



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

The Light

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International Organ of the Centre for the Worldwide Ahmadiyya Anjuman Ishaat Islam

The *only* Islamic organisation which is upholding the finality of prophethood.

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We welcome all scholarly contributions to The Light.

I Shall Love All Mankind.

The Call of the Messiah

by **Hazrat Mirza Ghulam Ahmad**



The Promised Messiah and Mahdi

(Editor's note: Any quotations from the Quran are translated from the author's explanations and are not literal translations of the verse quoted. This extract is from the English translation of a lecture he delivered in 1904 in Lahore, now in Pakistan, taken from the Lahore Ahmad-iyya publication 'Essence of Islam', p. 87 – 103 where the Promised Messiah puts forward arguments and signs about his claim.)

The Teachings of the Quran and Gospels compared.

The Quran is a book in comparison with which all other guidance offered to humanity is of little value. The teachings of the Gospels were inspired by the spirit which descended like a dove, a feeble bird which can be seized and devoured even by a cat, which is legendary for its weakness. This is the reason the Christians gradually fell into the pit of weakness and are now utterly devoid of spirituality. They placed their faith in a dove and therefore now undone. But the Spirit of God which brought the Holy Quran appeared in a majestic semblance and filled the whole space between the earth and heavens. What, a fine contrast between the two semblances of the Holy Spirit representing the Gospels and the Holy Quran, respectively: a poor dove on the one hand and a grand and majestic semblance on the other.

If there are no outward and inward obstacles, the Holy Quran can purify a man within a week. If you do not abandon it, it can make you like the prophets. There is no other book on the face of the earth which teaches its followers the excellent and hopeful prayer which the Holy Quran has taught at the very beginning. It tells them to pray for all the blessings which were

granted before them to other people, to the prophets and messengers of God, to the faithful, the martyrs and the righteous.

Let your enterprise be great, and do not abandon that which the Holy Quran holds out to you. For it offers yet the rich blessings of God which were granted to the righteous before you. Has it not given you the kingdom of the Israelites and their holy temple? Do you doubt then, ye of little faith and low spirits, that He is not able to bestow upon you the spiritual benefits which were bestowed upon the Israelites when it has made you the masters of all their temporal blessings?

Nay, doubt not, for Almighty God has far higher blessings in store for you. He has made you inherit their spiritual and temporal kingdoms. But from your hands, these shall not pass away into those of the other people until the day of judgment comes. He shall never withhold from you the blessing of revelation and inspiration and of being spoken to by God, but shall confer on you all those Divine blessings which He bestowed upon any people before you. But if anyone makes a daring fabrication against God and says that he receives the Divine revelation when he does not receive it, or that God has spoken to him when He has not spoken, I call God and His angels to witness that he shall perish. He has spoken a lie against God and been inso-

LET YOUR FOOTSTEPS BE GUIDED BY TRUTH AND SINCERITY AND BY RIGHTEOUSNESS AND LOVE OF GOD AND LET THIS BE THE AIM AND OBJECT OF YOUR LIFE.

lent and presumptuous towards Him. Be ye afraid, therefore, for the curse of God is upon those

who fabricate visions and revelations. They think that there no God, but the punishment of God shall overtake them and their evil day lies in wait for them.

Let your footsteps be guided by truth and sincerity and by righteousness and love of God and let this be the aim and object of your life. The word of God shall then descend upon whomsoever of you He wills. But do not make it the desire of your heart lest seeing your desire, the devil should tempt you and bring you to de-

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struction. The service and worship of your master must be your sole concern, and you must be engaged with all your faculties in keeping His commandments. Let the desire be to rise higher in certainty, not that you may be called inspired ones, but that you may be saved.

The Holy Quran has prescribed many holy commandments, one of which is that you should not set up with God other gods, for those who set up gods with God, never find their way to the fountain of salvation. Do not speak a lie, for lying is also *shirk*¹.

It has been said in the Gospels that you should not look on a woman stranger to lust after her and that you may do so otherwise. But the Holy Quran says to you that you should not look at women strangers at all, neither with a good intention nor with a bad intention for on such occasions a man is apt to stumble. The Quran enjoins upon you that you should cast down your look when you meet a woman and that you should not see her features except in so far as is unavoidable and that with a dim sight.

It has been said in the Gospels that you should not drink to excess, but the Holy Quran says that you should not drink alcohol at all. For if you do, you shall not find the way to God, nor will He speak to you, nor purify your hearts of impurities. It tells you that sin is the innovation of Satan. And that therefore you should shun it.

It has been said in the Gospels that you should not be angry with your brother without a cause. The Holy Quran says that you should not only suppress your anger but also act upon *تواصوا بالمرحمة* and advise others to suppress their anger and that you should not only be merciful yourselves but should also advise your brethren to show mercy to others.

It has been said in the Gospels that you should not put away your wife save for fornication and should suffer every other impurity to which she yields. But the Holy Quran says to

you: الطيبات لطيبين "Good women only are for good men". It tells you that the pure and the impure cannot live together. Therefore, if any one's wife is not guilty of fornication but looks with lust on other men or yields to their embraces and goes through the preliminaries of fornication, though she may not have committed fornication and discloses to others the parts of her body which should be concealed, and she is a mischievous woman and hates the holy God Who is your Lord; he should divorce her if she persists in her evil ways and does not repent of wickedness. She separates herself from her husband, and she is not the flesh of his flesh. Therefore, it is not permitted to him to live with her like a contended cuckold. She becomes like the flesh which is corrupt and rotten and must be cut off, lest if allowed to remain, it should corrupt the whole body and cause death.

YOU SHOULD NOT SET UP WITH GOD OTHER GODS, FOR THOSE WHO SET UP GODS WITH GOD, NEVER FIND THEIR WAY TO THE FOUNTAIN OF SALVATION.

It has been said in the Gospels that you should not take an oath at all. But the Holy Quran prohibits you only from vain swearing, for in some cases it is necessary to administer an oath to come to a decision. Almighty God does not wish to annihilate the means of proof, for it is His wisdom that has brought them about. It is natural that when there is no witness in a case, Almighty God should be, called to witness.

It has been said in the Gospels that you should not resist wickedness at all, but the Holy Quran does not, like the Gospels, teach you unconditional non-resistance of evil on every occasion. It says : *جزاء سنة سنة مثلها فمن عفا واصلح فاجره* : "The recompense of evil is only evil proportionate thereto, but if a person forgives under circumstances when his forgiveness without causing any harm is likely to lead to a beneficial result and render matters better, God shall be pleased with him and shall give him his reward." The Holy Quran neither justifies strict vengeance nor goes it commend unconditional

¹ setting up gods besides Allah.

forgiveness on all occasions. It requires us to consider and weigh the circumstances of each case and adopt the course which is conducive to good. We should not punish or forgive in obedience to our impulses, but must exercise our judgment and act according to the propriety of the occasion.

It has been said in the Gospels that you should love your enemies. But the Holy Quran says to you that you should have no enemies in obedience to your desires and that your sympathy should extend to all. Your enemies are only such as are the enemies of your God, your Prophet and the Word of God. Invite even these to the right path and pray for them. To the individuals, you should bear no enmity, but hate their evil deeds. Let all your efforts be to reclaim these men and make them mend their ways. Thus it says *ان الله يا مر بالعدل و الاحسان ايتاء ذى القربى*. "Almighty God commands you to do justice, i.e., good for good, and further, to do good even to those who have done no good to you, and last of all to sympathise with your fellow-beings with the kindness of kindred, with the kindness of a mother towards her child, for instance." The person who does good to another is apt to remind him sometimes of the favour. And there sometimes lies hidden under it a sort of vanity. But when goodness proceeds out of a natural desire for sympathy, no such infirmity accompanies it. This is, therefore, the highest stage of goodness.

This verse also calls attention to our duties to the Creator. In connection with this part of our duties, *عدل* or justice is that as a recompense for the numerous blessings which He has bestowed upon us, we should obey His commandments. *احسان* or goodness consists in believing in Him with such certainty as if we are seeing Him, and *ايتاء ذلقربى* or goodness out of a natural desire is that He should be worshipped and obeyed neither for love of paradise nor for fear of hell. Even if the abodes of bliss and torture did not exist, there should still be the same passionate love for Him, and the same complete submission to His will.

It has been said in the Gospels that you should bless them that curse you, but the Holy

Quran says that you should not bless or curse anyone out of your desire. First, consult your heart, which is the abode of the glorious manifestations of Divinity, as to the manner which you should deal with such a person, and act by the guidance of the voice of God that speaks within you. If you find that such a person is not cursed in heaven, you must sympathise with him, lest in cursing him you oppose the will of God. But if the dictates of your conscience lead you to the conclusion that he is not excusable, you should not bless him. No prophet of God has ever blessed Satan or declared him to be free from the curse. But you must not rush in cursing anybody. Many suspicions are false, and many curses fall back on a man's own head. Look before you leap and take good care before you do a thing. Seek assistance from God for you are blind. Do not proceed in obedience to your desires, lest you accuse the just with iniquity and a man of truth with lying, and thus offend your God and bring to naught the good that you have done.

It has been said in the Gospels that you should not do your good deeds to be seen. But the Holy Quran says that you should neither do all your good deeds in public nor all in secret. When you consider it gainful to yourself to do a deed in secret, you must do it in secret. But when you consider it beneficial to do a deed in public, you must do it before men that they may see you and be thus encouraged to follow your example and do good deeds like you. Your reward shall be double. In addition to the goodness you have done, you will thus enable those who are infirm and do not dare to do a good deed, to follow your example and the good which they have seen you do. In short, Almighty God has Himself expressed the wisdom of the words, *سرا و علانية*, i.e. you must give alms in secret as well as before men. It is plainly said that you should rouse people to good deeds not only by your words and preaching but also by your practice and example. In most cases, an example is far more effective than instruction.

It has been said in the Gospels that when you pray, you should go into your closet. But the Quran says to you that you should not always pray in secret. Occasionally you must pray

openly before men in the congregations of your brethren. When your prayer is accepted, it increases the faith of your brethren. Also, your example may lead others to pray to God.

The Gospels praise those who are poor, meek and lowly, as well as those who are persecuted and resist not the evil. The Holy Quran says that humility, meekness and non-resistance of evil are no doubt commendable virtues. However, if displayed on the wrong occasion, these are evil. Your good deeds, therefore, should be marked by the propriety of the occasion, for every virtue degenerates into a vice if not shown on the proper occasion. Rain is beneficial if it comes on time, but untimely rain causes loss. Mildness and severity, forgiveness and retaliation, blessing and cursing, and all other moral actions must be resorted to as the occasion arises for them. Be meek and humble but show not meekness or humility out of place. The Holy Quran, moreover teaches you that truly excellent moral qualities, not leavened with the poison of selfish desires, are only the gift of the holy spirit from above. You cannot acquire by your endeavours until they are bestowed upon you from heaven.

Anyone who claims morality independently of the heavenly gift granted through the holy ghost puts forward a false claim. There is mud and dirt beneath the surface of his nature, which comes up upon the slightest agitation caused by selfish passions. Seek assistance from God every moment that your nature may be cleansed from this mud and purified using the holy spirit. True and pure morality is a miracle of the righteous, in which the evil doers have no share. For, those who are not devoted to God were not granted power from on high, and it is impossible that they should at any time acquire high moral qualities.

Purify your connections with God. Give up vain mockery, derision, vengeance, obscene language, avarice, lying, wickedness, evil glances, worldly-mindedness, vanity, disdain, self-approbation and all other iniquities. Then, you will get the assistance of heaven, which will invest, you with true morals. Unless you get the power from above which can draw you up, and

unless the holy spirit enters into you which gives life, you are weak and groping in darkness. Up to that time, you are dead, and there is no life in you. In this state you can neither withstand any adversity nor can you save yourselves from vanity and pride if you are in well-to-do circumstances, and are under the control of Satan and your carnal desires. Your deliverance cannot be effected except through the holy spirit, which comes from your God to turn your faces to virtue and rightness. Make yourselves the sons of heaven and not the children of earth, and be the inheritors of light and not the lovers of darkness, that you may be safe from the ways of Satan. For Satan comes out in the night and makes his appearance in the day. He is the old thief who walks in darkness (*The Review of Religions*, Vol I, 1902) (Return to contents)

What Would Jesus Do?

7 Things From A Muslim's Perspective

By Dr Ejaz Naqvi, MD



Courtesy: Wikimedia Commons

When faced with certain situations, Christians often use the phrase 'What Would Jesus Do' as a reminder to them to behave in a manner that reflects their love for Jesus Christ. The phrase 'What Would Jesus Do', or WWJD, can be traced as far back as the 19th century when the evangelical Charles Spurgeon used it in his sermon, and in turn borrowed the concept from the early church's *Imitatio Christi* (Imitation of Christ). In its simplest form, it simply means following in the footsteps of Jesus, loving God and the neighbour, helping the poor and the needy.

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So it is not that hard to imagine what would Jesus do if he returned today.

There is a beautiful lecture by Robert Jeffrey at the Methodist Sacramental Fellowship Public Meeting during the Methodist Conference of 2006 in Edinburgh titled "Imitating Christ", which goes in great depth as to what imitating Christ means.

Muslims believe Jesus will return at the end of times to bring peace and justice to the world. Only God knows what would Jesus do if he returned today.¹ This list is purely my imagination. I am pulling a David Letterman and going in reverse order (except this is a list of 7, not 10).

#7: Tell TV Evangelicals and the mega-churches to stop commercialising his name

Just the same way he did to the money-making machines of his times. He may even look for the modern moneychangers and overthrow their tables literally. He might tell them, "if you want to honour me, go out and serve the needy and the poor", rather than living a lavish lifestyle of a Hollywood star or a sports celebrity.

"And Jesus went into the temple of God, and cast out all of them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, And said unto them, It is written, My house shall be called the house of prayer; but you have



Courtesy: Wikimedia Commons

made it a den of thieves." (Matthew 21:12-13)

#6: Stop politicising my name

He would tell the right-wing politicians to stop misusing his name. He would remind them they don't speak for him. That they only give lip service to him, but their actions are inconsistent with his teachings. Just like the religious leaders of his time, he would be critical of them and very likely call them 'hypocrites', as he often referred to the religious leaders of his time.

#5: Remind Americans that he was actually from the Middle East.²

So stop carrying the American flag on the one hand and Jesus signs on the other. If you must carry a flag to honour me, carry my country's flag- the Palestinian flag. And oh by the way, please remove the pictures depicting me a blonde, with blue eyes. I was not from Sweden.

¹ Muslims belonging to the Ahmadiyya Anjuman Ishaat I Islam, and some others believe that the reference in the hadith (sayings of the Holy Prophet Muhammad (s)) to the return of Jesus is metaphorical and not literal. This is based on the Quranic verses which clearly state that Jesus has passed away and that there is no mention of the return of Jesus in the Holy Quran. We believe that Hazrat Mirza Ghulam Ahmad was the Messiah spoken of in the hadith.

² An objection was raised that Palestine did not exist at the time of Jesus so why would he carry the Palestinian flag. The author responded with the following:

"The first known mention is at the temple at Medinet Habu which refers to the Peleset among those who fought with Egypt in Ramesses III's reign, and the last known is 300 years later on Padiiset's Statue. The Assyrians called the same region "Palashtu/Palastu" or "Pilistu", beginning with Adad-nirari III in the Nimrud Slab in c. 800 BC through to an Esarhaddon treaty more than a century later. Neither the Egyptian nor the

Assyrian sources provided clear regional boundaries for the term.

The first appearance of the term "Palestine" was in 5th century BC Ancient Greece when Herodotus wrote of a "district of Syria, called Palaistinê" between Phoenicia and Egypt in The Histories. Herodotus was describing the coastal region, but is also considered to have applied the term to the inland region such as the Judean mountains and the Jordan Rift Valley." (From Wikipedia: [See this link.](#))

And this is from Jewish Virtual Library. A derivative of the name Palestine first appears in Greek literature in the 5th Century BCE when the historian Herodotus called the area Palaistin? (Greek - Παλαιστίνη). In the 2nd century CE, the Romans crushed the revolt of Shimon Bar Kokhba (132 CE), during which Jerusalem and Judea were regained and the area of Judea was renamed Palaestina in an attempt to minimize Jewish identification with the land of Israel." [See this link.](#)

#4: What is Christmas *not* about?

He would remind everyone that Christmas is not about Santa Claus, 'shopping till you drop', Christmas "parties" and holiday lights, though these themselves are not necessarily "bad" things. He would remind everyone Christmas is not about leaving yourself in huge debt because you were busy buying stuff you didn't afford to buy.

He would remind that Christmas is about rededicating your life to honour his life and send blessings (peace-salaam) to him. He might even quote the Quran's verse.

So peace is on me the day I was born, the day that I die, and the day that I shall be raised to life (again)! Quran 19:33

#3: Muslims love me too

He would tell his Christian followers that the Muslims love him too-very much in fact. He might even remind them they don't have a monopoly on him. He would remind them that Muslims just don't call him Jesus. They call him 'Isa Alehis Salaam' (Jesus, Peace be upon him) out of utter respect for him.

#2: Remove the asterisk from, 'love thy neighbour.'

He would remind everyone that he did not put an asterisk on "Love your neighbour as yourself". Your neighbours may be Muslims, Jews, Blacks, and immigrants, but you should love them the same. The love is unconditional and regardless of their ethnicity, race or religion.

#1: Preach the unity of God.

I confess. This is the 'most Muslim version' of WWJD. Because this is at the core of his message, as the message of all other prophets, he would remind everyone what he taught about the unity of God.

"And behold! God will say: O Jesus the son of Mary! Did you say unto people, worship my

mother and me as gods besides God"? He will say: Glory to You! Never could I say what I had no right (to say)" (The Quran 5:116)

He would remind everyone of the first commandment and the 2nd commandment, as he did the first time around. It is in the Gospels:

One of the teachers of religious law was standing there listening to the debate. He realised that Jesus had answered well, so he asked, "Of all the commandments, which is the most important?" Jesus replied, "The most important commandment is this: 'Listen, O Israel! The Lord is our God. The Lord is one. (Mark 12:28-29)

The second is equally important: 'Love your neighbour as yourself.' No other commandment is greater than these." (Mark 12:31)

Bonus "What would Jesus do.?"

I am not counting this particular one on my list, but he might have to resort to what he did 2000 years ago.

To convince the non-believers, he might have to show some of the miracles again, like giving life to the dead, curing the blind and curing the lepers- except that this time around he would have to find other incurable problems, such as cancer. Wouldn't it be cool to see someone's lung cancer shrink and then disappear when he touches the sick?

And even though we now live in the space age, it would still drop many jaws when he would blow into clay, and the clay flies off like a bird. Maybe then people will take him seriously - finally. ([Return to contents](#))

The Tragic Uses of Terror

By Father Myron Pereira, Mumbai

(From <https://www.ucanews.com/news/the-tragic-uses-of-terror/85079>)

The aftermath of the suicide bombing at St. Sebastian's

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Church in Negombo, Sri Lanka, on Easter Sunday.



(ucanews.com photo)

“Kill one. Frighten one thousand.” (Sun Tzu, *The Art of War*)

The spectacular use of terror frightens us all. The terrorist attack on Catholic churches and five-star hotels in Sri Lanka on Easter Sunday was the latest in the category.

The most spectacular terror event in recent years was the attack on the World Trade Center in New York in 2001. The Charlie Hebdo attack in Paris in 2015 was similar when Arab terrorists attacked and killed French journalists and cartoonists who had allegedly blasphemed Islam.

Typically, a soft target is chosen - ordinary people unaware, innocent and defenceless - major devastation is caused, and the assailants themselves perish.

The attack is widely publicised in the global media, which is precisely what the terrorists want, for publicity is the oxygen of all spectacular terrorism.

Religion and Politics

Today, because of media manipulation, most of us think that all terrorists are Muslim. For the record, this is false. Worse, we tend to think that terrorism comes from the religion of Islam. Nothing could be further from the truth.

As Karen Armstrong has argued convincingly in her *Fields of Blood*, it is not a religion which uses political violence, but rather politics which disguises itself with the trappings of religion to deceive and spread violence. The objectives of politics are power and aggrandisement.

Today every major religion is challenged by two phenomena: technology and mass migration.

Technology has infiltrated our homes and workplaces and turned our worlds upside down. Smartphones or satellites, there's no escaping either. They dictate our lives.

Mass migration, whether for better work, to escape persecution or for transient pleasure, means that we're always on the move and brush shoulders with strangers of every kind. The homogeneous tribal village is a thing of the past, if ever.

How Religions Resist Change

But most religions resist change. What this means is that religions are still run in a feudal manner by patriarchal authorities, their faithful live in a medieval time warp, and the crises of modern living are either belittled or denied. Women, for instance, are uniformly demeaned.

Take Catholicism, for instance. For close to 400 years, the popes ran the Church like a medieval monarchy where all social and political change was denounced as evil and destructive.

Then, in 1962-65, Vatican II shattered this world view and threw the Church into turmoil.

Despite resistance from a recalcitrant church government (the Vatican), Catholics today seek radical change and are rethinking their faith in many ways. A good example of what the old monarchical system perpetuated and covered up is today's sexual abuse crisis in the Church.

Hinduism faces its existential crisis. The

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present government's answer to the challenge of diversity and social inequality in India is "Hindutva" — a word adapted from European fascism and waved about as "Hindi, Hindu, Hindustan" — as if such a slogan could ever compress our rich 5,000-year-old civilisation into an idea of establishing a Hindu-only India.

The roots of Islamic fears

Radical Islam is not a spill over of Middle Eastern conflicts into the West. It is a consequence of the confrontation between the West and the East.

Arab world societies are urban and modern, but they are also grossly unequal, filled with young people who have tasted Western values, and so are angry, disillusioned and rootless. They hanker for a global ummah, an imaginary state bound to the precepts of Shariah.

It is here that this imaginary Islam shatters on the bedrock of contemporary reality. This project of creating an Islamic state using the modern concepts of revolution, institutions, constitutions, ideology, and so on, doesn't work.

That is so not because of Islam but simply because there is no such thing as a religious state — not a Hindu state, not a theocratic Shia state, certainly not a Wahhabi state.

You can have States using religion, you can have States using religious legitimacy, but you cannot have a state solely based on religion, whatever the religion. Like Calvin's Geneva, like Baghdadi's Daesh, it simply doesn't last.

But then how does a medieval faith fit into modern equitable society? To that question, there is only one answer: reformation.

What happened to Christian Europe in the 16th and 17th centuries, and Hindu society in the 19th and 20th centuries has not yet happened to Islam.

As long as the change is subverted and sabotaged, the tensions and violence will continue, led by demented men who live in the past and fantasise about an unattainable future.

And that too, sadly, is one of the tragic uses of terror. ([Return to contents](#))

Punishment of the Banu Qurayza

Did Muhammad (s) order the massacre of the Banu Qurayza?

(The following comment was posted on an Internet forum by someone called Mariz Sintaha as part of a discussion. [See this link.](#))

"Banu Qurayza" did not surrender unconditionally. Their condition was that they would choose a judge themselves to decide a punishment for their treachery. They appointed their trusted ally-Sa'd ibn Mu'adh. He decided the punishment according to the Jew's book "Torah" (Old Testament). Thus, the Banu Quraizah sealed their fate, with their actions, according to their Book. Prophet Muhammad had nothing to do with it—other than agreeing to let an ally to the Banu Quraizah arbitrate between them, and to bind himself to that arbiter's decision.

You can see the unbiased Wikipedia link to verify it: Sa'd ibn Mu'adh - Wikipedia

Details:

Banu Quraizah agreed to a constitution, the Charter of Medina, and that constitution explicitly required loyalty to the state of Medina, particularly in case of attack from an external army. After committing to Medina, the Banu Quraizah violated that loyalty with a treacherous act in the heat of battle. Banu Quraizah sided with the enemy against the state of Medina despite their prior signed agreement. Fortunately, the remaining allied Medina army was able to withstand this treacherous act and win the battle against incredible odds.

The question remained, however; how to address the Banu Quraizah's treason. Adding to the dilemma was the fact that the Banu Quraizah had committed this act once before, upon which Prophet Muhammad merely exiled them. When they later asked his forgiveness, he granted it, which is why they had since re-entered Medina. The 19th-century historian Stanley Lane-Poole accurately describes the events that followed the Battle of the Ditch.

Among the three Jewish groups, two were exiled from the city. The 3rd group (Banu Qurayza), which was always involved in the conspiracy to kill Muhammad (s) got severe punishment. Not by the prophet, by an arbiter appointed by themselves. Thus, Prophet Muhammad (s) did not order any execution, nor did he participate in the execution. On the contrary, Prophet Muhammad graciously agreed to let the Banu Quraizah's ally, Sa'd bin Mu'adh of Aus, deliver the verdict. Why blame Prophet Muhammad for a decision he did not? Adding to the injustice in blaming Prophet Muhammad is the fact that Sa'd bin Mu'adh did not deliver his decision based on the Quran. Rather, he delivered the judgment for the Banu Quraizah based on the punishment for treason that their book, the Torah, prescribes:

"When you come nigh into a city to fight against it, then proclaim peace into it. And it shall be if it makes you answer of peace, and open to you, then it shall be, that all the people that is found therein shall be your tributaries, and they shall serve you. And if it will make no peace with you, but will make war against you, then you shall besiege it. And when the Lord, your God, delivers it into your hands, you shall smite every male thereof with the edge of the sword. But the women, and the little ones, and the cattle, and all that is in the city, even all the spoil thereof, shall you take into yourself; and you shall eat the spoil of your enemies, which your Lord, your God, has given you. Thus, shall you do unto all the cities which the Lord, your God, does give you for an inheritance, you shall save alive nothing that breathes. But you shall utterly destroy them; namely, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites; as the Lord, your God has commanded you. That they teach you not to do after all their abominations, which they have done unto their gods; so should ye sin against the Lord your God." (Deuteronomy 20: 10-18)

Moreover, no Jewish tribes, Jewish historians, or Jewish scholars record this event. This is shocking because the Jewish people have recorded their history better than perhaps any people in history. In regards to such a massive execution, every Jewish historian, scholar, and

tribe is silent.

Dr Barakat Ahmad, the author of "Muhammad and the Jews," argues, based on authentic sources from periods well before Ibn Ishaq, that it is highly probable that no execution took place at all. We gladly invite Wilders, or anyone for that matter, to respond to Dr Ahmad's book.

As of now, however, it is clear that Prophet Muhammad committed no wrong against the Banu Quraizah. The claimed execution that followed, if it happened, was the result of their choice to commit treason, per the judgment of a judge they demanded, according to the law elucidated in their book. Prophet Muhammad, far from being responsible for any deaths, interceded and even forgave those Jews who asked his forgiveness. To place even the slightest responsibility on anyone but the Banu Quraizah is nothing less than ridiculous.

The British Victorians who became Muslims

From <https://www.bbc.co.uk/news/uk-england-48069763>

At the height of the Empire, a select band of British people renounced Christianity and converted to Islam. These are the stories of three such pioneers, who defied Victorian norms at a time when Christianity was the bedrock of British identity.

William Henry Quilliam

Solicitor William Henry Quilliam became interested in Islam after seeing Moroccans pray on a ferry during a Mediterranean break in 1887. "They were not at all troubled by the force of the strong wind or by the swaying of the ship. I was deeply touched by the look on their faces and their expressions, which displayed complete trust and sincerity," he recalled.

After inquiring about the religion during a stay in Tangiers, 31-year-old Quilliam became a Muslim, describing his new faith as "reasonable and logical and, personally, I felt it did not contradict my beliefs". While Islam doesn't oblige converts to change their names, he adopted the

name of Abdullah.

On his return to England in 1887, he became a preacher, and was said to be instrumental in the conversion of about 600 people across the UK. He also established the country's first mosque that year in Liverpool - regarded by many at the time as the "second city of the British Empire".

Queen Victoria, who ruled over more Muslims than the Turkish Ottoman Empire, was among those who ordered his pamphlet "Faith of Islam", which summarised the religion and was translated into 13 languages. She is said to have ordered six more copies for her family. But her willingness to learn was not always matched by a wider society which believed Islam to be a violent religion.

In 1894, the Ottoman sultan - with the approval of the Queen - appointed Quilliam as Sheikh al-Islam of the British Isles, a title reflecting his leadership in the Muslim community.

Despite the official recognition, many Liverpoolian converts faced resentment and abuse over their faith, including being assaulted with bricks, offal and horse manure. Quilliam believed the attackers had been "brainwashed and led to believe that we were bad people".

He was known locally for his work with the underprivileged - advocating trade unionism and divorce law reform - but his legal career came to ruin when he tried to help a female client seeking a divorce. A honey-trap was set up for her allegedly adulterous husband - a practice not uncommon at the time - but the attempt failed and Quilliam was struck off.

Worshippers still pray at the Abdullah Quilliam mosque in Liverpool, which was opened in 1887. He left Liverpool in 1908 to minimise the scandal's impact on the Muslim community. He resurfaced in the south as Henri de Leon, although many knew who he was, according to Prof Ron Geaves, who has written a book about Quilliam.

Although his profile diminished, he became involved with the country's second oldest mosque, built in Woking in 1889, and was buried in the Surrey town after his death in 1932.

The Liverpool mosque bears his name to this day. Quilliam also became involved with

Britain's second oldest mosque in Woking.

Lady Evelyn Cobbold

It wasn't uncommon for members of the upper classes to be fascinated by Islam, often inspired by travels in Muslim lands.

From an aristocratic family, Edinburgh-born Lady Evelyn Murray spent much of her childhood switching between life in Scotland and north Africa.

"There, I learnt to speak Arabic and my delight was to escape my governess and visit the mosques with my Algerian friends, and unconsciously I was a little Muslim at heart," she wrote.

At her ancestral estate of Dunmore Park, she excelled at deer stalking and salmon-fishing.

Her explorer father, the 7th Earl of Dunmore, was often away in destinations including China and Canada. Her mother, later a lady-in-waiting to Queen Victoria, was also a keen traveller.

Lady Evelyn inherited her parents' wanderlust and it was in Cairo where she met and married her husband John Cobbold - a businessman who was part of the brewery dynasty that ran Ipswich Town FC.

Lady Evelyn was the first British woman known to have performed the Hajj

It is not known when she converted to Islam. The seed may have been sown by her childhood travels, but Lady Evelyn's faith was apparently cemented after a holiday in Rome, where she met the Pope.

"When His Holiness suddenly addressed me, asking if I was a Catholic, I was taken aback for a moment and then replied that I was a Muslim," she later wrote.

"What possessed me I don't pretend to know, as I had not given a thought to Islam for

many years. A match was lit and I then and there determined to read up and study the faith."

It was the religion's spiritual aspect that attracted many converts, according to historian William Facey, who wrote the foreword to Lady Evelyn's memoirs.

He says they followed a "belief that all the great religions shared a transcendent unity... behind the superficial doctrinal detail that divides them".

In the Middle East, Lady Evelyn - referred to as "Lady Zainab" by her Arab friends - often had access to areas reserved for women and wrote about the "dominating influence of women" in Muslim culture.

At the age of 65, she embarked on the Hajj pilgrimage to Mecca - the first British woman on record to complete the feat.

It offered her "endless interest, wonder and beauty" and her account was later published in a book, Pilgrimage to Mecca. Lady Evelyn later wrote about her pilgrimage

Little is known about her life afterwards other than she travelled for a short period in Kenya. She died in an Inverness nursing home in 1963 at the age of 95, having instructed that a bagpiper play at her funeral and a Koranic passage, known as the "verse of light", be inscribed on her gravestone.

The marker, located in her Glencarron estate in the Highlands, was later slashed with a knife - perhaps testament to the strong views her conversion drew.

"I am often asked when and why I became a Muslim," she wrote in her memoirs. "I can only reply that I do not know the precise moment when the truth of Islam dawned upon me. It

seems that I have always been a Muslim."

Robert Stanley

The narrative of Victorian Muslim history is usually dominated by those from society's upper echelons, whose accounts have been better preserved.

Keeping written documents, such as diaries, was "generally more a sign of being middle class", says Christina Longden, who only found out her ancestor became Muslim after her father researched their family tree.

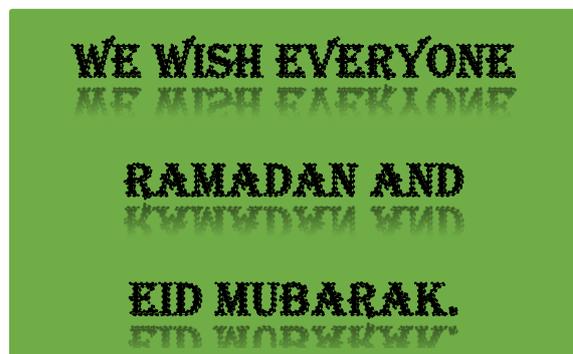
Robert Stanley rose from working-class grocer to Conservative mayor of Stalybridge - a mill town near Manchester - in the 1870s.

According to Ms Longden, who has written a book and play about him, he was also a magistrate who set up a fund for workers sacked for not voting in line with their bosses' views.

She also found he regularly wrote about British colonialism to the newsletter of Quilliam's Liverpool mosque.

Stanley met Quilliam in the late 1890s after he had retired from his political career, and they became close friends.

"Robert was 28 years older than Quilliam so I think there may have been a bit of a father-son relationship there," says Ms Longden.



Ahmadiyya Anjuman Isha'at Islam Lahore (UK)

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 3637 8159 · President: 01793 740670 · Secretary: 07737 240777 · Treasurer: 01932 348283

E-mail: info@aaiil.uk

Websites: www.aaiil.org/uk | www.ahmadiyya.org | www.virtualmosque.co.uk

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