



The Light — U.K. edition

March 2009

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Assalamu alaikum: Our next meeting —

Date: **Sunday 1st March**

Time: **3.00 p.m.**

Speaker: **Mrs Samira Ahmad, BSC, AMRSC**

Topic: **A Healthy Lifestyle**

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

The Oneness of God

*Friday Khutba at Darus Salaam,
London, 2nd January 2009*

by **Zahid Aziz**

“And your God is one God; there is no God but He! He is the Beneficent, the Merciful.”
— The Quran, 2:163

“Blessed is He Who sent down the *Furqan* [the Quran] upon His servant that he might be a warner to the nations — He, Whose is the kingdom of the heavens and the earth, and Who did not take to Himself a son, and Who has no associate in the kingdom, and Who created everything, then ordained for it a measure. And they take besides Him gods who create nothing, while they are themselves created, and they control for themselves no harm nor profit, and they control not death, nor life, nor raising to life.” — 25:1–3

Words similar to those quoted above occur throughout the Holy Quran, conveying the most basic and fundamental teaching of Islam that there is only One God, and there is no god besides Him. It is the mission of Islam to preach this doctrine, exhorting people to accept and adhere to this concept in terms of their beliefs, worship and way of living, so that their belief in it is strengthened.

The over-riding importance of this doctrine lies in the fact that belief in One God is the basis of human progress, whether it is material progress, intellectual progress or moral progress, and makes a person rise to the highest that he is capable of. As we will see, taking other things to be god instead of the One God, or as well as the One God, limits and restricts a person's outlook and prevents him from fully developing the powers that have been placed in his nature as a human being.

Of course, this loss of full development does not only apply in case of a person who actually holds the belief that there are other gods besides the One God. The same applies in case of a person who may hold it as a belief that there is only One God

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but whose practical actions show that he regards other things as gods.

I have so far mentioned people who believe in other things and beings to be gods. What about those who do not believe in any god at all? According to the Quran, they also, by their outlook and behaviour, believe and consider something or other to be their god.

When the Holy Prophet Muhammad arose, the belief in One God or *tauheed* had been greatly corrupted in the whole world. Beliefs in, and worship of, other things — the practice which is called *shirk* — was prevailing everywhere. His own people, the Arabs, while believing in one God, also worshipped idols of stone who they thought could answer their prayers. Islam taught that the idols themselves were created things, not creators, and were subject to the laws of nature, just as their worshippers were. The idols were helpless, not helpers. What was worse was that the idols could not give their votaries any moral guidance. So they remained trapped in their ignorance, superstition, immoral and barbaric practices, and oppression of and injustice towards the weak. They considered the idols as justifying their own selfish and evil behaviour. As the Quran says, “their associate-gods have made look good to them” their evil practices such as killing female children and making human sacrifices. The Quran challenged them to provide *knowledge* and *evidence* that their beliefs and vile practices were justified. Are they supported by some phenomenon in nature, or by reason and sense, or by some authoritative writing? No, these were based on conjecture and their own low desires and superstitions.

The asking for knowledge and evidence and arguments also shows that the Quran requires true beliefs to be supported by these criteria. This is why the early Muslims developed a civilization which laid stress on knowledge, learning, investigation, logic and reason in all fields of life.

Many critics of Islam admit that the Holy Prophet Muhammad was very successful in reforming the wrong beliefs and practices of his fellow Arabs that were based on idol-worship. But they claim that this was because it was a crude form of idolatry which is easy to argue against, refute and prove false. They claim that the beliefs of knowledgeable religious nations, such as Christian and Jews, are based on sophisticated philosophies and the Holy Prophet could neither grasp nor refute them.

This, of course, is not correct. Islam identified not only crude and simplistic idol worship but also the more subtle forms of *shirk* or believing other things or beings to possess God’s attributes.

In the great civilizations in history, such as the Babylonian, Greek and Roman civilizations, it was believed that there are different gods controlling different aspects of nature or life. For example, there was a god of harvest, god of water, god of weather, god of war, god of wealth, god of the sun, and god of the tribe or nation. Islam taught that it is the same God Who controls everything:

“And your God is one God; there is no God but He! He is the Beneficent, the Merciful. In the creation of the heavens and the earth, and the alternation of night and day, and the ships that run in the sea with that which profits mankind, and the water that Allah sends down from the sky, then gives life with it to the earth after its death and spreads in it all (kinds of) animals, and the changing of the winds and the clouds made subservient between heaven and earth, there are surely signs for a people who understand. Yet there are some people who take for themselves objects of worship besides Allah ...” — 2:163–165.

All the various phenomena mentioned point to one God, and not different gods controlling different things.

“He it is Who shows you the lightning causing fear and hope and (Who) brings up the heavy cloud. And the thunder celebrates His praise...” — 13:12–13

This says that lightning, rain and thunder are brought about by the one God. The Holy Prophet Muhammad did not himself know what gods were believed in by nations such as the Babylonians, Greeks, Romans, Hindus or the Chinese. Yet the Quran mentions the functions they ascribed to different gods and tells us that the one God controls all those functions.

This concept taught by the Quran led to Muslims making a scientific study of the world, their studies then providing Western sciences with the basis upon which to build modern science. The Quran teaches that man, instead of worshipping the sun, moon or stars, should worship God Who created them — and that means studying how He makes them work and using them for our benefit because that is what they have been created for.

Jews and Christians both claim to believe in One God. But they had also assigned some of God's powers to others. The Quran argues against the Christian claim that Jesus was the son of God. Having sons is a requirement of humans. The son assists the father and eventually takes the place of the father. God cannot remain a father to the son permanently nor can the son remain a son permanently. One day the son must replace the father, and so must this cycle continue. Moreover, the belief that the 'son' died for the sins of mankind and paid the penalty for everyone's sins reduces and removes a person's own aspiration to overcome sin.

The Jews, as well as followers of other religions, were also making another kind of person into a god, and that was the religious cleric, priest or leader. Of course, they did not literally worship such individuals but the Quran nonetheless says:

“They take their doctors of law and their monks for lords besides Allah...” — 9:31

They were blindly obeying their religious guides in whatever they instructed them as to what God wanted them to do, what He allowed and what He forbade. Those who revere their religious leaders in this way are neglecting the power of sense and reason that God has bestowed on all human beings and are demeaning themselves to a position lower than that which God has given them.

This kind of taking others as gods is, of course, not confined to followers of religions other than Islam. We see many Muslims doing the same. In some sects it is believed by the ordinary members that they can only please Allah if they please the leader of the sect. It seems that they can find out in this world if Allah is pleased with them because if they see that their leader is pleased with them then it follows, according to their thinking, that Allah is pleased with them. Without literally worshipping their leader or priest, or actually calling him as God, they accord to him that very Divine position because all their efforts are directed towards pleasing him. In effect they relegate Allah to the back seat as if Allah had handed over His authority to their religious head. The Holy Prophet Muhammad never placed himself on such a

pedestal. It once happened that one of his Companions, being respectful towards him, said to him: “Let it be whatever Allah pleases and whatever you please”. Hearing these words, the Holy Prophet said: “Do you make me a partner with Allah?”

Another kind of *shirk* is described in the Quran as follows:

“Have you seen him who takes his low desire for god? — 25:43 and 45:23

Those who do not follow the true belief in one God, whether they are disbelievers in God, or members of a non-Islamic religion, or Muslims themselves, will often be found to take some low desire of theirs as the god that they worship. They will do anything, violate any moral standard, commit any injustice against others, in order to satisfy their base desire. Often, they seek the satisfaction of some low desire under the pretext of following a religion or some noble sounding concept or way of life. This is the most subtle form of *shirk* and the most difficult to remove within oneself.

Committing *shirk* makes a human being fall and tumble down from the high position that God has given him. As the Quran says:

“Whoever sets up partners with Allah, it is as if he had fallen from on high, then the birds had snatched him away, or the wind had carried him off to a distant place.” — 22:31 ■

Divine Protection for Ka‘bah

*Second instalment of the Friday Khutba
at Darus Salaam, London,
19th December 2008*

by Nasir Ahmad

(*Editor's Note:* The explanation of *Sura Al-Fil* of the Quran, ch. 105, is concluded below from our last issue.)

In this chapter specially addressed are the Christian opponents, who, like their counterpart, the Christian viceroy of Yemen, are determined to destroy Islam and look with contempt at the belief in the Oneness of Allah, all for the sake of enhancing the glory of their churches and cathedrals and increasing their political dominion. Allah, Most High, will give assistance to Islam through the weak hands of Muslims in whose hearts Allah lives, just as He did in the time of the people of the Elephant, because He, Himself, is the Guardian not only of this House of Islam, but also of the belief that Allah is One. He

can make use of any instrument however feeble it may appear.

Today the elephants are represented by all kinds of criticism aimed at the hearts of the Muslims in the attempt to erase the love of Allah from their hearts, and all that it symbolizes for Muslims, with something else — the love of this worldly life.

In this age Hazrat Mirza Ghulam Ahmad, founder of the Ahmadiyya Movement and the Promised Messiah, and his small band of followers, have rained heavenly stones on the opponents of Islam in the form of literature which annihilated their elephants, that is, their objections, to such an extent that even enlightened Christian thinkers and writers in Europe itself are disenchanted with the doctrines of the Trinity and the Atonement. Today the breaking of the Cross through the Promised Messiah as prophesied by the Holy Prophet Muhammad (*saw*) is no longer hidden from the eyes of the wise.

This, too, is the meaning of the hadith in which it is written that the Holy Prophet saw in a vision that the *Dajjal* was going round the Ka'bah and so, too, was the Promised Messiah. This means that the *Dajjal* or the Antichrist was going round the Ka'bah just as a thief would go round a house with the intention of breaking in and stealing. On the other hand, the Promised Messiah was making the rounds of the Ka'bah like a watchman on guard intending to catch and punish any thief that may be hovering about. Thus because of the mischief of the Christian Fathers, who are ascribing to Prophet Jesus teachings which are against the true teachings revealed to him, they are called the *Dajjal* or Antichrist, and are going around the Ka'bah to damage in some way the edifice of Islam and carry off its people with him. However, the purpose of the Promised Messiah's circulation of the Ka'bah is to guard the building of Islam and to preserve it by Allah's grace from being damaged by the *Dajjal*.

In regard to the verse: *Arsala 'alaihim tair-an abābīl* (He sent on them flocks of birds), Hazrat Maulana Nur-ud-Din, the world-renowned commentator of the Holy Quran and the most prominent disciple of the Founder of the Ahmadiyya Movement, says that it refers to a common saying among the Arabs and means "bringing destruction". That is why in the pre-Islamic poetry of the Arabs we find the proud boast of the poets who used to say that flocks of birds accompanied their armies. This is the origin of this terminology, because it is a fact that where there are dead bodies, vultures will abound.

Thus when people say: "We have ruined their plans" or "We have sent flocks of birds against them", it means that their enemies have been killed and the birds have come to feast on their dead bodies.

In the Bible there is a prophecy concerning the destruction of Gog and Magog in somewhat similar terms:

"Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee: I will give thee unto the ravenous birds of every sort, and the beasts of the field to be devoured." — Ezekiel, 39:4

It is interesting to find that the Holy Quran has also used this phrase in the same sense in the story of Prophet Joseph. When two of his fellow prisoners told him of their dreams and one said:

"I saw myself carrying bread on my head, of which the birds were eating" —12:36,

prophet Joseph interpreted this as follows:

"And as for the other (prisoner who related his dream), he will be crucified, so that the birds will eat from his head." —12:41

In this chapter, the intention is to highlight the irony that those enemies who came with such pomp and pride and exultation to destroy the House of Allah, themselves suffered an ignominious death and their dead bodies were eaten up by birds.

As regards the verse *tarmīhim bi-hijāratim min sijjīl* (casting at them decreed stones), Hazrat Maulana Nur-ud-Din wrote that the vultures struck the corpses against stones so as to separate the flesh from the bones and so make it easier for them to eat. That is why the verse says: *faja 'ala-hum ka-'asfīm ma'kūl* (He rendered them like straw eaten up). *Ma'kūl*, meaning *eaten up*, is used to describe how the birds beat the corpses against stones and ate the flesh in such a way that the remains looked like husk in the desert and presented a frightening and horrible scene.

With the description given in this chapter of the birds eating away the flesh of the soldiers, Allah wants to impress on our minds the frightful end of that army. Secondly, He wants to emphasize to the people of Makkah the great favour He had bestowed on them. As the people of the Elephant were destroyed and the bodies of the soldiers who had died from the pestilence of small-pox were strewn all over the field, it was inevitable that the atmosphere in Makkah would have become polluted and this would have caused the health of the

Makkans to suffer great damage. In fact, an epidemic of small-pox would most likely have ravaged through Makkah, and together with the stench of the decomposed corpses of Abrahah's army, life would have become miserable in the city.

But just then birds by the thousands flew down and devoured the flesh of the corpses, leaving behind only their bones. In this there was mighty evidence of Allah's mercy in that He saved them from the deadly odour of the decomposed bodies and from the outbreak of small-pox and from the deadly contamination of the atmosphere.

Allah, Most High, through His limitless grace displayed His favour to the Makkans by protecting the Ka'bah and preserving their lives and their wealth. Further, it were the birds which became instrumental in the destruction of the enemy and again it were the birds which consumed the dead bodies and kept the environment healthy and purified. And it was a remarkable example of Allah's favour to the people of Makkah. Thus all these were additional signs of Allah's mercy and help and favour, besides the destruction of the attacking forces, through which He preserved the condition of the Makkans.

To appreciate Allah's magnanimous favours to the Makkans we shall look at what happened to the city of Baghdad when it was conquered by Halaku Khan. So terrible was the widespread massacre of Muslims that its like has perhaps never been witnessed in the history of the world. Hundreds of thousands of Muslims were put to the sword by those idol-worshipping Tartars. Women and children were trampled under the feet of horses and nobles were walled in alive. But so deadly was the resulting stench of the decomposing bodies that a great pestilence swept through the Tartar army bringing death to thousands of soldiers and forcing the others to flee the city in great bewilderment. See how wonderful was the mercy of Allah, Who saved the Makkans from this kind of calamity.

Today, Muslims must make their hearts the Houses of Allah by sincerely believing in the Oneness of Allah and honestly practising the teachings of Islam. Then whoever should rise up to diminish this House of Allah and to raze to the ground the Ka'bah of Islam will suffer the same fate as that mentioned in this chapter concerning those former would-be destroyers of the Ka'bah, the people of the Elephant.

Islam forbids so-called honour killings

Disallows individuals to take law into their own hands to convict and punish

Compiled by Zahid Aziz

Below we quote Hadith reports from Sahih Bukhari and Sahih Muslim which show most clearly that the Holy Prophet Muhammad strictly forbade Muslim men from meting out their own punishment on women whom they considered to have committed gross immoralities. He instructed that the due process of law should be invoked to determine guilt and award punishment. Those who take the law into their own hands to declare women guilty and then punish them would themselves be punished by the Holy Prophet. These reports refer to the following passage of the Holy Quran:

“And those who accuse their wives and have no witnesses except themselves, let one of them testify four times, bearing Allah to witness, that he speaks the truth. And the fifth (time) that the curse of Allah be on him, if he is lying. And it shall avert the punishment from her, if she testify four times, bearing Allah to witness, that he is lying. And the fifth (time) that the wrath of Allah be on her, if he speaks the truth.” — 24:6–9

As can be seen, this passage places the man and wife on terms of complete equality. The sworn denial of the wife is exactly equal to the sworn accusation of the husband. After the fifth swearing, which is that of invoking Allah's curse on one's own self in case of being the liar, the woman is free of the accusation and no one can punish her.

A man is reported to have asked the Holy Prophet the following predicament:

“If a man were to find with his wife a man and if he were to talk about it, you would lash him; and if he killed [the man], you would kill him, and if he were to keep quiet he would be consumed by anger.”

He means that according to Islam if he accused her in front of others, he would be punished for slander and if he killed the man he would be treated as a murderer. So what is he to do? The report continues that the Holy Prophet prayed to Allah for an answer, and Allah revealed to him the verses quoted above. Then both the man and his wife came to the Holy Prophet and swore in the manner prescribed. The

woman was then free to go, even though the report casts doubt on her truthfulness.¹

According to a Hadith report in Bukhari, a man called Hilal bin Umaiya accused his wife of committing illegal sexual intercourse with another man and brought the case before the Holy Prophet.

“The Prophet said (to Hilal): Either you bring forth a proof (i.e. four witnesses) or you will receive the legal punishment (lashes) on your back. Hilal said, O Allah’s Messenger, if anyone of us saw a man with his wife, would he go to seek after witnesses? The Prophet kept on repeating: Either you bring forth witnesses or you will receive the legal punishment (lashes) on your back.”

The report says that it was then that the verses quoted above were revealed to be applied for the case of “those who accuse their wives and have no witnesses except themselves”.²

The above two reports show that the Holy Prophet was prepared to punish the husband for slander against his wife, and that if the husband had killed the other man the Holy Prophet would have punished him for murder. Contrast this with the situation in many Muslim countries today, such as Pakistan, where a husband can get his wife arrested by merely reporting to the police that she had committed adultery.

When this procedure of swearing was invoked between husband and wife, the Holy Prophet would then order a divorce between them:

“A man accused his wife of illegal sexual intercourse and denied his paternity to her (conceived) child during the lifetime of Allah’s Messenger. He ordered them both to do the cursing as Allah decreed and then gave his decision that the child would be for the mother, and a divorce decree was issued for the couple.”³

In such cases the man was not entitled to claim back the *mahr* (marriage gift) from the wife.⁴

In another report, a man called Sa’d bin Ubada al-Ansari asked the Holy Prophet:

“if a man finds his wife with another person, should he kill him?”

The Holy Prophet replied, No. According to another version this man asked him:

“if I were to find with my wife a man, should I not touch him before bringing four witnesses?”

The Holy Prophet replied that this was correct. The man replied:

“By no means! By Him Who has sent you with the Truth, I would hasten with my sword to him before that.”

Upon this, the Holy Prophet said to people:

“Listen to what he is saying. It is his sense of honour, but I have a greater sense of honour than he, and God has a greater sense of honour than me.”⁵

By this, the Holy Prophet means that a person cannot be more moral, more concerned about morality and honour, than the Messenger of Allah and Allah Himself. When Allah and His Messenger, who are the greatest guardians of honour, decency and morality, do not teach the action the man wants to take, how can it be moral for him to do so?

Note that here a Muslim openly says that due to his high sense of honour he *cannot* act on the teaching of the Quran and the Holy Prophet! We find, quite commonly, such an argument being put forward today in Muslim societies by those who deny women the many rights that Islam has given them. Islam allows, in fact recommends, remarriage of widows and divorced women, and gives a woman the right to reject a marriage proposal. But these rights are denied to them under the claim that it would be against the standard of honour.

The following is an example in which the Holy Prophet Muhammad dismissed a man’s claim that the child born to his wife was not his:

“A desert Arab came to Allah’s Messenger and said: My wife has given birth to a dark-complexioned child and I have disowned him. Thereupon Allah’s Messenger said: Have you any camels? He said: Yes. He said: What is their colour? He said: They are red. He said: Is there anyone dusky among them? He said: Yes. Allah’s Messenger said: How has it come about? He said: It is perhaps due to some inherited strain to which it has reverted. Upon this

1. Sahih Muslim, Book of Divorce, under *Li’an* (Invoking Curse). See book 9, report number 3564 of the edition at the USC (University of Southern California) website.

2. Sahih Bukhari, Book ‘Commentary on the Quran’. See book 60, report number 271 of USC website edition.

3. Sahih Bukhari, as above, report number 272.

4. Sahih Muslim, as above, report number 3557.

5. Sahih Muslim, as above, reports 3569 and 3571.

the Holy Prophet said: The (birth of the) black child may be due to the strain to which he (the child) might have reverted.”

And as added in another version: “He (the Holy Prophet) did not permit him to disown him.”¹ This again shows that the Holy Prophet did not accept mere allegations made by husbands against their wives, while having no evidence or witnesses.

Acceptance of the prayers of a servant of Islam

*A recollection by
Maulana Abdul Haq Vidyarthi*

(*Editor's Note:* I have translated below some extracts from a short article by Maulana Abdul Haq Vidyarthi (d. 1977), the famous scholar of the Lahore Ahmadiyya *Jama'at*, in the Urdu journal *Paigham Sulh*, 11th June 1952, about acceptance of prayers. I have added some explanatory footnotes.)

The blessed month of Ramadan is one in which a Muslim should pray and try to attain closeness to God. All *Jama'ats* should be exhorted to recite the Holy Quran frequently in this month. Friends should pray to Allah, in the early morning, for the progress of the religion of Islam, success of the mission of the Promised Messiah, and their own spiritual welfare. It must be remembered that prayers for various objects, said with humility before God, should be in the following order: for propagation of Islam and acceptance of the Holy Prophet Muhammad by the world, for the progress of our Movement, and for the needy, sick and suffering friends that Allah may bring them healing and resolve their problems. As to those people to whom you are preaching, however sternly opposed and hostile they may be, you should pray that Allah may open their hearts, and you should feel the deepest sympathy for them.

This fact must never be forgotten that he who prays for others sincerely from his heart, Allah Himself takes care of his needs. Someone has well said that that patient in hospital recovers earliest who prays for the recovery of others.

[*Editor's Note:* At this point the Maulana writes a prayer in the form of an Urdu poem, which he says is most effective for the relief of personal problems, but I have not included it here.]

If you are beset by some great suffering or involved in terrible difficulties, then besides the prayer quoted above you should have recourse to fasting. Also give in charity what you can afford. If you are not able to give anything, then in its place resolve to give up some bad habit, laxity or negligence and to do some good work and to give your time and effort for the service of Islam. This is a most effective way of resolving your difficulties.

When our country was first struck by a pandemic of influenza,² taking away from us many valuable people, I and my wife also fell ill with the same disease. My wife died within one week. Although I was just as seriously ill as she had been, I continued in the state of illness for a month. Six medical doctors of the Lahore Ahmadiyya *Jama'at* were jointly treating me, but my condition was deteriorating. Ultimately, due to severity of fever and headache I despaired of my life. In that condition of hopelessness, I prayed as follows:

“O Allah, I have become fully convinced of the truth of Islam through my study of Sanskrit, the Hindu religion and other faiths. But I have not had the chance yet to serve Islam. Everyone must die, and I would not feel disappointed to die if I could see two or three men in our *Jama'at* who could prove the truth of Islam to the world in the struggle with other religions.”

After this prayer, tears welled up in my eyes and in that state of distress I received in revelation from Allah the Most High the following prescription: *Khub Kalan*, *Isabghol*, *Sharbat Bazuri*, *Kiyora*, *Bed Mushk*.³ When that state of revelation passed, I poured the medicines of the doctors on the ground and slowly proceeded to the shops to get these ingredients. It was a great blessing and favour of Allah the Most High that with just one dose of this prescription the fever decreased and the headache eased. Taking more of the medication the next day, the fever subsided and I recovered completely.

In the following years, Allah granted me such great success in the work of the propagation of Islam that I cannot sufficiently express my gratitude. Everyone knows that the *Jami'at-ul-Ulama Hind* (Committee of the Ulama of India) has pronounced our *Jama'at* as *kafir*. They have declared it as unlawful for Muslims to listen to our

1. Sahih Muslim, as above, reports 3576, 3575.

2. This was the famous world-wide influenza of 1918/19 which caused the deaths of between 20 and 40 million people.

3. These items are used in the traditional *Unani* system of medicine. *Khub Kalan* is *Sisymbrium irio* (also called London Rocket). *Isabghol* is also known as *Isapgul* or *Isapgula*. *Sharbat Bazuri* is a medicinal syrup. *Kiyora* is Orris root. *Bed Mushk* is *Salix caprea* Linn., or Goat Willow.

speeches or come to our meetings. But the verdict of events goes against their pronouncements.

Several years ago, a huge debate took place in the vast grounds of the Red Fort of Delhi at the annual gathering of the Arya Samaj of Delhi. The Aryas were represented by Pandit Ramchandar and I was appointed as the representative of the Muslims. The topic of the debate was: Which is the revealed book, the Vedas or the Quran? Present on this occasion were also Hafiz Ahmad Saeed, chairman of *Jami'at-ul-'Ulama Hind*, Maulana Mufti Kifayat-ullah, President of *Jami'at-ul-'Ulama Hind*, and other leading Ulama. During the debate, an educated man said to Hafiz Ahmad Saeed:

“You also debate with the Arya Samaj, but today we are seeing a real debate. It is the same Pandit Ramchandar who usually quotes so many verses of the Quran and raises objections against them, but today he can't remember any verse to object to!”

Hafiz Ahmad Saeed replied, saying about me: “Yes, I agree he is very intelligent but it is a pity that his language is not that (pure Urdu) of Delhi. I wish I had his brain and he had my tongue.”

At this, the man said jokingly to Ahmad Saeed: “Maulana, then you should keep on running your Delhi tongue on your lips, because you are not able to do anything practical.”

A few days after the debate there was a meeting of an Islamic society in Rae Seena in which both myself and Hafiz Ahmad Saeed made speeches. Throughout his speech lasting one and a half hours, the Hafiz sahib praised my performance in the Delhi debate.

Sometime later on, a meeting of the *Jami'at-ul-'Ulama Hind* was called and a resolution was unanimously passed that the Committee should apply to the Ahmadiyya Anjuman Isha'at Islam Lahore to obtain the services of Maulana Abdul Haq Vidyarthi for a period of two years to train their Ulama in debating. It was further stated that during this period I would even be allowed to perform any necessary duties for the Anjuman. The Committee offered me a salary of Rs. 200 per month at a time when my salary from the Anjuman was Rs. 80 per month. As the saying goes, ‘The best testimony in your favour is from your opponents’.

This application was presented before the executive body of our Anjuman. The reply given (by Maulana Muhammad Ali) was: As we have only one Abdul Haq we cannot spare him, but if you send your students to us here we will train them in the propagation of Islam. ■

Convention U.K. 2009

A Convention is being organised by the Ahmadiyya Anjuman Isha'at Islam Lahore U.K. to commemorate the centenary of the death of Hazrat Mirza Ghulam Ahmad.

Dates: 10th to 12th July 2009

To attend, please contact us as soon as possible, using the contact details on the cover of this magazine.

Appeal to U.K. Jama'at members:

1. Please help by giving your time in the days **before, during and after** the Convention. Arrange your schedules and holidays **now** to be free to help during those days.
2. Make donations for the Convention **now**.

Further comments

1. In another issue of *Paigham Sulh* (24 January 1962), Maulana Vidyarthi relates that when the lecture entitled *Message of Peace* by Hazrat Mirza Ghulam Ahmad was read out to the public at University Hall in Lahore on 21st June 1908, a few days after the author's death, he was among the audience. In this Message, Hazrat Mirza appealed to Hindus to accept the Holy Prophet as true, in return for Muslims accepting the Hindu Sacred figures as true prophets. The Maulana writes:

“At that time I was a youth, who then devoted his life for the completion of this Message, learnt Sanskrit, studied Hindu scriptures in depth, gave lectures on these topics, and participated in public debates.”

2. Maulana Abdul Haq Vidyarthi also stated:

“The great victories I won in my public debates with the Arya Samaj and the Christians is proof of the truth of Hazrat Mirza Ghulam Ahmad and our Lahore Ahmadiyya *Jama'at*”.

These are the words he said to me (Zahid Aziz, Editor of this magazine) on a visit to England in the summer of 1976, and I feel it my duty to convey them to the public. He said this in view of the extremely hostile anti-Ahmadiyya atmosphere prevailing in Pakistani circles at that time, following the branding of us as non-Muslims by the government of Pakistan in 1974. That wave of opposition only strengthened the Maulana in his faith in Hazrat Mirza sahib and the Lahore Ahmadiyya *Jama'at*.