

IS_{HALL} LOVE ALL M_{ANKIND}.



The Light

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International Organ of the Centre for the Worldwide Ahmadiyya Anjuman Ishaat Islam

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Contents

THE CALL OF THE MESSIAH	2
Unity Basis of all Humanity By Imam Zahid Sattaur	3
Don't be distracted by the Dunya By Iain Dixon!	5
Pan-Islamism at Waking: By Yahya Birt	8
On the trail of the Makkah of Europe	11
Abdullah Quilliam	14
Between the pivotal nature of the Quran and the heritage of narratives By Sadiq Hassan Al Lawati	15

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Second issue dedicated to conference commemorating our work at Woking.

The same Living God who manifested Himself by His word, spoken through His prophets, manifests Himself again in this late age by the same means through me. (Hazrat Mirza Ghulam Ahmad)

"Far from being simple 'empire loyalists'" the Woking Muslim Mission worked closely with London's pan-Islamists to advance the Ottoman caliphate during and after the First World War." — Yahya Birt

"I found that it was pure and simple Islam that was preached at Woking." — Kidwai

The Call of the Messiah

by **Hazrat Mirza Ghulam Ahmad**



The Promised Messiah and Mahdi

(Editor's note: Any quotations from the Quran are translated from the author's explanations and are not literal translations of the verse quoted. This extract is from the book *Nuzul-ul-Masih*, taken from the Lahore Ahmadiyya publication 'Essence of Islam', p. 115 -118, where the Promised Messiah puts forward arguments and signs about his claim.)

The only true religion in the world is that which shows the path of certainty by living heavenly signs, and those who do not follow such a religion are in hell in this very life. Freedom from sin is impossible without reaching certainty. The idea that one can lead an angelic life upon the earth without certainty is a fantasy. It is impossible to forsake the world and all its immoral pleasures without certainty. Pure transformation in one's life is impossible without certainty.

To abide by the minutest rules of piety, and to be sincere in one's deeds, is impossible without certainty. To consider God as the most precious treasure which the soul of humans can possess, spurn the riches and greatness of this world and have no desire of temporal honour and riches is impossible without being certain of the truth. Let those who call themselves Muslims answer this question: How can they get out of the darkness of doubt and reach the light of certainty? There is only one way, and that is the Word of God, as is indicated in this verse: "Allah is the friend of those who believe. He brings them out of darkness into the Light" (2:257)

Now that thirteen hundred years have passed since the dawn of the prophecy in Arabia, people of this age have not witnessed the shining heavenly signs and light which the Holy

Quran brought into the world. Christianity, Arya Hinduism and Atheism with all the forces of evil are attacking the word of God tooth and nail. The Muslims have nothing in hand except a few written leaves to whose miraculous power and efficacy they are utter strangers, and the miracles narrated in support of their truth are mere tales of wonders abounding in the history of every sect — how on earth can the high status of certainty be achieved under these circumstances?

How can the enemy be convinced that Islam can point to methods, unknown to other religions, by which humans may attain to certainty in their belief of God and be freed from the trammels of sin? What are the arguments based on which a seeker after truth ought to give Islam preference over all other systems? Can a wise person be expected to condemn something good and devour something else which is foul-smelling? Every good heart is willing to accept the truth, provided truth can show its light. What is generally offered nowadays to other religions under the name of Islam is husk, not kernel, shadow not substance.

Every good heart is willing to accept the truth, provided truth can show its light. What is generally offered nowadays to other religions under the name of Islam is husk, not kernel, shadow not substance.

How can it be accepted? What is the use for conversion, if there is no change for the better? A person changes his religion to get rid of some evil, and as a remedy for a disease, but if the same disease prevails in the new religion, what good is in the change? Do not even the Brahmo, with all their rejection of the most excellent attributes of God, assert that they believe in one God? But the truth is that none believes in God except the person whose eye of certainty has been opened. He only is released from the bondage of sin, who sees God with the sight of total conviction. All other stories are false; all atonements are in vain.

The same Living God who manifested Himself by His word, spoken through His prophets, manifests Himself again in this late age by the same means through me, so that people may believe and escape destruction.

[\(Return to contents\)](#)

Unity — the basis of all Humanity

By Imam Zahid Sattaur

In 1984 a few Lahore Ahmadi Muslims from Guyana and Trinidad got together and formed a jamaat in Toronto. They met in public venues and peoples' homes for many years. In 1992, some members who were committed to the Ahmadiyya Movement officially registered the jamaat with the Federal Government of Canada. In March 1993, we were granted status as a registered charitable organisation in Canada. We registered as The Ontario Ahmadiyya Anjuman Ishaat Islam (Lahore). This gave credence to our jamaat, and we were able to commence raising funds.

On Feb 20 1995, we were able to purchase our current centre to carry out our jamaat activities. Our Toronto Jamaat in Canada consists of about 30/50 members, both young adults and older members. Recently a few members from Pakistan have joined us.

We meet every Sunday for Zuhr prayers and reading and explanation of the Holy Quran led by our Imam Mr Zahid Sattaur. We also host events such as Eid dinners, BBQs, Luncheons etc. to raise funds to maintain our Mosque and, during Ramadhan, we meet on weekends for prayers and Iftar.

We also meet to observe other Islamic occasions and to have classes and lectures to promote the movement and also to educate our jamaat members. We have hosted an Interfaith Discourse and often invite members of other faiths to our centre.

Over the many years, we had the great fortune to have the services of Maulana Mustapha Kemal Hydal who has assisted and supported us. His vast knowledge both in Islam and the Ahmadiyya Movement has encouraged us to persevere and to maintain the continuity of our jamaat. He has done many training lecture series and other educational courses to

We want to develop a new strategy, vision and direction to give our movement a new vitality.

train our jamaat members.

Our youths have benefited especially from his painstaking efforts, and we are pleased to report that our youths are stepping up to the plate and are now assuming the roles and responsibilities of the jamaat both Islamically and administratively in our efforts to pass on the leadership to them.

However, there is still a lot to be done, but with limited resources and personnel, we are doing our utmost to keep our young people within the fold of Islam which is a great feat in the current western climate.

The Ahmadiyya Movement is still a difficult phenomenon to preach to the Muslims at large, mainly because we cannot do it as an isolated and independent jamaat. However, as a united global jamaat, we can devise a plan or vision for the Ahmadiyya Movement to progress.

We want to develop a new strategy, vision and direction to give our movement a new vitality. The vision and direction that we see are to encourage the youths among our global jamaat to get together to formulate a Unity among all our jamaats worldwide. This does not preclude our senior members to whom the youths will look for education, purpose and direction.

Unity is a basic principle of life. You may have heard of "united we stand divided we fall". Therefore any adversity in this "unity" provides for instability in that unity or unit. The word unit signifies one that means "absolute oneness".

Unity is the state of being joined together as a unit in agreement; it is a basic fundamental principle. Examples:

- the unity in One God regardless of which ever school of thought we all agree that there is only One God. Unity of God is the original teaching of all Religions, to be a Muslim is to believe and act on *la ilaha ill-Allah*; there is no God but one God Allah.

- then there is unity of the family,
- the physical body is also one unit,
- All humanity regardless of colour or ethnicity is one brotherhood

We have - One religion of Islam, we may have differences of opinion, but we all agree on basic tenets to keep Islam unified and united as one strong religion.

When one element is missing or deficient or defective in a unit, Unity is compromised. So we have in the first case a so-called dysfunctional family. Or when even a part of the physical body is ill or not functioning properly, we may have dysfunction of the body as a whole unit.

When a single human being is hurt, we feel hurt and sympathy as a community. When our religion is threatened, we come together and speak out and correct any false doctrines being preached to keep the religion intact.

So, my brothers and sisters of the Lahore Ahmadiyya Jamaat. I bring to your attention that we have taken a *biaat*¹, a commitment to hold religion above the world. To do this, we have to stand together as I said before *united we stand, divided we fall*. We must work together as one global and unified jamaat if our efforts to propagate Islam are to succeed.

Any company or organisation we work for or that we serve has first and foremost a structure, and the top of that structure is the CEO or the president. There are procedure manuals and constitutions that must be upheld; for example, on a ship, we have one captain who ensures that the rules are followed. However, if the captain or CEO or president as the case may be are not cognizant of the rules. Or if he or she is derelict in his or her duties, he or she cannot direct his passengers or employees or members

work together as one global and unified jamaat if our efforts to propagate Islam are to succeed.

as the case may be and the result can be disastrous.

However, the head of any cooperation cannot function without its base, we cannot put a roof on the house without foundation, or the roof will collapse, so the roof needs the support of its foundation.

My point then is that The Ahmadiyya Anjuman Ishaat Islam Lahore has to work as does one of these corporations. We need to restructure and take stock of who we all are across the globe, work cohesively under one banner.

We know we have a leader who has to depend on his workers. It is his job to harness the ideas and opinions of his jamaat members globally and ensure that the right hand knows what the left is doing. He must have a consensus not just of his local base but of all his global bases so that our foundation will uphold and provide the lofty goals for which we stand for the generations to come. We need to educate our younger generation, and ourselves we need to support each other in our efforts.

The only way we can promote the ideals of the Lahore Ahmadiyya movement and propagate Islam in its pristine purity. In this age of our sophisticated technology, we don't have to be physically present to carry on our collective work; we can now communicate around the world through FaceTime and WhatsApp and other means.

The global jamaats are the children of the Central Anjuman. Children need to feel wanted. They need a sense of belonging. They need to feel they are part of the family and as adults contribute to the expansion of the family, providing a home (mosque) where Ahmadi values could be promoted. In the years ahead I hope and pray that Almighty Allah gives us the health and strength and fervour to utilise the modern technology available to us to stimulate our youths to work together globally to ensure our jamaat's survival, *Insha Allah*.

¹ Oath of allegiance.

Let us then render support and provide the needs of the next generation so that they can continue to do the work of this movement as set out by our founder Hazrat Mirza Ghulam Ahmad.

Our focus as jamaat members, especially those of us, including myself who have served for many years is to harness our youth in the jamaat across the globe. Now with technology, we don't always need a physical, and occasional convention, we can utilise the available technology to encourage our youths globally to promote the jamaat.

As a unit and as a team they can work together to ascertain their individual needs, and among themselves, they can share ideas, opinions and advice of what methods they can use collectively to maintain the sustenance of the global jamaat.

Firstly may I suggest that today those of us who represent our respective jamaats, when we return home ask our corresponding secretaries to work with our Ameer to be registered as members of the world wide Lahore Anjuman, then among these they form a united group under the banner of the worldwide Anjuman.

They can then provide courses and lectures they can digitalise these, they can utilise the expertise of our elders such as Hazrat Ameer, Dr Zahid Aziz and Maulana Kemal Hydal and other learned members.

Even though our jamaat was initiated in the east, specifically Pakistan, there is now a great need for English education because we have not yet penetrated the western world, especially North America and specifically Canada.

Thank you, brothers and sisters, for listening to my perspective and that this convention provides a stepping stone for our future development. ([Return to contents](#))

**harness our youth in the jamaat
across the globe**

Don't be distracted by the *Dunya*!

By Iain Dixon



Asalamu Alaikum!

Peace and blessings be upon you all! Greetings to you who live locally, and greetings to you who have come from afar. May we all be strengthened together by this three-day conference, and *inshaAllah*, learn new things and also be reminded again of things perhaps we have neglected.

Whoever we are, or wherever we have come from, whether our journeys have been short ones, or have involved international travelling . . . we are all travellers . . . journeying with our Creator. Each step is a lesson learnt, each mountain-top a victory won, each valley a trial that can only make us stronger. We are all pilgrims.

In the Persian language, there is a word '*Safar*' which means 'Journey'. Someone who accompanies you on that journey is called a '*Hamsafar*'. Today I want to encourage you, that whatever trials you are facing, whatever difficulties have come your way, whatever obstacles you are facing in your journey of life, you have a heavenly '*Hamsafar*' walking with you, journeying with you . . . He is Allah. In the Bible scriptures, we read in Hebrews 13:5 Allah's promise: "I will never leave you nor forsake you". In the Honoured Quran, we are reminded: "It is He who hears all things and is ever near."- Surah 34:50. We are never alone.

Did you know you are a product of history? I have at home a two-pound coin. Engraved along the side are the words "Standing on the shoulders of giants". Have you ever stopped to think that we stand on the shoulders of giants?

Noah, Abraham, Moses, Jesus . . . all these mighty servants of Allah lived a pattern of faithfulness and truth . . . each one, a mighty giant, building a foundation of obedience and love for

¹ Literally, the world or worldly pursuits for gain. One of the conditions of the oath of allegiance taken to join this organisation set out by the Promised Messiah is

میں میں دین کو دنیا پر مقدم رکھوں گا or "I shall give preference to my religion over temporal gain".

Allah, a foundation that we are standing upon today! What will you do with these foundations? Will you allow them to fall into disrepair, or will you treasure them, and continue building for the next generation?

Have you been distracted by the *Dunya*? Someone said once "It doesn't matter how well you make your bed today . . . you have to make it again tomorrow"! In a spiritual sense, we have to make each day a day of dedication to Allah, and not rely upon the blessings of yesterday. Prayer, reading scripture, reflection, and doing good to others are disciplines we should seek every day. We are not perfect . . . but we are being perfected . . . we are not sinless . . . but we should be sinning less! At every step of our journey, Allah is our heavenly '*Hamsafar*', encouraging us along the way.

Have you been distracted by the *Dunya*? Many years ago I met a lady who once worked as an undercover police officer. She said that they were taught never to be distracted! If they had an assignment to follow a person . . . they stuck with the assignment! Even if they saw another crime being committed around them, they were never to intervene or get involved. They kept the main thing, the main thing . . . and that was the main thing! They would be faithful to their original assignment . . . and never deviate or become distracted! If they were to follow a person . . . that is what they did! When Jesus walked this earth, he said to his disciples: "If anyone wants to follow me, let him deny himself, and take up his cross daily". - Luke 9:23. We also read in 1 Peter 2:21 "Christ suffered for us, leaving us an example, that you should follow in his steps".

Jesus was a giant, giant in love, giant in obedience, and a giant in carrying out Allah's plans and purposes. He never became distracted by the *Dunya*. He never zig-zagged to the left or zig-zagged to the right. He followed the straight path. Do you remember the first Surah of the Quran? In verse 6 we are reminded to pray "Guide us to the straight path" or "keep us on the straight path" or "show us the straight path." Each of these translations indicates a desire not to be distracted, but to do the will of Allah.

Allah is looking for a people that will reflect his character. That is our assignment. Just as the moon reflects the light of the sun, so we are to reflect Allah's mercy, love, and compassion. We are to be truthful and honest in our dealings with others. We are to shun evil and adopt that which is good . . . with Allah's strength! He is our '*Hamsafar*', journeying with us, encouraging us . . . enabling us . . . teaching us . . . helping us if we fall.

When I was a university student, I played a trick on my best friend. When he was not looking, I placed a vitamin C tablet into his cup of orange juice. After about a minute, tiny bubbles formed at the top of his orange juice. Then a minute later the bubbles got bigger and bigger . . . and then the orange juice started to froth . . . and finally began to overflow from the cup! My friend couldn't believe his eyes!! He thought the orange juice had gone off and definitely had something wrong with it! Why do I tell this story? Allah wants so to consume our lives that people around us will notice!

The *Dunya* around us wants to squeeze us, mould us into its shape, to make us compromise, to become like the world. Don't let it! We are to be like the orange juice, fizzing and bubbling forth, overflowing with life! We are to be the change-makers, contaminating the world with righteousness! We are to be influenced and empowered by the giver of life.

Eugene Peterson described the way of a servant of Allah as one performing "long obedience in the same direction." Do we long to be obedient to our Creator? Are we prepared to run the race, go the distance? Are we prepared to be an obedient people, walking in the way of righteousness, avoiding the snares of the *Shaytan*? Are we prepared to be obedient servants and slaves of the Most High God?

Here are some things you can do to maintain your connection with the life-giver. Things that will give us focus in our lives. Things that will help us not to become distracted from our assignment.

1/ SLOW DOWN! We are surrounded by

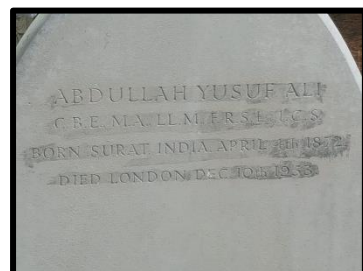
a busy world that seeks to draw us into its rushing around, gathering more, working more, doing more, getting more. A Muslim friend told me how shocked she was that in her community divorce was becoming rampant. Why was this happening? She said Husbands were working seven days a week, spending no meaningful time with wives and family. No time for love, no time for intimacy. No time for worship together as a family. Husbands were too busy, and families were being destroyed.

Interestingly, the Arabic word for Saturday is 'Sabt', and can be translated as 'hibernation' or 'stagnant water'. In the word 'Sabt' there is the thought of stillness, rest, ceasing from activity. In the Bible scriptures, Allah commanded his people to have a Sabbath day, a day of rest. In Exodus 20:9-10 we read: "Six days you shall labour, and do all your work, but the seventh day is the sabbath of the LORD thy God. In it you shall do no work." In verse 8 of Exodus chapter 20 Allah tells us to "REMEMBER the Sabbath day."

Allah knows we are forgetful people. But he also knows we need to rest. Have we become so busy that we have neglected our families? Slow down. Learn from the Sabbath. Reconnect with Allah, and those loved ones around you. The Honoured Quran tells us that we are not to be like the Sabbath-breakers. "And you knew well those amongst you who transgressed in the

matter of the Sabbath: We said to them: "Be you apes, despised and rejected." So we

Brookwood Cemetery Grave Restoration Project of the Ahmadiyya Anjuman Ishaat Islam Lahore (UK) headed by Mr Azhar-ud-Din Ahmad. Lord Headley, Muhammad Marmaduke Pickthall and Abdullah Yusuf Ali.



made it an example to their own time and their posterity, and a lesson to those that fear Allah."-Surah 2:65-66. Slow down!

Kamal-ud-Din was a key member of nearly all the Muslim organisations in London, whether they were missionary or political.

2/ MAKE PRAYER MEANINGFUL! It is easy to do things like a robot, to go into automatic pilot. Instead, when you pray, picture yourself entering into a Royal chamber . . . being ushered into the presence of a Mighty King. The King of the Universe! Pause before you speak. Choose your words carefully. It is good to pray five times a day, but we can also pray five hundred times a day! Let your utterances to Allah be woven like golden threads into the tapestry of every aspect of your daily lives. Talk to Him frequently throughout the day. Allah delights to hear your voice. Talk to him about everything. The Honoured Quran reminds us: "Call on Me; I will answer your prayer."- Surah 40:60. Make your prayers meaningful!

3/ LEARN TO KEEP GOING! We all make mistakes; we all fall. If you break Allah's commandments, learn to pick yourself up and start again. If you were walking up a staircase and slipped on the second step and fell to the bottom, you wouldn't give up on your journey! You would pick yourself up, and try again . . . continuing up the staircase. Learn to keep going! Instead of feeling crushed by failure, crush your failure by asking forgiveness from Allah. Just as footprints in the sand are washed away by the sea, so too our failures can be forgiven and washed away by the mercy and compassion of Allah. "For as the heaven is high above the earth, so Great is His mercy

toward them that fear Him. As far as the east is from the west, so far has he removed our transgressions from us.”- Psalm 103:11-12.

In the Honoured Quran, Allah is called ‘Al-Ghafoor’, the Most Forgiving. Learn to keep going! Don’t be distracted by failure. See your mistakes as stepping-stones, not stumbling blocks. . . opportunities to learn and grow.

So, may the blessings of Allah be with you this conference time. May it be a time of refreshing to your souls. May you have ears to hear, and eyes to see. May Allah, your heavenly Hamsafar, journey with you, be with you and make his presence known. I say these things in the name of Jesus, Ameen ([Return to contents](#))

Pan-Islamism at Woking:

A Forgotten Legacy

By *Yahya Birt*

(Note: [Source of the article](#). British Muslim academic Yahya Birt says that far from being simple “empire loyalists”. The Woking Muslim Mission worked closely with London’s pan-Islamists to advance the Ottoman caliphate during and after the First World War.)¹



Recent scholarship on the early Woking Muslim Mission, set up in 1913 by the Indian lawyer and missionary Khwaja Kamal-ud-Din (1870—1932), has characterised it as dutifully loyal to the British Empire and focused upon presenting an apolitical, non-sectarian and rationalist Islam designed to appeal to the English middle class, which was becoming disenchanted with Christianity and was looking for alternatives.

The Mission was keen to express its unequivocal loyalty to Empire and nation, particularly after the start of the war. In a speech in London in August 1914, Kamal-ud-Din argued that England’s duty to preserve itself in self-defence against Germany was truer to Islam than

to Christianity. He was backed up in the pages of the Mission’s journal, the *Islamic Review and Muslim India*, by several of its prominent converts, led by Lord Headley (1855—1935), who had converted to Islam in 1913.

However, this picture becomes considerably more complicated when the closeness between Kamal-ud-Din and the pan-Islamist camp in London is given proper consideration. In effect, there was no practical separation between the Muslim London scene and Woking Muslim Mission in these early years.

The *Review* promoted Friday prayers in London at a variety of hired halls on its front pages while advertising its own events at Woking on Sundays. Kamal-ud-Din was a key member of nearly all the Muslim organisations in London, whether they were missionary or political in nature. He promoted the religious and political writings of the pan-Islamists in the pages of the *Review* throughout the war and after, but did so with due attention to tone to avoid the periodic bans that more strident outlets like the *African Times and Orient Review* or the *Muslim Outlook* endured.

This effective integration can be illustrated by looking at the working partnership between Kamal-ud-Din and one of the key pan-Islamists of the day, the Indian writer, lawyer and politician Mushir Hosain Kidwai (1878-1931), who, in between periodic returns home or visits to Istanbul spent fifteen active years in England between 1897 and 1920. Hailing from a wealthy landowning family of the United Provinces in Northern India, Kidwai’s politics were a blend of pan-Islamism and socialism, anti-imperialism and Indian nationalism. As his friend, Fazli-Husain, observed, Kidwai was “a very genuine man” who was driven by a passionate sense of urgency to serve Islam that was greater than his willingness to serve himself. Kidwai, writing in 1908, defined the British term ‘pan-Islamism’ as simply a Greco-Arabic term for the promotion and “expansion” of Islamic unity, which was to his mind the subject of far too much imperial hysteria and over-reaction. At the time, pan-Islamism was variously deployed by Muslims to

¹ We have added a number of Editor’s notes to this article as we disagree with some of its contents.

it is high time that we begin to re-evaluate Woking's role in early twentieth-century pan-Islamism.

secure rights under European empires, to defend the Ottoman caliphate, promote Islamic solidarity or indeed proto-nationalisms in the name of anti-imperialism.

Kidwai was one of the two most consequential pan-Islamists in Edwardian London, alongside the Egyptian-Sudanese pan-Africanist journalist, actor and political activist, Duse Mohamed Ali (1866-1945). If Ali's offices at 158 Fleet Street provided in his own words "a clearinghouse for African and Oriental grievances" and was also home to most of London's Muslim organisations, Kidwai was a serial organisation builder, gifted networker and prolific writer who played a significant role in strengthening Ottoman-Indian Muslim networks prior to the First World War! He first came to England in 1897 and trained for the bar at Lincoln's Inns. Between 1904-7, he served as honorary secretary to the Pan-Islamic Society in London, established in 1903 by the lawyer, academic and religious scholar Abdullah al-Mamun al-Suhrawardy (1870-1935). On his final stint in England between 1913-1920, a stay that was extended because the British refused him permission to return to India, he established the Central Islamic Society in 1916 and the Islamic Information Bureaus in London and Paris in 1919, which published the *Muslim Outlook*, and acted as the London linkman for the Indian Khilafat delegation of 1920, headed by Maulana Mohamed Ali Jauhar (1878-1931), which came



Shaikh Mushir Hosain Kidwai

Kidwai invited the Khwaja to Lucknow, where he succeeded in winning over some of the ulama there because he had presented Islam in a non-sectarian fashion.

to London to plead for the Ottoman cause in the post-war political settlements.

On his return to India in 1920, Kidwai was active in the *khilafat* and non-cooperation Movements before embarking on a successful legal and political career. By the 1930s he had acquired an international reputation as an ultra-radical and became president of the All-India Independent League in 1931. In addition, Kidwai was a prolific writer, and his notable political publications included *Pan-Islamism* (London, 1908), *Islam and Socialism* (London, 1912), *The Future of the Muslim Empire* (London, 1919), *The Sword Against Islam* (London, 1919), *Swaraj and How to Obtain it* (Lucknow, 1924) and *Pan-Islamism and Bolshevism* (London, 1937).

Kidwai had a track record of working closely with the *ulama* (Muslim religious scholars) when it served his political purposes, for instance when he set up the influential precursor to the Indian *Khilafat* movement, the Anjuman-i Khuddam-i Ka'ba, with the famed Maulana Abdul Bari Farangi Mahali and Maulana Shaukat Ali in 1913. Nonetheless, while being dedicated to the Muslim cause, Kidwai was ill-disposed towards what he called "maulanaship" in politics: he had a rather independent cast of mind, not believing in "my party, right or wrong".

Kidwai and other Anglophone young Muslim men in the United Provinces knew of Kamalud-Din's prowess as an English orator in India, prior to his move to England. Kidwai invited the Khwaja to Lucknow, where he succeeded in winning over some of the *ulama* there because he had presented Islam in a non-sectarian fashion.

Once reunited in London in 1914, Kidwai got to know the Khwaja more intimately and they came to work together closely. They lodged together at the former students' residence attached to the mosque (which had become home to the Mission). Kidwai lived there during the

war and for a few years after, and used the mosque address to advertise his professional services as a lawyer.

Having been warned by Duse Mohamed Ali on his arrival in England that he would not get local Muslim support unless he stuck to a non-sectarian approach, the Khwaja proceeded to do so in the work of the Mission, his public preaching and writing, and in his editing of the *Review*. However, in the estimation of Kidwai, who knew Kamal-ud-Din better than Ali did, the Khwaja was also personally committed to this approach.¹

As an orthodox Sunni who was no-one's fool, Kidwai was aware of the Khwaja's status as a disciple of Ghulam Mirza Ahmad² (1835-1908) and founding figure of the Lahore Ahmadiyya Movement, yet he wrote in 1929 that "The secret of the success of his Mission is his sincerity and non-sectarianism. I found that it was pure and simple Islam that was preached at Woking."³

In confirmation of this, the Khwaja was the subject of regular complaints by fellow Indian missionaries sent to aid him at Woking. Chaudhry Fateh Muhammad Sayal (1887-1960) reported back to headquarters that the Khwaja regarded any mention of Ahmadiyya teachings as either forbidden or unnecessary in the preaching of Islam in England.⁴

That Kidwai should have regarded the Mission as having been conducted on "broad, rational and non-sectarian lines" is unsurprising given that he also played an important role in shaping its missionary ethos during its first decades. From 1914 to his death in 1937, Kidwai

was a regular contributor to the *Review*, addressing both religious and political topics, and writing nearly ninety articles under his name or pen-name "Al-Qidwai". Many of his pamphlets were first serialised in the *Review* before being published either under the auspices of the Working Muslim Mission itself or by the Central Islamic Society, the religious and political pillars of British Islam during the war.

The important thing to note is that not only did Kidwai and others like Duse Mohamed Ali, the novelist and convert Marmaduke Pickthall (1875-1935) and Abdul Qayyum Malik have space in the *Review* to advance their political causes, but Kidwai played a formative role in shaping Woking's modernist Islamic apologetics.⁵ Besides politics, Kidwai wrote widely on creedal and devotional issues as well as extensively on women's rights in Islam. As the historians Humayun Ansari and Mushirul Hasan have pointed out, Kidwai's humanistic reading of Islam and socialism was indebted to the tolerant and syncretic Indo-Persian Muslim culture that has shaped him and was still apparent in the market towns (*qasbas*) of the United Provinces under the British Raj. This cosmopolitan cultural inheritance was self-consciously redirected by Kidwai towards the cause of promoting Islam in the Edwardian metropole.

In the golden age of silent cinema, Pathe News released four-minute newsreels that would normally precede the main feature. In March 1920, British audiences were treated to a forty-five-second clip, "The Problem of Turkey", which provides filmic proof of Woking's historic role in promoting pan-Islamism in Britain. Maulana Mohamed Ali, the leader of the Indian Khilafat delegation, is seen leaving the

¹ *Editor's note:* The non-sectarian approach was under the instructions of Hazrat Maulana Nur-ud-Din, the head of the Ahmadiyya Movement at the time.

² It is regrettable that Yahya Birt has given the name of Hazrat Mirza Ghulam Ahmad incorrectly.

³ In the very same paragraph, Kidwai also paid this tribute: "I am far from being a follower of Mirza Ghulam Ahmad of Qadian, but I cannot but give him credit for having fired English educated Musalmans with a Missionary zeal for Islam" and he adds that the Khwaja "is one of those men who were, so to say, reclaimed to Islam by the Mirza Sahib, and that to this extent that he

gave up his flourishing practice at the Bar and voluntarily accepted to be an exile and came to England with the sole object of preaching Islam." This shows that, according to Kidwai, the Khwaja became a missionary *because of* being a follower of Hazrat Mirza Sahib, and *not despite* being his follower, which is the misimpression created by Yahya Birt's wording.

⁴ This article is lacking in basic details such as who sent these missionaries and where was the "headquarters", so this paragraph will not be correctly understood by most readers.

⁵ That "formative role" was played much more by Hazrat Mirza Ghulam Ahmad, Maulana Nur-ud-Din and Maulana Muhammad Ali.

Shah Jahan Mosque and then lecturing in its grounds on the Ottoman cause. Here then is captured a moment in which the greatest body of Muslims, the Indian Muslims, campaigned on behalf of the last remaining Muslim power, the Ottoman caliphate, at the heart of the largest imperium, The British Empire — and the host was the Woking Muslim Mission.¹ Thus, it is high time that we begin to re-evaluate Woking's role in early twentieth century pan-Islamism. ([Return to contents](#))

On the trail of the Makkah of Europe:

Woking's Islamic heritage

(Note: This article from *Arab News*, 29 July 2019, has been slightly edited. [Source of the article](#))

LONDON: The grave of a British Muslim, believed to be a direct descendant of the Prophet Muhammad (peace be upon him), has been discovered in a suburban town about 50 kilometres (30 miles) south-west of London.

Nestled in the woodlands of Woking, Surrey, Princess Sharifa Musbah Haidar El-Hashimi (also known as Musbah Khanum and Musbah Haidar El-Ghalib) lies in one of Europe's oldest Muslim cemeteries, surrounded by the graves of other notable Muslim Britons from the late Victorian period and beyond.

The burial ground, the first Muslim cemetery established in Britain, was unearthed as part of a trail led by Everyday Muslim, a non-profit organisation dedicated to documenting Muslim heritage in the UK.

"Fascinating revelations on the history of this particular princess and her final resting place have been unearthed during a self-guided trail that takes visitors to three of Britain's most

important Islamic sites, offering an overview of each one," said Tharik Hussain, the project's manager.

Princess Musbah Haidar, according to Everyday Muslim, was the second daughter of the Grand Sharif of Makkah, Amir Ali Haidar of the family of Devi Zeids, who claim to be direct descendants of the Prophet Muhammad.

Princess Musbah's mother was an English-woman called Isabel Dunn, who converted to Islam and became Amira Fatima, the second wife of Haidar. She was employed as an English teacher for the children from his first marriage.

Everyday Muslim reported that Princess Musbah was born at the family retreat, known as Chamlujah, in Istanbul on Nov. 25 1918, and had an older sister called Sfyne and a brother named Faisal.

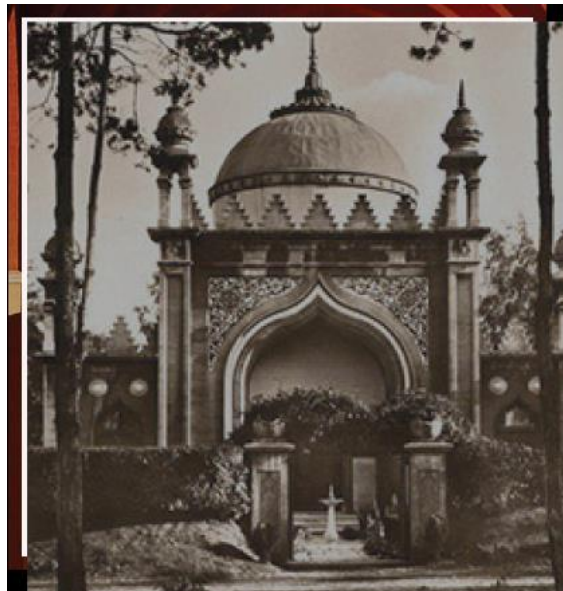
She was initially brought up in the city, but following the dissolution of the Ottoman Empire, her family was forced to leave.

Later she moved to England and married Maj. Francis Stewart Fripp, who later converted to Islam, taking

the name Ghalib.

The princess's ancestry is not well known as, at the time, the Ottomans had installed the other side of her family on the throne in Makkah. In 1916, with the encouragement and support of Britain, the then Sharif of Makkah, Hussein bin Ali, led a revolt against the Ottomans to create a united Arab state.

Everyday Muslim states: "Her great grandfather was the late Emir Abdul Muttalib, who was the grandson of Emir MUSAAD, who was directly descended from the patriarch of the House of Devi Zeid, Muhsin, whose brother Abdullah was the patriarch of the House of Devi-Aoun, which is the family tree of the current



¹ In this clip, Maulana Sadr-ud-Din, the Imam of the Woking Mosque also appears at 25 seconds. In 1951 he

became the second Head of the Lahore Ahmadiyya Movement.

monarchs of Jordan and the historic monarchs of Iraq.

“Both houses stem from Emir Hassan, whose lineage is traced directly back eleven generations to Emir Katada of Makkah in 1174 AD. Emir Katada’s lineage traces back a further eight generations to Abdullah, the son of Mohammed Al-Alaoui, who is the grandson of Abdullah, the son of Hassan Al-Mussema.”

Al-Mussema was the son of Hassan, the brother of Hussein, whose father was the fourth caliph of Islam, Ali, the husband of Fatima, the daughter of the Prophet Muhammad.

In her lifetime, the princess authored two books; “Arabesque: an account of Harem Life,” detailing her life as a Makkan princess, and “Dawn Beyond the Tamarisks.” Her death was announced in *The Times* in January 1977.

According to Hussain, the two other Muslim sites in Woking the organization promotes have also been in the media recently: The Woking Muslim War Cemetery, which was renovated a few years ago and featured in the centenary celebrations of the Great War, and the Shah Jahan Mosque, which became the first in the country to be listed as a Grade I historic monument as the first purpose-built mosque in northwest Europe.

The latter of these, named after Sultan Shah Jahan Begum, ruler of the British Raj tributary state of Bhopal, has a significant history.

It was the vision of Dr. Gottlieb Wilhelm Leitner, an orientalist born of Jewish parents from Hungary. A remarkable individual, according to the mosque’s website, aged 17 he “took a degree at King’s College, London, by which time it is said he could speak 15 languages.” He later went on to found the forerunner to the School of Oriental and African Studies.

The mosque itself was designed by Anglo-Irish architect William Isaac Chambers in a style that mirrored Indian Mughal architecture from the 16th century.

Why Woking of All Places?

Leitner, a religious scholar who lived and worked for many years in India and abroad, wanted to set up a college that would allow people to study the religions of the East.

“He came up with a site just outside London, in Woking, where this beautiful gothic building, known at the time as the Royal Dramatic College, had fallen on hard times and was up for sale. So it was really about convenience. It came with lots of land, and it meant he didn’t have to pay the high prices that he would have paid had he found somewhere in London,” Hussain told Arab News.

Leitner wanted to build free places of worship there as well, including a Hindu temple, an Eastern Christian church, a synagogue and a mosque. Because he anticipated people from all over the world would come, including Muslims, one of the first things he did in 1884 was secure a plot at the nearby cemetery (Brookwood) exclusively for the use of Muslim burials.

A stone still stands to this day inscribed with specific instructions on how to bury Muslims, as very few people in Victorian Britain understood the specific procedures.

His institute flourished, and after five years he began building the mosque but passed away before he could fulfil his vision.

The Shah Jahan Mosque was completed in 1889, but according to its website: “Abdullah Quilliam’s Liverpool mosque, opened in 1889, pre-dates Woking by a few months, but the Shah Jahan has the honour of being the first purpose-built mosque in Europe outside of Muslim Spain.”

Hussain adds: “So this is why Woking because it had Britain’s first purpose-built mosque and Britain’s first Muslim cemetery, so naturally Muslims were drawn to it.”

Unfortunately, the mosque was neglected after Leitner’s passing for over a decade but was then restored by an Indian lawyer, Khwaja Kamal-ud-Din, who had befriended influential Victorians curious about Islam, including a Lord who later became a convert.

His name was Lord Headley, also known as Sheikh Rahmatullah Al-Farooq, an Irish peer, and one of the leading members of the Woking Muslim Mission who helped the centre flourish, with the aim of bringing it back to life as a platform for promoting Islam in Europe.

Money for it came from people Kamal-ud-

Din knew from India, including the Begums of Bhopal and the Nizams of Hyderabad. Woking's community continued to grow, even becoming home to the first Muslim publication in Europe, the Islamic Review.

That is why Woking has been dubbed the "Makkah of Europe" by the organisers of the trail.

The Muslim Cemeteries

The Woking Muslim War Cemetery, now known as the Peace Gardens, played a prominent part in the remembrance of the centenary of the First World War, between 1914-18. It is the final resting place of 27 Muslim soldiers who fought for the British Empire during the conflict.

But it is the other cemetery that Everyday Muslim is keen to highlight, which you could say was the Westminster Abbey of Muslim cemeteries.

"This site is probably the least known and ironically is actually the oldest Muslim space we know of in Britain. It is a plot of land originally known as the 'Muhammadan Cemetery,' founded in 1884, within the nearby Brookwood cemetery, by Dr Leitner," Hussain told Arab News.

Princess Musbah resides here alongside Abdullah Quilliam (1856-1932), founder of Britain's first mosque and Muslim publication, Muhammad Marmaduke William Pickthall (1875-1936), author of the first English translation of the Holy Qur'an, Naji Al-Ali (1936-1987), Palestinian political cartoonist and creator of "Handalah," Sepoy Ahmad Khan (died 1914), the first British Muslim soldier buried on British soil, and many other famous Muslims, such as Victorians, princes and princesses, sultans and so on.

Comments sent by us to Arab News and published by them

Zahid Aziz wrote:

"Khwaja Kamal-ud-Din was a member of the Lahore Ahmadiyya Movement, and was a

top-most follower of Hazrat Mirza Ghulam Ahmad who inspired him to take the message of Islam to the West. The Imams and staff of the Woking Mosque from 1913 to the mid-1960s were also members of the Lahore Ahmadiyya Movement. This Movement from Lahore provided funds, staff and other resources for the running of the Mosque.

"Your report says that Marmaduke Pickthall produced the first English translation of the Quran by a Muslim. In fact, thirteen years before his translation was first published (in 1930), the English translation and commentary of the Quran by Maulana Muhammad Ali (Head of the Lahore Ahmadiyya) was printed and published from the Woking Mosque in 1917. Then in 1920, a second edition of this was published.

"I am the creator and maintainer of the website www.wokingmuslim.org, where you can find articles, documents, magazines, photos and newsreel film clips about the work at the Woking Mosque from 1913 to 1968."

Comment by Ahmadiyya Anjuman Ishaat Islam:

"Thank you for more detailed information on the work of propagation of Islam in the UK in the early years of the last century. It is important to preserve accurately the history of Islam in the West. To mark the pioneers of this work, who were members and leaders of the Lahore Ahmadiyya Movement, the Woking Borough Council is building a memorial in the centre of the town. The UK branch of the LAM is holding an international conference to mark this event where independent speakers from many countries will elaborate on the impact LAM had on Islamic thought in their countries. The main event is on Saturday 17 August starting at 10:00 in HG Wells Halls in Woking. We hope the Arab News can join us in this celebration." ([Return to contents](#))

To celebrate the work of the Woking Muslim Mission whose founders were members and leaders of the Lahore Ahmadiyya Movement, the Woking Borough Council is to build a memorial

Abdullah Quilliam¹

England's first Muslim convert and his trip to Tangier



(Note: [Source of Article](#))

In the 1880s, British lawyer Abdullah Quilliam sailed to Tangier for a vacation. In the city, he was impressed by Islam and Muslims and decided to renounce Christianity for the religion. Back to Liverpool, the man helped build one of the first mosques in the UK.

William Henry Quilliam is known as the first Englishman to renounce Christianity for Islam. Following a trip to Morocco, the Liverpool-native converted to Islam, changing his name to Abdullah. It all started in the late 1880s when Quilliam was advised to travel overseas by his doctors.

While in Gibraltar, 31-year-old Quilliam decided to visit the Moroccan city of Tangier. "After I had arrived in Gibraltar, I boarded a ship to Tangier to see the lands of Morocco", he said in a speech he delivered in Cairo in 1928.

A trip to Tangier

"While I was on the ferry, I saw some Moroccan Hajjis scooping up water from the sea and using it carefully and scrupulously to wash themselves", said the man who was surprised by the way these Muslim worshippers were devoted to their religion. "The ship set sail, and as soon as it left the port, these Hajjis stood neatly together in a line and started to do the prayer, in full submission and tranquillity — they were not at all troubled by the force of the strong

wind, or by the swaying of the ship", he recalled.

Quilliam was impressed and moved by the Moroccan Hajjis, and the whole scene changed something in him and pushed him to try to learn more about Islam. Once in Tangier, the English solicitor met a Muslim man. He "spoke English and we remained companions, especially when he saw that I wanted to learn about the principles of Islam and the ties that brings Muslims together", he said.

Quilliam's Moroccan friend made him meet a Jewish man who took the time to explain what Islam meant in a simplified way. The man listened carefully and realised that what he heard was "reasonable and logical". "I felt it did not contradict my beliefs", Quilliam said during a lecture held at the Muslim Youth Association Centre in Egypt.

The brief introduction about Islam made Quilliam a book worm. He read books on Islam to learn more about the religion from scholars and authors. He also read a translated copy of the Quran. By the time he was ready to leave Tangier, Quilliam had converted to Islam.

Liverpool's first mosque

In 1887, the man returned to Liverpool, where he announced that he became a Muslim. According to Cardiff University, Abdullah Quilliam had even started "holding meetings for those interested" in Islam. Moreover, the BBC indicates in one of its articles that as a preacher, Quilliam was able to convert 600 people to Islam across the UK.

In addition to the activities related to his conversion, Quilliam worked on defending the rights of the [under-] privileged people in Liverpool.

¹ We have included this article here, as this is an issue dedicated to our International conference held in Woking in August 2019, because of Mr Quilliam's connection with the Woking Muslim Mission from its beginning to his death in 1932. Quilliam was in constant contact with the Ahmadiyya Movement in Qadian up to 1908, as is obvious by references to Quilliam's work in the *Review of Religions*, the English magazine started by Hazrat Mirza Ghulam Ahmad. In one place the Promised Messiah has briefly made a comparison of

Quilliam's work with that of the American convert Alexander Russell Webb in the US. Quilliam had to leave the UK in 1908 under a cloud and give up his law practice. However, he returned but rather than go to Liverpool and renew his mosque and community, he threw in his lot with the Woking Muslim Mission created by the Ahmadiyya Anjuman Ishaat Islam. He now went under the name Prof Henri Mustafa (or Haroun Mustafa) Leon.

Indeed, the man is behind the creation of Liverpool's first mosque. In 1893, Abdullah was "able to find premises in Brougham Terrace to be used as a mosque and meeting hall". The facility included, two Muslim schools, an orphanage, a museum of Muslim culture, a library and education facilities for Liverpool's working classes.

His initiative was backed by the Ottoman Empire, which heard of his conversion and good deeds. One year later, he was appointed by the Ottoman Empire as Sheikh al-Islam in the British Isles.

A pamphlet he wrote on Islam, called "Faith of Islam", was translated to 13 languages, following the orders of Queen Victoria. In addition

His initiative was backed by the Ottoman Empire, which heard of his conversion and good deeds. One year later, he was appointed by the Ottoman Empire as Sheikh al-Islam in the British Isles.

to his writings, he established a weekly Muslim newspaper and a monthly journal. "His newspaper went out to over eighty Muslim nations and brought Abdullah Quilliam to the attention of the wider Muslim world", Cardiff University wrote.

Abdullah Quilliam's name is famous in Liverpool, even after all these years. The first mosque of the city bears his name, including a team that wants to restore the facility.

[\(Return to contents\)](#)

Between the pivotal nature of the Quran and the heritage of narratives

Sadiq Hassan Al Lawati

[Source of article](#)



Between the pivotal nature of the Quran and the heritage of narratives

Islamic society is a society of texts, and Islamic civilisation has been built upon a single holy text, the Noble Quran. This book is not only for the Islamic Ummah, as the knowledge it contains is not exclusively for any one nation.

If we maintain that the Quran is the last of the heavenly texts, then just as the Bible was the birth of a Christian nation, and the Torah was the birth of a Jewish nation, then the Holy Quran is also the birth of global civilisation to govern the globe with the rule of Allah. The governance of the Quran has not been a reason to move away from it, nor was the fear of righteousness since the Quran is the wellspring of Quranic texts and has no place for fault.

For this holiness to last until the Day of Judgment, it required three elements: The Sender (Allah), the Receiver (A human prophet), and a Medium (a personified angel). The prophet cannot speak anything of the message without God's directives, and this direction cannot take place except using a medium between Allah and his prophet, which is the revelation. Sayyida Aisha, the Mother of Believers, was asked to describe the Prophet (PBUH), and she stated: "Verily, the character of the Prophet of Allah was the Quran."

The truth is that the Quran as a holy text is the revelation itself. What we otherwise find in terms of additions, explanations and attempts at jurisprudence (attempts to explain a text and come to conclusions from it) are simply human efforts, and therefore not considered holy. Mixing these two concepts can create cognitive dissonance, which is what we see in our modern reality, where the new inheritance or 'narrations' of the Islamic heritage is considered higher than the revelation itself in most Islamic sects, as there is no Islamic school or sect that has maintained a correct heritage of narratives. Here the following question becomes reasonable: should we look into the story and who told it?

The answer is yes; they must be looked into. This is because the communal mentality in the cultural or social environment, generally speaking, is a mentality of orders and an authority to

direct others, as well as the authority to command and forbid. This mentality gains its legitimacy from the constant feeling of an outside force, and it affirms its convictions and how to deal with the outside environment, which leads to that mentality and authority gaining a holy status. In that case, the narrative heritage looks for its religious legitimacy and a connection to the text which has taken root in the mind of a Muslim individual, to the point where the heritage cannot accept critique or doubt or change. There have been multiple intellectual approaches which have discussed this issue. There are those who believe that the authority to be referenced is for the Hadith itself, and the Quran has nothing to do with it, and that because of that the Hadith must be taken in isolation outside the framework of history, and that it has nothing to do with sociological or technological changes. Others believe that the Quran alone is the only reference for all Islamic knowledge, thereby cancelling out the role of Hadith because they believe that it can be doubted, while others believe that the Quran is the source and is a pivot and that the Hadith revolves around that pivot.

If we consider the above, then we will find that the Quran is and ought to be the source that all of our subsequent religious constitutions and laws come from, as it is undisputed. As for the Sunna and Hadith, they come to explain what has is in the Holy Quran. Allah said: And We revealed to you the message that you may make clear to the people what was sent down to them and that they might give thought. (Surat Al Nahl, Ayah: 44). Researchers have said about the role of the Sunnah that it is the method of making regulations in light of the constitutional formations and laws of the Quran, as there can be no legislative council or other constitution besides.

There are experts of the constitution above

who can be consulted to measure their laws against the original constitution. Because of this, there was a need, to begin with, experts on the Quranic constitution before there was a need to find experts for the Hadith or the Al Riwaya (the narrative of the Hadith). In this case, when the experts on the Hadith come with a Fatwa, they would present it to the experts of the Quran's constitution, which is called 'presenting the Hadith to the Quran'.

If the Quran agrees, then we accept it, and if it does not, then we leave it. There is no doubt that the effect of going back to reference the Quran in this way, as it is the source, will birth a culture of dialogue to replace the culture of force. Moving from the concept of inherited religious thought to the holistic Quranic thought would cause changes in society by lifting the veil of misunderstanding and mystery regarding misconceptions which have ruled over groups of people who have interpreted the heritage of narratives in a wrong way which aligns with their own thoughts and beliefs, groups which have legislated for themselves with mandates of extremism and actions that go against the spirit of the Quran. ([Return to contents](#))

It was the Promised Messiah who first said that the Holy Quran is the first and paramount source of Islamic belief and laws. He further said that the Sunnah, actions of the Holy Prophet, comes next which is different from hadith and comes next. Then comes hadith, or the sayings of the Holy Prophet Muhammad because these sayings were not compiled by at least a century after the Holy Prophet.

This led to great debate and controversy with other scholars saying: "Mirza pulls us towards the Holy Quran, whereas we want to pull him hadith."

Ahmadiyya Anjuman Isha'at Islam Lahore (UK)

Founders of the first Islamic Mission in the UK - established 1913 as the Woking Muslim Mission.

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