



The Light — U.K. edition

December 2007

The Lahore Ahmadiyya monthly magazine from U.K.

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The first Islamic Mission in the U.K., established 1913 as the Working Muslim Mission
Darus Salaam, 15 Stanley Avenue, Wembley, HA0 4JQ (U.K.)

Centre: 020 8903 2689. President: 020 8524 8212. Secretary: 01753 692654.

E-mail: aaail.uk@gmail.com ♦ websites: www.aaail.org/uk • www.virtualmosque.co.uk

Assalamu alaikum: Our next meeting —

Date: **Sunday 2nd December 2007**

Time: **3.00 p.m.**

Speaker: **Dr Zahid Aziz**

Topics: **Some Islamic Terminology**

Regular activities:

Darus-i Quran and Hadith:

Every Friday at 2.30 p.m.

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.

‘Id-ul-Adha

As announced in our Foreword Planner in the January 2007 issue of this magazine, and also in our advance calendar more than 3 years ago, ***‘Id-ul-Adha* will be on Thursday 20th December. Prayers will start at our London Centre, Darus Salaam, as usual at 11.00 a.m.** As it is now winter time, the prayer must start promptly in order to be completed before the *zuhr* prayers.

It is topical, therefore, to provide some information here about the background to this *‘Id* and the Pilgrimage to Makka. We quote below extracts from an *‘Id-ul-Adha khutba* delivered in February 2004 at our London Centre.

Hajj or the Pilgrimage to Makka is the last of the five pillars of Islam. As it is the last, it is reasonable to think that the teachings of Islam must somehow reach a *climax* and *culmination* in this institution. And that *climax* is that this institution shows clearly that Islam is an international religion, and it has come to unite all humanity and all religions on the basis of the oneness of God and the equality of all human beings.

Islam has chosen as its central shrine the Ka‘ba at Makka, a place whose importance did not arise only with the coming of our Holy Prophet Muhammad, but one which has significance in the *history of religion of mankind*, where man first built a house of worship. In fact, it was part of God’s

plan to raise the Last Prophet in the land where this most ancient of all religious memorials existed. Humanity is called back by Islam to the place where the religious consciousness of mankind originated. It is also being called back to the original principles of religion, the simple fundamentals which later became lost in the maze of detailed religious doctrines, ceremonies and controversies as different religions took different forms.

The Quran speaks of *mankind* (*an-nās*) or humanity when mentioning the Pilgrimage and not just believers or Muslims:

“Proclaim to mankind the Pilgrimage: they will come to you (O Prophet) on foot and on every lean camel, coming from every remote path...” — 22:27

This contains a prophecy that it is not only in theory that Islam makes an appeal to all mankind, but in practice too a substantial cross-section of all mankind will join Islam. The Pilgrimage will present a scene showing representatives of all mankind there. At the time when this verse was revealed no one could even imagine that Islam would spread in Arabia, let alone that large crowds of people belonging to all sections of mankind would converge on Makka, travelling from the farthest places in the world.

The Ka'ba is also connected with Abraham, the great patriarch accepted and revered by both Jews and Christians, as well as Muslims. He taught the oneness of God, service to God and sacrifice for Him. According to Islam, and the traditions of the Arabs before the coming of Islam, Abraham travelled down to the Ka'ba in Arabia, which had become derelict by his time, settled his wife Hagar and young son Ishmael there, and some years later returned to rebuild the Ka'ba with his son Ishmael and establish the Pilgrimage.

By the time the Holy Prophet Muhammad appeared, the followers of Abraham had gone to two opposite extremes in religion. The Jewish religion held that the mechanical observance of religious laws and rituals was all that mattered. Opposite to this, the Christian religion rejected the law as unnecessary and a curse, and held that dogmatic belief in the atonement of sins by Jesus, the son of God, was all that mattered. The Quran calls upon these two faiths to *reconsider their common origin*. It tells them that Abraham, the great teacher who preceded their two religions, obviously neither followed the detailed rituals of the religious law of Moses, nor believed in Jesus as saviour and son of God, and yet he is their real founder and father figure, and he is described in the

Bible as “blameless”. Abraham became the beloved of God by obeying the voice and the commandments of God, on the one hand, and on the other hand by displaying a true *spirit* of submitting to God's commands in his readiness even to sacrifice his son when he thought that he had been commanded by God to do this.

The main points of the incident of the readiness of Abraham to sacrifice his son are as follows. They can be found summarised in the Holy Quran.

1. It was after much prayer that Abraham at last had a child, his son Ishmael, and that too in old age. His prayer was: “My Lord, grant me a doer of good deeds” (37:100).
2. But he was then commanded to settle the infant and his mother in the wilderness of Arabia, which he immediately did.
3. When Ishmael reached his teens, Abraham saw in a dream that he was sacrificing him.
4. His attachment to his son was not only of love, but the son was of economic value as well. He could work and Abraham was old.
5. As human sacrifice was a common practice, although of course it was wrong and cruel and not sanctioned by any teaching from God, Abraham thought that the dream was a command to sacrifice his son literally.
6. Abraham put it to Ishmael: What is your view? Abraham was not forcing this sacrifice upon Ishmael; the son's willingness was a part of this act of sacrifice. The Quran says: “So when they *both* submitted” (37:103); it was a submission of both of them.
7. But then God stopped Abraham from going further and said that he had already fulfilled the vision. He had already made the real sacrifice required by settling his son in the desert.
8. To commemorate this event, the practice of sacrificing an animal was instituted as a symbol. Islam continued this institution among Muslims.

The practice of sacrificing something belonging to you for God, or for a deity that people worship, was very common among all religions and people. The idea behind it was to try to please a deity by offering it a gift, particularly if you thought that the deity was angry with you. But Islam presented a different concept of God as follows:

“He (God) feeds and is not fed.” —6:14

“I (God) desire no sustenance from them, nor do I desire that they should feed Me.” — 51:57

“Not their flesh, nor their blood, reaches God, but what reaches Him is your righteousness and doing of duty.” — 22:37

Hazrat Mirza Ghulam Ahmad explained this last verse as meaning that the true sacrifice is not of the animal which is being slaughtered, but of the animal desires of the person performing the sacrifice. Maulana Muhammad Ali used to exhort people in his *khutbas* at this 'Id that the real sacrifice by an individual at this occasion is to give up some bad habit permanently.

Those who support violence for religion are foes of Islam

by Hazrat Mirza Ghulam Ahmad

[*Editor's note:* It is one century ago that the Founder of the Ahmadiyya Movement made his forthright and unequivocal comments, as given below, regarding those Muslim clerics who preached hatred and violence against the followers of other religions. Almost exactly the same lamentable situation exists today, making his observations as relevant now as they were then, if not more so.]

There is not the least truth in the assertion that this is the time for resorting to the sword and gun for spreading the true religion and righteousness. The sword, far from revealing the beauties and excellences of truth, makes them dubious and throws them into the background. Those who hold such views are not friends of Islam but its deadly foes. They have low motives, mean natures, poor spirits, narrow minds, dull brains and short sight. It is they who open the way to an objection against Islam, the validity of which cannot be questioned. They hold that Islam needs the sword for its advancement and thus brand its purity and cast a slur upon its holy name. The religion that can easily establish its truth and superiority by sound intellectual arguments, heavenly signs or other reliable testimony, does not need the sword to threaten men and force a confession of its truth from them. Religion is worth the name only so long as it is in consonance with reason. If it fails to satisfy that requisite, if it has to make up for its discomfiture in argument by handling the sword, it needs no other argument for its falsification. The sword it wields cuts its own throat before reaching others.

If it be objected that the sword was resorted to by early Islam and hence the legality of *jihad* [of war], we say the objection is based upon ignorance of the circumstances under which Islam passed its early days. Islam never allows the use of the sword

for spreading the faith. On the other hand, it strictly prohibits compulsion in matters of faith. It has the plain injunction: “There shall be no compulsion in religion” [the Quran, 2:256]. ...

It is, however, true that the *Maulvis* [common Muslim clerics] and the Christian missionaries are equally to blame for this unjust charge against Islam. The ignorant *Maulvis* while pretending to support Islam, have, by their repeated inculcations, engrafted the false doctrine of *jihad* upon the minds of the unenlightened public who were misled by the *fatwas* [religious pronouncements] of the *Maulvis* on the one side and the objections of the Christian missionaries, whom they took for learned men, on the other. The doctrine of *jihad* being thus supported by the evidence of the two opposing witnesses, its validity could not be questioned by the masses. Had the missionaries taken a different course and with true honesty declared that the *fatwas* of the *Maulvis* were based on ignorance of the early Islamic history, and that the circumstances which then rendered an appeal to arms necessary for Muslims did not exist anymore, the idea of *jihad* [by war] would long since have been eradicated from the face of the earth. But they never looked to the consequences, and a misdirected zeal for their own religion cast a veil over their judgements in grasping the truth.

It must also be stated here that permission for self-defence and murdering the enemies of Islam was not given to the Muslims until the Arabs had, on account of their severe oppression and outrages and the shedding of innocent blood, rendered themselves culpable and liable to be punished with death. But clemency was even then shown to such of them as embraced Islam. The unity of religion established a relation of brotherhood and all past wrongs were forgotten. It is here that some opponents of Islam have stumbled and from this they draw the conclusion that the new religion was forced upon the unbelievers. In fact, the case is just the reverse of what the objectors have thought. There is no compulsion here: it was a favour to those who had rendered themselves liable to death. It is apparently absurd to take this conditional mitigation of just punishment for compulsion. They deserved to be murdered, not because they did not believe in the mission of the Prophet, but because they had murdered many an innocent soul. The extreme penalty of the law was upon them, but the mercy of the gracious God gave them another chance of averting this merited capital punishment. He knew that during the long years of opposition the Islamic truths had been brought home to them and they well understood the futility of idol-worship, therefore, His mercy offered them an

opportunity, even after the sentence was justly pronounced against them, for imploring His pardon and the forgiveness of their sins. This clearly shows that it was not the object of Islam to put any unbeliever merely as such to death, but that it was willing to forgive even when the criminal was found deserving of the death penalty.

Islam had to grapple with other difficulties. Religious prejudice was so strong at the time that if a member of any tribe adopted the faith of Islam, he was either put to death or threatened with it, and persecution was so severe that life seemed a burden to him. Islam had, therefore, to face the difficulty of establishing freedom of conscience and religious practices and for this noble object it had to undertake wars.

The early wars of Islam fall in either of the above categories. Islam never took the sword for its own propagation or for any other purpose. Attempts were made to blot out its very existence and, therefore, it had to struggle for its life. It did not take up arms of its own accord but was compelled to do so. It had to defend itself and repel the dangerous foe.

Later on, when its true principles were forgotten, the doctrine was read in a different light and ignorance looked with pride upon a hateful course of life. But the fault can in no way be attributed to Islam. The source from which it flows is pure and undefiled. That this doctrine has been identified with Islamic teachings by shallow-minded zealots who do not care for the life of man, even so much as man should care for the life of a sparrow, cannot be questioned. But the innocent blood that has been spilt in the past does not satisfy them. They have yet a bloody *Mahdi* in store for the world, and would like to exhibit the ugliest picture of Islam before all nations, so that all people may know that Islam has always had to resort for its propagation to force and the sword, and that it has not so much as a particle of truth in it to achieve its conquest over hearts.

It seems as if the holders of these views are not satisfied with the humiliation and decadence which Islam has already suffered but must bring it still lower and subject it to yet more disgrace. These men are a reproach to Islam. But God now wills that Islam should not any longer be branded with reproaches and remain hidden behind a cloud. It is already so distressing to find that its opponents, who have not taken the trouble to investigate matters for themselves, have it impressed upon their minds that Islam has, from its very beginning, been employing the sword to add to its numbers.

It is high time that all these base charges should be removed from the face of Islam. If the *Maulvis*

unite to root out the evil from the midst of the Muslims, they shall have done a lasting good to, and conferred a blessing upon, their co-religionists. Such an exposition of the doctrine of Islam will further reveal the excellence and beauties of the religion to the general public, and the aversion which its opponents have conceived on account of misconceptions will be turned into admiration. The clouds of dust being cleared, they shall then be able to get their light from that source of light.

It is evident that no one can approach a bloody murderer. Everyone fears him, women and children tremble at his sight, and he looks like a mad man. An opponent of an alien religion cannot even pass a night with him lest he should choose to be *Ghazi* [a Muslim warrior] at the cost of his life. Such events daily occur among the ignorant frontier people,¹ and a single bloody deed is deemed sufficient to entitle the murderer to a life in paradise and its manifold blessings. It is a shame for Muslims that alien races cannot safely live as their neighbours. They cannot trust them for a single moment and hardly expect any good in times of need. They do not deem themselves safe among them and shrink at the hidden belief of *Ghazism*.

Prevalence of evils calls for Reformer

Such are the evils that call for a reformer. Casting a glance at the internal state of Islam, we meet with a sad disappointment. It is a ghastly picture. The sun has undergone an eclipse, the greater part being already darkened. The social relations of the Muslims are deplorable. Traditions have been fabricated that act like poison upon their moral conditions and break the Divine Laws. The most sacred rights which Divine law has given to man are those relating to life, property and honour. We are commanded not to kill man, not to commit an outrage upon his honour, and not to seize his property dishonestly. But some so-called Muslims have broken all these commandments. They take away the life of an innocent person and never shudder at the inhuman deed. Empty-headed *Maulvis* have circulated *fatwas* to the effect that it is lawful to seduce or seize the women of unbelievers or heretics, and to steal or misappropriate their properties.

How dangerous the condition of the religion that is full of so many evils, and whose false leaders, instead of acting in obedience to the dictates of their conscience, follow their sensual desires and palm off their erroneous views as holy

1. Note: The author is referring to the inhabitants of the North-West Frontier Province of India of his time, now in Pakistan.

doctrines taught by God and His Prophet. These are wolves in sheep's clothing and they deceive the people. They act like poison and say they are an antidote. They are an enemy to society and an enemy to Islam. Their hearts are void of grace and sympathy but they conceal themselves. They put on the mask of preachers but have in view the indulgence of their own carnal desires. They come into the mosques like saints, but their character is black with diabolic deeds. These infamous characters are not limited to any particular country or town or sect, but may be found in every Muslim country. They pretend to be the religious leaders of the people and exponents of the doctrines of the religion. They call themselves *Maulvis* and assume saintly airs so that they may pass for godly men. Their deeds, however, reveal their true character. They do not like that true righteousness and true sympathy be spread in the world, for they consider that a loss to themselves.

Farewell to Mr Mohammad & Mrs Akela Haroun

Stalwarts of U.K. Jamaat moving to USA

The Ahmadiyya Anjuman Isha'at Islam Lahore U.K. holds a meeting on the first Sunday of every month. The proceedings are now webcast, enabling people everywhere to join the proceedings on the Internet. The meeting starts with a lecture and is followed by a question-answer session. The meeting held on Sunday 4th November 2007 was different and special as at this meeting farewell was said to two of its oldest and very sincere founder members: Mr Mohammad Haroun and Mrs Akela Haroun.

The meeting opened with an introduction to the proceedings, after which Mr Nasir Ahmad led the congregation in the recitation of the last ten chapters of the Holy Quran. Mr Mustaq Ali presented the main address. His topic was *Love for Allah*. He explained that Allah loves the whole humanity and one way in which we can thank Him is to manifest His love in our lives by loving humanity. He elucidated how love of Allah brings wholesome change in a Muslim's attitude and behaviour. While dealing with various facets of nobility which are developed in human character as a result of inculcating true love of Allah, he extensively quoted verses from the Holy Quran, Sayings of the Holy Prophet and writings of the Founder of the Ahmadiyya Movement in this regard. He illustrated his talk by narrating incidents from the lives of the companions (may Allah be pleased with them all) of the Holy Prophet Muhammad (may peace and the

blessing of Allah be upon him) who would lay down their lives for their brothers. He said that this love is not to be between Muslim brothers only. He mentioned the incidents during the crusades when the great Muslim military leader Salah-ud-Din (Saladin) helped his enemy Richard the Lion Heart, King of England, recover from his illness. He ended by paying tribute to Mr and Mrs Haroun who are migrating to Florida in the USA.

Mr Nasir Ahmad then related a brief sketch of Mr Mohammad Haroun's life. He explained how Mr Haroun had been instrumental in creating and strengthening Jama'ats in Guyana (South America) and the United Kingdom, and related his early life and the difficulties which he faced with courage and perseverance. Besides earning his livelihood, and looking after his mother and brothers and sisters, he sacrificed his extra time and money for the cause of Islam. We are reproducing the talk further below.

The meeting broke for *maghrib* prayers. Mr Shahid Aziz then thanked Mr Haroun for his efforts and praised him for his qualities, after which the meeting was open to everyone to speak. Mrs Rehana Ishmael paid a moving tribute to Mr and Mrs Haroun, recounting their early days in the United Kingdom and how they missed the community atmosphere of Guyana. She spoke highly of their affection and hospitality. The UK *Jama'at* President Mrs J. Khan, with deep and overwhelming feeling, also paid glowing tributes to their selfless and consistent services to the *Jama'at*.

Mr Haroun then recounted his difficult early days in the U.K. in the 1960s, the visits to the Woking mosque, and how it was taken away from our *Jama'at* in the late 1960s. The work then had to be restarted by Maulana Shaikh Muhammad Tufail from his home at 3 Orchard Close in Woking. Mr Haroun thanked everyone for their kindness in arranging this farewell at such a short notice and also for the deep feelings of love and appreciation expressed for him and his wife. He hoped that we would keep in touch. ■

Talk by Mr Nasir Ahmad

“And that man can have nothing but what he strives for, and that his striving will be seen. Then he will be rewarded for it with the fullest reward. And that to thy Lord is the goal.”
(The Quran, 53:39-42)

Dear Brothers and Sisters,

Assalamu alaikum wa rahmatullah wa barakatuh

I do not have words to express my deep feelings of loss and that of my family and members of the

UK *Jama'at* on the eve of the departure for USA of the respected Mr Mohammad Haroun and his esteemed wife Mrs Akela Haroun to settle there. Of course Akela will have her son and daughter to look after her and that is the main reason for their leaving England. Our very fervent prayers will continue for her health — may Allah be kind and merciful to her and bless her with steady health. Mr and Mrs Haroun have been virtually among the founding members of the UK *Jama'at*. From the time of the unfortunate exit of the *Jama'at* from the Woking Mosque, they have been constantly supportive and helping the members of the *Jama'at*, especially the late Maulana Shaikh Muhammad Tufail, in carrying on the activities of the Movement. Right from the purchase of Ahmadiyya House at Longley Road in Tooting in 1975 and then through the establishment of the Stanley Avenue Mission House in 1982, their voluntary services, contributions and active participation in every function and project have been extremely encouraging and commendable. It will not be an exaggeration to say that they consistently remained loyal and extended outright support in carrying on the cause of the Movement in spite of meagre resources and difficulties.

When Maulana Tufail left the Woking Mosque and wanted to start a monthly paper from his small house at 3 Orchard Close in Woking to project the views of the Lahore Ahmadiyya Movement and its progressive ideas, Mr Haroun and Abraham Rahman were his main helpers and financiers in the publication of the monthly *Al-Ahmadiyya*. They, along with other members of the *Jama'at* such as Mr Hafëez Aziz, put their heart and soul in carrying on the activities at the Ahmadiyya House at Longley Road. At this point it may be mentioned that Mr Abdul Ali, who was very much influenced by the Lahore Ahmadiyya literature and its services for the cause of Islam in the West, but was not a member of the Movement, also helped a lot in the initial stages of the establishment of the Ahmadiyya House at Longley Road. Later he formed the North London *Jama'at* and now he is president of the London Islamic Cultural Society.

We all feel that with their departure for the USA we will greatly miss the presence of a very devoted couple whose zeal has been a great asset for the *Jama'at*. Mr Haroun quietly distributes our literature and communicates our thoughts and ideas through correspondence and private conversation. He has been contributing generously for the publication of booklets on various aspects of Islam. Among these is a handy booklet like *Our Lord* which contains forty prayers of the Quran. It has become so popular that other people have requested him to allow them to reprint it. So far it has had five

reprint editions. From his youth he has been reading the monthly *Islamic Review* and other literature of the Lahore Anjuman even when he was not a member of the Movement.

His grandfather, Muhammad Ishaque, had a large bookshop in Berbice and used to import books in Urdu, English and Persian from India which included the monthly *Islamic Review* and other books of the Movement and Woking Muslim Mission. This Bookshop was so popular that people not only from all over Guyana, but also from Suriname and Trinidad ordered books from it.

His grandfather had five children, of which Mr Haroun's father was the eldest. Mr Haroun himself is the eldest of ten brothers and sisters. He was born in 1933 and started his schooling in 1939. Unfortunately just before taking his Junior Cambridge Examination, he fell ill with typhoid. At that time effective medicines such as antibiotics were not available and the illness made him quite weak. Consequently he could not continue his education. That is why after some time he started to work as an apprentice at a radio and electric appliances workshop in 1942. Suddenly family circumstances became critical and he had to leave the apprenticeship and work in a sugarcane field to earn some additional money to support his mother's income in running the household affairs.

Mr Hashmat Bajkhan, his paternal uncle, was an overseer and held a high position in the sugarcane Estate and it was due to him that Mr Haroun got the work on that estate. It was Hashmat Bajkhan who later dedicated his house to the Ahmadiyya Anjuman in Canji and a mosque was built over it. That Mosque still exists. Mr Haroun's mother, Rehana, was a very fine tailor at sewing and designing dresses and was making good income from it, but the big family still needed money to meet its growing expenses. Mr Haroun left Berbice for Georgetown, the capital of Guyana, in 1953. After a short course in pharmacy, he started work at his maternal uncle Muhammad Feroz's network of Pharmacies. He was made incharge of one of his pharmacies, viz. The Twins Pharmacy.

During this time he came in contact with Maulvi Mohammed Rasheed (Imam), Mr. Hussain Ghani (president), Mr M. B. Yasin (secretary) and our esteemed Majeed Ali of the Guyana Ahmadiyya Anjuman. At that time there was no mosque but a prayer house at Louise Row in Georgetown. It was due to the generous contribution of M. B. Yasin and concerted efforts of the afore-mentioned persons that we see a spacious and beautiful Mosque at Brickdam, Georgetown. It was here that Mr Haroun became a formal member of the *Jama'at*. These

were the days when this small band of devoted Ahmadis, Mr Haroun being one of them, after finishing their work, spent their evenings together planning various programmes and projects. Big banners and placards with various slogans about Islam, with the name of the Ahmadiyya Anjuman Ishaat-i-Islam Guyana at the bottom, were placed manually at different places in the city by night. On Sundays, programmes were presented on Radio Demarara and British Guyana Broadcasting Service. Besides M. B. Yasin and others, the main contributor was Maulvi Mohammed Rasheed.

At this point it will be interesting to narrate one of the most inspiring incidents which led to the building of the Guyana Ahmadiyya Anjuman and the prayer house at Louis Row. This group of dedicated people used to offer their Friday prayer at Alexander Village Mosque near Georgetown. The Imam, Nasir Ahmad Khan, used to deliver the sermon in Urdu and would also repeat some of the sermons of the Holy Prophet in Arabic. When Mr Haroun objected to the repetition of the Arabic sermon, which nobody can understand unless its translation is also given, the Imam said that it was a revealed sermon and its translation was not allowed. At this Mr Haroun asked the Imam if Urdu was also a divinely revealed language in which he delivered the sermon? To this he had no reply. Rather he called them trouble-makers and told them that in future they should dare not come to this mosque. After this incident the group decided to have their own prayer house. This was how the Guyana Ahmadiyya Anjuman Ishaat-i-Islam was formed and it had its own centre. By the grace of Allah and efforts of this dedicated group, branches all over Guyana were established

In 1955 Mr Haroun married Miss Akela Bakridan in Georgetown. After almost five years of marriage, with two children, he moved to England in September 1960 and took residence at a rented house in Islington, North London. While working in an Old People's Care Home, he tried to become a qualified pharmacist, but the Institute was so far from London that he could not afford to do the course. So ultimately in 1971 he joined British Telecommunications as an international telephone operator. Later his wife also joined him. After doing twenty years service with that company, he retired from it in 1990.

After coming over to England Mr Haroun went to the Woking Mosque in 1961 and for the first time

met Maulana Shaikh Muhammad Tufail who presented to him a copy of the beautiful deluxe edition of the English translation of the Quran by Maulana Muhammad Ali. And from that point onward they were in constant contact with each other and that relationship became closer and more intimate when the Maulana was compelled to leave the Woking Mosque and had to start from scratch the activities of the Lahore Ahmadiyya Movement from his house at 3 Orchard Close, Woking. Another person who influenced his life was the late Majeed Ali whom he knew from Georgetown. He met him in London in 1964 when Majeed Ali was working in the famous Savoy Hotel, London.

I am sorry that I had only recently received details about the life of Mr Haroun and was unable to compile them all due to my eye problem. I will try to complete this before he leaves for the USA. It is evident that Mr Haroun is a hard working, honest, dedicated, hospitable, warm-hearted and extremely humble person. He overlooks small weaknesses and even forgives misbehaviour of others and tries to maintain good relations with everyone. His devotion for the cause of Islam is enviable. He is a self-made person indeed. Equally good and an excellent match is his wife Akela.

Probably it was in the early 1980's that I came into contact with them on phone. He and Mrs Haroun used to convey to me in Pakistan messages of Maulana Tufail concerning the translations he was revising. I came to England in 1985 to proceed to Trinidad in order to obtain some manuscripts of the translations of the Maulana. Coincidentally his daughter's marriage was to take place in those very days. So I was also invited to the marriage party. I and Maulana Tufail's family were given the central table in the Hall. Over the years I and my family became very close to them and their leaving for USA is certainly a loss of very affectionate friends.

At the start I recited verses from *Surah Al-Najm* (ch. 53) which say that Allah certainly rewards a person for what he honestly strives for. And Allah has graced our brother Mohammad Haroun and his wife Akela with excellent qualities of the head and the heart. My sincere prayers are with the lovely couple. May Allah make their journey to USA safe and sound and keep them under His benign and merciful care, and may they continue to carry the flag of Ahmadiyyat wherever they are. Amen.

*On the next page is a group photo of this meeting.
Mr and Mrs Haroun are in the centre, holding the large Farewell Card.*

