



International Organ of the Centre for the Worldwide Lahore Ahmadiyya Community.

WE BELIEVE

The Holy Prophet Muhammad (s) is the Last Prophet. After him, no prophet, old or new, can ever come.

The Holy Quran is complete, and no verses are missing from it.

The Holy Quran is perfect, and none of its verses is abrogated.

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Broadcast times (U.K. time)

1. **Mon to Thursday**
1900 - Urdu - تدبر القرآن
19:30 - English - Reflections on the Holy Quran
2. **Friday** 13:00 Friday Service
3. **Sunday**
4. 14:00 - Urdu - دعوت مسیح موعود
5. 14:30 - English - Call of the Messiah

Broadcast Venues

- <https://www.facebook.com/LahoreAhmadiyyaCommunity/>
- <https://www.youtube.com/c/WorldwideAhmadiyyaAnjumansLahore/videos>
- <https://mixlr.com/radio-virtual-mosque/showreel>

Our Websites

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It is with great sorrow we inform you that Mr. Izaz Ilahi Malik has passed away in Islamabad Pakistan. *Inna Lillahi wa Inna Ilahi Raajioon*. He was the son of Mr. Ijaz Ilahi Malik and Mrs. Nasra Malik and the grandson of Maulana Muhammad Ali. He was the vice President of the Central Anjuman Ahamdiyya Anjuman Ishaat Islam Lahore.

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 book Noah's Ark (*Kishti-e Nuh*) page 38 - 41 translated by Akram Ahmad)

The Holy Quran does not teach that it's permissible to gaze at women, but you shouldn't look at them lustfully. Instead, it teaches you to avoid staring at women altogether, regardless of whether your gaze is motivated by pure intentions or lust. All such occasions are potential sources of moral wavering. So, in the presence of a woman, excepting those who are close relations, avert your eyes. Your gaze should be modest.

The Holy Quran does not teach that you can drink alcohol, stopping short of intoxication. Instead, it teaches you to shun alcohol, and if you don't, you will not find God's way. Neither will God communicate with you nor purify you of your sins. The Holy Quran teaches that alcohol is the devil's intention, so you should beware of this vice.

The Holy Quran does not teach that you should merely avoid venting unprovoked anger at your brother. Instead, it teaches that not only should you restrain your anger, but you ought also to act according to the Quranic precept to "...exhort one another to mercy" (Al-Balad 90:17).

The Holy Quran does not teach that you should avoid taking any sworn oath. Rather it forbids you from making absurd sworn statements because taking oaths is necessary to arrive at decisions. God does not wish to discard this method, which would ruin the inherent wisdom. It is only natural that when an individual does not take a sworn oath in connection

with a disputed matter, godly testimony becomes necessary for arriving at a decision. Taking sworn oaths is equivalent to holy testimony.

The Holy Quran does not teach never to resist the oppressor: "And the recompense of evil is punishment like it, but whoever forgives and amends, his reward is with Allah..." (Al-Shura 42:40).

Instead, the Holy Quran teaches you that the recompense of wrongdoing is an equal amount of recompense. But God will be pleased with the person and will reward him accordingly, who acts compassionately, pardoning the other's sin, thereby opening the way to moral reformation and not to an evil end. From the Holy Quran's perspective, neither is retaliation required in every situation nor is forgiveness the commendable approach under all circumstances. So one's conduct ought to be prudently retaliatory or forgiving depending on the situation, rather than being motivated by the exigencies of compulsion.

The Holy Quran does not teach that you should love your enemies. Instead, it teaches that your lower desires should not compel you to make someone your enemy. Nurture compassion for everyone. The enemy of God, Prophet Muhammad, and the Holy Quran must be your enemy. You must nevertheless invite even such enemies to the way of God. Do not deprive them of your prayers. Oppose their evil ways, not their persons. Seek their reformation. In this context, God says: "Surely Allah enjoins justice and the doing of good (to others) and the giving to the kindred..." (Al-Nahl 16:90).

God commands you to do good even to those who have not done any good to you. Moreover, you should act compassionately to all of God's creation as if you were their close relative, much like a kind mother's compassion toward her children. The hidden conceit in a person may lead them to oblige someone with favour and then constantly boast about it. But the person who does good to others unselfishly, like a kind mother mercifully deals with her children, can never be guilty of dwelling on how she has obliged others. To sum up, the ultimate stage of

doing good deeds is motivated by altruistic sentiments, similar to the kind-hearted mother's instinctive benevolence.

The preceding Quranic verse applies not only to God's creation but to God as well, for being just to God is to be mindful of His blessings and to obey Him. Doing a favour to God has the connotations of developing profound faith in His existence. It is as if you really behold Him, and the adopting an attitude of "...doing good (to others) and the giving to the kindred..." (Al Nahl 16:90) towards God implies that one ought to worship neither because of the allure of Heaven nor the fear of Hell. Instead, even as it is supposed that there is neither Heaven nor Hell, it should make no difference whatsoever in one's love of and obedience to God! ([Return to Contents](#))

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Beneficent, the Merciful

Hazrat Ameer's Ramadan Message

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

And I have not created the jinn and the men except that they should serve Me. (Al-Dhāriyāt, 51:56)

Dear Sisters and Brothers,

Assalam-o-Alaikum Wa Rakhmatullahi Wa Barakaato Hoo.

I wish you all the spiritual blessings of Ramadan.

The verse of the Holy Qur'an, which I have cited above, stresses the purpose of our creation, that is, to serve Allah. Serving Allah means that we tread on the path of obedience to His commands, seeking His nearness and pleasure. In His benevolence, Allah has not only laid out an objective for us but has also facilitated us by showing the way to achieve it. The month of Ramadan provides an excellent opportunity for doing this.

Ramadan is the blessed month in which revelation of the Holy Qur'an commenced and was completed over twenty-three years. If we desire to achieve the purpose of our creation, we will find all the means to do so in this Book. The Holy Qur'an is a guidebook revealed by the Creator. By obeying its commands, we will be able to achieve our creation's purpose and be blessed with His nearness and pleasure.

The month of Ramadan may be likened to a

field from which the farmer can only harvest a rich crop if he takes advantage of the proper climatic and soil conditions needed to grow his crop.

Our soul, too, is like a field for which the right time to sow the seeds is Ramadan. It provides an immense opportunity to better ourselves spiritually by keeping up prayers and following the instructions of the Holy Qur'an in letter and spirit, as also fasting in the true spirit. Like the farmer who takes advantage of the proper conditions for sowing the seeds, the attainment of spiritual development of the soul also has to be achieved in the opportunity provided by Ramadan. If we do not utilise this opportunity, the whole purpose of fasting will become futile. Sisters and Brothers,

I pray that may Allah grant us the will and strength to carry out all our spiritual commitments during Ramadan. I also pray that may He protect us against the Covid 19 illness and rid the world of this scourge. While we take preventive measures against bodily diseases, we should realise that it is equally, if not more important, to take preventative measures against our spiritual diseases during this Ramadan as also throughout our lives. *Aameen summa aameen.*

Prof Dr Abdul Karim Saeed, Ameer and President Worldwide Lahore Ahmadiyya Movement ([Return to Contents](#))

Fasting and Vaccination.

By Dr Robbert Bipot PhD.

These days we are continuously confronted with the benefits of vaccination. In our quest to remain far from covid-19, we try every effort to get vaccinated and prevent disease due to the coronavirus. However, most of us forgot a vital form of vaccination. Fasting has been a ritual in almost all religions. The Holy Quran verse 2:183 states: "O you who believe, fasting is prescribed for you, as it was prescribed for those before you, so that you may guard against evil."

First, we derive from this verse that fasting has been part of every revelation before the Quran was revealed. Judaism, Christianity, and Hinduism all include some form of fasting. All of

them proclaim a certain degree of spiritual benefit in addition to the mostly food and behaviour related actions. This is expressed in the latter part of the verse; fasting is preventive against evil. When we do not limit evil to the spiritual context, it may also refer to the health benefits of the practice. I will try to elaborate on both these aspects within Islamic fasting.

The health benefits of fasting have been studied over time, and it has been established that limiting calorie intake prolongs the life of study animals. Moreover, several scientific studies found in human subjects that the Islamic pattern of fasting has a beneficial effect on the lipid profile and the evolution of biological markers of diabetes towards a more favourable pattern. Besides, when carried out according to the Sunnah, it has all ingredients to reduce the body's weight. Our Holy Prophet (s) limited his food intake to only a few dates per day. In summary, there is a clear advantage for the health and an achievement that is significantly keeping the body in a good state and may prevent chronic ailments like obesity and diabetes.

Fasting during Ramadan is a duty we perform out of belief in our Creator. The first part of the abovementioned verse is obvious in this regard. Belief is the basis of our spiritual development. Furthermore, we are continuously reminded to observe our duties like prayer and charity during this month. All these together and the prescriptions for our way of fasting keep us from committing evil. In a way, this also leads to prevention of decay of our spiritual state and strengthens us in our belief and observation of religious duties.

Since both these aspects of physical and spiritual advantage ultimately lead to prevention, fasting can be regarded as vaccination to prevent physical and spiritual decay. More than a century ago, the Hazrat Mirza Ghulam Ahmad had already described very well in "The Ark of Noah". He said that the earthly vaccination was good but that we forget about the heavenly, spiritual vaccination, which can only be achieved by our actions of religious piety and not merely lip service. He guaranteed that all who wholeheartedly entered "his house" would

receive this heavenly vaccination.

Maybe we have not realised until now how vital this vaccination is. Perhaps it is an excellent opportunity to pick up this year to genuinely start fasting in the right way and initiate our heavenly vaccination in addition to vaccination against the current pandemic infection of Covid-19. Please let us observe our religious duties in a way that has been shown to us by our great leaders. On behalf of the "Surinaamse Islamitische Vereniging", I also wish you all a Ramadan Mubarak. [\(Return to Contents\)](#)

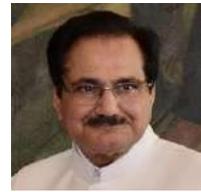
What is Iklas

اخلاص

By **Shahid Aziz M.Sc.**

GCILEX

(Based on a sermon delivered to the Lahore Ahmadiyya Community U.K.)



صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً وَنَحْنُ لَهُ عِبْدُونَ

(We take) Allah's colour, and who is better than Allah at colouring, and we are His worshippers.

قُلْ أَتَحَاجُّونَنَا فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ وَلِنَا أَعْمَلْنَا وَلَكُمْ أَعْمَلُكُمْ وَنَحْنُ لَهُ مُخْلِصُونَ

Say: Do you dispute with us about Allah, and He is our Lord and your Lord, and for us are our deeds and for you, your deeds; and we are sincere to Him?

I have recited verses 138 and 139 from chapter two of the Holy Quran and their translation. The last word of verse 139 uses the word *mukhlisoon* مُخْلِصُونَ, a derived form of *ikhlas*. I want to consider what the word *ikhlas* means. Its root is *kha laa* and *saad*. Literally, it means to take something and to purify it. Remove from it all the dirt, impurities and pollution, and it becomes pure. This means that you are separating the pure from the impure. For example, *khalaaqa min qaumi* means that he was separated from his nation. And *al mukhlisoon* is the word used for those whom God separates from others and assigns them a particular task. They are then coloured in Allah's colours as verse 138 above.

In chapter 12 verse 24, the Holy Quran says: إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ Surely, he was one of Our chosen servants.

He was chosen by Allah, who separated from other people for a particular task. Prophets come to undertake a specific task on behalf of God, and this verse refers to that.

We need to consider two words when speaking about pure and impure. One is *khalis* when you purify something. You dig up Uranium from the ground. This Uranium is a mixture of dust and dirt and sand etc. Then you put it in a centrifuge and purify it - separating the pure Uranium. The other word is *asassaafy*, which means something that did not need to be purified; it was already pure. But we are talking about *khalasa*. So, we are talking about something that needed to be purified - human nature.

In the Holy Quran, this word is used many places. In chapter two, verse 139, quoted above.

قُلْ أَنَحْنُ جُوتْنَا فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ وَلَنَا أَعْمَلْنَا وَلَكُمْ أَعْمَلُكُمْ وَنَحْنُ لَهُ مُخْلِصُونَ

Say: Do you dispute with us about Allah, and He is our Lord and your Lord, and for us are our deeds and for you, your deeds; and we are sincere to Him?

And we only worship Him. Those who believe in Allah are supposed to say that we solely depend on him. We only worship him. Another meaning of the word *ikhlas* is sincerity. Sincerity means that there is no ulterior motive in your heart and mind. You are sincere in what you are saying. If you advise someone about something, you are giving the correct advice, the right advice.

So, when we say that we only worship Allah, we should solely depend on Him. But when something happens, what do we do? We run around. Do we rely on Allah? We go to this Peer. Then we go to that Peer. And we go to the grave of some saint who died centuries ago. And we

say, please Datta¹ sahib grant us this or grant us that. Does this verse apply to such people that they are sincere? Are they sincerely only worshipping Allah? Those who do not go to the dead run to the living people as if those are Allah.

When giving advice, we do not give people the right advice because it might upset them. Let us take an example. A minister goes to the President who has come up with some scheme, which is silly. The President asks the minister's opinion. The minister thinks that if he tells the President that his idea is wrong, the President will remove him from his job. The minister will say, well-done sir; no one else would have thought of this. So, in practice, he is not worshipping Allah. He is worshipping that President because he believes that the President is the one who granted him a high position and not God.

In another place, the Holy Quran says chapter 4, verse 146.

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَئِكَ مَعَ الْمُؤْمِنِينَ ۗ وَسَوْفَ يُؤْتِ اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا

Save those who repent and amend and hold fast to Allah and are sincere in their obedience to Allah — these are with the believers. And Allah will soon grant the believers a mighty reward.

And we are obedient, only to Allah. But if you agree with the President regardless, you are obedient to him, and you are not obedient to Allah. The prophets of Allah always obey Allah regards of the consequences.

The Holy Quran says in chapter 19, verse 51: إِنَّهُ كَانَ مُخْلَصًا وَكَانَ رَسُولًا نَبِيًّا: Surely, he was one purified and was a messenger, a prophet.

That they were our messengers and prophets. They were Muslims. They had been purified. They are separated from other people. They become role models so that others can see it is possible to be a human and still obey God's commands. For example, I say to Christian

¹ Datta literally means Master, Lord, Provider. Here it refers to Hazrat Ali Hujwiri, commonly known as

Data Ganj Baksh, a Sufi saint from Ghazni in present-day Afghanistan and who is buried in Lahore.

friends that if the Son of God does something superb, that is not an example for us. He is the Son of God. How can we, ordinary human beings who are not sons of God, do what the Son of God can?

The Holy Prophet Muhammad and the early Muslims, his companions (R), were separated from the rest of the people and purified. They set examples of goodness, holiness and truthfulness, becoming ideal human beings.

After the initial difficulties in the early days, Islam spread quickly from Saudi Arabia. At first, people could not believe that you could separate yourself from the rest of humanity in this way, stop lying, cheating, being unjust, being harsh to the orphans and the needy, trampling on everyone's rights, and still be successful. How can I be successful if I do not deceive this customer and earn a profit from him? Other people who lied and cheated saw this group separated from them. And the separated group became a beacon of light. God separated them from other human beings. Wherever they went, others looked at them in wonder and marvelled. When the Holy Prophet Muhammad (s) put forward his claim to being the Prophet, he put forward his character as evidence of his prophethood. He asked the Quraish. Have you ever known me to lie, cheat, be dishonest, violate anyone's rights etc.? I have separated myself from you in these things, and I have been purified. God purified me. You know the story about the Holy Prophet when he was very young. He was out in the desert, and someone opened his breast, took out his heart, cleansed it and then put it back. There is a symbolic interpretation of the story. The Holy Prophet (s) was purified of all the pollutants like lying and cheating etc., at a young age. As he (s) said when talking about the devil inside every heart, the devil in his heart had embraced Islam.

Allah separated this group of people and created a nation obedient to Him. And, as long as they remained in that state, they were successful. People turned to them and joined them. I often mention the example of Spain's Christian, who went to Muslims and said to Muslims: "Our co-religious persecute us. We are both

Christians, but we differ from them in certain ideas. For this, they persecute us. We hear that there is no religious persecution in your countries. So please come and liberate us so that we are free to practice religion as we choose." Under Muslim rule, Muslims, Christians and Jews, everybody lived freely, practised their religion as they chose and contributed to society. And it was a glorious age with much in the development of science and mathematics and medicine, etc. Now, reflect upon whether non-Muslims or even Muslims with differing beliefs can openly and freely practise their religion in a Muslim-majority country.

And that is the purpose of which we have lost sight. This is why God sends reformers. They reform the alien ideas and practices, which have crept into Islam. But their job is also to purify human beings and create a group of people distinct from others. Separate and different in goodness, honesty in truthfulness. We have examples from the Hazrat Mirza Ghulam Ahmad's meticulously honest life. Our elders saw this living example and followed it. Those who came after them followed their elders. We belong to a generation that saw these people and their actions and behaviour. Here is an incident Hazrat Maulana Abdul Haque Vidyarthi related. He went to visit Mr Naseer Ahmad Faruqi, who was a very high government official. And as Maulana spoke, Mr Faruqi wanted to make some notes. Mr Faruqi had a paper pad and a pen in front of him. But he opened his drawer and took out a pencil and paper and made notes. Maulana asked him why Mr Faruqi did not use the pen and paper which lay in front of him. Mr Faruqi replied because the pen and paper on his desk was government property and the notes he wanted to make were personal. He did not feel it was right to use the pad on which the government had spent money to make private notes. These people were honest to the degree that they did not use a sheet of paper for which the government had paid. How much would one sheet have cost the government? But the cost was not the point. The point was that it was public property, and it was not for personal use. But this was not an isolated incidence. The Ahmadis, even when surrounded by large numbers threatening to burn down their houses

with their families inside, stood firm. They asked only Allah for help, not anyone else. When you become *khalis*, then this is what happens. You become pure, and all the pollutants are removed from your heart and mind. This is what all the prophets are tasked to do. The mujaddids or reformers come to continue in the footsteps of the prophets who have gone. To sum up, if you want to defend and propagate Islam, it is essential to purify yourself, be honest, and be truthful and straightforward. But most of all depend only on Allah.

Comments

Fayaz Pasha: Al Ameen Engineering College

It's indeed a thought-provoking article. You have highlighted mainly two points, purity and dependence, by citing two examples, Uranium and Peer or President.

When the purity of the mind is not achieved at all, the rest of the actions become immaterial. A student of maths learns to count 1 to 100 using Abacus. After 10 - 12 years of education, he can solve complicated math problems of Geometry or Trigonometry. If the student is given these problems initially, he wouldn't be able to solve them.

Similarly, the Ummah need to have a structured syllabus for a certain period wherein they learn at least the BASICS of Islam, fundamental pillars and other related subjects. Unfortunately, there's no syllabus, no time and money for seeking DEEN, but we have all the time and money to pursue the DUNIYA. Hence, without achieving the purity of heart, mind and body, all aspects of our lives are in jeopardy. May Allah grant us all with *Hidaya* and put us on the path of *Sirathal Mustaqeem*. [\(Return to Contents\)](#)

Ramadan Kareem!

By Iain Dixon



I wish all my Muslim friends a wonderful and blessed month of Ramadan! May the bounties of our Almighty Allah be poured out upon

you and your families at this very special time.

I have heard that the word *kareem* means generous. May Ramadan be a time when we are all mindful of the many ways in which our Creator has been generous to us, and in turn, may we be generous to others around us - in the use of our time, our talents, our listening ears - and in excelling in kindness and good deeds. May this Ramadan be a season of incredible generosity. May our hearts of kindness be enlarged towards those in need, and conversely, may our hearts of selfishness be diminished.

What does Ramadan mean to you? A precious time to draw near to Allah? An opportunity for sins to be forgiven? Maybe to some, it is a special time to begin and end the day with special foods, rejoicing with friends and family - a season to cultivate precious memories of unhurried time together. For others, Ramadan will also be a month of worship and a time for blessing the communities around us with sacrificial giving. A time to recognise and re-kindle our responsibilities towards Allah and also towards our neighbours.

Yet, this Ramadan will be a time of remembrance for many still and will be a marker point. Let us remember those who are no longer with us. Some who celebrated with us last year have sadly passed away - either through ill health, tragic circumstances - or just through the natural process of old age. May we always remember their legacy of good deeds and kindness. May we always be spurred on by their examples of faithfulness and integrity. May we choose always to build on the godly foundations which they tirelessly set in place for us.

Rather than an empty duty or a dry tradition, may this Ramadan be filled with dynamic light and energy! May Heaven reach down to us, and may we reach up to Heaven! Let us be a changed people! May our sins fall away like dry leaves fall off a tree - and may our righteousness spring forth like a fountain of pure water! May this Ramadan not be resisted like an intruder breaking into our home, but may Ramadan be our welcomed guest! I wish you all a very blessed Ramadan. May it be the best one yet! [\(Return to Contents\)](#)

The Prophet Muhammad

By Declan Henry



(Note: Declan Henry, an Irish Catholic, comes from a distinguished academic background. He studied at two of London's elite universities - Goldsmiths College and King's College. He holds a Bachelor of Arts degree (Honours) in Education and Community Studies and a Master of Science degree in Mental Health Social Work. He is also a registered social worker. Declan is the author of seven books and numerous published articles.

Voices of Modern Islam – What it Means to be Muslim Today by Declan Henry is published by Jessica Kingsley Publishers (UK) and available to buy on Amazon. www.declanhenry.co.uk)

For as long as I have known Muslims, I have been aware of their unwavering love and respect for the founder of their beloved religion. This has been a pleasure to observe, especially at times when their religion has been under criticism and provoked feelings of fear and discrimination – and sometimes plain loathing. Indeed, at the heart of Islam is the Prophet Muhammad, the man chosen by God to receive his revelations which form the text of the Holy Qur'an.

There is little mention of the Prophet Muhammad in the Qur'an. Most of the information about him is contained in the hadith, written 100-plus years after his death. That means that most Muslims have never read the hadith and rely on the teachings of other Muslims. Some

critics of the Hadith state that a large percentage of Muslims have become obsessed by Muhammad's character to the degree they exercise excessive devotion to him - some to the point of idol worship - almost forgetting God and the Qur'an in the process. Muslims are taught from a young age to revere Muhammad when told he was the greatest of messengers and/or the leader of all messengers (Adam, Abraham, Moses, Jesus and other prophets). Such critics add that Muhammad would not favour this reverence as it states in the Qur'an that none of the Prophets should be exalted over each other (Chapter 2:136). But something that all Muslims believe, irrespective of what sect of Islam they belong to, is that Muhammad was the last messenger (prophet) of God, and he seals the chain of prophethood for eternity.

Some Muslims are well educated in their religion, others less so. Many - both scholars and ordinary people - can calmly answer contentious questions from Islam critics. Questions such as whether Muhammad was a violent man based on what historians have written, or if he once married a six-year-old girl and consummated the marriage three years later in an era when girls matured far sooner than today.¹ Other Muslims refuse to accept any criticism of the Prophet, and a percentage of these have resorted to extremism. This has resulted in extreme violence across the world in the past decade or so. It has also led to the creation of ISIS and other Islamic terrorist groups. This has also attracted remote terrorists acting independently - as witnessed in 2020 when Samuel Paty, a schoolteacher in Paris, was beheaded for showing cartoons of the Prophet to his students during a discussion about free speech.

¹ **Editor's note:** The Holy Prophet Muhammad's (s) first wife was Khadijah bint Khuwaylid. She was twice widowed when she proposed marriage to the Holy Prophet (s). At the time, he was 25 and she was 40. They were monogamously married for 25 years and had eight children. After her death, the household consisted of at least four children, including Hazrat Ali (r) and Zayd (r). The youngest daughter living with the Holy Prophet was thirteen years old.

Khawlah bint Hakeem suggested to the Holy Prophet (s) that he needed to remarry so that he had help in running his household. She suggested two possible matches, Hazrat Sawda (r), a widow and Hazrat Ayesha. Upon enquiry, Hazrat Abu Bakr (r) told Hazrat

Khawlah that Hazrat Ayesha (r) was already engaged to be married. If Hazrat Ayesha was to look after the household, she could not be six or nine years old. Further, if she was already engaged and soon to be married, she must have been at least a teenager. Using reports on the death-year of Fatimah (r), the Holy Prophet's daughter, as a reference point, Hazrat Muhammad Ali has estimated that Aisha (r) was over ten years old at the time of marriage and over fifteen at the time of its consummation. A member of our organisation, Mr Ghulam Nabi Muslim, has shown that she was certainly 18 but may have been as old as twenty-one when the marriage was consummated.

See <https://www.muslim.org/islam/aisha-age.htm>

You may question where do free speech, curiosity, and the seeking of knowledge begin and end? As a Christian, I was curious about Islam that needed to be fulfilled and led me to write my book. I wanted to meet Muslims and ask questions about Islam. I tried to discover information about the Prophet Muhammad because I knew so little about him. During my research, I read various accounts of the Prophet's life, which I compiled along with stories from Muslim interviews into the chapter entitled 'The Prophet and Islam – A Brief History'. The result provides a favourable image of somebody who was kind, honest, peace-loving and who cared deeply about God, justice, humanity and the world.

Overall, my book provides a good snapshot of life in Britain today for Muslims. *Voices of Modern Islam*, which is written in a forthright manner, captures the opinions of over 100 Muslims of different ages, gender, ethnicity, sexuality and social backgrounds. The interviewees freely contributed their views and perspectives in response to my questions as I was determined to explore various contentious and controversial issues in Islam. My book includes a vast array of emotions, opinions, hopes, fears and beliefs. It also explores God, the afterlife, morality, compassion and forgiveness. Ultimately, it is a book that 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. If you have preconceived ideas about gender segregation and women's rights in Islam, you will also be surprised by how Muhammad taught men to treat women. Alongside all of this is an in-depth analysis of extremism, radicalisation and Islamic terrorism going back to Muhammad's time. Other insights to be acquired from my book include looking at the attitudes Muslims have to sex and homosexuality, reasons behind male grooming sex scandals in the U.K., and the debate about Sharia Law and whether its punishments should be implemented alongside the Criminal Justice System. My book offers a deeper understanding of Islam, irrespective of how much you already know and will enable you to realise the common

ground between Islam, Christianity and Judaism. My book also portrays Muslims and Islam in a positive light without dismissing criticisms or asking awkward questions. It acts as a wonderful resource for those wanting to know more about Muhammad. ([Return to Contents](#))

Human genius

is a powerful force.

More than Religion?

(Divine Will)



By *Lucaa del Negro*

(Author of "Mā shā Allāh (XXI century schyzoid man)" ' ' Essay book published in Italy.

Editor website of <https://mashallah-book.com> (partially in English)

Donate to support here → <https://paypal.me/pools/c/889YoXgzuz> (3% will be used for charitable works))

"Which came first: the chicken or the egg?"

This simple sentence, this question that goes beyond the rhetoric and naivety of children who pose it as a game, contains certain wisdom -very probably involuntary or congenital to innocence (fitra)- that we adults cannot but translate into faith. The Divine will add (instil) the dogma: you (we) have to believe or, rather, you (we) have to want to choose to accept: Ašhadu an lā ilāha illā Allāh - wa ašhadu anna Muḥammadan Rasūl Allāh

During these hard days of the pandemic, staying in prayer without consulting science can be nefarious. It has never been indicated in the Holy and Divine Koran "to wait to succumb". Far from it. It also applies to the other religions of Abraham, *Ahl al-Kitāb!*) Prayer - no doubt-helps action: this "primary intention" differs between Islam all the other religions.

At this challenging moment, I think it is appropriate to suspend all judgment. Even offering wise indications could even be the worst cure for the disease. They were not heard. While providing "the Word of the Lord" is a serious threat and for those who (badly) spread the Truth and for those who do not want to (even

worse) understand it.

For this reason, I shall confine myself to drawing up some and only some of the aspects to which we are voluntarily or less active participants. To each of us -this is my invitation - examine conscience, keeping in mind the words of the Imam *al-Shāfi'ī* (767CE/150AH – 820CE/204AH) «Judgment is upon what appears» (*al-hukm bi-l-zāhir*). The above concerns are set out in more detail below:

The SARS-CoV-2 pandemic (coronavirus), as far as we know today, has at least two origins and, one does not exclude the other:

1. the method of slaughter of animal meat for human nutrition (and the particularity of meat)
2. genetic manipulation in the laboratory

The only globally shared solution to eradicate the virus is divided as follows:

1. social distancing and lockdown (governed by discriminatory laws)
2. vaccine (approved in an emergency on People in the absence of comprehensive studies and inoculated following commercial lines of profit and interest, in total "disregard" of the fundamental values (ethical, moral, philosophical and religious) concerning the "code of life", see D.N.A. for principle. [\(Return to Contents\)](#)

City of Lost Mosques

By Alessandra Cappelletti

Associate Professor, Department of International Studies, Xi'an Jiaotong Liverpool University.

The original appeared at <https://bit.ly/3uoIEzo>

The labyrinth of alleys and lanes in the old city of Suzhou hides a secret: historical fragments of the long history of Islam in China. Regular stories in the international press highlighting Muslims' treatment in the Xinjiang Uighur Autonomous Region tend to obscure the fact that Chinese emperors once highly regarded Islam.

From written records and imperial edicts engraved on steles (standing stone slabs monuments), it is clear that these Islamic communities enjoyed the favour of the emperors – especially during the Tang (618-907 AD), Yuan (1271-1368), Ming (1368-1644) and Qing (1644-1912) dynasties. Islam was looked on favourably by the imperial court because of its ethics, which – as far as the emperors were concerned – promoted harmonious and peaceful relations between the diverse peoples in the imperial territories.

Before the Panthay and Tungan rebellions in the second half of the 19th century in western China, when millions of Muslims were killed or relocated, Islam was considered by Christian missionaries in the country – particularly by Russian scholars – as a growing threat. Islam was considered by many in the west to have the potential to become the national religion in China – which would have made China the biggest Islamic country in the world.

Today, Suzhou is a vibrant, wealthy city of 12 million people only 20 minutes by high-speed train from Shanghai. What remains of "Islamic Suzhou" lies just outside the city wall to the northwest. There is only one active mosque: Taipingfang, in the northern commercial and entertainment district of Shilu.

Taipingfang was restored in 2018 and is where local and visiting Muslims go to pray. It's in a busy part of the neighbourhood, squeezed in a tiny alley, surrounded by small restaurants and hotels, canteens, food stalls and butchers



The side entrance of the former mosque building in Da Tiejunung – which was converted into a middle school during the Cultural Revolution.

catering to Uighur and Hui Muslims. The butchers of Taipingfang – like those in Beijing’s Niujie area where the majority of the city’s Muslim minority lives – are popularly thought to sell the best meat.

Before 1949, Suzhou had at least ten mosques of various sizes and social importance. Many of them were vast buildings with precious furniture and sophisticated decorations, while others were smaller intimate prayer rooms. One of them was a women’s mosque presided over by a female imam.

The women’s mosque, Baolinqian, was one of a cluster of four mosques was built during the Qing Dynasty, all connected to the wealthy Yang family inside the city walls in the north-western part of the city. Built in 1923, it was established by the initiative of three married women from the Yang family who donated the building and raised funding from other Muslim families to turn it into a women’s mosque. During the Cultural Revolution (1966 to 1976), the mosque’s library, containing holy scriptures, was damaged, and the building was turned into private houses. Nothing remains today to show it was a mosque.

Another Yang family mosque, Tiejunong, was built over three years during the reign of the Qing emperor Guagxu, from 1879 to 1881. It was the biggest in Suzhou, with more than 3,000 square metres, featuring seven courtyards. The main hall for Friday prayers had ten rooms and could hold more than 300 people. The courtyard included a minaret and a pavilion in which was housed an imperial stele.

Now a middle school, Tiejunong is recognisable from the exterior architecture and an ancient wooden engraved side door. Beyond a monumental entrance, there is still the idea of the main courtyard surrounded by trees. Now there is a huge football field, and the trees on the sides of the walkway are still visible from their chopped trunks. The ablution area covered by blue tiles clearly shows the past presence of a mosque.

Tiankuqian Mosque was built in 1906 and is now inhabited by poor city residents, most likely due to the practice during the Cultural

Revolution of reallocating large, aristocratic or religious buildings as living accommodation for indigent families. The mosque covered almost 2,000 square metres, with the main hall, a guest hall and an ablution room.

The main hall structure was like a large lecture place, containing – as the local historical records report – a ginkgo wood horizontal plaque written in calligraphy by master Yu Yue. Because many Muslim jade workers had businesses in the same district, donations made the mosque the most prosperous in the whole of China. And, in the 1920s, a school teaching Islamic and Confucian texts was opened there.

Many of the mosques had affiliated schools teaching the Arabic language and Islamic writings to the Muslim communities’ children. Suzhou is one of the first cultural centres where Islamic scriptures were published in the Chinese language. Translations from Persian into Chinese were made by the 16th-century Suzhou scholars Zhang Zhong and Zhou Shiqi, making the city an early hub of Islamic intellectual culture.

But it was an Islamic hub hybridised in its Chinese context, a process described in Jonathan Lipman’s book, *Familiar Strangers: A History of Muslims in Northwest China*. Islamic texts were taught alongside Confucian ones, giving birth to an eclectic corpus of Islamic writings.

The oldest Suzhou mosque, Xiguan, takes its name from the adjacent Xiguan bridge in the old city’s centre. It was built in the 13th century during the Yuan dynasty, probably financed by the prominent Muslim Sayyid family and its influential Yunnan’s provincial governor, Sayyid Ajall Shams al-Din Omar al-Bukhari (1211–1279).

The mosque was later incorporated into a government building during the Ming dynasty, so only written accounts remain of its existence in local Chinese records. This suggests – and it is already a well-known historical assessment – that the Yuan dynasty favoured Muslims from Central Asia in its administration and government service. This significant population group was much later, in the 1950s, classified within

China as the Hui minority and constitute about half of China's Muslims today.

The Cultural Revolution effectively banned Islam in China, as religions of any kind were considered tools to oppress and silence the peoples' needs.

As a result, little remains of these religious buildings today. But the traces that do still exist – a door, a stone, the structure of the façade, or simply a known address, written in an archive – are symbolic representations of a past life. These are clues to the diverse social context and spiritual geography that these places were part of and inspired.

As the American sinologist Frederick Mote – a professor of history at Princeton University – argued, Suzhou's past is embodied in words, not stones. The fragments of Suzhou Islamic communities can be pieced together with the help of historical written records. These records of a diverse past are equally important to the future in a country where religions – every religion – are strictly controlled by the state due to what the authorities consider as their potential destabilising political powers.

The recent reports of efforts of ideological re-education performed by local authorities towards the Uighur population in north-western China make the situation even more complex and worth further observation and research.

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High Court rules use of word Allah by non-Muslims allowed

<https://www.theedgemarkets.com/article/high-court-rules-use-word-allah-nonmuslims-all-over-malaysia-allowed>

KUALA LUMPUR (March 10): The High Court has ruled that the use of the word Allah by non-Muslims all over Malaysia is allowed.

In addition, other prohibited words such as Baitullah, Kaabah and solat, which were banned by the Cabinet in 1986, could also be used by the community for teaching purposes as they



Counsel Lim Heng Seng (left) and Annou Xavier (right), who represented Ireland, commended the extensive decision made by Justice Nor Bee, and said the word Allah can be used by non-Muslims in Malaysia, and especially in Sabah and Sarawak, just as they had been used for centuries. (Photo by Mohd Izwan Mohd Nazam/The Edge)

have been in use in Sabah and Sarawak and some parts of Peninsular Malaysia for more than 400 years.

This follows Court of Appeal Justice Datuk Nor Bee Ariffin, sitting as the High Court judge, in allowing the judicial review by Sarawak Melanau clerk Jill Ireland, and ruling that the directive by the Home Ministry not to allow the use of the four prohibited words, including Allah, is filled with illegality and irrationality.

With this, she allowed Ireland's declaration and ruled that the use of the words would not disrupt public order.

Ireland was challenging a ban on the use of the word Allah, which resulted in eight CD items she brought in from Indonesia 13 years ago to be confiscated at the Low-Cost Carrier Terminal (LCCT) as they bore those words.

Although the C.D.s had been returned, she went ahead with the judicial challenge that included a challenge of a circular issued by the Home Ministry over a total ban of the use of the four words — Allah, Baitullah, solat and Kaabah — unless there was a written word Christian published in front.

In her decision, Justice Nor Bee ruled that the circular issued following the 1986 Cabinet directive is null and void.

She finds the circular, which was signed by

a Home Ministry officer and not a minister, provided a blanket ban over the use of the four words, which was not the directive's intention.

"The directive on the prohibition that it would result in a threat in public order is not supported. In fact, the directive is deemed irrational and perverse," she said.

She said the Publication and Printing Presses Act 1987 (PPPA) is there to check on undesirable publications and not for the purpose of maintaining public order, morality or health.

"If the minister (then Datuk Seri Syed Hamid Albar) does not follow the law regulating the exercise of his power, then he has acted illegally, as he has gone beyond the limit of his power. The minister must understand the law. If the minister does not follow the law, he has acted illegally. In the present case, the minister has not acted according to the act (PPPA).

"The impugned directive (blanket ban circular) cannot be considered to be a subsidiary legislation," Nor Bee ruled.

After deliberating over the issue for more than one-and-a-half hours, which also touches on freedom of religion, Justice Nor Bee subsequently allowed three declaratory relief sought by Ireland.

The three are:

- the government directive issued by the Publication Control Division of the Ministry of Home Affairs circular s59/3/9/A dated Dec 5, 1986, is unlawful and unconstitutional;
- a declaration that Ireland has a right based on Articles 3, 8, 11, and 12 of the Federal Constitution to import publications in exercising her rights to practise her religion and education;
- a declaration of her right to equality of all persons before the law with regard to the Printing Presses and Publications Act 1984 that prohibits discrimination against her due to this act.

Touching on freedom of religion as stipulated under Article 11, Justice Nor Bee said while Islam is recognised as the religion of the federation under Article 3(1), other people are allowed to practise his or her religion of choice.

"The minister has no right to limit anyone the right to profess and practise their religion," she said, adding this right to freedom of religion is stipulated under Article 11, while the right to education is stated in Article 12.

Justice Nor Bee also touched on the 10-point solution announced by Putrajaya in 2011 and espoused by then prime minister Datuk Seri Najib Razak — which allows Christians to use Malay-language Bibles containing the word Allah — and said if that had been implemented, this matter might have been resolved without having to be heard in the court.

"If the cabinet had withdrawn the impugned (1986) directive when the 10-point solution (was proposed), there would not have been an issue," the judge added.

She also dismissed the government's contention that the use of such words would result in disruption of public order, following three affidavits filed by lawyer Syahredzan Johan, Dr Azmi Shahrom and former law professor and now Tebing Tinggi assemblyman Dr Abdul Aziz Bari, which stated that the use of the word Allah by non-Muslims would not confuse them as Muslims.

The present circumstances are different from the situation in 1986, Justice Nor Bee said.

She cited the case of Sisters in Islam (S.I.S.) versus the Home Ministry, where S.I.S. Forum challenged the ban on a book it published, which had been deemed detrimental to public order, whereas the book had been out for years and had not caused any disruption to public security with its presence.

Based on the reasons mentioned and the fact that the terms had been in use by the Christian community who had used Bahasa Malaysia or Bahasa Indonesia for over 400 years, she said the court viewed the continued usage of these terms would not be detrimental to public order.

Counsels Lim Heng Seng and Annou Xavier, who represented Ireland, commended the extensive decision made by Justice Nor Bee and said the word Allah can be used by non-Muslims in Malaysia, and especially in Sabah and Sarawak, just as they have been used for centuries.

Senior federal counsel Shamsul Bolhassan appeared for the Home Ministry and the government.

Andrew Khoo appeared for the Christian Federation of Malaysia, followed by Datuk SC Lim for M.C.A. and Mohd Haniff Khatri Abdulla for the Federal Territory Islamic Council and the Selangor Islamic Religious Council, who were allowed in as amicus curiae (holding a watching brief), as was the Malaysian Bar. ([Return to Contents](#))

Comments on The Light

Dr Andreas Eppink Baraka and Thank you for sharing this.

Gregory Brundage, University of Wisconsin Milwaukee Thank you, Brother Shahid. A wonderful resource. I find the virtual mosque to be especially amazing. F.Y.I. Ahmadiyya brothers played a very good and powerful role in my life. Blessings on you and all of our Ummah.

Lucaa del Negro - Brother! May God assist you in your work. This is a particularly delicate moment where every reference to the sky (to the divine blue) is extremely useful to make people understand that humility AND humanity (Faith) is always necessary for the scientific approach, often sterile and therefore inhuman (ineffective) if it does not understand it.

Ruth Graham Nothing could be light that is so very heavy. ([Return to Contents](#))

A Critical Appraisal of Inter-religious Dialogue in Islam II

Issa Khan, Mohammad Elius, Mohd Roslan Mohd Nor, ...
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The Islamic Approach to Inter-religious Dialogue

The world is diverse. This diversity, according to Islam, was not made by human beings but

by Allah (God) for the greater benefit of humankind. The Qur'an states, "If God willed He would make you one community" (Al-Qur'an 5: 48). Another verse is that "If God willed, all human beings would believe. So will you (O Prophet) compel them to believe?" (Al-Qur'an 10: 99). It can be understood from these Qur'anic verses that diversity is the plan of God and Muslims have to maintain that some individuals or groups will not follow their religion. They must have to live with these differences in love, cooperation, and mutual understanding (Kurucan & Erol, 2012, p. 37).

Islam promotes peace and harmony reflected in the greeting of the Muslims, As al-salamu-'alaykum, (peace be upon you) (Tirmidhi, 1998, p. 349). The Prophet of Islam is known as rahmatan lil-'alamin (mercy for the entire world) (Al-Qur'an 21: 107). God in Islam is also known as rabbil 'alamin (the cherisher of the whole world) (Al-Qur'an 1: 1). Muslim scholars accept the legitimacy of all revelations (Haq, 2014).

According to the teachings of Islam, there had not been one particular system for the entire humanity. God sent a Prophet to each community, and there were different Prophets for different communities. God revealed His Message in every part of the world and made no distinction between the Prophets (Al-Qur'an 22: 67; 2: 285). To have faith in all the Prophets is a fundamental belief in Islam (Al-Qur'an 4: 136; 4: 164). Islam advocates that if anybody disbelieves in God and His Prophets and discriminates between the Prophets of God, they merit a humiliating punishment (Al-Qur'an 4: 150-151). Islam considers itself as the continuation of all previously revealed religions. For example, Prophet Noah was called the submitter (Muslim) (Al-Qur'an 10: 72). Prophet Ibrahim (Abraham) was also called a Muslim in the Qur'an (Al-Qur'an 3: 67). Thus, Islam accepted all previous Prophets as the Prophets of Islam. According to Cole (2019), the term "Islam" mentioned in Quran is a derived form of Aramaic mashlmānūtā, which was translated to the Greek as paradosis (Tradition) and Greek usage had a direct influence on Arabic. Islam in the Quran, therefore, refers to the prophetic tradi-

tion of monotheism in which all the monotheistic religions are included.

Christians and Jews are referred to, with special honour, as the people of the Revealed Book. The Prophet Muhammad (s) came from the same lineage as the descendant of Ibrahim (Abraham) through his son Isma'il (Nor et al., 2018). The inclusiveness of Islam manifests through the recognition of other people's faiths, rights, and dignity. Islam included some laws of previous scriptures and certain pre-Islamic customs and local traditions as long as they are not against the Qur'anic teachings (Baker, 2006).

The Prophet of Islam put Divine guidance into practice. He, for instance, visited the ill whether they were believers, unbelievers, or polytheists (Tirmidhi, 1975, p. 328). He was sympathetic toward the people of other faiths. He never compelled non-Muslims to be governed by Islamic laws in Madinah (Al-Masud & Elius, 2016). It is narrated by Abū Hurairah, a companion of the Holy Prophet (s), that "once a group of Jewish scholars came to the Prophet Muhammad (s) and declared that one of them committed adultery and they wanted him to judge. Then Prophet judged the matter according to Jewish scripture" (Al-Tabari, 2000, p. 303). The Prophet's rule in Madinah is a living example of solidarity, peace, and inter-religious harmony (Kurucan & Erol, 2012, p. 74). The companions of the Prophet also grasped his ideals. History has produced evidence that non-Muslims were treated with justice and kindness in many Islamic societies (Kurucan & Erol, 2012, p. 85).

Abu-Munshar (2007) mentions the argument of El-Awaisi that Islamic teachings are not in favour of eliminating preaching of other faiths (p. 43). Islam favours counterbalance (*ta-dafu'*) as a mean for creating a harmonious environment instead of confrontation. It also promotes the provision of protection to the holy places of Islam and other religions. This is mentioned in the Qur'an: "And if God did not counterbalance (*daf'u*) the deeds of some people by others, monasteries, churches, and mosques where the name of God is remembered abundantly, would have been demolished" (Al-Qur'an 22: 40).

Islam Advocates Religious Tolerance and Justice

Robert Spencer (2007) condemned Islam as intolerant of other faiths by saying that Islam encourages its followers to kill non-Muslims if they refuse to accept it or force them to pay "jizyah." In addition, Rachel M. Scott (2010) also states that the Islamic policy is to convert all people to Islam either by force through jihad or by compelling them to provide jizyah (p. 17). However, the concept of jihad in Islam is misinterpreted by many Muslims and non-Muslims (Kurucan & Erol, 2012, p. 57). The Arabic word *jihad* is derived from *juhd*, which means endeavour and struggle. It is a struggle within oneself for the purification and promotion (Sa'di, 1988, p. 71). Al-Jurjany (1983, p. 80) explained *juhd* means "utilising one's capacity and power in preventing the enemy to the best of one's capability, whether by word or by deed" (Abu-Munshar, 2007, p. 49). The space of physical jihad is restricted and maintained only in the case of self-defence (Nor et al., 2018). It is applied when non-Muslims fight Muslims (Al-Buti, 1993, p. 118). In Islam, physical jihad is allowed only when injustice and persecution reach extreme levels to establish justice.

Islam aims at making this world a peaceful living place not only for the people of one faith but also for the people of different faith and culture, hoping to promote peace, harmony, and inter-religious co-existence for the greater interest of the society (Hasan, 2009; Nor et al., 2018).

A question may be asked about why or how inter-faith relations deteriorated and intolerance of non-Muslims became associated with Islam. Recent research on interfaith relations indicate that the main reasons for intolerance of some Muslim are (a) ideological politicisation associated with the post-colonial advance of political Islam to develop social, economic, and political limitations of Muslim-majority countries particularly, the breadth of Islamist jihadism in reply to national political suppression and foreign military interference in the late 20th century (Mahood & Rane, 2017; Rane, 2019); (b) religious extremism associated with the worldwide spread of so-called Salafism that encourages intolerant explanation of Islam since the 1970s; and (c) radicalisation associated with the outcome of Western military invasion in

Muslim-majority countries, namely, Afghanistan, Iraq, Libya, and Syria, as well as Israel's occupation of Palestine with U.S. financial and military assistance. The huge death tolls and demolition caused by Western army interferences have generated circumstances that have created militant groups such as ISIS (Rane, 2019).

Moreover, respect and tolerance with different religions, which is the universal teachings of Islam, are mostly misunderstood or misconstrued by those with insufficient knowledge of Islam (Kamali, 2009, 37). It is relevant to mention here that there are a few Qur'anic verses



Lahore Ahmadiyya Mosque, Paramaribo, Suriname

that make harsh remarks against non-Muslims (Al-Qur'an 2: 191; 4: 89). It is very imperative to have contextual knowledge of the revelation to understand those verses. Muslim scholars argue that there are no generalities in the Qur'an and hadith without exception (M. H. Hasan, 2009). Hence, it should not be justified based on a particular Qur'anic verse or a Prophetic tradition in isolation if there are other verses or traditions which provide an opposite or different meaning (Kurucan & Erol, 2012, p. 100). Further study could be conducted to understand the context of the revelation of these verses to eliminate misunderstanding and strengthen relationships among different religions and faiths.

Critics raise many questions regarding the "dhimmi" system in Islam. The Arabic word "dhimmi" means covenant, contract ("al-aqd"),

protection, guarantee, safety, custody, and so on (Al-Jurjany, 1983, p. 107). The classical Muslim jurists defined dhimmi as the indigenous non-Muslims from Ahl al-Kitāb and Zoroastrians who permanently live in the Islamic territory (Ezziti, 2018). It is a contract between Muslims and non-Muslims in an Islamic country to safeguard its non-Muslim citizens (Al-Zuhayli, 2010, p. 742). Robert Spencer (2007) criticises that Islam marks non-Muslims as second-class citizens in the form of dhimmis. According to Al-Buti (1993, p. 121), Islam does not distinguish among classes; consequently, all human beings are equal in law and have equal space in the community to enjoy citizenship rights like others. Islam guides its followers to deal with all citizens based on social justice principles (Kurucan & Erol, 2012, p. 88).

Furthermore, Penn (2015) and Ye'or (1985) urged the importance of writing the non-Muslim rights they have been deprived of over centuries in the name of the so-called "dhimmi" protected system under Muslim rule. Islam does not support any discriminatory rule between Muslims and non-Muslims who live under Muslim territory. Donner (2012, p. 65) stated that the inhabitants of Madinah were different religiously and culturally; Prophet Muhammad (s) established the first state in Madinah with a diverse community, particularly with Jews. Following the Prophet's time, the constitutional religious text and jurisprudence (Fiqh) have been changed over time based on economic, political, and social considerations; mainly, medieval Islamic jurisprudence sources refer to a different version for dhimmi law (Ezziti, 2018; Rane, 2019). For this very reason, many contemporary Muslim scholars namely al-Qaradawi, Fahmi Howeidi, Salim al-'Aawa, and Rashid Ghannoushi, have reviewed the contents of Document of Medina, and they found that the people of the book and non-Muslims enjoyed the rights of full citizenship under the Document of Medina. Thus, several Muslim jurists and scholars are attempting to rethink classical *dhimmi* law to rewrite updated *fiqh* that deals with the issue of dhimmi in today's context (Ezziti, 2018). ([Return to Contents](#))

Ahmadiyya Anjuman Isha'at Islam Lahore

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