



# The Light

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

## The Call of the Messiah

by Hazrat Mirza Ghulam Ahmad,

The Promised Messiah and *Mahdi*

The claim of our Holy Prophet Muhammad, may peace and the blessings of Allah be upon him, shines forth like the sun and it is a great proof of his eternal life that his grace flows eternally. Even in this age a person who obeys the Holy Prophet



Muhammad (s) is raised from the dead and is bestowed a spiritual life not merely in imagination, but through the display of his righteous effectiveness and of heavenly help and blessings and extraordinary support of the Holy Spirit. He becomes a unique person from among all mankind, so much so that God Almighty talks to him and discloses His special mysteries to him, and communicates his verities to him, and manifests the signs of His love and favour in him, and causes His help to descend upon him, and places His blessings in him, and makes him the mirror of His Beneficence. Wisdom flows from his tongue, and the fountains of fine points burst out of his heart. Hidden secrets are made manifest in him. God Almighty bestows a grand manifestation upon him and comes close to him. In the acceptance of his prayers, in the opening of the doors of understanding, in the disclosure of hidden mysteries and in the descent of blessings upon him, he ranks high and is supreme over all others. Having been commissioned by God Almighty, this humble one dispatched several thousand registered letters to well-known opponents of Islam in Asia, Europe and America about these matters, so that they might be conclusively established. I invited them that if anyone claimed that spiritual life could be achieved by any other means, without following the Holy Prophet Muhammad (s) he should come forth in opposition to me, and that failing this he should come to me as a seeker-after-truth, in order to witness the blessings and signs that are bestowed on me; but no one turned in this direction with sincerity and in good faith and by their remaining aloof they proved that they are all floundering in darkness.

(*Ai'nah-i-Kamalat-i-Islam*, pp. 221-222)

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## Religious Pluralism and Civic Rights in a "Muslim Nation" – 2

### An Analysis of Prophet Muhammad's Covenants with Christians

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(Continued from the April 2016 issue)

Moreover, as Ibn Ishaq (704–761 CE) reports, the Prophet seems to have been in contact with the Christians of Najran around the second year before the *hijrah* (the migration or journey of Prophet Muhammad and his followers from Mecca to Medina). Ishaq discusses Muhammad's tolerance and hospitality towards the visitors of Najran:

“When they came to Medina they came into the Messenger's mosque as he prayed the afternoon prayer clad in Yamani garments, cloaks, and mantles, with the elegance of men of B. al-Harith b. Ka'b. The Prophet's Companions who saw them that day said that they never saw their like in any deputation that came afterwards. The time of their prayers having come they stood and prayed in the Messenger's mosques; and he said that they were to be left to do so. They prayed towards the east.”

After several rounds of negotiation over whether the Najrans should pay the *jizya*, or poll tax for non-Muslims, the Christian Najrans eventually sent a delegation to meet with Prophet Muhammad in Medina. Resulting from this meeting was the Treaty of Najran, which, according to Abu Bakr, conferred on the non-Muslims, living in the Islamic State, autonomy, both religious and administrative. Evidently, the Christians of Najran “had been accorded special terms and privileges by the Prophet, which were maintained by Abu Bakr and Umar”. Based on the various meetings and treaties between Prophet Muhammad and the Christians of Najran, the messages in the Covenant with the Christian Najrans appear at the least feasible, if not authentic.

Far fewer scholars are familiar with “The

Covenant of the Prophet with the Christians of Persia” than they are with the previous two Covenants. The Covenant with the Christians of Persia was first discussed in detail by the historian Arpee, who wrote that the document “was preserved in the archives of the Armenian Bishop of New Julfa” and presented to the Armenian Bishop of New Julfa in the 17th century by Shah Abbas I of Persia. According to Arpee, “Ja'far, sixth Shi'ite Imam (8th century), testifies to its authenticity after comparing the text with the original in his own hand”. In the opinion of Dadoyan, however, Arpee's argument is “highly dubious yet intriguing”. Dadoyan argues that “no such document exists ... and no record exists of any such document in the archives of the Prelacy of New Julfa”. Arguing alongside Arpee and opposing Dadoyan, Morrow posits that Arpee had insufficient linguistic proficiency as to replicate a 17th-century Persian edict, nor did he have enough knowledge of Shi'ism to produce a convincing product. Furthermore, Arpee “had nothing to gain by perpetrating a historical fraud...”. According to Morrow, Shah 'Abbas obtained the document through several potential avenues including: (1) from another Christian community, likely the Armenian Christians of Julfa; (2) the Safavid Persians obtained a copy from Christian monks, likely from Egypt; and (3) “the Safavids obtained a copy of the covenant from Arab Shi'ite scholars from the Levant who moved to Persia in masse during the rule of Shah Abbas”. The most likely scenario, as argued by Morrow, is that Abbas obtained the Covenant from Safavid state archives. Nevertheless, the message of the Covenant itself reflects the treatment of Christians under the rule of Shah Abbas. The Safavid Empire during his reign was noted for its tolerance of Christians. Abbas was regarded as a liberator by Christians, who joined in Shi'ite-Christian solidarity under Persian rule.

The fourth and final Covenant examined in this paper is “The Covenant of the Prophet with the Christians of the World”. According to Fortescue, this document originates from Yeshu'yab II, who was said to have visited Muhammad and to have obtained from him a legal document granting certain rights to Nestorians. Father Pacifique Scaliger (1588–1648 CE), a Capuchin monk, is said to have been the first Christian to bring the document to

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Europe sometime in the 16th or 17th century. According to Sir Paul Ricaut (1629–1700 CE), the document was allegedly found in the Monastery at Mount Carmel:

“The *Treaty* ... was found in a convent belonging to the monks of Mount Carmel, close to Mount Lebanon and at one day’s journey from Mecca, where Muslim pilgrims perform their Qurban, or sacrifice, prior to entering the City. It is said that the original was brought to the Library of the King of France.”

However, as Morrow points out, Ricaut likely made a mistake. The discovery of the Covenant with the Christians of the World was probably discovered in Arabia as opposed to Palestine. After all, “it takes approximately forty days to go from the Hijaz to Syria or Iraq by caravan”.

It is also worth pointing out that Ricaut himself used the phrase “*On dit*”, which is Latin for “It is alleged”. Nevertheless, Bayle is convinced that Father Scaliger discovered the Covenant in a monastery somewhere in the Middle East. Morrow, in support of Bayle, is persuaded that Scaliger brought it to France, where it was eventually deposited in the library of the French King. Father Scaliger, like Arpee (who studied the Covenants with the Christians of Persia), was not proficient in classical languages or well-versed in Islamic studies, meaning it is highly unlikely that he forged the document. Ultimately, many scholars over the centuries have argued for the authenticity of all of these Covenants. According to Morrow, individuals and groups who oppose the Covenants — and Islam in general — use “the hermeneutics of suspicion” to widen the gap between Muslims and Christians and to fulfill their own self-fulfilling prophecies about Prophet Muhammad.

Nevertheless, Muhammad’s Covenants offer leaders of Muslim nations a blueprint for advancing pluralism, a concept that is frequently overlooked in discussions about “Islamic values”. The notion of “nation” itself remains a topic of perennial debate; adding the “Muslim” before “nation” complicates the matter even further. According to Saunders, the word *ummah*, or Muslim nation, is most closely linked to the term “people”, and is thought to be a cognate of the Hebrew *am* and *um-metha*. Reflecting such usage, “*ummah* has been

historically translated as ‘nation’, and is often used in Arabic to denote the Western concept of ‘nation’, e.g., *al-Umam al-Muttahida* (the United Nations)”. When Prophet Muhammad rose to prominence in the seventh century, the *ummah* was “marked by a pervasive new moral tone”, but eventually morphed into “a state of mind, a form of social consciousness, or an imagined community which united the faithful in order to lead a virtuous life”. Furthering the discussion of the *ummah*, Tibi suggests that it is wrong to conceptualize the *ummah* as coterminous with Islam’s “righteous believers” because “Islam has always been characterized by complexity and diversity”. The *ummah* can also be used as a political term that signifies a united and diverse nation based on a “universalist creed”. This creed is rooted in egalitarianism and equality; it allows non-Muslim religious and cultural groups into the “community of believers”. (*To be continued*)

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## Then and Now

### *Shahid Aziz*

There was a time when Muslims were the most truthful, honest, polite and respectful people in the world. When they were going to say or do something, what mattered to them was only one consideration — will this take me closer to Allah or distance me from Him. They little cared for the showmanship and glory of this world. They allowed Christians to pray in the Prophet’s Mosque in Medina. Their khalifa refused to pray in a Christian church because he said: “those who come after will say Umar prayed here so it should be converted into a mosque”. Christians from Spain came to them and asked them to save them from persecution because they said: “We’ve heard that in the lands you rule no one is persecuted for what they believe and how they worship”.

What is the state of our nation now? This month, the British Prime Minister, David Cameron, was caught on camera saying that the most corrupt countries in the world are Afghanistan and Nigeria. But this is not just one instance of what the world view is of Muslims and the countries in which they are in a majority. Corruption, terrorism, grooming of young girls for sex, fraudulently claiming state benefits, not paying tax, taking and

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giving bribes, etc., the list is a long one.

The Holy Quran (13:11) says:

لَهُ مُعَقِّبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءَ آفَاءٍ فَلَا مَرَدَّ لَهُ وَمَا لَهُمْ مِّنْ دُونِهِ مِنْ وَالٍ

*"For him are (angels) guarding the consequences (of his deeds), before him and behind him, who guard him by Allah's command. Surely Allah changes not the condition of a people, until they change their own condition. And when Allah intends evil to a people, there is no averting it, and besides Him they have no protector."*

It tells us that Allah has appointed angels which look at all our actions and preserve them. It means that there are consequences of our actions which we have to bear. All our actions whether carried out in the past or in the future will have consequences which we will have to suffer as a people.

We know what we did in the past and what its consequences were. By saying that Allah preserves our actions and their consequences humans are told that they should understand if they do something wrong its result will always be the same. This is why Allah says that He will not change your condition unless and until you change your own condition.

What is that we need to do to change our condition? The Holy Quran (8:27) tells us what we have to do:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمْثَلِكُمْ وَأَنْتُمْ تَعْلَمُونَ

*"O you who believe, be not unfaithful to Allah and the Messenger, nor be unfaithful to your trusts, while you know."*

This means that anyone who ignores or neglects even one command of the Holy Quran is being unfaithful to Him. We expect our children to be faithful to us and to demonstrate this faithfulness by being obedient to us. But the Father and Mother who is in the heavens we ignore, and we neglect His commands. Unlike humans who, when angry or irritated, withdraw their support for others, He does not do so. He keeps bestowing upon us His favours but we seem unable to see or to appreciate this. However, when the slightest

harm touches us we cry asking: why He has forsaken us?

We are unfaithful to the Holy Prophet (s) if we neglect or ignore the way he lived his life and left behind us an example for us to follow. On the day he conquered Makkah he forgave all those who persecuted not only his followers but the Prophet (s) himself. They had tortured the Prophet (s) and his followers. They had murdered Muslims and tried to murder the Holy Prophet (s). They had driven them out of their homes, looted their property and sold it to raise money for an army to annihilate Muslims. And, yet he forgave all of them. In the history of mankind one cannot find a greater example of mercy. If we forget or ignore his instructions or his example, we are being unfaithful to him.

The Trust that we have to be faithful to is the duty the Holy Quran and the Holy Prophet placed upon us to show the world how they change a person who sincerely follows them. If we need to give evidence we speak the truth even if it is against our near and dear ones, regardless of whether we hate the person against whom we are giving evidence or not. If we need to give advice we give honest, sincere and true advice without thinking that this will upset someone and affect our promotion or pay-rise. If we think that it is humans who control our benefit or can cause us harm then, in practice, we are associating them with Allah and committing shirk.

Ahmadis are fortunate in that they have among them role models to this day whom saw people act upon the teachings of the Holy Quran and the Sunnah of the Holy Prophet (s). Their truthfulness, honesty and integrity were used as examples of how a real Muslim lives his life. The impact they had on rest of the community was amazing. We saw detractors of the Jamaat go to our elders to request them to pray for them. On the one hand they called us heretics (كفر) or at least transgressors (عق) but on the other hand they were so convinced of the spiritual qualities of our elders that they would ask them for prayers because it was well known that Allah granted their prayers. It is strange indeed, that Allah would listen to the pleas of heretics and transgressors but not the prayers of real Muslims!

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When Muslims yearn for a return to the time of the Holy Prophet (s) we do not want to start travelling on horses and going without modern medicine. We dream of a time when Muslims will be respected and honoured by the quality of their character. A time when, if a Muslim gives his word, he would prefer to give up his life rather than give up on his word. A time when, in words of the Holy Prophet (s), a woman would travel alone from Medina to Yeman, laden with gold, and she will not be afraid of anyone except Allah.

There is however, another aspect of Mr Cameron's comments which needs comment. Indeed, the President of Nigeria and some members of the Commons have commented on it already. They explained that the ill-gotten gains of many in the Muslim world are transferred to London and other capitals, where the political leaders are sitting on judgement on them. We know that this "black money" is invested in Western countries. The property market in Central London is awash with "black money" used to purchase property. Billions are hidden in trusts and offshore companies whose beneficiaries or owners are not known. The Western governments are happy to hide this money. They are happy to make it very expensive for poor countries to make a claim on such money. Such cases drag on for years with uncertain outcome.

Hiding the "black money" is just as corrupt as earning it in the first place. If a murderer asked his family to hide the body of his victim what would be the police's reaction on finding this helper? Would they let him go or charge him. Western governments are in the same position. They are accessories to corruption. This shows that financial corruption in poorer countries will not simply be eradicated by action on their part only. Their accomplices in the West also need to take action to stop the plunder of resources of poorer countries. But, will anyone hear our cries?

## How the Ahmadiyya Anjuman Isha'at Islam Lahore was founded in 1914

Maulana Muhammad Ali, writing in 1949, summing up his life's work in the booklet *Jama'at-i Qadian aur har ayk musalmaan kay li'ay lamha*

*fikariyya* ('Time of reflection for the Qadiani *Jama'at* and for every Muslim'), begins as follows:

"In 1914 we separated from Qadian and laid the foundations of the Ahmadiyya Anjuman Isha'at Islam in Lahore. The reason for this was only that we considered the creed of the *khalifa* of Qadian, that all non-Ahmadis are *kafir* and outside the pale of Islam, to be wrong. This belief was also contrary to the clear and open teachings and practice of the Founder of the Movement, and it was also against the express teachings of the Quran and Hadith.

"In the last days of the illness of Hazrat Maulana Nur-ud-Din this issue had become such a topic of division in the *Jama'at*, that Mirza Mahmud Ahmad, having called a separate meeting in the *Jami'a* mosque of Qadian during the annual gathering in December 1913, declared that even if a sword were placed on each side of his neck, he would still not refrain from calling non-Ahmadis as *kafir*.

"When the news of this reached Hazrat Maulana Nur-ud-Din, the head of the *Jama'at* at the time, he instructed me, while I was reading out to him the notes of the English translation of the Holy Quran, to write a paper on the issue of disbelief and Islam, and he let me know that its basic principle should be that the great leaders of the religion of Islam held that if there were found ninety-nine grounds for declaring a man to be an unbeliever, and one ground on which to include him in the fold of Islam, even then he would not be called *kafir* but would be called a Muslim. On another occasion, he said directly to Mirza Mahmud Ahmad in a gathering: 'There are many people who have not understood the issue of disbelief and Islam, even our Mian [i.e., Mirza Mahmud Ahmad] has not understood it.' Accordingly, after this I wrote the leaflet and read it out to Hazrat Maulana Nur-ud-Din. Later it was also published.

"After his death, I made efforts to persuade Mirza Mahmud Ahmad to reach an agreement, so that a split in the *Jama'at* could be prevented. However, he did not accept any

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of my proposals. One of my proposals was that both sides should present their arguments before a gathering of the leading men of the *Jama'at*, and whichever side is considered to be right by the majority, its view should be adopted as the belief of the *Jama'at*, and the community should remain as one. But Mirza Mahmud Ahmad was insistent, in regard to our belief that all those who profess the *Kalima* are Muslims, whatever sect they may belong to, that although we could hold this belief within our hearts but we would not be allowed to express it openly. This was impossible for us to accept. Therefore, we few men refused to accept him as *khalifa* and to enter into his *bai'at*. We decided among ourselves that we would continue the work of the propagation of Islam even if, due to prevailing circumstances, we have to leave Qadian to do this work. We had not as yet created a separate *Jama'at*, and for more than one month after our difference I remained in Qadian in the hope that some solution may be found enabling us to work together. Eventually, seeing the circumstances deteriorate from bad to worse, I left Qadian and went to Lahore around 20th April. Here, on 2nd May, the foundations of the Ahmadiyya Anjuman Isha'at Islam Lahore were laid.

“We remained resolute on our purpose and laid these new foundations for the propagation of Islam in May 1914 in Lahore. By that time, the mass of members of the Movement had entered into the discipleship of Mirza Mahmud Ahmad in the form of blind obedience to the spiritual leader. Only those remained separate who realised the grave significance of declaring other Muslims as *kafir*, and they were few. This can be gauged from the fact that when we created the new Anjuman its budget for the first year was only Rs. 7000 whereas before this the budget of the whole *Jama'at* was Rs. 200,000. We were also bereft of everything, and there was no office nor building. But Allah placed blessings in this work, a brief sketch of which is given below.” (p. 1–3)

After presenting the brief sketch of work mentioned above, Maulana Muhammad Ali puts the following question to all Muslims:

“Now I invite every Muslim brother in general, and members of the Qadiani *Jama'at* in particular, to consider whether such great work of the propagation of Islam and the production of so much literature for this work was possible without the help of God, when the *Jama'at* doing it was so small, possessing no resources, and the work was so magnificent.” (p. 5)

Later in this booklet, Maulana Muhammad Ali describes how he joined the Movement originally:

“All I can say about myself is that if Almighty God had not guided me towards this work, I would, like my fellow-students, have become at best a successful lawyer or judge. But the man who directed me to this work, then set me on this path, and guided me aright is the Founder of the Ahmadiyya Movement, Hazrat Mirza Ghulam Ahmad of Qadian. At a time when I had gone into a worldly path, he not only pulled me out of the mire of this world but also created within me a light of faith that has stayed with me throughout this struggle. I declare it openly that if the Imam and *Mujaddid* of this age had not guided me, I was not capable of doing this work. I received a spark of the light which filled his breast.

The nineteenth century of the Christian era had drawn to a close. In exactly the year 1900, when I was on my way to Gurdaspur to start my law practice, with all arrangements completed, the premises rented, and my belongings and books moved there, my Guide took me by the hand and said: You have other work to do, I want to start an English periodical for the propagation of Islam to the West, you will edit it. What great fortune that, on hearing this voice, I did not hesitate for a moment as to whether I should start this work or the work for which I had prepared myself.

This periodical was issued on 1 January 1902 under the title *Review of Religions*. In 1909 I began the English translation of the Holy Quran. When I look back today, after half a century, I fall before God in gratitude that He gave me such long respite and enabled me to do so much work.

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In reality, this is not my work. It is the work of the one who took my hand and set me on this road. And not only myself, but whoever went to him he put a spark of the fire of the love of God in the heart of that disciple. Just like me, the late Khwaja Kamal-ud-Din too, by sitting at the feet of the Imam of the age, was blessed with opening the first Islamic mission to Europe at Woking, shedding such light on the teachings of Islam and the life of the Holy Prophet Muhammad that the entire attitude of Europeans towards Islam changed. Not only this, but that *Mujaddid* also produced thousands of people whose hearts ached with the urge to spread Islam, and who gave their lives and wealth to spread the Divine faith in the world.

To those people who harbour ill-feeling against the honoured *Mujaddid*, or who fail to give him the respect and love due to such a servant of the faith, I say: Has there ever been in the world a liar and imposter who filled the hearts of his followers with such an urge for the propagation of Islam, and to whom Almighty Allah gave so much help as to continue fulfilling his dreams and aspirations long after his death?

In the beginning [before joining the Movement] we did not have the longing that Islam should spread in the world. It was the yearning of the Imam of the age who set us on this work, and set us on it so firmly that the longing which was in his heart was disseminated to thousands of other hearts. He expressed this yearning in his first book after his claim [to be Promised Messiah], *Izala Auham*, in the following words, at a time when in this land *fatwas* of being a *kafir* were being issued against him from every direction:

‘I would advise that, instead of these preachers, writings of an excellent and high standard should be sent into these countries. If my people help me heart and soul I wish to prepare a commentary of the Quran which should be sent to them 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.’ — *Izala*

*Auham*, p. 773

Whatever work of the propagation of Islam we have done up to today, whether it is little or much, it is all the outcome of his inner urge which Allah had strengthened with the power of His own Will. And Allah caused the foundations of the propagation of Islam in English-speaking countries to be laid by the hands of a man who himself was a complete stranger to the English language.”

Maulana Muhammad Ali wrote a lengthy account of the events of his first meeting with Hazrat Mirza Ghulam Ahmad and his joining the Ahmadiyya Movement, which was published in a special issue of *Paigham Sulh* in 1933. In it, he said:

“After passing my B.A. examination in 1894 ... I became a professor of mathematics in Islamia College and it was then that I met my dear friend Khwaja Kamal-ud-Din who was also doing his M.A. and was a professor at Islamia College. The Khwaja sahib had already taken the pledge, though I had not. ...

About two years or so after I had befriended Khwaja sahib, he asked me to accompany him to Qadian and meet Hazrat Mirza sahib. So in March 1897 I went to Qadian with him (some other friends were also with us). Our stay of only a few days unfolded a new spiritual world before our eyes. Although the writings of Hazrat Mirza sahib showed his fervour and passion for the advancement of Islam... but what we discovered in his company was that he had absolutely no other interest or occupation, day or night. After the *fajr* prayer he would sit and talk about the propagation of Islam. A little later when he would go for a walk, all the way the topic would be the same. On his return, while sitting and eating with his friends, the same thing would be under discussion; and similarly when he would sit in the mosque after the *maghrib* prayer till the *isha* prayer. The discussions would be about how no other religion can stand against the truth of Islam, how Islam can be propagated in the West, the need to meet the challenge of the Arya Samaj in India, how to create a connection with God, how to derive enjoyment from prayers, and the necessity to

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make the Holy Quran our guide. In short, this was the only pastime, which is not found in any worldly gatherings. ... I stayed there probably for seven or eight days, and in the end through Khwaja sahib I myself expressed the desire to take the pledge of this holy man and entered into his *bai'at*. (*Paigham Sulh*, 7 November 1933, p. 8.)

In a Friday *khutba*, Maulana Muhammad Ali declared:

“From the powerful inner sentiments of the Promised Messiah, different people who sat in his company absorbed different aspects. My dead heart was raised to life by his passion for the propagation of Islam. It is one of the rays of the light emanating from his heart that has left an impression on my heart and infused a fervent desire in me to try to spread the Quran in the world.” (Friday *Khutba*, 16 August 1946. *Paigham Sulh*, 28 August 1946.)

In a speech on 25 December 1950 at the Lahore Ahmadiyya annual gathering, the last such gathering of his life, the Maulana said:

“It is more than fifty years today that the Imam of the Age selected me and my late friend Khwaja Kamal-ud-Din. It was proverbially like dust being chosen by an alchemist. Just as other persons benefitted from his Divine revealed teaching, so did the two of us. My friend left to meet his Maker in 1932, and I cannot sufficiently express my gratitude for the favours of Allah the Most High upon me in allowing me to serve His religion till now.” (*Paigham Sulh*, 14 February 1951, p. 8–9.)

In a speech the next day, he said:

“I was convinced of the truth of the Promised Messiah from 1891 when I first heard of his claim. I took the *bai'at* (pledge) in 1897, and this was the *bai'at* that made me visit Qadian, if not once a week, then at least once

every two weeks. I used to spend the summer vacations in his company. From 1900 till his death I lived with him. He had entrusted all the administrative affairs to me. I lived in a room in his house. There must be very few people who attained as much company and fellowship of the Imam of the Age as I did.” (*Paigham Sulh*, 28 February 1951, p. 8.)

The following is just one of the opinions that Hazrat Mirza sahib expressed and published about Maulana Muhammad Ali:

“Among the most sincere friends in our community is Maulvi Muhammad Ali, M.A., who, besides his other qualifications, has also just now passed his law examination. For the past few months, at much loss to his own work, he has been staying with me in Qadian to perform a service to religion by translating some of my writings into English. ...

During this period in which he has been with me, I have been observing him, both openly and discreetly, to assess his moral character, observance of religion and goodness of behaviour. So, thanks be to God, that I have found him to be a most excellent man as regards religion and good behaviour in all ways. He is unassuming, modest, of a righteous nature, and pious. He is to be envied for many qualities. ... It is obvious that such promising young men possessing these qualities, who are able and honourable, cannot be found by searching.” (Announcement dated 9 August 1899; *Majmu'a Ishtiharat*, 1986 edition, v. 3, p. 137–138, number 206.)

We welcome your suggestions about how we may improve *The Light* as well as your articles. We present Islam as a peace loving, inclusive, rational and scientific religion which can solve the problems humanity faces at this time. Join us in our efforts.

## Ahmadiyya Anjuman Isha'at Islam

Founders of the first Islamic Mission in the UK, established 1913 as the Woking Muslim Mission.

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