



# *The Light* — U.K. edition

**November 2009**

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*Assalamu alaikum:* Our next meeting —

Date: **Sunday, 1st November**

Time: **3.00 p.m.**

Speaker: **Zahid Aziz**

Topic: **Pilgrimage**

**Id-ul-Adha: Friday, 27th November**

*Khutba* by Dr Mujahid Saeed,  
*Prayer start time:* 11.00 a.m.

***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:*

## **A Balance between Science and Religion**

**by Mustaq Ali**

There is a quote from the Nobel Laureate, Marie Curie: "Nothing in life is to be feared, it is only to be understood". This made me think how much wisdom is contained in these few words and of the many applications this has in life. The wisdom in these few words could apply to religion, science, marriage, parenthood, God and oneself.

So how can the youth of today establish a balance between science and religion? Should we reject science altogether, or should we give up God, the revealed books and the prophets, or does Marie Curie's expression offer a solution?

### **Lessons of the past**

Let us look at some lessons of the past to investigate what was the result of the rejection of science and/or religion.

In the spring of 1633, Galileo Galilei, an Italian scientist, mathematician and philosopher was delivered before the dreaded Roman inquisition to be tried on charges of heresy. He was denounced according to a formal statement, for holding as true the false doctrine that the sun is the centre of the world, and immovable, and the earth moves! The statement went on to read that the proposition that the sun is at the centre of the world and does not move from its place is absurd and heretical, because it is expressly contrary to the Holy Scripture! Galileo was found guilty and forced to renounce his views. Ill and broken in spirit he was sentenced to a life of perpetual imprisonment and penance.

Galileo knew the churches' interpretation of the Bible had to be altered because science was proving it wrong. Paradoxically, those who today still uphold the Bible as the literal inerrant word of God now claim the Bible all along said that the earth moves around the sun.

Throughout history, Galileo has been joined by others in what is viewed by many as an ongoing conflict between science and religion.

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Roger Bacon, a thirteenth century English priest, spent the final 14 years of his life in a dungeon for writing that in the quest for truth experimentation and observation are challenges to the uncritical acceptance of spiritual and secular authorities. Charles Darwin was also mocked for claiming that all living things evolved from lower forms of life. In 1925 John Scopes, a high school teacher from Dayton, Tennessee, was accused and convicted of violating the State law which specified that only Divine creation as an explanation for the origin of life could be taught in Tennessee public schools.

These cases show that science had no place in religion and stifled the scientist from questioning doctrine and God's law.

Conversely, Islam had ushered in a new age of experimentation and investigation but went into decline due to the direct rejection of technology in the form of the printing press. I quote:

“So Europe could absorb and use whatever Islam created. Islam, however, viewed the inventions of the West with suspicion. The classic case was the printing press, which Islam vigorously resisted. In 1458, a decree by the Ottoman Sultan Beyazid II banned this new invention on the grounds that it would be sacrilegious to use the Arabic language in the mechanical equipment. The Koran and Arabic were so closely entwined that the language itself demanded pious treatment, which it wasn't likely to get from printers. Furthermore, printing threatened Islamic calligraphers, who became its powerful enemies. Jewish publishers could operate in Turkey only so long as they did not use Arabic. Printing in Arabic was illegal until the first half of the 18th century, even then it grew slowly. When Napoleon arrived in Egypt in 1798, Cairo had no presses. By then, European thinkers had been educating one another through books for more than two centuries.”

— Ref: [www.robertfulford.com/Islam.html](http://www.robertfulford.com/Islam.html)

**Issues of today**

Science has brought with it many benefits for mankind. But with these benefits are repercussions which may be irreversible. We only have to look at Global warming due to carbon emissions from cars, aeroplane, factories and rockets. Without a doubt we need to travel from point A to B for education and work, so how do we address this dilemma?

Only a few days ago, scientists in a Newcastle laboratory were able to clone male reproductive cells. Is this a good thing or is it a violation of the Quran when God says in Ch. 42, v. 49–50: “Allah's is the Kingdom of the Heavens and the Earth. He creates what He pleases. He grants females to whom He pleases and He grants males to whom He pleases. Or He grants them both males and females and He makes whom He pleases barren. Surely He is Knower, Powerful.”

If everyone could have children, is this verse of the Quran obsolete? Secondly, if a human being is cloned, does this individual have a soul as they did not originate from a male and female?

What about saving lives with the use of Technology such as pacemakers and defibrillators! Are we disturbing the natural course of life and death leading to people living longer and using up more resources? What about organ transplantation, is this permissible in Islam?

There is a hadith which states that the *Dajjal* would be able to bring the dead back to life. Is this what we are doing when we perform CPR and use implantable defibrillators?

Should we eat Genetically Modified Food or starve? What about assisted suicide? Where does Islam stand on this issue?

If these are some of the issues affecting young Muslims, the God of all mankind offers solutions in His book, the Holy Quran.

In Ch. 5, v. 32 Allah says: “If you save one life it is as though you have saved all mankind”. So whether we use a pacemaker, defibrillator, CPR, an organ transplant, a paracetamol tablet or a plate of GM food, Allah says it is better to save a life irrespective of religious belief, creed or nationality.

Elsewhere in the Quran, Allah has permitted the eating of the flesh of swine in order to preserve life (Ch. 2, v. 173).

With respect to assisted suicide, if we were not responsible for our being granted life in the first place, who has given us the authority to end our life? In several places in the Quran, Allah says He is the giver of life and He causes death.

An annual issue involving the whole of the Muslim world is the determination of the new moon for the commencing and ending of the month of Ramadan. Why should it be an issue when in almost every vehicle and in all aeroplanes there are Satellite Navigation systems? It is ironic that early Muslims invented instruments to study astronomy, instruments that were copied by Copernicus, and today, while the rest of the world has capitalised on and refined these instruments for the advancement of knowledge and science, the modern Muslims have rejected this science and technology. History repeats itself!

The issue is made into a farce as the Ramadan calendars have pre-published times for prayer without seeing the sun and the ending of *suhur* without distinguishing the white thread from the black (according to the Sunnah of the Holy Prophet Muhammad, S.A.W.)

Once again the Merciful God has come to our rescue as He has given mankind an old navigation system where the Quran talks about sailors using the stars for direction. Ch. 16, v. 16 reads: “And by the stars they find the right way.”

The Quran also says in Ch. 17, v. 12:

“And We made the night and the day two signs then We made the sign of the night to pass away and We have made the sign of the day manifest so that you may seek Allah’s grace from your Lord and that you may know the numbering of years and the reckoning of time. And we have explained everything with distinctness.”

### The resolve of tomorrow

As a young Muslim in the 21st century I use the inventions of science and technology to save lives and impart knowledge everyday. I have been fortunate to look at operations whereby two hearts were placed in patients and open heart surgery where the patient is awake and telling jokes! We use artificial hearts on a regular basis for those patients who are on the waiting list. As part of my job I induce heart rhythms in patients that are not compatible with life and programme implantable devices to shock them out of these rhythms. We use electroanatomical mapping (effectively navigation within the heart chambers) to locate aberrant pathways and radio frequency waves to eliminate these pathways.

Personally I feel liberated to be a Muslim and I am encouraged by the Holy Prophet Muhammad to pursue knowledge even if I have to travel to China to find it. Certainly there are no verses in the Quran that place a limit on the amount of knowledge one should acquire. To be a Muslim is to be a scientist.

If the universe is limitless, what is it that stops us from unravelling the mysteries of the created and the creator himself. Maybe in the pursuit of knowledge we may find the one thing which man really seeks, and that is the Merciful God.

The Muslims after the Holy Prophet Muhammad made great strides in science, mathematics, medicine, astronomy and many other fields of study. In fact science, as we know it today, owes a lot to their pioneering research and inventions. It is time to reclaim our place and become leaders with our brains and our hearts. I am reminded of a hadith which states: “The ink of a scholar is holier than the blood of a martyr”.

Once again education and knowledge is more revered than losing one’s life for no real goal.

However, in our pursuit of knowledge we must remember that we were not born with the knowledge we have. It was granted to us by the Merciful God, Who by virtue of the first word of revelation has encouraged humanity to “Read” (Ch. 96, v. 1) and most importantly it is He Who taught us that *which we knew not* (Ch. 96, v. 2-4).

The Quran admonishes us to establish a balance in our spiritual life, physical life, economic, social, intellectual and moral life. The following verses from the Quran allude to these facts:

“Eat and drink but do not exceed the limits” (physical) — 7:31.

“And keep up prayer and pay the poor rate” (spiritual and economic) — 2:43, etc.

“And bow down with those who bow down” (social) — 2:43.

“My Lord, increase me in knowledge” (intellectual) — 20:114.

The very expression to become a Muslim — *La ilaha illallah*, there is no God but Allah — requires us to be certain that there is no deity worthy of our praise and devotion. In order to make this statement with confidence one has to investigate, acquire knowledge before we acknowledge *Muhammad-ur rasul-ullah* (Muhammad is the Messenger of Allah).

But how does one find God? The Quran alludes to this quite beautifully in Ch. 16, v. 10–16:

“He it is Who sends down water from the clouds for you; it gives drink, and by it (grow) the trees on which you feed. He causes to grow for you thereby herbage, and the olive, and the date-palms, and the grapes, and all the fruits. Surely there is a sign in this for a people who **reflect**. And He has

made subservient for you the night and the day and the sun and the moon. And the stars are made subservient by His command. Surely there is a sign in this for a people who **understand**. And what He has created for you in the earth is of varied hues. Surely there is a sign in this for a people who are **mindful**. And He it is Who has made the sea subservient that you may eat fresh flesh from it and bring forth from it ornaments which you wear. And thou seest the ships cleaving through it, so that you may seek of His bounty and that you may give thanks. And He has cast firm mountains in the earth lest it quake with you, and rivers and roads that you may go aright.”

### Conclusion

In concluding, Islam is synonymous with science. We are encouraged to pursue knowledge from the very first verse of Quranic revelation, and from the Hadith in the following words: “He who leaves home in search of knowledge walks in the path of Allah”.

Through our study of science and nature we may find the real power behind the secrets of the Universe, Who is no other than the Merciful God, the Originator of the heavens and the earth.

To establish a balance between science and religion we need to understand the science of how to find God and how to maintain that relationship with God until eternity. The Ultimate Scientist (Allah himself) will lead us to discoveries in the future. When found we must do whatever it takes to maintain that relationship as knowing the truth is not enough, living the truth is greater.

Such a relationship was achieved by the Holy Prophet Muhammad and is described in the Quran as two bows’ length (Ch. 53, v. 9).

It is imperative that we accomplish this balance as the rest of the world is crying out for leadership and the true understanding of the Quran. This is not far away as this prophecy lies in the Last Sermon of the Holy Prophet Muhammad where he says: “And those who listen to me shall pass my words to others and those to others again; and may **the last ones understand my words better than those who listen to me directly**”.

It is no wonder that Allah says in the Quran, Ch. 5, v. 3:

“This day I have perfected for you your religion and completed My favour to you and chosen for you Islam as your religion.”

## Letter to Pakistan TV Channel

### *Grave inaccuracies in programme about the Woking Mosque*

by Zahid Aziz

The following letter, which I wrote to Mr Ahmad Ali Sayed, PTV Global Representative for UK, on 12th September 2009 is self-explanatory.

“I am writing to you in regard to the programme *Raat Gaye* broadcast on 1st September 2009 on the PTV Global channel for UK.

It contained an item about the Woking Mosque, in which there were several mis-statements about the history of the Mosque. I am pointing these out to you in my capacity as the creator and editor of the website [www.wokingmuslim.org](http://www.wokingmuslim.org), which is dedicated to the history of this Mosque. In fact, some photographs shown in the programme were taken from my website.

I list below the wrong statements in order in which they occurred in the programme.

1. It was stated that the Woking Mosque has the distinction that the first English translation of the Quran by a Muslim was “done there”. Later the programme stated that it was the translation by Marmaduke Pickthall and showed its cover page.

In fact, the only English translation of the Quran to be published from the Woking Mosque was that by Maulana Muhammad Ali, Head of the Lahore Ahmadiyya Movement, and it was published in 1917. Mr Pickthall’s translation appeared many years later in 1930.

2. It was stated that in 1912 Khwaja Kamal-ud-Din purchased the Woking Mosque from the son of Dr Leitner (who had built the Mosque).

This is an *absolutely incorrect* statement. In fact, Khwaja Kamal-ud-Din got the Mosque handed over to a Trust whose members were Syed Ameer Ali and Sir Abbas Ali Baig, two famous Muslims living in England at the time. Perhaps your programme makers did not want it to be known that other Muslim leaders collaborated with Ahmadis in the running of this Mosque.

3. It was then wrongly stated that from 1912 to 1962 the Mosque: (a) remained in the control of “Qadianis”, and (b) that “Qadianis” preached their own ideology from there.

These are *absolutely untrue* statements.

(a) The Woking Mosque Trust never had any Ahmadi on it. Its members were leading persons of the general Muslim community. Even the ambassador of Saudi Arabia, Shaikh Hafiz Wahba, was on this Trust at one time. Since 1953, when the Mission was still run by the Lahore Ahmadiyya Movement, the chairman of the Mosque Trust was always, *ex-officio*, the High Commissioner of Pakistan, with other officials from the High Commission also as members of the Trust. This is still the case today.

(b) The Woking Muslim Mission did not preach any Ahmadiyya ideology. It preached the basic Islam only, as recognised by all Muslims. What was preached can be read even today in the Mission's magazine *The Islamic Review* from 1913 onwards.

Other notable Muslims, with no connection to the Ahmadiyya Movement, frequently gave *khutbas* at the Woking Mosque. Even the ambassador of Saudi Arabia, Shaikh Hafiz Wahba, mentioned above, delivered *khutbas* here in the 1930s and 1940s. A full list of such prominent Muslims would make this letter very lengthy indeed.

4. The programme then stated that the last "Qadiani" imam, Bashir Ahmad Misri, appointed in 1964, discovered "true Islam" after his appointment by touring the whole Muslim world, and he then rebelled against "Qadiani" ideology.

However, there is a lengthy explanation by Mr Misri himself, published on several anti-Ahmadiyya websites, in which he states that at the time of his appointment he was a Sunni Muslim and had already written articles against the Ahmadiyya Movement. The "world tour" mentioned in your programme was, Mr Misri writes, undertaken by him *after* he had left his position as imam. So the story that after becoming imam at Woking he "discovered true Islam" is belied by Mr Misri's own well-publicised account.

The programme went on to say that "hundreds of non-Muslims" accepted Islam at this Mosque. But most of those conversions took place in the period when, according to your programme, the "Qadianis" were in control of the Mosque!

The programme also stated that many Muslim heads of state visited the Woking Mosque. In this connection it displayed three photographs of such visits (taken from my website). In all three photographs, the Ahmadi imam of the Mosque is welcoming the head of state! If this was a "Qadiani" Mosque, why were Muslim heads of state visiting it and praying behind the imams of the Mosque?

I hope you will provide me with an opportunity to appear on your channel and present the true history of the work of the Woking Muslim Mission during the fifty year period that the Lahore Ahmadiyya Movement managed it."

*Note:* I did receive a prompt reply by e-mail to my letter above, asking me for my phone number. I provided it but there was no further response.

## Causes of the Internal Dissensions in the Ahmadiyya Movement – 7

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.]

Today, two weeks before the *Jalsa* in Qadian, an article has been published in *Al-Fazl* containing the instructions that members of the other side should be regarded as the devil himself, as soon as they are sighted one must recoil and seek refuge in Allah, meeting with them, eating with them and speaking with them must be stopped, and they must be treated with revulsion in every way. Then we are told during a *dars* [talk on the Quran] that the treatment meted out to Hazrat Maulvi Muhammad Ali in the Nur mosque upon the death of Hazrat Hakim Maulana Nur-ud-Din is an evidence of the truth of Hazrat Mian [Mahmud Ahmad] sahib.

Tell us, what effect on the members in general has that person tried to create who published these writings and statements? How far is he responsible for general peace and order? Those who subject someone to bad treatment, or to arrange to have him badly treated, and claim that this proves that person is false and disgraced, have forgotten the ill-treatment and abuse to which our leader, the Promised Messiah, was subjected in Amritsar and Delhi. It is a matter for consideration that this article which has been published in *Al-Fazl*, just before the *Jalsa*, entitled 'With whom should we have relations?', asking those who have accepted the leadership of Mirza Mahmud Ahmad to be rude to the others and to shun them, is giving teachings which are unacceptable to a person's good nature. However, scores of people acting upon these teachings will be present at the *Jalsa* in Qadian. How, then, can that gathering be a place of security

and respect for those who have differences of belief with the Mian sahib?

Then think about those published notes of the *dars*, in which the alleged disgrace suffered by Hazrat Maulvi Muhammad Ali is presented as proof of the truth of the Mian sahib. His only fault was to consider it wrong to enter into the *bai'at* of the Mian sahib. If the incident at the Nur mosque is considered a sign of the truth of Hazrat Mian sahib, then why shouldn't his supporters subject anyone else who differs with him to the same treatment? This would justify the writer of the notes of the *dars* to repeat what he wrote: "You saw the great honour in which this man was held in Qadian. But when this same man opposed the truth, God brought him to disgrace in that very place."

We have heard that there are many statements published from Qadian without the knowledge of Hazrat Mian sahib. This is why we have not attributed the above two writings to him. However, he bears a heavy responsibility for the fact that statements from the pens of highly irresponsible persons appear from there. He should recall the days of the court cases at Gurdaspur [in 1904], when problems were caused for the Promised Messiah by statements published from Qadian before the case without his knowledge. It is possible that the article in *Al-Fazl* under discussion was written without his knowledge. Nonetheless, it was carelessness and lack of caution. Such writers should remember that the intent of a writing is not what is in the writer's mind, or the interpretation he gives it out of expediency, but its aim in the eyes of the law is the effect it has on the general readers. To publish such articles before the *Jalsa* was highly inappropriate and inopportune. It was because of these writings that I refrained from going to Qadian upon my return from England, or participating in the *Jalsa*, or trying to gather the two parties at one venue. I am truly pained by these events. I wish that friends would join together, but what can one say to those whose personal interest lies in the disunity of the Movement?

The last straw was the latest announcement by Nawab Muhammad Ali Khan, stopping people from going to Lahore. Alas, how foolish is this! In Lahore I saw that those who had entered into the *bai'at* [of Mirza Mahmud Ahmad] were being instructed all the time not to meet or talk with the other side, nor to read their books and newspapers. This shows an anxiety that the arguments of the other side might have an influence. This technique is very wrong and cannot continue for long. If you are on the side of truth, why do you stop people from meeting those who disagree with you? This

was the technique of non-Ahmadi religious leaders in regard to Ahmadis at one time. You should enter the field like men, listen and listen again, and allow people the freedom to go anywhere. If a person goes where you do not approve, you send him delegation upon delegation. For this *Jalsa* men are being sent to different villages to urge people to come, so that the success of the *Jalsa* may be presented as a sign of truth. These are only shallow techniques, which cannot be maintained for long.

Turning again to the writings and speeches I was mentioning above, no doubt they do not name the persons whom they attack. But remember that it is not in accordance with the tolerance and forbearance which you have been taught that while you do not name those whom you are attacking, yet you refer to them by indication and allusion, and behind the scenes use the strongest language against them. Then, when someone raises an objection, you say: we have not mentioned any name, so why do certain people think that they are meant? I am saying that neither by taking someone's name directly nor by alluding to them indirectly should you use abusive language about them or level accusations. The discussion should be about principles and beliefs, conducted in a peaceable manner.

In short, the circumstances in Qadian are such that anyone differing with Hazrat Mian sahib realises that his safety and dignity lies in either remaining silent or departing from Qadian. This in one way stems from his own declared condition that those who enter his *bai'at* can differ from him in beliefs. Do not those who differ with him have the right to proclaim their views? What should those people do who are obliged under the Will of the Promised Messiah to "work together after me" and who bear the responsibility for propagation of Islam placed upon them by order of the Promised Messiah? Remember that the great Hazrat wrote clearly in his Will: "You must work together after me". If work is done as directed by the personal opinion of one man, this cannot be called working together, but is obedience to one man. Can it be called "working together" if in some matter everyone else holds one view but the *khalifa* holds the opposite view, and the Anjuman is required by its current rule [as modified by Mirza Mahmud Ahmad in April 1914] to obey that one, sole view?

So, since it has become difficult to remain in Qadian, and the current Anjuman has a rule completely opposite to the intent of the Promised Messiah, what else can certain members of the Anjuman do if, as a matter of compulsion and necessity, they have to leave this holy place — the place which God blessed and where, according to

the Will, the headquarters should be located? Since the Anjuman has, in effect, been dismantled, how can it be said to be located anywhere?

Moreover, to where did these people go, who have left? They went to Lahore, about which the Promised Messiah had received the revelation: “Our righteous members are in Lahore”. They went to that very place in Lahore where the Messiah sent by God died. This city was described as ‘Madinah’ in the revelation of the Promised Messiah: “I will die in Makkah or in Madinah”. O you unwise ones, fear God, and restrain your obstinacy. Are not Makkah and Madinah two different places? Does not the term ‘die’ mean the soul leaving the body, or does it mean being buried? How far has bigotry taken us? For God’s sake, don’t distort this revelation. It applies the name ‘Madinah’ to the place where the great Hazrat died, and not to any other place. In short, when it became impossible for those people to continue residence in ‘Makkah’, they sought refuge in ‘Madinah’ according to the example of the Holy Prophet. They started their work there, selecting for it the place where the house of the Promised Messiah’s servant, Khwaja Kamal-ud-Din, is located, about which house the great Hazrat had this revelation: “I will protect all those who are in this house”. I hope Hazrat Mian sahib will not deny this revelation which the Promised Messiah received on the 2nd or 3rd day of his stay in Lahore [in April 1908] in my presence in the courtyard of my house.

*To be continued.*

## Why I have not been able to perform the *Hajj*?

by Hazrat Mirza Ghulam Ahmad

Translation and notes by Zahid Aziz

[An allegation made against the Founder of the Ahmadiyya Movement is that he did not perform the Pilgrimage to Makkah. As the time of *Hajj* is approaching this year, it is topical that we present below his own reply from his book *Ayyam-us-Sulh*, pages 167–169.]

**Objection:** Despite being able to afford it, he has not performed the *Hajj*?

**Answer:** This objection exposes your level of knowledge of the *shariah*, that you consider lack of means as the only condition under which *Hajj* is excused. Due to wasting your life in worldly entanglements, you did not know even the simple

teachings given in the Quran, Hadith and books of Islamic law, according to which it is not only lack of means but several other reasons are allowed by Allah as valid grounds for not performing *Hajj*. One of these is danger to health. Another is lack of security along the route or in Makkah itself. Allah the Most High says:

“Whoever is able to find a way to it” (3:97).

It is strange that, on the one hand, the malicious *ulama* bring a ruling from Makkah that I am a *kafir*, and then tell me to go to the *Hajj*. They know that if the ruling of being a *kafir* has been issued from Makkah then that city has become a place of trouble (*fitna*) for me, and God requires us to avoid going to places where there is trouble. So I cannot understand this objection. These critics know that during the days of trouble and disorder in the land the Holy Prophet Muhammad never performed the *Hajj*. It is established from the Hadith and the Quran that one must refrain from going to places where there is trouble. What kind of an evil ploy is this, that they tell the people of Makkah that I am a *kafir* and then raise the objection again and again that I have not performed the *Hajj*? — We seek refuge in Allah from their evil.

One should ponder why they are so concerned that I have not performed the *Hajj*? There can be no other reason except that they have planned within themselves that if I went to Makkah I would be pursued there by a group of wicked people who would announce loudly that I am a *kafir* who ought to be sentenced to death. If a Divine order came, I would ignore taking precautions, but until then the conditions set by the *Shariah* must be observed. To save oneself from places of trouble is the way of the prophets. In Makkah the reins of government are in the hands of people who have the same views as those who call me *kafir*. Since the people here regard me as deserving of being put to death, will the people there punish me any the less? Allah says: “and do not cast yourselves to destruction with your own hands” (2:195)<sup>1</sup>. I would be a sinner if I knowingly took a step towards destruction by going for the *Hajj*. To take a step in contravention of the command of God is a sin. Performing the *Hajj* is a conditional command, dependent upon certain conditions being fulfilled. However, the command to save oneself from places of trouble and from destruction is absolute, without any conditions. So you should ponder as to whether we should follow an absolute command of the Quran or follow a conditional command despite confirming that its conditions do not apply.

1. *Editor’s Note:* The next verse, 2:196, is about the Pilgrimage.

Apart from this, I ask you people this question: When the Promised Messiah would appear, would it be his first duty to rescue Muslims from the dangerous tribulations of the *Dajjal* or to go to perform the *Hajj* as soon as he appears? If, according to the Quran and Hadith, the first duty of the Promised Messiah would be to perform the *Hajj*, not fighting the *Dajjal*, then those verses and reports should be put forward so that they can be acted upon. If the first duty of the Promised Messiah, for which he will be appointed according to your beliefs, is the killing of the *Dajjal*, which I interpret as meaning to destroy false creeds by means of arguments and signs, then that is what must be done first. If there is any integrity and fear of God, then the question must be answered whether the Promised Messiah, after coming into the world, would first have the duty of performing the *Hajj* or he would first fight the tribulations of the *Dajjal*. This issue is not intricate at all. The answer can be found in Sahih Bukhari or Sahih Muslim. If the evidence from the Holy Prophet, may peace and the blessings of Allah be upon him, is that the first task of the Promised Messiah is to perform the *Hajj* then I shall do it under any circumstances, whatever may be the consequences.

However, the first work of the Promised Messiah is to combat the tribulations of the *Dajjal*. Until I am free of this work, to turn towards the *Hajj* would be to go against the prophecy of the Holy Prophet. My *Hajj* will take place when the *Dajjal*, having forsaken unbelief and *Dajjal*-like activities, will perform the circuits of the House of God (*tawaf*).<sup>\*</sup> [See footnote below.] For, according to authentic Hadith reports, that will be the time of the *Hajj* of the Promised Messiah. See the hadith in Sahih Muslim which says that the Holy Prophet saw the Promised Messiah and the *Dajjal* performing *Hajj* at almost the same time.

Do not put forward that the *Dajjal* will be killed, for the heavenly weapon in the hand of the Promised Messiah does not kill anyone bodily, but kills their unbelief and false ideas. In the end, a group from among the *Dajjal* will become believers and perform the *Hajj*. So, at the time when the *Dajjal* will start to think about belief and *Hajj*, those will be the days for us to perform *Hajj*. Now is the first task upon which God has set us, the destruction of the tribulation of the *Dajjal*. Can a man do any work against the will of his Master?

<sup>\*</sup>**Author's Footnote:** Let no one raise the objection here that in my book *Izala Auham* it is written that the *Dajjal* will perform the *tawaf* with ill-intentions as a thief goes around houses with bad intentions, but my present

explanation is contrary to it. *Dajjal* is in fact the name of a group of mischief makers who wish to spread on earth worship of others than God and impurity. A careful reading of the Quran and Hadith reports shows that while a group of the *Dajjal* will forever be planning to cause harm to the true religion, and their *tawaf* will be like that of thieves who make circuits around houses at night, but another group, whom God will grant spiritual sight and guidance, will perform the *tawaf* by having gained faith and guidance.

Therefore the real significance of this hadith report is that it will be fulfilled in both senses. Hence, external events also show that some Christians appear to be prepared to accept Islam, having abandoned the Christian religion in their hearts, while others, in the manner of thieves, are seeking to lay desolate the House of God and making deceitful plans of all kinds.

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### Translator's Notes

1. The hadith report mentioned above by Hazrat Mirza Ghulam Ahmad runs as follows in Bukhari. The Holy Prophet related:

“While sleeping near the Ka’ba last night, I saw in my dream a man of brown colour, the best that one can see amongst brown colour, and his hair was long that it fell between his shoulders. His hair was lank and water was dribbling from his head and he was placing his hands on the shoulders of two men while circumambulating the Ka’ba. I asked, ‘Who is this?’ They replied, ‘This is Jesus, son of Mary’. Behind him I saw a man who had very curly hair and was blind in the right eye, resembling Ibn Qatan in appearance. He was placing his hands on the shoulders of a person while performing Tawaf around the Ka’ba. I asked, ‘Who is this?’ They replied, ‘The Masih, Ad-Dajjal’.” (See Volume 4, Book 55, Number 649 in the Muhsin Khan online edition.)

2. By saying “My *Hajj* will take place when the *Dajjal*, having forsaken unbelief and *Dajjal*-like activities, will perform the circuits of the House of God”, it seems Hazrat Mirza Ghulam Ahmad is indicating that the Muslim world in general will only give up opposition to him and accept him at the time when his work and mission have resulted in the acceptance of Islam by the Western nations.

Thus the second part of his reply to the objection, “why have you not performed the *Hajj*”, is that his work is first to bring the great, world-dominating, non-Muslim, even anti-Islamic, nations of the world to perform the *Hajj*.