



# *The Light* — U.K. edition

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*Assalamu alaikum:* Our next meeting —

Date: **Sunday 3rd January 2010**

Time: **3.00 p.m.**

Speaker: **Dr Mujahid Saeed**

Topic: **A Fresh Start**

***Dars-i Quran and Hadith:***

Every Friday after *Jumu'a* prayers.

**Meetings of the Executive:**

First Sunday of every month at 2.00 p.m.

**Meeting of the Jama'at:**

First Sunday of every month at 3.00 p.m.

Friday prayers and monthly meetings are

**webcast live on:** [www.virtualmosque.co.uk](http://www.virtualmosque.co.uk)

*Speech at U.K. Convention, 12 July 2009:*

## **Aggression among the Muslim Society? – 2**

by **Dr Jawad Ahmad**

[Here is the second half of this speech. The first part appeared in our December 2008 issue.]

“Be not, then, faint of heart, and grieve not: for you are bound to rise high if you are truly believers. If misfortune touches you, know that similar misfortune has touched other people as well; for it is by turns that We apportion unto men such days of fortune and misfortune: and this to the end that God might mark out those who have attained to faith, and choose from among you such as with their lives bear witness to the truth — since God does not love evil-doers — and that God might render pure of all dross those who have attained to faith, and bring to nought those who deny the truth. Do you think that you could

enter paradise unless God takes cognizance of your having striven hard in His cause, and takes cognizance of your having been patient in adversity.” — The Holy Quran, 3:139–142

“If good fortune comes to you, it grieves them; and if evil befalls you, they rejoice in it. But if you are patient in adversity and conscious of God, their guile cannot harm you at all. For, verily, God encompasses with His might all that they do.” — 3:120

In order to avenge their catastrophic defeat at Badr in the second year of the *Hijrah*, the pagan Makkans — supported by several tribes hostile to the Muslims — mustered in the following year an army comprising ten thousand men under the command of Abu Sufyan and marched against Madinah. On hearing of their approach, the Holy Prophet held a council of war. In view of the overwhelming cavalry forces at the disposal of the enemy, the Holy Prophet himself was of the opinion that the Muslims should fight from behind the fortifications of Madinah and his plan was supported by

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some of the most outstanding among the Companions. However, the majority of the Muslim leaders strongly insisted on going forth and meeting the enemy in the open field. In obedience to the Quranic principle that all communal affairs must be transacted on the basis of mutually-agreed decisions (42:38), the Holy Prophet sorrowfully gave way to the will of the majority and set out with his followers towards the plain below the mountain of Uhud. His army consisted of less than one thousand men. But this number was further reduced by the defection of some three hundred men led by the hypocritical leader of a group, Abdullah bin Ubayy. Having less than seven hundred men with him, the Holy Prophet arrayed the bulk of his forces with their backs to the mountain and posted all his archers, numbering fifty, on a nearby hill in order to provide cover against an outflanking manoeuvre by the enemy cavalry. These archers were ordered not to leave their post under any circumstances.

In their death-defying assault upon the greatly superior forces of the pagan Quraish, the Muslims gained a decisive advantage over the former and almost routed them. At that moment, however, most of the archers, believing that the battle had been won and fearing lest they lose their share of the spoils, abandoned their covering position and joined the people around the encampment of the Quraish. Seizing this golden opportunity, the bulk of the cavalry under the command of Khalid ibn al-Walid veered round in a wide arc and attacked the Muslim forces from the rear. Deprived of the cover of the archers, and caught between two fires, the Muslims retreated in disorder, with the loss of many lives.

The Holy Prophet himself and a handful of his stalwart Companions defended themselves desperately. The Holy Prophet was seriously injured and fell to the ground. The cry immediately arose: The Messenger of Allah has been killed. Many of the Muslims began to flee. But a few of the Companions — among them Hazrat Umar and Hazrat Talha — called out: “What good are your lives

without him, O believers? Let us die as he has died!” This devoted band of believers threw themselves with the strength of despair against the Makkans. Their example at once found an echo among the rest of the Muslims, who in the meantime had learnt that the Holy Prophet was alive. They rallied and counter-attacked the enemy, and thus saved the day. This sudden re-grouping of Muslims and desperate offensive against the enemy forced them to retreat. But when on the next day the Holy Prophet along with his seventy Companions set out in pursuit and reached a place called Hamra al-Asad, about eight miles south of Madinah, it became obvious that the enemy was in no mood to risk another encounter and were rapidly marching home.

This passage of the Holy Quran (3:139–142), besides giving a two-fold reproach to the Muslims for going against the Holy Prophet’s advice and their failure to live up to their faith during the earlier part of the battle, also draws their attention to a more positive implication, namely, a reference to the lesson which believers should draw from their near-defeat, and a reminder of the fact that their future depends on the strength of their faith in God and not on fleeting desire for self-sacrifice.

#### **Correct decision at the correct time and in the right direction is essential for success**

In other words this passage teaches Muslims of today a pertinent lesson that correct decision at the correct time and in the right direction is equally essential with the high sense of sacrifice. In the case of the battle of Uhud a wrong decision, lack of unity of direction and weakness of faith caused heavy losses to the believers even though Allah had promised to grant them victory.

In verse 3:139 the assurance of success given by Allah is subject to the condition that “you are truly believers”. It does not mean that those who fail to fulfil this condition deny belief in Islam, but they fail in being steadfast in giving preference to the spiritual obligations as against the mundane inclinations. This is what the Founder of the Ahmadiyya Movement has also stressed in one of the ten conditions of the Pledge: “That he will hold the honour of religion and sympathy for Islam dearer than everything else”.

In the case of the battle of Uhud there was a batch of archers which the Holy Prophet specially instructed that they should not leave their position even if they see the Muslims victorious. The batch of archers not only ignored the orders of the Holy Prophet but weakness of faith crept into their hearts and they stooped to run after the war spoils. The

result was that this weakness on the part of a group of believers caused heavy loss to the Muslims and they were nearly to be routed if a band of devout believers had not shown exemplary devotion and sacrifice for the true cause of religion.

In verse 120 of this very chapter Allah has also assured Muslims that the machinations of the enemy can never harm them provided: (1) they are steadfast, and (2) they are truthful in fulfilling their obligations.

In verse 140 Allah has warned the Muslims that if they become unjust and transgress the limits of Divine commandments, the eventual result will be that the blessings will be taken away and given to some other nation. This is what the words “And We bring these days to men by turns” mean.

A former chairman of the Islamic Academy of Dhaka, the late Mr Abul Hashim, beautifully summarised the past history of the Muslims in these words: Islam had its birth in Makkah, grew in Madina, flourished at Baghdad and had its downfall in Spain.

Elsewhere Allah has clearly exhorted Muslims to act in the right direction and earn reward according to the quantum of their struggle. It says: “And man can have nothing but what he strives for” (53:39).

At this point I would also like to quote a beautiful saying of Aristotle quoted by our learned sister Miss Habiba Anwar in her revealing talk “Management of Anger”:

“Anybody can become angry, that is easy; but to be angry with the right person, and to the right degree, and at the right time, and for the right purpose, and in the right way, that is not within everybody’s power, that is not easy.”

### **Muslim attitude in finding solution to problems**

The one great problem with Muslim attitude and thinking is that in difficult situations they try to find literal solution and support from the Quran, the life of the Holy Prophet and early history of Islam, which is a fallacy in itself. Times have changed. It requires new tactics and new line of thinking and action and to equip ourselves with strong moral and enlightened vision which have been emphasised time and again by the Quran. In chapter 2, verse 143, it says:

“And thus We have made you an exalted nation that you may be bearers of witness to the people and that the Messenger may be a bearer of witness to you.”

And how can the Muslim nation be “a witness to the people” and the Messenger be a witness to us unless we fulfil the conditions laid down by the teachings of the Quran and the Sunnah of the Holy Prophet. In this regard we find a very clear verdict in the following verses of the Holy Quran:

In Chapter 13, verse 11, Allah says:

“Surely Allah changes not the condition of a people, until they change their own condition.”

And again in chapter 8, verse 53, Allah says:

“Allah never changes a favour which He has conferred upon a people until they change their own condition, and Allah is Hearing, Knowing.”

Before discussing the implications of wrong notions of *Jihad* and the outburst of Muslim anger which is now taking mostly the form of aggression, there is a need of elucidating the charge of fundamentalism and its unfortunate reaction, in some quarters, in the form of terrorism and what is the Western perspective about it. Here I will quote again, Karen Armstrong, to know the Western perspective in this regard:

### **Western perspective about Jihad**

“The spectre of Islamic fundamentalism sends shiver through Western society, which seems not nearly so threatened by the equally prevalent and violent fundamentalism of other faiths. This has certainly affected the attitude of Western people towards the Muslims living in their own countries.... There was immense hostility towards the Muslim community during the crisis over *The Satanic Verses*, when Muslims in Bradford publicly burned the book. Most British Muslims may have disapproved of the novel, but had no desire to see Rushdie killed.” (pp. 149, 150)

We all know how much uproar was demonstrated by the Muslims all over the world on the publication of *Satanic Verses*. During the bloody demonstrations many people died and millions of pounds worth of properties were either destroyed or damaged. The British Government and the media and for that matter the whole European media not only upheld the publication in the name of freedom of expression but for years gave protection to the author over which thousands of pounds of British public money was spent.

### **Islam and western democracy**

The question arises: what is the way to reconciliation between Islamic concept of religion and

the Western secularism? Saner section of the Muslim intelligentsia are now gradually opening up their minds. Here I may quote again Karen Armstrong who, while discussing the importance of concept of *Tawhid* in the lives of Muslims, also records views of Yusuf Abdallah al-Qaradawi, a graduate of Al-Azhar and currently director of the Centre for Sunnah and Sirah at the University of Qatar:

“The Muslim ideal of *tawhid* rejects the duality of body and spirit, intellect and spirituality, men and women, morality and economy and East and West. Muslims want modernity, but not one that has been imposed upon them by America, Britain or France. Muslims admire the efficiency and beautiful technology of the West; they are fascinated by the way a regime can be changed in the West without bloodshed. But when Muslims look at Western society, they see no light, no heart and no spirituality. They want to hold on to their own religious and moral traditions and, at the same time, to try to incorporate some of the best aspects of Western Civilization.”

#### **Islam exhorts to take the ‘Middle Way’**

In continuation, she records the views of Mr. Yusuf Abdallah al-Qaradawi regarding Muslims’ attitude towards Western modernisation and Islamic cultural values as follows:

“He believes in moderation, and is convinced that the bigotry that has recently appeared in the Muslim world will impoverish people by depriving them of the insight and visions of other human beings. The Prophet Muhammad said that he had come to bring a ‘Middle Way’ of religious life that shunned extremes... The current extremism in some quarters of the Islamic world is alien to the Muslim spirit and cannot last. Islam is a religion of peace, as the Prophet Muhammad had shown when he made an unpopular treaty with the Quraysh at Hudaibiyyah, a feat which the Quran calls ‘a great victory’... The West must learn to recognize the Muslim’s right to live their religion and, if they choose, to incorporate the Islamic ideal in their polity. They have to appreciate that there is more than one way of life. Variety benefits the whole world. God gave human beings the right and ability to choose, and some may opt for a religious way of life — including an Islamic state — while others prefer the secular ideal.

It is better for the West that Muslims should be religious and hold to their religion and try to be moral... Many Western people are also becoming uncomfortable about the absence of spirituality in

their lives. They do not necessarily want to return to pre-modern religious lifestyles or to conventionally institutional faith. But there is a growing appreciation that, at its best, religion has helped human beings to cultivate decent values. Islam kept the notions of social justice, equality, tolerance and practical compassion in the forefront of the Muslim conscience for centuries. Muslims did not always live up to these ideals and frequently found difficulty in incarnating them in their social and political institutions. But the struggle to achieve this was for centuries the mainspring of Islamic spirituality. Western people must become aware that it is in their interests too that Islam remains healthy and strong. The West has not been wholly responsible for the extreme forms of Islam, which have cultivated a violence that violates the most sacred canons of religion. But the West has certainly contributed to this development and, to assuage the fear and despair that lies at the root of all fundamentalist vision, should cultivate a more accurate appreciation of Islam in the third millennium” (pp. 157, 158).

#### **Karen Armstrong on what the Quran says about Jihad**

This was what Karen Armstrong quoted about a Muslim scholar from Qatar. Let me now quote her own views about what the Quran commands about war and how the truce of Hudaibiyya was a turning point in demonstrating Islam’s peaceful stance:

“Muhammad’s intransigence towards Qurayzah (a Jewish tribe) had been designed to bring hostilities to an end as soon as possible. The Quran teaches that war is such a catastrophe that Muslims must use every method in their power to restore peace and normality in the shortest possible time. Arabia was a chronically violent society, and the *Ummah* had to fight its way to peace. Major social change of any type that Muhammad was attempting in the peninsula is rarely achieved without bloodshed. But after the Battle of Trench, when Muhammad had humiliated Mecca and quashed the opposition in Medina, he felt that was time to abandon the *jihad* and begin a *peace offensive*.

*In March 628 he set in train a daring and imaginative initiative that brought the conflict to a close. He announced that he was going to make the Hajj to Mecca, and asked for volunteers to accompany him. Since pilgrims were forbidden to carry arms, the Muslims would be walking directly into the lion’s den and putting themselves at the mercy of the hostile and resentful Quraysh. Nevertheless, about a thousand Muslims agreed to join the Prophet (Muhammad) and set out for Mecca,*

dressed in the traditional white robes of the *haaji*. If the Quraysh forbade Arabs to approach the Ka'bah or attacked *bone fide* pilgrims they would betray their sacred duty as the guardians of the shrine. The Quraysh did, however, dispatch troops to attack the pilgrims before they reached the area outside the city where the violence was forbidden, but the Prophet (Muhammad) evaded them and, with the help of some Bedouin allies, managed to reach the edge of the sanctuary, camped at Hudaibiyyah, and awaited developments. Eventually the Quraysh were pressured by this peaceful demonstration to sign a treaty with the *Ummah*. It was an unpopular move on both sides. Many of the Muslims were eager for action, and felt that the treaty was shameful, Muhammad was determined to achieve victory by peaceful means.

Hudaibiyya was another turning point. It impressed still more of the Bedouin, and conversion to Islam became even more of an irreversible trend. Eventually in 630, when the Quraysh violated the treaty by attacking one of the Prophet's tribal allies, Muhammad marched upon Mecca with an army of ten thousand men. Faced with this overwhelming force and, as pragmatists, realizing what it signified, the Quraysh conceded defeat, opened the city gates, and Muhammad took Mecca without shedding a drop of blood. ... None of the Quraysh was forced to become Muslims, but Muhammad's victory convinced some of his most principled opponents, such as Abu Sufyan, that the old religion had failed.... Single-handedly, Muhammad had brought peace to war-torn Arabia." (pp. 19, 20)

## Causes of the Internal Dissensions in the Ahmadiyya Movement – 9

by Khwaja Kamal-ud-Din

[The first part of this translation was published in our April issue. The original book was published in December 1914, the year in which the split took place and the Ahmadiyya Anjuman Isha'at Islam Lahore came into being.]

You should place the following points before an attorney and seek his opinion. First show him the following text from the Will:

"For this purpose, there should be an Anjuman entrusted to spend, as it determines fit, the funds thus collected from time to time, on proclaiming the teachings of

Islam and spreading the message of the oneness of God."

After the Will, the Hazrat [Mirza Ghulam Ahmad] published an Appendix relating to the Will which was legally valid. Throughout this Appendix it is the Anjuman only which has been empowered to deal with every matter. Almost all the clauses in the Appendix contain the word 'Anjuman'. It is true that the name of the Anjuman given in it by the great Hazrat is "the Anjuman in charge of the affairs of the graveyard", but Mian sahib himself does not deny that this Anjuman was named *Sadr Anjuman Ahmadiyya* by the order of the great Hazrat in his lifetime, and the Sadr Anjuman took the place of "the Anjuman in charge of the affairs of the graveyard".<sup>1</sup>

The following clauses of the Appendix to the Will are worthy of note:

" 5. In case of any deceased who did not die within the limits of Qadian, it shall not be allowed to bring the body to Qadian without being carried in a coffin; and it shall also be imperative to give prior notice of at least one month, in order that the Anjuman may be able to resolve any temporary problems regarding the graveyard it may be facing, and grant permission.

" 9. The Anjuman, which is to hold these funds, shall not be authorised to spend the monies for any purpose except the objectives of the Ahmadiyya Movement, and among these objectives the propagation of Islam shall have the highest priority. It shall be allowed that the Anjuman, by consensus of opinion, expand these funds through commercial investment.

" 10. All members of the Anjuman must belong to the Ahmadiyya Movement, and must be virtuous and honest. And if, in future, it is felt that someone is not virtuous, or that he is not honest, or that he is cunning and tainted with worldly motives, it shall be the duty of the Anjuman to expel him from its ranks forthwith and to appoint another in his place.

" 13. As the Anjuman is the successor to the *Khalifa* appointed by God, this Anjuman must remain absolutely free of any taint of worldliness. All its affairs must be completely above board, and based on fairness.

" 14. It is allowed that, for the help and support of this Anjuman, there should be other Anjumans in distant countries, subordinate to its directions."

1. In the Will published by the Qadiani Jama'at in the collection *Ruhani Khaza'in*, the minutes of the first meeting of the Council of Trustees of the Anjuman, on 29 January 1906, have been appended. The heading of the minutes shows the name as *Sadr Anjuman Ahmadiyya*. See v. 20, p. 330.

After this, the rules and regulations of the Sadr Anjuman were formulated, which were published with the knowledge and permission of the Promised Messiah under his signature,<sup>1</sup> and the Anjuman was officially registered on the basis of those rules. Then when the construction of the Mubarak mosque was taking place under the supervision of Mir [Nasir Nawab] sahib, and certain problems arose, I myself submitted to the great Hazrat that he should decide to what extent the orders and decisions of the Sadr Anjuman are subject to the views of one individual, whether the affairs in the charge of the Anjuman are subject to some individual's decisions or the Anjuman's decisions regarding them are final. I have not given details here, but if the Mian sahib allows me I can go into details.

Upon my submission, that Messiah sent by God wrote the following words:

“My view is that when the Anjuman reaches a decision in any matter, doing so by majority of opinion, that must be considered as right, and as absolute and binding. I would, however, like to add that in certain religious matters, which are connected with the particular objects of my advent, I should be kept informed. I am sure that this Anjuman would never act against my wishes, but this is written only by way of precaution, in case there is a matter in which God Almighty has some special purpose. This proviso applies only during my life. After that, the decision of the Anjuman in any matter shall be final.

*Was-salaam.* Mirza Ghulam Ahmad, 27 October 1907.”

O you people who take the name of Ahmad! Was there not a time when you treated as sacred any handwritten note of the Promised Messiah, you would wear it in your necklaces as a token for blessing, and you would pay a high price to purchase it? Today, this is his writing whose original is in the possession of the “pious members of Lahore”, and I present it before you to give you light and blessing. Yet some unworthy people from among you mock and ridicule the publication of its photograph and say of us with scorn: “They carry around a photo”. For your factional interests, you tolerate this insult to his writing.

1. These were published under the title *Regulations of the Sadr Anjuman Ahmadiyya Qadian Approved by Hazrat Mirza Ghulam Ahmad, the Promised Messiah*, in *Badr*, 16 February 1906, page 5, and 23 February 1906, page 8.

I am pained to say that I foresee two grave dangers and can see signs of them already. Never forget what happened in the case of the Israelite Jesus. He was elevated to the position of God, merely due to the exaggerations of his followers. I pray God does not allow that kind of misguidance to take root in the Ahmadiyya Movement. At this time people in Lahore are being told two things. Each and every Ahmadi is being visited at home and told, firstly, that Mirza sahib was an independent prophet in his own right. The second point they are informed of is that Mirza Mahmud Ahmad himself is a prophet of a high rank. The time is near when the doctrine will be coined that Hazrat Mirza sahib possessed such qualities that from him was going to be produced another man who would be a great prophet. I have heard these doctrines from the lips of a Maulvi.

The same misrepresentations of the Promised Messiah's writings which his opponents used to make, alleging that he claimed to be an independent prophet, which the holy Hazrat used to condemn as fabrications and slander, are now being substantiated by your own actions and beliefs. If the holy Hazrat is a real prophet in his own right, and is not merely one who possesses some qualities of prophets partially by being a reflection of the Holy Prophet Muhammad, if Ghulam Ahmad is not Ghulam of Ahmad but is himself Ahmad, and if the verse of the Quran about the coming Ahmad applies to him not merely in a secondary sense but in the real sense, and does not apply at all to the Holy Prophet Muhammad, then it implies that the *Kalima*, ‘There is no God but Allah, Muhammad is the Messenger of Allah’, has become altered. These beliefs are a dangerous attack on the holy *Kalima*. Alas, today you proved those allegations true which the opponents used to make against us. An allegation made against us is that we, the Ahmadis, have coined a separate *Kalima*. Remember that all these false charges and fabrications have been answered by your guide himself in the following words:

“After the Holy Prophet Muhammad, the *Khatam-ul-mursalin*, I consider anyone who claims prophethood and messengership to be a liar and *kafir*.”<sup>2</sup>

Now what is the verdict of your own Imam about yourselves? This is the punishment for your declaring the other followers of the *Qibla* and reciters of the *Kalima* as being *kafir*. As a result of this wrong belief of yours, the heresy which you impute to others falls on you by the real verdict of

2. Statement issued in Delhi, 2 October 1891. *Majmu'at Ishtiharat*, 1986 edition, vol. 1, pages 230-231.

your own guide. As far as I can guess, Hazrat Mian [Mahmud Ahmad] sahib is not responsible for this erroneous doctrine. If his private letter is true, which he wrote to Muhammad Usman and which was printed in *Paigham Sulh*, then he does not consider Hazrat Mirza sahib to be a prophet in his own right. But so far he has assumed silence about it. In that letter, while he calls it merely an exigency of the time that in order to show the real status of Hazrat Mirza sahib the word prophet must be used, yet on the other hand he expresses the fear that, because of this, people might come to believe in him as an independent prophet in his own right.

I inform Hazrat Mian sahib that his fear has proved true. May God save us from the exaggerations that are being told in parts of Lahore. A delegation is going from house to house with the message that Hazrat Mirza sahib was an independent prophet on par with the Holy Prophet Muhammad. This is why I have requested Mian sahib to clarify his own position. He must issue a clear statement about this doctrine and expel those people from his *Jama'at* who spread such beliefs. He must dissociate himself from these ideas and, along with that, he must amend his principle that his followers can disagree with him in matters of faith. I think it is that principle which is responsible for the exaggerations and erroneous beliefs about prophethood that are being spread.

I quoted above extracts from the Will and the Appendix to the Will, and then I presented that handwritten note of the great Hazrat which is conclusive and decisive in fully explaining the purport of the Will. From these, the following conclusions emerge most clearly and plainly:

1. The Anjuman is the successor to the *Khalifa* appointed by God [i.e. the Promised Messiah].
2. The funds of the community are to be entrusted only to the Anjuman, not to any individual. Only the Anjuman is entitled to spend or make use of those funds.
3. All kinds of powers and responsibilities are given to the Anjuman, not to any individual.
4. The power to expel any member lies in the hands of the Anjuman, not in the hands of any individual.
5. All branches of the Anjuman are subordinate to the Anjuman, not to any individual who is *khalifa*.
6. After the lifetime of Hazrat Mirza sahib, the decisions of the Anjuman in all matters shall be final.

For God's sake, consider how explicit are these instructions! In the dialogue published in *Paigham Sulh* between Hazrat Mian sahib and Sardar Ajab Khan, one reason given by Mian sahib for the need of an all-powerful *khalifa* is that he can expel unfit members from the Anjuman. Is this view not in plain contradiction to the instruction of the holy Hazrat about expulsion of members which he expressed in plain words ["...it shall be the duty of the Anjuman to expel him..."].

If the conclusions I have drawn above are correct, then to place all the funds of the Anjuman under the authority of one individual is contrary to the intent of Hazrat Mirza sahib. We are not discussing whether someone is trustworthy or not. I accept that Hazrat Mian [Mahmud Ahmad] sahib is honest in financial matters. However, it is a question of principle. The Promised Messiah gave the right to take donations from the members of the community to the Anjuman, and only to the Anjuman, but under the new beliefs this right is given to one individual. The Mian sahib announced that all donations must be sent to him by name and not to the Anjuman, and he kept this in force for about two weeks. Although afterwards, due to the needs of the time, he corrected this announcement, but he set a dangerous precedent by taking these powers.

It will be argued that the Anjuman itself gave these powers over to one individual, and this answers the objection raised by the Lahore Ahmadis. They say that as the members of the Anjuman gave these powers to the Mian sahib, this cannot be in violation of the Promised Messiah's intent. Dear ones, this argument is wholly wrong! If, God forbid, the Anjuman were to take a decision clearly against the teachings of Islam, would that be right? A decision of the Anjuman cannot be legally correct if it is opposed to a clear instruction of the Will. Not only legally, but also according to Islamic law as well, if an executor is given full authority in a will, that authority can only be used to carry out the intentions of the deceased. If the deceased has clearly expressed his intent in some matter, and the executor acting under that will does something opposed to it, this would be invalid in the law of the land and in Islamic law. For the Anjuman to give supreme authority over its affairs to an individual and not retain this power for itself is contrary to the plainly expressed Will of the holy Hazrat. Therefore, the decision of the present Sadr Anjuman of Qadian to give Mian sahib the same authority as that held by the Promised Messiah is invalid, even assuming that this Anjuman is legally still in existence and that its composition does not suffer from defects which invalidate its existence.

— To be continued.

## News

Members of the *Jama'at* will be pleased to learn that one of our active members in the U.K., Azhar Ahmad, who is son of a respected elder of the Rawalpindi *Jama'at*, Mian Fakhr-ud-Din Ahmad, was invited by the UK branch of the United Peace Federation (UPF) to take part in an interfaith meeting on 18th November 2009 in the House of Lords, Committee Room 4A. Mr Azhar Ahmad and his wife represented our *Jama'at* at this meeting.

The UPF International is an NGO in Special Consultative Status with the Economic and Social Council of the United Nations.

On 24th November 2009 a meeting was held in Committee Room 12 of the Houses of Parliament to discuss the "Contribution of Immigrants to British Society". The speakers were Ms Yasmin Alibahi-Brown, a well known columnist and speaker, Rt. Hon. Tom Brake MP, the Home Affairs spokesman for the Liberal Democrat Party and Mr Keith Best, the CEO of the Immigration Advisory Service UK. Mr Ahmad again represented the *Jama'at* at this meeting.

Both meetings were attended by members of the Houses of Commons and Lords, as well as other dignitaries. Please pray for the success of efforts to mould public opinion at the highest level in the UK.

— From Shahid Aziz, Secretary

## Nature

By Bushra Ahmed

As we look around us we can see beautiful sunsets and dawn and heavenly bodies etc. The beauty of all these astounds us. But why is this? Why does nature provide us with a calming effect and sooth our mood with its beauty? And those of us who ponder, immediately on sight of it praise Allah. This is because one thing is for certain: all this was no accident.

Evolution as presented by Darwin, states that living creatures evolved and we came into existence through a process of adaptability. One point that struck me was when Darwin said that his theory did **not** negate the existence of God. The reason for this is that God could have created the system of evolution itself! Anyhow, how then did this process start? Maybe it was initiated by God. Anyway, Darwin was also claimed to have stated that "the

theory of the eye is unexplainable". The creatures from the start had eyes so how come this never evolved?

Another of nature's phenomena called the "Equinox" is where the hours of the day and night are exactly equal on that day. This is around 22nd March and 22nd September. This made me analyse nature even further. Is God trying to tell us something through this occurrence? I figured it might be an indication to us to attempt to equate this life and the Hereafter, just as balance that exists in nature. Maybe it is a sign for us also to balance our lives in this very world. Being good can never tip the scales of justice. Nature provides a constant check and we also must always check ourselves and our morals.

The balance of *deen* (religion) and *dunya* (material world) was a topic of one of Dr Zakir Naik's programmes. In it a lady posed a question whether the after-life was more important than this world. But in my humble opinion it is good to concentrate on the hereafter because this world is the jumping off pad and the aim is the hereafter and we are here to prepare for it. But both must be balanced as is stated in the Quran in 2:201: "Our Lord, grant us good in this world and good in the Hereafter, and save us from the chastisement of the Fire".

In this *dunya*, however, appreciating nature's beauty personally makes me prostrate to Allah and on such occasions I say my prayers with more vigour and it provides me with incentive in reading the Quran. Therefore admiring nature is a form of worship. Nature is God's technique of magnetism towards a Creator and a pathway towards our Creator whether being Islamic already or on the verge of adopting this path.

Not only is nature visible around us, but there is, for example, nature that is so far beneath the sea that most of us do not know about it. Small machines are sent down to view nature and there have been amazing discoveries! They have recently discovered that octopuses not only change colour or "camouflage" as it is called (which in itself is amazing) but they are also able to change their shape. Such techniques are used to protect themselves from predators. The food pyramid still exists, but as a show of mercy Allah protects some of the victims sometimes. In other such displays of nature a fish can become like a floating leaf!

This worship in this world can also be done with our very eyes which then links with our minds into praises of Allah — *Subhan-allah!*