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Ahmadiyya Anjuman Ishaat Islam

The *only* Islamic organisation upholding the finality of prophet hood.

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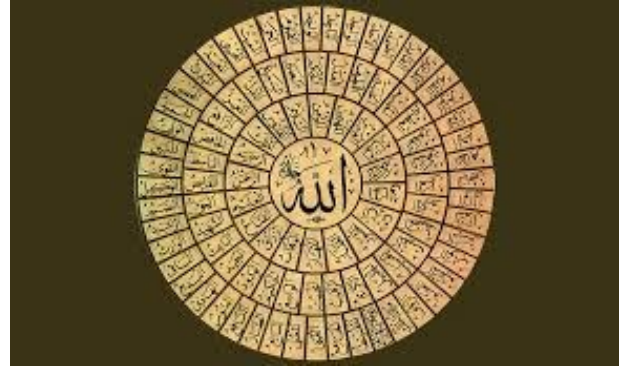
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Editors:

Shahid Aziz
Mustaq Ali

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been able to banish doubts and apprehensions from the human mind by radiant arguments. This glorious task has been accomplished in a unique manner by the Holy Quran. The Holy Prophet (peace and blessings of Allah be upon him) never attended any school even for half a day. He never learnt any knowledge, logical or practical, from any philosopher or logician nor did he come into contact with any sage or scholar. Still he based the Divine philosophy on rational arguments and expounded such beliefs as guaranteed lasting salvation, in such an illuminating manner as has no precedent anywhere in the whole history of mankind. This is an accomplishment of such a high order as is not possible or even thinkable without Divine help. Here human reasoning has perforce to bow before the Holy Quran which was revealed by Allah Who has no rival. Hence human knowledge can never be equal to divine knowledge. (Baraheen i Ahmadiyya, Vol.1)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Call of the Messiah

Qualities of the Holy Quran

The Holy Quran establishes in a pragmatic manner the truth of the basic principles of Islam which form a basis for one's salvation. Its teachings are grounded in a convincingly philosophical reasoning. It proves to the point of conviction every argument advanced by it. For instance, it proves the existence of the Creator of the Universe. It establishes the truth of the Unity of God. It also marshals decisive arguments to vindicate the supreme need of the Divine Revelation. It is never at a loss to distinguish truth from untruth. This by itself is an incontrovertible proof that *Furqan Majeed* is the Revealed Word of God. This point also establishes its Divine reality and its supremacy. No revealed book before the Holy Quran nor any thinker or philosopher who exercised his talents in search of truth, had ever been able to highlight false beliefs by luminous reasoning nor had they ever

Why is the Holy Quran Superior to other Scriptures?

Undoubtedly, all scriptures as revelations are equal. But from the point of the comprehensiveness of the narration and the excellences of the beliefs enshrined in them, some are superior to others. From this angle of vision the Holy Quran is superior to all scriptures, because it explains vigorously and convincingly the prin-

I Shall Love All Mankind.



ciples of true religion, expounds the principle of the Unity of God, unfolds the panorama of the forbidden things, and the range of the varieties of idolatry (*shirk*), prescribes sovereign remedies for spiritual ailments, divulges the falsity of the false creeds and establishes the truth of the true faith in a manner which is conspicuous by its absence in other scriptures. (Baraheen i Ahmadiyya, Vol. II)

The Holy Quran leaves no room for any Revealed Book

The Holy Quran was revealed at a time when mankind faced all such exigencies as it was destined to face. There was moral degradation all round. There was anarchy of creeds. There was spiritual deterioration which vitiated every sphere of human life. Chaos and confusion of every hue and colour had reached the nadir.

At this critical juncture, the teachings of the Holy Quran were revealed. Thus it marked the crown and completion of Divine Law for the guidance of mankind. The previous Laws were incomplete because when they were revealed, the disorder and mischief had not reached its climax. Hence the scriptures were just enough to meet the needs of the times. Thus the marked difference between the past scriptures and the Holy Quran is that the former, even if they had remained immune, would have proved sadly inadequate. This emphasised the need that a complete and immutable scripture like the Holy Quran, should come. Thus the Holy Quran leaves no room for any book to supplement its teachings. The possibility of any type of scripture is completely ruled out, because there is no fur-

ther point after the highest degree of excellence and completion attained in the Holy Quran. Its replacement is thinkable only when one wishfully presumes that the principle of the Unity of God like the Gospels and the Vedas will give way to idolatry and tens of millions of the True Believers will become idolatrous and animists. But all this is a sheer fictitious presumption as the events falsely envisaged shall never come to pass. (Baraheen Ahmadiyya, Vol. II)

The Holy Quran and the Bible

It is blatantly shameless to presume that the Holy Quran has been shaped out of the anecdotes or stories or the thought-content of the Gospels. Is it not possible that the Revealed Book of God may have some likeness with the ancient scriptures? The Vedas of the Hindus had some truths which lay buried. The Holy Quran unfolded them. Does it mean that the Holy Prophet (peace and blessings of Allah be upon him) had perused the Vedas? The mass-production of the Gospels by the modern printing presses, was unknown in Arabia. The Arabs were downright illiterate. If there was any Christian in Arabia, he also had only nodding acquaintance with his creed. In the circumstances why on earth is the charge that the Holy Prophet (peace and blessings of Allah be upon him) had plagiarized the themes from the Gospels? This is a reprehensible notion. The Holy Prophet (peace and blessings of Allah be upon him) was unlettered. He could not read even Arabic. How could he read books in Greek and Hebrew! The onus of showing a book which was extant in the Holy Prophet's time and it was made use of, lies on our opponents. If there had been in the Holy Quran the slightest trace of borrowing from the Bible, the Christians of those days would have raised hue and cry and would have said that it was recorded after it had been heard from them. It must be borne in mind that it is the Holy Quran alone, which has claimed to be a miracle. Its contents whether they are stories or anecdotes are from the Unseen. It also contains prophecies about the future extending till the Day of Resurrection. Even from the point of rhetoric and eloquence, it is a miracle.

Thus it was quite easy in the Holy Prophet's time for the Christians to single out what they could present as taken from their books and could call it plagiarism. It could then bring Islam to naught. But now it is too late to fabricate charges of plagiarism. It is simply unthinkable that the Christians held their peace out of courtesy although they had such books which could be trotted out as the original source of the stories narrated in the Holy Quran, no matter their books were real or false. Thus without doubt the entire theme of the Holy Quran is *Wahy* - Divine Revelation and this Revelation is so superhumanly magnificent that no man can bring forth the like of it. It is matter for serious consideration that a person who has plagiarized his theme from other books and knows that it is not from God, can never venture to come out into the open and challenge others to compete with him. It is stranger still that no one should



come out to meet his challenge and should feel at a loss to expose him. The fact of the matter is that the Christians are naturally indignant at the challenge of the Holy Quran and the reason for their indignation is that the Holy Quran has dealt a crushing blow at the Christian creed. (Chashma Maseehi, p. 14)

Those who Exalt the Holy Quran shall be Exalted

It is imperative for you not to violate the sanctity of the Holy Quran as your very life lies in it. Those who honour the Holy Quran shall be honoured in the heaven. Those who give precedence to the Holy Quran over every tradition and every saying, shall get precedence in the heaven. For mankind there is no other scripture on the earth except

the Holy Quran. Likewise for the sons of Adam, there is no Messenger and Interceder except Muhammad Mustafa (peace and blessings of Allah be upon him.) (Kishti I Nuh)

The Holy Quran is Khatam al-Kutub

The Divine Law and Prophethood reached their perfection in the person of the Holy Prophet (peace and blessings of Allah be upon him). Likewise the Holy Quran is the Last of Scriptures. There is no room for the addition of a jot or tittle. But it is true that the blessings and graces of the Holy Prophet (peace and blessings of Allah be upon him) and the fruits of the teachings of the Holy Quran and its guidance shall have no end. (Paigham-i-Imam, p. 26)

State and Religion

By Maulana Aftab ud Din Ahmad

Imam of Shahjehan Mosque Woking

(From The Islamic Review, February 1954)

"O you who believe, most surely many of the doctors of law and the monks eat away the property of men falsely, and turn (them) from God's way" (The Qur'an, 9: 34).

Should State have anything to do with religion? The question has been agitating the minds of many advanced thinkers as well as practical politicians of some progressive nations of the West.

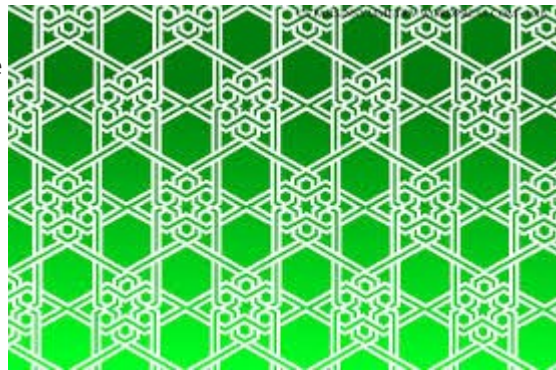
The proper reply to the question will depend on what we mean by religion. If by religion we mean those universal principles of moral life which are more or less common to all the major religions of the world and those fundamental beliefs that form the basis of a happy, peaceful and progressive social life, it goes without saying that no social unit in the world can do without it, even for a moment. Devoid of moral values and spiritual inspiration of some kind, our social life is bound to be reduced into jungle life in no time.

The present social unrest in the world is traceable to a more or less lack of appreciation of this truth. To be sure, our collective life, if it is to be of a stable and happy nature, must be based on some

sort of sacred understanding between us of our mutual inviolable obligations and of an agreed aim which must not be confined to but transcend the mere satisfaction of our animal needs. And where can one get such an understanding but in an atmosphere of religion - of course religion taken in its universal and humanistic sense.

Any progressive and sober State policy must have to be inspired by such a sense of religion. No true State, having the good of humanity at heart, can do without such a sense of religion in the minds of its leading citizens. The less the number of administrators with such a religious outlook on life in a State, the greater the potential dangers of such a State to the safety and security of progressive human civilization.

On the other hand, there is the dogmatic, irrational, parochial, ritualistic and militant religion that has no thought for love, co-operation and concord between individuals and groups, and that tends only to disrupt human social life. This is the religion of the priest, the padre and the Mulla. It is an irony of history that organized priesthood, the repository of this brand of religion, has been regarded everywhere as representing the true religion of the founder. The Church, for instance, has been regarded as the representative of Jesus, the Brahmin that of the Vedic Rishis, and the Mulla or the Ulama, as they are wrongly called, that of the Prophet Muhammad, and so on and so forth. And it is this wrong identification of religion that has been causing so much concern in intellectual circles about the correct relationship between State and religion. The fact is that the ideals of all true religions have a direct appeal for the untutored hearts of men. If the preacher is a genuine one he can evoke ready response from the commonest man and woman. It needs no scholasticism or acute philosophical analysis to make it understandable by the ordinary man of common sense. Its principles are broad and simple and so are its arguments and illustrations - they are homely and quickly recognizable by a man and a woman grappling with



the hard facts of life. The abstrusity in a religion is the creation of scholasticism that derives unhealthy pleasure from speculative and metaphysical thinking. Such thinking may be regarded by many as an embellishment to any religious culture, but in actual fact it drives a wedge between the popular mind and the inspiring ideals of a true religion, it sends it, so to speak, in cold storage, or should we say to the dissection table, where you get nothing but dead tissues, carrion odour and repulsive sights of a disintegrated human figure, which, were it whole and live, would have invited the ready attention of any artist.

It is this religion which a progressive State cannot afford to be in collaboration with. For a State to be influenced or dominated by this kind of religion will mean to pave the way or even make room for theocracy or government by the priestly hierarchy, putting an end to all freedom of thought, and enterprise, advancement of knowledge and progress of civilization.

It is time we had realized that the best and really useful men of religion are to be found among those who are neither themselves members of the priesthood nor are they in any manner influenced by it, those who experience fresh impulses of religion in the ordinary affairs of their worldly life and practice it in their relationship to other men and women as such, without any label of denominations. It is these that constitute the essence of religious faith in a nation. If such people are given control of State affairs, the State will be both progressive and religious.

Where State and religion tend to diverge is where life experience and progressive tendencies of human mind are divorced from religious thought and speculation. Religious studies become theoretical and hence unreal, whereas State affairs become disrespectful of religious principles and values and moral standards. Both courses are harmful to the nation and to humanity at large, and priesthood is invariably responsible for such a divergence. It was the operation

of this law which brought about the separation of the Church and the State in progressive Western countries.

If men with marked talent for understanding men and affairs can cultivate the spirit of religious approach to questions of material existence or vice versa, if men with devoutness and a fair knowledge of religion can equip themselves with a good understanding of the human mind and needs of civilized existence, we touch a point of contact between State and religion, although there can never be any contact between Church and a progressive State or priest-craft and such a State. Founders of religion are geniuses who combine these two qualities in their own persons in an admirable way. But organized religion of those who come later tends to make religion a specialized subject of study in its complete isolation, and this has been the tragedy of religion vis-a-vis life and progress.

In view of the rare appearance of personalities that combine these two gifts and the general need of specialized study of all subjects, not excluding religion, the only safe course to follow will be to give preference to the knowledge of life in its practical aspects, in the conduct of State affairs, and leave the specialists in religion for occasional consultations in the same way as the statesmen consult other types of specialists on special occasions but never consider these latter competent to dictate or even suggest State policy.

Mortality of Prophets

**Christmas and Prophet Muhammad's
birthday come together in December 2015
by Zahid Aziz**

This year there is almost a conjunction of Christmas and the birthday of the Holy Prophet Muhammad (may peace and the blessings of Allah be upon him).

Interestingly, neither of these great personalities ever asked their followers to celebrate their birthdays.

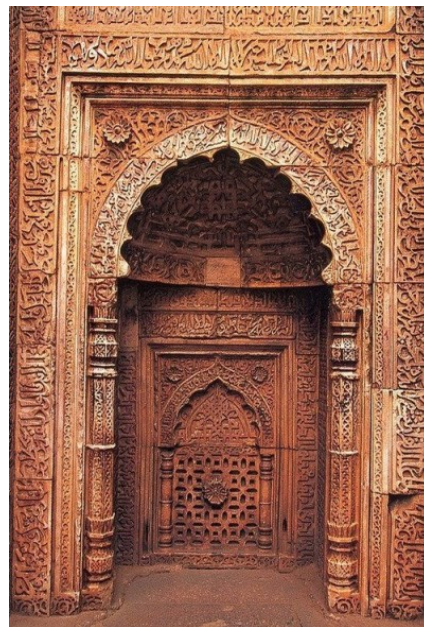
In case of Islam, no such celebration of the birth of the Holy Prophet is found in its first six centuries. Then some people in the Middle East started observing it.

In the Indian subcontinent the practice of commemorating his birthday only began as recently as a century ago, around 1910.

It was in fact the pioneers of the Lahore Ahmadiyya Movement who held the first such meeting in Lahore in April 1908 to mark the Holy Prophet's birthday. At this public meeting, in Ahmadiyya Buildings, there were speeches and poems about the Holy Prophet and his life. Non-Muslims were also present in the audience.

A famous Muslim newspaper, *Watan*, wrote about this occasion as follows:

"Just as there was great regret that there were no arrangements in Lahore for holding this great occasion of remembrance, there was equal pleasure that on 14th April, corresponding to 12th *Rabi-ul-awwal* 1326 AH., on behalf of the Anjuman-i Ahmadiyya Lahore a magnificent meeting was organised by Khwaja Kamal-ud-Din, lawyer, High Court. Capable speakers delighted the audience by telling them about the life of the Holy Prophet and his excellent and praise-worthy qualities. It is hoped that in future many people in Lahore will organise events for



such a sacred remembrance."

Other Muslims then took it up and expanded it to an elaborate "Eid" function, celebrated with much fanfare, including activities that are in no way a

part of Islam, nor do they serve any useful purpose for Islam. There now seems to be an eleven-day preamble leading up to the 12th day of the month of *Rabi-ul-Awwal*.

What the Lahore Ahmadiyya pioneers started was a simple meeting with speeches and poems to inform the public about the Holy Prophet's life, mission and qualities, and to refute allegations against him. It was not an "Eid"

festival as it has now become.

Islam's great contribution to religion is to show that all prophets were mortal human beings. Any person who has a birthday was born as a human being, and born as a helpless baby.

Both Jesus and the Holy Prophet Muhammad, and other prophets, were born exactly like other human beings. As babies they depended on other human beings to feed and wean them. Throughout their lives they had to eat and drink and satisfy other physical needs, like every other human being. The Quran says: They all completed their lives and their physical bodies went to dust, like every other human being.

"And We did not send before you (O Prophet Muhammad) any messengers but they surely ate food and went about in the markets." (25:20)

"We did not give them (i.e., prophets) bodies not eating food, nor did they live forever." (21:8)

"And certainly We sent messengers before you (O Prophet Muhammad) and appointed for them wives and children." (13:38)

All prophets, including the Holy prophet Muhammad, declared to their people about themselves:

"We are nothing but mortals like yourselves, but Allah bestows favours (i.e., message of guidance) on whom He pleases of His servants." (14:11).

"I am only a mortal like you — it is revealed to me that your God is one God." (18:110 and 41:6)

"Am I anything but a mortal messenger?" (17:93)

Their opponents raised this as an objection against them, that they were only mortals. To their minds, a mortal like them could not be a messenger of God:

"They said: You are only mortals like ourselves, nor has the Beneficent revealed anything — you only lie." (36:15).

"...their messengers came to them with clear arguments, but they said: Shall mortals guide us?" (64:6)

"And the chiefs of his (Noah's) people who

disbelieved ... said: He is only a mortal like you, eating what you eat and drinking what you drink." (23:33)

"Their messengers came to them with clear arguments, but ... They said: You are nothing but mortals like us; you wish to turn us away from what our fathers used to worship" (14:9–10)

"...they say: Has Allah raised up a mortal to be a messenger?" (17:94)

"And they say (about Prophet Muhammad): What a Messenger is this? He eats food and goes about in the markets." (25:7)

Like prophets before them, both Jesus and the Prophet Muhammad were mortals who would die:

"The Messiah, son of Mary, was only a messenger — messengers had indeed passed away before him. And his mother was a truthful woman. They both used to eat food." (5:75)

"And Muhammad is but a messenger — messengers have already passed away before him. If then he dies or is killed, will you turn back upon your heels?" (3:144)

The prophets and messengers of God were

mortal human beings because their mission was to act as models and examples for others. They came to show what human beings can achieve. About the Prophet Muhammad, the Quran tells Muslims:

"Certainly you have in the Messenger of Allah an excellent exemplar for him who hopes in Allah and the Last Day, and re-

members Allah much." (33:21)

He was a husband, father, worker, teacher, soldier and general, ruler, lawmaker and judge, and had all kinds of social, business and official dealings with both ordinary people and their leaders. He forgave his persecuting enemies after overcoming them, he overlooked the faults of his followers even if he had suffered as a result, and he punished tyrants for wrongs they had inflicted on innocent persons. Hence he was an excellent exemplar and a perfect model in all walks of life, and he not only gave practical rules of guidance, but gave by his life a practical illustration of all those rules.

Both Jesus and the Prophet Muhammad, instead of asking their followers to celebrate their



birthdays, gave them the same basic commandments to follow. Jesus was asked: "Which is the



first commandment of all?" He replied:

"The first of all the commandments is: 'Hear, O Israel, the Lord our God, the Lord is one. And you shall love the Lord your God with all

your heart, with all your soul, with all your mind, and with all your strength.' This is the first commandment. And the second, like it, is this: 'You shall love your neighbour as yourself.' There is no other commandment greater than these." (Mark, 12:29-31).

In another place, giving the same answer, Jesus added: "On these two commandments hang all the Law and the (teachings of the) Prophets." (Matthew, 22:40)

The Quran says the same in these words:

"And they say: None shall enter the Garden (of heaven) except he who is a Jew, or the Christians. These are their vain desires. Say: Bring your proof if you are truthful. No, *whoever submits himself entirely to Allah and he is the doer of good (to others)*, he has his reward from his Lord, and there is no fear for such nor shall they grieve." (2:111-112)

Here the Quran rejects the idea that merely by calling oneself a Jew or Christian, or anything else, entry into heaven is guaranteed to you. Submitting "entirely" (or your whole self) to God has the same meaning as what Jesus said about loving God "with all your heart", etc., and being a "doer of good to others" is the same as loving your neighbour as you love yourself.

The Holy Quran says: "It is not for a mortal that Allah should give him the Book and the (authority of) judgment and the (rank of) prophethood, then he should tell people: Be my

servants besides Allah's; but (he would say): Be worshippers of the Lord because you teach the Book and because you study (it); nor would he command you to take the angels and the prophets for lords. Would he command you to disbelieve after you submit?" (3:79-80)

As every prophet was a mortal, no prophet taught his followers to worship him in addition to worshipping God, nor could any prophet teach this to his followers. Both Jesus and the Holy Prophet Muhammad came to make people into worshippers of the One God and to do good to everyone around them.

Hazrat Bilal (r)

By Shahid Aziz

"Mankind is a single nation", so says the Holy Quran in 2:213. The Holy Prophet Muhammad (s) said in his sermon at the Last Pilgrimage that white is not superior to black nor Arab to non-Arab. In a world riven by distinction by class, money and lineage this was a new message.

One man who heard this message was a black Ethiopian slave called Bilal (r). He belonged to a community which was regarded as lowest of the low. He was black, he was a non-Arab and he was a slave. He was a very early convert to Islam and his master subjected him to severe torture for embracing Islam. His master would tie his legs to a rope and drag him through the streets of Makkah demanding that Bilal forsake Islam. Bilal's (r) reply was 'Ahad' - One (God). His master would drive stakes into the ground under burning sun and tie Bilal (r) to them with rope. As if it was not enough that his back burned on the hot sand, his master would put a large stone on his chest so that the stone would also heat up under the burning Arabian sun and burn his chest. When his master saw Bilal's (r) blister and burn with heat and his throat dry he would ask Bilal to renounce Islam. Bilal would reply 'Ahad', 'Ahad' - One, One.

One day when his master grew tired of torturing him he asked Bilal why he had embraced. Bilal asked his master to bring him a comb. Bilal (r) raised the comb and said look just like the teeth of this comb are all equal so are all human beings in Islam. Hazrat Abu Bakr (r) saw one instance of torture and could not bear it. He paid his master whatever he asked to sell Bilal

I Shall Love All Mankind.

(r) to him.

When the Holy Prophet (s) migrated to Madinah he entrusted the finance and management of his household to Bilal. And when the Baiat-ul-Maal or the Treasury was established, the Holy Prophet (s) put Bilal in-charge of it. One reason was that after Bilal was freed Hazrat Abu Bakr (r) taught him to read and write and Hazrat Bilal could keep strict accounts.

When the question of how to call Muslims to communal prayers was decided the Holy Prophet Muhammad (s) appointed Hazrat Bilal to be the first *muezzin*. This was a great honour which all the companions of the Holy Prophet (s) had sought. In fact, the Holy Prophet gave instructions that in his presence only Hazrat Bilal was to call out the Call. Once when someone else tried to call out the azan, the Holy Prophet (s) stopped them and asked Hazrat Bilal to do it.

After the conquest of Makkah, the Holy Prophet (s) asked Bilal to call out the first azan in the kabaah. He told Hazrat Bilal to climb the Kabaah and stand on it to call out the azan. We all know that Muslims are forbidden to point their feet towards Makkah because it is considered to be an insult. However, the person the Arabs of that time regarded as being from the lowest class was asked to stand on it. This was show to those present that, in Islam, one earns eminence by one's sacrifices and piety and not by the colour of one's skin or lineage or wealth.

Eminent companions (r) also held Hazrat Bilal in high esteem and someone as great as Hazrat Umar (r) addressed him as Sayedna Bilal or our master Bilal. It was this spirit of equality among all humans regardless of their class, caste, creed, colour or religion, which was taught by Islam that drew people to it. And of course, together with this equality was appointment based on ability not for political considerations as we see all over the world today.

After the Holy Prophet's demise, Bilal left Medina despite efforts by Hazrat Abu Bakr (r). He vowed never to call out the Azan again. One night the Holy prophet appeared to Bilal in a dream and asked him whether Bilal did not love him for he has never returned to Medina. Bilal (r) immediately left for Medina. Upon arrival he encountered eminent companions (r) who begged him to give the call to prayers one more time but he refused. However, when the Holy Prophet's grandsons, Hazrat imam Hassan and Hussain asked him, he relented. He climbed the to roof of the mosque and started to call out the azan. When he called out "I bear witness that Muhammad is the messenger of Allah". He collapsed and could not continue. People of Medina on hearing Bilal (r) call out the Azan came running out of their houses. They remembered that Bilal (r) had vowed that he would never call out the Azan after the Holy Prophet's (s) death and thought may be the Holy Prophet had come back to life. It is said there was not a single eye in Medina that day which was not tearful or a single soul which did not sob.

As Bilal lay dying, his wife put her head on his chest and said: "Tomorrow shall be a day of sorrow". "Nay", said Bilal, "It shall be a joyous day for I shall meet my beloved Muhammad".

It is sad that Muslims have forgotten the principles taught by Islam and waste their energies in debating issues which are of little significance to humanity. Muslim societies are riven by divisions of colour, creed, class, sect, clan . . . , the list is a never ending one. This is driving non-Muslims away from Islam. This organisation tried the greatest experiment in 1400 years at Woking in England by getting Muslims from all sects to pray together. After great initial success, it failed because Muslims arriving in the UK from Pakistan reverted to narrow minded interpretations of Islam. Woking is now just another mosque and not the universal symbol of Islamic unit, it once was.

Ahmadiyya Anjuman Isha'at Islam

Founders of the first Islamic Mission in the UK, established 1913 as the Woking Muslim Mission.

Dar-us-Salaam, 15 Stanley Avenue, Wembley, UK, HA0 4JQ

Centre: 020 8903 2689 President: 01793 740670 Secretary: 07737240777 Treasurer: 01932 348283

E-mail: info@aail.uk

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