



# The Light

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Ahmadiyya Anjuman Ishaat Islam

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## Contents:

	Page
The Call of the Messiah	1
A Friday Sermon	
By Habiba Anwar	3
Here or Hereafter	8
By Shahid Aziz	

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## The Call of the Messiah

by Hazrat Mirza Ghulam Ahmad,  
the Promised Messiah and *Mahdi*

(Ayyam us Sulah, continued from last month.)

## Our Last Advice

Take care of your faith. This is our last advice. It may not be that being indifferent and proud, you may be judged in the sight of the Most High God as disobedient rebels. Just see, the Most High God has looked on you when it was time to look on. Strive hard, therefore, to



The last resting place of Hazrat Abdullah Ansari (ra) in Istanbul.

become the inheritors of all the blessings. The Great God has beheld from the high heaven that the man who had been adorned with honour and respect, is being trampled under foot, and the Apostle who was the best of all apostles, is held up to execration and abused, and bracketed with evil-doers, liars and hypocrites, and his Book, the holy Quran, spoken of, most wickedly, in sacrilegious terms, calling it the word of man. The Most High God, therefore, remembered His promise, the very same promise held out in the verse: *إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ* this day, therefore, is the day for the fulfillment of this Divine promise. He has, by means of powerful attacks and manifest and decisive signs, proved unto you that this movement which has been established, is His Movement. Did your eyes ever see so assuredly such Divine signs which you have now seen? For your sake, the Most High God, like contending wrestlers, grappled with other nations, and scored victory over them. In the case of Atham also, it was one such one spiritual contest. Look for and search, where is Atham to day? \* Listen, he is now in dust. He was, according to the same condition

\* The revelation regarding Atham was conditional. If a man should not persist in his pigheadedness dishonestly, he can understand that Atham, with his words and actions, and by not taking oath nor bringing any legal action for the alleged attacks, had proved that having repented and reconciled in his mind, he had fulfilled the condition of the revelation. And if any ignoramus should even bethink that Atham's repentance and remorse was doubtful, the Most High God has, through another decision, vouchsafed a double proof in support of us, which is, that when he declined to take oath, another revelation came from On High for the final decision, announcing that if Atham was truthful in this claim that he had not repented, he should be given a long life, but if be a false man, a liar, he would soon be devoured by death. Accordingly, several years have now passed over his death. So, is there still any doubt or uncertainty as to the clear fulfilment of this sign?

**I Shall Love All Mankind.**

mentioned in the revelation, given a respite for a few days, but again in accordance with the con-



dition laid down in the revelation, he was seized and chastised. The Second spiritual contest took place in the case of Lekh Ram. Ponder over and reflect how the Most High God predominated and prevailed in this fight also? All the signs mentioned beforehand in the revelation containing prophecies pertaining to his death, came to be fulfilled exactly in the same way, plunging a whole people into deep mourning and sorrow. Did you see ever before that a sign of God came to pass among you and in your presence with such a power and glory? Therefore, ye sons of Islam, put not the actions of God to dishonour and disgrace. The third spiritual contest was held on the field of the Great Conference of Religions. And behold, in that battle, too, the Most high God conferred upon Islam a magnificent glory and success, and displayed unto you His sign. He had revealed to His servant before hand that his thesis would predominate, and so He brought it to pass, and threw the whole audience, by blessing and benign effect of that thesis, into wonderment and surprise. Was it then, the work of God or some one else? The Fourth spiritual contest related to the criminal case instituted by Dr. Clarke, in which three nations, the Aryas, the Christians and the Muslim opponents, had joined together to bring against me an action for intention to commit murder. In this combat also, the Most High God had disclosed beforehand that their effort would come to nothing and fail; and this news had been an-

nounced to a congregation of about two hundred persons; and accordingly, victory and triumph fell to our side. The Fifth spiritual contest was held in the case of Mirza Ahmad Beg of Hoshiarpur whose near and dear ones used to rail at and ridicule Islam, and some of those evil-hearted renegades gave a lie to and reviled the Holy Quran in the bitterest terms, and demanded of me a sign in support of Islam, and issued posters to that effect. So the highest God gave them this sign that Ahmad Beg, after suffering the severe shocks of the deaths and miseries of his dear ones, would die within a period of three years. And so it came to pass; and he died within the prescribed time-limit, that they might know that every rudeness and scurrility had a penalty. \*\*

## Heavenly Signs Fulfilled

These five spiritual contests have, up to this time, been fought and displayed by the most powerful arm of our God Almighty, and there are still more in heaven which, I believe, He will show you in the near future. In this way, a good many of the testimonies uttered by the Holy Prophet, and which had come down to us wrapped in secrecy, have been fulfilled in your presence. Just recall to your mind the day and hour when in the high heaven the moon was eclipsed, in the month of Ramadan, on the first of its appointed nights, and recall likewise the eclipse of the sun which took place, precisely in accordance with words of the hadith, on the middle of its appointed days, and then open Dar Qutni, and read that it was that sign which had been appointed to prove the truthfulness of the Promised Mahdi. All this has been done in accordance with the Divine promise, but have you derived any benefit therefrom? The Most High God has also given you to understand that the

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\*\* This prophecy was also bound with conditions; and it was necessary that the fulfilment of its other part should be held in abeyance until the cause of the breach of conditions have accumulated in the sight of God.

Promised One would make his appearance at the time of the predominance of Cross when the enemies of Islam would be committing superciliously the contempt of the Holy Prophet, and the foul-mouthed from amongst them, licking the filth of invective and score, fabrication and falsehood. These filth-eaters you have seen with your own eyes. Has not Padre Imad-ud-Din eaten a good deal of this dross and filth? Are not both the hands of Padre Tkakur Das dirty and defiled with this filth? Has not the author of the book, Um-ha-tul Mominin (Mothers of the faithful), caused thousands of brains to stink with its offensive odor? Is there left, then, any stone which has not been turned in pouring out contumely and contempt? And has not that prophecy, recorded in Bukhari, been fulfilled up to this time which said that the time of the Promised Messiah\*\*\* would be the time of the predominance of the Religion of Cross, and that the enemies of truth would rail at and revile Islam and the Holy Prophet in vile and vituperative language, set their mouths, swine-like, to tie eating of foul filth? Pause to ponder over and think that the heaven, with its solar and lunar eclipse, bore evidence and testified, but you cared not; and the earth, too, with its predominance of Cross and the fact of filth-eaters, bore evidence and testified, but you cared not; and the magnificent prophecies of the great and Holy Prophet of God stood up like witnesses, but you had no respect nor any regard for them. If I, of my own accord, put forth this claim, you may look upon and regard me as a liar, but if the Holy Prophet of God, by means of his prophecies, should bear evidence in my favour, and the Most High God Himself should show his signs for me. Therefore wrong not, nor oppress your souls; and say not that you are Muslims, and there-

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\*\*\* In order to save people from error and deception we have stated over and over again that the term Promised Messiah should not be taken to mean that imaginary Messiah of the generality of Muslims who, according to them, will be the founder of wars and battles. Such ideas are altogether wrong and baseless. The truth of the matter is that the Promised Messiah, very much like the first Messiah, has appeared in the garb of humility and meekness, and has nothing to do with the Kingdom of this earth. In respect of him, it has been written in the authentic tradition, i.e. he will not fight and kill, but live a life of humility and meekness.

fore, stand not in need of any Messiah. Verily I say unto you that one who accepts me, accepts him who had said about me 1300 years ago, and pre-told the signs of my time and work; and one who rejects me, rejects him who has commanded to accept and receive me. What to say of you, even your forefathers waited impatiently for the advent of the Promised Messiah, and the Spirit of Truth called aloud and exclaimed in them that he would make his appearance at the head of the 14th century, but when he came, you called him a kafir and dajjal (anti-Christ); and it was necessary that it should be so, for it was written in the traditions that he would be condemned as *kafir* and dajjal. If I had not come, there would have been no argument against you; but with my coming the argument of God has been completed against you. Think not that on account of your non-acceptance this movement which the most High God has initiated with His own hand, will vanish away and disappear, for verily I say unto you that the Most High God will bring into being many Jamaats who will accept it; and them He will bless so that one day this group will be the beloved group of Islam. But whatever you have done, or the Most High God will do in future, will be in accordance with the revelation, already recorded in the Barahin-i-Ahmadiyya, "A warner come into world, and the world accepted him not, but the Most High God shall accept him, and establish his truthfulness by means of powerful onslaughts."



## *A Friday Sermon*

By

**By Habiba Anwar**

Moses said to him: "May I follow thee that thou mayest teach me of the good thou hast been

taught?" (Chapter 18, Verse 66 of the Holy Quran)

For today's khutba, I am going to read to you, once again, from Surah Al kahf, Chapter 18 of the Holy Quran. This time it is about the Prophet Moses (alayhi salam). From verse 60 of this chapter onwards describes a meeting between Moses and someone referred to, in this chapter, as a "servant of God". Although this servant is not mentioned explicitly by name, it is believed that the man being described is Hazrat Khizr. This is quite a popular story from the Holy Quran and I think most of you are familiar with it.

First, the background to this story. A hadith in Sahih Bukhari relates: The Prophet Muhammad (s) said that once when the prophet Moses stood up and addressed Bani Israel, he was asked, "who is the most learned man amongst the people?" He replied "I am the most learned." Allah admonished Moses as he did not attribute absolute knowledge to Allah. So Allah told him, "at the junction of the two seas, there is a slave amongst my slaves who is more learned than you." Moses said, "Oh my Lord! How can I meet him?" Allah told him to take a fish in a large basket, and at the place where he would lose the fish, he would find him."

It is from this point that the story is picked up in verse 60 of Surah Al Kahf. The Prophet Moses, accompanied by a boy servant, set out to find this mysterious man and to enhance, or increase his divine knowledge. He says to the boy, as stated in verse 60: "I will not cease, until I reach the junction of the two rivers, otherwise I will go on for years." They set out and reached the junction, and stopped to rest, and at this point they lost the fish and didn't realise that this is where they are to find the man they were looking for. They carried on further and then

suddenly remembered. And in verse 64 we are told that Moses said: "This is what we sought for'. In other words, this is the sign they were looking for. They returned retracing their footsteps. And they met the person who we understand to be Hazrat Khizr. The person, Allah says is one of His servants granted mercy and knowledge. The Prophet Moses asks Khizar if he may follow him so that he may teach Moses what he knows. But in response, Khizar warns the Prophet that he will not be able to be patient enough, nor does he have enough understanding to learn from him. But Moses assures him that he will be patient and obey him, and so they set out together.

Soon after, they board a boat in which Hazrat Khizr makes a hole. Forgetting his oath and unable to hide his shock, the Prophet Moses asks him if he made the hole on purpose to drown its occupants, saying "thou hast surely done a grievous thing." Hazrat Khizr replies: "did I not say you would not be able to exercise patience with me?" The Prophet Moses apologises and they continued on their journey.

Next, they meet a boy whom Hazrat Khizr kills. Again, Moses is unable to control his emotions and confronts him saying, have you slain an innocent person, you have "indeed done a horrible thing." Again, Hazrat Khizr warns him that he had promised to be patient, and again Moses reaffirms his oath, adding that if he asks any further questions and breaks his promise again, then they should part ways.

So they continued onwards until they came to a town, where they asked its people for food, but were refused any hospitality. There, they found a wall which was about to fall, and Hazrat Khizr restored it. Yet again, the Prophet Moses couldn't hold back his surprise and asked why he did so in a town so inhospitable, and not at



least take some reimbursement for his work.

In reply, Hazrat Khizr informs him that they shall now part as Moses had yet again questioned him, but before they do so, he is going to explain to him the significance of these three events. The boat belonged to poor people working on the river, and there happened to be a king in the area that seized every boat by force. To prevent them falling prey to this king and facing oppression thereafter, Hazrat Khizr damaged it, making it useless for the king, but saving the lives and livelihood of the owners.

The boy who was killed was the son of believers, but he himself was going to grow into a disbeliever, and compel his parents to go down the same path and cause them a lot of distress. Allah Commanded his death, intending to give his parents another child "better in purity and nearer to mercy."

Finally, the wall belonged to two orphan boys from that inhospitable town, and underneath it was a treasure that was meant for them. Allah intended that they should reach maturity before discovering it and taking it. So the wall acts as a sort of safe for these boys.

The first key lesson to be taken from this story is the importance of continuing to seek knowledge throughout your life; before we even get into the events that transpired, just look at the fact that a great prophet of God, who himself was extremely knowledgeable, specifically seeks out someone more knowledgeable than him in order to learn from him. And he travels a great distance for this



Sultan Mehmed's grave

Now think about the reasons that we travel, and compare that what the prophet Moses does here. He doesn't even set himself a time limit; he is willing to go on for years, however long it takes. Such is the passion and desire to learn.

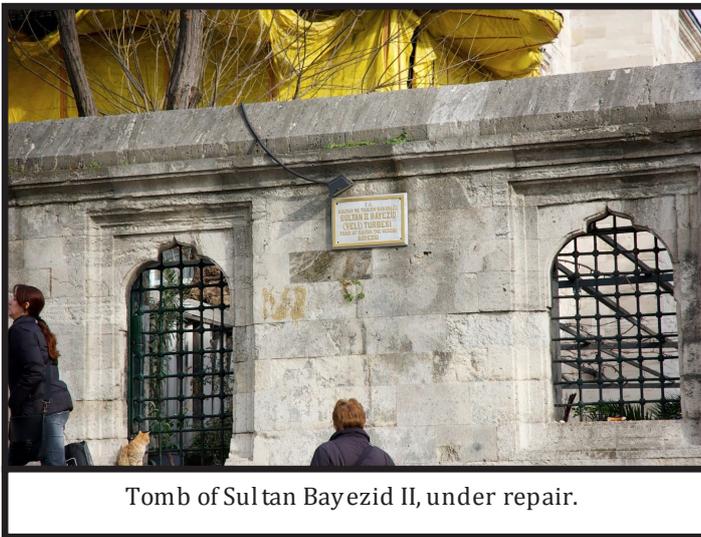
A great emphasis on this was given by the Holy Prophet Muhammad (s) too. In a hadith from the book of Tirmidhi, he said "whoever goes out seeking knowledge, he is in Allah's cause until he returns."

So to always strive to better yourself and to keep learning, keep searching for more and more knowledge is a duty upon us. But there is also another lesson that Allah is teaching us here, and that is that the path to learning is not going to be easy. If you want to be in the company of righteous people, people very close to Allah, then you will have to make some effort. If that was not so, then surely Allah would have simply told Moses that go to such and such place, and there you will find this man, and it would've all been very straight forward.

Instead there are steps involved. He has to take a fish with him. He has to keep travelling until he loses that fish. Upon first reading of this, to someone not very learned like myself, it seems like such a random detail in the story. I will be honest that the first few times I read these verses, I did not even think the parts about the fish were relevant, until I started to really analyse the verses.

And of course, nothing, not a single word in the Holy Quran is there by accident or is irrelevant, not even the mention of this fish. The subtle

point here is that knowledge is not going to fall into your lap or be handed to you without some



Tomb of Sultan Bayezid II, under repair.

effort and determination and steps on your part.

And then look at the manners with which the Prophet Moses asks this man if he may follow him. Remember that we are talking about a great leader here, who is so humble in front of this man that he does not know or has ever met before, simply because he believes he may have something to learn from him. In a sense, these verses are a lesson on how to conduct yourself in the company of those that you seek to gain knowledge from. We are also taught by Prophet Moses's impatience once they embark on their journey together, that you should not be hasty; the process of learning happens in stages and it is not possible to understand anything and everything all in one go.

Now let's look at the three stops made by Prophet Moses and Hazrat Khizr. Basically they can be summed up as:

1. Saving someone from economic/financial loss in the case of damaging the boat;
2. Protecting a family/society from future harm where the boy is killed; and finally,
3. Ensuring social welfare in the case of the orphans and their inheritance.

Basically, in the interpretation of all three of these events, some form of betterment in the

future is outlined. There is an immediate harm that eventually leads to benefit. The planning of Allah in our worldly affairs is somewhat like this too; events that He makes take place that seem negative and unpleasant very often eventually lead to greater good for us.

There is a dual reality to all events that we experience: the inner and the outer reality. Most human beings are only able to understand the outer realities of events they experience, due to our limited knowledge and level of maturity in understanding the way Allah works.

The subtle use of language in verses 79-82 also pays testament to this. For example, in the description of the first event—the damage to the boat—Hazrat Khizr says, as is stated in verse 79: "I intended to damage it."

When describing the second event, he says in verse 81: "we intended that their Lord might give them [a better child] in his place."

As for the third event, he says in verse 82: "thy Lord intended [it]." Notice how his narrative changes from "I" to "we," and then to "thy Lord."

These slight changes are reflective of the limitation of human understanding to outer realities; the first event, the damaging of the boat, is seemingly negative on the outside and so Hazrat Khizr relates it to himself, even though he makes clear in verse 82 that "I did not do it of my own accord." Perhaps saying here that Allah had commanded him to do so would lead the immature mind to simply associate Allah with a negative action, without understanding the eventual good that was to come from it. This is supported by the words used to describe the last event: "thy Lord intended [it]." As restoring the wall was a positive action, so Hazrat Khizr takes no credit and attributes it solely to Allah.

The second event, however - the killing of the young boy, is more complicated as outwardly, it is of course negative, but in fact something far better for the family and society is on its way in his place; perhaps this is why the words "we intended" are used, as though Hazrat Khizr and Allah were united in intent—he takes the blame for the negative and

leaves Allah responsible for the positive to come in the future.

These are just interpretations and of course, it is clear that Allah commanded all three events. The important lesson for us to take away is that there is mercy in everything Allah ordains, even when on the outside it seems harsh or harmful. So learn to appreciate and embrace



Tomb of Sul tan Meh med III

even the calamities that may befall you, for there may be wisdom behind it that you cannot understand.

Some people may be interested in who exactly was Hazrat Khizr; was he a prophet? According to many interpretations, the fact that Prophet Moses (who was himself a great prophet) sought knowledge from him lends strong support to Hazrat Khizr also being a prophet of Allah. In addition, he received revelation from Allah, and the tasks he was instructed to carry out are similar in difficulty to those that other prophets have been given; such challenges are not given to "normal" human beings. Thus, these are some of the arguments given by those that believe him to have been a prophet.

However, some commentators have also asked whether Hazrat Khizr was even a human being or not. The question arises when we look at the nature of the three events described in this chapter, and must acknowledge that two of these events go against the laws of Allah: 1) damaging another's property, and 2) murder. And so some have reasoned that he must have been an angel that was not bound by the divine

law prescribed for human beings.

And from what I understand, Hazrat Maulana Muhammad Ali in his brilliant commentary actually reasons that this whole story and meeting between Prophet Moses and Khizr did not physically take place, but it was a "miraj"—an ascension.

I feel the more you read verses of the Holy Quran, the more you see in them, as every time you read the same verse, a different layer of it is exposed to you. And so there must be many lessons that can be derived from this story. But I only had limited time and limited knowledge, so I discussed the following two overwhelming lessons:

1) First, seek knowledge. Seek it with passion and determination, travel for it, strive for it, and do it for the sake of becoming closer to your Lord. In a beautiful Hadith reported in the books of Tirmidhi and Abu Dawud, the Prophet Muhammad (s) said that "He who follows a path in quest of knowledge, Allah will make the path of Jannah easy to him. The angels lower their wings over the seeker of knowledge, being pleased with what he does. The inhabitants of the heavens and the earth and even the fish in the depth of the oceans seek forgiveness for him. The superiority of the learned man over the devout worshipper is like that of the full moon to the rest of the stars. The learned are the heirs of the Prophets who bequeath neither dinar nor dirham but only that of knowledge; and he who acquires it, has in fact acquired an abundant portion."

The second lesson is to put greater faith in Allah's will, even and especially in times of difficulty. He assures us in Chapter 94: "Surely with difficulty is ease. With difficulty is surely ease". Sometimes, the problems you are facing are actually saving you from something worse, or paving the way for something much better. We do not know. Trust that Allah's plan will always be the best plan for you, and there is always going to be something better for you in the end.

## Here and the Hereafter

By  
Shahid Aziz

“Return goodness with goodness”, says the Holy Quran (55:60). Let us see whether we put this one verse into practice in our lives while we loudly proclaim that the solution to our problems lies in implementing the Commands of the Holy Quran.

I relate this as an example. If you go to Istanbul and ask for the Topkapi Palace, the Sulaimaniya Mosque or the tomb of some great Sultan, the hotel reception will find it easy to direct you or find a taxi to take you to your destination. If you ask the reception how to find the burial places of the companions (r) of the Holy Prophet, he will look at you with a puzzled expression. He will be unable to direct you. He knows that some of them are buried somewhere in Istanbul but he would had no idea who they are or where they are buried.

If you persist and the person at the reception tries very hard he may find a taxi driver who knows where some of these great personalities are buried. You will feel overjoyed until you arrive there. Apart from the burial place of Hazrat Ayub Ansari (ra) or one or two others the rest, located in narrow streets, are neglected. They are run down and even falling in. At one place, my wife held the railings and sobbed, lamenting the ungratefulness of the *ummah*. The *ummah* made great by their sacrifices is so involved in worldly pursuits that no one has the time to do a little weeding or cleaning. The people living in the streets around the burial place know who is buried there. Could they not find a little time every week to just clean the burial place and may be repair it a little!

Ahmadis do not believe in grave worship but

at the same time we also do not believe that we should let our history be destroyed. A simple grave with a plaque, which is clean and tidy does not amount to grave worship. It simply shows that we honour people who sacrificed the here for the hereafter. It shows simple regard for the sacrifices they made. Sacrifices which enabled the Muslim *ummah* to rise to the very pinnacle of knowledge and power.

At that time, the tradition was that if a Muslim fell and died while fighting he was buried close to where he fell. All these graves are near the old wall, which surrounded Istanbul to protect it from invaders. Thus, they all must have been martyred while attacking the city.

The story of just one person, Hazrat Ayub Ansari, is instructive. When, having failed to enter Istanbul, Muslims decided to withdraw, Hazrat Ayub refused to go. He said a Muslim stands and fights and dies. There is no such word as retreat in a Muslim's dictionary. He was left there alone to face the whole of the Christian army! And he did so! He believed in Allah and this neither depressed nor disheartened him. He died, was buried but his grave was lost for a long time. Many years latter, it was found while digging and a grateful sultan, to pay respect to Hazrat Ayub's faith, his courage, his tenacity built a magnificent mosque and tomb there.

We honour those who seek this world but ignore those who gave up this world for the hereafter. We forget their favours upon this *ummah*. Building great tombs is not the only way to honour them. We can honour them by following their example. Let us also give up here and seek the hereafter so that when we face these great men in the after-life we are not embarrassed. But I guess, people find it easier to built tombs or even to ignore their lives. May Allah forgive us.

### Ahmadiyya Anjuman Isha'at Islam

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