



The Light

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Announcements and News

Friday prayers 13:00

Sunday Meeting

Executive 5 June at 2 pm

General 5 June at 3 pm

Book Review

A Revised English Translation of the Holy Quran

The leaders of the Ahmadiyya Anjuman Isha'at Islam were true to the pledge they took on the hand of the Promised Messiah, Hazrat Mirza Ghulam Ahmad of Qadian, and devoted their lives to making true his dream of presenting the true picture of Islam to the West. One monumental task, which he said Allah had entrusted to him, was an English translation of the Holy Quran which he predicted will be completed by him or one who is a member of the jamaat.

Hazrat Maulana Muhammad Ali fulfilled his master's desire and produced a masterpiece of knowledge. Other Muslims before him had translated the Holy Quran into English but the Divine plan was that the one to find acceptance, would be the translation produced by a servant of the Messiah sent to propagate Islam. The first edition of this masterpiece saw the light in 1917.

And yet the last word in any matter is only the Divine word and everything else may be revised and improved. No one knew this better than Hazrat Maulana Muhammad Ali, who himself revised his translation many times. In one edition he used modern English, jettisoning the use of thou, thee, wilt etc. Although in later editions he reverted to using the older and the more formal language. His family and other members of the jamaat continued to update his books. His son, Mr Muhammad Ahmad, revised *The Religion of Islam*, going so far as to add extra chapters, which the Maulana had always intended but could not find the time to do. Similarly, *Islam - The Religion of Humanity* was revised and expanded for publication from the US and the latest edition bears little resemblance to the original in size or matter. This is a great tradition for which our organization is unique and for which we can be proud.

It was in the late 1970s when the late Mr Muhammad Ahmad asked the delegates from the UK whether they had any proposals regarding the Centre's publications. He was told that the Centre needed to print an edition of the English translation of the Holy Quran with simplified language, abridged text and without the Arabic. Mr Ahmad then showed the members a manuscript of such a publication on which he had done much work. Hazrat Dr Saeed

Ahmad Khan, then Vice-President of the International Centre fully approved of the idea and encouraged Mr Muhammad Ahmad to carry on and complete the task with the utmost speed. He completed the work but the manuscript was lost and despite efforts, never recovered. Mr Muhammad Ahmad's fatal illness meant that he could not return to the task. It seems that the Divine plan was for someone else to undertake and complete this task. Hazrat Dr Saeed Ahmad Khan, in a reply to a letter of condolences, wrote that he was very pleased with Dr Zahid Aziz who had volunteered to take over and complete the projects left uncompleted by the untimely passing away of Mr Muhammad Ahmad.

Dr Zahid Aziz undertook this task and continued to work

on it when he could spare time from his full time job and other work he did for the jamaat. The result of his labour of love saw the light of day in March 2011. A well-produced publication in paperback with an attractive green laminated cover and the title in embossed gold lettering. It is heavier than the complete edition because light paper was not used in printing.

However, the beauty of the translation lies in simplification of the language. For example verse 2:30, in the old edition says: *"Will Thou place in it... And we celebrate Thy praise and extol Thy holiness"*. In the new edition it reads: *"Will You place in it... And we celebrate Your praise and extol Your holiness."* The purpose of this English translation was to propagate Islam to the West and with this in mind we can see that the second translation has better flow than the first. And, 33:23 says: *"Of the believers are men who are true to the covenant they made with Allah; so of them is he who has accomplished his vow, and of them is he who yet waits, and they have not changed in the least."* The revised edition gives this verse as: *"Among the believers are men who are true to the covenant they made with Allah; so some of them have accomplished their vow, and some of them yet wait, and they have not changed in the least."* The

second is much easier to follow by the new generation than the first.

The publishers should consider some changes for the reprint. The function of the page headed "Recitational Parts of the Holy Quran" is not clear and it may be worth giving it a different title to make its function clear. Lighter paper would reduce the bulk of the book and save on posting costs. The binding is prone to breaking and it may be worth considering a more flexible binding.



The last resting place of Nur Fatima, the first wife of Hazrat Maulana Muhammad Ali at the Bahishti Maqbara in Qadian, India.

These are minor matters and insignificant when compared to the labour of love that went into the preparation and production of the book. It is a fine addition to the superlative literature produced by the Lahore Ahmadiyya Movement and is to be recommended to all those involved in missionary

efforts in the West as well as those who embrace Islam. It is hoped that Hazrat Maulana Muhammad Ali's soul is pleased with these efforts because it shows that the later generations have taken heed of his words: "When you bury your elders do not bury their ideals with them otherwise people will say that this jamaat is dying out."

A Friday Sermon

Nasir Ahmad Aziz

This *khutba* is, I guess, a continuation of what we were talking about for the last few weeks – that is evolution – and I want to say something about the first verse of the Holy Quran, which is: All praise is due to Allah the *Rub* of the *alameen*.

In Arabic it says: *Alhamdolilla hai rubul alameen*.

The word I want to say something about is *Rub*. Arabic is a language in which words carry many

meanings. There is a basic meaning and others arise because of some similarity. Let me give you an example for *Rub*.

There is a chapter in the Holy Quran called Yusuf. The English name for this is Joseph, the prophet we find in the Old Testament. In fact, it is the story of the same prophet but the difference is that the Holy Quran presents Hazrat Yusuf as a pious man and the picture it paints of him is very different to the one presented in the Bible. Anyway, as we know the king had Joseph arrested and put in prison on some charge. Later on the king needed Joseph's help and he sent a soldier to go to the prison and get Joseph.

But Joseph does not want to be let out because the king has taken pity on him and needs his help. He wants to be let out because he is innocent and he wants the king to admit that he wrongly put Joseph in prison. The Holy Quran tells us that Joseph said to the soldier: "My *Rub* knows of my innocence, has your *rub* investigated the matter..." You see, here the word *rub* is being used in two different ways in the same sentence.

Joseph says my *Rub* and your *rub*. *Rub* is usually translated as God. Does this mean then that there are two gods, and does Islam not teach that there is only one God? Was the king correct in claiming to be god? What is the explanation for this? The explanation is very simple: The word *rub* means master and provider. So the king is the soldier's *rub* because the soldier is his employee and the king pays the soldier's salary and provides for him. I guess being a soldier he probably got free food and accommodation as well.

But that is not the same as Joseph's *Rub* who is a Being who provides for the whole world. Joseph's *Rub* provides for Joseph, for the soldier, for the king and for everyone else in the world. So Joseph's *Rub* is Allah who provides for the whole universe and the soldier's *rub* provides for his family, his army, his ministers etc. They are both *rub* in that they are providers but we need to distinguish between them. One is the *Rub* of the *alameen* and the other, of people.

This is the answer to those people who say that the Promised Messiah was a *nabi* and *rasul* because Allah addressed him with these words. If that is so then the king of Egypt was God because in the Holy Quran the word *rub* is used for him. If the King of Egypt was not God then Hazrat Mirza Ghulam Ahmad was not a *nabi* and *rasul* and these words were used in another sense. But that is not what we are discussing today and I only used the word *rub* as an example to show that if we do not use common sense in understanding the use of words we will be led to a wrong understanding of the Holy Quran.

So, as I said the word *rub* means master or provider; the next word is *alameen*. This is usually translated as worlds but can also mean universes. This shows there may be many universes. These may exist at the same time or a universe may have existed in the past (which was destroyed) and this universe created. Another alternative is that this universe will be destroyed and a new one created. Allah tells us that a time will come when the world as we know it will come to an end but if Allah is the master of the universes then does it mean another physical world will be created or does it mean the spiritual world into which we transfer after death? We do not know. What we do know is this that he is our provider in this world and in the next one, whatever form it may take, physical or spiritual. All we know for certain is that whatever happens, He will provide for us in this world and next.

Khawaja Kamal-ud-Din's early days in England:

Collection of shorter reports from 1913

Compiled by Dr Zahid Aziz

1. Maulana Nur-ud-Din's letter of advice

In January 1913, Hazrat Maulana Nur-ud-Din wrote the following letter to Khawaja Kamal-ud-Din as published in Badr:

"My dear, perfect one of faith, assalamu alaikum wa rahmatullah wa barakatuhu.

Continue to pray from the bottom of your heart: ‘O Allah, grant me a pure companion.’ Whenever you return back to London after leaving it, as soon as you sight the city, say the following prayer:

‘O Allah, Lord of the seven heavens and what is under them, Lord of the seven earths and what comes out of them, Lord of the winds and what they scatter, Lord of the devils and what they mislead, I ask You for the good of this city and the good of its people and the good of what is in it. I seek refuge in You from the evil of this city and the evil of its people and the evil of what is in it. O Allah, make us loved by its people and make us love the righteous among them. O Allah, grant us the good provisions of its life and save us from its evil.’

Have recourse to the prayer of Sura Al-Hamd very much, so much that Allah is pleased with you.

May your acquaintance with the lord [Lord Headley] be a source of blessings, amen.

It is important to turn your attention to *Minan-ur-Rahman*. [Minan-ur-Rahman is the name of an unfinished research work by Hazrat Mirza Ghulam Ahmad, trying to prove that Arabic is the origin of all other languages. Khwaja Kamal-ud-Din was interested in continuing this research further, and in 1915 his Urdu book *Umm-ul-alsina* was published with further material on this topic.] Let the weapon of prayers be with you there. Meet people, and Allah may grant you some invaluable jewel of a man who would be a servant of the faith. I will pray here, may the Lord be with you, amen. Meet also the Muslim and Hindu boys who are there. Present the Holy Quran. For any needs that arise, after two raka’s of prayer and the recital of the names and praise of God, ask much for forgiveness. Say ‘There is no God but You, glory be to You! Surely I am from among the wrong-doers’ [the Quran, 21:87], and then pray that God may guide you to a fruitful, blessed end. Do not waste your time on those who are bad-natured, hypocritical, worldly, deniers of God, who either do not pray or have no faith in prayer, miserly and lazy.

This is important. Plenty of good people are there also. Meet them. I could not write to dears Zafrullah [Sir Muhammad Zafrullah Khan, who was then a young man] or Ibadullah, but I prayed for them. The Holy Quran is the word of the Creator, the Most High, and is full of truth and wisdom. Invite people towards it. May Allah the Most High be with you, amen.” Badr, 30 January 1913

2. Khwaja Kamal-ud-Din’s letter to Maulana Nur-ud-Din

Khwaja Kamal-ud-Din wrote a letter to Maulana Nur-ud-Din, dated 30 January 1913, while visiting the University of Cambridge in England, as follows: “My master, my leader, my beloved, my mentor! May Allah keep you safe, may prayers and peace be upon you! May Allah grant you health, keep you over us for years and years, and give you much physical strength. The favours you have done me are so much that I am unable to recount them. I cannot find words in gratitude of that day when you guided me towards the late Hazrat [Mirza Ghulam Ahmad], whose care and teaching planted a small, spiritual tree in my heart and mind, which was then watered and nourished by your hand.

It was the absurd talk and claims of a famous Christian clergyman and doctor of divinity that brought me here [to Cambridge], and God the Most High made him humiliated at my hands. The scene of ‘so he who disbelieved was confounded’ [Holy Quran, 2:258] that I witnessed taking place today is unique in its own right. I have sent its full detail to Mufti [Muhammad Sadiq] sahib, and you can hear it. My beloved, it is absolutely essential that work be done here with determination and perseverance. To preach by lectures here is useless, although I will do that as well. I am preparing a proposal which will reach you in two weeks.

Prayer is required, prayer, prayer, prayer!

P.S. Your honour, I received the letter you wrote in your own hand. God willing, I will remain engaged in prayer as you instructed.” Badr, 6 March 1913, p. 3

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3. Another lady

Another report by Khwaja Kamal-ud-Din in chronological sequence, addressed to Maulana Nur-ud-Din, is as follows. It was published under the title Another Lady.

“My leader, my lord, my mentor! May Allah keep you safe. In the last post I did not receive any invigorating message from my master and beloved in his own hand. However, God has given another cause for happiness today. Here in London there is a solicitor who is a member of the Theology Society. A solicitor is a legal advisor and practitioner of law here. He had sent for a copy of the magazine to read the article about Jesus. Today at 4.00 p.m. his wife came here, accompanied by a Mrs Clarke, to meet me. After a formal exchange of words, she talked about the article on the divinity of Jesus. I found that she had read the entire article and understood it too. The conversation lasted a full hour. At the end she said that she already believed that Jesus was indeed not God, but since it now seems that he was not even a perfect guide for our lives then what work did he come to do? I replied that he came only for the reform of the Jews. She said that was right and as his teaching does not apply to us at all and also he was not God, then if we do not accept your interpretation then his mission becomes meaningless. Then she wrote down a few notes about the new points that had arisen during the conversation and said: I will not let my husband sleep tonight until he gives me satisfactory replies on the points that I have just heard from you. She added: It would be good if you and he were to hold a discussion in front of me but he is only free on Sundays. So I extended an invitation to them to join me for lunch next Sunday and she said she would let me know. May God the Most High bring about a desirable result.

I am feeling better for the last three days as I have reduced my workload. So far I have avoided meat for two days. I may not be able to send the magazine [*The Islamic Review*] this week. It will come next week. I have made many more changes in this issue, and it had to be produced in a rush. The difficulty is that I am alone. Regarding every article, every idea and every proposal I pray very humbly and say special prayers. During prostrations in prayer I make

submissions most humbly and fervently, and then take any step. If I still make a mistake then it is forgivable. I am saying special prayers about a very important article which is to appear in the April issue. Its object is to prevent the proposed law from being made which, under a pretext, tries to stop the propagation of Islam in Africa. I prayed constantly about how to begin the article. The night before last it was indicated to me in clear words, as a result of prayer, that I should write it as a letter addressed to the Secretary of State for India. It will receive early attention and be advantageous. They wish to stop the progress of Islam in Africa, and it is our duty to repel their plans.

Next week I am going to Folkestone for four days. This is a port town on the coast. After seeing the first issue of the magazine, some residents of this town wrote to say that the magazine had drawn their attention towards Islam and they wanted to show more interest in Islam. So they invited me to come for discussions and lectures. I will go on 21st March. The instruction you gave me about going to Cambridge, I will bear it in mind.” Badr, 17 April 1913, p. 1–2

4. Lectures around England

Under the above title, a report by Khwaja Kamal-ud-Din published in June 1913 reads as follows:

“Those days are approaching, by the grace of God, when this Ahmadi servant of Islam will be seen preaching the faith in the various cities of England as was the case in India after the death of the Promised Messiah. However, it is a dire necessity that more servants of the faith should come here. The magazine has proved useful thus far and it has led to the series of lectures mentioned in the title above. In May four lectures were proposed. One has taken place and three remain. The first lecture was at Cambridge, organised by Christian rationalists who wrote to me to come and speak on the basic differences between Islam and Christianity. That went well by the grace of Allah. The second lecture is in the famous area of London known as Piccadilly and will be presided over by a Countess. It has been advertised and leading persons in the field of law are particularly interested in it. The third and fourth lectures will be

at Folkestone on 30th and 31st May. Correspondence is going on with the International Psychical Research Club of London about a lecture in June on the topic of reincarnation. The Northbrook Society London has also expressed a wish for a lecture on Islam.

O Ahmadiyya community! I have done what I could with my weak power, and if Allah allows I shall do more. Now it is up to you to take care of this work.
