



The Light — U.K. edition

April 2010

The Lahore Ahmadiyya monthly magazine from U.K.

Published from London by: **Ahmadiyya Anjuman Isha'at Islam Lahore (U.K.)** • Reg. Charity no: 278963
First Islamic Mission in the U.K., founded 1913 as the Woking Muslim Mission, Woking, Surrey
Darus Salaam, 15 Stanley Avenue, Wembley, HA0 4JQ (U.K.)
Centre: 020 8903 2689. President: 020 8524 8212. Secretary: 01753 575313.
E-mail: aaail.uk@gmail.com ♦ websites: www.aaail.org/uk • www.ahmadiyya.org

Assalamu alaikum: Our next meeting —

Date: **Sunday 4th April 2010**

Time: **3.00 p.m.**

Speaker: **Zahid Aziz**

Topic: **The writings of
Hazrat Mirza Ghulam Ahmad**

Dars-i Quran and Hadith:

Every Friday after *Jumu'a* prayers.

Meetings of the Executive:

First Sunday of every month at 2.00 p.m.

Meeting of the Jama'at:

First Sunday of every month at 3.00 p.m.

Friday prayers and monthly meetings are
webcast live on: www.virtualmosque.co.uk

The Second Happiest Occasion of My Life

*Completion of the revision of the
English translation of the Quran*

Friday khutba by Maulana Muhammad Ali

[*Editor's Note:* I have translated below a Friday *khutba* by Maulana Muhammad Ali, delivered in Karachi on 19th August 1949, upon completing the massive task of revising his English translation of the Holy Quran which had been first published in 1917. It bears some relation to an event to take place later this year. — Zahid Aziz.]

*We acquired knowledge of the Quran by sitting at
the feet of the Promised Messiah.*

*Benefit from this inherited knowledge and take the
Quran to the world*

After reciting the *Sura Fatiha*, the Maulana said:

It is, in any case, usual for us to praise Allah and thank Him five times a day, or even more fre-

quently. Even when we are facing difficulties, and trials and tribulations, or suffering from illness, we are taught to say: *Al-hamdu li-llahi Rabb-il-'alamin* ("Praise be to Allah, the Lord of the worlds"). It is greatly consoling to be reminded by this, that within our problems and difficulties Allah has placed the means of our betterment. There is nothing else that can bring as much solace and comfort to the heart as does faith in God. He who believes and is convinced that the suffering which is upon him contains the means of his welfare and improvement truly finds peace in his heart, and the pains and afflictions which make life intolerable are, to him, a source of contentment.

If there is a secret of success in this world, it is just this, that man must not panic at the time of difficulty and trials. He who believes and is certain that God brings us difficulties for our own good will definitely lead a successful life. The teachings given by God seek to create such a belief and conviction within us, which is why we are required to praise Allah in prayers five times a day even in the midst of suffering and affliction.

Contents:

- *The Second Happiest Occasion of My Life, Completion of revision of Quran translation* by Maulana Muhammad Ali 1
- *Meaning of word Khātam, Khātam-un-Nabiyyīn is Last of the Prophets* from writings of Hazrat Mirza Ghulam Ahmad . 4
- *Causes of the Internal Dissensions in the Ahmadiyya Movement — 12* by Khwaja Kamal-ud-Din 6
- *Mrs Sheila Ali — Obituary note* 8

However, some events take place which lead a man to say *Al-hamdu li-llahi Rabb-il-‘alamin* with greater emotion and passion. Each person fixes some aims in life, and he attains pleasure by achieving them, according to what they are. The person who has high aims receives pleasure from attaining high things. The one who has low aims is pleased at the attainment of inferior things.

The second happiest occasion of my life

The verse I have recited today, *Al-hamdu li-llahi Rabb-il-‘alamin*, I have recited on a specially joyous occasion. In my life there have been many other happy moments but this is the second occasion of special happiness. The first occasion was when I completed the English translation of the Holy Quran, and today it is the second when I have completed the revision of the translation. Today, at about 1.45, I have just completed the last part of the work. The reason for happiness is that man’s life is very uncertain. Many a time, he faces circumstances in which he could lose his life.

Starting such a monumental task and taking it to completion depended entirely on the grace and favour of God. Many friends had been asking me for several years for this revision, but at my age I could not muster the strength required for this stupendous hard work. It was a task both huge and difficult. My earlier experience was there, when I had worked day and night for seven years. But those days were different. Then I had much more physical strength and energy than I have now. I used to work twelve or even fourteen hours daily. When I got tired sitting down, I would work standing up. Now due to my age on the one hand, and the magnitude of the revision work on the other, I did not feel I had the strength to do it. But Allah’s grace and mercy knows no bounds, and with His help and enablement this work has been completed today.

By coincidence, when I wrote *Living Thoughts of the Prophet Muhammad*, the gist of the teachings

of the Quran on most subjects appeared in this book, and many points were included in it which had not occurred to me when I was doing the translation and commentary of the Holy Quran. This new light that thus illuminated my mind created a renewed strength within me, and a determination arose in my heart that, whatever the difficulties, I should begin the work of revision. As to how much change I have made in this revision, you can find out from three friends who are at this time doing the typing as honorary work only for the sake of Allah, namely, Chaudhry Khushi Muhammad, Muhammad Hasan Khan and Chaudhry Ghulam Rasul, or you will see after the translation is published.

Difficulties and obstacles faced during work

I started this work on 25th June 1947 when I was staying at Dalhousie. Hardly had I worked for a month and a half when calamity befell.¹ For those who were residing far from large populations, as the handful of us were, as we were living three miles away from the centre of Dalhousie, escaping safely was only by the grace of God. Merely three or four men, that is, myself, Mian Ghulam Rasul, Shaikh Mian Muhammad, Khan Bahadur Mian Afzal Husain, were living cut off from the world in a place like a wilderness. The jealous opponents of the Muslims had us marked as targets, so much so that their first action after we left was to burn down the residences of myself, Mian Muhammad and Mian Maula Bakhsh. They had this in mind since long before. Some men came to me, about whom I suspected that they had ulterior motives.

So, such was the disaster that was faced just a month and a half after starting this work that it had to be postponed for a long time. Then I took it up again and continued it in Quetta [during the summer] last year. There I went through another ordeal [of illness] but I was granted a new lease of life by the grace of God. Having passed through these two difficult phases, completing the revision of the translation of the Quran is a source of tremendous joy for me.

Service of the Quran is the best service of humanity

On this joyous occasion I have read the words: *Al-hamdu li-llahi Rabb-il-‘alamin*. The service of the Holy Quran is the work by which we can best serve mankind. It must be remembered, with the fullest

1. The events mentioned here occurred at the partition of India. Many Muslims from the Punjab used to spend the summer in Dalhousie, a salubrious place in the mountains. At partition it was awarded to India, and many Muslims fled from it, as from many other such places, to the new state of Pakistan.

faith in the heart, that the welfare and betterment of the world lies nowhere but in the Word of God which He revealed to his last Messenger. Nothing can rescue the world from its present troubles except the Quran. It is absolutely true that the reason for my happiness is not that Allah has granted me some further knowledge of the Quran, but that with His help I had the opportunity to place the Holy Quran before the world in a way which shows that it contains a solution for its present problems. Perhaps this may serve as a source of guidance for the world and illumine the hearts of people with the light of God.

Treasures of Quranic knowledge lie within the depth of meaning of its words

Reading the Quran illuminates your heart, but this depends on the concentration with which you read this word of God. The more you concentrate on it, and the deeper you go into it, the more it will enter your heart. This can be made clearer by the following example. Just as pearls are found in the depths of the oceans, likewise the boundless treasures of knowledge contained in the Quran, which will continue to be unfolded till the Day of Judgment, are to be found in the depths of the meanings of its words. It is an ocean that no one is denied access to, but to obtain those valuable pearls from it, which give us light to solve our problems, is dependent on how much effort and exertion we put in for their acquisition.

Try to solve the problems of the world from the Quran

Therefore I advise my friends to try to find solutions to the problems of the world from the Holy Quran. Apply thought to these problems and then ponder over the Quran. Remember this principle that the solution of the problems of the world lies in developing faith in God, and nothing else can create as much faith in God as can the Holy Quran. But to develop faith requires a struggle. *Faith* and *striving* have a reciprocal relationship. Faith creates the desire to strive, as a result of which a person sees the truth and can shed light upon it for others.

Knowledge of the Quran is an inheritance of the Lahore Jama'at from the Mujaddid

I must tell you that the true knowledge of the Holy Quran has in this age been disclosed particularly to your *Jama'at*, and this blessing is in reality due to that man at whose feet we gained this knowledge. He set us on the right path. To gain true knowledge, a balanced mind is required, and it is the blessing of God that this *Jama'at* has maintained its mental equilibrium. This is why the Promised Messiah's

intellectual heritage has passed to this small *Jama'at*. The larger, Qadiani *Jama'at* has not been able to benefit from it sufficiently because, on the one hand, through exaggeration it elevated a *Mujaddid* to the rank of prophethood, and on the other hand due to its system of blind obedience by the followers to the leader, it lost its mental balance. Its own leader complains that his *Jama'at* has lost its mental equilibrium. Followers come under complete control of their spiritual leader just as animals are under the control of man. Their potential for development, placed in human nature by God, is suppressed and their development comes to a halt. You will observe that the circumstance which deprived the Muslims of knowledge, and reduced them to a stagnant, static state, was just this blind following of religious leaders which paralysed the human brain and darkened the light of their intellect, making them incapable of further progress.

Differing with the Promised Messiah in secondary matters

It is perfectly true that we accepted Hazrat Mirza sahib as *Mujaddid*, as Mahdi and as the Messiah. However, we never accepted him as one to be followed blindly. We used to differ with him sometimes. The Nawab of Mongrol felt much attraction and love for this Movement. To a large extent he believed the Ahmadiyya Movement to be true. When once we were with him, a Maulvi tried to incite him against us and said to him: 'These people whom you respect and honour so much, who believe Mirza sahib to be the Promised Messiah, they have differences with their own Promised Messiah; he did not believe that Jesus was born of a father, but these people believe he had a father.'

The Nawab sahib put this question to me. I replied that this just shows that we have not accepted the Promised Messiah without thinking, but after thinking and understanding, with open eyes, which are still open. The Promised Messiah has declared the Holy Quran to be supreme over everything. So if we see something clearly in the Quran, then in a secondary matter we consider it permissible to hold a different interpretation from the Promised Messiah, provided it is supported by strong arguments. We have learnt the Quran from the Promised Messiah but he did not shut the doors of knowledge upon us; rather, he opened them. The words of Hazrat Umar deserve to be written in letters of gold which he uttered when a woman drew his attention to a verse of the Quran according to which there can be no limit to the amount of *mahr* that a wife is given by the husband. Hazrat Umar said: "The women of Madina have more understanding of religion than Umar".

After the founder of the religion, difference with anyone is allowed

Therefore, it is no sin to differ, even with the greatest of persons. Of course, one cannot differ with the founder of the religion, the Holy Prophet Muhammad. After him, one can differ with anyone from Hazrat Abu Bakr to Hazrat Mirza Ghulam Ahmad. The concept that such differences are not allowed caused Muslims to become stagnant. Prior to that, the Muslims were racing on the path of progress, in terms of both knowledge and deeds. They led the world in all aspects of life. But when this nation got stuck in the mire of taking religious leaders “for lords besides Allah” (the Quran, 9:31), it went into decline.

Read the Quran with understanding

You must read the Holy Quran, and read it with thought and concentration. Only God knows to whom He will grant knowledge for the benefit of His creatures. Allah has given a brain to everyone and placed a light within each person as well. As you take more and more interest in the Quran, and make your connection with it stronger, the things in it which appear remote and distant will seem to be emerging from your own heart.

After revision, the stage of printing and publication

I have related to you my experience, that Allah accepted my effort and enabled me to complete this work. There remains another stage, which is the crucial one. There is not only the question of printing, for which the manuscript has yet to be prepared, but there is the question of its dissemination in the world. The Holy Quran is already in our homes. If, after translation, it remains confined to our homes, will it reach the world? The real objective is its propagation.

Idea of translation occurs to recluse of Qadian

I look with amazement as to how the idea occurred to a recluse living in Qadian, occurring at the same time as he made his claim, that the Quran should be translated and sent to the peoples of Europe and America. Perhaps the second resurgence of Islam would take place by their hands. It would not be surprising if Islam spreads among them and makes them the more capable of serving the Quran.

Serve the Quran along with your other business

So the other task is to spread the Holy Quran. In this, everyone of you can participate, whether you are great or small. You can do whatever work you wish to, but make this task the aim of your life. There are some people who devoted their lives

entirely to the service of Islam and the Quran. There are others who carry on their own business or employment, and along with that they serve the faith. Dr Basharat Ahmad, although he was in employment, devoted his life to the service of the Quran, and the light of the Quran had brightly illuminated his heart. Anyone who reads his commentary on two parts of the Quran can feel that. It brings such enjoyment and contentment that one's faith in God is revived.

Try to acquire and pass on knowledge of the Quran

Those people who are employed in jobs can follow whatever profession they wish. But each one, according to his aptitude, can also perform service of the Quran at the same time. Try to acquire knowledge of the Quran and pass it on. Allah never wastes anyone's effort and struggle. The brains of all human beings have more or less the same capability. The difference is in man's effort. The person of average intelligence can achieve through effort what a highly intelligent man cannot achieve without effort. (*Paigham Sulh*, 7 September 1949) ■

Meaning of word *Khātām*

Clear statements of Hazrat Mirza Ghulam Ahmad that Khātām-un-Nabiyyīn means Last of the Prophets

Some people claim that according to Hazrat Mirza Ghulam Ahmad the term *Khātām-un-nabiyyīn* for the Holy Prophet Muhammad does not mean Last of the Prophets but the best or the greatest of the prophets, and thus lesser prophets than him can arise after the Holy Prophet. In reply, we often quote several statements from Hazrat Mirza sahib, such as the one in which he has translated *Khātām-un-nabiyyīn* into Urdu as meaning:

“*khatam karnai wāla hai nabīyon kā*”
(*Izāla Auhām*, p. 614)

which means in English: “The one to end the prophets”. He has written immediately afterwards:

“This verse also clearly argues that, after our Holy Prophet, no messenger shall come into the world.”

Other statements of his that we present include the following:

“The Holy Quran does not permit the coming of any messenger after the *Khātām-*

un-nabiyyīn, whether a new one or an old one.” (*Izāla Auhām*, p. 761)

“And the Holy Quran, every word of which is binding, in its verse ‘he is the Messenger of Allah and the *Khātām-un-nabiyyīn*’, confirmed that prophethood has in fact ended with our Holy Prophet.” (*Kitāb-ul-Bariyya*, p. 184, footnote)

“I firmly believe that our Holy Prophet Muhammad is the *Khātām-ul-anbiyā*, and after him no prophet shall come for this *Ummah*, neither new nor old.” (*Nishān Āsmānī*, p. 28)

“As our Leader and Messenger, may peace and the blessings of God be upon him, is the *Khātām-ul-anbiyā*, and no prophet can come after him, for this reason saints have been substituted for prophets in this *Shari‘ah*.” (*Shahādat-ul-Qur‘ān*, pages 23-24)

“The actual fact, to which I testify with the highest testimony, is that our Holy Prophet is the *Khātām-ul-anbiyā*, and after him no prophet will come, neither any old one nor any new one. ... how can there be a prophet after the *Khātām-ul-anbiyā*?” (*Anjām Ātham*, p. 27, footnote)

In reply to these quotations, we are told that Hazrat Mirza sahib only held this belief until the year 1901, and that in November 1901 he amended his belief by taking *khātām* to mean best but not last. So we quote below some statements after this date which make clear even to a common reader without much religious knowledge that *Khātām-un-nabiyyīn* means Last of the Prophets.

1. In his book *Tazkirat-ush-Shahādātāin* (‘The story of two martyrs’), published in 1903, Hazrat Mirza sahib goes through the answers that he gave to various questions while talking to one of those martyrs, the famous Sahibzada Abdul Latif. At one point he writes:

“I gave him the reply that as the Holy Prophet Muhammad was the *Khātām-ul-anbiyā* and no prophet was to come after him...” (p. 43; *Ruhānī Khazā‘in*, v. 20, p. 45)

2. In his Lecture delivered at Ludhiana on 4th November 1905 he stated:

“The Holy Prophet is *Khātām-un-nabiyyīn* and the Holy Quran is *Khātām-ul-kutub*.”

(*Lecture Ludhiana*, p. 37; *Ruhānī Khazā‘in*, v. 20, p. 285)

Now the term *Khātām-ul-kutub* for the Holy Quran does not mean it is “the best but not last” of the revealed books. All Muslims believe that it brought revealed books to an end. So *Khātām-un-nabiyyīn* in the same sentence also means the one who brought prophets to an end.

3. Then in his book *Barāhīn Ahmadiyya Part 5*, which he began writing in 1905, he criticises his opponents for holding the mistaken belief that the prophet Jesus will return to this world again in the last days and he writes that according to this belief Jesus would be the *khātām-ul-anbiyā* (see *Ruhānī Khazā‘in*, v. 21, p. 58). It is clear here that *khātām-ul-anbiyā* means only the last of the prophets, and certainly not the best of prophets. No Muslim believes that Jesus, by returning, can become the “best” of the prophets, but he would certainly become the last if he returned.

4. Again, in the same book he writes that in the books of the Jews it was prophesied that their coming Messiah, i.e. Jesus, “would be their *khātām-ul-anbiyā*” (p. 286). Here too *khātām-ul-anbiyā* can only mean the last of their prophets. The “best” of their prophets would be their great lawgiver Moses.

5. In a footnote on the same page as above (*Ruhānī Khazā‘in*, v. 21, p. 286), Hazrat Mirza sahib likens himself to Hazrat Abu Bakr, and writes that they both arose at a time of terrible anxiety for Islam when Muslims were deserting Islam, and they brought Muslims back to its fold. By likening himself to Hazrat Abu Bakr, Hazrat Mirza sahib shows that he is not a prophet but a *khalīfa* of the Holy Prophet.

6. Again, in the same book he writes:

“... Isa (Jesus) is the name of the *khātām-ul-anbiyā* of the Israelites who came at the end, and Ahmad and Muhammad are the names of the *khātām-ul-anbiyā* of Islam...” (*Ruhānī Khazā‘in*, v. 21, p. 412)

Jesus being the *khātām-ul-anbiyā* of the Israelite prophets means only that he was the last prophet to arise among them. Therefore the same term used here about the Holy Prophet means the last of the prophets that was to arise according to Islam.

It must also be noted that the Holy Prophet Muhammad being the last prophet means that his authority as prophet, and the blessings received through following him, will continue forever, and that none can come after him to take his place. ■

Causes of the Internal Dissensions in the Ahmadiyya Movement – 12

by Khwaja Kamal-ud-Din

I say on oath that this was the only difference between ourselves and the Nawab sahib and Mian Mahmud Ahmad sahib [whether the *khalifa* has absolute power or the Anjuman is the supreme body]. There was no personal grudge or friction. The Hakim [Maulana Nur-ud-Din] sahib knew this. If there was any other difference, let the Nawab sahib name it. We have the letter written by the Mian sahib to Hazrat Hakim sahib asking him to settle the issue of the position of the *khilafat*. Then why did he not settle it? If it is said that during the time of Hazrat Hakim sahib this was a settled matter, why was this uproar raised in 1909, and why did the Mian sahib write to him to settle it? And why were ever newer ways being tried for this purpose? Can the honourable Nawab sahib testify that after 1909 there was no controversy about the issue of the powers of the *khalifa*? If there was, then why is it said that the Hakim sahib's view was against us? Why did he not give a decision? The fact that he did not give a decision, and did not go against our view, is sufficient evidence that we were right.

It is said that Hazrat Maulana Nur-ud-Din made me take the *bai'at* again. This is perfectly true. But what was the *bai'at* about? It was the *bai'at* of obedience (*bai'at-i irshad*) to him. Can you honestly say that he made me retake the *bai'at* of repentance? Now go and read the histories of the Sufis and see from which disciple they take the *bai'at* of obedience. When they admit a disciple into the movement, they take from him the *bai'at* of repentance (*bai'at-i tauba*). Then when they find in him the capacity of obedience they take from him the *bai'at* of obedience. And when they have full confidence in him, they take from him the *bai'at-i dam*. Hazrat Maulana Nur-ud-Din was very happy with me and I fulfilled my *bai'at*. In God's name, give the testimony yourself, tell us for God's sake what did he say about me in his sermons and lectures?

It is the height of injustice and fabrication that it has been spread about that we were opposed to him and he made us renew our *bai'at*. Alas, today obstinate opposition misrepresents an accolade as a failure. It was this very *bai'at* of obedience that Hazrat Maulana Nur-ud-Din took from Hazrat Mian sahib and the Nawab sahib verbally in my presence at that time. This was in February 1909.

In 1908 the Promised Messiah left this world. Immediately after the close of 1908, some questions are raised about the Anjuman and the *khalifa*, with the aim of giving absolute power to the *khalifa*. These are sent to certain people. I write my reply to them and send it to Hazrat Maulana Nur-ud-Din. I state plainly that I give preference to your decision over my opinion and the opinion of the Anjuman only because, due to your personal qualities, I believe that I should follow your instructions, otherwise I do not consider the *khalifa* to be a ruler over the Anjuman. I said this to him verbally as well. At that time there were two groups which differed over the issues raised in these questions. On the one side was Hazrat Mian sahib and the Nawab sahib, and on the other side was Hazrat Maulvi Muhammad Ali and other friends. As both sides regarded the instructions of Hazrat Hakim sahib as above all, and I too said to him that I accept his orders, so he took from me the *bai'at* of obedience in the manner of the righteous ones of the past. Before doing this, he asked the Mian sahib if he would obey him. The Mian sahib replied that he would, and that he would also obey *khalifas* after him. As far as I remember, he took the same promise from the Nawab sahib. This is the *bai'at* which has been unjustly called as the renewal of my *bai'at*.

This was in 1909. Can you name any instance before February 1909 when I opposed Hazrat Hakim sahib and he compelled me to retake the *bai'at*? What reply will these people give to God, for having knowingly distorted the facts so much? Let Hazrat Mian sahib himself tell us: Did not Hazrat Hakim sahib take from him the pledge that he would obey him? Does it mean his obedience was in doubt? Do not indulge in such useless talk. However, it is true that when someone has no sound arguments and evidence, he descends to the level of such mediocre talk. Anyhow, this was the question faced in 1909 and Hazrat Hakim sahib was well aware that we did not believe in a *khalifa* having autocratic power. Then he took from us the *bai'at* of obedience. So why did he not then enter this into the rules of the Anjuman when that was what the Nawab sahib and his friends were trying to have done, which the Hakim sahib well knew? Was he, God forbid, a coward? If not, why did he not support a viewpoint while knowing it to be right, and put an end to the controversy during his life? But in fact he did put an end to it in his speech of 1909.

[Translator's note: The reference here would be to the *Eid khutba* by Hazrat Maulana Nur-ud-Din on 16th October 1909, published in *Badr*, 21 October 1909, in which he said:

“In the writing of Hazrat sahib [i.e. the Promised Messiah] there is a point of deep knowledge which I will explain to you fully. He left it up to God as to who was

going to be the *khalifa*. On the other hand, he said to fourteen men: You are collectively the *Khalifat-ul-Masih*, your decisions are final and binding, and the government authorities too consider them as absolute. Then all those fourteen men became united in taking the *bai'at* at the hand of one man, accepting him as their *khalifa*, and thus you were united. And then not only fourteen, but the whole community agreed upon my *khilafat*.

“...I have read *Al-Wasiyya* very thoroughly. It is indeed true that he has made fourteen men the *Khalifat-ul-Masih*, and written that their decision arrived at by majority opinion is final and binding. Now observe that these God-fearing men, whom Hazrat sahib chose for his *khilafat*, have by their righteous opinion, by their unanimous opinion, appointed one man as their *Khalifa* and *Amir*. And then not only themselves, but they made thousands upon thousands of people to embark in the same boat in which they had themselves embarked.”]

From that day till 1911, the Nawab sahib and his friends kept on raising the same point indirectly, and it kept on being rejected. When I informed Hazrat Hakim sahib as to what was the real issue behind this, he perhaps mentioned his views to the Nawab sahib and the Nawab sahib resigned. Thus, this question came to an end till his death.

Anyhow, the disagreements within the Movement up to this time are on principle, but people want to settle these by appeal to emotion. I have discussed the real points at issue from various aspects. I consider the most important question to be that of the position of the Anjuman.

Secondly, there is the question of the powers of the *khalifa*. Even if we did not have the Promised Messiah's Will before us, we still could not possibly give absolute power to one individual unless we held the doctrine of the infallibility of the *khalifa*. My knowledge is that a man appointed by God is not allowed by God to remain adhering to an error till the end, because of the dignity of his position. There is no such promise for any other *khalifa* not appointed by God. How then can we let the opinion of one individual, which could be in error and remain in error, override the joint opinion of several people? There is no need to be involved in an intellectual discussion here. A *khalifa* has passed away before our eyes. Several events of his life and many of his beliefs are in complete conflict with the views of Hazrat Mian [Mahmud Ahmad] sahib. So which *khalifa* must we take as being right and which one as wrong? In particular, if Hazrat Hakim sahib was wrong, then as he stuck to his error to the end of his life, it disproves the notion that a *khalifa* is not kept adhering to an error by God. For example, he considered it wrong to regard non-Ahmadi as *kafir*. In the last days of his life he remarked that the Mian sahib had not understood the issue of *kufir*. As opposed to this, the Main sahib believes in regarding non-Ahmadi as *kafir*.

Secondly, the principles for the propagation of Islam which Hazrat Hakim sahib taught me, he himself remained firm on those principles till his last breath. The Mian sahib considers those principles to be wrong and damaging. The recent announcement by the Nawab sahib, which I just mentioned, is a testimony that he does not consider our propagation of Islam to be propagation of Islam.

Then the Hakim sahib used to give permission to say prayers behind non-Ahmadi imams outside India. He told me in person, and then conveyed his permission by letter and telegram, that in England I can pray behind non-Ahmadi. The Mian sahib does not allow this. These are both *khalifas*. Which one is right and which one is wrong? However, if the concept put forward is valid, that a *khalifa* does not persist in error till the end of his life, then because the Hakim sahib has died holding these views till the end, it means he was right in that non-Ahmadi are not *kafir* and that my method of propagation is correct and that, outside India, prayers behind non-Ahmadi are allowed; and therefore the Mian sahib is wrong in these matters. After all, the principle which has been coined, on which rests the doctrine of autocratic rule by the *khalifa*, means that if Hazrat Hakim sahib had been wrong he would not have persisted in his error till the end of his life. Thus according to this, the practice of Hazrat Hakim sahib has set the seal of truth on our beliefs and actions.

I have now discussed almost all the points of controversy. I will now add something about myself. I entered into the *bai'at* on 22nd November 1893 and pledged at the hand of the holy Hazrat [Mirza Ghulam Ahmad] to hold religion above the world. I made the utmost efforts to fulfil this promise. The holy Hazrat bestowed special favours upon me. He was affectionate to me as one is to a dear child. He prayed for me, and said quite unique prayers. Purely through the grace of God and the kindness of Hazrat Mirza sahib towards me, I was able to be of service to him in difficult times, as few in the Movement had the chance to do. Accursed is the man who makes a show of his services. I was his adviser in the most delicate matters, which no one knows about but me. He sought my advice regarding the future of the members of his family and what would happen after him, and he acted on my recommendations. On my insistence, he prayed to God in certain matters, and informed me of God's decision. I conclude this by asking you: Leaving aside those few persons whose ambitions have been thwarted by me, what was the opinion of thousands of you about me? Say honestly, in what regard did you hold me, and how you saw with your own eyes the special favours bestowed upon me by the holy Hazrat, that Imam accepted by God?

(To be continued)

Mrs Sheila Ali

“We belong to Allah and to Him do we return”



It is with the most profound regret and sadness that we report the death of Mrs Sheila Ali which took place in London on the morning of Friday 26th February 2010, at the age of 74 years. Her funeral was held on Monday 1st March. Tributes were paid to Sheila at the U.K. *Jama'at* Sunday monthly meeting on 7th March.

Sheila and her husband, Mr Walter Aziz Ali, having migrated from Guyana to the U.K. more than fifty years ago, were among the founding members of the U.K. Lahore Ahmadiyya *Jama'at* some 35 years ago. Sheila was greatly devoted to her family, to the U.K. *Jama'at*, and to our mosque and Centre at 15 Stanley Avenue. She, along with Walter, raised a fine, upstanding family, who are a great asset to all their friends, to all those who know them, and of course to the *Jama'at*.

Sheila made a tremendous contribution to the activities at our Centre, usually working hard behind the scenes. She was a keen reader of this magazine and its forerunners published by us. She made suggestions for improvements, sent us cuttings from newspapers, and suggested topics to cover. In *Jama'at* meetings, she listened attentively to speeches and made comments which encouraged everyone.

Kind, sympathetic, humble, dignified and noble, are just some of the words to describe her endearing qualities. She was a source of support and comfort for her family, her friends, and of course members of the *Jama'at*.

May Allah admit Sheila into His great Mercy, grant her forgiveness, and raise her to high ranks in the after-life — *Ameen*. We extend our deepest sympathies to all her beloved family and we pray that Allah grants them strength to bear their loss.

— Zahid Aziz, Editor, *The Light*, U.K. Edition