sect.: Judgements, Ch.: Admonition to Parties.

to express their need, have a right in the property of those who are better off, inasmuch as all wealth is a bounty of God and is acquired through the use of resources which God has provided for the benefit of the whole of mankind (51:20). That is why the Quran directs that kindred, the needy, the wayfarer, must be paid their due (30:39). To this end there is emphatic and repeated exhortation in the Quran. Such giving should be in proportion to the need of the person to be helped and in accord with the means of the giver, and should not proceed from any expectation of receiving a return (17:27; 74:7).

It is indeed the highest bounty of God that He should have endowed man with appropriate faculties and capacities and then subjected the universe to man's beneficent service to enable him to achieve the fullest development of his faculties in every sphere of life. Yet some people, instead of putting their faculties to beneficent use in the service of their fellow beings and spending that which they possess for the same purpose, have a tendency to hold back, not realizing that even from the purely selfish point of view the greatest benefit is to be derived from beneficent spending and not from parsimonious holding back. This is the fundamental principle which is the basis of all prosperity, individual, national and universal. The Quran emphasizes this repeatedly. For instance: "Behold, you are those who are favoured by being called upon to spend in the way of Allah; but of you there are some who hold back, yet whoso holds back does so only to his own prejudice. It is Allah Who is All-Sufficient, and it is you who are needy" (47:38). Holding back renders a person progressively poorer in the true sense, inasmuch as he stultifies his faculties, and by putting that which he possesses out of service and out of circulation, renders it completely barren and unfruitful.

The subject of charitable and beneficent spending has so many aspects that they can be better appreciated in the juxtaposition in which the Quran puts them. The following excerpts contain a whole philosophy of spending, giving and sharing, on which no detailed commentary is called for:

"The case of those who spend their wealth for the cause of Allah is like that of a grain of corn which grows seven ears, in each ear a hundred grains. Allah multiplies even more for whomsoever He pleases. Allah is Bountiful, All-Knowing.

"They who spend their wealth for the cause of Allah, then follow not up what they have spent with reproach or injury, for them is their reward with their Lord, and they shall have no fear, nor shall they grieve.

"A kind word and forgiveness are better than charity followed by injury. Allah is All-Sufficient, Forbearing.

"O ye who believe, render not vain your charity by taunt and injury, like him who spends his wealth to be seen of men, and he believes not in Allah and the Last Day. His case is like that of a smooth rock covered



with earth, on which heavy rain falls, leaving it bare and hard. They shall not secure the benefit of aught of what they earn . . .

“The likeness of those who spend their wealth to seek the pleasure of Allah and to strengthen their souls is that of a garden on elevated ground. Heavy rain falls on it so that it brings forth its fruit twofold, and if heavy rain does not fall on it, then light rain suffices. Allah sees what you do.

“Does any one of you desire that there should be for him a garden of palm trees and vines with streams flowing beneath it, and with all kinds of fruit for him therein—while old age has stricken him and he has helpless offspring—and that a fiery whirlwind should smite it and it be all consumed? Thus does Allah make His Signs clear to you that you may ponder.

“O ye who believe, spend of the pure things that you have earned, and of what We bring forth for you from the earth; and seek not what is bad to spend out of it when you would not receive it yourselves except with closed eyes. Know that Allah is All-Sufficient, Praiseworthy.

“Satan threatens you with poverty and enjoins upon you what is foul, whereas Allah promises you forgiveness from Himself, and Bounty. Allah is Bountiful, All-Knowing.

“If you give alms openly, it is well; but if you keep them secret and give them to the poor, it is better for you. He will remove from you many of your ills. Allah is aware of what you do . . .

“Whatever wealth you spend, it is to the benefit of your own selves, while you spend not but to seek the favour of Allah. Whatever of wealth you spend, it shall be paid back to you in full and you shall not be wronged.

“Charity is for the needy, who are restricted in the cause of Allah and are unable to move about in the land. The ignorant person thinks them to be free from want because of their appearance; they do not ask of men with importunity. Whatever of wealth you spend, surely Allah has perfect knowledge thereof.

“Those who spend their wealth by night and day, secretly and openly, have their reward with their Lord, on them shall come no fear, nor shall they grieve” (2:262–269, 272–275)

## **Cherish Your Wives**

Cherish her as a gift sent from heaven; and let the kindness of your behaviour endear her to your heart.

Make her the mistress of your home; and treat her with respect, that all who know her may respect her also.

Do not oppose her wishes without just cause: she is the partner of your cares, so make her the companion of your pleasures.

Reprove her faults with gentleness; and encourage her to point out your own, that you may also profit. Do not exact obedience from her with rigour: her nature is gentle, so be gentle also.

Trust her with your secrets and you will not be deceived, for her counsels will be sincere.

Be faithful to her: She is your temple, and the mother of your children.

When pain and sickness assail her, let your tenderness soothe her; for one look of pity from you will alleviate her grief, will mitigate her pain, and will be more helpful than ten doctors.

Remember the delicacy of her sex, and the tenderness of her frame.

Be not severe to her weaknesses; but remember your own imperfections.

Honour her; and she will lead you to the gates of Heaven.

Dandemis

# What is Islam?

Islam literally means *Peace, surrender of one's Will*; and to be in amity and concord. The significance of the name Islam is the attainment of a life of perfect peace and eternal happiness through complete surrender to the Will of God. The Quran — the Holy Book of the Muslims — interprets it to be the religion whose teachings are in consonance with human nature. Islam, as the Quran has stated (5:4), is the completion of the religion inaugurated by God in the beginning of the world, on His sending the Quran through the Holy Prophet Muhammad (peace and blessings of God be on him). As a child is taught his alphabet, so God taught the religion to the world gradually and little by little, by sending His prophets at different times and to different peoples.

When the world reached that stage of understanding when it was ready for the final lesson, He sent the last and complete Book through the Holy Prophet Muhammad (peace and blessings of God be on him). This Book not only corrects the errors which had found their way into various religions, but preaches the truths which have not been preached before, on account of special circumstances of the society or the early stage of its development. At the same time it gathers together in itself the truths which were contained in any Divine revelation granted to any people for the guidance of men (The Quran 98:4). Lastly, it meets all the spiritual and moral requirements of an ever advancing humanity.

This is Islam which is wrongly called Muhammadanism.

According to Islam, the object of man's life is its complete unfoldment. Islam does not support the idea that man is born in sin. It teaches that everyone has within him the seed of perfect development and it rests solely with a person himself to make or mar his fortune. *We created man in the best make* says the Holy Quran (95:5).

The cardinal doctrine of Islam is the Unity of Godhead. *There is none worthy of worship but the one and only God, and Muhammad is His Prophet.* He is free from all defects, Holy and Transcendent. He is All Good, All Mercy and All Power. He has no partner. He neither begets nor is He begotten, because these are the traits of frail and weak humanity. Furthermore, Islam helps us to establish a permanent relationship with God and to realise Him during our earthly life as our Helper in all our affairs and undertakings. This Unity of God is the first and foremost pillar of Islam and every other belief hangs upon it.

Islam requires belief in all the prophets, including Abraham, Moses, Jesus, Krishna, Buddha, Confucious and Zoroaster. We regard them all (and many more not mentioned here) as heavenly teachers born to reform and regenerate man and lead him to God. Adherents of some other religions may consider it an act of piety to use disrespectful words and heap abuse on the prophets of other religions, but if a Muslim were to show the slightest disrespect towards the founder of any other faith, he does so at the cost of his own faith. He has to utter the respectful benediction *Alaihis-Salam* (peace be on him) after mentioning the name of every prophet. Thus Islam establishes peace between all religions.

## **The REVIEW of RELIGIONS**

The Review of Religions is the oldest magazine of its kind published in the English language in the Indo-Pakistan Sub-Continent. Its first issue was published in 1902 and it has been continuously published since.

It bears the distinction that it was initiated under the direction of Hazrat Mirza Ghulam Ahmad of Qadian, the Promised Messiah himself.

During more than eighty-one years the message of Islam has been conveyed through this magazine to hundreds of readers and many fortunate persons have recognised the truth of Islam and accepted it through studying it.

The articles published in it deal not only with the doctrines and teachings of Islam but also set forth a comparative appreciation of the teachings of other faiths.

One of its outstanding features is the refutations of the criticism of Islamic teachings by orientalists and non-muslim scholars.

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A study of this magazine is indispensable for the appreciation of the doctrines of the Ahmadiyya Movement and the teachings of its holy Founder.



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