



# *The Light* — London edition

July 2006

*The Lahore Ahmadiyya monthly magazine from U.K.*

## Contents:

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| • Islam offers peace and friendship to the world,<br><i>A talk given to a church group</i> ..... 1               | • Hazrat Ameer's visit to the U.K. .... 6   |
| • Tomb of Jesus in Kashmir on Yahoo Travel News,<br><i>Leads to our brief encounter with a clergyman</i> ..... 3 | • <i>Obituary: Mrs Louise Zubaida Drew</i> ..... 6                                    |
| • Earthquake in Indonesia ..... 6  | • Urdu translation of <i>Jesus in Heaven on Earth</i> —<br>volume 1 published ..... 8 |

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### *Next Meeting at Darus Salam:*

Date: **Sunday 2nd July 2006**

Time: **3.00 p.m.**

Topic: ***Jesus — Virgin birth?***  
by **Dr M. Hami**

### *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.

## **Islam offers peace and friendship to the world**

*A talk to a church group*

**By Zahid Aziz**

[The following are the notes of a talk I presented to the United Reformed Church in Nottingham at their invitation on 11th June.]

The Prophet Muhammad (*circa* 571–632 C.E.) was born among a people of no established religion, consisting of different tribes who worshipped tribal idols and other objects, although they believed in a supreme God above them. Knowledge and learning were very limited, and no system of justice, rights

or law existed in the land, although there were tribal customs and codes. Might was right. Exploitation of the weak, slaves and women prevailed. The Arabian peninsula had largely been bypassed by the civilizations and cultures that passed to the north.

There were a few Jewish tribes and some Christians living in Arabia with claims to civilization, culture and high morals, but by the time of the Prophet Muhammad's advent their condition had also deteriorated and they had little reforming effect upon the Arabs.

The Prophet Muhammad, born in Makka in the leading Arab tribe of Quraish, had largely an uneventful life till the age of forty, going about his own business. He was, however, renowned for his honesty, integrity, trustworthiness and service to the

poor. He felt more and more grieved at the fallen state of society around him. He began to retreat to a cave a few miles outside Makka for prayer, contemplation and fasting in isolation. He pondered on the meaning of life and how people could be reformed. During his exertions he suddenly received his first revelation and with that his mind was illuminated and he was given a commission from God to be His Prophet. This happened in the year 609 C.E. Great founders of religion before him, Moses, Jesus and Buddha, in particular, had subjected themselves to similar rigours before receiving law or teachings or enlightenment from God.

The Holy Prophet's revelations came to him over the next 23 years during the most varied circumstances of his life. It was revealed to him that God is One and He has ever been sending His messengers to the various nations of the world to deliver His guidance, and now God was raising Muhammad as a messenger and prophet just like they were raised. His mission was to present the same basic teachings as they had done, but in a broad, universal sense for the whole of humanity. So God is described at the very beginning of the Quran as "Lord of all the worlds", and is not the Lord exclusively of some particular nation. As Lord of all the worlds He sent His guidance to all nations, and Muslims are required to accept, as an article of faith, that the prophets and the Divine books of the earlier religions were sent by that same God. A Muslim accepts Abraham, Moses, Aaron, David, Solomon and Jesus as true prophets of God, and as constituting a brotherhood to which the Prophet Muhammad belongs. We may denounce the policies of the modern state of Israel, but we respect and honour the man after whose name Israel is named, that is, the prophet Jacob, and we also accept the kingdoms of David and Solomon as the kingdoms of God.

The second way in which the revelation of the Prophet Muhammad gave universal teachings was by declaring, in these words, that:

"mankind is a single nation." — 2:213

All its races, peoples and religions are treated fairly and justly in God's ordinance. The Quran clearly states:

"O mankind, We have created you from a male and a female, and made you tribes and families that you may know each other. Surely the noblest of you in God's eyes is the one who is the most dutiful of you." — 49:13

Excellence is not based on race, heredity, colour, language or even religious label, but on integrity

and regard for duty. Salvation is also not based on belonging to a chosen nation, or holding some dogmatic belief, or applying some religious label to yourself. The Quran refers to the claims of Jews and of Christians that:

"None shall enter the Garden except he who is a Jew, or the Christians".

It rejects such claims as "vain desires". It then does *not* go on to say: Not you, but Muslims will enter the Garden. Instead, it says:

"Nay, whoever submits himself wholeheartedly to God and he is the doer of good to others, he is the one who has his reward from his Lord." — 2:112

It means that to whatever extent a person can do this, he receives his salvation accordingly. In another place the Quran tells mankind that "for everyone of you there is a religious path and way to follow, if God had pleased He could have made all of you belong to one community, but He wishes to try you in what He has given you. So vie (compete) with one another in virtuous deeds. To God you will all return, and He will then tell you about your differences" (5:48). What different religions should compete in, is in the doing of virtuous deeds.

His revelation taught that everything should be based on principles of right and wrong, and not on favouritism towards the people of your own religion and injustice against others. Muslims are told:

"Help one another in works of righteousness and goodness, and help not one another in sin and aggression." — 5:2

"... be with the truthful." — 9:119

"... do not support the dishonest." — 4:105

The Prophet Muhammad began his mission by preaching to his kinsfolk at Makka and round about. A few people accepted him. Opposition to him by his own tribesmen also began to grow, and he and his followers began to be persecuted. The persecution grew more bitter. Muslims were tortured and butchered. In some places the Prophet was attacked and injured by stoning. At Makka the Prophet's mission was rather like that of Jesus — a persecuted teacher. Some Muslims even had to seek refuge in Abyssinia, East Africa. Later, people in the city of Madina (then called Yathrib), just over 200 miles to the north of Makka, started accepting Islam, and the persecuted Muslims of Makka began to emigrate to Madina. The Prophet Muhammad, with two closest followers, waited till gradually almost all other Muslims had left Makka. Then, while his opponents had finalised plans to murder

the Prophet in his house, he and his right-hand man (Abu Bakr) managed to leave Makka and they hid in a cave a few miles outside while being pursued by their enemy. The lowest point in the history of Islam was reached when their pursuers reached the entrance to that cave. But they turned away, believing that cobwebs at the mouth of the cave indicated that no one could have gone inside. This was like the Prophet Muhammad's resurrection, and like the sign of Jonah about being in the heart of the earth for three days and three nights, and emerging alive.

At Madina, a completely new phase of the Prophet's life began in 622 C.E., after 13 years at Makka. He was now the head of a community as well as a city-state. It was here, over the next ten years, that the teachings of Islam relating to practice, as distinct from faith and doctrine, were revealed. These related both to purely religious functions (such as prayer and fasting) and to all material aspects of human life (social institutions, financial dealings, war and peace, state organisation). Like Moses, the Prophet Muhammad became a law-giver.

It was also in this period that the Muslims had to take up arms for the first time. Their enemies from Makka, of course kinsmen of the Prophet Muhammad, raised an army to attack Madina. It was then that the Prophet Muhammad received revelation allowing Muslims to fight, but fight *only* in self-defence against *only* those who attacked them. And in this case fighting was allowed specifically to establish freedom of religion:

“Permission (to fight) is given to those on whom war is made ... Those who are driven from their homes without a just cause except that they say: Our Lord is Allah. And if Allah did not repel some people by others, then *cloisters and churches and synagogues and mosques* in which Allah's name is much remembered, would have been pulled down.” —22:39-40

So the Muslims were fighting for the right of every religion to be practised freely and openly.

Each of the three major battles fought was close to Madina, the last being a siege of Madina, the Muslims being vastly outnumbered in all cases, which shows that Muslims were fighting in sheer self-defence. But their enemy failed every time and gave up. Like David, the Prophet Muhammad fought in the battles in person. Eventually, a peace was agreed, and during the time of peace Islam spread very rapidly in Arabia. Two years later, when the people of Makka violated the peace treaty

the Prophet Muhammad marched on Makka and they had no option but to surrender. He conquered Makka almost bloodlessly, eight years after he was forced to leave it. Then he addressed the leaders there, asking:

“What treatment do you expect from me?”

They replied: “You are a noble brother, son of a noble brother”. He said:

“There will be no reproof against you this day”

— no charges, trials or punishments. He forgave all his former persecutors. They were free to accept Islam or not.

The teachings of the Prophet Muhammad raised his people morally, spiritually, intellectually, and in terms of culture and civilization to a height which much exceeded anything existing at that time. This was why, after his death, within a century Islam spread over a large part of the then known world, establishing a great civilization of learning and enlightenment that prospered for several centuries.

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## Tomb of Jesus in Kashmir on Yahoo Travel News

*Leads to our brief encounter with a clergyman on Islam and Christianity*

Till about thirty years ago, any Western writing commenting on the research findings by Hazrat Mirza Ghulam Ahmad that the tomb of Jesus is in Kashmir, or on the extensive research work presented in the book *Jesus in Heaven on Earth* by Khwaja Nazir Ahmad, treated this idea with derision and dismissed it out of hand as completely baseless. Since that time this view has been granted much more credence in the Western media. Books by Western authors have appeared, and at least one television documentary, which have examined this question seriously and in many cases have supported this conclusion. Last month, on the Yahoo Travel News website, a three-part article was published starting on May 15th, entitled *Mystery of the Martyr's Tomb*, which is introduced as follows:

“Is an ancient sepulcher in **Kashmir** the resting place of Jesus Christ? The question plagued award-winning writer **James Polster** for years, so much so that he made a journey to Kashmir to find out ... This is the first part of a three-part account of Polster's journey nearly 30 years ago.”

James Polster is introduced as: author of *Brown, A Guest in the Jungle* and *New Orleans Mystery*, and several history-rewriting screenplays.

Near the beginning, James Polster explains:

“In the fall of 1979, I’d been following a string of possibility that had led from a dusty bookshop in London, to a memorable afternoon at the Press Club of London, and eventually to a Pan Am flight to New Delhi. In those days, few people made the trip north from Delhi to the Vale of Kashmir. Those who did, however, found themselves in a quiet world of gilded houseboats, lush jungles, towering mountains, and turquoise lakes. A paradise; heaven on earth.”

Our Jama‘at members were alerted to this article by Dr Qasim M. Choudry of Kentucky, U.S.A. Following its appearance, many people of different views and religions began posting comments on the webpage under each part. Our Mr Akbar Abdullah of U.S.A. realised the necessity for our Jama‘at members to present our viewpoint as well as to counter opposing views. He himself posted several responses and, following his appeals, many other members of our world-wide Jama‘at also submitted posts. This was especially important as the comments turned to a more general discussion of Islam and Christianity, with questions and criticisms directed against Islam by Christian writers.

Your Editor (Zahid Aziz) was among the members of our Jama‘at who responded to questions about Islam as requested by our active ‘coordinator’ Mr Akbar Abdullah. My first response, to someone called ‘Marlynaday’, is given below, with its post number as on that webpage.

#### Post 105:

Response to #96 Marlynaday. You say: “It is comforting to read that you denounce the happenings of 9/11 — unfortunately we have had the impression from clerics, especially abroad, that this was considered legitimate jihad”.

After the July 7th 2005 bombings in London, a meeting of the leading Islamic scholars of the U.K. at the Central London Mosque issued a declaration saying: “We regard these acts as utterly criminal, totally reprehensible, and absolutely un-Islamic. ... We are firmly of the view that these killings had absolutely no sanction in Islam, nor is there any justification whatsoever in our noble religion for such evil actions. It is our understanding that those who carried out the bombings in London should in no sense be regarded as martyrs.”

You ask: “Can you tell me why it is an offense punishable by death if someone converts from Islam to Christianity? I have heard that in Saudi Arabia, you can be arrested for owning a Bible?”

Please read the article:

[www.ahmadiyya.org/islam/tolerance.htm](http://www.ahmadiyya.org/islam/tolerance.htm)

which shows that Islam has granted everyone freedom to choose any religion they like and there is no punishment that any Islamic authority/state can apply to a Muslim who changes his religion. If something is done in Saudi Arabia or Pakistan it doesn’t mean that it is allowed in Islam, or even that most Muslims believe it. Saudi Arabia has a royal family. It is nowhere allowed in Islam to have royal families. As for not being allowed to carry a Bible, in Saudi Arabia even translations of the Quran by many Muslims (including those by some Sunni Muslim scholars) are banned!

There is today a famous English translation of the Quran by Muhammad Asad. Originally in the 1950s he was commissioned by Saudi Arabia to do it. When the ‘Rabita’ organisation of Saudi Arabia published its first volume in 1964, they discovered he had written some things they didn’t agree with. So they recalled the book and had the copies burnt! So what can you say about their not allowing the Bible when they treat Quran translations (even by Sunni Muslims) like this?

— Saturday, May 27, 2006 2:20 AM ET

Someone posting as ‘clintonb\_post’ had asked about the Black Stone of the Ka‘ba at Makka in his Post 104. My response to him was as follows.

#### Post 106:

The answer to the question in post 104, “what is the black stone in Mecca for?” is in the Bible. In Psalms 118:22 it is written:

“The stone which the builders rejected has become the chief cornerstone”.

Referring to this prophecy, Jesus said:

“Have you never read in the Scriptures: The stone which the builders rejected has become the chief cornerstone. ... Therefore I say to you, the kingdom of God will be taken from you and given to a nation bearing the fruits of it” (Matthew, 21:42-43).

The black stone at Mecca is a reminder that it is among the descendants of Ishmael, who were thought to have been rejected by God in favour of the Israelites, that the Prophet and the religion would arise who would be the chief cornerstone of

the whole edifice of prophethood. As Jesus says, this prophecy means that the kingdom of God (which is God's spiritual favours and revelation) would be taken away from the Israelites and given to the people who were looked down upon as a rejected people. In accordance with this, the Holy Prophet Muhammad was raised among the descendants of Ishmael and had the religion of Islam revealed to him, to become the cornerstone that completes the building of religion.

— Saturday, May 27, 2006 6:42 AM ET

He responded to this within his Post 107 as follows:

"I am afraid you are completely wrong. Jesus was referring to Himself. He was the cornerstone, and He was rejected and crucified and died according to the scriptures and was raised on the third day according to the scriptures. The Psalm was referring to Him, that's why He repeats it, to show His followers that He is the Christ. ... This is Christ, He conquered the curse of our sins by crushing the head of the serpent, and was cut off by the serpent but He rose again as God promised ..."

[I omit the rest of his post as not relevant.]

My response is as below.

#### **Post 109:**

Please read the next words of Jesus in the "stone" prophecy:

"And whoever falls on this stone will be broken; but on whomever it falls, it will grind him to powder" (Matthew, 21:44).

This is exactly what happened in the Holy Prophet Muhammad's time. Those who "fell upon him" were themselves destroyed, and he defeated all his opponents who had "fallen upon him". Also, according to the parable of the vineyard owner immediately preceding this prophecy (Matthew, 21:33-41), the Israelites first rejected various prophets sent by God, then they rejected his son (metaphorically Jesus) sent by God, so then the vineyard owner himself was to come and punish them. That happened through the Holy Prophet Muhammad. As to the curse of sin, that has continued to exist in the world after Jesus, just like it existed before him. The Holy Prophet Muhammad showed that the curse of sin can be removed from a human being, not by someone else receiving the punishment for his sins, but by that person seeking the help of God to follow the true guidance.

—Saturday, May 27, 2006 3:48 PM ET

In Post 110 'clintonb\_post' replied to me as below:

"I am afraid you have been deceived in that interpretation, or you are trying to deceive. Muhammad is not the fulfilment of that prophecy. I find it interesting though. Once again, it is about Christ. I do not see any similarities, how can the stone turn into Muhammad? You are looking at the side that Christ is not God in the flesh. I am interested to know what other Bible Prophecy that Muhammad fulfilled. For I wonder if those are the only scriptures in the Holy Bible that Islam will say is correct. For they state that it was changed."

My response is as below.

#### **Post 111:**

You ask "how can the stone turn into Muhammad?". In #107 you stated that Jesus "was the cornerstone". If Jesus could be a cornerstone, without actually being a stone, then so can the Holy Prophet Muhammad. The Prophet Muhammad fulfilled many prophecies of the Bible (e.g. Moses said in Deut 18:15 "The Lord your God will raise up for you a Prophet like me". According to John 1:21-25 the Jews were still waiting for "that prophet".)

We accept all those things in the Bible that are consistent with the Quran, not just prophecies. We fully accept Jesus' statement: "The first of all the commandments is, Hear, O Israel, The Lord our God is one Lord: ... the second is, Thou shalt love thy neighbour as thyself", Mark 12:29-31.

— Sun, May 28, 2006 1:24 PM ET

In Post 113 'clintonb\_post' responded by a lengthy 'sermon' about his Christian beliefs. In reply I picked out from his post the two or three points that were relevant to our discussion and responded as follows.

#### **Post 114:**

You write: "If Islam recognizes the scriptures to be accurate, then they must recognize that Christ is teaching that He is the Messiah that will was away our sins. Not just for the lost sheep of Israel, but for all nations."

(1) I have explained earlier that Islam accepts those statements of the Bible that accord with the Quran, for example the commandments, and we can also accept the sermon on the mount.

(2) Jesus said to a non-Israelite woman who asked him for help "I was not sent except to the lost sheep of the house of Israel" (Matthew 15:24). When she persisted, he said: "It is not good to take the children's bread and throw it to the little dogs." (Matt 15:26). It was only when she replied "even

the little dogs eat the crumbs which fall from their masters' table" (15:27) that he agreed to help her. This shows that Jesus was sent only for the Israelites and he can only help non-Israelites on the basis that they are inferior "dogs" as compared to the children of Israel.

(3) You quote: "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas". If the only sign Jesus could show was like the sign of a prophet Jonah then Jesus is obviously also a prophet (although greater than Jonah). Also, Jonah's sign was that he entered the whale's belly alive, he remained alive in it and emerged alive from it. We believe that the same was the sign shown by Jesus: that despite the efforts of his enemies to kill him, he entered the tomb alive because he had not died on the cross, he remained alive in the tomb and emerged alive from it.

—Monday, May 29, 2006 11:01 AM ET

This was the last post, to which our Christian contributor made no response.

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## Earthquake in Indonesia

On Saturday 27th May a strong earthquake struck Java, Indonesia, about 10 miles south of Yogyakarta, resulting in the deaths of over 6000 people. This affected our Jama'at as well. Mr Akbar Abdullah reports: "Our Indonesian Jama'at suffered loss of life of one brother and sustained considerable damage to mosque, school complex and teachers' and members' housing. Our Jama'ats from Pakistan, Australia, New Zealand, Fiji, Thailand, India, Canada, U.S.A., United Kingdom, Holland, Germany, Suriname and Guyana have all issued letters of prayers and support for our dear brethren in Indonesia. With our prayers we must now determine in whatever way we can assist our brethren to rebuild their losses."

Mr Iwan Yusuf B. Lelana, General Secretary, AAII, Indonesia, writes: "This is true that none of our brothers lost their life (except one student reported by the President) due to the earthquake but many lost their houses and properties and many of them are still staying under tents. *Alhamdulillah*, that our schools and masjid are still there but they still need to be renovated. Some walls to be demolished for safety and of course a lot of fund has to be spent. *Alhamdulillah*, all of our brothers' and sisters' spirit is still there. We keep our faith and hope that it will be strengthened. *Amin*." ■

## Hazrat Ameer's visit to U.K.

Hazrat Ameer Dr A.K. Saeed will be visiting U.K., Holland and Germany in July and August. He is expected to attend our monthly meetings on **Sunday 6th August**, which is our *Family Day*, and on **Sunday 3rd September**. Please make your best efforts to attend as we will be having special programmes. ■

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## Mrs Louise Zubaida Drew

*Note:* Mrs Louise Zubaida Drew, wife of the late Dr Mirza Aziz-ur-Rahman (d. 1937), former *Imam* of the Berlin Mosque, Germany, died in Woking, England, on 25 May 2006 and her funeral prayers were led by Mr Nasir Ahmad on 31 May at Brookwood Cemetery, Woking. The following address was presented in her memory by **Mr Nasir Ahmad**.

My dear Brothers and Sisters, I greet you with the Islamic salutation, *Assalamu alaikum wa Rahmatullahi wa Barakatuh* (May the peace, mercy and blessings of Allah be on you all).

This is the same greeting which Prophet Jesus (*as*) offered to his disciples, as quoted in Luke (24:36) and John (20:19).

Today we have gathered here to offer our last respects and to seek Allah's forgiveness and mercy for the departed sister, Mrs Louise Zubaida Drew, generally known among her relations and old friends as Tente Liza. It was only recently that bro. Khalid Abdullah told me that *tente* in German means "aunt." We thought it was her pet name.

It was at the Mosque in Berlin that Tente Liza entered the fold of Islam at the hand of the late Dr Shaikh Muhammad Abdullah, who was at that time the *Imam* of the Islamic Centre there. Later, her sister, Sussane Saeeda, also became a Muslim. Incidentally, the latter taught German to Dr S. M. Abdullah in the initial stages. Both sisters and their mother, Amelia Amina, became so close to this saintly *Imam* of the Mosque, who held a Ph.D. in Chemistry from the University of Berlin, and his noble wife, the late Mahmuda Abdullah, that they were just like members of the Abdullah family. Both sisters were regular visitors to the Mosque in Berlin. Later on, Tente Liza started assisting the *Imam*, as well.

It was during this period that Tente Liza became acquainted with a talented young man, Mirza Aziz-ur-Rahman, who had completed his

Ph.D. in Chemistry at Berlin University in 1927. He had also acted as *Imam* of the Mosque in Berlin for some months in the absence of Dr Sh. Muhammad Abdullah, who had gone to Makka to perform *Umrah*. Dr Mirza Aziz-ur-Rahman belonged to an educated family of Lahore. His father, the late Mirza Khuda Bakhsh, was a well-known religious scholar, highly proficient in Arabic and Urdu. He wrote a well-known and scholarly work, *Asl-i Musaffa*, in two volumes. Dr Aziz-ur-Rahman's second brother, Mirza Khalil-ur-Rahman, retired as the Headmaster of a High School in Lahore. His youngest brother, Mirza Hameed-ur-Rahman, retired as Secretary of the Institute of Hygiene in Lahore. And today we have his daughter, Farah, attending the funeral of her aunt.

Soon after their marriage, sometime in 1937, the happy couple left by ship for India, and on the way visited various European countries. They stayed in Sarajevo for some time and that proved to be their last moments of happiness spent together. After staying for some time in Lahore, Dr Aziz-ur-Rahman had an attack of acute appendicitis, which caused his death. It was devastating for the young Louisa. Her bond of love and affection for Dr Aziz-ur-Rahman remained alive and the happy memories of his companionship lay buried in her heart all these years. Thus it was her last wish that Dr Aziz-ur-Rahman's photograph be buried with her body.

After some time she was married to my late wife's uncle, Shaikh Nazir Ahmad. Sister Louisa, with her son, Suhail Ahmad, came to England for a short while in 1954 to look after her ailing mother, who later died in a German nursing home in September 1954. Sh. Nazir Ahmad died in 1961.

At the start of World War II, the Abdullah family had to leave Berlin for India but their contacts with friends and particularly with this family continued and relationships grew over the years. It was in 1947 when the late Dr Abdullah became *Imam* of the Shah Jehan Mosque at Woking that he helped the family to come over to England in 1948. Sister Sussane Saeeda died only last year. And today we have sister Aneesa, her daughter, to say farewell to her dear aunt, Sister Louisa, who celebrated her 98th birthday on 18 May, 2006.

Sister Louisa was a gifted artist in watercolour and oil and she loved music and singing. She also loved travelling. In her collection of photographs one can see that while passing through Europe and the Middle East, and even in India accompanying her husband, she visited almost every scenic and historical place and kept a record of them in photographs with beautiful descriptions written in her handwriting.

The only male member of this small family who migrated from Germany to England is brother Suhail Ahmad. Our heartfelt sympathies and prayers are with him, his cousin Aneesa, and his nephews and nieces on this very sad demise and departure of a very noble and kind lady. May the soul of our sister Louisa rest in peace and may Allah in His grace forgive her failings and grant her peace and comfort in the next life.

Brothers and Sisters, death is inevitable. This body of flesh created out of dust returns to dust. As the Bible says: "For dust you are, and to dust you shall return" (Genesis, 3: 19).

When a Muslim receives news about some bereavement, he is enjoined in the Quran, to say: "Surely we are from Allah, and to Him we must eventually return" (2:156). The Quran also says: "Everyone on this earth passes, and there endures forever the person of thy Lord" (55:26-27). It says elsewhere: "Wherever you are, death will overtake you, though you are in towers, raised high" (4:78).

Hundreds and thousands of people die every day in the world, but when someone who is near and dear to us dies, we feel the pang, and our hearts bleed at the departure of such a loved one. But when the soul of a person, with whom we had spent days and nights and shared so many happy moments, leaves the body, it has to be buried under heaps of earth. Time passes by and the warmth of the physical relationship starts to fade away, but the memory of that dear one lives in our hearts, and suddenly when we need words of sympathy, some sincere advice or cheerful company, memories of that dear and near one flash upon our minds, and tears trickle down from our eyes and we start recalling their kind words, caring gestures, warm company and sincere advice.

Brothers and Sisters, it is the departed person's good deeds which remain a source of inspiration and strength for us; it is the soul that survives after the body of dust disappears. Triumph over death is indeed through righteousness. Prophet Jesus is quoted as having said: "Watch and pray, lest you enter into temptation. The spirit indeed is willing, but the flesh is weak" (Matthew, 26:41). The Holy Bible says elsewhere: "The truly righteous man attains life, but he who pursues evil goes to his death" (Proverbs 11:19).

The Holy Quran says: "Wealth and children are an adornment of life in this world; but the ever-abiding, the good works, are better with thy Lord in reward and better in hope" (18:46).

May Allah enable us to follow the path of righteousness and earn His peace and blessings. ■



From the front cover of Urdu translation of *Jesus in Heaven on Earth*:  
Photo of tomb of Yuz Asaf (believed to be that of Jesus) in Srinagar, Kashmir

## Urdu translation of *Jesus in Heaven on Earth*

The Urdu translation of the voluminous research work *Jesus in Heaven on Earth* by Khwaja Nazir Ahmad is being published in two volumes. The first volume, consisting of the first two of the five parts of the English book, appeared in print in December 2005. The second volume, containing the remaining three parts, is expected soon. The first volume has been made available online on the Woking Muslim Mission history website at the link:

[www.wokingmuslim.org/work/jihoe](http://www.wokingmuslim.org/work/jihoe)

The translator into Urdu was an eminent literary figure and academic of Lahore, the late Professor Jilani Kamran (d. 2003), who did M.A. in English from the University of Edinburgh, U.K., in 1957, and served as Principal of various government colleges in Pakistan. In 1999 he was made Professor Emeritus in the prestigious Government College, Lahore. He had earlier revised the English translation of Hazrat Mirza Ghulam Ahmad's Arabic book *Najm-ul-Huda*, which was published in

1960 by our Lahore Centre. Professor Kamran basically completed his translation of *Jesus in Heaven on Earth* into Urdu in two years, finishing it at the end of 2002, shortly before his death.

The Urdu translation now needed revision, typesetting, proof reading and publication. This work of hard labour has been done quietly and unassumingly by Mr Nasir Ahmad, who has devoted his entire life to the work of editing and publishing books of our Jama'at. There was an enormous number of references to be checked and in some cases to be corrected, which he has done diligently. Some useful discoveries were made while checking the original sources, such as that the Holy Prophet Muhammad, in his discussions with the delegation of Christians from Najran, had told them very plainly — more clearly than we previously realised — that Jesus was conceived by Mary in the normal way and also that he had died.

As a result of Mr Nasir Ahmad's dedication and efforts, this first volume has been printed in the most superb quality in every way, from typesetting, printing, and paper through to its finishing. Now we look forward to seeing the second volume.