



The Light

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The only Muslim organization upholding finality of prophethood.

www.virtualmosque.co.uk

Editors

Shahid Aziz

Mustaq Ali

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Announcements and News

Friday prayers 13:00

Sunday Meeting

Executive 3 July at 2 pm

General 3 July at 3 pm

Announcements and News

Face Book

The number of people listed on Facebook as 'friends' of Ahmadiyya Anjuman Isha'at Islam continues to increase and now stands at around 900. They are all not Lahore Ahmadis but a lot of them are Sunnis and Qadianis. Some people were posting abusive messages and they have been banned from posting. Some others engaged in 'copy and paste' activities without really wanting to learn about our views. These too have been banned. It is unfortunate that these 'friends' chose

to abuse the facility for open and free exchange of ideas.

Almost on a daily basis, these friends receive at least a short message about Islam or our interpretation of Islam. They are also directed to the material on Virtual Mosque. This is having a positive effect on many people and we hope this will continue. In answering objections about our beliefs we also learn about what the Holy Quran, the Hadith and writings of the Promised Messiah say. Also, the advantage of these exchanges is that members of the jamaat who have not lived among extremist Muslims and who are unaware of how bravely our members in those places daily face dangers to their lives and property can at least feel our opponents' venom. It is a sad reflection on the intellectual state of the Muslim *Umma* that those who claim to defend the honour of the Holy Prophet (s) and Islam resort to such tactics.

Twitter

Ahmadiyya Anjuman Isha'at Islam publishes a message on almost a daily basis on Twitter as well. However, this has not been as successful as Facebook. We do have about 150 followers on Twitter. We are looking into how this may be increased.

Printing

These activities have been greatly expanded recently. Members are aware of the printing, in the UK, of the revised edition of Hazrat Maulana Muhammad Ali's English translation of the Holy Quran.

This was followed by the publication of the English translation of 'Aik Ghalti Ka Azala' by Dr Zahid Aziz. He has also added notes at the end of the book, which relate to the text at various places

in the booklet. These notes refute the Qadiani claim that, with the publication of this booklet, the Promised Messiah changed his claim from being a *mujaddid* (reformer) to a *nabi* (prophet). This is a very useful book for Lahore-Ahmadis as a ready reference to answer the frequently asked question by the Qadianis – Have you read ‘Aik Ghlati?

In Urdu, *Akhri nabi* by Hazrat Maulana Muhammad Ali was keyed-in by the UK jamaat’s resources and has been printed by the India jamaat. *Hadaiyat brai jamaat Ahmadiyya* by him has been keyed-in and proof read and it is ready for printing.

(Continued from the last issue)

Khwaja Kamal-ud-Din’s early days in England

Collection by Dr Zahid Aziz

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.

The Ideal Revolution by the Ideal Prophet

By Hazrat Maulana Sadr-ud-Din

[Late Head of the Ahmadiyya Movement]

George Bernard Shaw on Islam and its Founder:

It was the Ideal Revolution by the Ideal Prophet, peace and blessings of Allah be upon him, which evoked jubilant acknowledgement from George Bernard Shaw who observed:

“If any religion has the chance of ruling over England and Europe within the next hundred years, it can only be Islam. I have always held the religion of Muhammad in high estimation because of its wonderful vitality. It is the only religion which

appears to me to possess the assimilating capacity to the changing phase of existence which can make its appeal to every age. I believe that if a man like Muhammad were to assume the dictatorship of the modern world he would succeed in solving its problems in a way that would bring it much-needed peace and happiness. I have prophesied about the faith of Muhammad that it would be acceptable to the Europe of tomorrow as it is beginning to be accepted by the Europe of today.”

The need for a prophet

At the time of the advent of the Prophet Muhammad (peace and blessings of Allah be upon him) the whole world was in a state of widespread moral disorder. Religions were at war with one another. Monarchs stricken with land-lust planned to grab the neighbouring countries. They also tyrannised over their own subjects. The then prevailing conditions are succinctly described in the Quranic verse “*Corruption has appeared on land and sea*” (30: 42).

There was chaos everywhere. The Jews and the Christians made confusion worse confounded by claiming to monopolise truth. The Holy Quran refers to this religious intransigence by saying “*And they say that none shall ever enter Heaven unless he be Jew or Christian*” (2: 112).

They further claimed, as the Holy Quran points out “*We are sons of Allah and His loved ones*” (5:19).

Here in India, the Hindus flaunted similar claims of the sole possession of divine truths and looked down upon others as the scum of the earth.

It can be well imagined that the masses then, as now, must be the victims of indescribable atrocities. Religion, (which should bring salvation,) in its decadent state had become a millstone round their necks. The Holy Prophet (peace and blessings of God be upon him) redeemed the suffering humanity by an ideal revolution which forged bonds of fraternity between the rich and the poor. It was a death-blow to the imperialism of those days. The Holy Prophet (peace and blessings of Allah be upon him) was immune against the contagious influences of the gorgeous monarchies. He commanded such devotion as was unknown to the contemporary kings. But even this absolute

sovereignty did not adversely affect his affectionate attitude to the poor, nor did it instill in him a desire or an ambition for monarchical rule, as was the fashion in those days.

Ideological Break with Past

Contrary to the fashion of his time, the Holy Prophet (peace and blessings of Allah be upon him) laid the foundations of genuine democracy. God commanded the Holy Prophet (peace and blessings of Allah be upon him) to conduct the affairs of the state in consultation with the people in these words “*Consult them in the administrative affairs.*”

By this revolution, a way was opened for the poor to have a say in the governance of their affairs. It eliminated all chances of exploitation of the poor by the Capitalists. It also left little or no room for the splitting up of society into 'Haves' and 'Have-nots'.

On the top of all, the Holy Prophet (peace and blessings of Allah be upon him) did not claim for himself any exemption from the Divine laws. It was and still is the rule that the king is considered above all laws. In countries where there is Personality Cult, the person in power is not subject to the law of the land. He cannot be summoned by the courts. His actions cannot be discussed in the legislature. This reduces the sovereignty of law to nullity and breeds all sorts of corruption. The Holy Prophet (peace and blessings of Allah be upon him) had a deep insight into human nature. He did not claim to be above the Divine law, and thus sealed off all avenues for mischief. He said “*I fear, if I disobey my Lord, the punishment of an awful day*” (10:16).

No Privileged Class

This was a genuine revolution as it proclaimed that all are equal in the eyes of law. In a monarchical system it is said: "The king can do no wrong." It means that law is subservient to the will and whim of the ruler. It scatters all moral basis of law and provides incentive for aggression and exploitation. Capitalism thrives under monarchy. But it dies a natural death under a system inaugurated by the Holy Prophet (peace and blessings of Allah be upon him), because it upholds the supremacy of law. It leaves no room for favoritism or nepotism. The Holy Prophet (peace

and blessings of Allah be upon him) did not award lands to his relatives, although they were the first to fight the enemies. His uncle Hazrat Hamzah (Allah be pleased with him) met a martyr's death. His cousin Hazrat Ja'far (Allah be pleased with him) died fighting. Thus, the Holy Prophet, peace and blessings of Allah be upon him, himself and his dearest and nearest bore the heaviest responsibilities in propagating Islam. But they never aspired for any rewards for their heroic deeds. Thus, the Holy Prophet (peace and blessings of Allah be upon him) did not create a Privileged Class. As a matter of fact by his own precept and example as well as of his dearest and nearest, he made the emergence of such a class impossible. Thus, he bridged the yawning gulf between the rich and the poor.

Public Treasury and the Poor

The Holy Prophet (peace and blessings of Allah be upon him) allowed the poor to claim a share in the Public Treasury. His one proclamation was “*If any one died and left some property, it was for his heirs.*”

His other proclamation which supplemented the first one was “*If any one dies and leaves unpaid debts and small children, they should come to me (the Holy Prophet, peace and blessings of Allah be upon him). I would pay the deceased's debt and would bring up his children.*”

Duty of the Rich

God has allowed the poor to share in the wealth of the affluent persons. The Holy Quran says, “*They spend out of what We have provided for them.*” (2:4).

There is an ideal social philosophy enshrined in the verse. God grants riches and commands the rich to spend a sizeable portion of it on the welfare of the poor out of what He has given them. Thus it is evident that all wealth held by the rich people really belongs to God. It is incumbent on them to spend their money to ameliorate the lot of the destitute and the indigent. With a view to creating an incentive for spending on the poor, the Holy Prophet (peace and blessings of God be upon him) laid down a humanitarian formula by saying “*The whole humanity is the family of God. God loves him best who is helpful to His family.*” He

supplemented this sacred formula by saying *“All men are brethren and are descendants of Adam who was born of clay.”*

There is an empty formula bruited about, under the secular regimes which also say that men are brethren among themselves. But this equality is devoid of economic significance.

No Racial Distinction:

In his Farewell Sermon, the Holy Prophet (peace and blessings of God be upon him) proclaimed *“No Arab is superior to the non-Arab nor is the non-Arab superior to the Arab nor is the Black Negro superior to the White Man nor is the White Man superior to the Black Negro.”*

The irrefutable plea for the equality of human beings was supported by another formula *“Indeed you are the progeny of one father [i.e., Adam] and the creatures of One God.”* Thus, the principle of equality was based on biological reasoning. The human dignity was ensured by the Divine declaration *“We have honoured the children of Adam”* (17:17).

It contains a severe denunciation of the exploitation of a human being under any guise or guile. As the question of superiority cannot be ignored, the apprehensions on this score have been set at rest by another Divine proclamation *“Most honourable among you, in the sight of Allah, is he who is the most righteous among you.”* (49:14).

A man who cherishes an ever-present fear of God will scrupulously refrain from enslaving other human beings, even though he may have the means of doing so. Thus, a God-fearing industrialist or a tycoon will be full of the milk of human kindness.

No Class War

Thus, Islam scores a distinct triumph over Communism and Socialism, because it eliminates exploitation by establishing real pulsating fraternity and by making the affluent Section answerable to God for their treatment towards the poor. Thus, these philosophies kindle the fire of class-war. Socialism and Communism declare that the rich are necessarily and unavoidably the enemies of the poor. If under Capitalism, it was the Possessing Class which victimised the Dispossessed Class,

under the Socialistic Regime, it is the Dispossessed Class which wreaks vengeance on their erstwhile masters and bosses by dispossessing them.

Islam saddles the rich with the responsibility of fulfilling the needs of the needy. It also enjoins the poor to abuse their minds of all jealousy. As a matter of fact, when the rich behave benevolently and do so as a duty, the question of jealousy does not arise. Once Sa'd bin Muaz came to the Holy Prophet (peace and blessings of Allah be upon him). The Prophet (peace and blessings of Allah be upon him) addressed the gathering and said *“Stand up to receive your leader.”*

Thus, the Holy Prophet (peace and blessings of Allah be upon him) bound the hearts of the rich and the poor with "hoops of steel" and left no room for ill-will. He impressed upon the wealthy people the indispensability of the poor by saying *“It is the poor who help you and the abundance of your wealth is due to their services.”*

God enjoins the rich to be generous to the poor, not for any mundane ends, but to seek the pleasure of God:

It is further emphasised thus *“And they feed, for the love of Him, the poor, the orphan, and the prisoner, saying, We feed you for Allah's pleasure only. We desire no reward nor thanks from you”* (76:9-10).

Lest the rich should lord it over the poor after doing some acts of benevolence, God warns them against this attitude by saying *“Render not vain your alms by taunt and injury”* (2:265).

In the light of this directive, a rich man does not put a poor man under a debt of gratitude by rendering him financial aid. He just does his duty. He cannot demand and command his whole-sale subservience. He ruins his own charity, if he parades it in such a way as to hurt the poor man's sentiments, or to inflict on him a corrosive sense of inferiority.

Spiritual Comradeship

The Holy Prophet (peace be upon him) was so keen on maintaining an atmosphere of fraternity that he invariably used the words *sahib* (companion) and *akhee* (brother) in the Holy Quran

"Your Companion has neither erred nor has he gone astray" (53:3). "When he said to his companion grieve not" (9:40).

The Second word also occurs in the Quranic verse *"Surely all believers are brothers."* (49:11).

The Holy Prophet (peace and blessings of Allah be upon him) addressed a slave, Hazrat Zaid (God be pleased with him) thus *"You are our brother and friend."* When Hazrat Umar went to Mecca to perform *Umrah*, the Holy Prophet (peace and blessings of God be upon him) addressed him thus *"My brother! When you are in Ka'bah and are engaged in prayer, do not forget to pray for me also."* This request for *"remembering him in prayer"* by the Holy Prophet (peace and blessings of Allah be upon him) enraptured the heart and mind of Hazrat Umar (Allah be pleased with him). He said *"This expression from the Holy Prophet (peace and blessings of Allah be upon him) has filled me with such pleasure as I could never get, even if the whole world had been given to me."*

Can there be more inspiring expression than this? Can the followers of other religions expect such expressions of fraternal equality from their spiritual preceptors? Even in the Muslim Society today, the religious leaders do not allow their followers to feel free in their presence. It is because they are more concerned with their personal prestige than with the prestige of the teachings of Islam, which have eclipsed other rival religious and secular doctrines by constant emphasis on the principle of equality and fraternity. The Holy Prophet (peace and blessings of Allah be upon) set an attractive and elevating example by his own conduct.

Priest-craft - A Danger

The Holy Quran has warned the believers against the economic ravages of the theologians and high-priests. The Holy Quran says *"O ye who believe! Surely many of the priests and monks devour the wealth of men by false means and turn men away from the way of Allah"* (9:34).

It is now an open secret that some ulama also have a hand in bolstering Capitalism by devious interpretations of the Quranic injunctions. The above-quoted verse draws pointed attention to their exploitation of society. The Muslims are

forewarned against the aggrandisement of the theologians in complicity with the Possessing Class. To make the warning effective, the money-grabbing tricks are denounced as obstacles in the way of God, because equitable utilisation of national wealth for the national welfare is regarded as synonymous with the way of Allah. These accomplices of the Capitalists are severely warned against the consequences of their dealings with them. The Holy Quran says *"And those who hoard up gold and silver and spend it not in the way of Allah-give to them the tidings of a painful punishment"* (9:34).

It would thus be seen that accumulation of wealth into a few hands is repugnant to the spirit of Islam.

The Holy Prophet (peace and blessings of Allah be upon him) also laid bare the cause of capitalistic tendency in the Muslim society, Addressing the Muslims, the Holy Quran says *"They enjoyed their lot for a short time, so have you enjoyed your lot as those before you enjoyed their lot"* (9:69).

A time was to come when the so-called Muslim divines would adopt the repulsive technique of the Jewish high priests. They would fabricate fiats to justify their aggrandisement. Islam delineated the causes of moral decay culminating in a mad pursuit of worldly riches. The aim of all this is to discipline our avocations and hold in leash our lust for riches.

Welfare Funds

The Holy Quran has directed the opulent sections to take interest in the welfare of the poor. It says *"And in their wealth was a share for one who asked for help and for one who could not"* (51:20). Islam has established certain funds for the welfare of the destitute. They are:

(1) Fitrana - At the end of the month of Ramazan, the fasting Muslims celebrate Eid. It is compulsory to pay *fitrana* before the Eid prayers. If regular machinery is set up for the collection of the *Fitrana* money, it can run into tens of millions, which can be utilised for the uplift of the poor people. This fund can grow from year to year.

(2) Zakat - It is for the Islamic State to collect Zakat, which also will bring ample money to ameliorate the conditions of the down-trodden people.

(3) Wills - The rich people should will a part of their legacy for the benefit of the poor people. In this connection, the examples of the Companions of the Holy Prophet (peace and blessings of Allah be upon him) are really worthy of emulation.

(4) Charity - Every Muslim is exhorted to be charitable. This is referred to in the Holy Quran "Men who give alms and women who give alms." (33:36). If the Quranic injunctions are properly implemented, they can bring into being a prosperous and progressive society and plan out poverty and starvation.

The Holy Prophet's Own Example

As the Holy Prophet (peace and blessings of Allah be upon him) has been held up by God as the Sublime Exemplar, he took pride in a voluntary poverty.

He lived at the level of a common Muslim. He ate simple food and wore a simple dress. When he breathed his last, Hazrat Aishah (Allah be please with her) said:

"He, the Prophet of God, at the time of death left neither any dirham, nor dinar, nor goat, nor camel, nor maid-servant nor man-servant."

His mortal remains were buried in an ordinary grave. This is a rare instance of a sovereign and the beloved of God who exemplified in his person human equality both in life and in death.

The Holy Quran does not reduce all to the dead level of meaningless equality. It says:

"And for all are degrees of rank according to what they did" (46:20).

Everyone is graded in the Islamic social set-up according to the beneficial nature of his actions. Thus, there is a wholesome gradation which is not detrimental to the genuine well-being. As a matter of fact it is conducive to social welfare.

The Promised Messiah speaks

So the Wise and Powerful God did just that by sending this humble servant for the reformation of the people, and in order to draw the world towards truth and righteousness He divided the work of the support of truth and the propagation of Islam into several parts.

One part, from among these branches, is the work of writing and producing books, which has been entrusted to this humble servant. And I have been taught the profound knowledge and the fine, subtle truths which can only be learnt through Divine power, and cannot be attained by human effort. Difficult and intricate points have been solved, not by human reasoning, but by the teaching of the Holy Spirit.

The **second part** of this work is the publication of notices, which is carried on by Divine command for the purpose of fully conveying the arguments and proofs. Till now, more than 20,000 copies of notices have been published to present the arguments of Islam to the non-Muslim people, and this will continue in future according to the needs of the times.

The **third part** of this work is in connection with the visitors, callers, those journeying in search of the truth, and those arriving here for various purposes, who, having received news of this heavenly Movement, constantly come to meet us, being prompted by their inner intentions. This aspect, too, is under development. Although, some days there are fewer visitors, but on others this activity becomes more vigorous. As a result, in the last seven years more than 60,000 guests have been received here. As to how much spiritual benefit was conferred upon the responsive people among them by my talks, how far their problems were solved, and their weaknesses removed, God the Most High knows. But there is no doubt that the giving of answers orally in reply to the questioners, or explaining something according to the time and the circumstances, has been proved in many cases to be more beneficial, effective and easier to absorb than by means of writings. This was the reason why all prophets employed this method, and except for the Word of God, which was published under special arrangements and was in fact written down, all the other utterances of the prophet's spread as speeches made on various occasions.

The **fourth part** of this work is the writing of letters to the seekers after truth and the opponents. Up to now, in the period mentioned above, over 90,000 letters have been received, which have been replied to, except those, which were considered to be junk or unnecessary. This work continues regularly, and the number of letters exchanged every month probably varies from 300 to 700 or even a thousand.

The **fifth part** of this work, which God the Most High has specially established with His revelation, is the formation of disciples and those who take the *ba'at* (Pledge). At the time of founding this Movement, God informed me, saying: "There is a storm of misguidance raging on the earth, so build this ark at the time of this deluge. Whoever enters this ark will be saved from drowning, but he who denies will perish." and: "He who gives his hand into your hand, he has given it not into your hand but into the hand of God." And the Lord God has given me the following glad tidings: "I will cause you to die and exalt you towards Myself, but your true followers and devotees will remain till the Day of Judgment, and will always be dominant over those who oppose."

This is the five-fold Movement which God the Most High has set up with His own hand. Although a person looking superficially will consider only the work of producing writings to be essential, and regard the other parts as unnecessary and superfluous, but in the sight of God all of these are essential. And the reformation, which He has willed cannot be accomplished without the use of all these five methods.

Consider, for instance, just the writing of books. If we undertake the work of propagation in the fullest sense, how much financial resources shall we stand in need of! For, if our purpose is the full accomplishment of propagation, then it must be our object that our religious literature, which is full of jewels of knowledge and matters profound, and draws seekers of the truth to the right path, should rapidly and in large quantity reach people who are afflicted with fatal spiritual diseases, even almost to the point of death, by the influence of

unwholesome teachings. We must always have it in view that whenever a country is in a dangerous spiritual condition, due to the murderous poison of misguidance, our books should be disseminated there without delay, and reach the hands of every seeker after truth.

But it is obvious that it is impossible to attain this object to its fullest if we always have in our minds the consideration that our books should be distributed by sale. To publish books merely for the purpose of sale, and to force worldliness into a religious cause for selfish motives, is a mean and objectionable method, and its ill effect will be that we would neither be able to distribute our books speedily in the world nor make large numbers of them reach the people. It is undoubtedly and absolutely true that if, for instance, we were distributing free a hundred thousand copies of a book, we would be able to take them to the most distant countries in only twenty days, and disseminate them generally among every community and in every place, giving them to all those who seek the truth and the right path. But if a price were to be charged, we would not be able to accomplish the same kind of work on such a grand scale perhaps even in twenty years. If the books were to be sold, we would keep them locked up in boxes and wait for customers or for their orders by mail. And it is possible that during this long wait we may ourselves pass away from the world, and the books remain locked in boxes. Therefore, as the scope of selling books is very restricted and damaging to the real object, and prolongs the work of a few years to centuries, and as no generous and enterprising wealthy man from among the Muslims has so far come forward to buy a large number of our recent books to distribute them free in the way of Allah, nor is there any Society for Islam, like the Christian missions, to assist in this work, nor can any reliance be placed on one's life so that we could wait for long in expectation of reaching a great age, I have, therefore, from the very beginning adopted the rule regarding all my books that, so far as possible, a large proportion of them should be distributed free in order that, being full of the light of truth as they are, they spread rapidly and extensively in the world.

Ahmadiyya Anjuman Isha'at Islam Lahore (UK branch)

15 Stanley Avenue, Wembley, UK, HA0 4JQ