



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

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

**Webcasting on the world's first real-time Islamic service at  
[www.virtualmosque.co.uk](http://www.virtualmosque.co.uk)**

**Editors**

Germany	- Amir Aziz
Guyana	- Abd ul Muqtadir Gordon
India	- Gowsia Saleem & - Prof. Shahab Shabbir
Sweden	- Kaleem Ahmed
Suriname	- Robbert Bipat M.D, PhD
South Africa	- Ebrahim Mohamed
UK	- Shahid Aziz & - Mustaq Ali
The USA	- Zainab Ahmad

**Contents**

THE CALL OF THE MESSIAH	2
A Prophecy by Dr Zahid Aziz	2
Voices of Modern Islam by Mr D Henry	6
Sermon on the Mount by Dr E Naqvi	10

**Broadcasts (UK time)**

1. Skype **Urdu** lecture: Sunday 09:00
2. Live on [www.virtualmosque.co.uk](http://www.virtualmosque.co.uk)
  - Friday Sermon 13:00
  - First Sunday of month lecture 15:00.
3. Radio [Virtual Mosque](http://VirtualMosque)

**Our Websites**

1. [International HQ](#)
2. [Research and History](#)
3. [The Woking Mosque and Mission](#)
4. [The Berlin Mosque and Mission](#)
5. [Quran search](#)
6. [Blog](#)

**Broadcasts from and about us**

- [www.virtualmosque.co.uk](http://www.virtualmosque.co.uk)
- [mixlr.com](http://mixlr.com) Radio Virtual Mosque

**Interesting external links**

- [Forgotten Muslims](#)
- [Treatment of the Jews by the Muslims.](#)
- [To Defend the Unthinkable!](#)
- [The Jews and the Muslims.](#)
- [Hate Speech is Not Free Speech.](#)
- [Kill the Sufis!](#)
- [Persecution of the Reformers of the Muslims.](#)
- [Illegal Faith Schools.](#)
- [UN Condemns France.](#)

**External Links**

The Light is not responsible for the content of external sites. The inclusion of a link to an external website should not be understood to be an endorsement of that website, the views it expresses or the site's owners (or their products/services).

Some links may have research, which disagrees with our beliefs. It is for us to consider such material and provide a rebuttal. Ignoring it will not make it go away.

We welcome all scholarly contributions to The Light.

## 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. 62 – 65)

### Signs of the Latter Age

The Holy Quran as well as the previous books give us to understand that the Messenger of God who would appear in the last ages in the likeness of Adam, and would be called the Messiah, would be born in the last days of the sixth thousand from Adam, as Adam was born at the end of the sixth day. These signs are sufficient to lead a thinking mind to the true conclusion. The Seven thousand years of this cycle are further divided according to the prevalence of good or evil, every odd thousand being the time of the prevalence of virtue and true guidance, and the even-thousand of the supremacy of Satan. Thus, in the fifth thousand our Holy Prophet was born for the regeneration of the world and Satan was then put into chains. Then followed the sixth thousand, from the beginning of the fourth to the fourteenth century after Islam, in which Satan was let loose and evil predominated. And now we are in the seventh thousand which is the time of God and His Messiah and of every goodness and virtue, of the true faith and regeneration of humankind of righteousness and the proclamation of the Unity of God and Divine worship. With the entrance of the world upon the seventh thousand, the Millennium, no other Messiah can set his foot upon earth, for his time is now gone. The true Messiah is he who has appeared in time and made known his appearance to the world. All these prophecies are contained in the Holy Quran, and they were also uttered by the earlier prophets. In fact, no prophecy has been uttered with such frequency and force as is the prophecy relating to the appearance of the Messiah in the last ages and to the evil of the Anti-Christ.

[\(Return to contents\)](#)

## Poem in Urdu

By **Hazrat Mirza Ghulam Ahmad (d. 1908)**

Written 1905, Published 1908

Propheying the Horrors of  
the First World War

Compiled by **Dr Zahid Aziz**



"A sign will come some days hence,  
which will turn over villages, cities and  
fields.

Wrath of God will bring a revolution in the  
world,

The undressed one would be unable to  
tie his trousers.

Suddenly a quake will severely shake,  
mortals, trees, mountains and seas, all.

In the twinkling of an eye the land shall turn  
over,

streams of blood will flow like rivers of  
water.

Those who don robes white like jasmine at  
night,

morning will make them (red) like pop-  
lar trees.

Men will be dazed and birds will lose their  
senses,

pigeons and all will forget their songs,



Czar and family shortly before execution.  
(Courtesy of the Beinecke Rare Book and Manu-  
script Library, Yale University.)

*I Shall Love All Mankind.*

nightingales too.

That hour, that time, will be hard upon  
every traveller;

they will lose their way as if they have  
lost their senses.

With the blood of the dead, the running wa-  
ters of the mountains

will turn red like red wine.

The terror of it will exhaust everyone, great  
and small,

even the Czar will be at that hour in a  
state of the utmost distress.<sup>1</sup>

It will be a glimpse of wrath, that heavenly  
sign,

the sky shall draw its dagger to attack.

But don't be quick to deny, O you ignorant  
one, lacking knowledge,

My being truthful depends entirely on  
this.

A revelation from God is this, it will not go  
amiss.

Be patient for some days, as a God-fear-  
ing, persevering one."

This poem, whose translation is given  
above, was included in the Promised Messiah's  
book *Barahin Ahmadiyya*, Part 5, published De-  
cember 1908, p. 120.

In a footnote to the line "Suddenly a quake  
will severely shake", Hazrat Mirza Ghulam Ah-  
mad wrote:

"In the revelation of God, the word 'quake'  
(*zalzila*) has occurred repeatedly. ... I have so far  
not been able to take the word 'quake' (*zalzila*)  
literally with certainty. It is possible it may not  
be an ordinary earthquake but some other se-  
vere calamity which would present a scene of  
Doomsday, the like of which may not have been  
witnessed in this age, bringing terrible destruc-  
tion to lives and property. ... But I have written  
again and again that this severe calamity, which  
God has called as 'quake', does not discriminate  
on account of anyone's religion. No punishment  
can come upon someone because of being a  
Hindu or a Christian, nor can it come because  
someone is not a pledged follower of mine. All

such people are safe from concern. However, a  
follower of any religion who is a habitual  
wrongdoer, who has given himself up to evil and  
wickedness, is an adulterer, murderer, thief, op-  
pressor, unjustly malicious, foul mouthed and of  
bad character, he should be fearful of this. If he  
repents, he has no worry either. This punish-  
ment can be averted if people become of good  
character and conduct, it is not absolute."

### **Article in August 1914 applied this poem to the First World War**

The First World War began in August 1914.  
It is quite amazing that the Lahore Ahmadiyya  
Urdu newspaper *Paigham Sulh*, dated 13th Au-  
gust 1914, published an article on its front page  
with the heading: *The Great Prophecy of the  
Promised Messiah about the War in Europe*. Be-  
low the heading, this poem is printed in a large  
size. The article begins as follows:

"The signs of the mighty earthquake, whose  
news was given nine years ago by the Promised  
Messiah in the verses of poetry quoted above,  
are at this time before our eyes. The present war  
in Europe has created turmoil in the world to-  
day, and there is no part of the world where the  
effect of this war is not being felt in one way or  
another."

It should be remembered that this comment  
was written when the horrors of the First World  
War were yet to unfold during the next four  
years, and many people in Britain thought that  
the war would be over before the year 1914  
ended.

Very often when we say that a prophecy has  
been fulfilled by some event, the objection is  
raised that we are saying this *after* the event has  
occurred. But here the Lahore Ahmadiyya organ  
*Paigham Sulh* published its comment *before* the  
horrors of this war took place that it would be a  
fulfilment of the prophecy in this poem.

Regarding the prophecy about the Czar of

<sup>1</sup> *Translator's Note:* The word translated as "ut-  
most distress" is *zaar* in Urdu. This line is playing

on the identity of sound between this word and  
Czar, so that in Urdu it reads that the Czar will be  
in a state of *zaar*.

Russia in this poem (“even the Czar will be at that hour in a state of the utmost distress”), the article in *Paigham Sulh* says:

“Although, seeing the present conditions and the power and might of Russia, a hasty and short-sighted person will ridicule these words, but bearing in mind the powers of God we can say that it would not be surprising if ultimately he ended up in a state of utmost distress.”

That did happen three years later in 1917 when the Russian Revolution took place.

### **BBC documentary *Britain's Great War*, Part 1**

In early 2014 BBC Television broadcast a documentary series about the First World War (1914–1918), entitled *Britain's Great War*. Its Part 1 was shown on 27th January 2014. It began with a brief mention of the horrors that were to follow in this War. Those descriptions are a clear fulfilment of the signs mentioned in the poem by Hazrat Mirza Ghulam Ahmad. We refer below to the programme's first six minutes or so, consisting of the introductory overview which came before the title of the programme, and the opening sequences followed the title. Let us compare some of those comments with the poem. (Here is a link to this programme: <https://vimeo.com/87336312>).

The documentary told how people were waiting on 4th August 1914 for the Big Ben clock to strike the hour of 11.00 p.m., because at this time Britain was to declare war on Germany (if Germany rejected Britain's ultimatum, as it did). The striking of the clock on the hour of 11.00 was called in the documentary as the “sound of apocalypse”, and the documentary presenter said “doom”, “doom”, “doom” to the sound of the clock striking this hour. “Apocalypse” and “doom” is similar to Hazrat Mirza sahib's description of what this calamity would be like.

The documentary said the war was the “bloodiest conflict the human race had ever known”, and visited “new terrors”, an example

of which were the first air raids in history. Hazrat Mirza sahib's poem says streams of blood will flow like rivers and the sky will draw its dagger to attack.

The documentary said that the war was to “turn the country upside down”. The poem says: “the land shall turn over” and this calamity “will turn over villages, cities and fields”. The poem's words could mean “turn over” both physically and figuratively.

The poem says: “Men will be dazed”. The Urdu expression translated as “dazed” means to lose your sense and reason, and not know what you are doing. The documentary said that British cabinet ministers “were beginning to fall apart”, mentally. The Prime Minister and two of his ministers wept openly in cabinet. The German ambassador was “crazed with anxiety” and became “a nervous wreck”. The Foreign Secretary Sir Edward Grey also wept openly on two occasions. This happened in a country, we were told, where men simply did not cry in front of people due to the tradition of the “stiff upper lip”.

It is interesting to note that the first scene, after the title of the programme appeared, showed the bird house at London Zoo, with birds twittering. We were informed that, two days before war was declared, the Foreign Secretary Sir Edward Grey visited this bird house for an hour “trying to calm his troubled mind” as he was “sick with worry”. He was a great bird lover. Hazrat Mirza sahib writes in the poem above: “Men will be dazed and birds will lose their senses, pigeons and all will forget their songs, nightingales too”, as if to say: You will not find any consolation in birds and their songs, they will be as terror-struck as people.

Compiled by Zahid Aziz, January 2014, revised October 2018.

The original Urdu text of the poem by Hazrat Mirza Ghulam Ahmad is displayed below:

(Return to contents)

جس سے گردش کھائیں گے دیہات و شہر اور مرغزار اک برہنہ سے نہ یہ ہوگا کہ تا باندھے ازار کیا بشر اور کیا شجر اور کیا حجر اور کیا بحار نالیوں خوں کی چلیں گی جیسے آب رودبار صبح کردے گی انہیں مثل درختان چنار بھولیں گے نغموں کو اپنے سب کبوتر اور ہزار راہ کو بھولیں گے ہو کر مست و بیخود راہوار سرخ ہو جائیں گے جیسے ہو شراب انجبار زار بھی ہوگا تو ہوگا اُس گھڑی باحال زار آسمان حملے کرے گا کھینچ کر اپنی کٹار اس پہ ہے میری تپائی کا سبھی دار و مدار کچھ دنوں کر صبر ہو کر متقی اور بُردبار	اک نشاں ہے آنے والا آج سے کچھ دن کے بعد تاریخ آرزوہ ۱۵ مارچ ۱۹۰۵ء آئے گا قہر خدا سے خلق پر اک انقلاب یک بیک اک زلزلہ سے سخت جنبش کھائیں گے اک جھپک میں یہ زمیں ہو جائے گی زیر زہر رات جو رکھتے تھے پوشائیں برنگ یاسمن ہوش اُڑ جائیں گے انسان کے پرندوں کے حواس ہر مسافر پر وہ ساعت سخت ہے اور وہ گھڑی خون سے مردوں کے کوہستان کے آب رواں مضمحل ہو جائیں گے اس خوف سے سب جن و انس اک نمونہ قہر کا ہوگا وہ ربانی نشاں ہاں نہ کر جلدی سے انکار اے سفیر ناشناس وہی حق کی بات ہے ہو کر رہے گی بے خطا
--	---

## Voices of Modern Islam (What it Means to be Muslim Today)

by Declan Henry



*I can honestly say that my visit to the Lahore Ahmadiyya Community at their mosque in London was the nicest I've ever had with a gathering of Muslims. The positive energy, friendliness and good vibe was unmistakable and a pleasure to be part of for a couple of hours. I very much look forward to returning to the mosque in the future to deliver further speeches on religion, mental illness, young offenders and a plethora of other topics that I have written about. I would like to visit Pakistan to deliver some speeches about Islam in contemporary Britain and how it is currently practised here in this country – and am open to invitations and suggestions.* Declan Henry

### The book

Voices of Modern Islam (What it Means to be Muslim Today) is written in a fearless and forthright manner, capturing the opinion of over 100 Muslims of different ages, gender, ethnicity, sexuality and social backgrounds. The interviewees freely contributed their views and perspectives in response to Declan Henry's

questions whose determination to explore various contentious and controversial issues in Islam was relentless. This is a book that includes a vast array of emotions, opinions, hopes, fears and beliefs. It is also a book about God, the afterlife, morality, compassion and forgiveness. Ultimately, it is a book which answers crucial questions, polarises the truth about Islam and Muslims and kills prejudice and misconceptions to establish what it means to be Muslim in today's world.

### Endorsement

How do Asians in Britain feel about life and their religion? Declan Henry has fluently revealed their wide-ranging views with great competence and skill. This is an intriguing perspective seen through the eyes of an emergent and important section of our community. Definitely, a work of lasting value. (*Paigham Mustafa*, Author, *The Quran, God's Message To Mankind*)

### Speech for the Lahore Ahmadiyya Community

I have wondered if writing a book about Islam in the current climate has been a wise thing to do. After all, Britain is still recovering from the terrorist attacks of 2017. The pain and suffering of victims' families and friends is still very raw and must never be minimised.

Paris, Barcelona, Nice and Tunisia - to name but a few – have also experienced the brutality of Islamic terrorists. More victims, more misery, more pain. Is this really a good time to publish a book telling people that Islam is a peaceful religion, that not all Muslims are bad people and that the Prophet Muhammad never sought to spread the word of Islam by the sword? Perhaps the timing isn't right. But if not now, then when would be the right time?

Several people have asked why I decided to write a book about Islam. I tell them there were two reasons – one personal and one professional. I lived in London during the 1990s and before I returned to university, I embarked on a

*I Shall Love All Mankind.*

career in catering. During this time, I met many young men from Morocco, Tunisia, Egypt and Algeria - Muslims.

They liked football, they liked food, they liked nice clothes and they liked London. The city of freedom. They also liked alcohol – lots of it. They liked sex with women and with men – wherever there was a vacancy. They lied and cheated in immigration matters, too, and often paid between £1,000 and £2,000 to vulnerable females who agreed to marry them in order to stay in the UK. And their parents never asked questions!

Muslims - that is who they identified themselves to be. They didn't eat pork, and every year they did Ramadan. It was like watching a charade. After they divorced their 'pretend' wife, some remarried properly, and at this stage they renounced their old ways and re-turned to Islam. No more alcohol. No more casual sex. No more gambling.

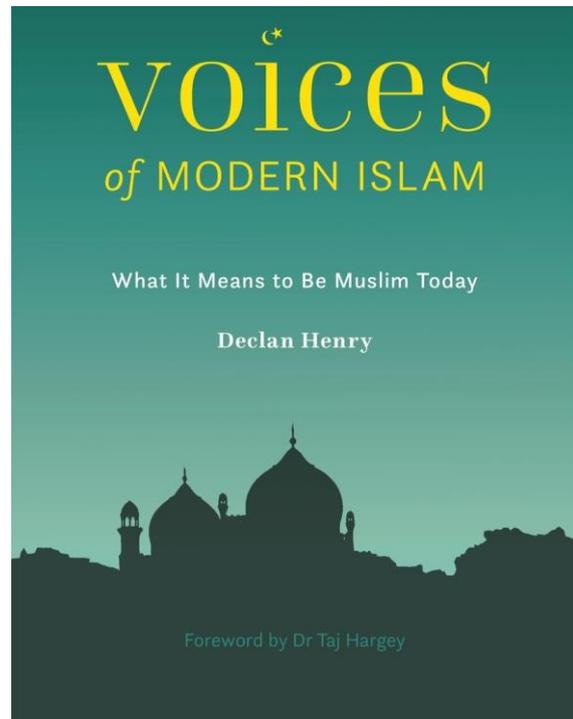
They either reduced or stopped socialising with non-Muslims. One minute you were a friend – the next you were a kafir. Their time had come to start going to the mosque, to read the Quran, pray five times a day. To return to the ways of Allah – to be Muslims.

I now realise that I didn't have the best introduction to Muslims or Islam. One of the reasons I wrote this book was to explore the religion and really get to know it. I wanted to find out more about Muslim people and their customs because what I had seen those young men doing didn't make sense.

However, these experiences occurred over 20 years ago. It is reasonable to ask, therefore, if things have changed since then? The answer lies in the opening chapter of my book, where, as a result of various interviews with young Muslims, my findings are carefully laid out.

Further answers can also be found in the closing chapter where I ask a selection of young Muslims what an ideal world would look like to them.

The second reason for writing this book stemmed from a professional capacity. I am an experienced social worker and have worked



Voices of Modern Islam is published by Jessica Kingsley Publishers, London. It is available to buy on Amazon and in Waterstones book shop: ISBN-10: 178592401X.

with the mentally ill and young offenders for many years. These experiences compelled me to look further into the reasons why some (albeit a small number) of Muslims get drawn into extremism and radicalisation.

Let me run through a few of the reasons contained in the book which gives insight into why this might be the case. This is taken from chapter 8.

1. Some young Muslims lack a sense of belonging, they feel rootless and they lack purpose. They get offered a place amongst those who are already radicalised to come and join them. This is an attractive offer to some young people who were born in Britain but don't feel British – and to those who feel ostracised by mainstream society due to factors such as poor integration, unemployment and a general disillusionment with the Western world.

2. Some young Muslims feel alienated from

society and think that they are unable to fully follow their religion here in Britain. They are influenced and radicalised by hate preachers in certain mosques and on social media who tell them - that by living in this type of Western society (which isn't predominately Muslim) that they are hypocrites.

3. Jihad is seen as a desire and yearning for adventure, an exciting thrill for young men. There is an innate attraction toward jihad which is seen as something that is macho and full of bravado. It is seen as something only for the physically fit and emotionally strong.

4. General ignorance about Islam, where young, inexperienced Muslims who have never read or understood the Quran are affected by what they see on certain TV Islamic channels. They watch programmes that often give a biased view of world politics and Islam. Their minds become confused as the truth and lies become inseparable.

5. Pulpit preaching by radical imams espousing the ultra-conservative brand of Sunni Islam which is designed to brainwash young and impressionable Muslims into terrorism. Their biased views and ignorance of the teachings of Islam and misinterpretations of the Quran are coupled with a hatred for non-Muslims.

6. Martyrdom is taken out of context from the Quran. Here Islamists have formed the belief that those who are martyred will go straight to paradise and that there will be 72 virgins waiting for them.

7. Some extremists have shown traces of psychopathic behaviour, and mental illness. Others may have problems with drug and alcohol misuse - and some will be known to the criminal justice system before becoming radicalised either in the community or in prison.

8. A large percentage of imams are out of touch with their individual communities and have repeatedly failed to produce a narrative that counteracts terrorism, allowing the problem to grow rather than decrease.

And my final point in this before I move on is about interpretation and misinterpretation. I have five copies of the Holy Quran at home. All of these are English translations, but all vary in their choice of words and description. Some are minor differences, but some editions have left me feeling confused and wondering if I had mixed up verses from another edition, such is the degree of difference.

You have to question why there are so many variances in these translations? You also have to question why scholars and academics have not worked harder to reduce misunderstanding and minimise the differences in these translations, to ensure an accepted consensus of the Word of God from its original Arabic text. With so many translations from a wide range of sources it is only natural they lead to divisions, confusion and ultimately misinterpretation.

Isn't that one of the criticisms directed towards jihadists, that they have misinterpreted the Quran? Well, surround yourself with the vast amounts of different translations currently available, and you will see just how easy it is to misunderstand the true message.

In the main, my book is a positive portrayal of Islam and Muslims. I found nothing critical to say about Islam or the Prophet Muhammad. Rather the criticism comes from the way some Muslims practise their religion.

My book clears up many misconceptions about the religion. It explains the basics and explores many contentious issues - some of which I have just mentioned. My book is also, primarily, a collection of viewpoints from a wide range of different groups of Muslims, namely Sunni, Shia, Ahmadiyya, Sufi and Salafi Muslims.

I was fascinated to learn about the Prophet Muhammad during my research because I hardly knew anything about him beforehand. Here is an extract from the introduction:

"As a non-Muslim, writing this book has been one of the most profound and supremely interesting times of my life. It has also been a time of deep reflection. A time to think about

God in ways I had never before considered. It has made me contemplate my own faith and assess how I perceive God. As a Catholic, it has brought me closer to my own faith, rather than pushing me away from the religion I was born into and much cherish. In the process, I have been introduced to the life of the Prophet Muhammad and have appreciated the deep respect Muslims hold for him. I too bestow this honour, and place the reverence Muslims have for him on par with the belief and respect that I and fellow Christians have in and for Jesus Christ. It was interesting to hear an imam tell me during my research about how the Prophet Muhammad once said that of all the Prophets, he felt closest to Jesus.”

Islam teaches that God loves his creation 70 times more than we love our own mothers and he gave us the best of Prophets who were all blessed with certain qualities to fulfil their mission. In doing so:

- Noah was given persistence.
- Abraham was given courage.
- Moses was given leadership.
- Jesus was given patience.
- And Muhammad was given wisdom.

Let me now read you a quote from a well-known Irish playwright, George Bernard Shaw, who once said that he greatly admired the Prophet:

“I have always held the religion of Muhammad in high estimation because of its wonderful vitality. It is the only religion which appears to me to possess that assimilating capacity to the changing phase of existence which can make itself appeal to every age. I have studied him – the wonderful man and in my opinion far from being an anti-Christ, he must be called the Saviour of Humanity.”

Let’s take a closer look at the Prophet’s humanity: One day the Prophet was out walking when he came across a woman carrying some heavy bags. He instantly went to help her and offered to carry the bags home for her. The woman did not know who the Prophet was as she had never seen him before, but she accepted his help. In those days it was an unusually kind gesture for a man to help a woman in such a manner. During the journey the woman started to talk about the Prophet, reciting bad

stories she had heard about him and saying she disliked his beliefs. She believed he played tricks on people in order for them to convert to Islam. She added that she didn’t want to fall victim to his magic and trickery. The Prophet listened but remained silent. When they got to the woman’s house, somebody close by recognised the Prophet and asked the woman, ‘Why is the Prophet carrying your bags?’ The woman turned to the Prophet and said, ‘Why didn’t you tell me that you were the Prophet?’ to which He replied, ‘If I had told you, you wouldn’t have allowed me to carry your bags’. However, sometimes miracles happened. The woman was so overcome by the excellent moral kindness of the Prophet that she felt guided by God to say to him, ‘I accept you’, and thereby became a Muslim.

Many other stories like these are contained in Chapter 2 of my book which is all about the life of the Prophet along with a brief history of Islam.

Muslims from different groups sometimes had differing viewpoints on certain aspects of their religion. But none more so, I suspect, than if I had gathered views from a range of different Christian denominations about their Christian faith.

But it’s ok to have different points of view and to share them. After all don’t we live in a democratic society that believes in free speech? Even archbishops can sometimes have opposing views. Take the current Archbishop of Canterbury, Justin Welby, and his predecessor, Rowan Williams. In 2008, Rowan Williams backed the introduction of Sharia Law in Britain. He said that giving Islamic law official status in the UK would help achieve social cohesion because some Muslims did not relate to the British legal system.

Earlier this year, ten years on from the comments made by Rowan Williams, the current Archbishop, Justin Welby, wrote a book entitled *The Road to Canterbury*. He clearly stipulated why Sharia cannot be incorporated into British law. “Sharia, deeply embedded in a system of faith and understanding of God, cannot become part of another narrative. Sharia law should never become part of the British legal system. Islamic rules are incompatible with Britain’s laws because they have been developed on the

principles of a different culture.”

Chapter 5 of my book outlines in detail what Sharia law is and the views of Muslims towards it. What happens if you are Muslim and a homosexual? Do you keep quiet about it, get married and lead a double life? Do you pray five times a day and hope it will go away? Do you make peace with God, your creator, and carry on being a Muslim?

Or . . . Do you leave the religion and find peace elsewhere?

I interviewed several gay and lesbian Muslims for the book. The stories of how they coped with this dilemma can be found in Chapter 6, ‘Sex, Arranged Marriages and Sexuality.’

Muslims who came to live in Britain in the ‘60s and ‘70s from sub-continent countries – Pakistan, India and Bangladesh - only planned to stay for a short period. They intended to earn some money and then return to their homelands. They didn’t invest in life in Britain and as result never tried to integrate. Sadly, for many, the dream of returning home one day never happened and they stayed in Britain, often living unhappy lives while they hankered after life back home. A home that would never be theirs again. Their home was in Britain now, but they failed to feel at home here.

The next generation – their children – fared a little better but adopted many of their parents’ customs and traditions while resisting British customs and values.

My book clearly explains the differences between culture and Islam and how people need to be able to clearly distinguish between both of these factors. Even some Muslims, mainly older and less educated, fail sometimes to discern these differences through lack of thought and direction.

The current generation of young British Muslims born here (second generation) are faring out much better than their parents and grandparents. They are better integrated, better educated, happier and, in the main, are decent, hardworking and ethical, and an asset to this country. They appreciate the fine balance between integration and assimilation. You can integrate, respect and be friends with some-body without emulating their ways.

Let me give you an example of this and read

you the story of Zebe, a 21-year old Sunni Muslim from Gillingham who is currently at college studying to be a physiotherapist.

### **Zebe’s story:**

My parents weren’t born in Britain. They came from Pakistan and moved here when they were teenagers. I don’t speak their language properly, and when I visit Pakistan, I am instantly spotted as being different to the natives. Although people see me as a Muslim, they put me into a different category - like that of a tourist.

I don’t have a problem with this because, after all, I am British. I was born here, and this is where I have become rooted through school, friends and now university. I have adapted to being Muslim in a non-Muslim country. Islam asks for Muslims to obey the law of the land wherever they live but surely this must include respecting the culture of this country too? I have lots of female friends and do not see the harm of giving any of them a lift in my car, provided they are able to put up with my singing! I love to have the stereo on in the car and sing. I go to pubs with friends where we watch football or rugby matches. They drink alcohol and I drink Pepsi, and there is never any pressure on me to do otherwise. My friends respect me for who I am. I also go to nightclubs with friends because I love music – not to chat up girls and have sex.

Dining out with non-Muslim friends isn’t a problem either. They can eat anything they like as far as I am concerned. They know what I can and can’t eat. That doesn’t stop friendly camaraderie occurring amongst the group – for example if I’m out in town with friends one of them might ask who wants a bacon roll and nod at everybody before reaching me and saying, “Oh, sorry, Zebe. You’re not allowed one!”

Restrictions according to one’s religion don’t have to be viewed negatively. You can adapt your lifestyle to that of your country without becoming assimilated and going against the values of your religion. You must trust yourself, and as a young person, you must ask your parents to trust you, too, and never betray them. It is perfectly possible to be a fully integrated Muslim in Britain without shunning non-Muslims and fearing their lifestyle.

It is perfectly possible to respect others who, in turn, will respect that Muslims don't drink alcohol or eat pork, pray five times daily and do Ramadan every year. Life needs to be about welcoming people into your life not trying to keep them out. I really feel there will be far more of this in the next few generations of Muslims in Britain. There will be less emphasis on the culture and traditions of our grandparents and ancestors and more on what is important in our lives in the here and now. ([Return to contents](#))

## Sermon on the Mount By Jesus From a Muslim's Perspective

**BY EJAZ NAQVI, MD**

[http://www.patheos.com/blogs/askamuslim/2018/08/sermon-on-the-mountain-from-a-muslims-perspective/?utm\\_medium=email&utm\\_source=BRSS&utm\\_campaign=Muslim&utm\\_content=731](http://www.patheos.com/blogs/askamuslim/2018/08/sermon-on-the-mountain-from-a-muslims-perspective/?utm_medium=email&utm_source=BRSS&utm_campaign=Muslim&utm_content=731)

The Sermon on the Mount is a collection of sayings and teachings of Jesus Christ, centred on his moral teachings. It is found in chapters 5, 6 and 7 of the Gospel of Matthew. The Sermon on the Mount is the longest piece of teaching from Jesus in one place and is considered first of the five discourses in Matthew. It is one of the most quoted discourses by Jesus by the Christians.

Devout Christians use the Sermon on the Mount to guide their spiritual lives. The Sermon on the Mount can also be used by devout Muslims to guide their spiritual lives.

This should not come as a shock to anyone who knows that Jesus Christ (known as Isa in the Quran) is a highly revered Prophet in Islam. His teachings on the Sermon are entirely consistent with Islamic teachings as they appear in the Quran and Hadith (sayings of Prophet Muhammad).

Whether the Quran's teachings are based on Judeo-Christian subtext (influenced by Judeo-Christian tradition, as claimed by many secular and Biblical scholars), or that the Quran is the continuation of the Scriptural teachings from

the same God is not the focus here. That may be a subject for another article.

I simply could not help but notice the striking similarities of the teachings of Jesus on his Sermon on the Mount with Islamic teachings.

Of course, it is not the only place where we find the commonalities between the Christian and Islamic teachings, but the Sermon on the Mount is probably one largest single collection of teachings that could easily be taught at a Muslim congregation.

Here are some excerpts from the Sermon of the Mount, with parallel Islamic teachings. We need to look beyond the words and literalism, and focus on the underlying message to find the striking similarities. The passages are quoted topic by topic with little or no commentary.

### **Humility:**

God blesses those who are humble, for they will inherit the whole earth. Matthew 5:5

And the servants of Most Gracious (Allah) are those who walk on the earth in humility, and when the ignorant [in reference to pagans of Mecca] address them, they say, 'Peace!' [Salaam]. The Quran 25:63

However, my favourite saying on humility is from Matthew 23.

But those who exalt themselves will be humbled, and those who humble themselves will be exalted. Matthew 23:12 (and Luke 14:11)

### **Justice**

God blesses those who hunger and thirst for justice for they will be satisfied. Matthew 5:6

O you who have attained to faith! Be ever steadfast in your devotion to God, bearing witness to the truth in all equity; and never let hatred of anyone lead you into the sin of deviating from justice. Be just: this is closest to being God-conscious. And remain conscious of God: verily, God is aware of all that you do. The Quran 5:8

O you who believe! stand out firmly for justice, as witnesses to Allah, though it may be against yourselves, or your parents, or your kin (relatives), and whether it be (against) rich or poor: for Allah can best protect both..." The

---

*I Shall Love All Mankind.*

Quran 4:135

### **Mercy/kindness to others**

God blesses those who are merciful, for they will be shown mercy. Matthew 5:8

If you are kind only to your friends, how are you different from anyone else? Even pagans do that. Matthew 5:47

Worship God, and join not any partners with Him; and do good (show kindness)- to parents, kinsfolk (relatives), orphans, those in need, neighbours who are near, neighbours who are strangers, the companion by your side, the wayfarer (you meet), and what your right hands possess..." The Quran 4:36

Those who are kind and considerate to Allah's creatures, Allah bestows His kindness and affection on them. Show kindness to the creatures on the earth so that Allah may be kind to you. Hadith of Prophet Muhammad

### **Chain of Prophecy**

Don't misunderstand why I have come. I did not come to abolish the law of Moses or the writings of the prophets. No, I came to accomplish their purpose. Matthew 5:17

Say: We believe in God and (in) that which had been revealed to us, and (in) that which was revealed to Abraham and Ishmael and Isaac and Jacob and the tribes, and (in) that which was given to Moses and Jesus, and (in) that which was given to the prophets from their Lord, we do not make any distinction between any of them, and to Him do we submit. The Quran 2:136, 3:84

### **Judgment/Hell-fire/Anger Management**

You have heard that our ancestors were told, 'You must not murder. If you commit murder, you are subject to judgment. But I say, if you are even angry with someone you are subject to judgment! If you call someone an idiot, you are in danger of being brought before the court. And if you curse someone, you are in danger of the fires of hell. The Matthew 21-22

...Whoever kills a person, except as a punishment for murder or mischief in the land, it

will be written in his book of deeds as if he had killed all the human beings, and whoever will save a life shall be regarded as if he gave life to all the human beings. The Quran 5:32

Those who spend (freely), whether in prosperity, or in adversity; who restrain anger, and pardon (all) men—for Allah loves those who do good. The Quran 3:134

### **Adultery**

You have heard the commandment that says, 'You must not commit adultery.' But I say, anyone who even looks at a woman with lust has already committed adultery with her in his heart. Matthew 5: 27-28

Nor come near to adultery: for it is a shameful (deed) and an evil, opening the road (to other evils). The Quran 17:32

### **Charity- Don't show off!**

Watch out! Don't do your good deeds publicly, to be admired by others, for you will lose the reward from your Father in heaven. When you give to someone in need, don't do as the hypocrites do—blowing trumpets in the synagogues and streets to call attention to their acts of charity! I tell you the truth, they have received all the reward they will ever get. But when you give to someone in need, don't let your left hand know what your right hand is doing. Matthew 6:1-3

If you do deeds of charity openly, it is well; but if you bestow it upon the needy in secret, it will be even better for you, and it will atone for some of your bad deeds. And God is aware of all that you do. The Quran 2:271

...A man who gives in charity and hides it, such that his left hand does not know what his right hand gives in charity; and a man who remembered Allah in private and so his eyes shed tears. Hadith of prophet Muhammad: Saheeh al-Bukhari vol.1, no.629 & Saheeh Muslim vol.2, no.2248

### **Fasting**

And when you fast, don't make it obvious, as the hypocrites do, for they try to look miserable and disheveled so people will admire them for

*I Shall Love All Mankind.*

their fasting. I tell you the truth-that is the only reward they will ever get. Matthew 6:16

O you who believe! Fasting is prescribed for you, as it was prescribed for those before you, so that you may guard (against evil). The Quran 2:183

(This verse in the Quran does not address the showing off element the Sermon on the Mount refers to)

### **Earthly Life**

Don't store up treasures here on earth, where moths eat them and rust destroys them, and where thieves break in and steal. Store your treasures in heaven, where moths and rust cannot destroy, and thieves do not break in and steal. Matthew 6:19-20

That is why I tell you not to worry about everyday life—whether you have enough food and drink, or enough clothes to wear. Isn't life more than food, and your body more than clothing? Matthew 6:25

Know you (all), that the life of this world is but play and amusement, pomp and mutual boasting and multiplying, (in rivalry) among yourselves, riches and children. Here is a similitude: How rain and the growth which it brings forth, delight (the hearts of) the tillers; soon it withers; you will see it grow yellow; then it becomes dry and crumbles away. And in the Hereafter there is grievous punishment, and (also) forgiveness from Allah and His good pleasure, whereas the life of the world is but matter of illusion. The Quran 57:20

### **Do not judge others/God is the only Judge**

Do not judge others, and you will not be

judged. 7:1

Though the verses in the Quran do not command directly to not judge others, the clear message is the same- only God can judge (in the matters pertaining to divine judgment, not in the earthly matters, where human judgment is allowed).

Allah will judge between you on the day of resurrection respecting that in which you differ. The Quran 22:69

Say: "O Allah! Creator of the heavens and the earth! Knower of all that is hidden and open! it is You that will judge between Your Servants in those matters about which they have differed." The Quran 39:46

### **Ask God for help**

Keep on asking, and you will receive what you ask for. Keep on seeking, and you will find. Keep on knocking, and the door will be opened to you. For everyone who asks, receives. Everyone who seeks, finds. And to everyone who knocks, the door will be opened. 7:7

Is He not who answers to the (soul) distressed when it calls on Him, and Who relieves its suffering...The Quran 27:62

You alone do we worship, You alone do we ask for help. The Quran 1:4

### **Golden Rule**

Do to others whatever you would like them to do to you. This is the essence of all that is taught in the law and the prophets. Matthew 7:8

Not one of you truly believes until you wish for your brother (others) what you wish for yourself. Hadith of Prophet Muhammad

## **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 8903 2689 · President: 01793 740670 · Secretary: 07737 240777 · Treasurer: 01932 348283

E-mail: [info@aaiil.uk](mailto:info@aaiil.uk)

Websites: [www.aaiil.org/uk](http://www.aaiil.org/uk) | [www.ahmadiyya.org](http://www.ahmadiyya.org) | [www.virtualmosque.co.uk](http://www.virtualmosque.co.uk)

Donations: <https://www.cafonline.org/charityprofile/aaiiluk>

*I Shall Love All Mankind.*

