

“Call to the path of thy Lord with wisdom and goodly exhortation,  
and argue with people in the best manner.” (The Holy Quran, 16:125)

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Exponent  
of Islam  
and the  
Lahore  
Ahmadiyya  
Movement  
for over  
eighty  
years  
•

# *The Light*

## *& Islamic Review*

January – March 2003

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Presents  
Islam as:  
PEACEFUL  
TOLERANT  
RATIONAL  
INSPIRING  
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احمدیہ انجمن اشاعت اسلام لاہور

◆ Ahmadiyya Anjuman Isha'at Islam Lahore Inc., U.S.A. ◆  
P.O. Box 3370, Dublin, Ohio 43016, U.S.A.

*The Light* was founded in 1921 as the organ of the AHMADIYYA ANJUMAN ISHA'AT ISLAM (Ahmadiyya Association for the Propagation of Islam) of Lahore, Pakistan. *The Islamic Review* was published in England from 1913 for over 50 years, and in the U.S.A. from 1980 to 1991. The present periodical represents the beliefs of the worldwide branches of the Ahmadiyya Anjuman Isha'at Islam, Lahore.

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The main object of the A.A.I.I.L. is to present the true, original message of Islam to the whole world — Islam as it is found in the Holy Quran and the life of the Holy Prophet Muhammad, obscured today by grave misconceptions and wrong popular notions.

Islam seeks to attract *the hearts and minds* of people towards the truth, by means of reasoning and the natural beauty of its principles.

*Hazrat* Mirza Ghulam Ahmad (d. 1908), our Founder, arose to remind the world that Islam is:

**International:** It recognizes prophets being raised among all nations and requires Muslims to believe in them all. Truth and goodness can be found in all religions. God treats all human beings equally, regardless of race, nationality or religion.

**Peaceful:** Allows use of force only in unavoidable self-defence. Teaches Muslims to live peacefully under any rule which accords them freedom of religion.

**Tolerant:** Gives full freedom to everyone to hold and practise any creed or religion. Requires us to tolerate differences of belief and opinion.

**Rational:** In all matters, it urges use of human reason and knowledge. Blind following is condemned and independence of thought is granted.

**Inspiring:** Worship is not a ritual, but provides living contact with a Living God, Who answers prayers and speaks to His righteous servants even today as in the past.

**Non-sectarian:** Every person professing Islam by the words *La ilaha ill-Allah, Muhammad-ur rasul-ullah* (There is no god but Allah, and Muhammad is the Messenger of Allah) is a Muslim. A Muslim cannot be expelled from Islam by anyone.

*Hazrat* Mirza Ghulam Ahmad taught that *no* prophet, old or new, is to arise after the Holy Prophet Muhammad. However, *Mujaddids* will be raised by God to revive and rekindle the light of Islam.

#### About ourselves

Ahmadiyya Anjuman Isha'at Islam Lahore has branches in many countries including:

U.S.A.	Australia
U.K.	Canada
Holland	Fiji
Indonesia	Germany
Suriname	India
Trinidad	South Africa
Guyana	

#### Achievements:

The Anjuman has produced extensive literature on Islam, originally in English and Urdu, including translations of the Holy Quran with commentaries. These books are being translated into other languages, including French, German, Spanish, Dutch, Russian, Chinese, and Arabic. The Anjuman has run several Muslim missions around the world, including the first ever in Western Europe.

#### History:

**1889:** *Hazrat* Mirza Ghulam Ahmad founded the Ahmadiyya Movement.

**1901:** Movement given name *Ahmadiyya* after Holy Prophet Muhammad's other famous name *Ahmad*.

**1905:** *Hazrat* Mirza appoints central body (Anjuman) to manage the Movement.

**1908:** Death of *Hazrat* Mirza. Succeeded by Maulana Nur-ud-Din as Head.

**1914:** Death of Maulana Nur-ud-Din. Ahmadiyya Anjuman Isha'at Islam founded at Lahore as continuation of the original Anjuman. Maulana Muhammad Ali elected as Head.

**1951:** Death of Maulana Muhammad Ali after fifty years of glorious service to the cause of Islam. Maulana Sadr-ud-Din (d. 1981) becomes Head.

**1981–1996:** Dr Saeed Ahmad Khan, an eminent medical doctor and religious scholar, led the Movement, at a time of intense persecution.

**1996–2002:** Prof. Dr Asghar Hameed, a distinguished retired University Professor of Mathematics, and learned Islamic scholar, served as Head.

**2002:** Prof. Dr Abdul Karim Saeed Pasha elected Head.

## Significance of the Islamic sacrifice at 'Id-ul-Adha

by the Editor

[The article below is being published on the occasion of 'Id-ul-Adha, which took place on February 12th, 2003.]

We learn from the studies of scholars of history and of human customs that rites and ceremonies of sacrifice, where something or someone is offered as a sacrifice to a deity or a god, are found universally among all the nations on earth, and can be traced back to the earliest times that we know about in human history. This fact can be quickly verified from various encyclopaedias under the entry 'sacrifice'. The Holy Quran says in connection with sacrifices:

“And for every nation We appointed acts of devotion [sacrifices are meant here] that they might mention the name of God on what He has given them of the cattle quadrupeds.” — 22:34

The Holy Prophet Muhammad, to whom this verse was revealed, himself knew of only a few nations in his part of the world, and could not possibly know the fact that is disclosed here, that sacrifice has been a universal practice among all people on earth. This revealed statement has been confirmed by modern studies in history and anthropology.

Similarly, in the case of fasting, it is a universal practice, so widespread that it was even practised in the original religion of the native American Indians, just as the Quran tells Muslims that fasting had been “prescribed for those before you”. So the Holy Prophet Muhammad informed the world of this great truth that fasting and sacrifice are both universal institutions. And the same applies to the remaining two practical ordinances of Islam: prayer and charity. These traditions are spread throughout humankind because, according to Islam, God raised prophets in all nations on earth, and they taught human beings to serve the One God in the ways that are an innate part of human nature.

However, all these widely-prevailing practices had, in various religions, become corrupted and surrounded by a mass of misconceptions, and Islam came to restore them to their true significance, meaning and purpose.

As regards sacrifice, in various religions such as the Jewish and Hindu religions, the worshippers offered a sacrifice as a gift to God, to the One God or to some other deity that they believed in, in order to please that god, to assuage the anger of the deity or to get some favour from it. For example, the Vedas of the Hindus show that the sacrifice was in fact a bribe given to secure the favour of a particular god. It was believed that if you offered the proper victim as sacrifice, the gods could not refuse your prayer and had to grant you what you asked for.

The Holy Quran corrected the notion that God, like a human being, requires some gift to make Him happy and pleased with you. The Quran says that God is above need of anything that could be supplied by His creation: “Allah is above need, and you are needy” (47:38), He is above need of your thanks (39:7), He is above need of the things in this world (3:96).

It is also fitting to quote here the verse:

“Shall I take for my friend and protector someone other than Allah — *He feeds and is not fed.*” — 6:14

This is significant because in most sacrifices what was offered in sacrifice was some eatable, ranging from grain and butter to, of course, animals such as cows and sheep. In a Hindu sacrificial rite, wood and *ghee* (clarified butter) are fed into fire, and it is believed that the god in the fire, called Agni, carries these offerings to the gods in the skies. But the Quran tells us that God is the One Who feeds and is not fed.

Regarding the animal that Muslims are required to sacrifice, the Quran says:

“Not their flesh, nor their blood reaches Allah. What reaches Him is your righteousness.” — 22:37

What reaches Allah is your sacrifice of yourself, that is, the sacrifice of your desires. When the animal is sacrificed, you are making the statement by this act that you are sacrificing the animal desires, the lower desires, within yourself. That is the purpose of the sacrifice which has been continued as a practice in Islam.

Another way in which the institution of sacrifice had been corrupted and perverted was by the custom of sacrificing human beings, often children or maidens. Again, the hideous idea behind this was to

offer to a god something that is most pure and unsullied. It was also the most valuable thing that could be sacrificed. Human sacrifices prevailed very widely in the world among most races and in most regions, for example, among the Greeks, Romans, Northern Europeans, Britons, various Middle Eastern nations and among Hindus in India. Several of the gods worshipped by certain castes of the Hindus are said to be appeased by the sacrifice of a human life, and such sacrifices were offered when some calamity or disaster befell the community. Indeed in Hindu scriptures human sacrifice is sometimes mentioned as part of the religious rituals. Such sacrifice was banned only in modern times under British rule in India. Nonetheless, even during the 20th century there were cases brought to court in South India in which a human being — usually a child or even the sacrificer's own son — had been sacrificed among certain Hindu castes, as offerings to please certain gods of those people.

#### Abraham's sacrifice

This brings us to the subject of the sacrifice which Abraham was intending to make of his son, Ismail, and how, through that incident, God communicated to mankind that human sacrifice is not what is required.

It was after much prayer that Abraham had a child, a son, and that too in old age. When Ismail reached his early teens, Abraham saw in a dream that he was sacrificing him. As human sacrifice, particularly of the first-born son, was a practice prevailing among various nations, Abraham came to believe that he was being instructed by God to sacrifice Ismail. Having obtained Ismail's agreement, Abraham tried to perform this act but God stopped him and said: "You have already fulfilled the vision" (Holy Quran, 37:104–105). To mark this event, the practice of the sacrifice of an animal was instituted, which takes place annually at the time of the Pilgrimage to Makka.

This incident, apart from having many other important lessons and significances, showed that human sacrifice is a mistaken and wrong notion which is not warranted by God. This was a great blessing to humanity, and one of the aspects that we mark by recalling this event every year is how God disallowed this cruel and barbaric practice which was spread among all countries and nations.

#### Was Abraham actually commanded to slaughter Ismail

A question arises whether God actually ordered Abraham to sacrifice Ismail, and when he showed his readiness to do so, God told him that his willingness to make the sacrifice was tantamount to fulfilling the vision. Was the Divine purpose to test Abraham to see if he would carry out this order? A famous Indian Muslim scholar, author and historian, Maulana Shibli Nu'mani (who was a contemporary of Hazrat Mirza Ghulam Ahmad) writes in his well-known biography of the Holy Prophet Muhammad *Sirat-un-Nabi* as follows:

"It must first be explained that in the religion of Abraham, the same word was used for both making a sacrifice and devoting something to God. If it was said that a child should be sacrificed in the temple the meaning was that he should be taken from his house and given to the service and custodianship of that temple. But when the same word was used about an animal, then physical sacrifice of life was meant. It is said in the Torah from the mouth of God: 'For all the first-born among the people of Israel are mine, both of man and of beast' (Numbers, 8:17). It is also mentioned in detail in the same book of Numbers (ch. 8) that the Levites should be offered 'before the Lord as a wave offering ... that it may be theirs to do the service of the Lord. Then the Levites shall lay their hands upon the heads of the bulls' who will be sacrificed.

The command given to Abraham in his dream to sacrifice his son meant that the son should be devoted to the service of God. Abraham at first took this dream literally and actually, and tried to act on it exactly. However, it later became clear that it was a symbolic dream. On that basis, Abraham devoted his son for the service of the House of God." (pages 136, 137)

A little further on, he writes under the heading *The nature of the sacrifice*:

"Leaders of Sufi thought have written that the dreams shown to prophets are of two kinds: those meant exactly as seen and those meant symbolically. In the former, what is

seen in the dream is exactly what is meant. In symbolic dreams, the significance is conveyed by means of similitude and illustration. The dream shown to Abraham meant that the son should be devoted for the service of the House of God, so that he is not to pursue some other walk of life than service of the Ka‘bah. In the Torah the word ‘sacrifice’ is repeatedly used with this meaning.

Abraham took this dream literally and tried to act upon it exactly as he saw it, though his thinking was an error of judgment which prophets can make, but such error is removed through a warning from God. So Abraham was stopped from carrying it out.” (pages 145–147)

Thus Abraham was informed by revelation that he had already fulfilled the vision by leaving Ismail, along with his mother Hagar, at the site of the Ka‘bah in the service of God.

Whatever interpretation we take, the lesson for us in the sacrifice of Abraham is to be ever-prepared to sacrifice, when required in the Divine cause, whatever we hold dearest to us, be it our lives, wealth, position in society, relationships, etc. It is not the thing we sacrifice that matters, but the sacrifice of our attachment to it and of our desire to possess it, when that desire conflicts with doing our duty to God.

It must be emphasized that sacrifice of life, as required by Islam, does *not* consist of throwing away your life by committing an irrational, reckless act of intentional suicide for some object, or by urging and teaching others to do so. Through the incident of Abraham’s dream, Allah has taught His prohibition of literal human sacrifice. So if any people or community sends its young sons to their certain deaths by getting them to undertake premeditated suicide attacks, this is not the sacrifice of life required by Islam; indeed it is disallowed by Islam. True sacrifice of life is to *spend* your life working for the cause of Islam.

There is another kind of ‘sacrifice of son’ as well, which is greatly beneficial. Often parents pander to the wrong ambitions, habits and desires of their sons, out of misguided love, rather than correcting them. Fathers in position of power or authority misuse their position to allow wrong-

doings, flagrant misdeeds and injustice by their sons to continue unchecked. The worst examples of this are when sons of presidents and rulers feel free to violate the law of the land as well as transgress the rules of morality because the father does not stop them nor allow the law to take action against them. Those are occasions when a father should sacrifice his love for the son in the path of justice.

In conclusion, we must remember that the sacrifice of an animal at ‘*Id-ul-Adha*’ is only a token of our resolve to make real sacrifices of the animal desires within us. Maulana Muhammad Ali often used to exhort the members of this community in his ‘*Id-ul-Adha*’ addresses that, on every such ‘*Id*’, they should strive to give up one bad habit permanently. It is doing that which is the real sacrifice. ■

## Election of Dr A. K. Saeed Pasha as *Amir* (Head) of our Community

Translated and compiled by the Editor

A news report was published in a recent issue of the paper *Paigham Sulh*, the Urdu organ of the Central Ahmadiyya Anjuman Lahore, recording the events of the election of the new Head of our Movement. We have translated some extracts from it as given below.

**From *Paigham Sulh*, 16 October–1 November 2002, page 2:**

Following the death, on 14 October 2002, of Dr Asghar Hameed, Ph.D., the *Amir* of the Community, the question of the election of the new *Amir* was to be faced. The names of many good and honourable men of rectitude were being considered. Allah, by His mercy, produced agreement and harmony among the elector members, and they unanimously decided to ask Dr Abdul Karim Saeed Pasha to accept this position. This was a severe trial for Dr Pasha: his choice was between service of the faith on the one hand and worldly position and riches on the other. Accepting this position required him to take premature retirement from his position as Head of

the Department of Medicine at the Ayub Medical College Abbottabad, as well as leave his vast medical practice, thus losing his income from these sources. He related that, after undertaking special prayers to Almighty Allah, he was clearly guided to take this opportunity of giving precedence to service of the faith. So, bearing worldly loss and preferring to serve the faith, he stated his readiness to accept the office of *Amir*. On 3 November, when he came to attend the meeting of the General Council (*majlis mu'timidin*), the Presiding Officer of the meeting, Mr Umar Farooq, formally invited him to accept this office and asked members of the meeting to express their views. Without hesitation, all members raised their hands in his support, and thanks to Almighty Allah the new *Amir* was elected unanimously.

It is also a matter of rendering thanks to Allah that as the news reached the various branches of the *Jama'at* that Dr Abdul Karim Saeed Pasha had been elected our fifth *Amir* great satisfaction and happiness at the result were expressed everywhere. Just as this is a result at which members of the *Jama'at* everywhere deserve to receive felicitations, so does the *Amir* Dr Saeed Pasha deserve congratulations for attaining this illustrious office and receiving the confidence of the *Jama'at* in his person.

Being Head of the *Jama'at* is a heavy responsibility that can only be discharged with the help of Almighty Allah. As Dr Pasha has set an excellent and commendable example of preferring religious service over worldly interests, it also behooves all members of the *Jama'at* to fulfill their obligation of giving priority to the well-being of the *Jama'at* over their personal interests, and to cooperate with him for the progress of the Movement.

We must admit that we have not been able to take the grand knowledge of Islam, as presented in the books of the Promised Messiah, to the whole world on the scale on which it needs to be done. This work can be expanded by means of wide distribution of pamphlets on various subjects, for adults and children, and by means of the Internet as well as correspondence. We can also strengthen the ties between us. To improve communications in order to strengthen and consolidate the *Jama'at*, and to forgive each others' faults, must become our main characteristics. The *Jama'at* is only a name for a group of individuals. So we must devote attention to

the moral and spiritual welfare of each and every individual.

It is our tradition that members of the *Jama'at* serve the cause of the Movement and Islam sincerely, fervently, zealously and with sacrifices, under the guidance of the *Amir*. That is what we must continue to do for the progress and strengthening of the *Jama'at*.

#### **Ratification of the election of *Amir***

In the *Paigham Sulh* issue dated December 2002, the ratification of the election of the *Amir* as required by the Constitution of the Ahmadiyya Anjuman Lahore is reported. It is translated below in its entirety.

“A special session of the Ahmadiyya Conference (*majlis 'ama*) was held on Thursday 26 December 2002 at 8.00 p.m., at *Darus Salaam*, New Garden Town, Lahore, with Mr Umar Farooq, Senior Vice-President of the Central Anjuman, as Presiding Officer, to ratify and approve the election of Dr Abdul Karim Saeed Pasha as *Amir* of the *Jama'at*.

After reciting the Holy Quran, the General-Secretary Professor (retired) Aziz Ahmad read out and presented for approval the decision of the General Council (*majlis mu'timidin*) taken at its meeting of 3 November 2002 to elect Dr Abdul Karim Saeed Pasha as the *Amir* and President of the Ahmadiyya Anjuman Lahore. He asked the Presiding Officer to seek the opinion of the Conference on this decision. The Presiding Officer first instructed all those present to recite the *Darood*, which the members proceeded to do. Then he put it to them to express their opinion regarding the ratification of the decision of the General Council. All those present raised their hands in support of the decision. Thus the Ahmadiyya Conference too unanimously ratified the election of Dr Abdul Karim Saeed Pasha as the *Amir* and President of the Ahmadiyya Anjuman Lahore. The requirements of the Constitution of the Anjuman were thereby fulfilled.

The Presiding Officer congratulated all the members and prayed that Allah the Most High help us and enable this *Jama'at* to render further service to the religion of Islam.”

— *Paigham Sulh*, 1–31 December 2002, page 8. ■

## Friday *Khutba* by the Head of the Movement

Sermon delivered in Lahore by  
Dr A.K. Saeed Pasha

Translated by the Editor, *The Light*

[I have translated below the report of the Friday *Khutba* delivered by the new Head of the Movement in Lahore on 27 December 2002, as it appeared in *Paigham Sulh*, December 2002, which published its highlights and salient points.]

I am deeply thankful to Allah, the Blessed and Most High, and to you as well, for the perfect unity and harmony with which the General Council elected me as *Amir*, and the unanimity with which you in the Conference ratified that decision. It was Allah Who brought about the state of unity in both the election and its ratification. Allah says in the Holy Quran:

“Obey Allah and obey the Messenger and those in authority from among you.” (4:59)

Under this injunction of Allah the Most High all of you have the duty of obeying me as long as I remain obedient to the orders of Allah and His Messenger, the Holy Prophet Muhammad, and of wholeheartedly cooperating with me. If I violate the orders of Allah and His Messenger then you have the right and duty to correct me, and I cannot have any complaint if you do. If anyone feels aggrieved with me, he should make me aware of his grievance, and I will try my best to redress the complaint. If there is a mistake on my part, I shall apologize.

You have handed me the responsibility of headship at a time of the most difficult circumstances. Today it is a hard time for our *Jama'at* (community). The Promised Messiah had identified this already and wrote in *Barahin Ahmadiyya*: “Every Muslim will belie me”. So do not worry about these *fatwas* against us and this belying. This hard time will pass. Maintain harmony and concord among yourselves. Our entire *Jama'at* is like a family spread all over the world. All Ahmadis, wherever they may be, must help one another and not neglect taking care of each other. Consider the pains and troubles of every other member as being your own pains and concerns, and try to alleviate them. Every branch of the *Jama'at*

must work under the authority of the Centre and maintain contact and liaison with it. Try to reconcile those brothers who are discontented and bring them into the community to work with you. We must make each and every member realize that he or she is a valuable asset to the community, and has a role to play. Our Centre is the heart and it is necessary to strengthen it. If it is strong the whole community will be strong.

I want to draw your attention to devoting your lives and properties in the way of Allah. Sayyid Abdul Latif *shaheed* offered his life to prove the truth of the Promised Messiah and his mission. This is not a loss making transaction. The sacrifices made by Hazrat Maulana Nur-ud-Din in giving his wealth and services to the mission of the Promised Messiah also was not a loss making transaction. Allah will cause the mission of His appointed one to succeed. You must come forward to offer service with your life and wealth. You will not lose; Allah will bestow upon you a great reward. This work is Divinely-ordained, so if you do not do it God will fulfill this mission through someone else. God does not need us. It is we who stand in need of our offerings being accepted by Him. When you have spent in the way of God, do not try to claim credit for it, for then your good work will be lost. ■

...Continued from page 11, column 1:

*My impressions of Dr Asghar Hameed  
by Mr Nasir Ahmad*

... He made great efforts to ensure that no word in the Urdu book was omitted in the translation. His completion of this translation, in spite of facing many problems, is testimony to his love and adoration of the Promised Messiah.

In the demise of *Hazrat Amir* Dr Asghar Hameed we have lost a sincere, virtuous, energetic, pious man, who was devoted to the worship of Allah and was a man of firm principle. May Allah the Most High admit him into His *Janna*, grant us to follow in his footsteps, and enable us to create stronger foundations on which to establish the mission of the propagation of Islam!

— *Paigham Sulh*, 16–30 November 2002, page 4. ■

## In memory of Dr Asghar Hameed *marhoom*

by Ijaz Ahmad Sayal, M.Sc., Lahore

Translated by the Editor *The Light*

[The article translated below appeared in *Paigham Sulh*, 1–15 January 2003, pages 11–12.]

*Hazrat Amir* Dr Asghar Hameed (may Allah have mercy on him) went to his final abode during the night of 13–14 October 2002 — *inna li-llahi wa inna ilai-hi raji'un*. The One Who calls back is the most beloved.

Maulana Muhammad Ali also died on almost the same date, 13 October 1951. By another coincidence of Divine decree, our second *Hazrat Amir* Maulana Sadr-ud-Din and third *Hazrat Amir* Dr Saeed Ahmad Khan died on the same day, 15 November (1981 and 1996 respectively).

One notable quality of these elders is that they had a high spiritual status, and they had been tried by Allah in different ways, in order to elevate their spiritual rank, before they became *Amir*. Maulana Nur-ud-Din, Maulana Muhammad Ali and Maulana Sadr-ud-Din had been spiritually brought up in the care of the Founder of the Ahmadiyya Movement. Dr Saeed Ahmad Khan, for his spiritual elevation, was tried by Allah in 1974, when due to the anti-Ahmadiyya agitation he suffered the loss not only of his house and clinic, but had to leave his means of livelihood and his home town and migrate to Lahore. But he never complained about this tribulation, nor express regret.

Dr Asghar Hameed too, for his spiritual progress, was made to pass through trials and tribulations. He had also to pass through the anti-Ahmadiyya agitation of 1974. His home was attacked and his car was burnt. After retirement he moved to Darus Salaam (the Lahore Ahmadiyya locality). Here he had to face the shock of the unexpected death of his son Captain Dr Asif Hameed, and shortly afterwards his wife passed away. His domestic worries increased, but he showed the most perfect example of patience and fortitude.

I knew the late Dr Asghar Hameed since he moved to Darus Salaam after his retirement. I was

then an F.Sc. student at college. As he was regular in coming to the mosque for prayers, I met him everyday. My brothers and I became increasingly close friends of his two sons, the late Asif Hameed and Asim Hameed.

He had a Suzuki motorcycle, on which he used to take Asif to school. Whenever we youngsters needed to use a motorcycle, we would ask to borrow his. He never refused, but as he was a strict follower of legal rules he used to ask us if we had a license to ride. However, he never asked to see it.

He was a University teacher of mathematics, and I was a student of statistics. I began having difficulty with statistics, and when I mentioned it to him he started giving me lessons with love and affection. He was more concerned about my progress than I was. If I ever did not attend, he would ask the reason for it the next time. Similarly, other students in the *Jama'at* also sought his assistance. Sometimes he would even remain in the mosque giving us guidance on a topic of our study.

He enjoyed fine health. Following the example of the Holy Prophet Muhammad, he did the mundane household tasks himself. He used to walk to the shops for the daily domestic shopping, carrying two large bags. If anyone offered to carry them, he would decline the offer with a smile. This routine continued even after he was chosen as the *Amir*. We young people got together and decided that we would help *Hazrat Amir* in these daily tasks such as shopping. But when we tried to do it in practice, he smiled and insisted that it was his work and he must do it himself. Our friend Anwar Ali, who had newly joined the *Jama'at*, was much impressed and said that we read of such incidents about Hazrat Umar, the second *khalifa* of Islam, but now we see with our own eyes the head of our community following that same path. He treated his domestic workers with great sympathy and affection. This is why they were always so happy and contented with him. He also used to joke with them occasionally.

His personal wish was to be buried in the old cemetery of the *Jama'at* at Miani Sahib, close to his mother's grave. However, as he respected the opinions of others, when he saw his son Asim insisting that the burial place should be in the Darus Salaam cemetery, he agreed to this.

The true believers are granted a special kind of commanding dignity and esteem by Allah, and he



had been given this kind of impressive personality. He was held in great respect and honour by everyone. His students in his university held him in very high regard. Some of his colleagues in the university referred to him as an angel. He was a member of various university committees, and was absolutely scrupulous in keeping accounts down to the last penny. He never hid the fact that he was an Ahmadi, and by his actions he presented the true image of an Ahmadi. In 1974, when there was an anti-Ahmadiyya campaign raging throughout Pakistan, he lived within the precincts of the University of Engineering and Technology Lahore (UET). A crowd of inflamed students gathered outside his house, intending to attack it. He was inside the house at the time. They damaged his car and were about to enter the house. With the greatest courage he came out to face the angry crowd and called out to their leader, who was his student, "What is the matter?" The student leader was so overwhelmed by the presence and manner of Dr Asghar Hameed that he retreated and took back the crowd with him. The following day the same student leader came to him with a mathematics question. Dr Asghar Hameed magnanimously made no reference whatever to the previous day's commotion and helped him with his problem.

Dr Asghar Hameed was a scholar and a lover of knowledge. He applied thinking to the study of religion as well, and would make investigations in order to reach a conclusion. On the instructions of Dr Saeed Ahmad Khan he started imparting teaching of the Holy Quran in Darus Salaam after the *maghrib* prayers. During the illness of Mr Nasir Ahmad Faruqi he took over the giving of the Friday *khutba* for several months. His addresses were simple but full of knowledge. He listened to the speeches of others with rapt attention, and would sometimes point out subtle things. In our annual training classes there is one session of questions and answers, in which the students answer questions about religion. As long as his health allowed, he participated in this session and could answer the most difficult question simply, clearly and positively.

He had devoted attention to this particular claim of Hazrat Mirza Ghulam Ahmad that he was *Dhu-l-Qarnain* ('Man of two centuries'), and in this connection he had looked into the calendars of various religions. He held the view that Hazrat Mirza sahib was *Mujaddid* of two centuries, but he

did not object if we disagreed with this view. He also believed that one must avoid making needlessly detailed investigations of these matters because it will create problems rather than solving them.

He was the living picture of the Quranic injunction to "speak straight words". Not only in the meetings of the executive committee or the general council of the Anjuman, but generally as well, he stuck strongly to this principle. When the *khatib* of the Darus Salaam *Jami'*<sup>1</sup> Raja Muhammad Baidar was going on leave, Dr Asghar Hameed asked me to start giving the *khutba*. I replied that I have neither the experience nor the knowledge to do so. He said: If you start delivering the *khutba*, the experience will come by itself; use books to make your preparation. I benefited greatly by his love and encouragement, and Allah made me successful in this work, praise be to Allah for it. He used to advise that one must write down one's *khutbas* and speeches. The speaker benefits because he keeps a record of it, and other people benefit because they can study it later.

When I was directed by the Anjuman to visit the *Jama'at* in Fiji, he guided me at every step. He showed as much concern for my trip as if he himself was going. He very kindly gave me speeches and Quran lessons written in his own hand. He also gave me a recorded *khutba* of his on tape to present as a gift to the Fiji *Jama'at*. I had some problems with getting transit visas for certain countries, and there was the danger that I would be returned back to Pakistan from those countries. He asked me what I planned to do now. I replied: I will do as you say; I am not worried about myself being turned back or penalized in some other way, but the Anjuman's fare would be wasted. He said: Then get ready to go, don't worry about the money, we should not stop the work of the *Jama'at* merely for that reason. Generally too, he used to say that money should be spent on *Jama'at* work, and the more is spent the more is given by Allah.

He was strictly regular in prayer and used to pray in congregation with great serenity and composure. When his health declined, he was unable to come to the mosque and prayed at home. If a visitor called when he was at prayer, his attendant would ask the visitor to give him half an hour in

1. By *Jami'* is meant mosque. The law of Pakistan prohibits Ahmadis from using the word 'mosque' or *masjid* for their mosques. Hence we call them as *Jami'*. — Editor, *The Light*.

view of his lengthy absorption in prayer. In religious matters he adopted a realistic approach. So although he exhorted the members of the *Jama'at* to say *tahajjud* prayers, as well as the five mandatory prayers, but he advised that if you cannot say *tahajjud* prayers everyday then perform them on a holiday. After each congregational prayer he took care to recite the *ayat-ul-kursi*, thereby making those sitting next to him aware of the importance of doing so. He gave *zakat* and subscriptions to the *Jama'at* very regularly. Regarding wills, he stressed that a portion of one's assets must be bequeathed to the *Jama'at*, but that you must try to donate it during your life in monthly installments, as you cannot know whether your heirs will execute your wishes after you or not.

It is a blessing of Allah upon the Lahore Ahmadiyya *Jama'at* that its leaders have always been righteous and followed the teachings of Islam. I saw the times of Dr Saeed Ahmad Khan and Dr Asghar Hameed from close at hand. Simple living and fear of God was their hallmark. There was no guard at their door, nor any grand mansion in which they lived. Their door was always open for anyone who wished to meet them. Whenever we went to see Dr Asghar Hameed, he would call us in at once. When he was not well, we would feel that perhaps we had made a mistake in troubling him by going to see him, but he never turned us away, and always granted us the honour of meeting him. Such was his affection that about one day before his death, when his body was cold as ice and he was into his last hours, he still allowed me to meet him.

When he was well, he offered his visitors fruits etc. His box of chocolates was a source of attraction for us, and he made sure that it was never empty. Whenever he was asked how he was, he would reply *al-hamdu lillah* ('Praise be to Allah'), and ask for prayers for himself. He used to pray much for the *Jama'at*, and whenever anyone requested him for prayers he remembered his name in prayer. He was blessed by Allah with extraordinary powers of memory and recall. He knew everyone's name, what they did, what studies any youngster was pursuing, etc.

By way of his last instructions he had said that the next *Amir* must be chosen by united agreement and disputes of all kinds must be avoided. Thanks to Allah that his wish was fulfilled, and the General Council unanimously selected Dr Abdul Karim

Saeed Pasha as *Amir*. Dr Asghar Hameed also had him in mind for this office. May Allah make the leadership of our new *Amir* blessed for us, and through him strengthen our *Jama'at* in every way! ■

## My impressions of Dr Asghar Hameed

by Mr Nasir Ahmad, former Editor *The Light*

Translated by the Editor, *The Light*

Dr Asghar Hameed was a man of high principle and strong faith, and a sympathetic, kind and forthright person. He had held the highest post in the Mathematics department at the UET, Lahore. He had a distinguished place in the eyes of the staff and students because of his academic ability, hard work and conscientiousness. The students were deeply impressed by his virtuous character and truthful speaking, and for these qualities they held him in the highest esteem.

Although I did not have much opportunity to be close to him or to work with him, but for the short period that I did have this chance I was struck by his simplicity, humility and courage.

He was a teacher of mathematics, which he taught till his retirement, but despite that he had much interest in Urdu and Persian literature and a command over these languages. He paid special attention to the finer points of word usage and grammar. This was why when any writing was placed before him for his opinion, he would improve it. He would work hard on any writing, whether his own or someone else's, to perfect it so as to leave no flaws in it, whether from the viewpoint of expressing its meaning or its use of language.

His memory was superhuman. Seeing any extract or reference just once, it would become etched in his memory, and whenever he saw it reproduced again he could immediately spot if there were any changes from the original.

I go back now to the last phase of the life of Maulana Muhammad Ali. Members of the *Jama'at* would come from far and wide to attend the Friday prayer at the mosque in Ahmadiyya Buildings. We children would sit in the last row in the mosque and

listen with rapt attention to the *khutba* of this spiritually radiant personality. We used to observe that a very smart, elegant man would come with great regularity on a bicycle and sit in the front row. As soon as the prayers finished he would exit the mosque quietly and leave on his bicycle. Being curious to know who he was, I asked someone and I was told that it was Dr Asghar Hameed, professor of mathematics at the Engineering College Lahore (now UET). This was situated about 5 kilometers from Ahmadiyya Buildings, but whether it was summer or winter, whatever the weather, he used to attend the Friday prayers unflinchingly in this way.

A long time passed after this. In 1960 I became associated with the publications section of the Central Anjuman. When we needed to correct misprints in the 1951 revised edition of Maulana Muhammad Ali's English translation and commentary of the Holy Quran we discovered that Dr Asghar Hameed had, all by himself, with much effort and skill, prepared a list of misprints and their corrections. Seeing this list, I was very impressed with his scholarship and his love for the Quran, and I came to esteem him very highly. Similarly, with the Urdu translation and commentary of the Holy Quran he prepared a list of corrections with much labour. This service of his to the translations of the Quran will always be greatly valued.

Much later, Dr Asghar Hameed took on the responsibility of Headship of the *Jama'at*. As during his period of leadership I was mostly staying in England I did not get much opportunity to work with him. However, during this period I returned to Pakistan twice and saw him from close at hand. Now he was not in such good health and mainly stayed at home. But he continued to supervise the work in the office and preside over meetings of the executive committee and the general council. He displayed great skill, tolerance and patience in chairing these meetings and firmly maintaining order and regulation.

He wrote messages to be read at conventions of the branches of the *Jama'at* in other countries. These messages displayed maturity of writing, high aims and an urge for the propagation of Islam. He exerted much labour in translating from Urdu to English the voluminous book *Kitab-ul-Bariyya* by the Promised Messiah. He made great efforts to ensure that no

*Continued on page 7, column 2*

## A brief history of the Woking Muslim Mission and its work

*Extract from a book by the famous  
writer, Ashiq Husain Batalvi*

**Translated by the Editor**

### Introduction

Dr Ashiq Husain Batalvi is a well known author, journalist and biographer. He obtained his doctorate from the famous School of Oriental and African Studies in the University of London. He was very active in the Muslim League and devoted his early life to the struggle for Muslim independence in pre-partition India. He worked with the Founder of Pakistan, Muhammad Ali Jinnah, in the later years of the efforts for the creation of Pakistan. For many years he was the permanent correspondent of the famous Pakistan newspaper 'Dawn' in England.

He has given his opinion and estimation of the Woking Muslim Mission in his Urdu book *Chand Yadain, Chand Tasirat* ('Some Memories, Some Impressions'). The extract below is translated from this book, published in Lahore in 1992 by Sangmel Publications (this book was also published earlier in 1969 by A'inah Adab in Lahore).

¶ The name of the Woking Muslim Mission has reached more or less every part of the world. It has done so much work of propagation of Islam in Europe as no other organization has probably done. Woking is a pretty town 25 miles from London. From Woking railway station, the mosque is situated at a walk of about 15 to 20 minutes and is set in a green plot of two acres. Its green dome is visible from afar. Inside there is a carpet on the floor. Above the *mihrab*, directly in front, are affixed inscriptions bearing verses of the Quran, and the *minbar* is close to it. Adjacent to the mosque is a spacious house where the Imam resides. It is this mosque which, for the past half a century, has been the centre of the propagation activities of a Muslim mission.

It seems pertinent to explain first how this mosque came to be built on British soil and who was its founder. The interesting history of the Woking mosque is that the name of the man who built it was Dr Leitner, who at one time was employed at the University of the Punjab [Lahore, present-day Pakistan]. Upon relinquishing his post and returning to England he came up with a plan to establish an institute for the dissemination of Islamic culture. For this purpose he applied to the ruler of Bhopal, the lady Shah Jehan Begum, for financial assistance, and she gave him a substantial sum of money. With this money, Dr Leitner purchased this two acre plot of land in Woking and built the mosque in 1889. The ruler of the state of Hyderabad, Salar Jung, also gave him financial help, with which the residential house was built.

Dr Leitner died before he could complete his plan and this property came into the hands of his son, who had little interest in his father's project. Gradually the mosque became entirely derelict. Now look at this fortunate coincidence that in 1912 the late Khwaja Kamal-ud-Din came to England. He was a highly successful lawyer in Lahore, but he had a boundless love for Islam. Leaving his practice, he devoted his life for the propagation of Islam and came to England for this purpose.

That was the time when the British nation was at the peak of its world rule. Its empire was spread east and west, and it was said that the sun never sets on the British empire. Muslims everywhere were subjugated and dominated, and this subservience and servitude had created in them extreme feelings of inferiority. When the Khwaja sahib decided to propagate Islam in England, many people advised him that he was destroying his legal career for no reason because the British had no inclination for Islam, and if they were interested why should they accept the religion of a subject people whom they were ruling over? But these disheartening comments did not weaken the Khwaja sahib's resolve.

After coming to London, he initially settled in the Richmond area and began to preach the message of Islam by speech and writing. For this purpose he also started his famous magazine *Islamic Review*. However, he required a place which he could make the permanent centre of his activities. At this stage he learnt about the existence of the Woking mosque and that this house of God was lying deserted. The Khwaja sahib went to Woking and took possession

of the mosque. The heirs of Dr Leitner attempted to evict him from there but the Khwaja sahib told them that according to Islam a place once designated as a mosque remains forever a mosque, and no person can prevent Muslims from praying in it. In this connection he was helped greatly by the late Mirza Sir Abbas Ali Baig who in those days was a member of the Council of the Secretary of State for India. The result was that the mosque came into the control of the Khwaja sahib.

Khwaja Kamal-ud-Din was a lawyer. So he created a Trust for the guardianship of the mosque which initially had three members: (1) the Rt. Hon. Sayyid Ameer Ali who was a member of the Judicial Committee of the Privy Council, (2) Mirza Sir Abbas Ali Baig, and (3) Sir Thomas Arnold who had been Sir Muhammad Iqbal's teacher in Government College Lahore. This Trust appointed the Khwaja sahib as Imam. Since that time the Woking Mosque has been the biggest centre of the propagation of Islam in England.

Khwaja Kamal-ud-Din faced great difficulties at first. There were many strange stories and unfounded myths about Islam prevailing in the country. To remove this barrier of prejudice and ignorance was not an easy task. But the Khwaja sahib possessed an extraordinary mind and heart. He was extremely intelligent and hard working. He had enviable command of both writing and speech. Above all, he had the most perfect conviction in the truth of Islam, and it was this that sustained his courage. Consequently, in his own lifetime he saw this Mission make tremendous progress.

He wrote some twenty books on Islam in English. Through his efforts the English translation of the Quran by Maulana Muhammad Ali of Lahore was published from Woking in 1917. This was undoubtedly a great achievement because before that no Muslim in the world had translated the Divine Word into English. Khwaja Kamal-ud-Din died in Lahore on 28 December 1932. Before his death he made over his property, including his writings and the magazine *Islamic Review*, to the Woking Mission.

Apart from the Khwaja sahib, other people who have served as Imams of the Woking mosque from time to time included Maulana Sadr-ud-Din, Maulana Muhammad Yaqub Khan, Maulana Abdul Majeed, Maulvi Mustafa Khan, Dr Shaikh Muhammad Abdullah and Maulvi Aftab-ud-Din

Ahmad, whose good names deserve great honour and respect. Except for the late Maulvi Aftab-ud-Din Ahmad, I have personally known all these gentlemen. In fact, the first three mentioned above were my teachers during my days as a student.

To realize the importance of the activities of the Woking Mission it is necessary to review the past fifty years, during which the workers of the Mission have rendered the most valuable service to the cause of Islam in Europe. Leaving aside the other countless writings and publications produced by the Mission, just the issues of the *Islamic Review* are testimony to that service. There cannot be any aspect of Islamic teachings, history, civilization, culture, traditions and social life on which there have not appeared scholarly and learned articles in this journal. This magazine is read all over the world and it has undoubtedly done great work in presenting the true picture of Islam.

Besides propagation work, the Woking Mission has become the centre for the gatherings of those hundreds of thousands of Muslims who live in Britain. They include Muslims of every country from Morocco to China. On 'Id occasions, the scene at Woking is worthy of view. There are Muslims gathered from Turkey, Iran, Egypt, Malaya, Indonesia, Pakistan, India, Arabia, Nigeria, Algeria, in short, every race, colour and nation. There are also many British converts to Islam who take part. In this international gathering, despite the differences of language, dress, colour and custom, there runs a tremendous wave of brotherhood that removes the difference between east and west, and black and white, and binds all Muslims together as members of one community. The 'Id prayers are held in a very large marquee and after the prayers lunch is served there, which is provided as hospitality by the Mission. We are all guests of the Woking Mission on 'Id day.

What has impressed me most is that the Woking Mission is doing the service of Islam while remaining entirely away from sectarianism, and indeed above it. I have seen in the last ten years<sup>2</sup> that the 'Id prayers are led by different Imams [of different sects]. They include the Iranian Shia religious leader, the ambassador of Indonesia, the famous British convert to Islam Dr Cowan and Dr Abdul Aziz Khulusi of Iraq.

2. The period referred to is 1953–1963. — Editor, *The Light*.

There is a Muslim Society established under the auspices of the Mission. Its head office is in the area of Victoria in central London, where there are very interesting gatherings every week, in which people of all beliefs and views participate. Usually someone gives a talk on a religious, social, academic or literary issue concerning the Muslims, and this is followed by a reasoned discussion.

The Imam of the Woking mosque is especially busy. Many societies and organisations in Britain hold meetings at which representatives of different faiths are invited to speak. Most often the Imam of Woking has the honour to represent Islam at these functions.

Today, by the efforts of the Muslims, there are mosques in other cities in Britain as well. In England there is not the same unawareness, ignorance and prejudice regarding Islam that existed half a century ago. Despite that, there is no decline in the pivotal position of Woking, and today too Woking is the chief centre of the renaissance of Islam in Britain.

— London, 1963. 9

(*Chand Yadaïn, Chand Tasirat*, pages 465–469. Translated from the extract published in *Païgham Sulh*, 1st–15th February 2003, pages 11–12.) ■

## Woking Mosque functions on historic film clips

*Covering period 1919 to 1950s*

by the Editor

'Id Prayers and other functions at the Woking Mosque have been mentioned in the above article in the quotation from the book by Dr Ashiq Husain Batalvi. We could not have imagined that glimpses of these occasions would be available today for viewing on film, but that is indeed the case!

British Pathe was an organization which, for much of the twentieth century till about 1970, made films of current events, and these were then compiled into newsreels and, as older people will remember, shown to the public in cinemas before the main film (movie) programme began. Recently British Pathe have created a website, on which they

have made most of their stock of film clips available for viewing, and this website provides a facility to search for clips by name of topic. I searched for films clips relating to the Woking Mosque and discovered that there were eleven clips covering various events at the Woking Mosque over the period 1919 to 1958. I downloaded these clips, which can be done free of charge for the low picture quality versions of these clips, viewed them and made notes about their contents. Subsequently the U.K. branch of A.A.I.L. purchased from British Pathe the same film clips in high picture quality on video tape, a service that they provide.

### Contents of the clips

Two of the clips are just over two minutes in length, four are between one and two minutes long, and the remaining five are less than one minute. These times may appear short, but when the clips are actually viewed one finds that a clip of length one minute contains a considerable amount of coverage.

Further details of these clips are as follows.

1. *'Id-ul-Fitr* prayers in 1954. This clip has full sound commentary. Dr S.M. Abdullah is shown leading the prayers, and is named in the commentary as the Imam. People are shown before, during and after the prayers.
2. December 1936. This has brief sound commentary. Opens with Maulana Aftab-ud-Din Ahmad walking with Crown Prince Faisal (later King Faisal) of Saudi Arabia, and then shows the Maulana leading the prayers. The Maulana's voice is heard reciting the verse *Ihdi-nas-sirat-al-mustaqim* as well as calling out the *Takbirs*.
3. *'Id-ul-Adha* 1933, with Imam Maulvi Abdul Majeed leading the congregation in open air. The prayer is shown from start to finish, and you hear the sound of the Imam, except for the omission of the main part of the *qiyam* during which the *Fatiha* and Quranic recitation takes place. Lord Headley is seen in the front row.

The remaining clips, below, are without any sound.

4. 1925. Visit of the Begum of Bhopal to the Woking Mosque. This was the Muslim lady ruler who financed Dr Leitner to build the Woking Mosque. The clip shows Khwaja Kamal-ud-Din escorting the Begum into the mosque. Lord Headley is also seen at the beginning of the clip.

5. Visit of Haille Selassie to Woking in 1936. An address is given in his honour by Sir Archibald Hamilton, a British convert to Islam.
6. *'Id-ul-Fitr* 1929, showing Maulvi Abdul Majeed leading the prayers in the open air. At the end the Imam is shown delivering the *khutba* to a congregation seated on the ground.
7. *'Id-ul-Fitr*, 1926. Very similar content to the above.
8. This is from 1920 and the clip is entitled *The Problem of Turkey*. It shows the famous Muslim political and nationalist leader and orator Maulana Mohamed Ali Jauhar making a speech in the open air. According to history, he was visiting England as part of the 'Indian *Khilafat* Delegation'. In the second scene, people are shown filing out of the mosque, among whom is Maulana Sadr-ud-Din.
9. *'Id-ul-Fitr* 1920, a short clip.
10. *'Id-ul-Adha* 1919, a short clip.
11. Unpublished, unedited, raw extracts showing a variety of scenes from *'Id* in 1958.

We have reason to believe that other film clips may also be found from various archived sources. ■

## Affirmations in *Haqiqat-ul-Wahy* that prophethood ended with Holy Prophet Muhammad

*Hazrat Mirza Ghulam Ahmad writes  
in book one year before his death*

**Compiled and translated by the Editor**

*Haqiqat-ul-Wahy* is one of the last books of Hazrat Mirza Ghulam Ahmad, published in May 1907, one year before his death. In this book he has made the affirmation no less than **four times** that prophethood ended with the Holy Prophet Muhammad.

### 1. Belief in *Allah* includes belief that Holy Prophet came at the end of all prophets

Discussing what it means to believe in *Allah*, Hazrat Mirza Ghulam Ahmad writes:

“God the Most High has defined the name *Allah* in the Holy Quran as follows. Allah is the Being Who is *Rabb-ul-‘alamin*, *Rahman* and *Rahim*, Who created the earth and the heaven in six days, and made Adam, and sent messengers and scriptures, and at the end of all of them sent Muhammad, may peace and the blessings of Allah be upon him, who is the *Khatam al-anbiya* and the best of messengers.”

— *Haqiqat-ul-Wahy*, p. 141; *Ruhani Khaza’in*, vol. 22, p. 145.

Here he says that the *very definition of the name Allah*, as given in the Quran, includes the fact that Allah sent the Holy Prophet Muhammad as the **last of all** messengers.

### 2. Last Prophet to gather all nations under his banner

While referring to certain of his own prophecies, Hazrat Mirza Ghulam Ahmad writes :

“This news was given only by that God Who sent our Holy Prophet, may peace and the blessings of Allah be upon him, at the end of all the prophets, in order to gather all the nations under his banner.”

— *Titma* or Appendix to *Haqiqat-ul-Wahy*, p. 44; *Ruhani Khaza’in*, vol. 22, p. 477.

Not only does he say here plainly that Allah sent the Holy Prophet Muhammad “*at the end of all the prophets*”, but he gives a reason for it, namely, so that he could unite the followers of all previous prophets under the banner of Islam.

### 3. The *Kalima* teaches that Holy Prophet Muhammad was the Final Prophet

Regarding the most fundamental teaching given by every prophet, Hazrat Mirza Ghulam Ahmad writes:

“If all the books of God the Most High are looked into closely, it will be found that **all prophets** have been teaching: believe God the Most High to be One without partner and along with it also believe in our *risalat* (messengership). It was for this reason that

the **summary** of the teachings of Islam was taught to the entire *Umma* in these two sentences: *La ilaha ill-Allah Muhammad Rasul-ullah* (There is no god but Allah, Muhammad is the Messenger of Allah).”

— *Haqiqat-ul-Wahy*, page 111; *Ruhani Khaza’in*, vol. 22, p. 114. Words in bold in the quotation are bold in the original book.

According to this statement, no prophet can come after the Holy Prophet Muhammad because any such prophet would have to teach people that “There is only one God, and I am His messenger”, but this he cannot do because **the entire Muslim Umma, for all time to come**, has already been taught “*There is no god but Allah, Muhammad is the Messenger of Allah*” as the summary of Islam.

### 4. Followers of previous prophets (even now) required to believe in Prophet Muhammad

Hazrat Mirza Ghulam Ahmad, after quoting verse 81 of chapter 3 of the Holy Quran, translates it into Urdu as follows:

“And remember when God took a covenant from all messengers that when I will give you the book and the wisdom, then in the last ages My messenger will come to you, confirming your books, you must believe in him and aid him. He said: Do you affirm this compact and adhere to it? They said: We do affirm. Then God said: Now be witness to your compact and I too am a witness with you.”

He then adds the comment:

“Now it is clear that the prophets died, each in his own time. So this command is for the Umma of every prophet, that when that Messenger appears you must believe in him, otherwise you will be accountable for it.”

— *Haqiqat-ul-Wahy*, pages 130–131; *Ruhani Khaza’in*, vol. 22, pages 133–134.

Hazrat Mirza Ghulam Ahmad has used the words all messengers and the Umma of every prophet for the prophets and messengers *who appeared before the Holy Prophet Muhammad*. So all prophets and messengers who were ever to appear, other than the Promised Messenger himself, had already come before him. That Messenger, the Holy Prophet

Muhammad, is also described by him as coming “in the last ages”.

Moreover, the followers of those prophets (e.g. Jews and Christians) were commanded to believe in “that Messenger”, i.e. the Holy Prophet Muhammad, when he appeared. That obligation upon them to believe in him has been in force since the beginning of Islam, and into the future permanently. Therefore no prophet can come after the Holy Prophet Muhammad because at any time, today also, the followers of previous prophets are required only to believe in the Holy Prophet Muhammad and not additionally in another prophet after him. ■

## Questions from members of the Qadiani *Jama'at*

compiled by the Editor

### Prophecy about *Muslih Mau'ud*

The following question was received at our website on 15 March 2003:

I am a (Qadiani) Ahmadi Muslim student in Toronto who was reading through your website. I have a question that would clarify your standpoint for me immensely: Do you believe in the prophecy of Musleh Ma'ood that Hazrat Mirza Ghulam Ahmad (r.a.) received concerning the illustrious birth of his son and his subsequent service to Islam?

Our answer, which has been added to a page on our website, is the following.

We certainly believe in all the prophecies revealed by Allah to Hazrat Mirza Ghulam Ahmad. But the interpretation and fulfilment of those prophecies must be in accordance with the principles and precedents that govern the fulfilment of prophecies from God. Those principles are given in the Holy Quran and Hadith, and can be seen in the Bible as well. Islamic scholars of past times have also explained them, and in particular Hazrat Mirza Ghulam Ahmad has expounded them extensively and clearly in his writings. Therefore his followers should not have any problems in understanding how a prophecy is fulfilled and how it is *not* fulfilled.

As to why we do not accept Mirza Bashir-ud-Din Mahmud Ahmad to have been the true *Muslih Mau'ud*, we make the following points:

1. The Split in the Ahmadiyya Movement took place in 1914, almost **thirty years before** Mirza Mahmud Ahmad announced his claim to be *Muslih Mau'ud*. Therefore it cannot be said that the leaders of the Lahore Ahmadiyya Anjuman opposed him in 1914 because of his claim of being *Muslih Mau'ud*, in the way in which people oppose those who are sent by Allah. Mirza Mahmud Ahmad was fiercely opposed for his beliefs (in particular, his calling of other Muslims as *kafirs* and as excluded from the fold of Islam), long before he claimed to be *Muslih Mau'ud*. Those who are truly appointed by Allah do not face such opposition before their claim; on the contrary, they are widely held in high regard and honour before their claims, as were the Holy Prophet Muhammad or Hazrat Mirza sahib.

2. The evidence and arguments which the leaders of the Lahore Ahmadiyya Anjuman presented since 1914 to show the falsity of the beliefs of Mirza Mahmud Ahmad remain entirely valid even after his claim in 1944 to be *Muslih Mau'ud*. Mirza Mahmud Ahmad cannot just say, after thirty years of failing in argument, that his beliefs are right because Allah has told him that he is the *Muslih Mau'ud*. A person can only prove the truth of his beliefs by arguments and evidence, and not by claiming that God has appointed him to a status and therefore he must be right in his beliefs. When Hazrat Mirza Ghulam Ahmad announced that Jesus had died, he gave arguments and evidence from the Quran and Hadith to prove it, and did not say that his interpretation was right because God had made him Promised Messiah.

As Mirza Mahmud Ahmad's beliefs (that the Promised Messiah was a prophet, and those who do not accept him are *kafir* and excluded from Islam) are wrong, and are contrary to Islam and to the teachings of the Promised Messiah, he cannot possibly be the *Muslih Mau'ud*.

3. All Ahmadis believe that the prophecy in Hadith about the coming of Jesus the son of Mary was fulfilled in the person of Hazrat Mirza Ghulam Ahmad, despite the fact that he was neither Jesus nor the son of any woman called Mary. Therefore, when Hazrat Mirza sahib himself prophesies the coming of a 'son', then it certainly does not necessarily mean a physical son.



In his pamphlet *Ayk Ghalati Ka Izala* Hazrat Mirza sahib has referred to the belief of some Muslims who held (and still hold) that the coming Mahdi would be a physical descendant of the Holy Prophet Muhammad because there are some Hadith reports which say that “he shall be from me”. Hazrat Mirza sahib writes:

“People **who think in physical terms** have variously considered this promised one to be a descendant of Hasan, or of Husain, or of Abbas. But the Holy Prophet only meant that, like a descendant, he would be his heir — heir to his name, heir to his nature, heir to his knowledge, and heir to his spirituality — displaying his image within himself from every aspect. ... Similarly in the verse ‘We have granted thee *al-kausar*’ [the Quran, 108:1] there is the promise of a *burooz* ... In this verse also, **the necessity for physical progeny is belittled**, and a prophecy is given of *burooz*i offspring. And although God has bestowed upon me the privilege of being an Israelite as well as a Fatimi, having a share of both stocks, **I give precedence to the spiritual relationship** which is the *burooz* connection.”

Therefore the most important condition to be fulfilled by the *Muslih Mau'ud* is that he must be a **spiritual** heir, regardless of whether or not he is a physical descendant. As Mirza Mahmud Ahmad, unfortunately, went contrary to the beliefs of Hazrat Mirza Ghulam Ahmad on certain very basic issues, it means that he is not his spiritual heir and cannot be the *Muslih Mau'ud*.

4. As to the “service to Islam” performed by Mirza Mahmud Ahmad, we do not wish to deny any service that he or anyone else may have rendered to Islam. However, the **specific** service to Islam which the Promised Messiah exhorted his followers to perform, namely, the propagation of Islam and of the Holy Quran, was done most prominently by Maulana Muhammad Ali. For details please see our following webpage:

[www.muslim.org/m-ali/hmviews.htm](http://www.muslim.org/m-ali/hmviews.htm)

One important example of his service may be given here. Hazrat Mirza Ghulam Ahmad wrote in his book *Izala Auham* in 1891:

“I wish to prepare a commentary of the Quran which should be sent to them [the

Western nations] after it has been rendered into the English language. I cannot refrain from stating clearly that this is my work, and that definitely no one else can do it as I can, or as he can who is an offshoot of mine and thus is included in me.” (page 773)

Maulana Muhammad Ali performed this great service and published his English translation and commentary of the Holy Quran in 1917. It received, and still receives, great acclaim all over the world for its unique qualities. By rendering this magnificent service, Maulana Muhammad Ali proved himself to be a true branch of the Promised Messiah, about which the Promised Messiah has written that he is “included in me”. It may be noted that the Qadiani Jama'at under Mirza Mahmud Ahmad was unable to produce any English translation of the Holy Quran for *thirty* years after Maulana Muhammad Ali's translation first appeared.

See also this link:

[www.muslim.org/qadis/contents.htm#mm](http://www.muslim.org/qadis/contents.htm#mm)

in connection with the general issue of *Muslih Mau'ud* (from where you can access three *khutbas* by Maulana Muhammad Ali in 1944).

#### Our quotations questioned

A person by the name of Taha Ahmed sent an e-mail to our website on 22 February 2003, as follows :

“I was browsing your web site and I came to the page on ‘The Split in the Ahmadiyya Movement’. I was quite shocked to learn of the quote you mentioned from Mirza Bashir-ud-Din's book ‘The Truth About the Split’. I did not believe this quote to be true at all. I therefore did some of my own research and found out that this quote does not exist in Mirza Bashir-ud-Din's book ‘The Truth About the Split’.

Perhaps you should double check your writings on your web site and your references.”

I immediately replied to him as follows:

Dear Taha Ahmed, *assalamu alaikum*

You don't have to do much research because the book ‘The Truth About the Split’ is available online at the Qadiani Jamaat website itself, at the link:

[www.alislam.org/library/split/index.html](http://www.alislam.org/library/split/index.html)

All statements quoted from this book in our publications (whether in ‘The Split in the Ahmadiyya Movement’ or elsewhere) can be found in this book at this link.

You must let me know exactly which statement we have quoted that you have not been able to find in ‘The Truth About the Split’ and I will let you know where it occurs. I keenly await your reply.

We have not received any reply from Mr Taha Ahmed. ■

## Our Arabic publications

So far four translations of our English publications into Arabic have been published, as follows:

1. The Introduction section of the English Translation of the Holy Quran under the title *Muqaddama li-Tafsir al-Qur’an al-Karim*, 97 pages.
2. *Living Thoughts of the Prophet Muhammad* under the title *Al-Ta’alim al-Khalida al-Mauhayy bi-ha ila an-Nabi al-Karim Muhammad, sallallahu ‘alai-hi wa sallam*, 235 pages.
3. The Ahmadiyya Movement under the title *Al-Haraka al-Ahmadiyya*, 326 pages.
4. The Teachings of Islam under the title *Ta’alim al-Islam*, 208 pages.

The first three are writings of Maulana Muhammad Ali while the fourth is the famous book by Hazrat Mirza Ghulam Ahmad. The Arabic translations have been done in Egypt. In the book *The Ahmadiyya Movement* some of the quotations given from the books of Hazrat Mirza Ghulam Ahmad, in English translation, are originally in Arabic, being from his Arabic writings. In all such cases, we supplied the translator with the original Arabic wording to use.

### Hazrat Mirza Ghulam Ahmad’s Arabic books

The Founder of the Ahmadiyya Movement himself wrote several books in Arabic. In his Arabic book

*Nur-ul-Haq*, Part 1, published in 1894, he explains why he has written books in Arabic addressed to the Arab people and their *ulama*. He states at length that the *ulama* of India are unmoved at the troubles facing Islam and at Muslims even leaving Islam, and they declare as *kafir* anyone who pleads with them to do something to defend Islam. He then writes:

“To sum up, when I saw these illnesses and poisons afflicting most of the *ulama* of India and I saw that they were heedless of the Book of Allah and His Messenger ... and they boldly declare believers as *kafir*, as if they are safe from the punishment of Allah and accountability before Him and Allah is not going to question them ...

I saw that these troubles were not confined to themselves (i.e. the *ulama*) but the masses had gathered on their whistle and were enticed by their dry and gilded speeches. So the anger of the masses was roused against us and their blood boiled because of the fabrications, and they took the *ulama* to be learned, sincere and truthful.

So when the whole of the land of India was shaken, and I found the *ulama* to be ungenerous and jealous, I made up my mind to turn away from them and run to Makka and turn to the righteous Arab people and the elect of Makka who have been created from the clay of freedom and brought up on the milk of independence. So Allah put it in my heart, at the time of this need, that I should write books in the Arabic language.”

A little later in the same book he answers some people who were not hopeful that Arabs would listen to him. He writes:

“Do they not know that the Arabs have always been the first to accept the truth, ever since the ancient times? In fact, in this they are like the root and other people are their branches. Then we say that our affair is a mercy from Allah, and the Arabs are the most deserving, the foremost and the nearest, for accepting His mercy. And I can smell the fragrance of the grace of Allah, so don’t speak words of disappointment and be not of those who have lost hope.” ■

**Publications continued from back cover:***By Hazrat Mirza Ghulam Ahmad***The Teachings of Islam** pp. 226. \$4.95

Highly-acclaimed discussion of the Islamic path for the physical, moral and spiritual progress of man.

*"The ideas are very profound and very true."* — Count Tolstoy, Russia.**Testimony of the Holy Quran** pp. 103. \$2.95

Claim of being Promised Messiah based on the Quran.

**Message of Peace** pp. 27. \$1.95

Revised translation of lecture on establishing peace between Hindus and Muslims in India.

*"In the Ahmadiyya Movement which ... emphasises the spirit of tolerance, I see a great force for the propagation of Islam..."* — Sir C.V. Raman, Nobel prize winner.**A Brief Sketch of My Life** pp. 91. \$2.95

He describes his family history, early life, spiritual experiences, claims, and work as Promised Messiah.

**The Four Questions Answered** pp. 49. \$1.50

A Christian's questions about Islam answered.

**An Account of Exoneration** pp. 224

How he was exonerated of a false criminal charge brought against him by Christian missionaries, and his work of refuting the wrong Christian doctrines.

**Victory of Islam** pp. 47

Describes various aspects of his Divinely-ordained mission of the defence and advancement of Islam.

**The Will** pp. 60

Lays down the system of governing his Movement to take effect after him. With notes by Maulana Muhammad Ali.

**Need of Imam of the Age** pp. 35

Discussion of the qualities bestowed by Allah upon the 'Imam of the Age'.

*Further books by Maulana Muhammad Ali***Living Thoughts of the Prophet Muhammad**

Brief biography of the Holy Prophet, and his teachings.

*"... so beautifully done by Muhammad Ali... should form part of the education of every person who aspires to know the life and career of a great historical personality"* — Times of Ceylon. pp. 156. \$5.95**The New World Order** pp. 86. \$4.95*"... makes a thorough analysis of the complicated problems of the world ... examines the various solutions offered by Islam to the numerous problems of the modern world"* — The Dawn, Karachi.**Introduction to the Study of the Holy Quran** pp. 191

Its collection, arrangement and essential teachings. \$4.95

**Muhammad and Christ** pp. 159. \$4.95

Refutes Christian misinterpretation of the Quran about Jesus.

**Founder of the Ahmadiyya Movement** pp. 112.

Biography of Hazrat Mirza Ghulam Ahmad by his close associate Maulana Muhammad Ali. \$2.95

**The Split in the Ahmadiyya Movement** pp. 117. \$2.95

Discusses the doctrinal differences which led to the Split. Reprint edition contains added Appendix and explanatory notes.

**True Conception of the Ahmadiyya Movement**

Distinctive beliefs of the Lahore Ahmadiyya Movement which identify it as a Movement for Islam, and not a sect.

pp. 67. \$2.95

*Other books***Introduction to Islam** pp. 66. \$4.95

by Dr Zahid Aziz. For younger readers and beginners. Basic Islam explained in question/answer format.

**The Debt Forgotten** pp. 159. \$3.95

by Mr Rahim Bakhsh. The debt owed by Muslims of the present-day to the work of the Ahmadiyya Movement.

**Ahmadiyyat in the service of Islam** pp. 149. \$3.95

by Mr Nasir Ahmad Faruqi. Beliefs and work of Hazrat Mirza Ghulam Ahmad and Lahore Ahmadiyya Movement.

**Qadiani violation of Ahmadiyya teachings** pp. 49

Shows how the main Qadiani beliefs violate the real teachings of Hazrat Mirza Ghulam Ahmad.

**Dr Sir Muhammad Iqbal and the Ahmadiyya Movement**, by Hafiz Sher Muhammad. pp. 44. \$1.50**Martyrdom of Abdul Latif Shaheed** pp. 47Events of life of *Sahibzada* Abdul Latif of Afghanistan executed in 1903 for being an Ahmadi.**Essays on Islamic Sufi-ism** pp. 23

Translations from writings of Hazrat Mirza Ghulam Ahmad and Dr Basharat Ahmad on Sufi-ism.

# Some of our publications

World-renowned literature published by  
Ahmadiyya Anjuman Isha'at Islam Lahore Inc., U.S.A.

*"Probably no man living has done longer or more valuable service for the cause of Islamic revival than Maulana Muhammad Ali of Lahore. His literary works, with those of the late Khwaja Kamal-ud-Din, have given fame and distinction to the Ahmadiyya Movement." — Marmaduke Pickthall, translator of the Quran into English.*

By Maulana Muhammad Ali

**The Holy Quran** pp. 1418. \$19.95 HB. \$15.95 PB.

*Redesigned, retypeset new edition published in year 2002.* Arabic text, with English translation, exhaustive commentary, comprehensive Introduction and large Index. Has since 1917 influenced millions of people all over the world. Model for all later translations. Thoroughly revised in 1951.

**The Holy Quran: other translations.**

Above work also available in Spanish, French and Russian.

**The Religion of Islam** pp. 617. \$20.95 HB. \$15.95 PB.

Comprehensive and monumental work on the sources, principles and practices of Islam.

*"Such a book is greatly needed when in many Muslim countries we see persons eager for the revival of Islam, making mistakes through lack of just this knowledge." — Marmaduke Pickthall.*

**A Manual of Hadith** pp. 400. \$10.95 HB.

Sayings of the Holy Prophet Muhammad on practical life of a Muslim, classified by subject. Arabic text, English translation and notes.

**Muhammad, The Prophet** pp. 200. \$7.95

Researched biography of Holy Prophet. Corrects many misconceptions about his life, and answers Western criticism.

**Early Caliphate** pp. 214. \$4.95

History of Islam under first four Caliphs.

*"Indeed two books (1) Muhammad The Prophet, (2) The Early Caliphate, by Muhammad Ali together constitute the most complete and satisfactory history of the early Muslims hitherto compiled in English." — Islamic Culture, April 1935.*

**The Muslim Prayer Book** pp. 90. \$4.95

Details of Muslim prayer, with Arabic text, transliteration and translation into English. Illustrated with photographs.

**Muhammad in World Scriptures, v. 1** pp. 412. \$15.95

By Maulana Abdul Haq Vidyarthi, scholar of scriptural languages. Prophecies about Prophet Muhammad in the Bible, with quotations in original Hebrew and Greek. HB.

**Jesus in Heaven on Earth** pp. 471. \$16.95 HB. \$12.95 PB.

By Khwaja Nazir Ahmad. Post-crucifixion journey of Jesus to Kashmir and identification of his tomb there.

**Islam to East and West** pp. 142. \$4.95

By Khwaja Kamal-ud-Din. His famous lectures delivered in various countries of the East and West during 1913 to 1926.

**The Sources of Christianity** pp. 104. \$4.95

By Khwaja Kamal-ud-Din. Pagan origin of Church doctrines.

**Table Talk** pp. 65. \$2.95

By Khwaja Kamal-ud-Din. Religion for the rational thinker.

**Fundamentals of the Christian Faith in the light of the Gospels**, by Maulana Sadr-ud-Din pp. 62. \$2.95

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**Christ is Come** pp. 49. \$1.95

By Mirza Masum Beg. Prophecies about Hazrat Mirza.

**Islam — My Only Choice** pp. 36. \$1.95

By Khwaja Kamal-ud-Din. Compares the historicity, doctrines and practices of the major religions of the world.

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