



The Light — U.K. edition

May 2009

The Lahore Ahmadiyya monthly magazine from U.K.

Published from London by: **Ahmadiyya Anjuman Isha'at Islam Lahore (U.K.)**
The first Islamic Mission in the U.K., established 1913 as the Working Muslim Mission
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Assalamu alaikum: Our next meeting —

Date: **Sunday 3rd May**

Time: **3.00 p.m.**

Speaker: **Dr Zahid Aziz**

Topic: **Hadith**

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

Causes of the internal dissensions in the Ahmadiyya Movement - 2

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.]

Mirza Mahmud Ahmad has written in his book *Tuhfat-ul-Mulūk*:

“Thus the work of internal reform achieved by the Promised Messiah consisted in founding a community which is a model of piety and purity. Even our enemies will bear testimony to the fact that as soon as a man turns an Ahmadi, the tenour of his life undergoes a change and a reformation is wrought within him, such that if a comparison be made between his past life and

his new life, a difference can be seen like that of the Nadir from the Zenith. There are thousands who have increased in sincerity to an extent as to become the counterparts of the Holy Companions. ... It may be possible and is natural that some small section of the community should still be weak, not having succeeded in deriving full benefit from the teachings of the Promised Messiah. But such weakness cannot be an argument against the truth of the movement, because in all communities there are sure to be found some members, who are more backward than others, even the Holy Companions being no exception to the rule, among whom even till the last days of the Holy Prophet (peace be upon him) there continued to exist a part of hypocrites. With the exception, therefore, of such a small section the community at large are the objects of the special favour of God.”

[Editor's Note: English edition, pages 80–81]

He has cleverly referred to some “hypocrites” and pointed out that such hypocrites were around

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the Holy Prophet Muhammad as well. But did not God, the Most High, inform the Holy Prophet of the existence of the hypocrites, and then did He not bring about ways and means during the life of the Holy Prophet by which the hypocrites were identified and separated? If Hazrat Mirza sahib is, as you and I believe, a spiritual image of Ahmad, then why did not Allah inform him, even by the end of his life, of the evil of those whom you call hypocrites? Then I ask the question: Were the hypocrites who were around the Holy Prophet as close to him and were they his specially favoured followers as were these men, whom you call hypocrites, the favourite followers of Mirza sahib? If your argument can be established, it can only be done on the basis of the principles of the Shiahs, not the beliefs of the Sunnis.

Such arguments show that Mirza sahib was a failure and not a purifier of people. But my conviction is that my Messiah was successful. God testifies to his success, so that his devotees and disciples rendered such service to Islam as befitted the training they received from their master. It was he who raised the dead to life in this world. His words were messianic and to be in his company was to receive life. The dead raised to life by him are alive even today and are doing the work that living ones do. But if your conclusions are right then one has to concede that, God forbid, the Messiah sent by God was unsuccessful. Alas! By saying such things you placed a stain on his reputation.

According to our belief, did he not receive guidance from inner revelation always? Was he not one of those elect whom God does not let remain adhering to error? Then if these beliefs are correct, and you claim that some of the stalwarts of the Movement were inwardly full of impurity which has now become manifest, why did God the Most High keep him closely surrounded by such unclean persons till the end of his life? Why did he entrust the finances of the community to the hands of such

deceitful people? Was he afraid of them? No one being an Ahmadi can hold this opinion. Is it not true that it was these persons whom he always sent as representatives of this Movement to government officials? If, as Hazrat Maulana Nur-ud-Din and Maulvi Abdul Karim used to say, it is a sufficient rejoinder to Shiah doctrines that if the great companions had been hypocrites and disloyal it would mean that the teaching and training given by Holy Prophet Muhammad himself was at fault, then today I say the same about Hazrat Mirza sahib. If Muhammad Ali and his comrades are the kind of people that you keep on repeating they are, then the teaching and training given by Hazrat Mirza sahib was not correct, nor was he capable of recognising people for what they really are. May Allah save me and other Ahmadis from such appalling beliefs.

Such is obduracy and intolerance, that it takes a man to an extreme. For example, in the arguments that have arisen claiming that anyone who does not enter into the *bai'at* of Mirza Mahmud Ahmad becomes a *fāsiq* (violator of the Divine law), when a certain Maulvi sahib was given the reply in Lahore that Hazrat Aishah, Hazrat Zubair and Hazrat Talhah did not enter into the *bai'at* of Hazrat Ali, I have heard that this gentleman felt no hesitation nor any fear in pronouncing the same verdict upon these three great elders of Islam. Do not let obstinacy and prejudice cloud your judgment, but think and ponder. No one can deny that some of the topmost followers of Hazrat Mirza sahib have now taken the *bai'at* of Mirza Mahmud Ahmad. When his topmost and most trusted followers differ on these matters, it was imperative to treat these controversial issues with the greatest of wisdom, perseverance and gentleness, and moreover by means of strong prayers, not that we should unleash our tongues upon one another like sharp knives.

However, in this matter we have today exceeded even those opponents of the Ahmadis whose behaviour towards us was condemned by right-thinking non-Ahmadis themselves. Poems are written against one another worse than the poems that Sa'd of Ludhiana used to write in vituperation of Hazrat Mirza sahib. Our literature today contains abuse and bad language directed against one another. Not content with that, we have by means of our writings not hesitated to try to send our brothers to prison. We informed on one another. We were eagerly desirous of seeing those who differ with us meet with disgrace in this world so that it could be presented as a sign. For God's sake, refrain from this. We have brought the Movement into such disrepute that it makes one seek God's protection. This Divine Movement lost in a few months what it had hardly gained over a long period of years.

There is a revelation of Hazrat Mirza sahib: “There are two groups of believers, of whom God sides with one, and this is the fruit of disunity”. Although God’s revelation must be fulfilled, and it is true that God will support one side, but I say that this revelation does not at all convey disappointing news. It gives the cause of differences only as disunity. Disunity can be resolved. Difference of opinion is not the same as disunity, most certainly not. Difference of opinion, if not accompanied by disunity, is a blessing. Are we not capable of removing the disunity from our ranks?

Have recourse to love, patience, tolerance and calm thinking. Peaceably, and in a civilised manner, settle the matters which divide us. It is not difficult to accept someone as the head of the Movement. If that was the only disagreement between us, I think that, God willing, it could be settled in just a day. In fact, our differences are on certain points of principle, and we need to think of a way of resolving these. If, for the unity of the Movement, you believe that there should be one head — and I myself agree with this — and there is also the thought that the differences on principles should be settled afterwards, then elect a leader in such a way that beliefs and differences are not sacrificed while a leader is still elected.

To be continued.

The Muslim state of Bhopal in India and British rule

The Pakistan newspaper *The News International*, 25th March 2009, carries an article by Dr Abdul Qadeer Khan, the country’s popular nuclear hero, about the history of the state of Bhopal in India, from where he originates and where he spent his school days. It is entitled *The Begums of Bhopal*, these being the Muslim ladies who ruled the state for some years in succession. In it he writes:

“In 1844 Sikander Begum, daughter of Qudsia Begum, became the ruler [i.e. of Bhopal]. She witnessed the 1857 War of Independence and saved Bhopal from marauding mutineers. She gave humanitarian shelter to some European ladies and children and the British were particularly grateful to her for this.”

Hazrat Mirza Ghulam Ahmad, while himself too young at the time in 1857, has written of his father as having provided support for the British against the mutineers. He writes in a Notice addressed to the government in 1897:

“It may also be mentioned that in his statement Dr Clarke has alleged about me, sometimes directly and sometimes indirectly, that I am a danger to the government. However, I inform the authorities through this Notification that such an opinion in respect of me is a terrible injustice. I belong to a family which is staunchly loyal to the government. My father, Mirza Ghulam Murtaza, was faithful and loyal in the eyes of the government and was entitled to a seat in the Governor’s court. He has been mentioned in [Sir Lepel] Griffin’s *History of the Punjab Chiefs*. In 1857 he had given help to the British government beyond his resources. That is to say, right during the Mutiny he had helped the British government by supplying fifty horsemen and horses. In view of these services he had received from the authorities letters of appreciation, most of which, I regret, have been lost.”¹

The Dr Clarke mentioned here was a Christian missionary who had brought a case against Hazrat Mirza sahib, of sending a man to murder him, and during the case he also made against him the allegation that he was a threat to British rule. To clear himself, Hazrat Mirza sahib published this Notice.

On the basis of such statements by him, Hazrat Mirza sahib is widely accused by the opponents of the Ahmadiyya Movement, particularly in Pakistan, of being a tool of the British government of India. Yet we have now a great hero of Pakistan proclaiming that the Muslim rulers of the state of Bhopal in India, the place where he grew up, also supported the British during that uprising. Dr Khan continues:

“Sikander Begum’s biggest achievement came when she travelled to Delhi at the invitation of the Viceroy, Lord Canning. Jama Masjid in Delhi, built by Shah Jehan, had been turned into stables by the British after the 1857 uprising, as it was considered to be a safe haven for Muslims. Sikander Begum was able to convince Lord Canning that, by allowing the building to revert to being used as a mosque, he would win the loyalty of the large Muslim population.”

Just as Hazrat Mirza sahib writes above that his father “was entitled to a seat in the [British] Governor’s court”, similarly we find that the lady

1. Notice dated 20th September 1897, included in his book *Kitab-ul-Bariyya*.

ruler of Bhopal was invited to Delhi by the Viceroy. We are told that she advised him to give consideration to the religious feelings of the Muslims which would *win over* their loyalty to British rule. Likewise, when more than forty years later, Hazrat Mirza sahib wrote a memorial addressed to the viceroy of that time, Lord Curzon, asking that Muslims be given Friday as their religious holiday of the week, he said in it:

“I am further encouraged to prefer this request to Your Excellency by the fact that Your Excellency has already shown your sympathy with Muhammadan religious feeling on more occasions than one, by restoring to religious use mosques which had been desecrated and by otherwise showing Your Excellency’s regard for these sacred buildings.” (*Review of Religions*, December 1902)

And he added that the Muslims:

“...are a people in whose practical life religion is the most important factor and nothing is calculated to more attract their hearts or make them overflow with loyalty and gratitude to the Government than a religious favour bestowed on them. Therefore the most excellent practical step which the Government can take to completely conquer their hearts is to give them a benefit which affects their religion.”

It is quite clear that there is no difference between the approach adopted by Sikander Begum of Bhopal, as related by Dr Khan, and what Hazrat Mirza sahib has written in his petition. Both had the same outlook towards the British rulers of India and the same relationship with them. According to Dr Khan this approach shows the “the wisdom, foresight and diplomacy” of the lady rulers of Bhopal. Yet the same attitude by Hazrat Mirza sahib is reviled in Pakistan, and in Muslim circles outside Pakistan, and he is accused of treachery against the Muslims, and complicity with British rule, and flattery and subservience towards it.

Dr A. Q. Khan then moves on to the next ruler:

“Shah Jehan, daughter of Sikander Begum, became Nawab in 1868. She was a very capable ruler and facilitated the cultural development of Bhopal. The famous mosque at Woking in England was built at her initiative.”

Her financing of Dr G.W. Leitner to build the Mosque at Woking in 1889 is, of course, well known in our Lahore Ahmadiyya Movement,

although she died a dozen years before Khwaja Kamal-ud-Din established the Woking mission there. The Mosque does not appear to have been named after her until the Khwaja opened it up for regular use in 1913.

Her successor is also of interest from our point of view. As Dr Khan writes:

“After Shah Jehan, her daughter, Sultan Jehan, became Nawab and ruled from 1901 to 1926.”

In the British Pathe newsreel archive, there is a film clip from 1925 showing this lady Nawab visiting the Woking Mosque and being shown around by Khwaja Kamal-ud-Din. Lord Headley and Mr Habibullah Lovegrove also appear in this clip.¹ In *The Islamic Review* of October-November 1925 there is an article by Khwaja Kamal-ud-Din entitled *Her Highness The Begum of Bhopal and her Succession*. The Khwaja sahib tells us that:

“For the last four generations the nomination of a successor [to the throne of Bhopal] has always come from the existing ruler and the British government has upheld the nomination, as being in accordance with Mohammedan Law.”

This lady had nominated her only surviving son, Hamidullah Khan, as her successor. However, says the article, there is a grandson of the lady from the deceased eldest son and it is to be determined if he has the better title to be heir. In this connection, the Khwaja sahib’s article quotes an official letter sent to the ruler of Bhopal in 1862 by the then viceroy Lord Canning, which runs as follows:²

To her Highness Secunder Begum of Bhopal,

Dated 11th March, 1862.

Her Majesty [Queen Victoria] being desirous that the governments of the several Princes and Chiefs of India, who now govern their own territories, should be perpetuated, and that the representation and dignity of their Houses should be continued, I, hereby, in fulfilment of this desire, convey to you the assurance that, on failure of natural heirs, any succession to the government of your State, which may be legitimate, according to Mohammedan law, will be upheld. Be assured that nothing shall disturb the engagement thus made to you, so long as your House is loyal to the

1. To find the film clip, see: www.wokingmuslim.org/film/

2. Words in square brackets are added by me for clarification.

[British] Crown and faithful to the conditions of the Treaties, Grants or Engagements which record its obligations to the British Government.

(Signed) CANNING

Here, then, was a key Muslim state of India which had pledged loyalty to British rule and entered into treaties with the British government long before Hazrat Mirza Ghulam Ahmad appeared on the scene. Another point to note is that it is alleged by our opponents that the British government “created” the Ahmadiyya Movement. This letter opens by conveying to the ruler of Bhopal that the British government wishes the rule of their house over the state to be “perpetuated”.

This information about the history of Bhopal is merely one piece in an entire mass of evidence clearly showing that other Muslim leaders in India had the same relationship with the British rule of India as did the founder of the Ahmadiyya Movement. The allegation that he was a tool acting for the British government is, in fact, a total fabrication, a falsification of well known historical facts, and a deceit perpetrated by his opponents on a mass scale.

We are pleased to note that these facts about the history of Bhopal have been brought to public attention through an article written by a hugely popular hero of Pakistan, a man whom our critics would most certainly not consider as disloyal to Muslims, but quite the opposite.

The Hashish from Qadian influences its own author

Our active friend Dr Rashid Jahangiri has informed us of a virulently anti-Ahmadiyya book, available in a bi-lingual Urdu/English edition, entitled *Hashish from Qadian*, by a Dr Shabbir Ahmed. Of Pakistani origin and living in the USA, he runs a website ourbeacon.com, on which he describes himself as “a challenging Islamic thinker”. In the brief description of this book on his website, it is stated:

“Guard your children against a most deceptive preaching. Mirza Ghulam Ahmad of Qadian, India (d. 1908) claimed to be a prophet and called his cult Ahmadiyah. Know all about Ahmadiyah in this book and be ready for lots of smiles. See what funny antics he had to devise and go through. This book, for the first time ever, and in keeping with the yet unfulfilled desire of the great

Allama Sir Muhammad Iqbal, presents a professional psychoanalysis of the deranged man.”

Looking at the list of writings of Dr Shabbir (as he prefers to be known as), we should at least credit him with having identified a large number of other Islamic figures about whom he has written a book entitled *The Criminals of Islam*. The description of this book runs as follows on his website:

“A book of this kind has never been written before. It took courage to write this book and it will take courage to read it. One of our most popular books, *The Criminals Of Islam* unveils the true faces of the revered “Stalwarts” of Islam that emerged in the last one thousand plus years. The “Imams”, “Historians”, “Ulema”, “Sheikhs”, “Sufis” and “Maulanas”, all have made a mockery of the Glorious Al-Islam. They converted the beautiful Message revealed to the exalted Prophet into the Counterfeit, Alien and the Number Two Islam as we see today. This manmade religion, as opposed to Ad-Deen, is not at all lovable, to say the least. Reading this book, the reader will become enlightened about the why, how and by whom the once thriving Islam has shrivelled into a most miserable state worldwide in the last many centuries.”

If any Muslim had enjoyed reading *Hashish from Qadian*, with “lots of smiles”, as Dr Shabbir hopes, those smiles would soon disappear if he then read *The Criminals of Islam* and found that some of his revered religious figures were accused of having made a mockery of Islam and created a counterfeit religion. Thus we suggest that those who read the former book should, in the interests of completing the picture, read also the latter publication.

Moreover, if someone were to read the English translation of the Quran on Dr Shabbir’s website, apparently done by himself and entitled *The Quran as it Explains Itself*, he would be quite puzzled and bemused to see in it the same interpretations as those given by Ahmadis, over which they differ from the general Muslims. Examples are as below.

1. Verse 3:55 is translated as follows by Dr Shabbir, with a note after it in square brackets:

“O Jesus! I will cause you to die of natural causes, I will exalt you in honor and I will clear you of the slander of the disbelievers. And I will cause those who truly follow you to dominate those who reject, until the Day of Resurrection. Eventually, all of you will return to Me. Then I will judge among you

about that wherein you used to differ.”
[*Wafaat* = Dying of natural causes. *Rafa'* =
Raising in honor]

(Ref: www.ourbeacon.com/index.php?cat=17&paged=6)

It is a matter of common knowledge that the basic controversy between Hazrat Mirza Ghulam Ahmad and his Muslim opponents was regarding the meaning, in this verse, of the two words whose meaning Dr Shabbir has provided in square brackets. Dr Shabbir takes these words in *exactly the same sense* as that in which Hazrat Mirza sahib did.

Similarly, in the translation of 5:117, Jesus is made to say to God: “I was a witness to them as long as I lived among them. After You caused me to die, You were the Watcher over them”. So, on what has become the touchstone issue between Ahmadis and the general Muslims, Dr Shabbir agrees fully with the Ahmadiyya view.

2. The same applies to the miracles of Jesus. In the translation of 5:110 by Dr Shabbir it is written:

“Then God will say, “O Jesus, son of Mary! Recall My blessings upon you and your mother. I strengthened you with Sacred Revelation, enabled you to speak eloquently to the people in childhood, and also at the advanced age. I gave you Revelation and wisdom including the Torah and the Gospel. Recall that you told them that you would raise them from dust up into the heights of glory by My leave. You made people see the Truth otherwise given to blind following, by My leave. You healed the wounds of inequity on people by My leave, and you gave a new meaning to life to those who were otherwise no better than dead, by My leave.”

We have underlined five places above for reference, where he adopts the Ahmadiyya interpretation **as opposed to** the literal interpretations taken by most Muslims who consider all these as miracles. Below we set out the common beliefs as against his views:

1. “Speak eloquently to people in childhood”. The common view is that this refers to Jesus *speaking as a newly-born baby in the cradle*.
2. “raise them from dust up into the heights of glory”. The common translation is: Create a form of a bird from dust, then breathe into it, and it became a bird.
3. “see the truth”. Common translation: Heal the blind.
4. “healed the wounds of inequity”. Common translation: healed the leprous.

5. “gave a new meaning to life to those who were otherwise no better than dead”.
Common view: Jesus raised the dead to life.

(Ref: www.ourbeacon.com/index.php?cat=19&paged=12)

3. Verse 43:61 is widely taken as opening with the statement that “He [i.e. Jesus] is the sign of the hour”, and those who believe in the coming again of Jesus consider this as indicating that he will descend as a sign of the approach of the Day of Judgment. Dr Shabbir’s translation and explanation is as follows:

“And, behold, this (Quran) indeed gives knowledge of the oncoming Revolution. Hence, bear no doubt about it and follow Me. This alone is the Straight Path.

[Many commentators regard *Innahu* in this verse as relating to Jesus and then postulate that Jesus is the sign of the Resurrection Day. In my opinion, this fallacy is the result of: - Missing the context of free will in the last few verses. - Taking the Hour only to mean the Resurrection Day. But ‘The Hour’ is frequently mentioned in the Quran to indicate Revolution, the ultimate outcome, and the culmination of the Law of Requital...]”

(Ref: www.ourbeacon.com/index.php?cat=57&paged=7)

Maulana Muhammad Ali translates it in a similar way, saying that it is not Jesus but the Quran which is “knowledge of the Hour”.

4. Chapter 27 of the Quran bears the title *Al-Naml*, which is taken by most translators and commentators as meaning the *ant*. However, Dr Shabbir writes:

“While *Naml* does mean ant in Arabic, this Surah refers to the valley and the community known as An-Naml in ancient Arabia. Historically, *Namlat* = The Lady of *Naml*, Queen of the tribe of *Banu Shisan*.”

(Ref: www.ourbeacon.com/?cat=41)

Maulana Muhammad Ali, differing with the orthodox interpretation, writes similar to the above:

“Many of the fables regarding Solomon have been due to a misconception of the word *naml*. It should be noted that *wadi-l-Naml* cannot be properly translated as the *valley of the ants*, for *Naml* is a proper noun, ... the valley of the *Naml* is situated between Jibrin and Asqalan. And *Namlah* is the name of a tribe, like *Mazin*, which literally signifies *the eggs of the ants*. *Namil* means *a clever man*.” (Footnote on 27:18).

5. On the basis of a verse in this same chapter 27, it is generally believed that Solomon had an army consisting of *jinn*, human beings and birds. That verse is translated as follows by Dr Shabbir:

“Solomon’s army included warrior tribes of the woods and the mountains, dwellers of townships, and great riders of the tribe of *Taer*.” (27:17)

He has translated *jinn* as “warrior tribes of the woods and the mountains” and the word *tair* (usually meaning birds) as “great riders of the tribe of *Taer*”. Maulana Muhammad Ali translates this verse as:

“And his hosts of the jinn and the men and the birds...”

and explains in a footnote that the *jinn* were “men belonging to certain mountain tribes whom Solomon had subjugated. *Tair* may mean either birds or horse, i.e. cavalry. ... all three classes were human beings”. Again, Dr Shabbir’s interpretation is very close to Maulana Muhammad Ali’s, and much different from the generally-held, literal interpretation of *jinn* and birds.

6. Regarding Moses, it is generally believed by Muslims that he showed before the Pharaoh and his court the miracles of throwing his rod and the rod turning into a snake, and pulling out his hand and showing that it had turned white. Here we quote Maulana Muhammad Ali’s translation first as it represents the original words closely:

“So he threw his rod, then lo! It was a serpent manifest. And he drew forth his hand, and lo! It was white to the beholders.” (7:107–108)

Almost all other translators translate it similarly to the above. In his explanation, the Maulana writes: “Yet, whatever their real nature, these miracles of Moses were not mere play. The great truth underlying the rod turning into a serpent, was that the followers of Moses, as represented by his rod, would prevail over their enemies; and the significance underlying the whitening of Moses’ hand was that his arguments would shine forth with clearness.”

Dr Shabbir’s translation of this verse is:

“Moses presented his argument that he held fast, with vibrant confidence and logic. The strength of his conviction shone bright to those present.”

(Ref: www.ourbeacon.com/index.php?cat=21&paged=11)

As can be seen, he has translated the verse itself in an explanatory form, and his explanation is similar to Maulana Muhammad Ali’s.

7. In his explanation of *jinn*, Dr Shabbir rejects that these are the genii of popular imagination:

“The term ‘Jinn’ is often misunderstood. It is supposed that they are unseen fiery creatures that live on earth and in the atmosphere and that they can possess people. The Quran does not condone the existence of any such thing as ‘demons’. ... *Jinn*, in fact, implies something hidden, rarely seen.”

His interpretation is that by *jinn* may be meant nomadic tribes, or at times *jinn* “denotes the hidden evil prompting that goes on in the human mind”.

Maulana Muhammad Ali, in his footnote to 6:128, writes about the meaning of *jinn* as follows:

“The word *jinn* is derived from *janna*, meaning *he covered* or *concealed* or *hid* or *protected*. The class of beings that goes under this name stands in the Holy Quran for the spirits of evil or the beings that invite man to evil, as opposed to the angels, who invite him to good, both being alike invisible to the human eye. But there is a wider use of the word in Arabic literature as well as in the Quran. ... the word is also applied in the Quran to great potentates or powerful leaders who, through their importance and detachment from the masses, do not mix freely with them, so they remain distant or ‘hidden from their eyes’.”

Thus Dr Shabbir gives the same explanation as Maulana Muhammad Ali, both of them differing with the popularly held notions of what *jinn* are.

8. Under verse 24:2, which specifies the penalty for illicit sexual intercourse, Dr Shabbir comments:

“Nowhere does the Quran ordain the barbaric punishment of stoning to death anyone for any crime.”

Maulana Muhammad Ali writes under the same verse: “...stoning to death was never contemplated by Islam as a punishment for adultery ... the Quran nowhere speaks of stoning as a punishment for adultery”.

9. Almost no translator of the Quran translates into words the letters that occur at the beginning of certain chapters of the Holy Quran, such as *alif*, *lam*, *mim*, holding the belief that these are mysteries known only to God. Maulana Muhammad Ali has, on the basis of various authorities, translated each

such combination of letters as words. Dr Shabbir also does the same. He renders 2:1 as follows:

A.L.M. Alif Laam Meem. (Allah, Lateef the Unfathomable, Majeed the Magnificent, knows and understands your needs.)

Although Maulana Muhammad Ali gives a somewhat different meaning to the letters *alif*, *lam*, *mim*, Dr Shabbir follows the same principle in treating these letters as abbreviations for words.

In two cases, that of *Ya Sin* at the opening of chapter 36 and *Qaf* at the opening of chapter 50, Dr Shabbir has given them the same meaning as Maulana Muhammad Ali has. The former (36:1) is taken by Dr Shabbir to mean “O Human being to whom this Divine Writ is revealed”, while the Maulana writes that in the initial letters *Ya Sin* “the Holy Prophet is addressed”. In case of *Qaf* (50:1), one meaning given by Dr Shabbir is “Qaadir, the Omnipotent”, while the Maulana writes: “The letter *Qaf* stands for the name *Qadir* of the Divine Being, meaning *Omnipotent*”.

10. Dr Shabbir believes that Jesus was conceived by Mary by means of her marriage to her husband, and not while she was a virgin. Again, this is the same view as the Lahore Ahmadiyya scholars hold, as opposed to the common Muslim belief that Mary conceived Jesus miraculously. In his introduction to chapter 19, *Mary*, Dr Shabbir writes:

“Now a few important concepts given in the Quran that strongly negate the fallacy of the “Virgin Birth” of Jesus. God does all things according to His Laws [3:40, 19:9]. And you will never see God’s Laws changing or deviating [6:34, 6:116, 10:64, 17:77, 18:27, 33:38, 33:62, 35:43, 40:85, 48:23]. The example of Jesus, as far as God is concerned, is the same as that of Adam. He created him from dust; then said to him, “Be”, and he was [3:59]. By Adam is meant all mankind [7:11]. All men are created from dust, then from a zygote, male and female [22:5]. The Quran emphatically and repeatedly states that all human beings are procreated from both male and female, without exceptions. Even God would not have an offspring since He never had a mate [6:101]. Verse 19:22 narrates Mary moving far-off from her village. Since Mary had broken the rules of the shrine, she and her family kept the marriage with Joseph Carpenter confidential. When she became pregnant, the husband and wife decided to move far away to avoid the mockery of people.”

Convention U.K. 2009

A Convention is being organised by the Ahmadiyya Anjuman Isha‘at Islam Lahore U.K. to commemorate the centenary of the death of Hazrat Mirza Ghulam Ahmad.

Dates: 10th to 12th July 2009

To attend, please contact us as soon as possible, using the contact details on the cover of this magazine.

Appeal to U.K. Jama‘at members:

1. Please help by giving your time in the days **before, during and after** the Convention. Arrange your schedules and holidays **now** to be free to help during those days.
2. Make donations for the Convention **now**.

[Ref: www.ourbeacon.com/index.php?cat=33&paged=1]

By showing the many similarities above, we are **not** suggesting that Dr Shabbir has copied from Maulana Muhammad Ali’s work. He has expressed these views in his own style; moreover, he elsewhere gives interpretations with which we strongly disagree.

The crucial point to be made is that on the grounds of holding the various views listed above, we have been denounced and condemned by the orthodox *Ulama* as distorting the Quran and denying the accepted interpretations of Islam, and thus excluded from the fold of Islam. On the basis of the interpretations in points 1–3 mentioned above, i.e. those relating to Jesus, Hazrat Mirza Ghulam Ahmad is declared as outside the fold of Islam. As regards the other interpretations listed above, many *ulama* have written to condemn Maulana Muhammad Ali as denying miracles in his commentaries of the Quran. The same quarters would no doubt condemn Dr Shabbir as a heretic at least on par with, and probably even worse than, the Ahmadis.

The irony is that the very constituency whose approbation and approval Dr Shabbir is seeking by writing his book *Hashish from Qadian*, the gallery to which he is playing, will declare him to be in the same category as Ahmadis, if not worse.

We are not sure what he means to imply by the title *Hashish from Qadian*, but if there is any such drug then Dr Shabbir has written his translation of the Quran very much under its influence.