



The Light — U.K. edition

September 2009

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Assalamu alaikum

Iftars: **Saturday: 5th September**
Saturday: 12th September

Id-ul-Fitr: Sunday 20th September
Khutba by Mustaq Ali
Please arrive by 10.45 a.m.
Prayers start at 11.00 a.m.

Dars-i Quran and Hadith:

Every Friday after *Jumu'a* prayers.

Meetings of the Executive:

First Sunday of every month at 2.00 p.m.

Meeting of the Jama'at:

First Sunday of every month at 3.00 p.m.

Friday prayers and monthly meetings are
webcast live on: www.virtualmosque.co.uk

Speech at U.K. Convention, 12 July 2009:

Challenges faced by Muslim youth, past and present

by **Zahid Aziz**

“And the same [i.e. submission to God] did Abraham enjoin on his sons, and so did Jacob. ... when death visited Jacob he said to his sons: What will you serve after me? They said: We shall serve your God and the God of your fathers ... one God only, and to Him do we submit.” — 2:132–133

According to the Quran, every generation which served God and did good deeds instructed the next generation to follow in the same path. Each generation was responsible only for what it did, and not for those before or after. The above passage goes on to say:

“Those are a people that have passed away; for them is what they earned and for you what you earn; and you will not be asked of what they did.” — 2:134

Each generation of young people thinks that the issues and problems it faces are entirely new, unique and different from anything faced in the past. But often we find that they face problems very similar to the problems faced by previous generations. It is certainly the case with Muslims in the last 100 to 150 years. The most crucial issues facing young Muslims at the time of the Founder of the Ahmadiyya Movement have continued to be the ones faced by every later generation. I discuss three of them here.

Firstly, the world around us, in which we receive education, work and live, follows materialistic values only. It is concerned only with material welfare and progress, and material means of achieving the same. It does not accept the importance of any religious concept. In the time of the Founder of the Movement, young Muslims who received education on Western lines, and became doctors, lawyers, civil servants and other professionals, found themselves in such a world, even though the people ruling them were of the Christian religion. Materialism was creating doubts in the hearts about the truth and validity of religious teachings.

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Secondly, at that time, as well as now, the religion of Islam and the person of the Holy Prophet Muhammad (may peace and the blessings of God be upon him) were under heavy, bitter criticism. The charges against Islam and the Holy Prophet that are today published on anti-Islamic websites and forums are not new at all. The groups and movements which publicise them today may be different. The Holy Quran (51:53) says that making allegations against God's messengers is like a legacy which is passed down by one people to the next.

Thirdly, the general Muslim response to these challenges was: *either* to withdraw into a world of their own and cling even more strongly to their traditional ideas about Islam, the same ideas that could not withstand the assault of the modern world, *or* a few responded by resorting to violence against the outside world which was threatening their ideology and religion. I need not elaborate to you that the same responses are found these days.

The Founder of the Ahmadiyya Movement showed his young followers how to meet these challenges. Firstly, he inspired them with the truth of spiritual values: that a human being does not merely consist of a physical body and brain, but has also within him a spiritual life that needs to be awakened and developed and catered for. A human being cannot display and bring out all the qualities placed in him unless he develops his spiritual life. And the prime means of doing so is by contact with God through prayer. This is why we find that those young followers of the Founder, that I mentioned, took to prayer as a thirsty person takes to water. This awakened a true and deep faith in their hearts. This faith and spiritual experience combated the materialistic influences of the outside world upon them. The spiritual inner strength that they gained also made a deep impression upon those who came into contact with them, and then further through their writings and their work of propagation of Islam this spiritual power also cast an influence on the outside world.

Please remember that Islam is *not* competing with the materialistic world in the material field, saying that it provides a better alternative political or economic system. It is fulfilling a human need for spirituality which materialism is ignoring. The Founder of the Ahmadiyya Movement taught that materialism cannot be defeated by material means but only by spiritual strength which is superior to it.

Many people of course mock at the idea that prayer to God, or a connection with God, can achieve anything practical for you. You may be surprised to learn that even Muslims mock at the idea that you can achieve anything *in this world* through prayer. Many believe that the purpose of prayer or fasting is that God or the angels make a record that you prayed or fasted, and then you receive a reward after death in heaven for it. It has nothing to do, they think, with becoming a better human being in this life or bringing about reform of others through the spiritual power that it can give you. The Founder of the Ahmadiyya Movement always wanted to see such people in his Movement who had attained the highest spiritual and moral stature through prayer. And the young people who joined him achieved that level.

To meet the **second challenge** mentioned above, that is to say, the malicious attacks upon Islamic teachings, the founder himself produced much literature to rebut those attacks, and he inspired his followers to devote themselves to presenting the true picture of Islam, answering the needs and questions of the present times. It is a picture that appeals to the mind and heart, not repel them. We have that material, which we should develop further according to need. But we must put forward our arguments and true information with politeness and in a spirit of sympathy for our critics and detractors.

The **third issue** mentioned above is the wrong response of most other Muslims to these challenges to Islam. As we are Muslims, what other Muslims do in the name of Islam affects us as well. But our Movement has arisen with fresh approaches which are of course taken from within Islam but which others had neglected. We do not accept the attitude of becoming inward looking and keeping on clinging to certain wrong notions which have brought Islam into disrepute. We believe in investigating to find the truth and the facts, and in explaining our religion to others.

Regrettably, there are examples after examples of Muslims behaving quite foolishly out of ignorance, because of just following one another. A news recently spread among Muslims, passed from one person to another, that a new building had been

constructed in New York as an insult to Islam because it was built in the shape of the Ka'ba and is a 24-hour bar serving alcohol. Even a photo of the building was included in this news. Muslims were called upon to protest against this. As far away as Kashmir, Muslim students demonstrated against this insult to Islam. A simple checking of facts would have shown that the building was not a drinking bar but a computer store of the Apple computer company built in the form of a glass cube. For its opening ceremony, the building was draped over with a temporary black covering for unveiling at the opening. Hence it had some resemblance to the Ka'ba during that period before its opening. Many Muslims believed the story of an insult to Islam merely because another Muslim, a friend, conveyed it to them. When the truth became known, Muslims were ridiculed by the critics of Islam.

What is the issue facing Muslims here, especially young Muslims who make greater use of the electronic means by which such stories are spread rapidly and far? The issue is, do you believe a story such as this, just because a friend has told you, and then you pass it on to everyone you can? This is actually a very difficult challenge, because they are urging you to defend Islam and people would feel it is their duty to do so.

When some allegation is made against the religion of Islam, most Muslims say that they are offended and hurt, and that it is their right to be safe from being offended. We, in this Movement, take the view that it is not our feelings that are of prime concern but the fact that the image of Islam has been damaged by a false allegation, and the prime concern must be to refute the allegation. We seek to gain respect for Islam and the Holy Prophet Muhammad, not that other people merely stop offending us while still entertaining false charges against Islam in their hearts.

Finally, I would like to point out that most prophets faced problems and challenges when they were young. Abraham was a youth when he realised that his people were wrong to worship idols (the Quran, 21:60) and he would have to preach against it.

Ismail was young when he was faced with the question that God had commanded his father to sacrifice him, and he had to respond (37:102).

Joseph was young when his brothers abandoned him and he was sold into slavery and faced the temptation from the wife of his master (ch. 12).

Moses was young when he intervened to help someone who was being attacked and Moses

accidentally killed the attacker (28:15), and was then being sought for murder.

Our Holy Prophet Muhammad (may peace and the blessings of God be upon him) was young when he faced the issue of losing both his parents. If we study what prophets did in those situations, this can be a guide to us.

Causes of the internal dissensions in the Ahmadiyya Movement – 6

by Khwaja Kamal-ud-Din

[The first part of this translation was published in our April issue. The original book was published in December 1914, the year in which the split took place and the Ahmadiyya Anjuman Isha'at Islam Lahore came into being.]

Of course there comes a time when a group's large number is a sign of its truth, as the Quran says: "When you (O Prophet) see people entering the religion of Allah in companies" (110:2). But being in a majority or in a minority is not by itself an argument of a group's truth. History shows that at the beginning of such controversies the majority adopts the wrong path and the minority remains on the right path. In the end, the majority come to the right path. There are factors and circumstances other than merely the number of followers which are decisive in determining the truth.

No one can deny that Sayyid Muhammad Ahsan is one of the two scholarly men whom the Promised Messiah appointed to the Sadr Anjuman Ahmadiyya as one of the two men of learning [as required by its rules]. He called him as one of his angels. He is indeed an *ahl adh-dhikr* (having authoritative knowledge). However, when two such men of authoritative knowledge differ, who is right?¹ Was not Hazrat Maulana Nur-ud-Din also a man of authoritative knowledge? Was he not also the first angel of the Promised Messiah? His merit and worthiness was borne witness to by Divine revelation [of the Promised Messiah about him]. Of these two leading figures, whose opinion should we accept? I do not know the views of Sayyid Muhammad Ahsan on the question of the prophethood of Hazrat Mirza *sahib*, but in the matter of *kufir* there was a difference between Maulana Nur-

1. This was written at a time when Sayyid Muhammad Ahsan was a supporter of Mirza Mahmud Ahmad's headship.

ud-Din and Sayyid *sahib*. Then there was the affair of the [Anglo-Muhammadan] University.¹ Was not Maulana Nur-ud-Din a supporter and patron of this University, who donated 1000 Rupees towards it, and did not Sayyid Muhammad Ahsan object to this? I will explain this later on. So, which of these two venerable figures was right? If necessary, other examples of differences can also be given.

The issue of being the progeny is also clear. “So whoever follows me, he is surely of me” [the Quran, 14:36] is a prayer of Abraham which is conclusive on this. It is not by being someone’s physical progeny but by being his followers that you gain the right to be counted as the *āl* of that person. We see before us the sayyids, who are the *āl* of the Holy Prophet. The true *āl* and members of the household of the Holy Prophet are those who follow him. Those who do not follow him are not from among his *āl*.

If God considers the ways and beliefs of Hazrat Mian [Mahmud Ahmad] sahib to be in accordance with the wishes of the Promised Messiah, then he is among his *āl*. If — and may God not let it be so — the opposite is the case then he is only the Promised Messiah’s physical son but not his spiritual son. It is true that the Promised Messiah said prayers about Hazrat Mian sahib, and they will be fulfilled, being the prayers of one whose prayers were accepted. But it does not mean that what is taking place in the Movement today is the fulfilment of those prayers. It is possible that Hazrat Mian sahib is on the wrong path, and eventually as a result of the prayers of the Promised Messiah he may be delivered from his error and unite the whole of the Movement. Thus this Movement may carry out the grand services for which it was created, and in this way those prayers of the Promised Messiah be fulfilled which he said in regard to the Mian sahib.²

The manner of the election of Hazrat Mian sahib is, again, not in itself a proof of truth. History records the means by which, after Hazrat Uthman, Muawiya was chosen as against Hazrat Ali. Does it seem strange to us that history could repeat itself? If we can see the example of the appointment, and justified appointment, of Hazrat Abu Bakr and Hazrat Umar, we can also see the succession of Yazid. Election can neither make someone into an Abu Bakr nor into a Yazid. It is other circumstances that determine whether he is like Abu Bakr or is like Yazid. By this analogy I am not making a personal

attack against anyone. God knows that in citing this example I am not pointing to any person. I have presented this parallel only in order to explain that the support of the majority at the time of election for one side is not, by itself, a proof of the truth of that side.

Leaving Qadian is no proof of being in the wrong

Then there is Qadian. There is no Ahmadi who does not regard Qadian as *Dar-ul-Aman* (abode of spiritual security). There is no Ahmadi, no follower of the Promised Messiah, who does not regard Qadian as the last place from where the light of God was manifested, as the seat of Divine light. Yes, the light of God descended in Qadian, and from there that light reached and will reach the whole world. It will become a great place, to which people will flock. This is my belief, a firm belief. But I ask you: Do you and I not hold the same belief about Makkah and Madinah? These holy cities are greater in their sanctity and majesty than Qadian. Consider then, for God’s sake, that these two holy cities are in the custody of people whom you consider to be wrong in certain religious beliefs, and some among you even consider those people as *kafir*. If the fact that Qadian is in someone’s custody at a certain time is proof of the truth of that occupier, then our entire Movement would turn out to be false because those who have the custody of Makkah and Madinah consider the Ahmadiyya Movement to be in the wrong.

Ponder and think deeply over the point that the greatness of a true movement does not lie in its blessings being limited to its place of origin, but its value increases as that circle expands which was at first limiting its light to its home town. The Holy Prophet Muhammad left Makkah to go to Madinah. The place which was the ancient house of God, where a man like Muhammad was born, and where much of the Quran was revealed, was left by the Prophet of God who went to reside in Madinah. Then for many years Madinah remained the centre from which Islam won its victories. Then Hazrat Ali left that same Madinah. Think about this, and ponder over it much, that the centres of all the literary and scholarly achievements of Islam were places other than Makkah and Madinah. It always happened that the great righteous men of Islam travelled to Makkah and Madinah to attain that privilege and to complete their spiritual progress, but they did not belong there. In fact, having received blessings from there they returned and became a light for the guidance of the world.

Likewise, Qadian is the place where Divine light has rained down, and so it will continue.

1. The University at Aligarh, originally founded as a college by Sir Syed Ahmad Khan some years earlier.

2. *Translator’s comment*: It could still happen in the future that a Qadiani head be delivered from the same errors.

Persons of pure nature will go there, and after benefitting from that rain, wherever they go they will illumine the world with the light of their godly countenance. But to say that the mere presence of some people in Qadian at a certain time proves that they are right, or that they are wrong, is a claim which is illogical and very far from the right path. It is true that we regard Qadian as *Dar-ul-Aman* (abode of spiritual security). The promise “whoever enters it is in peace” applies to it as well. But apart from Qadian there is the city about which God Himself has used the same words, that is, the venerable city of Makkah. Yet even within that holy Makkah a man of the stature of Abdullah ibn Zubair was martyred.¹ Therefore it is unjustified to raise the objection that because certain persons have been compelled to leave Qadian, which was due to unavoidable circumstances, it proves that they are on the wrong path.

Dear ones, your Movement is a group of wise people, so why are you talking like simpletons? Has not the Holy Prophet urged Muslims to pray in mosques and said that the reward for that is much greater than saying prayers at home? No one was a greater admirer and devotee of his than Hazrat Mirza sahib. Yet he was compelled to stop us from going to mosques of non-Ahmadis. Why did he tell us to pray at home instead of going to those mosques? If, because of the fear of disorder, it was not wrong to stop going to those mosques, and this is not an evidence against the truth of our Movement, then how can someone’s leaving Qadian because of certain adverse circumstances be wrong and a proof that he is not on the right path?

Remember it well that we did not stop going to the mosques because we considered other Muslims as *kafir*. The decree of being *kafir* was issued against us in 1891. Even after this decree, Hazrat Mirza sahib himself prayed behind non-Ahmadis in Delhi. In 1892, Hazrat Mirza sahib prayed standing by my side in the Chaniyan mosque in Lahore behind Maulvi Rahim Bakhsh who had declared him a *kafir*. For years after the decree of *kufir* against us by [Maulvi Muhammad Husain] Batalvi we prayed behind non-Ahmadi imams. However, the non-Ahmadis took their opposition to an extreme and disturbed our peace. Disorder was caused in mosques which led to court cases and people being bailed. We were put to difficulty in courts because of our small numbers and the large numbers of non-Ahmadis. It was then that Hazrat Mirza sahib realised that our safety and security lay

in forsaking the mosques. Think about this: did not circumstances arise in Qadian which compelled Hazrat Maulvi Muhammad Ali to depart from it? For the sake of his safety and protection of his dignity he realised that he had to leave. These circumstances were created by the disagreement in beliefs. This disagreement did not arise just now. Its beginning was in 1909. Why then did he not leave Qadian six years ago, and why did he leave now? It was because as soon as Hazrat Maulana Nur-ud-Din passed away, the honour and life of Maulana Muhammad Ali was placed in danger. The same difficult circumstances were created in Qadian for the persons who did not take the *bai‘at* of Mirza Mahmud Ahmad which, at one time, Ahmadis faced in the mosques of their opponents.

If Qadian is no longer for them *Dar-ul-Aman*, where their honour and lives are safe, why should they not move elsewhere, so that in the words of the Promised Messiah, they “work together”, and create an organisation for the propagation of Islam? If they cannot carry out their duties in Qadian, why should they not move elsewhere to fulfil them?

(To be continued)

The Amman Message

Brief comments by Zahid Aziz

The *Amman Message* is a declaration of principles agreed to by a large number of Muslim scholars gathered by King Abdullah of Jordan in Amman in 2005. Its main purpose is to combat the despicable and divisive practice by various Muslim religious leaders of issuing *fatwas* declaring some other group of Muslims as non-Muslim. Those who endorse it are expected to regard all other Muslims as Muslims and to refrain from declaring them as apostates. This is undoubtedly a most noble and laudable aim, and one must wish it every success.

It must, however, be pointed out that, even while adhering to the terms of this charter, those *ulama* who call other Muslims as *kafir* (the practice known as *takfir*) will still be able to do so, just as before. This is because the definition of ‘Muslim’ as adopted in this Message goes beyond the bounds of the simple definition taught in the Holy Quran and Hadith, and contains an ‘escape clause’ for those who indulge in *takfir*. At the end of the First Point of the Amman Message, it is declared:

“... it is neither possible nor permissible to declare as apostates any group of Muslims who believes in God, Glorified and Exalted

1. Abdullah ibn Zubair rebelled against the tyrannical caliph Yazid, and was eventually besieged and killed in Makkah in 692 (some sixty years after the Holy Prophet’s death).

be He, and His Messenger (may peace and blessings be upon him) and the pillars of faith, and acknowledges the five pillars of Islam, and does not deny any necessarily self-evident tenet of religion.” (See the website: www.ammanmessage.com)

Those who drafted these words have not realised that the last clause of this extract, “and does not deny any necessarily self-evident tenet of religion”, represents the justification that has always been used by various *ulama* to declare other Muslims as *kafir*. When such leaders declare another Muslim group as apostate from Islam, they admit that their target believes in the *kalima* and the five pillars of the faith, but they accuse it of denying some other necessary tenets of Islam which makes them apostates. And, of course, the other “necessary” tenets are defined by the accusing party itself. It is impossible to make a list of these “other necessary doctrines” that everyone will agree to, and the Amman Message does not attempt to define what these are, nor would it have been able to so.

In the Ahmadiyya court case in Cape Town of 1984-85, the anti-Ahmadiyya *ulama* took exactly this standpoint. They stated in their submissions that in addition to accepting the *Kalima* and the five pillars of Islam “there are many other principles and beliefs, ... failure to accept which constitutes apostasy”. Two of those *ulama* have endorsed the Amman Message: Mufti Taqi Uthmani and Professor Mahmoud Ahmad Ghazi (see the list on the Amman Message website under ‘Pakistan’). They were among the anti-Ahmadiyya expert witnesses due to testify in the above court case, although no witness appeared in court since the anti-Ahmadiyya defendants withdrew from the case. Prof. Ghazi did appear at length in the next case, during the 1987 hearings, to testify that Ahmadis are non-Muslim. Unfortunately, both of them can claim to adhere to the Amman Message and still find a way within its framework to declare any other Muslims, whom they wish, as apostates. They are given this scope by the words “and does not deny any necessarily self-evident tenet of religion”.

The First Point in the Amman message begins by declaring as Muslim the adherents of the main schools of Sunni and Shia jurisprudence, whose names it lists (Hanafi, Maliki, etc.). Then it adds that those who practise “real tasawwuf” or subscribe to “true salafi thought” cannot be declared apostate. Again, how is it to be determined whether a person claiming to be Hanafi, or a “real” sufi, or a “true” salafi, is right in his claim? Unless that person’s own word is to be accepted, it would be some religious leader or body who would be

making this decision, and they would be the same kind of clerics who indulge in *takfir* of other Muslims.

But here there is further interesting point. Ahmadis are criticised by many other Muslims for calling themselves as Ahmadi, and are told that they must call themselves Muslims only. Yet in the First Point of this Message, certain groups are mentioned by name, starting with Hanafis, and declared as being Muslim despite identifying themselves by appellations such as *Hanafi*, *Maliki*, etc.

To avoid the problems mentioned above, the proper course is to adopt the definition of ‘Muslim’ as found in the Quran, Sunna, Hadith and even classical jurisprudence. The case for this has, in the past 90 years, been put forward most vigorously and consistently by the Lahore Ahmadiyya Movement. It is that a person declaring himself or herself as a Muslim by professing the *Kalima Shahada* or by following the *Qibla* of Islam in prayer is a Muslim in the application of Islamic law and the law of the land. He or she ought to be treated as a Muslim by other Muslims. No Muslim can be declared as *kafir* or apostate, except by himself stating that he or she is no longer a Muslim. (Note also that Islam does not prescribe any punishment to be applied in this world to such a person.)

The Second Point of the Amman Message explains that: “There exists more in common between the various schools of Islamic jurisprudence than there is difference between them. The adherents to the eight schools of Islamic jurisprudence are in agreement as regards the basic principles of Islam.”

The points of agreement are listed there as: the concept of God, the status of the Quran and the Holy Prophet Muhammad, the five pillars of Islam, and the fundamental beliefs of Islam. Disagreements only relate to secondary matters and, to quote: “Disagreement with respect to the ancillary branches of religion (*furu*) is a mercy. Long ago it was said that variance in opinion among the *ulama* (scholars) ‘is a good affair’.”

Every well-wisher of Islam will be heartened by the truths expressed in this Second Point. Again, the Lahore Ahmadiyya Movement has always been in the forefront in drawing attention to the fact that all Muslims, not only the groups mentioned here, agree on the fundamentals of Islam. The Amman Message could have further built upon this and declared that all those who accept this common ground are Muslims. That would have been a great advance, and would have removed the power of the *ulama* to declare bone fide Muslims as *kafir* and apostate.

Dr. Mohammad Ahmad Hami

M.Sc., Ph.D.



We announce with the deepest regret that Dr. Mohammad Ahmad Hami, who had been acting as Imam of the U.K. Lahore Ahmadiyya *Jama'at*, died in Lahore on Monday 10th August 2009 — *inna lillahi wa inna ilai-hi raji'un*. He had returned to live in Lahore last year due to illness, and had participated in *Jama'at* activities there as far as his health allowed.

Dr. Hami's funeral prayers were held the same evening at the Centre of the Lahore Ahmadiyya Movement in Lahore, led by the Head of the Movement, Dr. A.K. Saeed. The brief proceedings were broadcast on the Internet and the occasion shared by Dr. Hami's admirers in the U.K.

We reproduce below his life sketch compiled by **Mr. Nasir Ahmad**, which was published in our November 2007 issue. (The tense used in some places in the earlier article has been modified below to present it as an obituary.)

Dr. Mohammad Ahmad Hami was born in Qila Sooba Singh, District Sialkot, (now) Pakistan on 19 February 1930. He received his primary and high school education at the Talimul Islam High School, Qadian, District Gurdaspur, India, and passed his Matriculation examination in 1946. That same year he entered the Punjab Agriculture College, Lyallpur (now Agricultural University, Faisalabad), a prestigious institution for the study of agriculture related sciences in Pakistan, and obtained his B.Sc. (Agriculture) in 1950. After completing two years of post-graduate studies at the same institution, he

obtained his M.Sc. (Agri.) degree in 1952, specialising in Agricultural Biochemistry.

From 1953 onwards, Dr. Hami dedicated his life to the service of Islam and the Ahmadiyya Movement and reported to the Anjuman Ahmadiyya in Rabwah. He was appointed as a research scholar at the Fazl-i Umar Scientific Research Institute, where he worked until 1957. During this period he was occasionally seconded to the Talimul Islam College, Rabwah, for teaching biology.

His grandfather, Hakim Chiragh Ali, and his father, Hakim Mohammad Feroz-ud-Din, both accepted Ahmadiyyat in 1905 through a letter sent to Hazrat Mirza Ghulam Ahmad, the Founder of the Ahmadiyya Movement in Islam. Subsequently they met the Promised Messiah at Ahmadiyya Buildings, Lahore in 1907 and performed *bai'at* at his hand in person. Both of them migrated to Qadian in 1919 and built a house in Mohallah Darul Rahmat. His father worked as Inspector, *Bait-ul-Maal*, with the Sadr Anjuman Ahmadiyya Qadian. He died in 1954 at Qila Sooba Singh and was buried in the Ahmadiyya graveyard there. Both his grandfather and his father were pious, humble and extremely dedicated Ahmadi who served the Movement till the end of their lives. May Allah rest their noble souls in peace in Paradise!

When the Research Institute at Rabwah was closed down in 1957, Dr. Hami worked for various manufacturing units related to edible oils, fats and soap in West and East Pakistan as technologist, and later on as production manager of the Baby Food manufacturing units of Glaxo Laboratories and General Manager of Cow & Gate Limited in Pakistan from 1963–1974. In 1974 he established his own soap and detergents manufacturing factory at Sargodha in Pakistan. Unfortunately, soon after its commissioning it was attacked, looted and set on fire during the anti-Ahmadiyya riots in 1974. The mob also attempted to set fire to his residential home but, by the grace of Allah, all family members remained safe and the loss to property was minimal.

Towards the end of 1974, due to family circumstances, he moved to the UK where in 1975 he entered the University of Reading for further studies on his favourite subject, Food Science. After one year of intensive studies he obtained his M.Sc. degree with distinction in Food Science in 1976 and was awarded a Gold Medal. He started working for his Ph.D. from the same university and was simultaneously appointed as Assistant Lecturer and worked there until late 1977. He was offered a job as a lecturer at the Al-Fatah University, Tripoli, Libya, and he taught there until 1992. After this, he returned to the UK, bought a house in Wembley and

settled there after his retirement. By this time his family had joined him and they had acquired British citizenship.

From his college days Dr. Hami was keen to read Urdu and English literature with a special interest in the history and philosophy of religions. He studied translations and commentaries of the Holy Quran and other Islamic literature. The English and Urdu translations of the Quran by Maulana Muhammad Ali fascinated him greatly and he had read almost all of Maulana Muhammad Ali's Urdu and English writings while he was still a student.

He was very critical of the Qadiani views about the claims of Hazrat Mirza Ghulam Ahmad, the Founder of the Ahmadiyya Movement and interpretation of the finality of prophethood and he became much closer to the views of the Lahore Ahmadiyya Movement. He was a regular subscriber to the publications *Paigham-i Sulh* and the *Light*.

His interest in acquiring deeper knowledge of the Quran and the Hadith literature prompted him to learn the Arabic language on his own and he obtained a fair command over the language and his sojourn at Tripoli University helped him a lot in this matter. He could already speak and write both English and Urdu fluently.

Dr. Hami had been writing a series of articles, rejoinders, columns and letters to the editors of newspapers and periodicals in Pakistan and abroad. While writing in Pakistan he sometimes used a pen name. His writings regarding the Ahmadiyya Movement were published in the weeklies *Paigham-i Sulh* (Lahore) and *Al-Fazal* (Pakistan and UK). He had also exchanged lengthy correspondence with some of the leading critics of the Ahmadiyya Movement such as Maulana Maudodi, founder of the *Jama'at-i Islami*, Allama Ghulam Ahmad Pervez, a leading scholar of Ahl-i Quran and Mr. Shorash Kashmiri, editor of weekly *Chatan*.

Later, when his studies of science, philosophy and sociology enhanced, he started contributing thought-provoking articles to *Saqafat*, *Hamdard*, *Pakistan Times* and the *Civil & Military Gazette* of Lahore, Pakistan. His Research papers on his own discipline, Food and Nutritional sciences and biochemistry, which total about 100, were published in foreign journals from 1954 to 1990.

Dr. Hami had a special interest in history, particularly of the early Muslim era. He could narrate minute details of events in the life of the Holy Prophet (may peace and the blessings of Allah be on him) and the deeds of his companions (may Allah be pleased with them). He could easily link one episode with another, one person with another

and thus carry his listeners with him as if on a guided tour.

Another favourite subject of his was Anthropology — the science of the evolution of the human race, human society, civilizations etc. and he used this knowledge in interpreting the Quran and Islamic thought in this regard.

He was equally impressive and proficient at writing poetry and short stories. Some of these were published in the well-known literary journals of Pakistan and India such as the weekly *Qindeel*, the monthly *Maah-i Nau*, *Nairang-i Khayaal* and *Takhleeq*, and several other literary magazines of Pakistan and India. Because of his knowledge of the Gurmukhi script of the Punjabi language (which he learnt to study the Sikh religion in its original scriptures), he became well known in East Punjab (India) for his contributions in the field of Punjabi fiction and poetry. While settled in England his regular columns *Shazraat* in *Al-Fazal* and *Nutritional Advice* (*Ghizaa'i Mashwarey*) in the daily *Jang* were read with great interest and brought in a large volume of correspondence in response.

While at Lyallpur and later when working as Chief Chemist at the Punjab Vegetable Ghee and General Mills, Lahore, which was owned by the late Shaikh Mian Muhammad, one time President of the Ahmadiyya Anjuman Isha'at Islam Lahore, he became close to the Lahore Anjuman and attended annual *jalsas* and other functions of the Anjuman. This led him to having closer relations with Dr. Saeed Ahmad Khan, Mian Fazl-i Ahmad and other prominent members of the Lahore Anjuman.

In the year 2000 he discovered the Lahore Ahmadiyya centre (Darus Salaam) at 15 Stanley Avenue in Wembley, which was quite close to his residence and he became a regular member of the Lahore Anjuman by taking the formal initiation (*bai'at*). For more than seven years Dr. Hami virtually acted as the Imam at the Wembley centre, delivering Friday sermons and talks on the Quran and Hadith. The Centre recently launched a website named *Virtual Mosque* (www.virtualmosque.co.uk), for broadcasting Friday sermons and other lectures live on the Internet. Those delivered by Dr. Hami which were broadcast live are still preserved there. They are full of knowledge and deeper insights into the Holy Quran and the life of the Holy Prophet Muhammad and are substantiated by the knowledge of modern sciences in this respect, and members were always keen to listen to him.

May Allah grant Dr. Mohammad Ahmad Hami His protection and mercy, and raise his grades to the highest in the after life — *Ameen*.