



The Light — U.K. edition

October 2007

The Lahore Ahmadiyya monthly magazine from U.K.

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Assalamu alaikum:

***'Id-ul-Fitr* will be celebrated on
Saturday 13th October**

Prayers start at 11.00 am promptly.

Note: Last two *iftars* are on the Saturdays
29th September and 6th October.

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 on the common goals and principles of all religions

***Khutba* on Friday 31st August 2007, London,
by Dr Zahid Aziz**

The first verse from the Holy Quran that I wish to explain in this *khutba* is the following:

“And everyone has a goal to which he turns (himself), so vie with one another in good works.” — 2:148.

Since this verse occurs in the Quran where the subject being discussed is the change of the direction that Muslims face in prayer (*qibla*) from

Jerusalem to the Ka'ba at Makka, it has been interpreted as meaning that “everyone”, that is to say, people of various religions, turn to face some direction or other in prayer, and that Muslims turn to face the Ka'ba. However, this interpretation does not show the connection with the words which follow: “so vie with one another in good works”. Another interpretation is that various nations set for themselves different goals, but the one that Muslims should put before themselves is that of vying with one another, or trying to excel each other, in the doing of works of goodness and charity.

The meaning of these words may be made clear by referring to another verse within which it is stated:

“For everyone of you We appointed a law and a way. And if Allah had pleased He would have made you a single religious community (*umma*), but that He might try you in what He gave you. So vie with one another in good works. To Allah you will all return, so He will inform you of that in which you differed.” — 5:48

Here, before the instruction to “vie with one another in good works”, people are told that for everyone, i.e. every nation, religious teachings were sent by God. In the earlier verse (2:148), before this instruction it was said that everyone has a goal to which he turns himself. Therefore, by everyone’s goal is meant the goal set before them by their religion. And as the goal set by every religion for its followers is the doing of good, these verses tell people to vie with one another, or to try to outdo one another, or to excel one another, in the doing of good works. The latter verse also explains that the existence of different religions is a matter of trial for the followers. To succeed in that trial they must all try to do good works. Those fail in that trial, as we will show further on, who consider themselves “saved” ones or God’s favourites merely because of belonging to their particular faith.

That all religions have similar principles and goals is stated elsewhere in the Quran as follows:

“Surely those who believe, and those who are Jews, and the Christians, and the Sabians,¹ whoever believes in Allah and the Last Day and does good, they have their reward with their Lord, and there is no fear for them, nor shall they grieve.” — 2:62

In connection with this verse, the question has been raised that if followers of earlier religions can receive salvation (this being expressed in the words “there is no fear for them, nor shall they grieve”) then what was the necessity of Islam coming into the world and why does Islam call upon people to accept it? What this verse means is that in order to reach the state of “having no fear nor grieving”, or salvation, it is necessary to follow certain *principles*, and that state cannot be reached by merely calling oneself Muslim, Jew or Christian, as is claimed by followers of the respective faiths. Those principles are belief in God, belief in the ultimate accountability for one’s actions, and the doing of good. These principles are accepted by Jews and Christians as well, and therefore they are obliged to try to see where they can find these principles in their most perfect form and how they

can act on them in the best possible way. To whatever degree people follow these principles, to that extent they reach the state of salvation.

If you believe in God but the concept of God in your religion is of one who has chosen your race or tribe as its exclusive favourite then your capacity to deal justly with people of other nations and do good towards them may be diminished as you regard them as inferior. If you believe in the Last Day but your religion also teaches that your sins have already been forgiven for belonging to that religion, then the belief in the Judgment may be undermined and cease to act as a deterrent to wrongdoing and incentive to doing good to others.

Thus the above verse teaches that it is indeed the principles which various religions have in common that lead to salvation, but to follow and act upon them with full effect requires having the right concepts about those principles.

The above explanations are confirmed by the following verses:

“And they say: None shall enter the Garden except he who is a Jew, or the Christians. These are their vain desires. Say: Bring your proof if you are truthful. Rather, whoever submits himself entirely to Allah and he is the doer of good (to others), he has his reward from his Lord, and there is no fear for such nor shall they grieve.” — 2:111–112

The claims of followers of earlier religions about their respective faiths are cited here, that only followers of their particular religion will find salvation and enter the garden of the next life. Their assertions are rejected as “vain desires”, based only on wishful thinking and selfish desires, without any proof. But the counter-claim of the Quran is *not*: no it will not be you Jews and Christians, but we Muslims who will enter the garden! Again the Quran mentions the *principles* that anyone must act upon: “whoever submits himself entirely to Allah and he is the doer of good (to others)”. The original words for “whoever submits himself entirely” do not use the noun “Muslim” but rather use a verb to refer to what a true Muslim *ought to be doing*, that is, submitting to God, and not only that, but submitting entirely.

This is further corroborated in another place:

“It will not be in accordance with your vain desires nor the vain desires of the People of the Book. Whoever does evil, will be recompensed for it and will not find for himself besides Allah a friend or a helper.

1. The Sabians represented a religion between Judaism and Christianity.

And whoever does good deeds, whether male or female, and is a believer — these will enter the Garden, and they will not be dealt with a whit unjustly.” — 4:123–124

Salvation is not attained according to anyone’s wishful, idle thinking, whether it is “you” (Muslims) or the followers of earlier scriptures. Whoever in practice does evil will meet his recompense, which none but God can avert. It is attained by whoever does good, stemming from his or her belief in doing good.

Another verse relevant in this connection, addressing the Holy Prophet, is as follows:

“To this then go on inviting, and be steadfast as you are commanded, and do not follow their low desires, and say: I believe in what Allah has revealed of the Book, and I am commanded to do justice between you. Allah is our Lord and your Lord. For us are our deeds; and for you your deeds. There is no contention between us and you. Allah will gather us together, and to Him is the eventual coming.” — 42:15

He is told — and this applies to every Muslim — to continue inviting people to Islam and be steadfast in this work. He must stick to that task regardless of adversities. Then he is instructed not to follow the low desires of those to whom he preached. We often see that religious leaders, in a bid for popularity, pander to the ignorance and prejudices of the general masses. Rather than correcting them, they encourage them to continue in the path of their low desires.

Then the passage tells the Holy Prophet to do justice between the people whom he is inviting to Islam. Treating others with fairness and justice, as to how right or wrong they are, is required. We then must say to others that “Allah is our Lord and your Lord”. At the present time, this announcement needs to be broadcast widely. Allah is not the “God of the Muslims”, the description that we read and hear daily in all kinds of media coverage of Islam. Allah is presented in the Quran as the Lord and God of all human beings.

The above verse goes on to say that, when inviting others to Islam, we should tell them that all people will be judged in the end by their actions. In fact, this is a shared belief as they also believe the same. So Muslims offer them peaceful, civilised discussion by saying: There should be no contention, no disputation or quarrel between us. Let God be our Judge when He gathers us together.

The same kind of peaceful discussion is referred to in another verse as follows:

“Say: O People of the Book, come to an equitable word between us and you, that we shall serve none but Allah and that we shall not set up any partner with Him, and that some of us shall not take others for lords besides Allah. But if they turn away, then say: Bear witness, we are Muslims.” — 3:64

Again, these are common, shared principles between Muslims and the followers of the earlier religions, but if the latter are really to be true to them then they will find them expounded most perfectly in Islam.

Thus the approach towards other religions taken by the Quran is the most peaceful one that there could possibly be. It invites them to examine the basic common principles, see where these are found in their best form, and to try to attain the common goals set by all religions, rather than fighting over which label it is best to apply to oneself.

My Conversations on religion

by Khwaja Kamal-ud-Din

Editor’s Note: A most interesting book in Urdu by Khwaja Kamal-ud-Din, published in 1921, entitled *Mukalimat-i Milliyya*, has been unearthed and published on the Central Lahore Ahmadiyya website www.aaail.org. In the Preface, Khwaja Kamal-ud-Din explains the reasons for writing the book:

“...Some friends have expressed the desire that I should put into writing any religious discussions or debates that I had during my stay in England, or elsewhere, with followers of the Christian or other religions. I also had entertained the same idea for a long time. During my missionary life I have met scores of Christian clergymen as well as others interested in religion and had conversations of various kinds which not only shed light on Islam and other religions but can also act as a teaching on many a religious issue. In addition, these discussions also show the European way of thinking and manner of discussion....”

He then explains what he has recorded:

“To write down all the discussions and conversations in full would require a long time which I do not have at present ...

Besides, how can one remember everything that was said? Whatever I will dictate for writing, there will be some reasons why I remembered it. Firstly, the discussions were with certain individuals some of whom were among the top-most people, and secondly, the topics under discussion were of particular interest to me. Nonetheless, I cannot claim that these conversations were word-for-word as I will record them. All I can say is that I will have them written down to the best of my memory. Moreover, my aim is to educate people. Therefore, I do not wish to note what effect the discussions had on the other party, and similarly I omit many details...”

Below I have translated his first encounter as reported in this book, which carries the heading: *Indian Students Club, Strand Street, London*. I have also added some explanatory footnotes — *Editor*.

In the upper part of the Strand in London there was, before the [First World] War, a club known as the Indian Students Club.² It is possible it still exists in some form. This so-called club was, in fact, a means of propagating the Christian religion on behalf of a Christian mission, which paid all its expenses. In those days, its secretary was the Honourable Montagu, son of the late Lord Radstock.³ Father and son were both staunch Christians. The secretary of the club used to spend the whole afternoon everyday in the club, preaching Christianity to the visiting students. Indian students used to become members of this club, usually at the time of some difficulty or need. Students training to become barristers sometimes required a certificate of good character. This club would supply them with such references. Some of its members were retired officers of the Indian Civil Service.⁴

The Honourable Montagu would give an “At Home” once a month,⁵ in which he would invite, apart from members of the club, newly arrived

2. There is in the Strand today an Indian restaurant *The India Club*, which opened in 1950. One wonders if there is any connection with the Indian Students Club mentioned here.

3. These were Granville Augustus William Waldegrave, 3rd Lord Radstock (d. 1913), an evangelist and philanthropist, a portrait of whom is in the National Portrait Gallery, and his son Montagu Waldegrave, 5th Lord Radstock (d. 1953).

4. To clarify for modern readers, these would be British officers who had served in India in the Indian Civil Service.

5. An “At Home” used to be an invitation to drop in to someone’s home informally between certain hours.

Indians. Information about new arrivals was available to the club. Hardly five or six weeks had passed over my arrival in London⁶ when I received an invitation for an “At Home” from the Honourable Montagu. I went in the belief that I was invited by the son of a lord, but he turned out to be a Christian evangelist. When I arrived, no other guest had yet come. He sat with me alone and after formalities of a few minutes he started arguing the case for the Christian faith. During this conversation, I only responded with yes or no. However, I assured him that I was interested in religion. That was the “At Home”.

After this, he invited me to the club two or three times, and our conversation was usually about religion. In those days I was not argumentative in conversations as my object was to become familiar with the knowledge of the people whom I would have to deal with in the field of religion. I wanted to speak to the learned theological scholars of Christianity. The Honourable gentleman provided me with many such opportunities by introducing me to those whom he considered as experts in Christian theology.

In those days, an American clergyman, Rev. Wilder, was visiting London. On behalf of the head office of the Young Men’s Christian Association, he was establishing branches of this association in various countries. One evening he was giving a lecture at University College London, presided over by Lord Ray, former governor of Bombay. After the lecture, the Hon. Montagu introduced me to Lord Ray and Rev. Wilder. From the very cordial way Rev. Wilder greeted me, I realised that he already knew of me. He asked me to meet him again, gave me his address and fixed the day of meeting:

Place: Gower Street, London.

Topic: Differences between Christianity and Islam.

Explanation of the hadith that only Mary and her son were safe from the touch of the devil.

At the appointed time I went to meet Rev. Wilder at his hotel. After some small talk, he turned to the subject. But before I set out our discussion I must explain some points as a preliminary in order to make the conversation intelligible.⁷

Rev: You seem to be very interested in religion.

I: Religion is a realistic outlook on life and provides man with the best code of conduct. What could be better to study than religion?

6. Khwaja Kamal-ud-Din arrived in London in late September 1912.

7. We omit that explanation here and move on to their conversation.

Rev: By code of conduct you mean a religious law.

I: Yes. In order to be successful in any walk of life, man stands in need of a code of conduct or law.

Rev: You are talking about laws of the world. It is true that progress can only be made by following laws of the world.

I: I do not distinguish between the world and religion. To lead a good life, not harming others, in terms of worldly affairs, this is what religion is.

Rev: This is true, but man does not have the strength to lead such a life. He makes errors frequently. It is religion that creates strength within him to do good.

I: I agree with you entirely. If religion provides law for doing good, then man will become good.

Rev: But man is unable to act upon the law.

I: Then why are there all these parliaments and legislatures in the world? If man is unable to act upon the law, why are laws made? I see that very few people are in prison, and less than even one in ten thousand are probably on bail for some misconduct. This shows clearly that man can obey law.

Rev: You are talking about laws of the world. I meant the laws of God.

I: If you mean the ten commandments of the law of Moses, they are incorporated into the laws of the world, and people are obeying them.

Rev: Have you considered the religion of grace?

I: I am always studying the Gospels. The religion of Jesus that I find there is the religion of the law. What you term as the religion of grace was not taught by Jesus. He himself followed the law [of Moses] and taught others to do the same.

Rev: He came to fulfil the law on behalf of mankind. His teachings contain indications of the religion of grace. However, Paul has fully explained grace through blood of Christ.

I: It appears on the face of it that Paul is the founder of the church. But his Messiah is entirely different from the Messiah found in the Gospels. For a non-Christian, Paul is not an acceptable authority. Jesus is indeed worthy of honour, but his words too will only be authority for a non-Christian if they are not against sense and reason.

Rev: But you are a Muslim. In the Quran Jesus is greatly honoured. How can you say this? Jesus is an authority for you.

I: You are right that Jesus is one of our messengers. But if the Bible says something about him that is against the Quran then we are not bound to accept it. For thirteen centuries Muslims have considered that there has been human intervention in these books and today Western research has also shown that accounts of the life of Jesus have not reached us in their original form. I remember reading this in the Encyclopaedia Britannica.

Rev: Well, that would be a long discussion. What do you say about the hadith that only Jesus and his mother have been left untouched by the devil. This shows that apart from Jesus no one is sinless. How can anyone else then abide by the religious law?

I: You know our religion. Any source other than the Quran we interpret in the light of the Quran. Whatever is contrary to the Quran is not authentic. Whatever our Holy Prophet said was according to the Quran. The Quran clearly says that the devil has no authority over the servants of God. Apart from Jesus, the devil also cannot touch other servants of God. The special characteristic of Jesus and Mary that you are inferring from this hadith is due to a form of speech in the Arabic language. Whenever the Arabs wish to praise someone for a quality very highly, they say by exaggeration that only he possesses that quality in the world. It does not mean that there are not others who do so.

Rev: But for this quality of being untouched by the devil, why did the founder of Islam choose Mary and her son?

I: There is a special reason, which I will explain on some other occasion. What he has said about Mary and Jesus is by way of defending them against some allegations of the Jews. This does not indicate the exclusive possession of this quality. These words were said by way of defending against an allegation.



I do not know if the reverend understood this explanation or not, but the meeting came to an end at this point. The *Islamic Review* had been started, so I wrote an article in it in explanation of this hadith and sent it to him. The summary of it was that the Jews considered the birth of Jesus to be illegitimate and made an accusation against Mary in

respect of it. Such an act has been called an act of the devil, and the spirit of a child so born has been called the spirit of the devil. The Holy Prophet and the Holy Quran have exonerated all prophets from various allegations against them. Accordingly, to exonerate Mary and her son from this well-known charge, it was stated that neither of them had been touched by the devil. As to why the Holy Prophet has not mentioned any other prophet in these words, this was not necessary because this charge had not been levelled against any other sacred figure. This is why the Quran called Jesus as the spirit of God, since the illegitimate were known in Israelite parlance as progeny of the spirit of the devil.

Christians are always proudly pointing out that the Quran considers Jesus as the spirit of God (*ruhullah*). The following conversation once took place in the Indian Students Club between myself and the Honourable Montagu. He had worked in a Christian mission in Peshawar and liked to use Persian words in his English conversation.

HM: Khwaja sahib, the Quran calls Jesus as the spirit of God.

I: Whose spirit is in you? The human spirit comes from God, not from the devil. But of course, if you and I possess the spirit of the devil then the spirit of God in case of Jesus could have a different meaning.

HM: But Jesus has been specially called the spirit of God.

I: The Quran has declared the spirit of every human being to be the spirit of God. It is not peculiar to Jesus. Wherever the Quran mentions Adam, usually it stands for man. God says: I breathed my spirit into Adam. In other words, every descendant of Adam has the spirit of God within him.

HM: How would you interpret the “word of God”?⁸

I: In chapter 18 the Quran has itself explained this. In that chapter the Quran has fully discussed Christian doctrines. It says there that if the sea were to become ink, even then the words of God would not be exhausted. All creations are the words of God. When God wishes to create something, it begins with a word from Him. God says, “be”, and it is. ■

Editor’s note: In the next section, Khwaja Kamal-ud-Din writes about questions and answers at the University of Cambridge in April 1913 where he addressed a meeting of the “Heretics Club”.

8. This refers to Jesus being called a “word from God” in the Quran.

Comments

1. Quilliam of Liverpool

The *Independent* newspaper (London, 2 August 2007) carried a feature entitled *One Man and His Mosque* (p. 16) about plans to restore the house in Liverpool that was set up as a mosque by William Abdullah Quilliam (1856–1932). He was a solicitor who converted to Islam in the 1880s after a visit to Morocco, and upon his return began to preach Islam in the Liverpool area, gaining some converts.

Although the feature is subtitled *Forgotten Champion of Islam*, in fact information about Quilliam, as covered in this article, is known to a fair extent. What has made the feature newsworthy are the plans and the fund raising campaign to repair and restore the building which became derelict since it ceased to be used by Liverpool City Council as part of its premises. There is an Abdullah Quilliam Society which is leading the campaign for the restoration.

As to the end of Quilliam, the feature states:

“But true to his eccentric character, he took a sudden decision in 1908 to leave Britain, mysteriously heading back to the east and not returning until shortly before his death in 1932.”

His suddenly leaving Britain could not have been mysterious at the time since another Muslim convert and writer, John Yahya-en-Nasr Parkinson (d. 1918), who had considerable contact with this Liverpool movement, wrote an article about it in *The Islamic Review*, May 1914, in which he says:

“The reason of Mr. Quilliam’s leaving England in 1908 I need not enter into, the Liverpool papers made plenty of it at the time, and full reports will be found in them.”

The feature is incorrect about his return, that he returned to England “shortly before his death in 1932”. As researchers into the subject know, and as I (Editor of this magazine) have written in a section of the Woking Muslim Mission website, Quilliam had returned to England certainly by 1914, and was using the name Professor H.M. Leon. He wrote regularly in the early issues of *The Islamic Review* under that name. I have listed some of these articles in the website section mentioned above, the link to which is:

www.wokingmuslim.org/pers/quilliam/

As I have also pointed out on this webpage, a brief newsreel film clip is publicly available on the

website of the British Pathe company, showing some visitors at a meeting at the Woking Mosque on 25th March 1920, one of whom can be seen to be this Prof. Leon, or Quilliam. Another person in the same film clip is Hazrat Maulana Sadr-ud-Din (d. 1981), then Imam of the Woking Mosque, and later Head of the Lahore Ahmadiyya Movement.

Near the close of the feature, the chairman of the Abdullah Quilliam Society, Mr Akbar Ali, is quoted as saying:

“Part of the problem faced by young British Muslims now is that they have no Islamic heritage they can truly call their own. When Muslims born and bred in the UK want to revisit their Islamic roots, they go back to the countries of their ancestors like India, Pakistan or Saudi Arabia. But Quilliam is proof that Britain has its own Islamic heritage. ... It is a religious heritage that all British Muslims can be proud of.”

We suggest that the Woking Muslim Mission, functioning as the national centre for Islam from 1913 to 1968, provides the Islamic heritage of Britain. Its missionaries, imams, workers and converts are an inspiring example to the Muslims of today in Britain. It is not merely in historical terms of how long ago it operated that this Mission sets an example. More so, it is in terms of the message of Islam it presented that it can act as a much-needed example for today. It showed that Islam is a religion of peace and tolerance which does not threaten this country and whose adherents can live as perfectly law-abiding citizens of this country, in harmony with the rest of its citizens. It is the Woking Mission which is the truly forgotten champion of Islam.

2. Announcement on calculation of lunar month

The Islamic Society of North America (ISNA) has issued a press release on 5th September which we quote below:

“ The Fiqh Council of North America in its meeting in Herndon, Virginia on July 31-August 1, 2007 noted with satisfaction the recent Fatwa of its counterpart in Europe “the European Council for Fatwa and Research” related to the permissibility of the use of calculation method for determining the beginning of Lunar months including the months of Ramadan and Shawwal.

The position of ECFR is very similar to the position of FCNA adopted last year on June 10, 2006, with a minor difference. FCNA adopted the position that the conjunction should occur before noon at Greenwich time. ECFR has adopted

Makkah al-Mukarram as a conventional point and took the position that the conjunction must take place before sunset in Makkah and moon must set after sunset in Makkah.

FCNA after careful discussion has revised its position and has adopted the Fatwa of ECFR. This revised position will change only a few dates in the Fiqh Council’s Five year calendar; but it will bring greater harmony and unity among the Muslim communities in the West.

On the basis of this new position the dates of Ramadan and Eidul Fitr for this year are as follows:

1st of Ramadan will be on Thursday, September 13, 2007.

1st of Shawwal will be on Saturday, October 13, 2007

Ramadan 1428 AH:

The astronomical New Moon is on Tuesday, September 11, 2007 at 12:44 Universal Time (3:44 pm Makkah time). Sunset at Makkah on September 11 is 6:28 pm local time, while moonset at Makkah is at 6:24 pm local time (4 minutes before sunset). This does not meet the new criteria adopted by Fiqh Council of North America (FCNA) and European Council of Fatwa and Research (ECFR). On Wednesday, September 12, 2007, sunset at Makkah is 6:27 pm local time, while moonset is at 6:55 pm local time. Therefore, first day of Ramadan is Thursday, September 13, insha’Allah.

Eid ul-Fitr 1428 AH:

The astronomical New Moon is on Thursday, October 11, 2007, at 5:00 Universal Time (8:00 am Makkah time). Sunset at Makkah on October 11 is 6:00 pm local time, while moonset at Makkah is at 5:59 pm local time (1 minute before sunset). This does not meet the new criteria adopted by FCNA and ECFR. On Friday, October 12, 2007, sunset at Makkah is 5:59 pm local time, while moonset is at 6:32 pm local time. Therefore, first day of Shawwal, i.e., Eid ul-Fitr is Saturday, October 13, insha’Allah. ”

The announcement says that the Fiqh Council had produced a five year calendar. The Lahore Ahmadiyya *Jama‘at* in the U.K. has produced such future calendars since 1998, and for 20 years prior to that we were announcing dates of Ramadan and the two ‘Ids at the start of every year, based on a method of calculation. For this we faced criticism to the extent of abuse from many Muslims who declared this as being against Islam. However, when a great big organisation does the same, it is said to bring harmony and unity among Muslims!

Mohammed Faiz Khan passes away

A lifetime of devoted service to U.K. Lahore Ahmadiyya Jama'at

“We belong to God, and to Him do we return”



Faiz Khan speaking at a meeting in Milton Keynes in June this year

It is with the deepest sorrow and greatest pain that we report the death in London of Mr Mohammed Faiz Khan, father figure of the U.K. *Jama'at*, which took place on Sunday 16th September 2007 (4th Ramadan). He was a pioneer of the U.K. *Jama'at*, having been at the heart of its work right from its foundation in the mid-1970s. His contribution to all aspects of the work and welfare of the *Jama'at* was enormous and invaluable. Besides his direct contribution to all kinds of work, even to the extent of the labour of his hands, he provided unstinting support and wise counsel in all matters relating to the *Jama'at*. Beyond this, in any aspect of the members' lives that came to his notice, he bestowed his love, affection, sympathy and kind words upon them to encourage and help them. Never did he speak of his own work and sacrifices, but always highlighted whatever others had done. Through the stream of visitors from other countries who pass through Darus Salaam in Wembley, he was well known in our branches abroad as well as at the Centre of the Movement in Lahore. He was highly respected by Dr Saeed Ahmad Khan, the late *Ameer* of the Movement, with whom he worked on U.K. *Jama'at* matters particularly when the late Hazrat *Ameer* was on his many visits to

the U.K. in the 1970s and 1980s. Recently in May, Faiz Khan and Mrs Jermelia Khan (his wife as well as President of the U.K. *Jama'at*) graced our conference in Berlin with their presence. Faiz Khan read out a prayer at one of the sessions, his favourite prayer, which he presented as he always did in a deeply moving and inspiring way.

On Wednesday 19th September, Faiz and Jermelia's relations and friends, and members of the U.K. *Jama'at*, gathered at their home to await the arrival of the body of the dearly departed. The coffin arrived at 2.00 p.m. and time was spent in prayer, tearful remembrance and final farewells. Then the cortege left for a cemetery a few miles away, where more mourners had gathered. Faiz's son Keith gave a brief address recounting his father's great and numerous qualities and read his favourite prayer mentioned above. The *janaza* prayer was then led by Dr Muhammad Hami. After this the burial took place. Mr Nasir Ahmad then read out some Quranic prayers by the graveside, and the service was over. By Allah's command Faiz had been taken from us in this world! May Allah bestow forgiveness and mercy upon him, raise his ranks in the hereafter and join him with the earlier departed righteous ones, *Ameen!*