



The Light

A multilingual journal of Islam.

ISSN:2754-2661

September
2021

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 Schedule (U.K. time)

- Mon to Thursday**
1900 - Urdu - تدریس القرآن
19:30 - English - Reflections on the Holy Quran
- Friday** 13:00 Friday Service
- Saturday**
- 14:00 - Urdu - Broadcast on Pure Discussion group on WhatsApp

Broadcast Venues

- **Podcasts:**
<https://www.podbean.com/site/userCenter/profile>
- <https://www.facebook.com/LahoreAhmadiyyaCommunity/>
- <https://www.youtube.com/c/WorldwideAhmadiyyaAnjumansLahore/videos>
- <https://mixlr.com/radio-virtual-mosque/showreel>

Our Websites

- [International H.Q.](#)
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An Apology

We apologise for the late delivery of the September issue caused by technical issues beyond our control.

The Call of the Messiah

by **Hazrat Mirza Ghulam Ahmad**

The Promised Messiah and Mahdi



(Editor's note: Predominance of Islam is the English translation by the late Mirza Masum Baig of the Promised Messiah's book, Fath-i Islam. In this, the Promised Messiah discusses his mission. The editor has made minor changes to the translation.)

Foreword

No honesty nor integrity in the world

I have, so far, dealt with and discussed only one aspect which, in the present age, is overlaid with the fruits of error and vice. But there are hundreds of more besides which are no less appalling. Honesty and integrity, it is generally observed, have so disappeared from this earth as if they had never existed. Deceitfulness and fraud have increased enormously to gain this world, and the one who is the most wicked is looked upon and considered the most capable. Diabolical designs fraught with different kinds of falsehood and fraud, depravity and corruption, wickedness and villainy, are on the rampage, giving rise to monstrous habits, deadly disputes and inveterate hatred. A great storm, as it were, of foul and filthy passions is raging all around, and the more people become conversant and skilled in these sciences, the more the upsurge of deterioration and decay in their natural traits of moral soundness and modesty, mercifulness and honesty.

The Christian calumny

The Christian teaching has also been laying various kinds of mines to blow into pieces the fine structure of truth and faith. Their propagandists have been painfully busy in fabricating subtle tricks of falsehood and fabrication, which they make use of and employ on every seizable opportunity for the extermination of

Islam. New methods and means are ever invented to entice and seduce. The Christians commit criminal contempt against the Perfect Man. The pride of all the holy ones. The crown of the chosen ones of the heavens. And the lord of all the prophets of God. The stage plays in theatres in which mock and mimetic representations of Islam and its Holy Founder are shown, most wickedly, to revile and ridicule him. False charges have been fabricated to slander the good name of the Holy Prophet of Islam. And no mischievousness is spared to give them wide publicity using pen, picture and platform.

The providential plan

Dear Muslims, lend me your ears. Listen to my words most attentively. All the intricate and deceptive inventions of the Christians to counteract and nullify Islam's pure and wholesome effects. Expenditure of huge sums on spreading the network of their cunning and crafty devices extensively. And the employment of such shameful weapons against Islam that it would be better not to pollute and defile the sublime subject of this book with their mention. These are the duplicitous tricks of the trade that the worshippers of Trinity have been using with a conjurer's skill. Until the Most High God shows His mighty hand, having the might of a miracle behind it, to destroy the effect of this enchantment, it is impossible to think that genuine and straightforward hearts can ever be emancipated from the influence of this Christian jugglery. The Most High God has, therefore, displayed this miracle before the true Muslims of this age by raising this humble servant of His to stand against and break the spell of the opponents, having endowed him with the gift of His revelation and special blessings and the nuanced and subtle knowledge of His way as well as investing him with a large number of heavenly signs and wonders. Spiritual truths and excellences that he may, with the aid of this divine hammer, be able to smash into pieces the waxen idol raised by the Christian conjuration. Therefore, O Muslims, the advent of this humble servant is indeed a miracle wrought by the Most High God to drive away and dispel the darkness of this spell. Was it not essentially necessary that

a miracle against that magic should also have come into the world? Is it a matter of impossibility in your eyes that the Most High God should, as opposed to all this cunning and craft which has reached the degree of real magic, show such glitter and sparkle of truth which has the power and effect of a miracle? [\[Return to Contents\]](#)

Former Priest Finds Love for Rumi Islam in Turkey's Konya

From: Daily Sabah

<https://www.dailysabah.com/turkey/former-priest-finds-love-for-rumi-islam-in-turkeys-konya/news>



Ismail Fenter (R) along with Nadir Karnibuyuk in Konya, central Turkey, Sept 23, 2021 (AP Photo)

Ismail Fenter has been in search of a faith he can adhere to throughout his life. His passion brought him to Konya, the Turkish province that was home to world-renowned Muslim mystic Mevlana Jalaluddin Rumi. Impressed by Rumi's teachings from centuries ago, Fenter, who was born in North Carolina, the United States as Craig Victor Fenter, converted to Islam and, more recently, moved to Konya.

"I knew this is where I should have been," he told Anadolu Agency (A.A.) Thursday outside the tomb of Rumi, a landmark and popular destination for followers of the mystic. Wearing the traditional garb of dervishes, Fenter

joins Nadir Karnibüyük or "Nadir Dede" in prayers.

Raised in a Catholic family in Los Angeles, Fenter worked as a priest for about a decade after graduating from a Catholic school. He later worked as a professor of religious studies in several universities. Despite his religious background, Fenter says he felt "a void" in his faith and started "a search" before meeting Esin Çelebi Bayru, a descendant of Rumi who was in the United States in 2004 for an event. This encounter also served as his first introduction to Rumi and Islam, and one year later, he made his first visit to Konya where he attended Şeb-i Arus (Wedding Night) ceremonies in the province, which marks the mystic's death, or rather "reunion," with his "beloved" or Allah.

Impressed by the spiritual atmosphere of Rumi's mysticism and what he learned so far about Islam and Rumi, Fenter converted to Islam in 2006. He later fully embraced the path of Rumi thanks to Nadir Karnibüyük, a "post-nişin" or sheikh of the Mevlevi order. Two months ago, he moved to Konya to be closer to Rumi and his order.

"I was raised as a good Christian, in a family attaching importance to religion and never skipped Sunday services. Upon the wishes of my grandmother, I joined a Catholic school and was ordained. I have always been taught about God and Jesus, and none of what I learned made sense. I believed in the existence of God, but something was wrong. I taught religion, but what I taught did not make sense. I spent most of my life in a search. When I questioned what I taught too much, I decided to give up teaching religion. I took up music instead, but my heart still had a void," Fenter, who also worked on several musicals, said.

Then, he met Esin Çelebi at a house where Sufi followers of Rumi's teachings gathered. "We spoke through an interpreter, and I liked what she explained. I told her that I felt like I was at the bottom of an ocean but could not find the treasure I had been searching for. She told me that I found it and invited me to Konya," he recalled.

He first felt something “special” stirring up inside him when he watched whirling dervishes. A visit to Mevlana Museum where Rumi is laid to rest, in the company of Nadir Karnıbüyük, further cemented his inclination. “He took me to *niyaz* (supplicant) window (where people recited prayers) and explained how to pray. I was watching him praying, and he told me to join him. I did not know what to do, but I started saying prayers as best as I could. Then, something happened. I felt like my heart burst open and was astounded. I was crying. I repeated prayers over and over and cried for hours. I felt like Rumi was calling me,” he recalled.

Fenter did not know a single word in Turkish and recorded all prayers Nadir recited with a voice recorder. “I did not know what he said, but somehow I understood them. It was like two hearts talking to each other. I also learned that the path of Rumi is the path of Islam and converted to Islam later,” he said.

On his relocation to Konya, Fenter said he has been to the city every year since 2005, and “to learn more about Rumi”, he decided to move there. “A young dervish once asked me about my family, and I told him that my parents died. He told me they were my family now. This was one of the most important things I heard in my life,” he said. ([Return to Contents](#))

I.B. culture offers Major advantages for businesses operating in the

MEASA arena

By Antonio Cuciniello

Antonio Cuciniello is a Milan-based Arabist and expert in intercultural education.

The fundamental principles and practices of Islamic finance date back to the first part of the 7th century C.E., developing and being revamped over the centuries to equip the Muslim community with a system that conforms to Islamic values.

It is a nexus of practices, transactions, contracts and relationships between people who

find inspiration in Islamic sources, such as the Quran and Tradition (*Sunna*), and conform with the relative dictates. This means that it would be misleading to consider it a recent phenomenon or simply an Islamized version of Western finance.

Islamic finance must be considered a social science whose main objective is to preserve the lawfulness of transactions in terms of both content and form. Islam recognises the individual’s need and right to realise a financial benefit that enables achieving a level of economic (social and spiritual) well-being to satisfy their needs.

But this must happen within limits established by God. The Islamic religion encourages the inclination to trade and societal development for the good of both the individual and the community, for example, by offering interest-free loans to the poor and those in need.

Regarding interest, the Quran offers a firm condemnation of the commercial practice of usury (*ribā*, “increment”, “excess”, “growth”). The same theological-legal schools unanimously declare it prohibited by religious law (*sharī’a*) under several Quranic verses, including:

Those who devour usury shall not rise again except as he rises, whom Satan of the touch prostrates; that is because they say, ‘Trafficking (trade) is like usury.’ God has permitted trafficking and forbidden usury. Whosoever receives an admonition from his Lord and gives over, he shall have his past gains, and his affair is committed to God; but whosoever reverts — those are the inhabitants of the Fire, therein dwelling forever. God blots out usury, but freewill offerings He augments with interest. God loves not any guilty ingrate. (Quran 2:275–276; transl. by Arberry 1988).

This Quranic passage also finds an echo in a saying of Muhammad. It is understood that those who lend money at interest and those who receive it, as well as those who register and who witness such a loan, are committing a crime.

The value of what is given and what is received, which represent the two terms of the exchange, must be equivalent. In this case, any loan providing for the debtor's participation in gains or losses is considered lawful.

The Islamic financial structure develops through contracts that ensure a fair relationship between risk-taking and benefits or returns between lender and borrower. It privileges forms of "associative" financing, participation in and sharing of profits and losses.

The ban on interest implies that money can be lent legally only in two cases: for charitable purposes and without any expectation of surplus returns, or to manage legal affairs, i.e. investments based on the principle of profit and loss sharing (P.L.S.).

As a merchant, the prophet Muhammad himself put the principle of sharing profits and losses without resorting to interest loans into practice. So, it's not forbidden to earn profits. Therefore Islamic finance is not no-cost, no-yield finance; those who want to help someone in need have different tools not based on the market (for example, *qard hasan*, the "interest-free mortgage").

Profit (lawful) is as important for the Muslim investor as any other economic actor. The different methodologies of Islamic finance apply according to the nature of the goods or services and according to the duration of the financing project, focusing on the essential assumption that money is not in itself an instrument for creating profit.

Man, as vicar (*khalifa*) of God on earth, also in the economic sphere, has to preserve the Creation's balance and maintain justice in every human activity, supporting and promoting the ethical concepts of moderation and sustainability.

In these terms, the concept of moderation

Moderation constitutes one of the cornerstones of the Islamic economic system.

constitutes one of the cornerstones of the Islamic economic system, inspired by the distribution of wealth in the community and its social function. Men are all considered equal and brethren; they have been entrusted with the judicious use and maintenance of the Creation; therefore, they are responsible for it and will be asked to account for what they have done on the Day of Judgment.

Therefore, the ethical-religious conception of human action is the frame of reference for economic activity and the development of specific financial instruments as an alternative to the dominant economy.

In light of this, Islamic finance combines all the techniques that allow an economic agent to have funds to respond to short-term or long-term needs without breaking the absolute ban on earning interest or other fundamental principles of Muslim law. So, it is based on a zero-rate brokerage model and thus considered as interest-free finance.

Below are the principles of particular importance in Islamic finance:

- the financial transaction must be characterised by a tangible "material purpose", contrary to mere financial speculation;
- the parties must know what the goods or services purchased or sold are; — financing of *haram* activities (e.g., alcohol production; gambling) is not allowed;
- interest is prohibited as a predetermined, fixed amount payable to the lender without considering the outcome of the undertaking for which the money is disbursed.

Significant attention has been given to Islamic finance since the early 2000s because it is an exception in an increasingly deregulated market. It is capable of conveying universal moral and ethical principles, rejecting interest rates and speculation not related to tangible assets, as well as imposing the sharing of profits and losses as part of social responsibility.

Last but not least, it seemed more resistant to the turmoil that shook the conventional financial sector in 2007–2008 and continued to boast a two-digit growth rate after the crisis in the market for subprime loans: loans granted at interest rates higher than those established by the market, to a person that, due to low income or previous insolvency, does not offer sufficient guarantees for the return of capital. [\(Return to Contents\)](#)

Anti-Muslim hatred has reached 'epidemic proportions' says U.N. rights expert, urging action by States

Institutional suspicion and fear of Muslims and those perceived to be Muslim has escalated to epidemic proportions, the Human Rights Council heard on Thursday. Addressing the Council in Geneva, UN Special Rapporteur on freedom of religion or belief, independent rights expert Ahmed Shaheed, said that “numerous” States, regional and international bodies were to blame.

In a report to the Council, he cited European surveys in 2018 and 2019 that showed that nearly four in 10 people held unfavourable views about Muslims. In 2017, 30 per cent of Americans viewed Muslims “in a negative light”, the Special Rapporteur added.

He said that States had responded to security threats “by adopting measures which dis-

proportionately target Muslims and define Muslims as both high risk and at risk of radicalisation”.

These measures include restricting Muslims from living according to their belief system, the securitisation of religious communities, limits on access to citizenship, socioeconomic exclusion and pervasive stigmatisation of Muslim communities.

Mr Shaheed noted that these developments followed the 9/11 terrorist attacks and other acts of terrorism purportedly carried out in the name of Islam.

Harmful tropes

He further raised concerns that in States where Muslims are in the minority, they are frequently targeted based on stereotypical ‘Muslim’ characteristics, such as names, skin colour and clothing, including religious attire, such as headscarves.

The independent expert said that “Islamophobic” discrimination and hostility were often intersectional, such as where “Muslim women may face a ‘triple penalty’ as women, minority ethnic and Muslim...Harmful stereotypes and tropes about Muslims and Islam are chronically reinforced by mainstream media, powerful politicians, influencers of popular



UN Photo/Mahmoud Abd ELLatiff Secretary-General António Guterres speaks at the al-Azhar Mosque in Cairo, expressing his solidarity and underscoring the need to fight the scourge of Islamophobia, as well as all forms of hatred and bigotry.

culture and in academic discourse”, he added.

The report emphasised that critiques of Islam should never be conflated with Islamophobia, adding that international human rights law protects individuals, not religions. The criticism of the ideas, leaders, symbols or practices of Islam is not Islamophobic in itself, the Special Rapporteur stressed, unless it is accompanied by hatred or bias towards Muslims in general.

Take ‘all necessary measures.’

“I strongly encourage States to take all necessary measures to combat direct and indirect forms of discrimination against Muslims and prohibit any advocacy of religious hatred that constitutes incitement to violence”, the U.N. expert said. ([Return to Contents](#))

Special Rapporteurs are part of the so-called Special Procedures mandate of the Human Rights Council and are not U.N. staff, nor do they receive a salary. They serve entirely in their individual capacity.

Islam in the UK

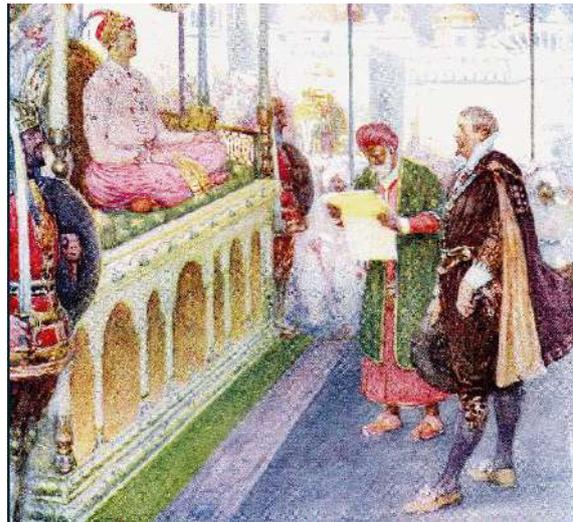
A Chronology up to the establishment of the Woking Muslim Mission

By Lord Shahid Aziz

(**Note:** Based on an Urdu Broadcast dated 12 September 2021, on Pure Discussions, a WhatsApp group. The broadcast chronologically traced the history of Islam and Muslims in the U.K.)

1386: There are references to Islamic scholars in the prologue to Chaucer's *Canterbury Tales*.

1579: Queen Elizabeth I, following the Crusades against Islam, Britain became friendly with some Islamic countries. For example, she asked the Ottoman Sultan Murad III for naval assistance against the Spanish Armada. Europe was Catholic and England Protestant. The Pope



Sir Thomas Roe in the court of the Sheshansha Jehangir.

banned trade with the U.K., and she had to find a way around the blockade. **She impresses upon the Sultan that Islam and Christianity (the Protestant sect) have the same teachings in a lengthy letter.** It is said that one of her maids is Aora Soltana, was a Muslim. She was engaged to give Elizabeth advice on fashion and manners because Istanbul was regarded as the Centre of the fashion industry.

1581: Levant Company was formed to trade with Turkey.

William Shakespeare (1564 – 1616) refers to Muslims 141 times in his plays.

1583: The first recorded Englishman to become a Muslim was John Nelson, who converted to Islam in the 16th Century.

1641: A document refers to "a sect of Mahomatens" being "discovered here in London".

1649: There were also a few conversions to Islam during the period, and a few years later, came the first English version of the Qur'an, by Alexander Ross.

There are accounts of people who went to Muslim countries and willingly embraced Islam because, in contrast to what we see today, the Muslim world is seen as tolerant and embracing difference. In contrast, Christians are regarded as intolerant and cruel.

Elizabethan Englishmen talked about the distinction between Sunni and Shia in the 1560s, while fewer people today understand the difference.

18th and 19th Centuries: Several Englishmen converted to Islam amongst the English upper classes, including Edward Montagu, the son of the ambassador to Turkey, Lord Stanley, Lord Avebury etc.

The first large group of Muslims in Britain arrived about 300 years ago. They were sailors recruited in India to work for the East India Company, and so it's not surprising that the first Muslim communities were found in port towns.

1810: The first Indian restaurant in London was established by a Muslim surgeon.

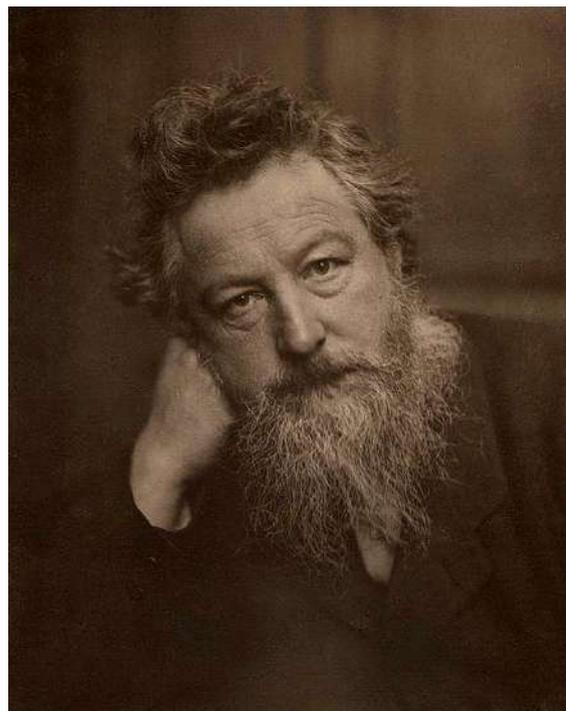
1860: The first mosque in Britain is recorded as having been at 2 Glynrhondda Street, Cardiff. However, this is disputed by some people.

As early as 1873, Ships' cooks came too, many of them from Sylhet in Bangladesh. There are records of Sylhetis working in London restaurants.

Some Muslim sailors decided to stay in Britain and simply left their ships without go-



2, Glynrhondda Street, Cardiff



Lord Stanley - An early Muslim.

ing through any formal immigration procedure.

The next wave of Muslim immigration to Britain followed the opening of the **Suez Canal in 1869**. The increase in trade caused a demand for men to work in ports and on ships.

Most of these immigrants came from Yemen, probably because Aden was the main refuelling stop for ships between Britain and the Far East. Many of the seamen later **settled in Cardiff, Liverpool, South Shields, Hull, and London**. There are now an estimated 70-80,000 Yemenis living in Britain, who form the longest-established Muslim group in Britain.

Even Queen Victoria was impressed by Muslims. She had two Muslim servants, Abdul Karim (1887 - 1901) and Mohammed Bakhsh (1887 - 1899). Being a younger man and being the son of an Hakim, Karim found favour with her, more than Bakhsh. She made Karim her secretary rather than her servant. This upset Bakhsh, who returned to India. Many other Indian servants came and left, but Karim remained. He taught her Urdu, and she started writing her diary in Urdu. She depended on his advice regarding India more than her Viceroy!

Abdul Karim and other Muslims went to

the Shahjehan Mosque in Woking on Eid days to pray. The Queen realising that Karim will be treated badly by the establishment once she dies, set up an estate in India for him. He returned a wealthy man but died at 46.

1884: Dr Leitner acquired a plot at Brookwood Cemetery for £500 for Muslim burials. A stone found states: Muhammadan Cemetery reserved by the Oriental Institute, Woking.

1887: Quilliam converted to Islam after a visit to Morocco to recover from an illness. **He then purchased 8-12 Brougham Terrace, Liverpool and converted the building into a mosque, a school and an orphanage.** The complex also included a laboratory and museum. Shortly after the mosque was opened, the 26th Ottoman Caliph Abdul Hamid II granted Quilliam the title of Sheikh Al Islam for the British Isles, an honorific title given to outstanding scholars of Islamic science. The Emir of Afghanistan also recognised Quilliam as Sheikh of Muslims in Britain and the Persian Vice-consul in Liverpool. He travelled extensively and received many honours from the leaders of the Islamic world.

1889: Dr Leitner built the Shahjehan Mosque at Woking

1901: In September 1901, Quilliam became a founder member of Temperance Lodge No. 2876, meeting in Birkenhead.

1909: Quilliam's career came to rather an abrupt end when he had to leave the country as he was about to be struck off by the Law Society. This was due to a case he was working on for a woman who had petitioned the courts on the grounds for divorce due to cruelty and adultery. Quilliam was found to have given false evidence in that case and went abroad to avoid further prosecution. He was later to come to England not as William Henry Quilliam but as Professor Henri Marcel Leon.

Quilliam and his work are mentioned in contemporary Ahmadiyya sources of his time. The Ahmadiyya Movement, founded in the 1880s by Hazrat Mirza Ghulam Ahmad (d.



Abdullah Quilliam

1908) in Qadian, India, regarded it as a vital part of its mission to propagate Islam in the West. Hence, it established contacts with converts to Islam in the West, such as Quilliam in England and Alexander Russell Webb in the U.S.A.

The *Review of Religions* was an English-language monthly started from Qadian in 1902 at the direction of Hazrat Mirza Ghulam Ahmad, who appointed Maulana Muhammad Ali as its first editor. Hazrat Maulana Muhammad Ali later gained fame as a translator of the Holy Quran into English, author of numerous books on Islam, and Head of the Lahore Ahmadiyya. This periodical was regularly sent to Western countries. Following are three articles in the *Review of Religions* regarding Quilliam:

Letter by Quilliam to the *Review of Religions*, 1905, and advertisement of his magazines.

In the November 1905 issue of the *Review of Religions*, an item appears under the title Islam in England, which runs as follows:

'Learning of the free offer of our journal to inquirers in Europe, America, Japan and other countries, Sheikh Abdulla Quilliam, Sheikh-ul-Islam of the British Isles, writes to us:

"I enclose you a preliminary list of a few persons who I feel sure would greatly appreciate your offer of supplying your journal free. I only wish that we could offer to do the same

with our journals, the Crescent and Islamic World, but unfortunately, our funds do not permit; in fact, we run both our papers at a loss, and we find it most difficult to get subscriptions in for the same. As for contributions to the maintenance of the work here, we do not receive any from abroad and have not done so for many years. I understand that there are people in India who are professing to make collections for the Liverpool Muslim Institute. All I have to say is that such persons are utterly unauthorised by us so to do and that no funds are being remitted to us and have not been for many years now last past.”

I am sorry to see that even such a paper in which the whole Muhammadan world should have interest does not pay its expenses. From the vast number of English-knowing Muhammadans in India, one should have expected a circulation of thousands in this country alone. The cause of Islam in England should be the cause of every Muhammadan.’ (The Review of Religions, November 1905, p. 448.)

Death of Lord Stanley of Alderley reported in the *Review of Religions* from Quilliam’s paper

In the issue of the Review of Religions for February 1904, the death of Lord Stanley of Alderley, a convert to Islam, is reported, and an account of his funeral and burial is quoted from The Crescent. This is as follows.

Death of a Muslim member of the House of Lords

That the late Henry Edward John Stanley, third Baron Stanley of Alderley, was a sincere and devout Muslim, was known to very few men. Readers of the Safwat-ul-Itbar (Travels of Sheikh Muhammad Bairam Fifth of Tunis), however, knew very well that Lord Stanley had long been a sincere believer in the principles of Islam. But his faith was not limited to a profession by word of mouth. The author of the Safwat-ul-Itbar relates incidents which show how deeply Islam had entered into his heart. He found him not only regular in the five daily prayers, but also constant at *tahajjud* (the

midnight prayers); and what is still more wonderful, he found him very humble in his prayers, and far above most born Muhammadans. When he talked of the Holy Prophet, it was with profound love and deep respect that he mentioned or named him. He found him also very well versed in the principles of Muslim theology. In his conversation with him, he found that the deep conviction of his mind was the result of comprehensive knowledge of the principles of Islam. This was about the year 1880. Who could imagine that such a sincere and devout worshipper of the true God was living in the heart of Christendom?

Lord Stanley breathed his last on Friday, the 21st day of Ramadan (corresponding with 11th December 1903). It appears from the “Crescent” that his Muslim name was Abdul Rahman. The Crescent gives the following account of his interment:

“On Tuesday, the 25th Ramadan (15th December), his mortal remains were laid silently to rest in a secluded plantation in Alderley Park, his late lordship’s ancestral home. The interment took place at an early hour and was conducted strictly according to Muslim usage, in which Holy and Imperishable Faith his lordship lived and died (Alhamd-o-lillah!) The corpse was enclosed in a plain deal coffin and borne from the hall by workmen on the Alderley estate. Following it on foot were the successor to the title (the Hon’ble Lyulph Stanley), his wife, their two sons, and other relatives. By the late Lord Stanley’s special direction, there was also present as chief mourner his Excellency Hamid Bey, Premier Secretaire to the Ottoman Embassy in London. The Islamic prayers were recited over the grave by the Imam to the Turkish Embassy. A Janaza service in memory of the deceased was held at the Liverpool Mosque and was conducted by His Honour Abdulla Quilliam Effendi, Sheikh-ul Islam of the British Isles.”

So lived and passed a noble soul, and this must no doubt be a “terrible blow” to the orthodox Christians, as the Freethinker says, which corroborates this account of Lord Stanley’s death and burial. May God receive him

into His mercy and open the eyes of other Christians to the shining lights of the true and living faith of Islam! Amen!

Account of Quilliam's work by an English convert, who knew him well, in the *Review of Religions*, 1912

An article entitled Islam in England by Khalid Sheldrake, a convert to Islam, appears in the *Review of Religions* for July 1912. It briefly traces the history of Islam in England from the earliest times. It was written after the cessation of the activities of Quilliam and his community in 1908 and referred to his work in some detail as follows:

"The first organised Islamic community was founded at Liverpool by an English Solicitor (who had accepted Islam in Algeria) named W.H. Quilliam in 1881. He took the name of Abdullah and subsequently was received often by the late Sultan of Turkey, who decorated both his family and himself and conferred the title of Bey upon him. I knew Quilliam well, and as many people have spoken ill of him, I will endeavour to give you some idea of the struggles and hardships he underwent for Islam. He was a charming personality, full of wit and repartee, kind and patient — he was known in Liverpool as "The Poor Man's Solicitor" as on scores of occasions he fought cases for men who were penniless and charged no fee. He was a learned man, an eminent Geologist and linguist, and President of many Manx and Liverpool Guilds and Societies. His books on the Antiquities of the Isle of Man is a standard work. Although, unfortunately, he is no longer with us, having committed a technical offence though not in any way a criminal one, and I who know the facts of the case consider him morally justified in his action, which only showed very eloquently the superiority of the Islamic legal code over that in use in England at the present day which is far from reaching the standard laid down by our Holy Prophet 1300 years ago. He was the author of the "Faith of Islam", "Footprints of the Past", "The Religion of the Sword", "Studies in Islam", and many others. He edited the "Crescent" and "The Islamic World", which he kept up out of his own

pocket. He opened the Mosque and Lecture Hall, and contributions were sent from all parts of the Muslim world. For 25 years, he lectured and wrote for Islam. The mosque windows have been smashed by stones week after week, and he was insulted on every possible occasion. **He boldly defended Islam when quite alone at the Liverpool Town Hall in 1903 in a most brilliant speech which was reported not only by English papers but Continental as well.** His example was followed by many. The cause of Islam is still upheld in Liverpool by a devoted band under F. Djaffer Mortimore, aided by Prof. Stephen, Hasan Arculli and Resched P. Stanley (Late Mayor of Stalybridge). My readers will quickly recognise the name of Yehya-en-Nasr Parkinson, F.G.S. He was one of Sheikh Abdullah Quilliam's converts, and he is a great gain to Islam as his fluent pen is always active in its service, and as a poet, he emulates those well-known Arab poets whose works are the delight of the Muslims today."

The article concludes: "I am very thankful to the Editor of the *Review of Religions* for so kindly sending me books and pamphlets to lend to enquirers. I think that this paper is doing useful work for Islam, and I thoroughly enjoy its perusal every month. I shall be happy to receive presents of Indian Journals in English on Islamic subjects; as they pass from hand to hand, they bring a better knowledge of the 'Faith which is most excellent.'" (*Review of Religions*, July 1912, pages 286–289.)

Quilliam's move from Liverpool more or less ended the work there. Professor Henri Marcel Leon and joined the Woking Muslim Mission. All strands of work for and on Islam moved to Woking. He died on 23 April 1932.

1913: The Islamic Review starts publication from the Shahjehan Mosque Woking.

1915: The Muslim War Cemetery was established at Horsell Common through Maulana Sadr-ud-Deen, who later became the Ameer of the Ahmadiyya Anjuman Ishaat Islam. Now renovated and renamed Peace Gardens.

After that, the banner of Islam was picked

by the members of Ahmadiyya Anjuman Ishaat Islam, who established the Woking Muslim Mission, which worked from the ShahJehan Mosque at Woking. But that is another story. [\(Return to Contents\)](#)

What did Pharaohs look like? Lab recreates mummies' faces using D.N.A.

By **ROSSELLA TERCATIN**

(Note: From Jerusalem Post. [shorturl.at/xyD38](https://www.jerusalem.postshorturl.at/xyD38))

According to a new DNA-based predictive system, the three mummies from Abusir el-Meleq were around age 25, had light brown skin and dark eyes and hair.

The lid of the mummy's coffin sports characteristic ancient Egyptian stylised facial fea-



The lid of the mummy's coffin sports characteristic ancient Egyptian stylized facial features and informative hieroglyphics

tures and informative hieroglyphics

The lid of the mummy's coffin sports characteristic ancient Egyptian stylised facial features and informative hieroglyphics

What did ancient Egyptians look like? A lab recreated the faces of three mummies thanks to samples of their D.N.A.

According to the study, which predicted the three men's appearance at around age 25, they had light brown skin and dark eyes and hair.

Predicted faces of three Egyptian mummies based on their D.N.A. (credit: Parabon NanoLabs) Parabon NanoLabs, a northern Virginia-based D.N.A. technology company, used research by the Max Planck Institute for the Science of Human History and the University of Tübingen in Germany, whose

Predicted faces of three Egyptian mummies based on their DNA. (credit: Parabon NanoLabs)

scholars managed to extract genetic materials from 151 Egyptian mummies dating between 2,400 and 1,600 years ago.

The study – published in the journal Nature in 2017 – was considered an important breakthrough because the hot middle eastern



climate tends to destroy any D.N.A. remains.

The mummies came from a site known as Abusir el-Meleq, which stood by the Nile River in the Middle of Egypt.

Predicted faces of three Egyptian mummies based on their D.N.A. (credit: Parabon NanoLabs)

Established in 2008, Parabon has become famous for its contribution to several cold cases thanks to its ability to compare D.N.A. samples collected from suspects by police forces with genetic profiles contained in ancestry databases. Their work has often been praised as decisive in ensuring criminals to justice – at times after decades – but has also aroused heated controversy over privacy issues.

Among the tools, the company has developed a technology that enables the reconstruction of a person's physical appearance based on their genetic material – a technique called D.N.A. phenotyping.

According to the company, using the genome sequencing data obtained by Tübingen researchers, the lab was able to predict each mummy's ancestry, pigmentation, and face morphology, despite incomplete genetic data.

"It's great to see how genome sequencing and advanced bioinformatics can be applied to ancient D.N.A. samples," said Dr Ellen Greytak, Parabon's director of bioinformatics. "Just like in Parabon's law enforcement casework, these techniques are revolutionising ancient D.N.A. analysis because they operate on fragmented D.N.A. and have been shown to be sensitive down to only ten picograms of D.N.A."

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Italian Article**"A Dio
piacendo, mi
presento a
Voi..."****By Luca del Negro**

Cari lettori, questo non è il primo articolo che Vi offro in queste pagine virtuali, ma è certamente il primo di una serie scritta in italiano e che grazie all'Imam Shahid Aziz, (Lahore Ahmadiyya Community, UK) sarà possibile trovare online.

Grazie anticipatamente per il Vostro tempo! Scrivetemi!

La mia opera nel contesto islamico nasce per un esigente necessità di ripristinare un civile dialogo tra la Gente che si misura in nuove e rinnovate globali densità demografiche, e in special modo quelle che comprendono l'immigrazione di prima e seconda e ormai terza e quarta generazione se il riferimento è per alcuni specifici Paesi situati nel Continente Europeo, Brexit o non Brexit.

La "discussione" oggi è -per il mio punto di vista- sommessa e denaturata dalla logica umanitaria e in corso di annientamento in Occidente; il tema, anzi: i temi crescono e si accendono in un comprensorio apparentemente illimitato, in cui la cronaca, spesso deviata e deviante allo stesso tempo, attraversata da un regime caotico e disordinato di ideali perduti e confusi malamente con le necessità spirituali dell'Uomo, sommergono inequivocabilmente il diritto stesso che Egli, l'essere, acquisisce nel momento della nascita.

L'indispensabile equità (il fondamentale sostegno sociale) viene commisurata e distribuita discrezionalmente da alcuni Stati sovrani che detengono un potere formidabile e incontrollato, i quali hanno progettato addirittura la costruzione del Dio come



"pensiero di pensiero" (nóesis nóéseos). L'Islam, anche da questo punto di vista è vincente: oltrepassando la metafisica Occidentale e rinnovando le Fedi abramitiche in particolare, trapassando tutto ciò, offre una (la) sostanza che nel paradosso del supporto limitante dei fedeli perseguitati dalla ricerca di un umanesimo tratteggiato nell'età moderna non desiste, disponendosi alle invocazioni intercettanti del richiamo alla morte.

Una prospettiva perseguibile per una maggiore comprensione degli articoli che Vi propongo, e Vi proporrò (Se Dio Vòle), rimane quella di esaminare questi come fossero un contenitore personale, una richiesta inossidabile di controllo della mia e indirettamente della Vostra propria personale identità in cui lo spirito non venga utilizzato e incarnato e stretto in un alleanza ma, rientri e rimanga confinato nella inequivocabile e incorreggibile Parola di Dio, Allah, senza l'ausilio di intermediari escludendo però a priori l'isolamento (Jihād)

Twitter: @MshAllh_theBook

<https://mashallah-book.com/>

Autore di: Ma sha' Allah (XXI century schyzoid man)

E inoltre: IL POLLO E, LA VOLPE: una storia a parte

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CERCASI TRADUTTORI IN INGLESE, TEDESCO, FRANCESE, ARABO, URDU

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Dutch translation of the summary of the August Edition**De oproep van de Messias****door Hazrat Mirza Ghulam Ahmad****De beloofde Messias en Mahdi**

Ik maak me geen zorgen over het effect dat dit schrijven van mij zal hebben op de geest van mensen. Mijn exclusieve doel is om zo goed mogelijk de Goddelijke boodschap te brengen die onder mijn verantwoordelijkheid is gelegd.

Alles wat ik achterlaat is veilig in de handen van God, die altijd waakt over Zijn dienaren. De edele kwaliteit die geloof wordt genoemd, is opzijgezet en vervangen door een paar levenloze woorden. Ook de filosofie en wetenschappen van deze tijd staan sterk tegenover geestelijke waarde en welzijn. Hun effecten op de geest van hun volgelingen zijn zeer verderfelijk en corrupt. Zelfs het bestaan van God draagt noch enig gewicht noch enige waarde in hun ongelovige harten. En in het geval van studenten gebeurt het vaak dat voordat ze hun studie hebben voltooid na het verwerven van de nodige kennis, ze alle interesse in hun religie verliezen.

Een vrijdag preek

An-Nisa hfdst. 4 vers 19

Door Mevrouw Jannat Baig LL.B.

Een weduwe of gescheiden vrouw mag niet worden gezien als een last of eigendom voor de familie van haar man en haar identiteit mag niet die van de familie van haar echtgenoot zijn. De islam biedt vrouwen de Mahr (verzekering) dat ze hun leven kunnen voortzetten zonder op iemand te hoeven vertrouwen als hun huwelijk stukgaat of hun man overlijdt.

Het Europees Hof voor de Rechten van de Mens heeft onlangs geoordeeld dat een verbod op het dragen van religieuze hoofddoeken op het werk kan worden gerechtvaardigd door de noodzaak van werkgevers om een "neutraal imago" tegenover klanten te presenteren of sociale geschillen te voorkomen. De formulering van sociale disputen verwijst naar de uitdrukking "het voorkomen van sociale geschillen" in plaats van "het vermijden van sociale spanningen". De formulering van sociale geschillen is gebruikt om intolerantie, islamofobie en discriminatie te bestrijden. Gedwongen verwijdering van kleding is discriminerend en in strijd met de vrijheid van meningsuiting. Westerse wetgevers realiseren zich niet dat, hoewel ze denken dat ze vrouwen bevrijden, ze vrouwen behandelen als objecten die niet in staat zijn om goede beslissingen te

nemen.

Jihad begrijpen

Dr Kent B Huzen

Jihad is een Arabisch woord (van JAHADA dat strijd betekent) dat bekend is geworden bij de mensen in het Westen. Het is ook een modewoord in islamitische en westerse samenlevingen en speelt een vitale rol in verschillende niveaus van de politiek. Veel islamitische fundamentalistische of jihadistische groeperingen definiëren hun strijd tegen hun tegenstanders tegenwoordig als jihad. Het woord jihad betekent streven, jezelf inzetten op de zaak van Allah tegen iemands kwade neigingen of inspanning omwille van de islam. Maar tegenwoordig wordt jihad vaak gebruikt zonder enige religieuze connotatie en is het min of meer gelijkwaardig geworden aan het Engelse woord 'crusade'. Jihad is een holistisch en geïntegreerd proces dat kan worden begrepen om te functioneren met verschillende gedrags benadrukt in verschillende politieke situaties. Jihadisme is een veelzijdig proces, religieus gebaseerd in de Koran en gerelateerd aan de historische, ecologische en sociaal-politieke realiteit die moslims ervaren sinds de tijd van de profeet Mohammed. Jihad kan worden gezien als een uiterst variabel concept dat onder bepaalde omstandigheden zou kunnen schommelen tussen extremen van vrede en conflict, afhankelijk van de context van rechtvaardigheid.

Rechten van kinderen in de islam en de verantwoordelijkheid van de maatschappij om hen te verzorgen

Dr Md. Masudur Rahman

Universitair docent Islamitische Studies, International Islamic University Bangladesh

(Uit Sri Lankan Journal of Arabic and

Islamic Studies, deel 2, nummer 1; Issn: 2550:3014)

Een kind goed opvoeden is de ultieme opdracht voor derdewereldlanden, zoals Bangladesh. De laatste tijd zien we dat de meeste mensen met onzorgvuldig omgaan met onderwijs als een van de rechten van het kind. Aristocraten schenden in de meeste gevallen de rechten van het kind. De hoogopgeleide en rijke mensen recrutereren zelfs kinderen voor huishoudelijk werk, ontnemen hen hun educatieve en culturele rechten en martelen hen genadeloos in Bangladesh. Iemand verdient geld door middel van een kind dat onmenselijke arbeid moet verrichten. Het is duidelijk dat een kind geen verantwoordelijkheid kan nemen voor huishoudelijk werk en het welzijn van anderen vanwege de onvolwassenheid van gezondheid en geest. Door gebrek aan liefde en genegenheid kan een kind lichamelijk en geestelijk gehandicapt raken. De Heilige Koran en gezegden van de profeet leggen de nadruk op het opbouwen van hun lichaam en geest, onder andere door onderwijs, cultuur, carrière en karaktervorming. Aangezien kinderen de gift van Allah en de helft van de natie van de wereld zijn, is het beschermen van hen tegen alarmerende en gevaarlijke situaties ook een essentiële plicht van de bewakers. Ik geloof dat een betere toekomst voor de wereld afhangt van goede kinderopvang. De staat, het Parlement, ngo's, sociale organisaties, onderwijsinstellingen en rechterlijke instanties zouden actiever moeten zijn bij het beschermen van de rechten van het kind. Opgevoed worden in een slechte omgeving maakt kinderen een bedreiging voor de wereld. ([Return to Contents](#))

De Ahmadiyya Beweging

De Ahmadiyya Beweging werd in 1901 door de hervormer van de 14 de eeuw (Hidjra) gesticht en genoemd naar (de tweede naam van) de Heilige Profeet Moehammad Ahmad s.a.w.

Na de dood van Hazrat Mirza Ghulam Ahmad, de hervormer, ontstond in 1914 een splitsing in de beweging, daar de zoon van de stichter, Mian Mahmud Ahmad, met andere idieën rondliep. De ene groep bleef de zoon van de hervormer als

opvolger van hem beschouwen, terwijl de andere groep onder leidnig van Maulana Muhammad Ali zich in Lahore vestigde. Hij werd de eerste Amir (leider) van deze groep. De beide groepen verschillen op essentiële punten van elkaar. Deze verschillen zijn in de tabel hieronder aangegeven.

De Qadianie groep is zovergegaan om de stichter van deze beweging, Hazrat Mirza Ghulam Ahmad Saheb, tot profeet (Nabi) te verklaren, wat buiten de wetten van Alläh is.

Volgens Hazrat Mirza Ghulam Ahmad Saheb is degene die na de Heilige Profeet Moehammad s.a.w. gelooft in de komst van een profeet (Nabi), oude- of nieuwe profeet, een kafir (ongelovige).

De boeken en geschriften van Mirza Ghulam Ahmad Saheb kunnen alleen begrepen worden wanneer men enkele vaste regels (wetten) in acht neemt. De Arabische taal is parallel aan andere talen volgens het woordenboek (logaat) heel uitgebreid. De shariya volgt echter slechts de betekenis die overeenkomt met de Heilige Qoer'an.

Enkele voorbeelden :

Salaat houdt volgens de "logaat" (woordenboek) alle soorten van aanbidding in terwijl de specifieke betekenis van salaat in de Isläm de vijf dagelijkse gebeden inhoudt.

Saum (vasten) betekent volgens "logaat" (woordenboek) stoppen of geen gebruik maken van voedsel, drank etc. De specifieke betekenis in de Isläm is : het vasten van zonsopkomst tot zonsopgang.

Koefr betekent volgens de "logaat" (woordenboek) ontkennen van alles. Maar de specifieke betekenis in de Isläm is : ontkennen van de Isläm.

Rasoel betekent volgens de "logaat" (woordenboek) boodschap overbrengen. Maar de specifieke betekenis in de Isläm is die persoon die de boodschap van Alläh, via "wahie-e-resälat", tot de mensen brengt.

Naar analogie hiervan zijn er nog meer voorbeelden die volgens het woordenboek veel uitgebreider geïnterpreteerd zouden kunnen worden dan volgens de shariya in de Isläm.. Elk begrip heeft een bepaalde betekenis in de context waarin het geplaatst wordt. Is men niet in staat deze context te onderscheiden, dan wordt de ware betekenis van een dergelijk woord nooit begrepen.

In het verlengde hiervan kan het volgende gesteld worden. Naboeawat betekent letterlijk het overbrengen van boodschappen van Alläh.

In navolging hiervan betekent het woord "nabi" volgens de "logaat" een boodschap over-

brengen . “Nabi” kan dus in principe gebruikt worden voor elkeen die visioenen en ilhäm krijgt. Volgens de betekenis van “logaat” wordt het woord “nabi” gebruikt voor degenen die geen nabi of rasoel zijn, maar wel muhaddash of walie Alläh volgens ahli soennat wal-jamaat. En in oemmah Moehammadiya wordt het woord “nabi” alleen gebruikt in figuurlijke en specifieke “logaat” betekenis.

Het gebruik van het woord “nabi” door Hazrat Mirza Ghulam Ahmad Saheb.

Hazrat Mirza Ghulam Ahmad Saheb heeft ook, zoals andere Auwlia-Alläh’s en hervormers, het woord “nabi” in zijn geschriften gebruikt. Hij heeft echter gelijk de uiteenzetting gegeven in welke hoedanigheid de term is gebruikt en aangetoond dat deze betekenis door geleerden van Ahli Soennah geoorloofd was. Mirza Ghulam Ahmad Saheb schrijft in zijn boeken, dat Alläh hem met “nabi” (profeet) heeft aangesproken. Op deze manier heeft hij veel berichten van Alläh (visioenen) en dit is door geleerden van Ahli soennah geaccepteerd (Haqieqatul Wahli) gehad.

Alläh spreekt personen uit deze Ummah die Auwlia Alläh zijn met het woord “nabi” aan, maar in werkelijkheid zijn die personen geen “nabi” (profeet), omdat de Heilige Qoer’än volmaakt is en de shariya dus compleet is. Deze Auwlia Alläh volgen de Heilige Qoer’än volkomen; ze gaan dit Boek niet te buiten.

Dit is een bewijs, dat Mirza Ghulam Ahmad Saheb, door het gebruik van het woord “nabi”, geen enkel ander betekenis bedoeld heeft, dan wat door de geleerden van Ahli soennah geaccepteerd zou worden. En die penoon die het woord “nabi” volgens “logaat” en figuurlijk voor zich gebruikt, nooit zijn volgelingen oproept om hem als profeet te geloven en dat door ontkenning ervan geen kalm (ongelovige) wordt, ook niet buiten de Isläm is. Ook kan hij niemand verplichten tot Baiyat (gelofte). Dit is ook de reden dat Mirza Ghulam Ahmad Saheb voor zijn Baiyat (gelofte) geen zin (regel) verplicht heeft gesteld om zijn “profeetschap” te erkennen.

Mirza Ghulam Ahmad Saheb heeft nooit degenen, die hem niet wilden geloven buiten de Isläm geplaatst, integendeel schrijft hij : “Vanaf het begin is mijn geloof (iemaan), dat degene die mijn aanspraak (dawa) niet wilden accepteren, niet tot ongelovige (kafir) behoort (Tarjaq-ui-qulub). Na de dood van Mirza Ghulam

Ahmad Saheb is op zijn grafsteen geschreven “Mudjaddied van de 14” eeuw” (Hidjra). Er staat reën “nabi” of “rasoel” op zijn grafsteen geschreven.

De Hervormer heeft in zijn hele leven het woord “nabi” als figuurlijk gebruikt. 1. Volgens logaat (woordenboek) betekent “nabi” van Alläh bericht

ontvangen te hebben en over het Ongeziene voorspellingen doen (Ek Ghalatika Izala).

Volgens het Arabisch taal betekent “nabi” degene die voorspellingen doet, die van God “ilhäm” krijgt en voorspellingen doet (Barahien Ahmad-iyya).

“Nabi” is die persoon, die “ilhäm” van Alläh krijgt en veel over de toekomst berichten geeft (tjashmah ma’arfat).

Lahore, 5 mei 1908 : Iemand, eenvoudig en beleefd, komt daar aan en zegt, ik heb geen ander Kalima voor mij geschreven, ook geen ander gebed verricht, maar altijd volgens de soennah van de Heilige Profeet Moehammad s.a.w. geleefd en volgens die wetten mijn leven ingericht.

Muhyud-din-ibn-Arbie heeft ook hetzelfde geschreven. Hazrat mudjaddied heeft ook hetzelfde aqieda, dus zal je nu een ieder tot Kafir verklaren ? (Roehänie Khazäin)

Onthoud goed dat Mirza Ghulam Ahmad Saheb nooit en nimmer op het profeetschap (naboewat ya resälat) aanspraak heeft gemaakt. Figuurlijk zijn sommige woorden wel gebruikt. Volgens het woordenboek (de ware betekenis) betekent “nabi”, degene die voorspellingen doet of van Alläh berichten ontvangen, maar volgens shariya betekent dit dan wiläyat of muhaddash. De mudjaddied van de 14” eeuw (Hidjra) verklaart: aan alle moeslims in de wereld verklaar ik (Mirza Ghulam Ahmad Saheb) dat in het boek, Fateh Isläm, Tauwzieh Maraam en Izäläh Auwhäm zo veel maal dergelijke woorden geschreven staan, dat muhaddash, een betekenis ervan is “nabi” of muhaddash een deel van naboewat is of muhaddashiyat naboewat “naqsha” (onvolledig) is. Al deze woorden dienen niet letterlijk aangenomen te worden, maar eenvoudig en volgens de ware betekenis van de “logaat” gebruikt te worden. (ishtaharät deel I blz 313)

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Ahmadiyya Anjuman Isha’at Islam Lahore

Founders of the first Islamic Mission in the UK - established 1913 as the Working Muslim Mission.

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