



The Light — U.K. edition

August 2008

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Assalamu alaikum: Our next meeting —

Date: **Sunday 3rd August 2008**

Time: **3.00 p.m.**

Speaker: **Various presentations**

Topic: **Family Day**

Regular activities:

Darus-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.

The Wronged Imam

*Who in this day and age
is a greater victim of injustice than
the Promised Messiah?*

by Dr Basharat Ahmad

[*Editor's Note:* We translate below an article by Dr Basharat Ahmad (d. 1943), written shortly after his acclaimed Urdu biography of Hazrat Mirza Ghulam Ahmad, *Mujaddid-i Azam*, had been published in two volumes. The article appeared in *Paigham Sulh*, 21st February 1941.]

In this month of *Muharram*, the title *Imam-i Mazloom* [the Wronged Imam or the victim of injustice] creates the impression that I am about to write something about Imam Husain, peace be upon him. For there is no doubt that he was wronged, and he is known by this title among the Muslim public. However, here by 'the wronged Imam' I mean the Promised Messiah, peace be upon him.

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After reading the biography of the Promised Messiah, *Mujaddid-i Azam*, many members of our Movement and friends from outside the community have sent me, or to *Paigham Sulh*, messages of encouragement and appreciation, and some have stated this verbally. For all this, I am deeply grateful and obliged to these respected persons — may Allah bless them.

I regard it entirely as a favour of Allah the Most High, Who enabled me to render this service out of His munificence, mercy and grace. I cannot find the words with which to thank Him justly. It

was His grace, for an unlearned and insignificant man such as myself was not capable of this work. Nonetheless, that same God, Who had made the mere wooden staff of the prophet Moses to perform great wonders, enabled a humble admirer of this Messiah, who was even more useless than a piece of lifeless wood, to write such a comprehensive and voluminous book.

These are the marvels of God's power, and I have always considered with wonder the dream which I saw in Rawalpindi in 1904 or 1905. It was the latter part of the night when I saw the Promised Messiah in the dream. He smiled and said: I have had the name 'Scribe of the Mujaddid of India' (*muhammad-i mujaddid-i Hind*) bestowed upon you in heaven'. When I woke up, I was absolutely astonished because in those days I had not the capability to write even one line of any religious or scholarly article. But at last, gradually the time came when God by His grace had enabled me to write hundreds of pages of scholarly articles. I had thought that that dream had been thereby fulfilled, for it was through God's grace and spiritual benefit from the *Mujaddid* of India that an unlearned man like me was enabled to serve the faith and produce these writings.

However, upon the publication of this biography of the Promised Messiah that dream suddenly came to my mind and I realized that '*Mujaddid* of India' is this Great *Mujaddid* born in India, whose biography Allah enabled a sinner like me to write; otherwise I was far from being able to render such a service to the faith.

I apologise that in expressing this gratitude I digressed from the real subject of my article. Some friends have expressed criticism, couched in words of encouragement. All of that is fine and laudable. I will, however, mention the case of one friend here. He is from outside our *Jama'at*, and is a man of great knowledge and learning. He said that having read the two volumes of this book he realized that Hazrat Mirza sahib was a "wronged" (*mazloom*) person. On the one hand, his enemies wronged him by making all kinds of false allegations against him, ascribing to him a claim of prophethood, and declaring him as *kafir*, thereby damaging his great aim of the service of Islam for which he stood. On the other hand, his friends, the people of Qadian, wronged him by ascribing to him all kinds of extreme beliefs as well as a claim to prophethood, and declaring Muslims as *kafir*, also thereby damaging his mission of the service of Islam. Generally, a victim of injustice is wronged only by his opponents, but Hazrat Mirza sahib has been wronged the most that anyone

could possibly be, because both foe and friend have done him injustice.

He said that I had mitigated the wrong that Hazrat Mirza sahib has suffered by writing *Mujaddid-i Azam*. However, he added that only a handful of people have read this voluminous work, and he suggested to me that the last chapters, dealing with his love for God, love for the Holy Prophet, and love for the Quran, should be printed separately and distributed free all over India in thousands. He said that if the real beliefs and true character of Hazrat Mirza sahib presented in this book are put before the world, it was impossible that they would have no effect.

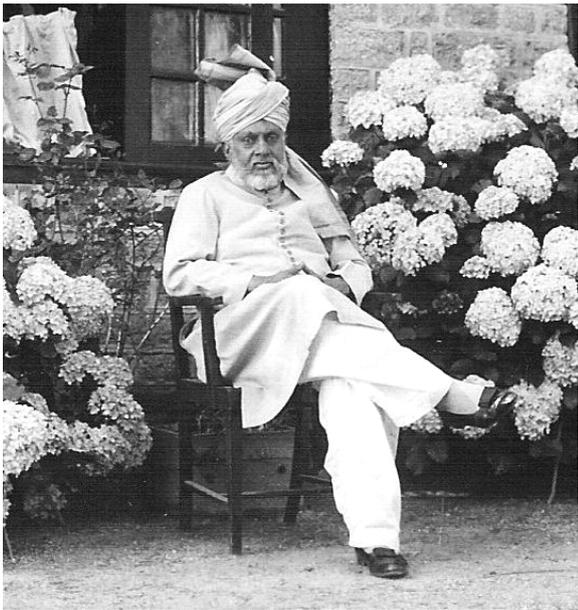
Hearing my venerable friend apply the word *mazloom* ('wronged') to Hazrat Mirza sahib reminded me of a verse of poetry of the Promised Messiah himself, wherein he says that Imam Husain suffered wrong only once, at Kerbala, and at the hands of his enemies, while he is being wronged every moment, suffering a hundred times over. During his life Hazrat Mirza sahib suffered only at the hands of his enemies, but after his death his extreme followers have surpassed even the opponents. This is the Kerbala to which there seems to be no end.

At the same time, I recalled my other dream which I saw in Bhera at the time of *zuhr* on 26th May 1908. The Promised Messiah had already died that day in Lahore, but I had not received any news of it. When I was asleep after the *zuhr* prayers, I saw the Promised Messiah in a dream. I need not record the entire dream here, but mention only the closing part. Hazrat Mirza sahib and I were sitting together, and I was eating a pudding out of a cup held in my hand. He said to me:

"A very big fair is going to be held in Qadian where a plan will be made to kill me. I have appointed some guards to protect me. You have also been appointed as a guard to be on duty."

Aghast, I said to him: "Can it really be true that a plan will be made to kill you, and that too in Qadian?" He replied: "Yes, in Qadian a plan will be made to kill me." I said: "Then sir I will safeguard you most securely." I then woke up, overcome with much grief and sorrow. A little later the opponents received telegrams that Hazrat Mirza sahib had died. I received the news next day by post.

I now think that this referred to the wrong perpetrated against him in Qadian. The gatherings at Qadian are like a fair held to display the size of the crowd. It is regrettable that, by ascribing



Dr Basharat Ahmad

erroneous beliefs and claims to Hazrat Mirza sahib, the Qadiani leaders have done no less than to murder his mission. A Movement for the propagation and defence of Islam has been turned into a factory for proclaiming Muslims as *kafir*. What greater injustice than this could there be, and who could be a greater victim of injustice than Hazrat Mirza sahib? These extreme and misguided doctrines have created the darkest picture of the holy Hazrat before the Islamic world. His real mission of the service of Islam has been so mercilessly butchered that no amount of mourning is too much. A greater mourning is required than that which is done for Imam Husain.

It is consequently the duty of every true devotee of this victimized Imam, the Promised Messiah, to save his mission from slaughter and to present the correct picture of his mission to the world. The most important means of doing so is by propagating the account of his life, his real beliefs and his character. So far the attention of our members has been directed towards presenting his beliefs, and there is no doubt that these are so appealing and reasonable that they attract the hearts. However, many fabricated allegations have engendered deep hatred against him among Muslims. Seeing any service to Islam creates respect in the hearts of Muslims, but the false picture coming out of Qadian has so alienated people from him that they acknowledge the services of his followers but are opposed to their master. In conversations I have again and again been surprised by the high praise I have heard being lavished by other Muslims upon Khwaja

Kamal-ud-Din and Maulana Muhammad Ali. People have gone so far as to say that at this time in the world of Islam there is no authority and servant of the faith to equal Maulana Muhammad Ali. But if the conclusion of this is put to them, that all this achievement is due to Hazrat Mirza sahib, they are unwilling to accept this fact.

It has happened frequently that at a gathering of other Muslims, when some important issue has been under discussion which their *ulama* have not been able to resolve, and I have put forward its solution, people have been elated and a chorus of praise and approbation has come forth from them. But when, taking this as a good opportunity for propagation, I have told them that all this knowledge and wisdom is from Hazrat Mirza sahib, immediately a wave of disgust and revulsion has passed over the entire gathering. After all, what is the reason for this? It is that there is prejudice against the person of Hazrat Mirza sahib. Why? Because so much slander and fabrication have been employed against him that hatred has now become firmly established in people's hearts. And since the Qadiani group has confirmed the very same wrong claims attributed to him by the opponents, this hatred has become as indelible as a writing inscribed on stone.

To dispel this loathing, the best way is to present the true picture of his life to the public through a biography, letting them find out how close a connection he had with God and that the aim of his life was solely the service of Islam. By making known facts about his life, all misconceptions can be removed, Allah willing. If the true picture of his personal goodness and the good he did to others comes to the fore, it is impossible that it would not have an effect on people's hearts. After all, during his life what was the only thing we used to try to do after making someone accept the death of Jesus? We used to try to get such people to meet the holy Hazrat just once. It was then impossible that they would not change. This was why people said that Mirza possesses the power to bewitch or to mesmerise. In fact, the bewitching was due to his character that was seen. So today our effort should be directed towards enabling people to read about his life. When the captivating image of his life comes before them, they will, Allah willing, be attracted towards him.

I have to say with regret that members of the *Jama'at* have not paid adequate attention to this. Apart from some who have given generous donations towards the publication of *Mujaddid-i Azam*, and the few who distributed copies free to their friends, no one has tried to put this book

“Scribe of the Mujaddid of India” →

by Mr Nasir Ahmad Faruqui →

[*Editor's Note:* The article **on the right** is a translation of a writing in *Paigham Sulh*, 21st April 1984. Mr Faruqui (d. 1991) recounts some qualities of his father, the author of our first article. Some material is omitted for brevity.]

before the non-Ahmadi Muslim public for the purpose of propagation. Indeed, some have fumed that the price of the book is too high. There were some who had given large donations for general purposes at the annual *Jalsa*, but demanded to obtain this book free or at low cost. Perhaps they did not consider it a good deed meriting Divine reward to spend money on this book; otherwise, it is not possible to understand why, when they could be so generous in giving large donations in general, they wanted to be economical in paying for this book. The lack of attention towards this book may also be because no senior figure drew the audience's attention to it at the annual gathering. If people were informed of the real aim and the benefits of this biography, a book which can do more useful work than an army of missionaries, they would certainly pay attention to this matter.

Anyhow, I have done my work. I wrote this biography purely for the sake of pleasing God. It is not a commercial or money-making venture. In my view this was the greatest need for the service of the mission of the Promised Messiah. Allah fulfilled this purpose. I do not boast, this is nothing but the grace of God. Now the work is up to the *Jama'at*.

If the *Jama'at* propagates this biography in the world, the misconceptions in the minds of many people will be cleared, and, Allah willing, this book will prove very useful in the acceptance of the truth. This will also awaken the true spirit of the Ahmadiyya Movement within the *Jama'at* itself. Maulvi Muhammad Yaqub Khan, Headmaster of Muslim High School, commented after reading this book that just as the Promised Messiah had received a revelation meaning that the mission of the Ahmadiyya Movement is to awaken the spirit of Islam in Muslims (Persian: *Musalman ra Musalman baz kardand*), so as to make them true Muslims again, similarly after reading *Mujaddid-i Azam* we spontaneously say: *Ahmadi ra Ahmadi baz kardand*, that is, among Ahmadis the real spirit of Ahmadiyyat will be awakened. ■ THE END

It is generally said that, with the passage of time, every deceased person is forgotten. There is Divine wisdom in this, for otherwise the world would not be able to continue. However, there are some human beings whose works and virtues do not allow them to be forgotten. Among such people whom I have known personally, Maulana Muhammad Ali occupies the highest position, and after him comes my father Dr. Basharat Ahmad. Now, everyone loves and reveres his parents, and that is how it should be, because the father manifests the attribute of God known as *Rabūbiyya* (fostership), and the mother manifests the attributes *Rahmāniyya* and *Rahīmiyya* (tenderness and mercy) of God. But I will recount some services of my father to the Ahmadiyya community, and some of his personal favours towards me, which had a permanent influence for the good upon me, so that other parents realise how important it is for them to set a good example to their children. First I mention his services to the *Jama'at*, not because these were performed by my father, but because of the saying: “the best testimony is that of the opponents”.

Prominent Qadiani pays tribute to book *Mujaddid-i Azam*

Some time ago, one day at about mid-day, when I was busy on the telephone, the door bell rang and my servant showed a visitor into my drawing room. After I had finished on the phone, I went into the drawing room and found a man seated there whom I did not know at all. Having exchanged greetings, I said to him: “Excuse me, but I have not recognised you”. When he introduced himself, I was utterly astonished and taken aback. He is a very prominent and famous member of the Qadiani group, whose name I must withhold to avoid difficulty for him. I was still lost in my amazement when he said:

“I have not come here for any special purpose. A short while ago, I read your father's magnificent book *Mujaddid-i Azam*, and I was so impressed that, had the author been alive, I would have gone to see him personally to pay tribute. As he is dead, and my enquiries showed that his elder son has also died,¹ but that you live in this house, I have come here to let you know of my feelings and to do my duty of appreciating this unique book.”

1. The elder son was Mr Mumtaz Ahmad Faruqui, who died in late 1978. This shows that this meeting took place sometime after 1978.

He then went on to speak in detail about the merits of the book, its exposition of the truth, and its uniqueness as a biography. He added:

“I gave this book to another member of my *Jama‘at* to read, and he too is greatly impressed by it and discusses it with me at great length.”

Those who have read *Mujaddid-i Azam* know that it dispels the misconceptions about Hazrat Mirza Ghulam Ahmad created by the views propagated by the Qadiani *Jama‘at*. In the light of that, the glowing praises of this book by a prominent member of that *Jama‘at* shows how great a work it is.

I have read many biographies in Urdu and English, but there was never one which was as engrossing, comprehensive and unrivalled. The most famous biography in the English language is Boswell’s *Life of Johnson*, which is regarded as a model for biographical works. But it is a fact that *Mujaddid-i Azam* excels even that renowned work. Apart from the first chapter, which is rather hard-going because it consists of academic research data, the rest of the book is like an absorbing novel, which you just cannot put down once you open it.

It is a surprising fact that it was perhaps in the year 1914, or a little later,¹ my father saw Hazrat Mirza sahib coming to him in a dream. Amongst some other things, Hazrat Mirza sahib said to him:

“I have had the name ‘Scribe of the Mujaddid of India’ (*muharrar-i mujaddid-i Hind*) bestowed upon you in heaven.”

No one could even have imagined at the time that some twenty or thirty years later, at the request of our Anjuman, my father would write this magnificent and incomparable biography, to surpass all biographies. These instances of knowledge of the future prove with certainty the existence of God and His being the Knower of the unseen.

Sunni praises his knowledge of Quran

A senior member of the Anjuman’s office staff, the late Mr. Azam Alawi, related to me the following incident about a year before his death. He went to a shop in the old, inner city area of Lahore, and found the shopkeeper so engrossed in reading a book that he took no notice of his customer. When Mr. Alawi called out to him and awoke him from

his state of engrossment, he apologised, saying:

“Sir, I was so absorbed in reading this interesting commentary of the Quran that I did not pay any attention to you”.

Seeing the relatively small size of the book and its cover, Mr. Alawi suspected something. He asked him which commentary it was. The shopkeeper replied that it was called *Anwar-ul-Quran*. To get more information, Mr. Alawi asked him who the author was. He replied:

“It is someone called Dr. Basharat Ahmad. But what a commentary he has written! And how wonderfully he has explained everything! And what an absorbing book! You start reading it, and you are completely captivated by it.”

Mr. Alawi asked to see it, but the shopkeeper refused to show him. There could have been only one reason for his refusal, which Mr. Alawi told me about. The name of the publisher was given on it as: *Ahmadiyya Anjuman Isha‘at Islam, Lahore*. The poor shopkeeper did not want it known that he was reading a book of the Ahmadis with such enthusiasm and interest.

This is another evidence — the best evidence because it is the testimony of an outsider from a hostile community — of the high standard of my father’s knowledge of the Quran. He was able to simplify the most complex religious issues, and the most difficult passages, in his explanations of the Quran. His *dars* on the Quran, which he held from an early stage of his adult life to the end, were so captivating and enchanting that it is no exaggeration to say that people would listen for two hours and not feel tired. These were held in the evening, six days a week. No listener would ever miss a *dars*, except for some unavoidable reason.

It was natural that my father’s example should have an influence upon me. If there is love of the Quran in my heart, it is but a spark out of that love which was in his heart. When I was yet so small that I had no understanding of the beauties of the Quran, he started taking me to his *dars*, which often extended from the end of the *maghrib* prayer to the start of the *isha* prayer. Being so young, I would fall asleep during the *dars*, and then after the *dars* someone would carry me to my bed. I would go to sleep hungry, but the spiritual food I received left such a mark on my unconscious mind that, despite worldly engagements, I could not forget my attachment to the Quran. If I have performed some minor service to the Quran, it is a legacy and favour from my father. ■

1. Dr Basharat Ahmad’s own account, in the first article in this issue, places the dream in 1904 or 1905.

Comments on an article

By Bushra Ahmad

[*Editor's Note:* These are some observations on my article in the July issue on Hazrat Mirza Ghulam Ahmad as Defender of Islam. Young Bushra sets a very good example to our other young people, and older ones as well, by carefully reading, analysing and then commenting on our literature.]

The article comments on the era of the Founder of the Ahmadiyya Movement, when Islam was under heavy attack. It was bombarded with criticism by people of other religions one after another. Our Hazrat staunchly defended Islam by relying heavily on the Quran. Due to the way in which other Muslims in general think of responding to these comments, by book burning, riots, banning and death threats to the culprits, our Founder showed great wisdom. He said: instead of getting angry, arm yourself with strong points and flaws in the attacker's knowledge. The attackers rely heavily on unreliable reports in Hadith, stories and tales. Their criticism is neither right nor authentic.

Carrying on with my point, our Hazrat said that one of the natural reactions is getting angry. This is good in as much as it is the first step in the build up of a strong defence. It will allow people to take on the attacker, by means of the Quran and other knowledge. But only anger is not the right reaction.

Also, questioning Islam and attacking it are two separate things. Questioning is not a direct attack and must be dealt with intelligently and with the right and proper knowledge. Even when children ask questions, adults must be careful how they answer because this can help or hinder their development. Similarly, questioning in Islam is a major component of inviting people to Islam. It can bring a person into Islam or repel him. So everybody should study these issues, the Quran and other appropriate materials to arm oneself.

One of the incorrect methods is banning of books. This will not help because both sides of the arguments are displayed in front of the judge before he makes a decision. If the book is banned the truth will never be revealed. It is through strong arguments that you can silence the critics and spread Islam. What the attackers fail to see is the amazing amount of converts in Islam and this number increases as they write their attacking comments.

One very good point made by Dr. Israr Ahmad, a speaker on Peace TV, was that the

person inviting to Islam may or may not be successful but it proves that he himself has definitely received guidance.

Dr Zahid Aziz goes on to the weak points taken by our critics, where there is not much knowledge. It concerns our Prophet marrying his adopted son's ex-wife and where one of the companions of our Prophet was a robber and continued robbery after accepting Islam. I don't know much about it but I know one thing for sure: Allah will never make mistakes.

Why get bogged down by silly little points? Look at the bigger picture: Islam is there for our benefit and it will in fact help the whole of creation. So in time all answers will be found. If not for the moment then practise faith because sooner or later "proper" solutions will arise and thus you still cannot put a mask over the true beauty of Islam. ■

Reply to criticism by Charles Moore

The Lord Chief Justice of England, Lord Phillips, suggested in a speech at the London Muslim Centre in East London recently that the application of Islamic *Sharia* in certain civil matters, such as marriage and divorce, by Muslim bodies could be recognised in the law of the land. This view was strongly criticised by Charles Moore, former Editor of the *Daily Telegraph*, in his column in this newspaper on 5th July. We too have expressed grave doubts on accepting this proposal made by some Muslim organizations, our primary concern being that the *Sharia* as understood by them conflicts with the real teachings of the Quran and the practice of the Holy Prophet Muhammad. But Charles Moore and some other non-Muslim commentators take that version of the *Sharia* to be truly representative of the teachings of the Quran and the Holy Prophet, and thus they express opposition to Islam itself. Mr Moore refers to certain quotations from the Quran put forward by Dr Abdul Bari, head of the Muslim Council of Britain, while introducing Lord Phillips, and he writes:

He [Dr Abdul Bari] also quoted from the Koran to show the importance of justice in Islam. I looked up the two quotations. The first appears in a chapter called "Women", which says things like: 'The male shall inherit twice as much as a female'. The bit

about judging with fairness appears just after the following: “Those that deny Our revelations will burn with fire.” The second quotation, also about judging with fairness, comes in a passage about how Jews who believe the wrong things must be punished.

Mr Moore’s remarks certainly convey the impression that Islam instructs Muslims to burn with fire those who deny God’s revelation in the Quran and to punish Jews for their wrong beliefs. I, therefore, wrote a letter to the Editor of the *Daily Telegraph* which is as follows:

“Charles Moore in Saturday’s *Daily Telegraph* (July 5) alleges quite falsely that the Quran requires Muslims to burn all those with fire who reject the revelation in the Quran, and that Muslims must punish Jews for their wrong beliefs. It is astonishing that he does not realize that this refers to the life after death, and no Muslim or any Islamic law has ever taken it as a command to be applied in this world. As a believing Christian, Mr Moore would no doubt believe that Muslims and Jews are doomed in the same way!

While quoting the Quran about males inheriting twice as much as females, he failed to note that the Quran requires every man upon marriage to bestow upon his wife some material wealth, an amount she must approve of, and he must maintain her materially throughout their marriage, and even ensure that she is provided for after his death. No such obligation is imposed on any woman towards a man.

He also omitted to mention that wherever the British ruled over Muslims, say in the Indian subcontinent, the British-administered courts with British judges sitting applied Muslim personal law to Muslims. Some such cases of Muslim disputes even reached the Privy Council in London, where judges ruled according to Islamic law.”

I also directly contacted Mr Moore by e-mail about his comments. He has replied to say that he has not made the assertions that I have attributed to him (implying that the punishment actually meant for hell is to be applied by Muslims to non-Muslims in this world), and that he was only providing “some context for the quotations used by Dr Abdul Bari” in order to “illustrate that the applications of the idea of justice which he favours

might well be very different from those which the Lord Chief Justice might favour.” I thank Mr Moore for the clarification, but still believe that he created a misimpression about Islamic teachings.

Incidentally, some time ago, I sent him a copy of Maulana Muhammad Ali’s English translation of the Quran with commentary, and more recently a copy of my book *Islam, Peace and Tolerance*, both of which he kindly acknowledged receiving at the time. ■

How we accept Hazrat Mirza sahib’s teachings?

After receiving the following question by e-mail, I asked the enquirer’s permission to reply to it on our Lahore Ahmadiyya blog. He agreed to this. So here is the question and the answer I published:

It being really informative to visit your site, I have a question in my mind. If Hadhrat Mirza Ghulam Ahmad Qadiani is considered only a Mujaddid and not an *Ummati Nabi* then it is not incumbent upon us to accept his teachings as it is only the Being of *Nabi* that we are bound to obey according to *Arkan-i-Iman*.

Waiting for your reply,
Thanks in anticipation!
Tahir Mahmood, Advocate

My reply was as follows.

Hazrat Mirza Ghulam Ahmad sahib issued the ten conditions of the *bai’at* in 1888. No follower or opponent believes that he had claimed to be a prophet at that stage. Yet he was taking people into his discipleship, who no doubt had to accept him as teacher. In 1900 he announced that his followers would be known as Muslims of the Ahmadiyya Section. Even those who consider him as a prophet acknowledge that at that time he had not claimed to be a prophet. Yet he had many followers who accepted his teachings.

And what are his teachings which they must accept? He declared:

“ I instruct my *Jama’at* that they should believe in this *Kalima Tayyiba* from the bottom of their hearts: *La ilaha ill-allah Muhammad-ur Rasulullah*, till they die, and that they believe in all the prophets and all the books whose truth is established from the Holy Quran, and that they

accept as being obligatory: fasting, prayer, zakat and hajj and all that has been prescribed as obligatory by Allah and His Messenger, and that they accept as being forbidden all that has been forbidden, and follow and adhere to Islam in a correct and proper way.

“To sum up, it is obligatory to accept all those matters regarding belief and practice on which there was consensus by the pious ones of the olden times, and which are considered to constitute Islam by the consensus of opinion of the *Ahl as-Sunna*.” (*Ayyam-us-Sulh*, p. 87).

If by his teachings you mean the main differences between him and other Muslims, then please remember that he proved his different interpretations on the basis of the Quran and Hadith, and not on the basis that because he is a prophet therefore he must be accepted. Regarding the death of Jesus and his own claim to be Promised Messiah, he declared to the Ulama:

“I admit this myself that if my claim to be Promised Messiah is against the clear rulings of the Quran and Hadith, and in fact Jesus is bodily alive in heaven, and will descend to the earth at some time, then even if my claim is supported and confirmed by thousands of my revelations, and I show not just one but one hundred thousand signs in support of it, all these are worthless because no claim or sign is acceptable if it is opposed by the Quran and authentic Hadith.” (*Majmu‘a Ishtiharat*, v. 1, p. 242).

Regarding another main difference with other Muslims, that of the continuity of revelation, he wrote:

“Those who deny *ilham* coming in this Umma have not pondered over the Quran nor met those who receive *ilham*.... You read many verses in the Book of Allah, the Holy Quran, that Allah spoke to some men and women, and commanded them (to do things) and prohibited them (from doing things), but they were not prophets or messengers of the Lord of the worlds. ...

“If people doubt my *ilham* and wonder how Allah can speak to someone in this Umma who is not a prophet, why do they not make the Quran the judge in this dispute, and refer the matter to Allah and His Messenger if they are believers?” (*Hamat-ul-Bushra, Ruhani Khaza’in*, v. 7, p. 297)

He also wrote in the above book:

“Non-Quranic sources must be judged on the basis of the Quran, whether it is a hadith of the Messenger of Allah, *sallallahu alaihi wa sallam*,

the vision of a holy man (*wali*) or the revelation of a saint (*qutb*), for the Quran is a book whose authenticity is guarded by Allah and He said: ‘We have revealed the Quran and We are surely its guardian’.” (p. 216)

Therefore he made people accept his teachings by proving them from the Quran, and not by saying that they must be accepted because he is a prophet. We accept his teachings on the basis of the following verse of the Quran (which he has alluded to above):

“O you who believe, obey Allah and obey the Messenger and those in authority from among you; then if you quarrel about anything, refer it to Allah and the Messenger, if you believe in Allah and the Last Day.” (4:59)

We consider him as included in the category of “those in authority from among you”. Perhaps you could clarify whether you take him to be the “Messenger” referred to above in the words “obey Allah and the Messenger”. ■

Ramadan Early Reminder

Please note that Ramadan this year begins on Monday 1st September. *Id-ul-Fitr* is on Wednesday 1st October.

The first week’s fasting times are as follows:

Date:	Begins:	Ends:
1 Sep.	4.44 a.m.	7.46 p.m.
2 Sep.	4.45 a.m.	7.44 p.m.
3 Sep.	4.47 a.m.	7.42 p.m.
4 Sep.	4.48 a.m.	7.40 p.m.
5 Sep.	4.50 a.m.	7.37 p.m.
6 Sep.	4.52 a.m.	7.35 p.m.
7 Sep.	4.53 a.m.	7.33 p.m.

Our first communal *Ifiār* at Darus Salaam, Wembley, is on Saturday 6th September. You are requested to arrive 15 minutes before the fast ending time. Dinner will be served after the *Maghrib salāt*. A *dars* of the Quran will follow.

A complete Ramadan timetable on a single sheet, as usual, will be produced nearer the time.