



The Light — U.K. edition

July 2007

The Lahore Ahmadiyya monthly magazine from U.K.

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Assalamu alaikum: Our next meeting —

Date: **Sunday 1st July 2007**
Time: **3.00 p.m.**
Speaker: **Dr Zahid Aziz**
Topic: **Pakistan and the Lahore
Ahmadiyya Movement**

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.

100th Death Anniversary Year of Hazrat Mirza Ghulam Ahmad

As our readers are aware, Hazrat Mirza Ghulam Ahmad passed away in Lahore on 26th May 1908. We have now entered into the 100th year since his demise, and a convention is planned by the Ahmadiyya Anjuman Lahore to be held in Lahore in May 2008 to commemorate this anniversary.

As the U.K. contribution to the marking of this anniversary, a 'blog' (or weblog) style page has been launched on the ahmadiyya.org website, and in

one section of this we intend to follow, every few days, the notable events and statements of one hundred years ago in the last year of the life of Hazrat Mirza Ghulam Ahmad. This section (or 'category' as is the proper term) is entitled *100th anniversary of death*. Both the main weblog and this particular category can be accessed from the home page of the website. Given below are the direct links:

Main weblog: www.ahmadiyya.org/WordPress/

100th anniversary of death category:

www.ahmadiyya.org/WordPress/?cat=4

There are, at present, two other categories: *general* and *Holy Quran Study*. Please note that

when you follow the link to the main weblog, you will see all the additions made during that month in all categories, arranged chronologically, with the latest at the top. Selecting a particular category by its link on the weblog displays that month's additions under that category only.

An item or post can only be started by the Administrator. Readers can submit comments on the posts. These comments are received by the Administrator and are only published after approval. The Administrator is Zahid Aziz. If you have any suggestions about topics that should be covered, or any other general observations, please do submit a comment under any post.

Virtual Mosque website

Two highly useful, innovative features have been recently added to www.virtualmosque.co.uk. The archive of live webcast *khutbas* and speeches was previously available only in audio form. Now these webcasts are also provided in full video form in the section entitled 'Video'. The first such item is the Friday *khutba* by *Hazrat Ameer* Dr A.K. Saeed at our U.K. Centre on 8th June 2007.

Perhaps more importantly, an online Shop for books has been set up, the direct link to which is:

www.virtualmosque.co.uk/shop/

From here, books can be purchased and paid for.

Inter-European Lahore Ahmadiyya Conference in Berlin, May 2007

This conference, held from Friday 25th to Sunday 27th May in Berlin, was a joint venture involving our branches in Germany, the Netherlands and the U.K. As *Hazrat Ameer* Dr A.K. Saeed and his wife Mrs Sabiha Saeed were visiting the Netherlands during these days, they came with the participants from Holland by coach. The several participants from the U.K. *Jama'at* had flown into the two airports in Berlin.

The proceedings began with Friday prayers on the 25th in the historic Berlin Mosque built by our *Jama'at* in the 1920s. In his *khutba* *Hazrat Ameer* stressed on the need for self-purification, and that instead of following the part of our inner self which tells us to do wrong (*nafs al-ammara*) we should

pay heed to the voice of our self-accusing spirit (*nafs al-lawwama*) which reproaches us for doing wrong. The Imam, Muhammad Ali, summarised the *khutba* in German, as he also did later with some of the other talks.

After a break for snacks, the conference proper began in the Mosque with brief opening speeches by Mohamed Mahawat Khan from Holland and Mrs J. Khan of the U.K. Then Yahya Manfred Backhausen, our dedicated and scholarly member from a town near Cologne, delivered an address in English covering in detail the history of the Berlin Mission and Mosque from the beginning till today. Some of the information he gave has been discovered by him by his own research. Mr Backhausen told us during the convention (perhaps not in this speech though) the reason why, during the final assault on Berlin at the end of the Second World War in April and May 1945, the minarets of the Mosque were fired upon by the Soviet troops from across the road. It was that German soldiers had climbed up to the top of the minarets, from where they could observe the position of the enemy forces and direct their own troops on the ground to fire on them. Thus the tops of the minarets were destroyed in this fighting.

Then Imam Muhammad Herzog, a German Muslim convert of long-standing, made a speech in German on Islam and Muslims generally in Germany. Following him, Mohamed Mahawat Khan gave a presentation, with computer slides, about Islamic structures in Holland and the Lahore Ahmadiyya Movement. Besides his own presentation, after the delivery of every speech in the conference Mr Mahawat Khan gave a summary of it in Dutch for the benefit of the large number of participants from Holland.

Saturday

On Saturday there was a morning open session held at a hotel, consisting of three parts. First, the conference organiser, Mr A. Santoe from Rotterdam, gave a slide presentation about the various sections and schools of thought in Islam, their origin, and their history up to the present time. He dealt in some detail with the differences between the four schools of Islamic law or *fiqh*. Then Mr Achmad Hurschid of the Naqshbandi Sufi order gave an introduction to their spiritual practices for the cleansing of the heart. Finally, a panel of four, consisting of these two speakers, *Hazrat Ameer* and Dr Zahid Aziz, answered questions from the audience. One item raised was that considering that there are several schools of Islamic theology, philosophy and law that have existed for centuries,

with some conflicting interpretations, what views did the Promised Messiah express on these differences and which stand-points did he consider as right? Dr Zahid Aziz commented that the Promised Messiah's mission was to restore and repair *faith* in Islam in the hearts of the Muslims, and Hazrat Mirza sahib was more concerned with those issues where a wrong interpretation created doubt in the hearts about the truth of Islam or made Islam subject to criticism, and these he tackled thoroughly. To other points of difference, he did not attach importance as needing resolution.

Another question related to whether a certain strain of Shia-ism, whose extreme beliefs were mentioned by Mr Santoe in his talk, could be considered as Muslim. Mr Backhausen commented that according to the Lahore Ahmadi standpoint those calling themselves Muslims are to be treated by us as Muslims, and whatever their other beliefs are, will be judged by God and not us.

Before the session began, Mr Azhar Ahmad from the U.K. had reminded the audience that this day, 26th May, was the 99th anniversary of the

death of Hazrat Mirza Ghulam Ahmad. In commemoration he read out, with emotion, some extracts from the Founder's talks and writings.

Sunday

This session was held in the Mosque. In the morning there were two keynote speeches. The first, by Dr Zahid Aziz, was based on the chapter *Muslims Living with Others* from his recent book *Islam, Peace and Tolerance*. In this speech, extensively quoting from the Holy Quran and Hadith, it was shown that Islam provides a three-fold basis, philosophical, legal and moral, for Muslims to live in peace with non-Muslims. The second speech was by Mr Shahid Aziz, Secretary U.K. *Jama'at*, on Muslim extremist violence and its implications. He stated that the only consequence of such violent acts was to alienate the general population from Islam and Muslims. He also gave some examples of a confrontational approach, such as protests demanding punishments for those who insult Islam, where the protesters achieve nothing, not even the wrong ends they wanted to achieve, and the only result of their vocal efforts was to bring Islam into disrepute.



From left, standing in the Berlin Mosque: Muhammad Ali (Imam), Hazrat Ameer Dr A.K. Saeed, Imam Herzog, Tahir Neef, Mohamed Mahawat Khan, Mrs J. Khan, Manfred Yahya Backhausen

The afternoon session began with a speech by Hazrat Ameer. He laid stress on the religious teachings and doctrines that Islamic, Christian and Jewish faiths have in common and spoke of the need to bring religions closer together by understanding rather than drive them apart by mutual accusations. Later, there was a TV film presentation showing the contemporary Muslim thinkers Tariq Ramadan and Farid Noor discussing their ideas.

The conference was brought to a close by various speakers expressing best wishes for the future of the Berlin Mosque and Mission. Some funds were raised in this session and donated to the Mosque as well. The Berlin Mission staff and their helpers worked hard in the arrangements of the conference and providing care and hospitality for the participants. The Imam, Muhammad Ali, in particular deserves our gratitude for his work.

Summary of our Movement

Below we reproduce the text of a leaflet that was prepared in May for distribution at a Muslim Forum in Oxford, England, where Hazrat Ameer Dr A.K. Saeed had been invited to represent our Movement. The Forum, held on 10th June, was organised by the Muslim Educational Centre, Oxford, a body headed by Dr Taj Hargey, which seeks to refute the false image of Islam as narrow-minded, bigoted and intolerant of religious differences. At this meeting, there were four speakers including Hazrat Ameer, representing, respectively, the Sunni, Shiah, Sufi and Lahore Ahmadi view-points. Their speeches were followed by a question and answer session.

This leaflet was not a summary of Hazrat Ameer's speech but provided a general introduction, within the space of a single sheet, to the origin, beliefs, aims and work of our Jama'at. The audience was a mixture of Muslims and non-Muslims. A fuller report of the meeting, including photographs, has already been published in *The Hope* bulletin, edited from the U.S.A. by Mr Akbar Abdullah.

- **Name:** The Ahmadiyya Anjuman Isha'at Islam, meaning Ahmadiyya Association for the propagation of Islam.
- **Founded** in Lahore in 1914 for the purpose of *the propagation of Islam to the world generally, especially to Western countries.*
- **Basis of its interpretation of Islam:** The Quran is the supreme authority. *Sunna* and Hadith accepted as secondary to the Quran. All other sources (books of law, theology,

mysticism) only accepted if not in conflict with the Quran.

• Our view of Islam:

- Islam seeks to *convince* and *persuade* people of its truth by reason and evidence. Grants *freedom* to all to embrace any religion.
- It urges people to use their *thinking* in religious matters and disallows blind acceptance or obedience.
- It teaches *tolerance* of differences, whether with other religions or among Muslims. Anti-Islam criticism to be answered *only* by word, not violence. No fellow-Muslim can be declared 'heretic'.
- It requires acts of worship to be performed with the *heart, soul and mind*, and not as mere mechanical rituals. Our worship must improve our behaviour in life.
- Muslims must live in *peace* with other communities, show *compassion* towards all, regardless of their religion, and *reject the use of violence* on the basis of difference of religion.

History

- Ahmadiyya Movement founded around 1890 in Punjab, India, by Mirza Ghulam Ahmad (d. 1908).
- It was a time when Muslims all over the world had suffered their most complete downfall in every field of life: political, intellectual, moral, and religious.
- The religion of Islam was under ferocious attack by Western critics. They condemned it as a religion of violence, brutality, sensuality, mere ritual, lacking high values, and devoid of any notion of love of God or forgiveness. The Prophet Muhammad's character was misrepresented in the worst possible terms.
- Muslim religious leaders were generally uninterested in and ill-equipped to respond. Many Muslims were losing faith in Islam.
- Hazrat Mirza Ghulam Ahmad arose claiming to be a *mujaddid* with the God-given mission of defending Islam and reviving faith in the hearts by means of guidance from the Quran and the Holy Prophet.
- He taught that Islam possesses a great spiritual power to attract the human mind and heart. It

spreads without any worldly force, power, army or state behind it. From a state of destitution, Islam will capture human hearts, even among the nations who are its worst critics.

- He rebutted all kinds of criticism and objections against Islam.
- He sought to present Islam to the Western nations and the modern world. Some points he stressed in his presentation are:
 - The Quran describes God as Lord of all the nations (not as God of Muslims only), Who is concerned for all of them. He sent prophets before Prophet Muhammad in all nations and Muslims are required to believe in all of them. A belief in the prophets of all nations creates harmony between nations in place of antagonism.
 - The Quran presents God as treating all human beings justly without prejudice for or against anyone. It says you don't get acceptance from God by calling yourself by a label such as Muslim, Jew or Christian, but only by surrendering your base desires, being dutiful and doing good to all others. Islam rejects the concept of exclusivity of any nation.
 - The Quran tells Muslims to side with truth and goodness wherever these may be found among any people. It teaches Muslims to follow *principles* such as justice rather than show blind favouritism for one's own people and prejudice against others.

Work of Lahore Ahmadiyya

- Hazrat Mirza Ghulam Ahmad inspired deep faith and enthusiasm among his followers for the propagation of Islam to the modern world. Six years after his death some of them created our present body in Lahore devoted to this work, led by Maulana Muhammad Ali.
- It published an English translation of the Quran with full commentary by Muhammad Ali in England in 1917, the first such work by a Muslim to reach a Western audience. For many years it was the only Muslim English translation available.
- Later translators (Pickthall, Yusuf Ali and others) greatly benefitted from this pioneer work.
- Muhammad Ali produced a huge number of books in English covering all aspects of Islam.

Marmaduke Pickthall, a Sunni Muslim scholar, wrote of him in 1936:

— “Probably no man living has done longer or more valuable service for the cause of Islamic revival than Maulana Muhammad Ali of Lahore.”

- His writings have been published in several European languages.
- A Lahore Ahmadiyya pioneer, Khwaja Kamal-ud-Din, founded the Woking Muslim Mission at the Mosque in Woking in England in 1913:
 - A monthly magazine *The Islamic Review* was published from there for over 55 years. He and the later Imams gave lectures on Islam all over this country.
 - Many people accepted Islam at this Mission. The stories of those converts, published by the Woking Mission in a book *Islam Our Choice*, have been republished all over the world by other Muslims and are on numerous Muslim websites.
 - It was Britain's main centre of Islam, supported by Muslims of all persuasions, for over 55 years. Prominent Muslim leaders visiting the U.K. from all over the world, as well as Muslim students, diplomats, scholars, businessmen, professionals living here, joined the meetings and gatherings organised by the Mission.
 - Plans to build a mosque in London were made at the Woking Mission, under the direction of Khwaja Kamal-ud-Din, which later led to the present-day Central London Mosque in Regents Park.
- The Lahore Ahmadiyya Movement built a Mosque in Berlin in 1925 and established a Mission, from where Islam was propagated in Central Europe. Other Muslims made use of and supported this Mosque and Mission.
- The Movement provided religious assistance to Muslim communities all over the world, east and west, especially where Christian missions were attacking Islam in order to convert Muslims.

Some other aspects of the Lahore Ahmadiyya

- It believes that an Islamic society is *not* created by imposing laws and regulations on people. It is only created by reforming the character of individuals through moral training and example,

and this was what the Holy Prophet Muhammad did.

- It emphasises that Muslim women should be given the full rights conferred on them by Islam and they should participate fully in all aspects of community life, including religious activities.
- The Movement deplors sectarianism in Islam. It regards all those as Muslims who declare their profession of Islam. No Muslim should be branded an ‘unbeliever’ or expelled from the community.
- It has always worked for Muslim unity and co-operation. Leading Lahore Ahmadiyya figures were greatly respected by Muslim national leaders (such as Iqbal and Jinnah).

The focal point of the unity of Muslims is belief in the Holy Prophet Muhammad. He is thus their last, final and supreme human guide. No prophet can come after him, but only *auliya* (saints) and *mujaddids* (revivers of Islam). Hazrat Mirza Ghulam Ahmad did **not** claim to be a prophet but a *mujaddid* in Islamic tradition.

Woking Muslim Mission’s role in creation of Pakistan

In August 2007 it will be the 60th anniversary of the creation of Pakistan. We mark it here by reproducing an article originally published in *The Light* for 16 January 1966, over forty years ago, **written by Khwaja Salah-ud-Din Ahmad, son of Khwaja Kamal-ud-Din**. It is well known that the name ‘Pakistan’ was coined by a Muslim student at the University of Cambridge, England, Chaudhry Rehmat Ali (1895–1951). He published a pamphlet in 1933 entitled *Now or Never*, proposing the creation of a Muslim country consisting of the Muslim majority provinces of British India. This pamphlet is considered as having set in motion, in practical terms, the campaign to create Pakistan.

Khwaja Salah-ud-Din Ahmad’s article is an eye-witness account of the events in England that led up to the coining of the name ‘Pakistan’ and the publication of Rehmat Ali’s pamphlet. It is quoted hereunder.

An article under the caption *The Forgotten Hero* appeared in the Pakistan Day Supplement of the *Pakistan Times* last August. The writer Mr. M. Anwar writing about Ch. Rehmat Ali recorded therein some important facts which will no doubt be

most useful for future generations when records of events which led up to the establishment of Pakistan are placed in their proper and true perspective.¹

Some controversy in the correspondence columns of the *Pakistan Times* ensued after the publication of Mr. Anwar’s article referred to above. In one of the letters someone even said that the people who originally worked with Ch. Rehmat Ali in England were dead long ago. I felt like contradicting that at that time but refrained from doing so. Since then a number of my friends who also know the actual facts, but themselves lack the authority of one who was present at those meetings have insisted that a record of those meetings should be made and that it was necessary that this should be recorded in the life time of those who took part in one or more of those meetings.

I, because of my particular connection with the Woking Muslim Mission, was an active participant in all the meetings that finally resulted in Ch. Rehmat Ali taking up the difficult task of fulfilling the Mission that he was destined for. Fortunately, by the grace of Allah, seven of us are still alive. All of the seven are well established in their own fields. Those people fill the gap in the sequence of events and answer the question why Ch. Rehmat Ali, an ardent follower of Allama Iqbal, should have begun this movement in 1933 after a sojourn in Cambridge and not earlier, particularly when he was in his own country?

First Meeting at Woking

It was in the summer of 1932, it may have been June or July, that Ch. Rehmat Ali, who was then at Cambridge, came to Woking on a Sunday. Sunday at Woking is a day on which a small gathering of British Muslims come into contact with their brothers in Islam from other parts of the world. There is always a lecture in the afternoon by the Imam in the Mosque and this is followed by prayers and then a sojourn to the Woking Muslim Centre adjoining the Mosque, where discussions on religion continue till late in the evening. Ch. Rehmat Ali had on one such Sunday come earlier to lunch by invitation from the Imam Maulana Abdul Majid so as to spend the day with us.

With Ch. Rehmat Ali, even before we sat down to lunch, the only topic of conversation was Allama Iqbal. He certainly had intimate contact with the Allama and as a true disciple he had nothing but love and veneration for that great scholar. It was

1. Note by Zahid Aziz: We have omitted at this point some comments by the author about the article in *Pakistan Times*, Lahore, of the previous August (1965), that he refers to.

during these all-absorbing talks about the great poet that he began to lay great stress on the Allama's one ardent wish that the areas predominantly populated by Muslims in India should become the homelands of the Muslims and Ch. Rehmat Ali repeatedly stressed that in this alone lay the solution for the future of the Muslims in India.

It appeared, however, that no Muslim luminaries had given much thought to the practical implementation of the dream, and therefore so far it was only an idea, a topic for discussion, and the danger now was that having remained an idea for so long it might remain just an idea. It seemed to all of us quite tragic that one of the greatest thinkers of the world had given expression to his feelings and so far it had not gone beyond the stage of being a topic for a drawing-room discussion, particularly when the destiny of a hundred million Muslims in the sub-continent was at stake. The danger was that it might only remain an idea.

At this stage Maulana Abdul Majid said:

“Why do our people only talk, why don't they do something? If Allama Iqbal has a message for his people, so far as he is concerned he has done his duty and if you are convinced that therein alone lies the solution, then why not *do* something about it?”

On Ch. Rehmat Ali's query as to what *could be done*, Maulana Majid pointed to the photo of my father, Khwaja Kamal-ud-din, on one of the walls, adding:

“Do what he did. He had an idea in which he believed. He had seen with sorrow the 600 million Muslims of the world in restless slumber, seeping with Western influence, submerging under a defeated outlook and gradually losing sight of their own past heritage. With his faith abounding in the supreme teachings of the Holy Quran and the Holy Prophet, he decided to unfurl the standard of Islam in the heart of Christendom, and challenge Trinity on its own soil. He was convinced that the supreme message of Islam had to be revived from the West. He opened this centre and started the *Islamic Review* which he sent to the Muslim intelligentsia of the world.”²

Continuing the story as to how one man's dream and determined effort led to the unfolding on British soil of the flag of Islam at Woking, the Imam Abdul Majid went on to say:

“Maulana Mohammad Ali Johar came here to see him on one such Sunday with a number of friends. During their talk Maulana Mohammad Ali suddenly got up and said: ‘Khwaja, I want to see your library, your *Islamic Review* is so full of Islamic theology that it must be very extensive, I am interested to see it’. Khwaja Sahib could only smile and followed him to the next room. But there was no library and the Maulana enquired where was the library? To this Khwaja Sahib replied by removing from the shelf a copy of the Holy Quran, saying, ‘This is my library’. The Khwaja worked relentlessly, like a reaper, sowing seeds as fast as he could and to let the seedlings flourish on soils all ready in crying need of revival. There is no doubt the seeds did take root, people from all parts of the Muslim World wherever he went, wanted to hear him personally and received him with open hearts. So, why don't you follow his example and if there is something vital in this idea for the Muslims, it would take root, shall we say, in about ten years time?”

Ch. Rehmat Ali was visibly impressed and silently reflected within his mind. His feelings were stirred. After a while he spoke out: ‘Something definite must indeed be done.’ But to give it shape, he added, and for him to take the initiative, he would need the help of workers. This part of the work was not for the Imam and I therefore volunteered to take this on myself. I suggested another meeting the following Sunday at Woking, to which I promised to invite some friends of mine.

Shaikh Mohammad Jamil, Bar-at-law, son of the late K.B. Shaikh Noor Illahi Sahib, with Khan Mohammad Aslam Khattak, son of the late Khan Bahadar Kuli Khan, both of them studying for their M.A. (Hons) at Oxford, were then staying at 4 Hook Road, Surbiton, a town 20 miles from Woking. Both were affectionately disposed towards me and by their nature could be depended upon to stand for anything worthy of a support. Before Ch. Rehmat Ali left Woking that day it was settled by phone that both of them would come the following Sunday at lunch time. Ch. Rehmat Ali went back from Woking by the evening train, a determined and dedicated man, to give the idea a practical shape. On this particular Sunday there was also present a professor from Kashmir with his family. I do not recollect his name. It was his first visit to the Mosque. So intense was his interest in this matter that he came again the following Sunday and then again to the third and final meeting at Surbiton.

2. Note by Zahid Aziz: Khwaja Kamal-ud-Din, as he himself has acknowledged, received all his inspiration, urge and faith to do this work from Hazrat Mirza Ghulam Ahmad.

Second meeting at Woking

The second meeting which took place on the following Sunday again at the Woking Mosque was an important one because we were now assembled not to consider the feasibility of the idea but to give it an immediate and practical shape. At this second meeting, the people present were: Maulana Abdul Majid, Ch. Rehmat Ali, a gentleman who was later also associated with him in his work, whose name I do not remember, Shaikh Mohammad Jamil, Khan Mohammad Aslam Khattak, the professor from Kashmir and myself. There was one other gentleman known to all of us, but whose name need not to be mentioned.

Both Shaikh Jamil and Aslam Khattak were very happy that some initiative to propel such a movement was being taken and were prepared to give their full support. They pointed out however that Muslim students in England, although full of fervour and generosity for anything of national interest, being in a foreign country, were not only dispersed all over but also had very limited time and means for anything else but their studies. They felt that the mantle for carrying this movement through to the end must fall on Ch. Rehmat Ali himself.

The following decisions were taken at this meeting:

(1) That the movement should be begun by Ch. Rehmat Ali from Cambridge.

(2) That he should start issuing a monthly pamphlet to give publicity and projection to this movement whenever possible. I had shown the meeting a copy of our Woking Muslim Mission Gazette which had a map of the world on top of the opening page with a minaret at Woking in England and suggested that the pamphlet could similarly have only a map of India in white, while the areas that were to be separated for Muslims were to be green. This illustration on top would speak for itself and convey the message pointedly.

(3) That it was agreed that I would give him the addresses of the subscribers of the *Islamic Review*, who consisting as they did largely of the Muslim intelligentsia throughout India, would be the appropriate people to send this pamphlet to.

(4) That large quantities of the pamphlet should be in readiness for distribution at our Eid Festival and Milad-un-Nabi functions arranged at Woking.

(5) That it was agreed that I would give the addresses of Muslims in England, whose contact is maintained by the Mission for purposes of invitation to religious functions.

The meeting continued till late in the evening, the last trains for their journeys back to their homes had to be caught by some of the participants. It was therefore thought that a third meeting was again necessary (1) to evolve a name for the Muslim areas, (2) to give it a formal shape, (3) that since the matter was now a political issue and had already reached the stage of political party we should hold the next meeting the following Sunday at 4, Hook Road, Surbiton, with Shaikh Mohammad Jamil and K. M. Aslam Khan as hosts.

Third meeting in Surbiton

At this third meeting, the people in the previous meetings with the exception of Maulana Abdul Majid were present but with the addition of Khwaja Abdur Rahim, Bar-at-law, and Mr. Inayaullah.

Khwaja Rahim suggests the name

At this meeting Ch. Rehmat Ali was formally entrusted with the work of the movement. This meeting is important because it was at this meeting that after a great deal of discussion, Khwaja Abdur Rahim suggested the name of Pakistan. This was accepted by all of us spontaneously instead of alternatives such as Muslimabad, Islamabad, etc. The name was not chosen because it contained the first letters of names of areas that were to be in Pakistan. The name was accepted because *pak*, meaning *pakeesgi* or purity, is a first necessity before our approach to God. In Islam, *pak* is cleanliness in its purest form. It is cleanliness distinct from the 'Non-pak' cleanliness understood by the Hindus with their cow worship mania. The name Pakistan had an invitation to be free from all un-Godliness and a place where they could humble themselves before Allah in all humility, should He bless us with such a place, and try their best to contribute a better practice in fulfilment of their faith.

The meeting ended. Thereafter the burden, the work and its success were all the achievements of Ch. Rehmat Ali. Wherever it was possible to send that pamphlet, he sent it. Wherever it was possible to distribute it, he was there with his friend and assistant to do it. He little knew that like John the Baptist he was heralding the coming of another,³ who finally in all his grandeur came, took up the standard and planted it in the soil which he with his clarion call claimed as Pakistan and succeeded where others had failed to give Solidarity, Unity and Faith to a people clamouring for a place which they could call their own *Pak* homeland.

3. Note by Zahid Aziz: The words "the coming of another" obviously refer to Mr M.A. Jinnah, the Founder of Pakistan.