



The Light — U.K. edition

November 2007

The Lahore Ahmadiyya monthly magazine from U.K.

Contents:

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|---|---|
| • Nearness to God and Prayer —
<i>Khutba</i> , 12th October, by Zahid Aziz 1 | • The name ‘Ahmadiyya’ and its necessity,
by Maulana Murtaza Khan..... 6 |
| • Dr Mohammad Ahmad Hami, U.K. —
<i>A biographical note</i> 3 | • Berlin Mosque Open Day —
<i>Photographs of visitors</i> 8 |
| • More books on website —
<i>Valuable additions to www.aaail.org</i> 5 | |

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Assalamu alaikum: Our next meeting —

Date: **Sunday 4th November 2007**

Time: **3.00 p.m.**

Speakers: **Mustaq Ali**

Topic: **For the love of God**

Regular activities:

Darus-i Quran and Hadith:

Every Friday at 2.30 p.m.

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.

Nearness to God and prayer

***Khutba* on Friday 12th October 2007, London,
by Dr Zahid Aziz**

I quote the following verse of the Holy Quran which occurs in connection with fasting:

“And when My servants ask you (O Prophet) concerning Me, surely I am near. I answer the prayer of the suppliant when he calls on Me, so they should hear My call and believe in Me that they may walk in the right way.” — 2:186

An allegation against Islam is immediately answered by this verse. It is considered by the

critics of Islam that the concept of God in Islam is that of a remote, stern and authoritarian figure, Whose orders come from a great distance on high, and these must be obeyed without developing any connection with Him. This verse plainly says that God is near. Moreover it is expressed in the first person singular, using “I” rather than the plural “We” or the third person “He”. So Allah Himself says to those human beings asking about Him: “surely I am near”.

Nearness to God is connected here with fasting by Islam. This is because fasting is an effective aid to achieving this nearness. The act of fasting, and then persevering with it through the hardships that it entails, are matters confidential between an

individual and God. There is no human agency that can enforce the observance of the fast. Even the “moral police” that exists in one or two Muslim countries cannot watch Muslims to ensure that they do not secretly eat or drink at any time during the fast. You enforce it on yourself, believing that you cannot cheat or deceive God. This creates the feeling in the heart that God is near.

That feeling and realisation should be carried through to our daily lives and activities outside fasting. Fasting is an aid to achieving nearness to God, but it does not have an effect automatically, without our conscious participation. We need to make an effort to use it as an aid. It is just as in the case of prayer the physical postures of bowing and prostrating are an aid to creating humility in the heart. But they can only produce that effect if we consciously use them as an aid. Just adopting these physical postures, without trying to create a corresponding feeling in our hearts, does not have the intended effect.

The verse I quoted goes on to refer to the answering of prayers by God. Unfortunately, many people regard praying for some object as a way of getting their *desires* fulfilled, regardless of whether the desires are good or bad. All they want is to get some material favour, and if they can get it by asking God they will pray for it. That is not prayer as taught by Islam.

Islam has taught us not only to pray to God but the chief objectives to pray for. Without that, no doubt everyone would simply pray for whatever they considered were their over-riding needs. It is clear from *Sura Fatiha* that the main objective to seek through prayer is guidance on to the right path. In fact, the verse quoted above indicates the same in the words: “...that they may walk in the right way”. Islam does allow us to pray for more mundane and material needs but the prayers it teaches us in this regard link the material gain that we seek with spiritual aims. A clear example of this is the well-known prayer:

“Our Lord, grant us good in this world and good in the Hereafter, and save us from the chastisement of the Fire.” — 2:201

By this prayer we ask for good in this world, but we remind ourselves in the same prayer that we must use that worldly good, when granted, to earn good for the hereafter. We must not let that material good create within our hearts greed, envy and jealousy, which burns inside us in this life and manifests itself as fire in the hereafter.

In the verse we are discussing, Allah says that as He answers our prayers, we should reciprocate

by responding to His call, developing true faith in the heart and walking in the right way. Notice here that Allah is so Beneficent that He fulfils His side of the agreement first, and then asks us to fulfil our side. The way God has put it here is not to say: “if you respond to My call then I will, perhaps, consider answering your prayer”! He says that He already answers our prayers, so we too should respond to His call, but this is not for His benefit, rather it is so that we may benefit by walking in the right way.

Islam has disclosed a complete philosophy and code that governs prayers and their acceptance. In modern times, Hazrat Mirza Ghulam Ahmad expounded this subject in great detail. Prayer is not merely asking God to bestow upon you whatever you desire. It is certainly not to ask God to make you successful in some dubious or corrupt venture. Yet, surprisingly, this is just what many people do in effect. Not that anyone says such a prayer in so many words, but we sometimes find people using the expression *inshallah* (if God wills or if God pleases) in a ritual way even about an act of cheating, lying or deception that they are intending to commit. They are not conscious of the meaning of this expression which they are uttering merely in a customary fashion. It is obvious that one cannot ask for God’s assistance in making one successful in some act that is prohibited by God.

If we are really praying to God, with the realisation that He is near us, the question which should dominate our minds is: how does the thing we are asking God to grant us, fit into the kind of life He wants us to lead? If I pass this exam, if I get this job, if my business is successful, etc., for which I am praying, how will I use my success to do things that God approves of? If you pray with this in your mind, then even if you don’t achieve the immediate object you were praying for, you could still achieve the real object of leading a more godly life than before.

One of the basic rules of praying for some object is that we must also work hard to achieve the same end. This means that if you are praying for it in the real sense, and not as a custom, then in your efforts for it you will adopt only legitimate means and stop short of ways that are forbidden. Moreover, even though you strive hard yourself, yet if you are successful you will not attribute it to your own effort, skill and ingenuity but will regard it as a gift from God, to be used for the purposes He has approved.

The code which governs prayer also shows us that God sometimes tells His righteous servants, that is the prophets and the saints, *not* to pray for a

certain object because God has made a decision in the matter and they must accept His decision and not pray to have it set aside. An example of this is the prayer of Noah for his son mentioned as follows in the Quran:

“And Noah cried to his Lord and said: My Lord, surely my son is of my family, and Your promise is true, and You are the most Just of the judges. He said: O Noah, he is not of your family; he is (an embodiment of) unrighteous conduct. So *ask not of Me that of which you have no knowledge*. I admonish you lest you be one of the ignorant.” — 11:45-47

Praying for guidance of others

Apart from praying for one’s own guidance as the chief object of prayer, a Muslim is required to pray for the guidance of others — those around him, those further afield, his community, all Muslims and the whole of humanity. The words of *Sura Fatiha* in the plural, “guide us on the right way”, themselves show that the person praying is praying not just for him or herself. Praying for the whole of humanity was emphasized by Hazrat Mirza Ghulam Ahmad. Maulana Muhammad Ali, in his *tahajjud* prayers every night, prayed for the guidance of humanity. He shed tears before Allah, saying that while the world needed guidance from the Quran, those who possessed that guidance — Muslims — were themselves oblivious to acting on it or taking it to others. God had raised a *mujaddid* to take that guidance to the world, but a large part of the movement founded by that *mujaddid* had gone astray. This left a group small in number and destitute of resources to continue this work. But, prayed the Maulana, with help from God even a weak party like this one could succeed.

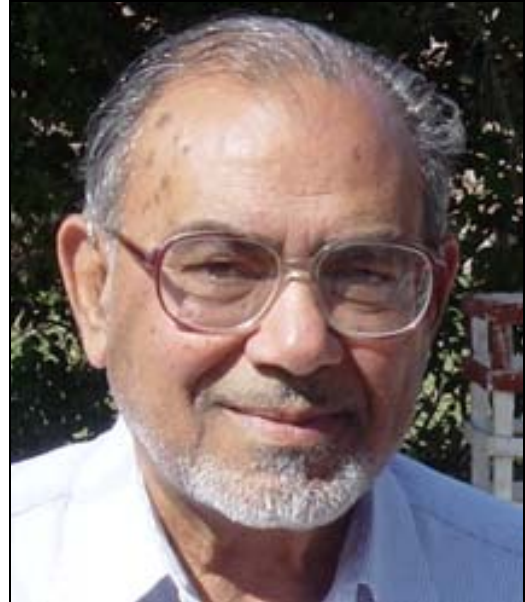
Prayers for our departed ones

Today, 12th October, is the anniversary of the death of Maulana Hafiz Sher Muhammad who passed away in 1990. Tomorrow, 13th October, is the anniversary of the death of Maulana Muhammad Ali who died in 1951. On 14th October is the anniversary of the death of our last *Ameer* Prof. Dr Asghar Hameed. So it is fitting that we pray for them and for our recently deceased brothers and sisters in the words of the Quran:

“And those who come after them say: Our Lord, forgive us and our brethren who had precedence of us in faith, and leave no spite in our hearts towards those who believe. Our Lord, surely You are Kind, Merciful.” — 59:10 ■

Dr. Mohammad Ahmad Hami, M.Sc., Ph.D. (UK)

A biographical note



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, District Jhang. 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 (Distt. Sialkot) and was buried in the Ahmadiyya graveyard there. Both his grandfather and his father were pious, humble and extremely dedicated Ahmadis 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 weekly 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 Jamaat-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 has a special interest in history, particularly of the early Muslim era. He can 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 can 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 is Anthropology — the science of the evolution of the human race, human society, civilizations etc. and he uses this knowledge in interpreting the Quran and Islamic thought in this regard.

He is 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 is 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* (*Ghizaai 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 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 now Dr. Hami has 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), through which Friday sermons and other lectures and deliberations are now relayed live and can be accessed afterwards as audio and video recordings.

Dr. Muhammad Hami's sermons and talks are full of knowledge and deeper insight 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 are always keen to listen to him.

More books on website

During September and October (till today 15th) a large number of Urdu publications, in particular, of the Lahore Ahmadiyya Movement during its history have been made available on the www.aaiil.org website. Many of these are quite rare in that these were now only available in the Central Lahore Ahmadiyya Library or privately with some individuals. In our last issue we mentioned the Urdu book entitled *Mukalimat-i Milliyya* by Khwaja Kamal-ud-Din, published in 1921, in which he has reported his religious discussions with prominent individuals, largely during his stays in England. The first of the discussions from that book was translated in our last issue.

Several volumes of the *khutbas* of Maulana Muhammad Ali, which are being collected in book form, are now on the website. With the latest volume 9, the end of the year 1934 has been reached. The compiler of these *khutbas* has made a useful, in fact indispensable, addition by providing footnotes to explain the historical context of many of the Maulana's references to the current events of the time.

A pamphlet by Maulana Muhammad Ali with a remarkably modern resonance is his "Appeal to the general Islamic opinion" of 1925 after a member of the Qadiani *Jama'at* was stoned to death in Afghanistan by order of the government for the crime of apostasy. The Maulana is addressing the general Muslim religious leaders and the Muslim press in India who were delighted and jubilant over this execution. He points out that while he thoroughly disagrees with the distinctive beliefs of the Qadiani *Jama'at* relating to prophethood, so much so that he departed from Qadian on this account, yet the Qadianis are Muslims and not apostates. Moreover, even if a Muslim did indeed become an apostate by abandoning the religion of Islam, there is no punishment prescribed by Islam for such a person. Such actions as that of the ruler of Afghanistan reinforce the allegation of the opponents of Islam that Islam spread by force — a misconception which, says the Maulana, had almost been cleared before this incident. Islam has been set back years by this and "in the hearts of non-Muslims, who were being attracted towards Islam by the beauty they could see in it, revulsion for Islam has been regenerated". Then the Maulana asks his readers to ponder what the consequences would be for Muslims if non-Muslim governments were to do the same and prohibit people from accepting Islam? "It was Islam which was the first to announce the concept of religious freedom but today, alas, the sons of Islam are proud to destroy religious freedom from the world", he further writes. The Maulana condemns not only those Muslims who supported this stance of their religious leaders but also those who remained silent and failed to denounce their wrong belief. He ends with the words:

"Those who possess the power of understanding should come forward and, with the courage of a believer, correct the wrong notion that the punishment for apostasy in Islam is death ... If Muslims remain silent now, they will not only be guilty of staying quiet when it was necessary to speak the truth, but they will also bring Islam to disgrace in the world by their own hands."

Only last year, in 2006, it was in the news world wide that a man in Afghanistan faced the

death penalty for converting to Christianity from Islam. Those who are inclined to think that our literature of 80 years ago is now obsolete will have to revise their opinion after reading this pamphlet.

There are many other greatly interesting books that have been added, including several works of Maulana Muhammad Ali, Dr Basharat Ahmad and Maulana Hafiz Sher Muhammad. A list is too long to be given here and we refer readers to the website itself for complete information: www.aail.org

The name ‘Ahmadiyya’ and its necessity

by Maulana Murtaza Khan

(This is a booklet published by the Lahore Ahmad-iyya Anjuman in 1945. As questions about the name *Ahmadiyya* are often raised, we quote from this writing below, starting at the beginning.)

Most people are under the wrong impression that the name Ahmadiyya which Hazrat Mirza Ghulam Ahmad Sahib has given to his followers is after his own name. This is a grave and great misunderstanding. They are unaware of the fact that Hazrat Mirza Sahib has named his *Jama'at* after the Holy Prophet's name Ahmad and not after his own name. Had he desired to create a new dispensation or had he been one of those hankering after worldly name and fame, he should have welcomed the name "Mirzaees" which his opponents had coined for his followers, because this epithet very well perpetuates the memory of his own name, the Mirza. But his selfless spirit and the unbounded love for his master, the Holy Prophet, were too powerful for Hazrat Mirza Sahib to prefer his own name to that of his beloved Master's.

Let us for a moment look at the state of affairs in the house of Islam. All the various sects and denominations in this faith have been named after their respective illustrious leaders such as we have the Hanafis, Shafi'is, Hanbalis and Malikis. Then again the various groups who owe their allegiance to the spiritual mystics go after the names of their respective saints such as Qadariyya, Chishtiyya Naqshbandiyyah, etc. But Hazrat Mirza Sahib stands out unique in this respect. He has named his *Jama'at* after the name of the Holy Prophet, thereby effacing the memory of his own name and commemorating that of his beloved Master Ahmad. Now this is a point of sharp contrast between the method of naming other sects in Islam and the one adopted by Hazrat Mirza Sahib.

Indispensable necessity of labelling a movement

The objection is often heard: "where does at all lie the necessity of having a name?" A moment's reflection will show that such an objection can only be raised by those who are hollow-minded idealists and are strangers to the realities of life. Common-sense bears it out that the moment a thing or a person or a community comes into existence in this world, it must be given a name in order to distinguish it from others. There never was born a person who had no name unless he died with his birth. The same is true in respect of communities. Whenever there comes into being a community with distinctive characteristics of its own, a name must be given to it and if it will not call itself by a name, people must out of sheer necessity give it one.

Such has actually been the case. Persons of the way of thinking of Sir Sayyid Ahmad Khan, although not actually forming themselves into a community, were yet given the name of 'Naturis'.¹ The followers of Abdul Wahhab of Najd at first did not name themselves and were called "Wahhabis" by others. It was after some time that they thought it advisable to give themselves a suitable name, the Ahl-i-Hadith or the followers of the Holy Prophet's traditions, a name which describes their characteristics very aptly. Maulvi Abdullah of Chakrala had peculiar notions of his own and people who accepted his views were given the name of "Chakralvis". It was after sometime had passed that they thought it better to label themselves by a suitable name rather than be left at the mercy of the masses to be nicknamed and thereupon they chose for themselves firstly the name of Ahl-i-Quran, then Ahl-i-Zikr and finally Ummat-i-Muslimah.

Now what does all this experience and experiment go to show? It simply endorses the common-sense view-point. A community or a group of persons who stand united in respect of a particular viewpoint, or who represent a peculiar school of thought in respect of certain principles, or who stand to espouse even a general cause, must bear a name in order to distinguish themselves from others. If the people forming the group for a specific purpose will not choose to label themselves, others are bound to give them a name for the sake of distinction. There is no way out of it. In the case of the followers of Hazrat Mirza Sahib people had already named them "Mirzaees". Just consider what would have happened had Hazrat Mirza Sahib not chosen an appropriate name for his community? The name "Mirzaees" would have come to be a recognised one for them and in such a case the self-

¹ Because they believed in the supremacy of the laws of *nature*.

same critics who now object to the name “Ahmadiyya” would have raised a hue and cry saying that Mirza Sahib did not give his followers a name free from sectarianism but left the matter there to let his followers be called after his own name. The truth is that one cannot please everybody in this world and there is no end to excuses and objections where the will to work and sacrifice is lacking.

It is to be remembered that Hazrat Mirza Sahib did not think of naming his followers until a dire necessity arose in 1901. There was to be held a census of the people of this country. In those days in the census returns, there used to be not only a column for one’s religion but a column for noting down the denomination of the faith to which a person belonged. One had not only to declare, before census authorities the faith to which one belonged but also the school of thought to which he adhered. Upon this Hazrat Mirza Sahib issued a manifesto stating therein that his followers should declare themselves as belonging to the Ahmadiyya school of thought in Islam. His exact wordings are:

“And the name which is appropriate for this community and by which *I myself* as well as our Jama‘at would like to be called, is Muslims of the Ahmadiyya school of thought.”

Now, this original quotation should serve as an eye-opener for those who prefer the allegation that Hazrat Mirza Sahib has substituted the name Ahmadiyya in place of the name ‘Muslim’ as given by the Quran to its followers. Hazrat Mirza Sahib says that the name which he likes, not only for his followers but for himself as well, is “Muslims of the Ahmadiyya school”. Evidently, the name “Ahmadiyya” is not in substitution of the name “Muslim”, but is in addition to it, in order to distinguish its members from other schools of thought in Islam. The objection that Mirza Sahib has named his community after his own name falls flat by the statement that Hazrat Mirza Sahib likes himself also to be called an *Ahmadi*. Obviously, the label cannot be after his own name. Had Hazrat Mirza Sahib omitted to mention the name of the faith, *i.e.*, *Muslim*, there might have been some grounds for the suspicion that he substituted the name *Ahmadiyya* in place of the God-given name ‘Muslim’. But in view of the above quotation there remains not the least doubt that the name Ahmadiyya has been given by Hazrat Mirza Sahib to his followers not in place of the name ‘Muslim’ but in addition to it in order to distinguish them from the already-existing numerous schools of thought in Islam. Where lies the sin in this

procedure? Why so much fuss over this matter of naming his followers — an indispensable necessity which could be waived on no account?

Hazrat Mirza’s great love for the faith of Islam

Not to speak of Hazrat Mirza Sahib substituting other names for *Islam* and *Muslims* or originating another dispensation in place of the faith of Islam as his opponents would have us believe, he vehemently resented his opponents dubbing him a heretic. The reasons which he advanced against his opponents in order to prove his fidelity to the faith of Islam and which have so often been repeated in his numerous and voluminous writings were to the effect that he professed his faith in the *Kalima*, that he believed in all the commandments and ordinances of the Quran as true and tried to live up to them, that he was an ardent lover and a faithful servant of the Holy Prophet, on whom be peace. It would not be out of place to quote a few of his Persian verses here:

“Of truth we are by the grace of the Lord Muslims, and *Mustafa* (the Holy Prophet) is truly our leader and guide. The Holy Prophet is the best of the creation and the choicest of the Prophets and with him has terminated every kind of prophethood. We have come into this world from the womb of the mother with this faith (Islam) and we would certainly pass away from it while believing in the same. That book of truth called Quran is the fountain-source of the cup of my knowledge. To swerve one step away from this bright Book is according to me heresy, ruination and utter failure.”

A few Urdu couplets are as below:

“Of truth we are believers in the faith of Muslims. With all our heart we are the servants of the last of the Prophets. We denounce polytheism and innovation and we are the dust of the path of our Master Ahmad. We have faith in all the ordinances and we are ready to sacrifice our very soul and life in this cause.”

The reader can well realise the deep conviction and the ardent love for the faith of Islam that these lines breathe. Mark the simplicity, the natural outflow and the depth of sincerity that has been expressed in them. Hazrat Mirza Sahib’s numerous statements and voluminous writings evince the same spirit of languishing in the love for the cause of Islam.

Now it should be evident to all impartial and unprejudiced investigators that Hazrat Mirza Sahib has not made any addition to, or subtraction from, or any other kind of alteration in the faith of Islam.

Berlin Mosque Open Day

The Imam of this historic Mosque, Muhammad Ali, reports from Berlin:

In Germany, every second Sunday of September is celebrated as a day on which all the historical buildings are open for the public to visit. In Berlin this spans the whole second weekend. As our mosque also now stands in the list of historical buildings, so we also take part every year on this weekend to open the mosque especially for the people. This year we were visited by some 170 people. On both days I carried out in total 8

lectures on the history of the mosque. After the lectures the public was given the chance to ask questions related to history of the mosque and Islam. All the people appreciated the fact with a pleasant surprise that our mosque is so open to the society and secondly it lays a great importance on the usage of the German language in the activities of the mosque since it was built in 1924.



Muhammad Ali addresses a group of visitors inside the Mosque on the Open Day



Muhammad Ali demonstrating the postures of the Muslim prayer to the visitors