



The Light — U.K. edition

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***Id-ul-Adha* is on:**

Monday 8th December

Prayers start promptly at 11.00 a.m.

Please note: The usual Sunday monthly meeting will **not** be held in December as *Id-ul-Adha* is on Monday 8th December.

Darus-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

Anger Management

*Talk at Darus Salaam, London,
2nd November 2008*

by Habiba Anwar

Through the research that I have done to put together this talk on the topic of 'Anger Management', I have learnt so much myself, and hope I can share something new with you today. At the start, I want to say that anger — or indeed most emotions — are something we all experience, so I hope we can all benefit from the extracts I have put together today.

To start with, let us define anger. A dictionary, any dictionary, is likely to tell you that "anger" is a strong feeling of displeasure; a strong emotion; a feeling that is oriented towards some grievance. But this is not a phenomenon that needs defining for most of us. We know of and understand anger in more real terms. When we think of anger, we think of raised voices, shouting, misunderstanding,

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arguing, maybe in extreme cases even violence. Whether on a small level or a grand level, we almost always associate anger with some sort of destruction: destruction of relationships, destruction of trust, destruction of love.

It is no wonder that every religion condemns anger. Before we focus on Islam and Muslim perspectives, it is worth noting what some of the other world religions have to say.

Take Hinduism for example. Anger is linked in Hinduism to desire, and is considered a response to desire — a response even more deadly than desire itself. One group that I identified as The Peetham writes: If we throw a rubber against the wall, it bounces, in other words it returns to us. The ball thrown is desire and it is the same ball that becomes anger as it bounces.

If we look at Christianity, Matthew George Easton's Bible dictionary published in 1897 defines anger as:

The emotion of instant displeasure on account of something evil that presents itself to our view. In itself, it is an original susceptibility of our nature, just as love is, and is not necessarily sinful. It may, however, become sinful when causeless, or excessive, or protracted.

The seven deadly sins denounced in Christianity also include anger, alongside lust, gluttony, greed, sloth, envy and pride.

Buddhism states a similar set of negative mental states that are supposed to be suppressed in order to attain enlightenment. Anger is placed alongside sensual desire, boredom, restlessness and doubt. There is also a Buddhist saying that you may have heard: "Holding on to anger is like grasping a hot coal with the intent of throwing it at someone else; you are the one who gets burned."

For something that is so widely condemned, so universally recognized for its negative effects, yet still witnessed on a global scale, you may wonder what the causes of anger are in the first place, why it even exists. Psychologists have divided the causes of anger into two categories: internal causes and external causes. Internal causes of anger include the following:

- Emotionally reasoning or interpreting that an event has happened in a particular way that causes a person to become irritated and angry; or
- Having a low frustration tolerance threshold; or
- Having unreasonable expectations; or
- Rating people in negative and dehumanizing ways, thus making it easier to be angry at them.

External causes of anger include:

- People making personal attacks against us;
- People attacking our ideas; and
- People threatening our needs.

The internal causes I identified are so multifaceted and involve so many deep psychological issues that I am in no way knowledgeable enough to talk about these. Each one of us is so different that we can't possibly generalize about why we react a certain way in a certain situation. This will always vary depending on our individual thresholds, our individual expectations, individual priorities and emotions. But what I can talk about is external causes of anger and how we can and should deal with them, which will be the area topic of my talk today.

It should be noted that not everyone necessarily views anger as negative. There are people that will ask why should we "manage" our anger, when it's not a negative thing that needs to be controlled? Modern psychology in particular encourages the expression of anger in a number of contexts; for example, whilst negotiating. Experiments conducted at the University of Amsterdam on "The Interpersonal Effects of Anger and Happiness in Negotiations" concluded that anger on the part of an opponent during negotiations is more likely to result in compliance by the negotiator, whereas happiness on the part of the opponent usually leads to exploitation. I found even more details on the positive side of anger in *Stress Management for Dummies*, from which I will quote to you now:

- Anger is activating and mobilizing. When you are angry, you feel as if you are doing something about what is triggering your stress. You feel there is a response you can make, a way of expending energy toward resolving the distressing situation. It can get you to take action and do something about the problem.
- Anger makes you feel powerful. Anger can make you feel like you are in charge, even when you aren't. When you tell someone off or give them a tongue-lashing, you feel stronger and in control. Anger enables you to express yourself in a forceful way.
- Anger often gets results. By becoming angry, as opposed to remaining calm and pleasant, you may get what you want. Many people are intimidated by anger and are more obliging when confronted with it than they normally would be.
- Anger is often a respected response. We often interpret anger as standing up for ourselves and not letting others take advantage of us. And other people may see it

the same way. Our anger may be labelled as assertive, strong, and confident.

So why does religion insist in restraining something that can clearly have so many positive psychological and emotional gains? Well, first of all, did you notice how all of those supposedly positive aspects of anger are beneficial to **you**. **You** feel powerful; **you** feel stronger; **you** are in control, confident and getting results. What about the person on the receiving end of your anger?

In Islam, humanity and love for your fellow man is so important. Specifically on the topic of anger, it is reported that a man said to the Prophet, "Give me some advice". The Prophet said: "Do not become angry and furious". The man asked (the same) again and again, and the Prophet said in each case, "do not become angry and furious".

In another hadith, the Prophet has said: "He is not strong or powerful who throws people down, but he is strong who masters his anger". In yet another hadith, he said: "One who subdues anger is really a courageous man. A man of strength is not one who overpowers an opponent; but it is he who, in a moment of intense provocation, exercises restraint".

If you, as a Muslim, were not content with this inner satisfaction of restraining your anger, and were looking for some sort of incentive, there are countless; perhaps the greatest one of all is that Allah is pleased with those who do so, and those that Allah is pleased with are granted the greatest reward of all: the promise of heaven. Chapter 3, verse 133, states:

"Those who spend in ease as well as in adversity and those and those who restrain (their) anger and pardon men... Allah loves the doers of good (to others)."

In the footnote to this verse in the translation by Maulana Muhammad Ali, he writes:

"Restraining of anger, pardoning and doing good to each other besides being great moral qualities, strengthen the bond of union which is so necessary for success. This verse has on many occasions inspired the noblest thoughts of toleration and charitableness. Hasan's servant having on one occasion upset a boiling hot dish on his master obtained his liberty, along with monetary help by reciting this verse. Thinking that he would be punished for his fault, he repeated the words: *"those who restrain their anger."* Hasan said he was not angry. *"And pardon men,"* added the servant. Hasan said: *"I pardon you."* *"And Allah loves the doers of good,"* concluded the offending

slave. *"I give you liberty and 400 pieces of silver,"* was the response.

Dr Zahid Aziz also offered some excellent commentary of this verse in his book *Islam, Peace and Tolerance*. He writes:

■ "The words translated as 'those who suppress anger and pardon people' mean literally: 'suppressors of anger and pardoners of people', and the word used for 'people' here means mankind in general. This, then, is how Muslims ought to appear in the world, as suppressors of their anger and pardoners of mankind. As the beginning of this passage tells Muslims to rush to seek forgiveness from God, these words indicate that to gain that forgiveness we must suppress our rage against others, forgive them and in fact do good to them. Have we not done things which would make God angry; so do we want Him to display His anger towards us? If not, then we must similarly restrain our anger towards those who have wronged us.

This passage teaches three degrees of response towards those who have wronged us, and we should rise to the level that is most effective in the circumstances. The least which is required is for us to restrain our anger, and that is the minimum that we must do. Any reaction based on anger is bound to be excessive and unjust, and damaging even to the aggrieved party. Therefore our response must be limited to being proportionate and rational. Beyond suppressing anger, we may forgive those who wrong us rather than seek their punishment, if that would make them recognise their injustices and mend their ways. Finally, we may even proceed to returning good for evil, again if it would turn them away from their wrongdoing.

According to this passage, the way to heaven is only through suppressing your anger and forgiving other people." ■

Despite knowing that the greatest of all rewards is honoured by Allah to those that successfully suppress their anger, why do we still get angry almost everyday in some way or another? The Prophet is reported to have said: "He who withholds his anger, Allah will withhold His punishment from him on the Day of Judgment".

Surely, there can't be any bigger incentive than that, yet we still find ourselves in an angry state of mind more than often. In the famous words of Aristotle:

Anybody can become angry, that is easy; but to be angry with the right person, and

to the right degree, and at the right time, and for the right purpose, and in the right way, that is not within everybody's power, that is not easy.

In the Holy Quran, even prophets that are Allah's chosen ones, even they are said to have experienced anger. Take Prophet Moses, and the incident of the golden calf. When the prophet visited Mount Sinai, a man claimed that he had disappeared, and thus the Israelites were to find a new God. So a golden calf was constructed and was being worshiped when Moses returned, and it is said in chapter 20 verse 86:

“so Moses returned to his people, angry, sorrowing.”

So unfortunately, unlike perhaps other sins, it is really not quite as easy to restrain anger. In *The Message of Islam* by Khwaja Kamal ud Din, he says:

“Lust and anger, the Quran says, are root passions in their natural condition. They should not be killed, as suggested by some other religious systems, for they are the bedrock of spiritual edifice. The [Quran] lays down rules whereby, out of them, may be evolved such ethics and religion as shall clothe us in the Divine garb. Anger, the [Quran] says has its righteous use, and so has lust, when they are refined so as to assume their noble form. Anger, when reformed, becomes justice, forgiveness and chastisement, bravery, courage, high-mindedness, seriousness and serenity of mind, tolerance, meekness, magnanimity, patience, perseverance, pertinacity of character, while the same passion in its mean form becomes malice, hatred, enmity, revenge, hot temper, hastiness, ride, rashness, recklessness, foolhardiness, stubbornness, timidity, cowardice and so forth...”

So the impossible is not expected of us; that is, to never get angry again. Rather, we have to manage anger, deal with it and express it in the right way, which doesn't seem so impossible after you hear examples from the life of the Holy Prophet and his companions. When you hear about real situations that they encountered and experienced without resorting to anger, suddenly the situations that we do get angry in seem so small. In *The Ideal Prophet* by Khawaja Kamal-ud-Din, he recounts the following story:

Umair bin Wahab was a bitter enemy of the Prophet. He was sent to Medina by Safwan bin Umayya on promise of a great reward if he should succeed in killing the Prophet and thus taking revenge for those Quraish who had fallen in the battle of Badr. Umair, having given his sword a

temper of poison, went to Medina; but guessing his intention, Umar wanted to punish him. The Prophet stopped him from doing so, but made Umair sit near him, and, in the course of conversation, disclosed to him the purpose of his shameful mission; on hearing which Umair was thunderstruck that the Prophet did not even chide him. He straightaway embraced Islam, and on his return to Mecca became a missionary for Islam — an utterly transformed man.

What is demonstrated here is in situations where your anger can very easily be justified, if you hold back, you never know how great the results can be.

Once, someone accosted the Holy Prophet Muhammad by distorting the greeting *as-salamu alaikum* (“peace be upon you”) and saying it as *as-samu alaikum*, which means “death be upon you. His wife, Ayesha, retorted: “and upon you be death and curse”. The Holy Prophet told her: “Be calm Ayesha, Allah loves that one should be kind and lenient in all matters”, or according to another version he said: “Be calm Ayesha. You should be kind and lenient, and beware of using harsh and bad language”.

From his companions, there were many times that during his caliphate, Hazrat Umar was spoken to harshly. One time, a certain man kept saying “Fear God, O Umar” and others wanted to stop him. However, Hazrat Umar said: “Let him say so; of what use are these people if they should not tell me such things?”

Here is a ruler who could easily have used his position and his power to restrain someone from addressing him in such a way. But his response shows us that when someone says something that we may not like, may even find insulting, it's important to not react with anger. Many times when we are in such a situation, we become so blinded with fury at the guts of somebody to say such and such to us, that naturally we don't actually listen to what the person is in fact saying. But, like Hazrat Umar, if we take the criticism objectively, we benefit from being able to judge if there is any truth in what someone is complaining of, and can therefore deal with it accordingly, detached from our emotions. This is not advice from an ordinary man. This was the man who established a state and public treasury, he's known as the pioneer of Islamic democracy, during the 10 years he rules as caliph, the Persians, Romans and many others were defeated. He is surely a man whose character is worth emulating.

The Holy Prophet has even told us what to do when we feel anger rising inside us. His advice ranges from the simple to the detailed. In one hadith, he said: “Much silence and a good disposition; there are no two works better than these”. In other words, when you feel angry, hold your tongue and resist from saying anything at all. In another, he explained that “Satan was created from fire. Fire is extinguished only with water. Thus, when one of you finds yourself angry, perform the ablution”. Ablution (or *wudu*) is the simple ritual of washing your hands, face, arms, and feet. The water cools down your body and immediately tackles the heat of feeling enraged. I couldn’t help but think when I read this that as *wudu* is a prerequisite to our five daily prayers anyway, if we are observant of those and thus perform *wudu* five times a day, surely we would be constantly cool.

The Prophet also said that if one is not in proximity of clean water to perform the ablution, or should tempers flare in threat of a quick-blow up, an easy way to calm down would be to take a seat upon the onset of rage; should this not help, it is advisable to lie down.

Even though there are huge rewards in the afterlife for suppressing your anger, there are immediate rewards for us here and now as well. I read you an extract from *Stress Management for Dummies* earlier about the positive aspects of anger; well, here is another extract from the same book:

Anger can make you sick

When you are angry, your body reacts much the same way it does when you are experiencing any other stress reaction. Your anger triggers your body to take a defensive stance, readying yourself for any danger that may come your way. When your anger is intense and frequent, the physiological effects can be harmful. Your health is at risk, and any or all of those nasty stress-related illnesses and disorders can become linked to excessive anger.

Anger can break your heart [literally]

Recent research now indicates that your heart (or more accurately, your cardiovascular system) is particularly vulnerable to your anger and its negative effects. In his book, *Anger Kills*, published by Harper Perennial, Duke University researcher Redford Williams describes a number of possible ways hostility can negatively affect your cardiovascular system.

Following are a few of the study findings:

- When potentially hostile individuals were angry, they had larger than normal increases in the flow of blood to their muscles (suggesting an exaggerated fight-or-flight response). They also experienced an increase in their levels of important stress hormones, such as adrenaline and cortisol, which can have negative effects on the cardiovascular system as well.
- Potentially hostile individuals with higher levels of blood cholesterol were found to secrete more adrenaline than those individuals with lower levels of cholesterol. For these individuals, the linkage between higher adrenaline secretions and higher cholesterol levels means they have a greater likelihood of arteriosclerotic plaque build-up.
- People who scored high on measures of hostility tend to have fewer friends. This lack of strong friendships means a weakened social support system. Being able to talk to someone about what’s stressing you can lower your blood pressure — and having no one to talk to certainly doesn’t do anything to help you.
- Research has shown that socially isolated individuals excreted higher levels of stress hormones in their urine than those who had strong support systems.
- Hostile individuals typically don’t take good care of themselves. They tend to engage in a number of destructive health behaviours, including smoking, drinking, and overeating. All of these behaviours can have negative effects on the cardiovascular system.

Although I am not qualified to talk about the medical effects of any emotion, from my very basic research I can tell you that one of the effects of anger is the increased production of hormones. Your heart has to work harder, and therefore, not surprisingly, your heartbeat increases. For this reason, people with heart problems are actively endangering their health when they become angry. People put themselves at risk of heart attacks. Your blood pressure goes up, which is of course another health hazard. Diabetics are also advised to control their temper, as increased adrenaline can raise blood sugar.

To close, I would like to read you a short story:

There was a little boy with a bad temper. His father gave him a bag of nails and told him that

every time he lost his temper he must hammer a nail in the back fence.

The first day the boy had driven 37 nails into the fence. Then it gradually dwindled down. He discovered it was easier to hold his temper than to drive those nails into the fence. Finally the day came when the boy didn't lose his temper at all. He told his father about it and the father suggested that the boy now pull out one nail for each day that he was able to hold his temper.

The days passed and the young boy was finally able to tell his father that all the nails were gone. The father took his son by the hand and led him to the fence. He said: "You have done well, my son, but look at the holes in the fence. The fence will never be the same. When you say things in anger, they leave a scar just like this one. You can put a knife in a man and draw it out. It won't matter how many times you say 'I am sorry', the wound is still there."

Lailat-ul-Qadr

A Friday *khutba* during September 2008

by Zahid Aziz

- 1 Surely We revealed it on the Night of Majesty —
- 2 And what will make you comprehend what the Night of Majesty is?
- 3 The Night of Majesty is better than a thousand months.
- 4 The angels and the Spirit descend in it by the permission of their Lord — for every affair —
- 5 Peace! it is till the rising of the morning.

This is chapter 97 of the Holy Quran about the Night of Majesty or Power, *Lailat-ul-Qadr*. This was the night, falling in the last ten days of Ramadan, when the Quran was revealed. It means that in that night the Quran *began* to be revealed to the Holy Prophet Muhammad, at the age of forty years, when he was in the cave of Hira. The beginning of revelation came after his intense spiritual exertions by means of prayer and meditation, to find the truth about life and existence. The Quran was revealed to *his heart* by the descent of angels and the Spirit (i.e. the angel Gabriel). As it says:

"And surely this is a revelation from the Lord of the worlds. The faithful Spirit has brought it, on your heart that you may be a

warned, in plain Arabic language." — 26:192–195

As this happened in the month of Ramadan, hence Islam instituted fasting in this month as a commemoration and anniversary of the revelation of the Quran.

The start of something new, the beginning of a new phase of life, is marked as a turning point. *Lailat-ul-Qadr* marks the appearance of the Quran, its birth, in the world. Christians commemorate the birth of Jesus at Christmas. In Islam the birth of the Quran is commemorated in the month preceding *Id-ul-Fitr*.

The coming of the angels on that night is a spiritual experience, which people have according to how much they have striven *beforehand* to: **purify themselves** and **open their hearts** to receive the angels.

It is **not** the case that praying during just this night is going to bring reward equal to, or more than, prayers of a thousand months. A thousand months is 83 years literally, a lifetime. If *Lailat-ul-Qadr* provides a person with a life-changing experience, then it makes his or her life worth living, and is in itself of equal value to the whole of life.

Saints and holy people see illumination on this night. Lesser people find their hearts attracted to prayer and to concentration in devotion. The angels act on the heart and bring about peace in it. In the biography of Maulana Muhammad Ali, Mr Nasir Ahmad Faruqi relates that once he asked the Maulana if he had ever experienced *Lailat-ul-Qadr*. The Maulana said:

"Yes. Once in Dalhousie I was saying *tahajjud* prayers during the last ten days of Ramadan. When I was reciting *At-tahiyyat* suddenly a very bright light appeared in the window. At first I thought that on the road below some people were passing carrying gas lamps, but then I realized that no one would be out in these backwoods at 3 a.m. Then I looked through the window to see what the light was, and saw that it was illuminating even the trees on the mountain far ahead. That scene disappeared as I watched it. Then it occurred to me that it was the illuminations of *Lailat-ul-Qadr* that Allah had shown me."

(Dalhousie is a place in India where Maulana Muhammad Ali, along with some other members of the *Jama'at*, used to spend the summer months.)

Mr Faruqi further relates:

“Once in Karachi in 1950, again during the last ten days of Ramadan, it was the night of the 29th. During *tahajjud* prayer I found myself deeply engrossed and felt as if my soul was melting away at Allah’s threshold. I was in the state that I did not want to rise up from *sajda*. During the pre-dawn meal, where the Hazrat Maulana was also present, I said to him that I thought this night had been the *Lailat-ul-Qadr*. He replied:

“I think so as well. Last night when I was saying the ‘*Isha*’ prayer, after reciting the *Fatiha* the verse *inna anzalna-hu fi lailat-il-qadr* came again and again to the tip of my tongue but I recited some other verses. During *tahajjud* just now, when I was reciting the *darood*, suddenly a light spread in front of my eyes. I looked up and saw that the sky and the clouds were illuminated by this light. After a short while this scene disappeared.”

(*A Mighty Striving*, pages 520–521)

Time of Holy Prophet Muhammad

Apart from being a night in the last days of Ramadan, *Lailat-ul-Qadr* can also be considered as the whole period of the mission of the Holy Prophet Muhammad. It was a time of the deepest darkness, in which the Quran was revealed, borne by angels. The angels also descended on the hearts of the Muslims in that period, purifying them and strengthening their faith. The true believers are spoken of as follows in the Quran:

“These are they into whose hearts He has impressed faith, and strengthened them with a Spirit from Himself...” — 58:22

At the end of this period of the Holy Prophet’s work, there was a dawn in the world and spiritual peace in the hearts. The great spiritual and moral progress that Muslims made during this period — the giving up of evil habits, practices and customs, in an instant in some cases — **no aspect of it** could have been achieved even in a thousand months outside the blessed period of the Holy Prophet.

***Lailat-ul-Qadr* of our time**

Apart from the above two interpretations, there is also another sense in which we could say that there is a *Lailat-ul-Qadr* of our Movement now. There is in the world today a time of deep darkness for Islam. To the ordinary eye the future prospects for Islam do not seem bright as there are two major evils prevailing and dominating: the outside forces who have a wrong picture of Islam before them

and the internal forces who also have a similar wrong concept of Islam. It is also a period of darkness for our Movement, facing so many dangers and threats of all kinds to its existence. But this night also has the quality that we can see in it light and guidance brought to us by angels in the form of the teachings of this Movement.

That light shows us that this night will give way to the dawn of Islam, especially in Western countries. A person who has faith in this, serves Islam by the strength of that faith, as did Maulana Muhammad Ali and Khwaja Kamal-ud-Din. How much greater is the faith of that person who can see the coming dawn of Islam now than that of those cannot see it and hence are not motivated to take Islam to the world? Others will believe it when they see it, by which time they will have missed the opportunity of service of Islam. This is the comparison between one night and 1000 months, that is: 30,000 times. Service to Islam in this age is worth 30,000 times what it will be then. The faith of one who believes now in the eventual spiritual triumph of Islam is 30,000 times the faith of one who doesn’t believe in that triumph and hence does not work for it by using his or her time, energy and money. It was through this faith that Maulana Muhammad Ali produced his literature on Islam and Khwaja Kamal-ud-Din created his Working Muslim Mission, during an era when Muslims in general considered it an utterly futile work to present Islam to the world. ■

Unity of nations through the *Kalima* of Islam

As proposed by Hazrat Mirza Ghulam Ahmad

A hundred years ago in India, the militant Arya Samaj sect of the Hindu religion was vilifying and abusing the Holy Prophet Muhammad in the most vitriolic terms in publications and speeches. In this acrimonious atmosphere, the Founder of the Ahmadiyya Movement, Hazrat Mirza Ghulam Ahmad, proposed how peace and friendship could be established between Muslims and Hindus, including these bitter opponents of Islam. In a speech he wrote, to be read out at a meeting organised by the Arya Samaj in December 1907, he put forward the following proposals:

“None is more persecuted than we are, for while we regard with honour and respect all the prophets who have been accepted as such by other great nations of the world and believe in them as

true prophets of God in accordance with the teachings of the Holy Quran, the Holy Prophet, our love for whom knows no bounds, is openly abused in lectures and writings by our very neighbours. We do admit, and a public declaration of this admission we consider to be our happy duty, that Moses and Jesus and the other prophets were all the holy, righteous and chosen prophets of God, and that the holy men through whom guidance was brought to the people in this land of the Arya people and other righteous leaders of the Aryas, such as Rama and Krishna, were all the chosen servants of God to whom He sent down His grace and upon whom he showered His blessings. But is there any body who would listen to our complaint that other people do not deal with us in the same liberal and humanitarian spirit? From whom should we seek justice in this matter?

Consider how beautiful this teaching of the Holy Quran is, for it lays down the basis of peace and union in the world. It requires all the different peoples to become one people, for it demands of all that they should revere the sacred religious leaders of the others. ...

We [Muslims and Hindus] live in one country and are one another's neighbours. Let us then live in such peace and friendship that we may be as parts of one body. ... Are you then prepared, my friends, to take this step to lay the basis of the long-desired union by accepting this principle of peace, namely, that we regard those *rishis* and *avatars* of yours, who are accepted and highly revered by millions of your people, as truthful and righteous servants of God, you also may in like manner believe with a sincere heart in the prophethood of our Holy Prophet Muhammad, upon whom be peace and the blessings of God, and unite with us in reciting the holy words which are so dear to every Muslim's heart: *La ilaha illa-llahu Muhammad-ur rasul-ullah*, i.e. 'There is no god but Allah and Muhammad is the messenger of God.' ...

To uproot all enmities and to establish a true and sincere union, it is sufficient that as we look upon your *rishis* and *avatars* as true prophets of God, you should also express a belief in the truth of our Holy Prophet and make this declaration public. We cannot, of course, act in accordance with all your current beliefs, for Almighty God has informed us that the scriptures which are in your hands have had alterations and changes made in them by human hands. Moreover, your own religious differences are so great that the beliefs of one sect contradict those of another, and it is useless to enter into these discussions, for the final

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.

It will be held from 10th to 12th July 2009.

Please contact us as soon as possible, and in any case by 31st December, if you wish to attend.

Please use the contact details given on the cover of this magazine.

commandment of God as contained in the Holy Quran has freed us from all other obligations. Therefore all we desire of you is that you should believe in the truth of our scriptures and prophets in the same manner as we believe in the truth of your scriptures and prophets.”¹

It is noteworthy that Hazrat Mirza Ghulam Ahmad has here appealed to the Hindus to accept the Holy Prophet Muhammad and to acknowledge the *Kalima* that is common to all Muslims. He has **not** asked them to accept himself as prophet. If he had claimed to be a prophet himself, he would have asked them to accept him as prophet as well, along with the Prophet Muhammad and the earlier prophets that Muslims believe in. He does **not** say to them that it is his Movement which believes their ancient holy men to be true and therefore they should reciprocate by accepting **him**, along with the prophets before him, as true! Rather, he invites Hindus towards the Holy Prophet Muhammad and the prophets that are accepted by all Muslims.

A further point to note is that he claims that by Hindus accepting the *Kalima* the enmity between the two communities will disappear, giving way to union, peace and friendship. Can such a man then create discord among the **existing** people who already profess that same *Kalima* by declaring all of them as unbelievers and *kafir* unless they become his followers?

It is, thus, abundantly clear from this lecture dated December 1907, written just 6 months before his death, that Hazrat Mirza Ghulam Ahmad neither claimed to be a prophet nor did he declare other Muslims as outside the pale of Islam.

1. Translation of the speech quoted from *The Review of Religions*, January 1908, pages 11, 12 and 13.