



# *The Light* — U.K. edition

June 2009

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*Assalamu alaikum:* Our next meeting —

Date: **Sunday 7th June**

Time: **3.00 p.m.**

Speaker: **Habiba Anwar**

Topic: **The concept of heroes**  
— an Islamic perspective

**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](http://www.virtualmosque.co.uk)

## **Causes of the internal dissensions in the Ahmadiyya Movement - 3**

by **Khwaja Kamal-ud-Din**

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

Have recourse to love, patience, tolerance and calm thinking. Peaceably, and in a civilised manner, settle the matters which divide us. It is not difficult to accept someone as the head of the Movement. If that was the only disagreement between us, I think that, God willing, it could be settled in just a day. In fact, our differences are on certain points of principle, and we need to think of a way of resolving these. If, for the unity of the Movement, you believe that there should be one head — and I myself agree with this — and there is also the thought that the differences on principles should be settled after-

wards, then elect a leader in such a way that beliefs and differences are not sacrificed while a leader is still elected. The Mian sahib [Mirza Mahmud Ahmad] saw this as an obstacle in his path even during the life of the late khalifa. During probably the last week of his life, it was published in *Al-Fazl* [Mirza Mahmud Ahmad's organ] that there can be differences of belief between the leader and the disciple. Accordingly, Mirza Mahmud Ahmad later declared that *anyone who takes the bai'at at his hand can differ from him in matters of belief!*

In my humble opinion this is not a solution to the obstacle that is in his way. We who are asked to enter into his *bai'at* will not be entering it for the administration of a state but it will be for the establishment and propagation of certain beliefs and principles we learnt from the Promised Messiah, which is our duty. We have to make a united effort for that purpose. When we take the *bai'at* on someone's hand, we pledge to propagate these beliefs and principles in obedience to that person. Now if I hold a doctrine to be true, and consider it my duty to propagate it, how can I preach it if it is opposed to the beliefs held by my leader? To preach

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it would be to deviate from obedience to my spiritual leader. If, however, while holding that belief I remain silent and do not declare it, and see my spiritual leader declaring the opposite belief and say nothing, would this not be hypocrisy?

**Declaring other Muslims as *kafir***

Mirza Mahmud Ahmad should ponder over this submission of mine. For example, I consider it as a wrong doctrine to regard that person as *kafir* who professes the *kalima* and who does not call other Muslims as *kafir*. I believe that this causes great harm to Islam and in particular to the Ahmadiyya Movement. In my view, this creed is the chief obstacle in the way of the appeal and the spread of the Ahmadiyya Movement, a *fatwa* about which has been handed to all non-Ahmadis. I have grounds for being sure of this. For example, Mirza Mahmud Ahmad prepared the declaration that all non-Ahmadis are *kafir*, and it was printed in Amritsar. Its publication, I have learnt, was stopped by Hazrat Maulana Nur-ud-Din, but a few copies reached the hands of the opponents of the Ahmadiyya Movement. They published 5000 copies of it at their own expense in Amritsar, and wherever in those days Ahmadi missionaries would go, this declaration was distributed in those places several days in advance in order to render their preaching ineffective. This is sufficient proof of the fact that our opponents, far and wide, realise that this declaration of non-Ahmadis as *kafir* is an obstacle in the way of the spread of the Ahmadiyya Movement. Otherwise, why would the opponents in Amritsar print 5000 copies of this writing by Mirza Mahmud Ahmad?

To sum up, I believe it on the basis of personal knowledge that Hazrat Mirza sahib did not declare any Muslim as *kafir* who did not call him *kafir*. He refrained from this. I consider the creed of declaring other Muslims as *kafir* as against the teachings of the Ahmadiyya Movement and highly damaging to its spread. This is not only my view but also a large

number of Ahmadis including those who have taken the *bai'at* of Mirza Mahmud Ahmad also hold the same view. As opposed to this, he not only regards non-Ahmadi Muslims as *kafir* but, as I have learnt, he thinks that unless they are called *kafir* they will not pay any attention to the Ahmadiyya Movement. That would be true if they held those who call them *kafir* in some regard. Anyhow, it is God Who knows who is right: us or Mirza Mahmud Ahmad.

Ponder on this, as to how in view of these opposite beliefs, one can honestly and sincerely take the *bai'at* of the other? But this is not the only difficulty. The other problem is that Mirza Mahmud Ahmad also believes that in his capacity of being *khalifa* he cannot be in error. Now if a person disagrees with him in some point of belief, does that person not consider Mirza Mahmud Ahmad to be in error at least as regards that particular point? It is impossible to understand how a person can be expected to hold two conflicting views: that on the one hand I believe him to be in error [in some belief], and on the other I should believe that he cannot commit an error [as he is *khalifa*]!

Most importantly, such an action involves grave dangers. To bring people together on one person's hand by such means is not unity but will cause disintegration. Unity is brought about by agreement in beliefs. The suggested way allows every disciple of Mirza Mahmud Ahmad to construct any belief different from his. Will this unite the community or divide it? I am not speaking hypothetically. My fear has reached the point of fact. As far as I know, Mirza Mahmud Ahmad believes the Promised Messiah to be a servant of the Holy Prophet Muhammad and considers his prophethood as merely a reflected one. But I hear strange things about those who have taken his *bai'at*, and the people who have conveyed this information to me have done so in the mosque under sworn oath. Those beliefs that are said to be held are a falsehood and fabrication against my master. It is said that Mirza sahib was a full-fledged, independent prophet. It is said that Mirza sahib is equal to the Holy Prophet Muhammad. It is said that Hazrat Mirza sahib made more prophecies than the Holy Prophet Muhammad. It is said that not only is Mirza sahib an independent prophet but the Mian sahib [Mirza Mahmud Ahmad] himself is also a prophet of a high rank, though he has not yet attained the age of prophethood, but at the age of forty he will be made a prophet. It is said that Hazrat Mirza sahib was so exalted a prophet that the great companions of the Holy Prophet Muhammad are not worthy of untying his shoe laces. It is said that Ahmad is greater than Muhammad. It is said that Ahmad was not a name of the Holy Prophet Muhammad.

I have not heard these statements directly, but I swear with God as my witness that people who have heard them have told me under oath that they have heard them from some followers of Mirza Mahmud Ahmad. I am not discussing here whether these views are right or wrong, but it is my belief and conviction that by holding these views a man neither remains an Ahmadi nor a Muslim.

The letter written by Mirza Mahmud Ahmad to the brother of Dr Muhammad Umar does refute the false beliefs mentioned above. However, his statement in it, that due to the *expediency of time* Hazrat Mirza sahib is being called prophet, further nourishes the extremism of those fanatics who believe in the independent prophethood of Hazrat Mirza sahib. Anyhow, as far as I know, Mirza Mahmud Ahmad himself does not hold these beliefs. So why are his followers laying so much stress on these false ideas? This is merely the result of his direction that his followers can differ from him in beliefs.

Now I make a request to Mirza Mahmud Ahmad that, for God's sake, he must counter these heresies. He should publish a statement of his beliefs in this matter. I am not asking him to enter into a debate or to make a long speech. Let him declare his beliefs in two lines, as to whether he considers the Promised Messiah to be an independent, actual, full-fledged prophet, who is equal to and like the Holy Prophet Muhammad, or he believes him to be a servant and devotee of the *Khatam-un-nabiyyin* (peace be upon him), and through nothing but obedience and servitude to the Holy Prophet to have become a prophet in the reflected sense and a *Mujaddid*. For God's sake, he must declare his belief under his signature. If his belief is the same as my belief as I expressed it at the beginning of this booklet then he must expel from his discipleship such people who hold and spread the false beliefs mentioned above.

It is not difficult to understand how these beliefs came into being. When the followers of Mirza Mahmud Ahmad accepted him to be a *khalifa* according to the *istikhlaf* verse of the Quran (24:55), it became essential to declare him as *khalifa* of an independent prophet. Naturally, their minds turned towards the idea that Hazrat Mirza sahib should be an independent prophet. The fact is that those who refuse to accept Mirza Mahmud Ahmad as *khalifa* can only be branded as *fasiq* [transgressors of Divine commands] if he is considered to be *khalifa* of an independent prophet. And that cannot be done unless the finality of prophethood is denied and Hazrat Mirza sahib is made into an independent prophet.

*To be continued.*

## Summary of Lecture *The Teachings of Islam*

Bushra Ahmed

[Our young contributor has summarised below the lecture written by Hazrat Mirza Ghulam Ahmad which was presented in December 1896 at the Conference of Religions in Lahore, and subsequently published as the book *The Teachings of Islam*.]

The first topic is *Three Conditions of Man*. These are: physical, moral and spiritual (as mentioned in the preliminary notes). We must all aspire to achieve the last stage, for it is the one closest to Allah and it leads to righteousness. We also need to see how it translates in terms of a community or society as a whole.

Let us look at the basic form that should be adopted for rising above the physical condition by means of manners or *adab*. For example, how to greet someone, to always use low voice, be full of obedience and practise politeness to achieve this end. These can be seen predominantly in the life and times of our Holy Prophet Mohammad.

The next step for development is the issue of marriage. These steps are required for the advancement of society. Hazrat Sahib explains in logical stages the teachings set out in the Quran over marriage.

The Quran rules out and disallows some marriages which invoke incestuous relationships. The reason for this is that diseases can easily be passed on in closer genes and genetic mutation will become an easy catch. The priority for marriage in society is of orphans when he or she reaches an eligible age. Another aspect of this stage is totally banning the burying of baby daughters alive.

An important issue is prescribing which food we should and should not consume. The disallowance of alcohol and gambling is also discussed in this context.

Hygiene is encouraged of self and for neighbourhood and this helps prevent diseases such as cholera which could wipe out whole communities.

The next point under the first topic is Morality. There are certain rules to ascertain morals. The first is to respect other people's property which serves as an antidote to stealing. Chastity is the second most important aspect. Illicit sex or promiscuity is also disallowed. The Quran disallows all forms of fornication. In outside-of-marriage sex if someone is physically incapable then his inability to sin is not a

moral action. If a physically capable man is tempted and he controls himself then that is a moral act. However for that situation to not arise, Allah has been kind enough to explain in the Quran how one should cover oneself and for both sexes not to mix more than necessary.

Other prohibitions in the Quran disallow hurting anyone physically or emotionally. To love your enemy is a moral act. Another example of moral act is politeness. It is named *rifq* in Arabic. In the Holy Quran it says: "Speak good words to all men" (2:83). Forgiveness or *afw* is encouraged by Allah in the Quran. However compensation for loss of life is to be awarded in a measured way. Although the fact remains it is better even then to forgive. Forgiveness should be practiced sensibly.

Goodness is the best kind of moral act. This has three types: (1) one who chooses to be kind to benefactors only, (2) one who takes initiative for doing good to others, and (3) unconditional love such as that of mothers.

Patience is a virtue, we have all heard of that. If under suffering you show forbearance then it is considered to be a moral act.

Sympathy or *muwaaat* also should be applied in the right situation to be named a moral act.

Through the above listed channels of moral acts we get connected to and witness the existence of Allah. There is certain magnetism towards Allah, the Supreme Being. *Shirk* arises due to the search for a higher being, when people are not properly and rightly guided. Although Allah lies hidden and invisible yet He does show Himself in some other ways. Hazrat Sahib likens signs of Allah as a certain person hidden in a room who makes sounds to let people know that he is there. Scientific knowledge is in abundance in the Quran which is proof of His existence. The ultimate goal after acknowledging His existence is complete surrender to His will.

Once we find Him we should want to know about His nature. Hence Mirza Sahib explains God's attributes:

1. He has no partner nor rival. This is why *shirk* is detested by Allah. With two gods, powers would have to be shared.
2. He is the knower of the Seen and the Unseen. He sees everything in all entirety which we do not.
3. God provides for us from His bountiful mercy.
4. His mercy is reflected in His creation.
5. He is merciful also when He distributes reward for good deeds.

6. He is the one and only judge.
7. His Kingdom over Heaven and Earth will never cease.
8. Author of peace, He provides safety.
9. He is Granter of security.

Finally a general point to make is that virtue lies in following the middle path, avoiding either extremes.

The Spiritual Condition is the third state of Man. This is known as Heavenly Life, where total peace is achieved. This is not just in the Hereafter but also in this life. It is heaven on earth. Prayers are a nourishment of the souls. This stage requires Allah's help, blessings and favours. Hazrat Sahib gives suggestion of following the *Surah Fatiha* to achieve and receive this blessing.

We go afresh in utter dedication to Allah. Pure virtue is attained. Those who are caught up in this world are as if they have been chained, says Hazrat Sahib. They are inflicted with three things: chains, collars and fire. Basically they are confined to hell on earth.

To discuss what heaven actually is, Allah has mentioned it is like a Garden. The nourishment of trees and gardens is like the nourishment and complete victory of good in our souls. The streams described in the Quran are symbolic of good behaviour. It is the natural flow and gentleness of virtue. When one is good, one is doing justice to his soul. So Heaven and Hell are just descriptions. Evil deeds eat away at our conscience and engender burning sensation in our emotions and feelings.

All the above modes and practices lead us to the spiritual condition. Islam leases a new life to us at this stage, where we are ready to sacrifice all in His name. No one says this part is easy. Life itself is a struggle but whoever does attain it, and some will do, paradise is theirs. The incentive of reward can also be a technique for us to try to achieve this level.

### **Life after death**

The second topic set by the organiser of the conference, Chandra Sawami, was "Life after Death". After the discussion on how we should behave in this life we now move on to what happens after we die. Our good deeds and bad deeds in this life have consequences which are made apparent here. It also manifests itself in the Hereafter. Like in a dream we envision pictures and situations although our eyes are closed and our bodies at rest, we will see everything. It is a sign for those who ponder about death and the Hereafter.

Hazrat Sahib describes heaven as a culmination of all good and its reward in abundance. As mentioned earlier, concepts of heaven and hell are only a manner of speaking. Gardens, flowers and honey are symbolisms of happiness and reward. There will not be honey or trees as they exist in this world. This is to make us see on our level and mode of understanding. It is also a kind of encouragement to lead us in the right direction. Heaven and hell cannot be described so they are explained to us through examples of the world and through our life on earth. Allah explains in the Quran that trees are our faith and fruits are our good deeds. Hence the Hereafter is not a new life but a continuation of this life. This world is just a test of choice between good and bad and it is to be judged by Allah eventually.

Allah refers to the people who do good as “living” and others as “dead”. Like a tree which has good roots will live and flourish; however those with rotten roots will soon wither and die.

After we die we are punished or rewarded but when Judgment Day arrives we are resurrected and we are sent to heaven and hell accordingly. Man’s evil deeds are a source of torture of this life in hell and to make us understand and be deterred from bad deeds.

### **Object of man’s existence**

The third topic chosen at the religious conference was the “Object of Man’s Existence”, that once we are dealt with here and the Hereafter, what is the purpose of God’s creation?

The sole purpose of our existence is the worship of Allah, according to the Holy Quran. Think of Allah every step of the way on this earth. While we eat, rest or talk, we should constantly and consistently think of Allah.

For example, the highest performance of a bullock is to plough the land. That is the aim of its existence. However birds have better navigation skills than us. Does it mean that they have a higher purpose than us? These worldly actions are not our purpose of existence, which is solely to worship Allah and Allah alone. Our purpose is to find Allah in this life and to appreciate this by worshipping Him.

After having realized His existence, we should take to worshipping and then acknowledge His attributes and His characteristics and respond to that:

1. To love His beauty we must realize His goodness.
2. Prayer is the next stage to discover Him.

3. Sacrifice or apply oneself to Allah’s way.
4. Persevere in times of hardship.
5. To keep good company and learn from the righteous.
6. Discovering Allah by visions and receiving revelation from Allah. This path is full of struggle, but righteous people undertake this route very happily knowing full well of the suffering involved.

This is the way we discover the Divine Being.

### **Results produced by actions**

Next in this discussion is the topic of “Results Produced by Actions”, after having discussed life, death, purpose and what actually happens when life is over. Knowledge and perfection in Divine Law allows man to reach a higher level. The rules have a way of regulating man, individually or collectively. Like the moon we reflect Allah’s full light on earth. We borrow light from Him and receive visions, inspirations and revelations. Man then starts to serve humanity. Afterwards a spiritual union with Allah will be the result of life on earth if lived within the boundaries of good behaviour and finely tuned morals.

### **Sources of Divine knowledge**

The final topic set is “Sources of Divine Knowledge”. In other words where and how we receive Divine knowledge. We need Divine Knowledge as a way of achieving the goal which Allah has set us. This stage is the climax of all religion. There are three paths to attain knowledge. For instance, we can learn from smoke that there is fire. We can learn from experience: we know fire and we know for certain fire is there. The third is through information, e.g. we know that Iceland exists but we have never been there. Experience can dictate or provide evidence of Allah and His existence. Likewise, suffering makes us turn to Allah and His existence. This is what righteous people suffer. Allah says he gives knowledge to those who seek it. Inspiration is a way of knowledge.

Doing *dawah* means knowledge is being applied to practical life. We find this in the lives of the Prophets which is also a testament to His existence.

This brings us to the end to this piece of work. Hazrat Sahib’s book has been described as “par excellence” and is punctuated with Divine revelations and inspiration and Allah’s blessing are covered all over his written piece. This was the quest for truth which Chandra Sawami set out to do and Hazrat Sahib achieved. ■

## The concept of truth in the Holy Quran

Friday *khutba*, 1st May 2009,  
Darus Salaam, London  
by Zahid Aziz

Truth is something which everyone tries to find out. To make decisions in our daily lives, we want true information. To form an opinion we want to know the truth about the subject. Scientists carry out deep studies and extensive research to find the truth. Enforcers of the law want to find the truth about what certain people have done or want to do.

False information is, at best, useless to us, and at worst it can mislead us into a damaging course of action. Everyone wants to know the truth and only the truth. Yet when it comes to letting others know the truth, people are often “economical” with it.

Truth being so vital and such a basic requirement of existence, it is referred to in the Quran in a very large number of places.

### ‘Truth’ is a name of Allah

Truth or *Haqq* is a name of God in the Quran:

“Supremely exalted then is Allah, the King, the Truth.” — 20:114

“That is because Allah, He is the Truth,” — 22:6

“Allah, He is the Evident Truth.” — 24:25

Hence Abdul Haqq is a name of men among Muslims which means the servant of Truth, by *Truth* being meant Allah.

### God is truthful

Truth being a name of Allah, the Quran says that God is the most truthful:

“Allah speaks the truth” — 3:95

“And Allah speaks the truth and He shows the way.” — 33:4

“He (Allah) said: The Truth is, and the truth I speak...” — 38:84

The following statement is repeated more than ten times in the Quran:

“...surely Allah’s promise is true” — 10:55

It also says:

It is Allah’s promise, in truth. And who is more truthful in word than Allah? — 4:122

### God created the world with truth

It is stated some ten times in the Quran that Allah created the heavens and the earth *with truth*:

“Allah created the heavens and the earth with truth.” — 29:44

“And He it is Who created the heavens and the earth with truth. And when He says, Be, it is. His word is the truth.” — 6:73

This indicates that a study of the world around us will lead us to discover truth.

### God sent truth with which to guide people

It is the truth, therefore, which God sent to guide mankind with, as stated in the following verses:

“O mankind, the Messenger has indeed come to you with truth from your Lord,” — 4:170

“And We have revealed to you (O Prophet) the Book with the truth,” — 5:48

“And with truth have We revealed it, and with truth did it come.” — 17:105

“Surely you (O Prophet) are on the plain truth.” — 27:79

“He it is Who has sent His Messenger with the guidance and the Religion of Truth” — 9:33

“Such then is Allah, your true Lord. And what is there after the truth but error?” — 10:32

“Say: Allah guides to the Truth.” — 10:35

### God judges with truth

It is with truth that God judges people, not on the basis of prejudice, favouritism, emotion or people’s false claims about themselves:

“Say: Our Lord will gather us together, then He will judge between us with truth.” — 34:26

“...so when Allah’s command comes, judgment is given with truth,” — 40:78

“This is Our record that speaks against you with truth.” — 45:29

“Our Lord, decide between us and our people with truth, and You are the Best of Deciders.” — 7:89

In the last verse above, the believers among a people are taught to pray to God to judge between themselves and the rest of their people with truth,

and not on the basis that God unduly favours one side over the other.

### Truth will triumph over falsehood

Falsehood has nothing to stand on, and is exposed when confronted by the truth. The Quran says:

“The Truth has come and falsehood vanished. Surely falsehood is ever bound to vanish.” — 17:81

“Nay, We hurl the Truth against falsehood, so it knocks out its brains, and lo! it vanishes.” — 21:18

Similarly, baseless conjecture cannot stand against truth:

“Surely conjecture will not avail at all against the Truth.” — 10:36

This teaches us to base our views on facts, as far as they can be gathered. For example, people have always conjectured to explain the working of various phenomena in the world around us, but when these phenomena are properly studied the truth is discovered and the conjectures then appear ridiculous and laughable in the light of facts.

### Truth cannot follow people's desires

The Quran says:

“And if the Truth follow their desires, the heavens and the earth and all those who are therein would perish.” — 23:71

We want everything in this world to follow our desires, whether it is the weather, events around us, life, death, etc.; we wish things happened as we want. But God says here that the whole system of the universe would collapse if it ran according to anyone's desires. That system runs according to certain laws. The weather cannot remain sunny all the time; it must also rain. We cannot remain in a state of pleasure and satisfaction all the time; difficulties must come in our way. Since the beginning of human history, absolute rulers, autocrats and despots have tried to run their countries according to their desires. Not only did they largely fail in their ambitions to make those things happen that they wanted, but even in those matters in which they succeeded in enforcing their desires it brought disaster for them and their country.

### Man must also follow truth

As God is truthful and has laid so much emphasis on it, so is man required to follow the truth and be truthful. Those people are commended who adhere to the truth, even if they belong to other religions:

*Continued on page 8, column 2*

## 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**

### 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. We require drivers and assistants. Please contact our Events Manager on 07818 233552 pledging your days/times of availability and capacity.
3. Make donations for the Convention **now**.

**The registration information is on the next page.**

*See reverse side of this space  
for the registration form.*

## Compulsory Registration for Convention 2009

- To attend the Convention in any capacity whatsoever, **you are required to obtain a photo ID badge from the Convention organisers, which is mandatory.**
- The ID badge issued by the organisers must be worn at all times. Any person not wearing an ID badge **will not be allowed** to enter the Convention venue under any circumstances.

To obtain your **compulsory** ID badge, please complete the form below.

You can send this form to us in one of two ways:

*By post* to the following address, remembering to include your photo:

Convention 2009, Darus Salaam,  
15 Stanley Avenue, Wembley, Middlesex HA0 4JQ

*By e-mail.* Send the information required in the form below, including your photo as attachment, to:

reg09@aaiil.org

Name in full: .....

Postal address: .....

.....

.....

Home phone: .....

Mobile phone: .....

E-mail address if any:

.....

I am a: **U.K. member / Delegate / Guest**  
(Mark as appropriate)

*You must attach a recent colour photograph for your photo ID badge.*

Continued from page 7, column 1:

“And of Moses’ people is a party who guide with truth, and with it they do justice.” — 7:159

In a short, well-known chapter, the Quran says that the passage of time provides testimony that:

“... man is surely in loss, except those who believe and do good, and exhort one another to Truth, and exhort one another to patience.” — ch. 103

This tells us that time proves that those who adhere to the truth and truthful ways are successful. They have to be patient and wait for long to see success by adhering to the truth. During that time they must be steadfast on remaining on the right course. A quick success and an immediate way out of a difficult situation can usually be achieved by employing some false means and by knowingly going against true principles, but the passage of time will show that such short-term successes add up to a total failure in the long run.

Take the example of the declaration of our *Jama’at* in Pakistan in 1974 as non-Muslim. The government passed that measure, knowing it to be wrong, just in order to resolve the problem it faced of pressure from the fundamentalist Islamic parties. This led to other kinds of demands from the same quarters, which also had to be conceded, until after the passage of many years the fundamentalist parties gained a hold over the country. If, instead, the government had in 1974 adhered to the true principle, of which it was perfectly aware, namely, that all those who profess the *kalima* are Muslim and no such people can be declared as outside Islam, and had shown determination in upholding this principle, then in the long run religious extremism and sectarian divisiveness in the country would have been curtailed rather than exacerbated.

No doubt, the above chapter has always been a guide to our own *Jama’at* as well.

### Closing comments

Truth is reality, and reality is what God has brought about. So to misrepresent reality deliberately by lying is really to deny and belie what God has done.

People resort to telling untruths in order to gain something to which they are not entitled by justice, or to deprive others of what they legitimately possess and of their rights.

Considering the importance attached to truth in the Quran, one would think that Muslims would be famed in this world for their truth telling. Yet the case is unfortunately the opposite. May Allah help us all to abide by truth. ■