



The Light — U.K. edition

November 2006

The Lahore Ahmadiyya monthly magazine from U.K.

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Assalamu alaikum: Our next meeting

Date: **Sunday 5th November 2006**

Time: **3.00 p.m.**

Speaker: **Dr M. Hami**

Regular activities:

Darus-i Quran and Hadith:

Every Friday at 2.30 p.m.

Meetings of the Executive:

First Sunday of every month at 2.00 p.m.

Meeting of the Jama'at:

First Sunday of every month at 3.00 p.m.

'Id-ul-Fitr August 1914

Celebration at the Woking Mosque

By the time this issue reaches you, *'Id-ul-Fitr* this year will have been celebrated. This being topical, we look back at the same occasion some 92 years ago. August 1914 was a monumental month in world history. The dreadful First World War began during that month, and this cataclysm brought the previous age to a close and gave birth to a new age in the political and social history of the world. *'Id-ul-Fitr* that year fell on Sunday 23rd August, and was the first *'Id* at the Woking Mosque since the establishment of the Woking Muslim Mission by Khwaja Kamal-ud-Din in late 1913. A report of the

'Id proceedings was published in the Woking local newspaper the *Surrey Herald*, and this was reproduced in *The Islamic Review* in its issue for October 1914. We quote it below.

Muslim festival at Woking

Visit of an Indian Prince

One of the unique features of Woking is the stately Mosque, a view of which is obtainable from passing trains. There are visitors to the Muslim house of prayer every day, and there are few who do not make a special point of seeing the interior while spending a holiday in the neighbourhood.

Well attended lectures are held every Sunday afternoon, but the largest gathering known at the

Mosque assembled on Sunday for the “Eid-ul-Fitr,” or the Festival of the Breaking of the Fast. From the early morning Muslims began to pour into Woking by trains, and at eleven o’clock the prayer was commenced.

The assembly was a brilliant one, and the spotless whiteness of the interior of the Mosque threw out in bold relief the multi-coloured garments of the large gathering, amongst whom was His Highness the Ruler of Bahawalpur. The Mosque proved to be too small for all, and carpets were spread on the steps and in the courtyard.

The prayers were said in Arabic language, and formulas magnifying and glorifying God were recited. The leader of the ceremony was Moulvie Sadr-ud-Din, B.A., B.T., and his words were repeated for those outside to follow by Shaikh Noorahmad. The prayers were said according to Muslim customs — bowing, kneeling, and prostrating.

After the prayer a sermon was preached by Moulvie Sadr-ud-Din, and many references were given from the Bible and the Quran. At its conclusion an appeal was made for the usual collection on behalf of the poor, which is the custom at all Muslim festivals, and the money will be distributed among poor in Woking. The congregation then repeated several times the following words, but in the Arabic language: “God is great ! God is great ! All praises and glorification are due to God!” During the ceremony members of the public of Woking were in the Mosque to witness the proceedings, at the close of which an English lady made a declaration embracing Islam.

The gathering then proceeded to the lawn in front of the Memorial House, where lunch comprising Indian dishes was partaken of.

To commence the afternoon proceedings the Muslims made a procession through the streets, evoking considerable interest in the novel sight. Prior to the commencement of the lecture the Mosque was becoming quite full, and it was found necessary to adjourn to the lawn in order to provide ample accommodation.

The speaker, Khwaja Kamal-ud-Din, leader of the Muslims in England, being with the processionists, the gathering was entertained by an address from Shaikh Khalid Sheldrake, who explained misrepresentations and objections raised against Islam, and appealed for those present to investigate for themselves.

The procession having returned, Khwaja Kamal-ud-Din spoke for some time. He justified the

action of the British Government at the present crisis, and said that the present material and physical civilisation, not being constructed upon a pure religious basis, was responsible for the terrible war.

Many of the public remained for tea which followed. The usual prayers were offered at the appointed hours, and the last function of the day was dinner, served in the Memorial House. Many speeches were made, and Khwaja Kamal-ud-Din was wished a safe and happy voyage when he leaves in a week or so to make the pilgrimage to Mecca and a short visit to India.

The whole day was apparently one of complete happiness, a noticeable feature being the way in which English people — Muslims and non-Muslims — volunteered their aid in the performance of various duties.

We are asked to say that the heartiest thanks are due to the host, Khwaja Kamal-ud-Din, to whose wide popularity and work for Islam the large gathering is accounted a tribute.

Note by *The Light*

Maulana Sadr-ud-Din had recently arrived at Woking to relieve Khwaja Kamal-ud-Din, who left for India a few days later, performing the *Hajj* along the way in October 1914.

Two principal characteristics of Islamic culture

by Nasir Ahmad, B.A., LL.B.

[*Note:* This is the text of a talk on Ramadan delivered at our U.K. Centre, Darus Salaam, London, at the *Iftar* function on 30th September 2006.]

“And obey Allah and the Messenger, that you may be shown mercy. And hasten to forgiveness from your Lord and a Garden, as wide as the heavens and the earth, (it) is prepared for those who keep their duty: (and) those who spend in ease as well as in adversity and those who restrain their anger and pardon people. And Allah loves the doers of good to others.” — 3:131–133

All praise and thanks to Allah that we have gathered here today at Wembley to celebrate the first *Iftaari* of the holy month of Ramadan. May Allah bless all those who are present here and also those who could not make it. Our special thoughts and prayers are for all those who are ill. May Allah

in His special grace grant them health and a speedy recovery.

Today I also take the opportunity of offering my special thanks and gratitude, on my own behalf and on behalf of the whole *Jama'at*, to a very dear and respected sister, Jameela Khan, our worthy president, for arranging and conducting meetings and important occasions at the Mission House, and for making these thought-provoking and interesting by her inquisitive and intelligent questions. Her summing up and concluding remarks make the speeches and talks more inspiring than the originals might have been. Her courteous gestures and contacts with each member have made the *Jama'at* like a family.

We are also fortunate to have among us a very learned and spiritual personality, Dr. Muhammad Ahmad Hami, who, in spite of his bad health, delivers Friday sermons, *dars-i Quran* and talks, imparting knowledge and insight into the teachings of Islam and the message of the Ahmadiyya Movement. He does all this with a high sense of commitment and devotion. It is a fact that he is virtually the *Imam* and of the "Virtual Mosque" internet system as well, hopefully to be launched in the near future by the U.K. Anjuman. Through this system Friday sermons and other important functions such as Eid-ul-Fitr etc. will be relayed. Then we have two very devoted brothers, Mr. Shahid Aziz and Dr. Zahid Aziz, who have kept the flag of literary publications of the Mission flying through the ups and downs of the time. The recent creation of the website "Gateway to the Lahore Ahmadiyya Movement" by Dr. Zahid Aziz, with contributions from his brother-in-law, Mr. Selim Ahmed, of translations from German into English for the Berlin section of the website, is projecting the past history and present activities of the Movement in a very effective way. In this connection I would like to mention our learned and devoted brother from Cologne, Germany, Mr. Yahya Manfred Backhausen, who is doing a lot of research in finding out more interesting details and revealing the history of the Berlin Mission, particularly during the period of World War II.

We also very much appreciate our untiring sister, Mrs. Bano Anwar, who is the anchor-person, taking care of the Mission House and each and everyone who comes to it. I would also like to thank a silent and committed person, Mr Khan Muhammad, who used to be a fast bowler in the first Cricket team of Pakistan, for his off and on service, in many ways. And last of all, many thanks to all the families who throughout the year and particularly during this blessed month are helping to

provide tasty food and extending a helping hand in making our congregations at the Mission House lively and lovely occasions. May Allah keep all of them in continued health and happiness and their children "coolness of their eyes". *Ameen*.

You may think that today my talk seems to be more a vote of thanks than about Ramadan. At this point I will quote two verses of the Quran followed by a well-known saying of the Holy Prophet Muhammad (*sas*) showing how much importance is attached to being thankful to Allah as well as to our fellow human beings.

Allah says:

"If you are grateful, I will give you more, and if you are ungrateful, My chastisement is truly severe." — 14:7

"And if you are grateful He likes it for you." — 39:7

And the Holy Prophet (*sas*) said:

"One who is not thankful to the fellow beings is not thankful to Allah."

In my humble opinion the very first lesson which Allah wants us to learn and adopt in our behaviour and which is the key to inculcating humaneness and nobility in a Muslim, is the quality of being thankful. That is why the very first two words we recite in the Opening chapter of the Quran are *Al-hamdu lil-laah*, which, as you all know, mean: All praise be to Allah. In other words, after glorifying Allah we start our prayer by thanking Him for all the bounties of life He has bestowed on us.

Fasting in the month of Ramadan is a mode of expressing our thanks to Allah for providing us the supreme guidance in the form of the Quran and then also for teaching us how to express our thanks to that Supreme Being and to His created beings through regular prayers, *Zakat* and *Hajj*.

We must remember that thankfulness and showing of courtesy are key notes of Islamic culture. Islam expects us to pay respect and show care to our parents, as ch. 17, verse 23 says:

"And your Lord has decreed that you serve none but Him, and do good to parents,"

and also to be courteous in our discussions and way of talking, as ch. 2, verse 83 says:

"And do good to your parents, and to the near of kin and to orphans and the needy and speak good words to all people."

And again we find the Quran exhorting us, in ch. 31, verse 19:

“And pursue the right course in your going about and lower your voice. Surely the most hateful of voices is the braying of asses.”

So there is a whole range of commandments to observe decency in our attitude and behaviour. And the established prayers and fasting have been primarily enjoined to inculcate these qualities in a Muslim. Allah does not stand in need of our mere adoring Him and bearing hunger. The main purpose is to ennoble our inner souls and beautify our outward behaviour. But if we fail to do that then the Divine verdict is there to remind us as is mentioned in ch. 107, verse 1, which says:

“Have you seen him who belies religion?”

Brothers and Sisters, coming back to the verses of the Quran recited at the beginning, verse 133 mentions restraining of anger and dispensing of forgiveness as the two primary characteristics of a true believer. Restraining of anger, pardoning, and doing good to others, besides being great moral qualities, strengthen the bond of love and union which is so necessary for peace, harmony, tolerance and mutual understanding and which guarantees, to a great extent, a righteous life.

The verse has on many occasions inspired the noblest thoughts and attitudes of tolerance and charitableness. A companion of the Holy Prophet Muhammad, by the name of Hasan, had a slave. On one occasion he upset a boiling hot dish on his master. Thinking that he would be punished for his fault, he recited the words of the verse above:

“Those who restrain their anger.”

Hasan said that he was not angry. **“And pardon men,”** added the servant. Hasan said: “I pardon you.” **“And Allah loves the doers of good”** concluded the offending slave. “I give you liberty and four hundred pieces of silver,” was finally the response of the noble companion.

It will be interesting to read the following remarks made by a well-known Christian translator and commentator of the Quran, George Sale, on this incident: “A noble instance of moderation and generosity.”

It will be worthwhile to know what Prophet Jesus (*as*) has said in the Bible about anger:

“But I say unto you that whosoever is angry with his brother without a cause shall be in danger of the judgement” (Matthew, 5:22).

Elsewhere he said:

“Let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you, with all malice: And be ye kind one to another, tender-hearted, forgiving one another...” (Ephesians 5:31,32).

Brothers and Sisters, let us consider briefly how anger generates violence, hatred, jealousy, ignorance and acrimony in human behaviour and relationship. Firstly, anger generates violence. When one is powerful and the other is weak, then usually the powerful, taking advantage of his power, tries to enforce his ideas or dictate his terms.

Secondly, it generates hatred. An angry person tries to humiliate the other because he does not see eye to eye with the other’s ideas or behaviour and in retaliation hatred is the natural outcome.

Thirdly, anger can be the result of jealousy which one harbours against the other, feeling that he does not possess or is unable to do what the other has or has the ability to do.

Fourthly, anger is expressed because being arrogant one is not ready to admit one’s weaknesses and instead of making a concerted effort to correct them, one tries to cover them up by being angry.

Fifthly, anger also keeps a person wallowing in the darkness of ignorance as he is not ready to accept anything which may, in his opinion, expose him in the eyes of others and thus he lacks the courage to improve himself and elevate his thoughts or better his behaviour.

Sixthly, anger also makes one inactive and unsocial as others feel reluctant to invite such a one to take part in group activities. As a result, he is left alone and fails to develop his social instinct to interact with others.

And lastly, anger is the major source of creating acrimony or estranged relations between two persons or nations because, for harmonious and amicable relationship to exist, mutual respect and understanding and seeking one another’s welfare and happiness are essential prerequisites.

Having said that, it reminds me of a well-known saying of Hazrat Ali, may Allah be pleased with him, that anger is a horse; if one is able to control it then he is sure to reach his destination, but if he fails to control it then he is doomed.

The Quran, time and again, exhorts believers to keep their minds and eyes open to be receptive of goodness. Anger makes one non-receptive and closes one’s mind and heart. Allah condemns such an attitude in the following words:

“They have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not. They are as cattle; nay, they are more astray. These are the heedless ones.” — 7:179.

Brothers and Sisters, established prayers, in fact, provide mental exercise to assess oneself while fasting offers exercise to practically curb the evil tendencies and help in developing healthy attitudes and behaviours.

Anger certainly adversely affects one's thoughts, behaviour and attitude whereas forgiveness elevates one's nobility by developing in him a high sense of humility and consideration and concern for others. It constantly reminds one that he is also prone to weaknesses and is likely to commit mistakes and thus stand in need of correction and forgiveness. In fact, the two temperaments in a person pull him in opposite directions, and to bring balance between the two is essential for building up a perfect noble character.

Hazrat Mirza Ghulam Ahmad made the following beautiful comments regarding how to create balance between the two qualities:

“The distinction between natural and moral qualities should be clearly remembered. The innate or natural qualities are transformed into moral qualities when a person refrains from doing an act upon the right occasion and after due consideration of the good or evil that is likely to result from it. Many of the lower animals are quite harmless and do not resist when evil is done to them. A cow may be said to be innocent, and a lamb meek, but to neither do we attribute the high moral qualities which man aspires after, for they are not gifted with reason. It is the occasion only upon which anything is done that justifies or condemns a deed, and the Word of God has, therefore, imposed this condition upon every moral quality.” (*The Teachings of Islam*, pp. 78, 79).

Brothers and Sisters, there is too much anger shown and provoked in the world today — from a child to the head of a state — causing disruption among families and bringing destruction and misery to nations and countries. Fasting teaches us to restrain from causing harm to oneself and to others and also to do good to others by being decent and generous.

Each one of us, in one way or the other, can at least do a bit and it will add on and bring peace and happiness to families and societies to which we belong. May Allah grant us the will and courage to

take the first step and, *Inshallah*, it will lead to pursuing decency and charity in the days to come.

The Founder of the Ahmadiyya Movement has put all this beautifully in one sentence:

“Walk along the finer, more subtle ways of righteousness.”

That means that we should try not only to follow righteousness but also try to go on improving it and bringing perfection to it.

Growing up in modern Britain

by Haider Zafar, B.A. (Hons)

[Note: This talk was given at the Family Day gathering at our U.K. Centre, Darus Salaam, London, on Sunday 6th August 2006 in the presence of Hazrat Ameer Dr A.K. Saeed.]

Today I will briefly talk about growing up in modern Britain, not just in religious terms but as an individual human being as well.

Growing up at times can be scary as well as difficult. But what can safely be said is that growing up for every child is an inevitable process.

Growing up is not specifically about becoming taller or growing in age, but it is about the understanding one obtains with age and experience. It cannot be physically forced upon; but certainly talking about it can help considerably. Our elders can influence and encourage the young by making them aware of the realities of life rather than disguising or shelving them. These days I feel that children are becoming extremely smart and advanced, but it is because we are in an ever-growing age of advancement. And that is why children at an early age are acquainted with means and instruments which provide them with tremendous knowledge and awareness.

The term ‘growing up’ is not used just for children. It is something we all are going through. Generally people older than us appear wiser but that's due to experiences they have already been through and they will continue to gain more experiences over the time. As a child or a teenager, many natural changes, physical and mental, take place constantly. Parents have also been through the same phase but are now facing other challenges that are likely to affect the younger generation in a similar or somewhat different way.

I believe that all parents wish for their children to prosper and not face certain obstacles they themselves faced at a particular stage in life. If a child can realise the natural concerns of his parents, I am sure he will correctly understand his parent's concern and may be by heeding to their advice, be able to lead a more successful life. Or at least this concern or suggestive nature of the parents will not be a source of any friction in their relationship.

The process of decision-making is a very critical stage in one's life. A challenge to one person may differ from that of another. What needs to be reiterated here is that an individual should watch and follow their forefathers' successes but also keep in mind their failures and take them into consideration whilst making decisions for themselves.

I feel that in order to follow a correct decision-making process one needs to know the method of arriving at a decision, taking into consideration all possible information and guidance available. If we cultivate the art of evaluating available information and opportunities then there is every likelihood that we can make a right decision. But it is also possible that in spite of following correct method the decision can be wrong. But it does not mean that we should not undertake the thought-process while making a decision. The method is correct but maybe the information and possibilities taken into consideration were not correct and resulted in a wrong decision.

The fact remains that everyone has to make decisions in life. And if in spite of all precautions a wrong decision is made, then try to rectify it. It is always the best course in view of the given situation and it is definitely wrong to blame others. If there are people willing to help and guide you, then give due consideration to their advice and suggestions. Certainly their presence is a blessing and do not disregard them, even though you may not agree with them.

Moving on, I would like to discuss the importance of prayer, patience and persistence in one's onward struggle in life. I have tried to observe them during my studies and even now at my job and have derived inspiration and strength from them.

Prayer is one of the most important pillars of Islam. It needs to be understood by the person offering it. It is necessary to learn the Arabic text but one should learn the translation as well in one's own language. For example, in English for many of us. By understanding the meaning we know exactly what is being recited and aren't praying like robots. That is how we can understand why and what we

are praying for. This is part of an education we seek through teachers, our parents and even ourselves.

In fact education is an on-going process. From an early age we begin education, be it academic or social. Our early form of education provides the basis for a sound growing up. We start first at school, meet friends, teachers and begin interacting with others while learning basics. From here we move on to secondary school, exams and then college, university etc. These all play major roles. Many of us have high expectations and if things don't go according to plan, it seems like the end, when in reality it is not even the start. If a person has failed and gives up, that should not be the way of reacting to it. But if they don't give up, they won't fail. It sounds great in theory but in reality it is much more difficult and needs courage and commitment. Again options for us can become restricted, so we have to make it work with whatever means we have and whatever opportunities are available.

Success in most of the cases lies ahead, provided a person doesn't lose hope and faith. If it's not alright, then it's not the end. It's a tough part of growing up: academics, exams, learning, education, high expectations — they can really pressurise individuals. We should learn how to remain composed in failures and successes and try not to be too disheartened. Everyone is different and unique. If all of us were equally smart, it would become quite boring and even against the laws of nature.

Having said that, the world might become very intelligent but to eradicate ignorance, racism and above all war, needs guidance and sound moral development. And it cannot be better than the guidance of the Creator. He has revealed the Holy Quran as the final guidance for mankind.

Along with learning and developing as a child, here in Britain we may face a form of discrimination and possible racial abuse can confront us. We are still in a minority against the majority but we need to stick to our ground. This does not mean to imitate what they do but to try and surpass their ignorance, bad habits and attitudes.

If the majority of people of this country actually understand what being a Muslim is all about, then they'd probably say: "Oh right, that's not what we heard". This can actually work both ways, whilst we learn our own faith it may be worth considering learning about other religious faiths and their followers too.

Finally, I feel the need to state that we should constantly try to better ourselves and free our minds to enlightenment of little things of life. Over the

past several decades materialistic vision has engrossed our minds. Is that what we're really here for? Does material happiness now, really means perfect happiness in the latter life? I am not sure of what the future holds for any of us but can say that it will come to a certain end and with the passage of every moment we are nearing our grave.

So why not try to think and act as positively as we can by helping and effectively communicating with each other constantly. This will in return help us grow to understand each other as well as ourselves and even the world we live in.

Growing up is a natural process all human beings face on the journey to a higher plane. We never stop growing up; there isn't a definitive end to it. It continues and perhaps so even in the afterlife. So if we as individuals work towards a just, peaceful and righteous goal by doing our share of good, then *inshallah* a positive outcome and reward awaits our fate.

My Parents

A poem by Irfaan Ahmad

[Note: This poem was also read at our Family Day gathering on Sunday 6th August 2006.]

Of all the people that I know
Respect and honour I must show
To mother and to father too
For the wonderful things they do.

My mother works so hard for me
She is as patient as can be
My every need she tries to meet
For isn't *jannah* beneath her feet.

Father who is strong and wise
Does his utmost while he tries
To be maintainer and protector to
Like almighty *Allah* told him to.

So next to *Allah* we then obey
The prophet lest we go astray
And never should we undermine
Our parents who are next in line.

Our parents we can never repay
For their welfare we must pray
And try to make them happy too
They are precious that is true.

And Allah's words I always hear
In old age keep them near
Mercy and kindness you must show
It's what everyone should know.

This poem is based on the verse in the Quran: "And your Lord has commanded that you should worship none but him and show kindness to your parents", 17:23.

Shayaan Ahmad recited the prayer *Rabbi-Ja'alni* at the same occasion.

Original Beliefs Revealed

More from Qadiani Jama'at website

by Zahid Aziz

In our October 2006 issue we quoted from two translations of books by Hazrat Mirza Ghulam Ahmad, placed recently on the Qadiani Jama'at website alislam.org, which clearly contradict their later-coined doctrine that he claimed to be a prophet. In those translations he has made forceful declarations dismissing the charge that he was making any such claim.

Now we refer to an Urdu booklet by their *Khalifa*, and real founder, Mirza Mahmud Ahmad, which is available on their website within the collected volumes of his writings entitled *Anwār-ul-'Ulūm*. This is an 11 page short booklet written in 1912, two years before he became *Khalifa* and the Split in the Ahmadiyya Movement of 1914.

In this booklet entitled *Jawab Ishtihar Ghulam Sarwar Kanpuri* ('Reply to the Poster by Ghulam Sarwar of Kanpur'), Mirza Mahmud Ahmad criticises, quite rightly, those Muslims who ascribe certain exaggerated attributes to Jesus in his second coming and assign to him qualities which would make him even greater than the Holy Prophet Muhammad. As one example of this, he writes:

"What a pity that Islam has been reduced to the state that there are Muslims who do not wish the Holy Prophet to have any distinction. He was the *Khatam-un-Nabiyyin*, but these Muslims said: We will not let him be the *Khatam-un-Nabiyyin*. They brought back Jesus from heaven after 19 centuries. Now, who is the *Khatam-un-Nabiyyin*: the one who comes last or the one who came earlier? They should have realised that in this way the distinction of the Holy Prophet's finality of prophethood is removed! Jesus becomes the *Khatam-un-Nabiyyin*, after whom there would be no prophet. It would be through his grace that anyone would find God." — Vol. 1, no. 14, p. 396 in *Anwār-ul-'Ulūm*.

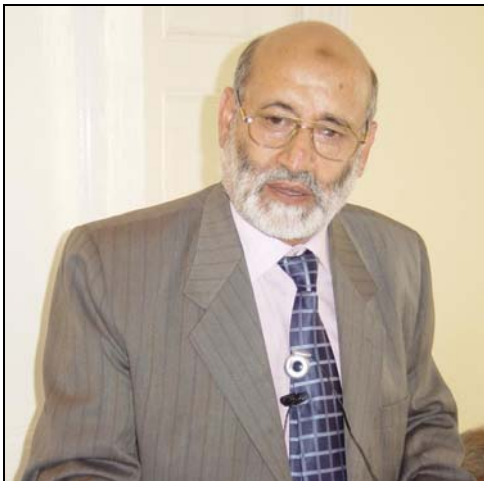
The well-known Qadiani Jama'at doctrine on this issue, since the Split in 1914, is that prophets *can* come after the Holy Prophet Muhammad who was the *Khatam-un-Nabiyyin* because, they assert, this term does not mean *last of the Prophets* but the *best* of the Prophets. They claim that the Holy Prophet still remains *Khatam-un-Nabiyyin* even if prophets come after him. But in this extract in 1912

Mirza Mahmud Ahmad declares to the general Muslim public that the Holy Prophet Muhammad would *lose* his distinction of being *Khatam-un-Nabiyyin* if another prophet came after him, and he laments that the Holy Prophet should be deprived of this distinction of being the *last* prophet! This shows how different his original belief were from those proclaimed in 1914 and later.

Photographs from the visit of Hazrat Ameer Dr A.K. Saeed to Germany and U.K., August 2006



Above: Outside the Berlin Mosque, with a group from Holland



Hazrat Ameer making a speech at the U.K. Centre And a section of the audience, listening to speech