



The Light

International Organ of the Centre for the worldwide

Ahmadiyya Anjuman Ishaat Islam

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

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Islamic sects which denounced us for preaching peace are now running to Western governments and assuring them that they do not support terrorists. If it is a sincere endeavour then we welcome it because it removes a blot from the beautiful name of Islam. It also shows that Hazrat Mirza Ghulam Ahmad's world-view and narrative was correct. And this forcefully establishes his claim to being the Mujaddid who was given by the Holy Prophet Muhammad (s) the honorific titles of Messiah and Mahdi. If it is not sincere and merely a ruse to get over the present situation then we warn them that the consequences will be even more serious than at present. We pray that Allah protects the whole of humanity from violence, regardless of the cause which it appears to support.

We reproduce below a letter by Hazrat Ameer, Dr Abdul Karim Saeed, written to the French ambassador in Pakistan regarding the murder of the innocent women and children there. - Editor)

The Ambassador of France,
Embassy of France,
Islamabad, Pakistan.
14th November, 2015.

Your Excellency ,

The members of the Lahore Ahmadiyya Anjuman and I strongly condemn the senseless and barbaric killings in Paris. We are grieved at the loss of innocent lives at the hand of terrorists who have perpetrated this heinous crime against humanity. It is beyond comprehension how people can kill in name of Islam, which stands for and literally means peace.

On this day of sadness we strongly stand with the people of France and the families that have been effected by this brutality and crime against peace and harmony in the world which

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

The Tragedy in Paris

(For the many years that this magazine has been produced the lead article has always been an extract from Hazrat Mirza Ghulam Ahmad's book "The Age of reconciliation". In honour of the victims of the terrorist attack in Paris we have deemed it fit to move his article to the second place.

Throughout his life Hazrat Mirza Ghulam Ahmad 'fought' to establish peace and harmony between different communities. He went so far as to suggest to the Hindus of India that if they stop abusing the Holy Prophet (s) then Muslims will voluntarily give up eating beef. He did not mean that non-Muslim friends cannot ask questions about Islam or the Holy Prophet (s) and his life but that those questions should be framed in language that does not cause offence.

This organisation has taken up that fight despite being harassed and abused by other Muslim communities. But we will not stop. Time has shown that we were right. Followers of the

I Shall Love All Mankind.

is the ultimate objective of our Religion of Peace, Islam.

We condole with the families who lost their dear and near ones in this horrific attack. May God bless these innocent souls in the heavens of eternity.

Prof, Dr. Abdul Karim Saeed,
Religious Head and President,
Ahmadiyya Anjuman Lahore.

Reply by His Excellency the Ambassador for France

L' Ambassadeur

N° 2015-1091 837

Islamabad, 23rd November, 2015

Dear Prof. Dr. Abdul Karim Saeed,

I deeply thank you and the members of the Lahore Ahmadiyya Anjuman for the kind message of condolences you sent us following the tragic incidents of terrorism in Paris.

Your thoughts and show of solidarity have been deeply moving and mean a lot to us at this very sad moment.

It is a matter of great hope to receive marks of sympathy from you and from Pakistan which has suffered much of terrorism.

Yours sincerely, *with my best regards.*

Martine Dorance

Martine Dorance

The Call of the Messiah

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

(Ayyam us Sulah, continued from last month.)

The Surah-i-Fatihah

If you should read the Holy Quran carefully you will know that the limitless love of the Most High God desired that man may, acquiring internal purity, be delivered from spiritual torment, and observing external cleanliness, be saved

from the hell of this world which appears in the shape of different kinds of diseases and epidemics. In the holy Quran this system has been stated from beginning to end; for instance this very verse: إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ (2:222) shows

clearly that by the term *tawwabin* are meant those people who strive for the internal purity, whereas the term *mutahharin* points to those people who use their best endeavour for the acquisition of external and physical cleanliness.

In the same way, the Highest God says elsewhere: كُلُوا مِن الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا (23:51) i.e.

eat of the good things and do well. In this verse, the commandment relating to the physical fitness is contained in the words كُلُوا مِن الطَّيِّبَاتِ

whereas with regard to the spiritual integrity the direction is contained in the Commandment: وَاعْمَلُوا صَالِحًا A

comparison of these two commandments gives in our hands an argument that for the evil-doers punishment in the next world is quite necessary; for, when we, in this world, violating the rules of physical cleanliness, are seized forthwith with some calamity, it is, therefore also certain that if we neglect

and abandon the principles of spiritual purity, we shall in the same way, be punished with some painful affliction also after death which will be, like the epidemic, a consequence of our deeds*. Accordingly, this epidemic of plague is a testimony of the fact that the cities and houses

* It also transpires from this that atonement is nothing; and just as we draw epidemics upon ourselves with our own physical bad ways, and then get rid of it by observing the rules of sound health, the same Law of Nature is bound up and linked with our spiritual punishment and deliverance therefrom.

in which physical cleanliness had not been observed as it ought to have been done, at last fell a prey to this devastating disease. Although these foul and filthy germs, more or less, had been present every time, but the quantity of poisonous matter, in earlier days, was not in an accumulated state, and came to be created, later on, by means of other causes. How difficult is it, then, that whereas we cannot make an estimate of physical uncleanliness and deadly stench until it actually takes hold of us, how can we measure and gauge the spiritual poisonousness that when and at what time it will kill and destroy us. It is, therefore, incumbent on us that we should not spend our life in carelessness and indifference, but should be continuously engaged in prayer. There is no other way better than to beg for and beseech God's grace, and be occupied and busy with prayer. It is the only way which is absolutely necessary and proper; and it is for this reason that in the Holy Quran we have been taught to pray in order to be safe from calamity and that prayer is the prayer of *surah Fatihah* which is recited in prayer five times daily. This prayer is to be safe from both kinds of torment and pain; for, its last sentence is: "O God save us from the path of those people among whom the epidemic of plague had broken out." From this it is obviously clear that this prayer is to save us from both the *gehenna* of this world as well as that of the hereafter. I, therefore, cherish the belief that if one should, with full sincerity and humility of heart,

continue to recite this prayer i.e. *surah Fatihah* to ward off and avert plague, the Most High God will save him from this calamity and its bad effects.

Reconcile with God

We invite, at this time, the attention of all the Muslims to the fact that they should not take into their heads that the plague has, for certain, vanished away, and that they should not, under the influence of such an idea, incline again towards indifference, transgression and sin; for, just as we have said in our first poster, we are not as yet out of the limits of danger. Until two winters pass off safely, and no cases are reported from any part of the country, until then we are not safe from danger. So although the plans proposed by the science of medicine are excellent things, and the instructions given by our government are worthy of sympathy and thankfulness, yet consider not these plans as the only things whereon depended all salvation and success. Be reconciled with your God also Who is Beneficent and Merciful. Just see to what a great extent sinfulness and carnality, falsehood and fraud, tyranny and trespass, have spread over the land; and these are the very evil deeds on account of which former nations had met their doom and perished. Therefore, be afraid of the jealous God Whose sense of honour and indignation has always been destroying the evil-doers. If you should be afraid of the Most High God in Whom resides all power and glory and establish His greatness in your minds, He will save you and your children from destruction, and His mercy will be upon you, and He will create such causes which will keep away and remove this poisonous matter. But if you would not care for God, having been inebriated and intoxicated in the world, and keep not away from sin, then you must know that He is All-Powerful and can foil and frustrate all your plans and seize upon you from such a way which you will know not. When the plague broke out among the Jews by way of Egypt and Canaan, they were, at the time, in jungle, and far away from the filth and stench of cities. Manna and quail was their food and they thought that they would no longer be seized with any calamity or disaster. But when they became disobedient and fell into wickedness and adultery, the very same manna and quail became the cause of plague. What a subtle secret is



this of the blessings of God that since He was in the know that this nation would, in the near future, rise in revolt, manna and quail had been fixed for their daily food. These two things in particular, according to the rules of medical science, cause and create plague; and it is for this reason that physicians, when skin diseases break out causing sores and ulcers, abstain from giving manna. The unfortunate Jews, on the one hand, continued to commit crimes and sins, and on the other hand, by eating manna and quail daily they accumulated within themselves the poisonous matter of plague. And when the time of their punishment arrived, their sins and crimes had, on the one hand, touched the highest mark, and deserved retribution, whereas on the other hand the poisonous matter of plague, by the daily use of manna and quail, had accumulated within them to such a large extent that it demanded that plague should break out among them. Therefore, in one single night when the Divine Command came from on High for chastisement of the Jews, and the poisonous matter which was already in a state of readiness, was also directed to break forth and burst, and destroy kill that wicked nation; and the Jews died like dogs in that jungle; فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ So

take a lesson, O you who have eyes.

Bernard Shaw's Latest on Islam

"Muhammad, the Saviour of Humanity "

From *The Light* January 1933

(contributor Dr Zahid Aziz)

"I believe that if a man like him (Muhammad) were to assume the dictatorship of the modern world, he would succeed in solving its problems in a way that would bring it the much needed peace and happiness "—he says.

[In our last issue (16th January 1933) we said in our on note Mr. G Bernard Shaw that we had asked our Bombay correspondent, Mr Munnir Hainday, B.A., to interview the distinguished tourist, about his famous prophecy as to the Islamization, within a century, of Europe in

general and of England in particular. The following is an account of the interview which, containing as it does, the view of one of the greatest thinkers of the present age on one of the most momentous issues of the day, must, we are sure, arouse world-wide interest. Editor]

On January 13th I received your telegram to interview Bernard Shaw. The next day I tried to obtain a pass for the "Empress of Britain", the luxury liner, which on its voyage round the world halted at Bombay for a week. The presence of the world-famous person attracted quite a stream of eager visitors to the "Empress of Britain" where admission was regulated by passes. Unfortunately I was told, that it was too late for me to get any pass, the number being limited. Disappointed, I proceeded the same day, January 14th, to Appollo Bunder where after each hour a tender was leaving for the "Empress of Britain", and determined to stay there as long as Shaw could be seen. I was really fortunate in having not to wait at all. A tall figure with silvery beard holding a binocular in his hands attracted my attention from a distance and I hurried to the spot to find that it was none other than the famous G. B. S. Here again I was partly unfortunate because only five to ten minutes were left for the tender to start. Hurriedly, I went up to him and when his attention was drawn towards me, I put your wire in his hand which he took with a curious look at me. When he had read it I opened the conversation, telling him that the Light, a weekly Islamic journal from Lahore, had sent me that telegram to interview him in connection with his forecast in his book, *Getting Married*, regarding the Islamization of Europe within a hundred years. "Will you therefore be kind enough to explain the nature of this forecast more fully and clearly?," I asked him. I must confess I never expected I would be able to make Mr. Shaw speak because it was already getting time for the tender to leave. But he was most affable towards me as he was towards everyone who went to see him. Stroking his silvery beard and looking at his watch, G. B. S. thus spoke in his characteristic manner :—

"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 capability to the changing phase of existence which can make itself appeal to every age. The world must doubtless attach high value to the predictions of great men like me. I have prophesied about the faith of Muhammad that it would be acceptable to the Europe of tomorrow as it is beginning to be acceptable to the Europe of today. The Medieval ecclesiastics either through ignorance or bigotry painted Muhammadanism in the darkest colours. They were in fact trained both to hate the man Muhammad and his religion. To them Muhammad was Anti-Christ. 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. I believe that if a man like him were to assume the dictatorship of the modern world he would succeed in solving its problems in a way that would bring it the much needed peace and happiness. But to proceed, it was in the nineteenth century that honest thinkers like Carlyle, Goethe and Gibbon perceived intrinsic worth in the religion of Muhammad and thus there was some change for the better in the European attitude towards Islam. But the Europe of the present century is far advanced. It is beginning to be enamoured of the creed of Muhammad. In the next century it may go still further in recognising the utility of that creed in solving its problems and it is in this sense that you must understand my prediction. Already even at the present time many of my own people and of Europe as well have gone over to the faith of Muhammad, and the Islamization of Europe, to use the expression of your own query, may be said to have begun."

It was at this point that the tender by which G.B. S. was to go back to the "Empress of Britain" gave out a whistle and the talk abruptly came to an end. I really felt sorry for my failure in obtaining the pass, otherwise there would have been a nice coincidence for me to go in the same tender with the great dramatist and I would have heard a good deal more from his own lips about this famous forecast. But whatever he did say is enough, to indicate what one of the greatest thinkers of modern age thinks of Islam and the great role it has yet to play in redeeming a disordered and distracted humanity.

Splitting The Moon

By Shahid Aziz M.Sc.

"The hour drew nigh and the moon was rent asunder.

And if they see a sign, they turn away and say: transient enchantment!" (The Holy Quran 54: 1-2)

I gave a *khutba* on 27th November 2015 on this topic, which I said was the first part of considering the phenomenon described in these two verses of the Holy Quran. I tried to describe the background to considering this and similar phenomenon. I want to recap a little because I devoted the following *khutba* to dealing with the aftermath of the Paris Bombings and then I went to Pakistan for the jalsa.

I started by explaining that in science we have a rule, which says that the whole universe is run by specific laws. These laws apply wherever you go. They apply regardless of time and place. This gives us a deterministic view of the universe, which is useful because it allows us to predict what will happen and plan. Everything is predictable.

However, in the early years of the last century Heisenberg developed the Uncertainty Principle, which said that we could not, with certainty, determine everything about a system. There will always be some uncertainty in what we measure. There was also the Quantum theory which said that there is a finite probability that anything can happen. The probability may be very small but it exists. So the Deterministic universe was turned into a Probabilistic one. So, if everything has a probability, however small, why can't it be that Moses stretched his hand and the sea parted or the Holy Prophet Muhammad (s) pointed to the moon and it split?

The philosophers, I explained, tried to explain this in terms of universes, which existed. Deism said that physical and spiritual universes exist side by side and there is no interaction between them. The physical universe has its laws and it is Deterministic and the spiritual universe runs parallel to it and like two parallel lines they

never meet.

Another view called Pantheism says that universes, physical and universes, are not separate. They exist together. Physical laws are just one part of a physical universe and unpredictable events can take place in the physical universe when the spiritual universe intervenes.

A third view is that the two universes exist separately but the sometimes the spiritual universe intervenes in the physical universe causing unpredictability, as far as the physical universe exists. However, there is also an order or laws in the spiritual universe, which we don't understand and that is why we say that something unpredictable has happened or a miracle has taken place.

I ended by saying that the best course is to look for the simplest explanation for the miracle or the unpredictable event.

Let me then discuss the splitting of the moon specifically in the context of the Holy Prophet's mission. The Holy Prophet was asked to perform miracles many times. The Quran gives us clear evidence that he did not have any personal miracles.

In 17:90-93 God tells us how the disbelievers went to him and asked him to produce a miracle to prove to them that he is a genuine messenger, but God commanded him to just say that he is no more than a human being who was given a message from God, or in other words he does not have any personal miracles to show them:

"And they say: We will by no means believe in thee, till thou cause a spring to gush forth from the earth for us,

Or thou have a garden of palms and grapes in the midst of which thou cause rivers to flow forth abundantly,

Or thou cause the heaven to come down upon us in pieces, as thou thinkest, or bring Allah and the angels face to face (with us),

Or thou have a house of gold, or thou ascend into heaven. And we will not believe in thy ascending till thou bring down to us a book we can

read. Say: Glory to my Lord! am I aught but a mortal messenger? And nothing prevents people from believing, when the guidance comes to them, except that they say: Has Allah raised up a mortal to be a messenger? (17:90 -94)

This is not an isolated incident. Look at the following verses:

And they say: Why is not a sign sent to him from his Lord? Say: The unseen is only for Allah, so wait; surely I too with you am of those who wait. (10:20)

Or

And they say: Why has not a sign been sent down to him from his Lord? Say: Surely Allah is Able to send down a sign, but most of them know not. (6:37)

We have at least two places where Allah says that He can do anything but He wants us to consider the guidance He has sent. It would, therefore, be a contradiction of His own Command given twice to then go and split the moon. Why not do it the first time a miracle is demanded?

The other thing to remember is this that this event is supposed to occur near the end time. Commentaries of the Holy Quran confirm this. The verse says "The hour drew nigh and the moon was rent asunder". Regarding the verses of the splitting of the moon, Tafseer ibn Kathir says "(here) Allah is giving the news of the nearness of the Day of judgement and end of the world" Obviously, the world did not end so the physical splitting of the moon cannot have happened at the time of the Holy Prophet. We also know from hadith that the Holy Prophet (s) used to become concerned at an eclipse and that he would say special prayers at the time for this reason.

But the matter does not end here. You see the verses in the chapter The Moon use the past tense. We need to explain this. I think this is for two reasons. It is humans who are bound by time and space and not Allah. Allah says to Mary, the mother of Jesus that she will have a son and her astonishment about how is answered with "Be and it is." In other words, to Allah time, space, cause and affect are immaterial. The Holy Quran sometimes uses the present or the past tense for future events. For ex-

ample:

And the heaven is opened so it becomes as doors,

And the mountains are moved off, so they remain a semblance.(78:19—20)

Others have translated these verses as:

The heaven was opened (*futihat*) like gates.

The mountains were removed (*suyyirat*), as if they were a mirage.

In Surah Nahl it says about the last day "Allah's Command has come . . . (for end of the world)". But of course the world has not ended.

What I am pointing out is that because Allah is free of the constraints of time and space, in some places when the Holy Quran speaks of the future it uses the past tense meaning that because Allah has decided this is so, it is as if it has already happened.

Now that we have explained the verses, we need to explain what may have happened. Is there a physical phenomenon, which may have resulted in the moon looking like being split. On a hot day when we travel along the motorway sometimes it seems to us as if the road is wet when it is not. We know it's a mirage caused by refraction. Was it a mirage? Was there smoke or cloud? Was it an eclipse?

An incident relating to King Chakrawati Farmas is documented in an old manuscript in the

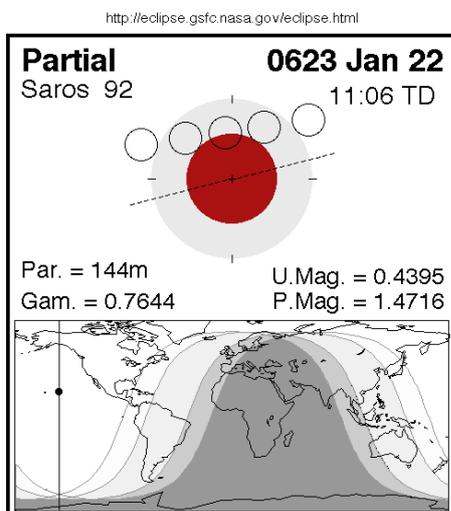
India Office Library, London, which has reference number: Arabic, 2807, 152-173. M. Hamidullah quotes it in the book, "Muhammad Rasulullah,":

"There is a very old tradition in Malabar, South-West Coast of India, that Chakrawati Farmas, one of their kings, had observed the splitting of the moon, the celebrated miracle of the Holy Prophet (s) at Mecca, and learning on inquiry that there was a prediction of the coming of a Messenger of God from Arabia, he appointed his son as regent and set out to meet him. He embraced Islam at the hand of the Prophet, and when returning home, at the direction of the Prophet, died at the port of Zafar, Yemen, where the tomb of the "Indian king" was piously visited for many centuries."

The old manuscript in the 'India Office Library' contains several other details about King Chakrawati Farmas and his travel.

Is there any evidence from hadith that this eclipse took place? I started to look at the *taf-seers* or commentaries of this chapter of the Holy Quran. I found the following in Tafseer ibn Kathir, which is a classical and highly regarded commentary. He says: ". . . there is a tradition that this happened before the Migration. There are a number of traditions about this. Ibn Abbas (r) says that during his holiness's (the Holy Prophet Muhammad) time there was an eclipse. Disbelievers said that magic has been cast on the moon. Upon this the verses up to the word *mustameer* were revealed . . . Ibn I Masud says that at that time we were in Mina. There is another tradition that they were in Makkah. . . . Disbelievers said that son of Kbeesha (the Holy Prophet (s)) has cast a spell on us. Wise people said . . . but he cannot cast a spell on the whole world, ask travellers when they come whether they saw the moon in two pieces . . . they too confirmed that they saw the moon split into two. Hazrat Abdullah (r) Ibn Masud says the mountain appeared to be between the two parts of the moon . . ."

Here it is worth pointing out that the *mustameer* also means transient, though Hazrat Maulana Muhammad Ali has translated it as strong. And this fits in with an eclipse because an eclipse would be transient.



Five Millennium Canon of Lunar Eclipses (Espenak & Meeus)
NASA TP-2009-214172

So how do we explain this. At this point I turned to NASA for help and sent their head of IT an email. I gave the historical background and asked whether a comet had crossed the moon, or there was an eclipse or any other explanation.

In his very quick and helpful reply, together with tables for Lunar eclipses for about 5000 years, he discussed double moons as well.

It is believed the Holy Prophet migrated from Makkah to Medina in June 622 CE. So this phenomenon must have taken place before then because this is a discourse between the Holy Prophet and the people of Makkah. I've checked NASA's records from 610 CE to 623 CE. The eclipse on 22 Jan 623 C.E appears to me to be the one which most closely matches the history and the context. This eclipse was visible in some parts of Europe and Africa, which weren't keeping records at the time. Importantly this eclipse was not visible in China where detailed records of eclipses were being kept. This eclipse was visible in Arabia and in South India. It may be that I've missed something or it may be that the migration was a year later than thought. Clearly, more research is required. This is the first attempt. I've written to NASA again and to Jordell Bank and I await their replies.

There are many things in heaven and earth that we cannot explain yet. Why is a star dimming and brightening? Will Mars have rings around it one day? I do have a video from NASA of an eclipse where as the sun rises from behind the moon and for a second it looks as if the moon

is split in two. If the video is frozen at that point and printed as a photo, it would look as if the moon has been split.

I end this *khutba* by relating a recent incident. Robert from NASA had mentioned double moons in his email. I was mulling over this one night in the very early hours recently and when I pulled back the curtains of our bedroom window I saw two moons. I was astounded by this and tried to wake my wife to impress her with my spiritual prowess but she just told me either go to sleep or, if I could not then, go down and do the washing up because the sink was full of dirty dishes. Instead, I rushed to get my camera and took pictures of the two moons. In some it looks as if the moon is split into two whole moons.

Sadly, I have to say that the two moons do not show my spiritual eminence. But there is a very simple explanation provided by physics, which I immediately discovered. If you want to know what it is then send the Treasurer a donation of an extra £20 this month and I'll let you into the secret!

Two moons



Ahmadiyya Anjuman Isha'at Islam

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

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