

Guarding of New Heaven & our Obligations

(Friday Sermon Delivered on 1-10-82 at Gillingham England)

After tashahhud, ta'awwudh and recitation of Surah Al-Fatihah Hadur recited:

وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا لِلشَّيْطَانِ
وَاعْتَدْنَا لَهُمُ عَذَابَ السَّعِيرِ ﴿٦﴾ (Al-Mulk:6)

It is a style of the Holy Qur'an to draw man's attention to the phenomena of nature, but that phenomenon of nature to which the attraction of man is drawn is not an object in itself. Thereby something else is meant. In fact, Allah wants to draw the attention of man towards a different spiritual phenomenon and the phenomena of nature is only to work as an analogy, the study of which would give us more (and) greater opportunity to study the hidden phenomena of (the) spiritual world.

The verse which I have just quoted also is an example; an illustration of what I have just said. Apparently a heaven is described according to the

words of the Holy Qur'an, the lowest heaven, in which lamps are studded and the purpose of those lamps is to repel or drive away Satans. This is what is said in so many words in the verse which I have just recited before you. لَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحٍ We have decorated the lowest heaven with lamps. What is the purpose? جَعَلْنَاهُمْ جُومًا لِلشَّيْطِينِ And we had made them to drive away the Satans. وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ And we have prepared, by way of punishment, for them a blazing fire.

Now apparently this is not what is meant by the Holy Qur'an, because the whole verse, in fact, is applicable not to the apparent world we see but to the hidden world of religion and the religious phenomenon is being revealed thereby, because apparently we don't see any shyatin (شياطين) who are being repelled by shooting stars, nor do we observe lands as such in the heaven. So obviously, according to those who understand the style of the Holy Qur'an, such verses relate to different phenomena altogether.

When we say that some non-Muslims can raise this objection, they can allege that you are putting words into the mouth of the Holy Qur'an because you have reached the stage of knowledge where the world has advanced in science and you think that the verses of the Holy Qur'an are left far behind in time and they are describing the phenomena of nature incorrectly. So, to guard against allegations

regarding the Holy Qur'an, you are trying to come out with excuses. And you tell us that it is just a hidden phenomenon; it is just a spiritual phenomenon; a religious phenomenon and not exactly the phenomenon of nature as we observe it.

What is the answer of such a question, such an allegation? It appears to be rather heavy and Islam must be defended rationally, not through imaginations and through our beliefs alone. Those who understand the style of the Holy Qur'an would further proceed to note that the Holy Qur'an does not require any outside defenders. It can well defend its values and it doesn't need any outside help. Verses of the Holy Qur'an support other verses and make their meaning manifestly clear. So when we say positively that these verses mean to refer to a religious phenomenon and not the apparently natural phenomenon, we must have some proof in the Holy Qur'an itself so that when the attention of man is drawn towards the second type of verses, immediately the allegations fall by themselves.

But the second verse to which I want to draw your attention is after a few Suras; in Surah Jinn. the Holy Qur'an tells us in that verse of that Surah

وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَا مُلَائِكًا حَرَسًا شَدِيدًا وَشُهَبًا ۝
 وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ ۖ فَمَنْ يَسْمَعِ الْآنَ
 يَجِدْ لَهُ شِهَابًا رَصَدًا ۝ (Al-Jinn:9-10)

It says, in the words of jinnai, and again that word jinn (جن) is a very debatable word; how it should

be interpreted? Is it meant by the Holy Qur'an to refer to a very special type or unknown type of creation, which is invisible to human eye and which has a power over human affairs as well, occasionally, or something else is meant by this? But I leave this question alone for the time being because that will be making a diversion in another direction.

I'll stick myself to the meaning, the true meaning of the verse, which I first recited as illustrated by this second verse. In the second verse Allah tells us that after the advent of Hadrat Muhammad ﷺ a party of Jinn. Jinnai came to see him. And they accepted, and they took oath of allegiance at his hands. And when they returned, they started talking between themselves. And this is the talk which is referred to. They say while they go back, they are saying:

وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَاهَا مُلِئَتْ حَرَسًا شَدِيدًا وَشُهُبًا ۝

"We tried to reach heavens but we found it fully protected by strong guards *وَشُهُبًا* and shooting stars. *وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ* while previously we used to sit in places to listen and nothing happened, *فَمَنْ يَسْتَمِعِ الْآنَ* now if any body attempts to listen *يَجِدْ لَهُ شِهَابًا رَصَدًا* he will find in wait, in ambush, the shooting stars for him".

What has happened that the apparent phenomena of nature has totally changed; has been transformed? The only thing that happened is the coming of Hadrat Muhammad Mustafa ﷺ, while in

nature nothing has changed; no changes observable in nature. The heaven is the same as it used to be, I mean the apparent heaven. The skies and the stars and their behaviour is exactly alike. But something has changed after the advent of Hadrat Muhammad Mustafa ﷺ and a new system is created. So that shows positively that the outward nature is not meant at all in this verse nor in the previous verse.

What is meant is this that when prophets come they create a new heaven, and that heaven is different from the heaven previously known to the people. Before the advent of prophets the men of the world are at liberty to attack religious values; they even attack God. In their perverted minds they create allegations and suspicions and doubts, first in their own minds and then they sow the seeds of suspicions and doubts into other people's minds. And this phenomenon goes on unchecked because that heaven is not yet created which is mentioned in the Holy Qur'an, as the lowest heaven. And those stars have not yet been created which are made guard over the religious values. That heaven, which is mentioned in Hadrat Masih-e-Ma'ud, ﷺ's words: *nya asman aur naye zamin* (نیا آسمان اور نئی زمین).

Nya asman (نیا آسمان) is the *asman* (آسمان) or the heaven which is being mentioned in this verse. And that can only be created when prophets appear, not before them, like Surah Jinn has made it manifestly clear to us. So Hadrat Muhammad Mustafa ﷺ came and with him was created the new heaven. And who

are the stars then? The same stars as are referred to by Hadrat Muhammad Mustafa ﷺ (that)

اصحابي كالنجوم بأيهم اقتدى يتم اهتديتم

(Mishkat ul Masabih, book Almanaqib, chapter Manaqib us Sahabah)

My companions are stars whom so ever you follow, you will be rightly guided. So this is the new heaven which is created and this is the new heaven to which the Holy Qur'an refers to, occasionally.

Now what is the quality of this new heaven? The quality of this new heaven, as mentioned here, is this that they are guards over religious values and all that is Godly. After the new heaven is created then the people of the world are not permitted to attack the religious values as they were used to before it. They come upon such guards, such strong guards which pursue them and repel them and put them to flight. And if they are not put to flight they are destroyed totally, because such is the strong system of guarding this heaven that the people of the world have absolutely no play, no say in the matter left any more. This is what has been described in the Holy Qur'an and this is what I want to draw your attention to.

Hadrat Muhammad Mustafa ﷺ came and created a heaven and for a long time to come, we observe in the history of Islam, that very great religious scholars were produced. Even after the companions of the Holy Prophet had left this mortal world, there were people who followed them in their footsteps and defended the values of Islam very

strongly, with the result that they were awe-inspiring to the enemies and a time came when the people dared not attack the values of Islam because there were so many guards created in this lowest heaven.

After a while unfortunately, as the Holy Qu'ran had itself predicted, there were changes taking place in this heaven. Stars were torn from their hinges and darkness was replacing light gradually, with the result that ultimately as Hadrat Muhammad Mustafa ﷺ had predicted himself, a time of total darkness came and got extended into centuries. Very little light from the heaven was observable during that unfortunate period of dark ages, for the world of Islam. But with the grace of Allah, Hadrat Masih-e-Ma'ud عليه السلام came. He was raised by Allah Himself and the new heaven for Islam was created. New stars came into being, new system of defence for Islamic values was created and it went into action immediately. But Hadrat Masih-e-Ma'ud عليه السلام did not wait for the stars to be born. He himself went into action first and, in fact, that process was the process of creation of other stars, like it happened earlier in the time of Hadrat Muhammad Mustafa ﷺ.

The prophets are like suns or like moons. Around them a new heaven is created by their light, in fact, and this is the phenomenon which we observe unfolding again in the time of Hadrat Masih-e-Ma'ud عليه السلام. But time has left since a lot of water has flown under the bridges of the world.

People have changed; so have Ahmadis but unfortunately they are not behaving as ideally as Ahmadis produced by Hadrat Masih-e-Ma'ud عليه السلام himself. They have fallen in standard in many respects. And this is one respect in which, I so painfully have to admit, that they have fallen much below the standard. The fact is that the enemies of Islam have again become active. From different angles they have started attacking Islam and different gods they address now, of course, but the object of creating doubts, suspicions about Islam is the same object, no change. The malevolent attitude and the inimical stance is the same, only the style has changed a little bit. But Ahmadis all over the world if not all, majority of them, are not mindful of this phenomenon any more. They are not consciously defending the values of Islam as they should be. I refer to a change having taking place not only in Ahmadis but in outside world as well. I want to further elaborate on this observation. Then you'll understand what I mean.

What I mean to say is this that although the enmity of Islam continues to be the same, its form has changed and new garbs and new dresses are been worn by the same enemies. Their policies are changed a little bit, apparently though, but not in fact. The policy has changed a bit, apparently it has softened down, apparently the enemies are less enemies and they are some times talking in terms of friends. This is the new generation of the

orientalists, we observe, now coming up. But I have noted with minute study that practically, except for the addition of deception, nothing has changed. The same people with same bitterness are attacking Islam. Only the language has softened down and the style has changed and the nomenclature has changed. Previously what they used to call "poison", now they label it as "potion". And no other change has taken place. Previously they used to call Hadrat Muhammad Mustafa ﷺ a liar in plain language, now they say he is not a liar, we don't know what he is. But when they criticise the Holy Qur'an they take pains to prove it positively that the founder of Islam, Hadrat Muhammad ﷺ was the author of this book and there was no Allah who spoke to him and he was a very poor author for that matter. They point out defects; in human values, defects in other areas and contradictions and changes and so many things they indulge in, only to prove to a common reader that this book was not only the work of Hadrat Muhammad Mustafa ﷺ himself but was a very poor work. What they praise is some thing which is not at all an indication of the Holy Qur'an being from God, e.g. they praise just the language sometimes, and the Muslims are deceived. They think that oh! they are friends of Islam; they have changed their stance and attitude, because they have started praising Hadrat Muhammad Mustafa ﷺ occasionally and his language. Some times they come out with great tributes to Hadrat Muhammad Mustafa, (peace be

upon him) as well. But in such departments, as are divorced from religion, in fact, only as a human being they praise you or they praise him for having some exceptional qualities and capabilities of leadership. But that is all deceiving. They remain to be the committed enemies of Islam but, by changing this language and apparent attitude, they are deceiving more people than before.

I was shocked to learn only recently that many Arab students are now sent to British universities to study Islam, to be taught Islam by these so called orientalist. At one university alone there are more than 50 Arab students, studying Islam and whatever is being taught to them, they swallow it with good grace; they swallow it not knowing that it is the same poison which used to be administered before but under a different label. So this situation has changed for the worst, not for the better. But I have seen that there are very few people who are closely following their cause and keeping watch over their activities. So this is the only reason why I have taken up this subject today.

I want to invite the attention of all Ahmadis all over the world, where ever they be, to prove to be those stars which are mentioned in this verse. They are the stars of the new heaven, which has been created by Hadrat Masih-e-Ma'ud ﷺ. They are the stars on which depends the defence of Islam today. If they sleep over this, they will not be mindful of their duties to Allah. If they do not guard Islam who

would be in their place? Who would be the person who would guard Islam because Allah has bestowed this responsibility upon us. He has chosen us for this purpose. So, if we leave this responsibility alone, nobody is going to come forward and do it for you. And they are incapable of doing it, because they do not understand the values of Islam as you understand today. Hadrat Masih-e-Ma'ud عليه السلام has drawn your attention to such keys as open up new avenues for you when you study the Holy Qur'an. He has handed over (to) you such clues as make you understand the Holy Qur'an more easily than the rest of the world. So if you do not defend the values of the Qur'an, nobody else is going to do. This I tell you positively. And this is what is happening at present.

A lot of books on Islam, distorting the teachings of Islam and distorting the figure of Hadrat Muhammad Mustafa صلى الله عليه وسلم have come into market and they have not been taken notice of by the Ahmadis, living in that particular country where they are published. For example, here in England I have come across certain books which have not at all been mentioned in our literature but which are full of poison. And the new generation is brought up in that manner.

In fact, the change in the policy, which I have just mentioned, had been brought about because of some political changes; because of the find of oil in the Arab world, because of the rise of Arab wealth.

Now the orientalist are changing their policy in form alone. What they have decided is this that why to antagonize the Muslim world by calling a so called liar a liar. Call him a truthful person and then start enlarging upon his lies, as they say it. This is a policy. So a change of nomenclature has occurred and nothing else. They call the Holy Qur'an the book of Allah, all right, but then attribute such enormities to this book, such horrible contradictions and so on and so forth, that the reader, after reading only a few pages written by them as commentary on the Holy Qur'an, begins to believe that it is just a hocus-pocus, nothing to do with Allah or any thing which is, nothing to do with those books which are revealed by Allah. So this is the enmity about which you must be conscious now and make conscious efforts to first detect and then pursue, and then to put to flight all these enemies of Islam.

Among your people who are knowledgeable, who are learned, who can understand English very well and who are also some what, if not entirely, well versed, with the values of the Holy Qur'an and Ahmadiyyat, so they should start reading such books and pinpointing the mistakes and elaborating on what has been said against Islam. They should prepare such lists. With the result that afterwards if they are themselves capable of writing some convincing answers, after making some research, they should do it by themselves. But should not leave it entirely to their own efforts. What they

should do is, I have that in mind, a very clear policy to pursue. What they should do is first of all detect where the wrong has been committed, prepare a list of all these things, analyse them, pursue the original sources which have been referred to in the books and try to come out with effective answers, to their own best capabilities. But should not leave it at that, because it is just possible that they are not capable of defending the values of Islam effectively because there is lot of treachery involved in this. A lot of investigation in many quarters has to be done before you can come out with the proper answer. So all these things, all these books with references, every thing should be referred to the centre. There we are going to create a cell انشاء الله which will collect all such attempts made by the enemies of Islam and we will tabolize them and then make a research work pursuing all the authorities they have quoted, with the result that after collection of such data انشاء الله تعالى we will be able to pursue the enemy to the last ditch, he can go to. And this is a very important and urgent matter. How can it be done? I have got another plan which I want to develop on now. If, for example, we leave it to people at chance, there may be some who would be left unattended, some writers against Islam, and there would be some on whom so many people would be wasting energy uselessly.

So what I mean to do is this that I should like all the various countries, where Ahmadiyyat is

established with the grace of Allah and we have regular jama'ats, to call the attention of all the Ahmadis, I mean the local administration there should call the attention of all the Ahmadis to this fact, and they should be required to send in writing to the missionary in charge, which particular author on Islam they are going to study. So a group of study should be created, for example, five or ten Ahmadi scholars should be appointed to study, for example, Montgomery Watt. All his books should be studied and analysed completely and an inventory should be made where he has gone wrong, according to our belief, where he has intentionally or inadvertently attacked Islam. And all those books, which he has referred to, should also be studied by that group originally. And it should be verified whether he has quoted those original sources correctly or wrongly. And then whatever they have achieved should be referred to the centre. There we shall go into further investigations and decide how best these allegations should be met with. With the result that انشاء الله تعالى in the near future new literature in defence of Islam will come into being and that is what is meant in this verse 'by the creation of a new heaven'. That heaven is not now going to be created; that heaven has already been created - first by Hadrat Muhammad Mustafa ﷺ and then by Hadrat Masih-e-Ma'ud عليه السلام on the same pattern. Only it is weakening down. This is why we have to reinforce the system. That is all. Nothing new is being suggested; nothing new is

being added. So what will happen ultimately is that after they have fed us with this information, the missionaries-in-charge will see if there are any authorities left untouched, or too many people are drawing attention towards one or two authorities alone. So (they) will try to create balance between them, with the result that in the centre we would know that all over the world whoever writes against Islam is being observed and pursued by Ahmadis, with the grace of Allah and nothing is left unanswered then. This is the responsibility of the centre to see.

So انشاءالله تعالى we'll not leave Islam as undefended; it's impossible. As long as we live, this cannot happen. But, as I have observed, most painfully I came across certain books, in which such enormities have been said against Hadrat Muhammad ﷺ and the Holy Qur'an, that it hurts one deeply; in fact, one is cut to the core but again unfortunately all that has been done in such a language as if a friend is speaking and not an enemy and such, so called friends are being lauded by the world of Islam and I also noted a strange tendency among them to ignore Ahmadiyyat completely; not even to mention Ahmadiyyat, wherever they have attacked Islam. And they are scholars and, of course, they have read Ahmadiyyah literature, some of them I know positively. And they also knew at that time that in that respect, in that particular quarter, Jama'at Ahmadiyyah had defended the cause of Islam

admirably. But they wouldn't even mention the name of Jama'at and Jama'at's view on this, with the result that they achieve two goals at the same time; one that they go on attacking Islam, without referring to such books, in which defence of Islam can be found by any scholar who wants to pursue the subject further, and secondly they please the non-Ahmadiyyah Muslim world by doing so and become greater champions of Islam, apparently in their eyes. They take the stance that: look here, Jama'at Ahmadiyyah is just nothing; it's insignificant. They don't mean any thing. What ever they have said by way of defence of Islam is just nothing. It is all a joke and we don't even want to mention their name the scholarly people of the world; because they are too small and insignificant people to be mentioned in such great books as written by great orientalist. So by doing this they please all the Muslim world. They say, look here, these are the true people, they know where Islam lies and where it does not. And this is how the cheating goes on and on, manifold.

But we are not going to leave them alone انشاءالله. As the Holy Qur'an has told us, when the new heaven is created a new change takes place and that change is mentioned in this verse

وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَاهَا مُلَمَّتًا حَرَسًا شَدِيدًا وَشُهَبَاتًا ۝١

Strange thing has happened; a new heaven is created. Previously we used to attack it at our pleasure; at pleasure whenever we pleased to do so,

we did. But now when we attempt to attack this heaven, we are being pursued. It is strongly guarded by such staunch guards as would not leave us alone. Whenever we attempt to attack heaven we are verily punished, thoroughly punished, with the result that a fire pursues us and would not let us do as we will. This is the meaning of this verse and as long as we achieve this high objective, this goal, for which Ahmadiyyat is now created, with the grace of Allah again to defend the values of Islam, we will not sit satisfied and content.

So, I hope انشاءالله very soon this machinery will start working and it will start from England. Before I leave I want the names of such scholars who devote their selves to this task. Whatever their profession be, it doesn't make any difference. They should be able to read English well, they should know something of Islam; not that they are totally ignorant of the Holy Qur'an or Masih-e-Ma'ud ﷺ and undertake to defend Islam. This cannot happen. I mean those who at least know Islam; who have read Masih-e-Ma'ud ﷺ books to a certain degree and they are capable of understanding the values of Islam in the first place. Hadrat Masih-e-Ma'ud ﷺ has made it manifestly clear to every body that unless you read my books, unless you read new literature produced on Islam, if you read other books you'll be wrongly influenced by them. The only defence of you is to first apprise yourselves of the teachings of the Holy Qur'an and the traditions of

the Holy Qur'an, as I see it. Through my eyes you will see such beauties that no person who attempts to distort the face of Islam will succeed in doing so as far as you are concerned, because you will have observed Islam through my eyes. All the beauties of Islam would have been made clear to you as I see them. After that there is no question left of any misunderstanding. So this is a very important fundamental thing for Ahmadis. They must first of all prepare themselves. They must first of all apprise themselves of the correct approach to Islam. Once they do it and then afterwards they study the literature of enemies of Islam, then no harm would come to them. It is impossible for them then to feel defeated or to be in any danger of being misled by the enemies.

But lesser people who have not done so, I have seen among Ahmadis, who start reading the literature of the enemies without first reading the literature of Ahmadiyyat, I have found them ultimately misled, in fact. There were many students, not many but there were some students at the college, when I used to study in Government College, Lahore, who were totally wrongly influenced by such studies; by studying the history of Islam through the eyes of the so-called orientalis and so on and so forth. They were ultimately themselves poisoned. So I had to work hard upon them to discuss things with them and to let them see light and ultimately, with the grace of Allah, they

were saved. But this can happen and this has happened before. In this country you should also guard against this. So a system should be evolved, should be recorded by the Imam and we should go about it in an ordinary manner. We must make a scientific approach and when this sermon reaches other Ahmadis all over the globe, they should follow suit, as well. I am so excited about it, in fact. I want it to be done now and here but it is not possible; it will take some time but انشاء الله within one year we should see this system of new heaven operative in the world and all the world should realize that something has changed. And they should admit defeat in the words:

وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَا مُلَائِكًا حَرَسًا شَدِيدًا وَشُهَبًا ۝
 وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ فَمَنْ يَسْمَعُ الْآنَ
 يَجِدْ لَهُ شُهَابًا رَصَدًا ۝ (Al-Jinn:9-10)

May Allah grant us opportunities and strength and the will to fulfil this noble objective as best as He pleases. (أمين)

After prayer Hadur said:

In fact, it is the tradition of Hadrat Muhammad Mustafa ﷺ that an evening before the Hajj (Eid day), during the day of Hajj an evening before the Eid day i.e. the day of slaughtering, he after 'Asr prayer, always recited loudly:

الله اكبر الله اكبر لا اله الا الله والله اكبر الله اكبر والله الحمد

And he continued to do so after every prayer for the following next two and a half day. So this is the

third day in which we do it till ‘Asr prayer. So every generation should be informed of such things. All the traditions of the Holy Prophet of Islam (peace be upon him) must be capitalized and generation after generation should be told and retold. But I found it here, unfortunately in England, that our younger generation is not apprised of these things. And so when I started reciting it, nobody followed me. Even young boys, belonging to older generation would not know what I was saying. So these things should be taught, like in schools.

الله اكبر الله اكبر لا اله الا الله والله اكبر الله اكبر والله الحمد
 اكبر الله اكبر لا اله الا الله والله اكبر الله اكبر والله الحمد
 الله اكبر الله اكبر لا اله الا الله والله اكبر الله اكبر والله الحمد

And again it reminds me of something suggested to me this morning by someone that I should speak on the subject of the rules and obligations towards mosques, of those who come there for worship. It was pointed out to me by a very highly respected friend of mine that gradually people have started showing the signs of disrespect, inadvertently though it be, but surely the signs of disrespect are obvious. In the mosques they begin talking loudly of the worldly affairs. Even while some people are saying prayers they are not mindful of the fact that the house of Allah is for the worship of Allah and for nothing else

وَأَنَّ الْمَسْجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴿١٩﴾ (Al-Jinn:19)

This is verse of the Holy Qur'an that places of worship are made for worship alone. You should not discuss your own private affairs in the mosques. Only religious talks should be held and that too when prayer has been finished; not while the people are saying prayer, is it permitted for you to start talking even on other religious topics. So these are the dues and obligations which we must fulfill towards mosques. You come here just for the memory of Allah. Remember Him in you hearts or a bit loudly. That is permissible, but not for you to talk of various things and indulge in gossips and this and that, as if this is a social place for you to do it. It is not so. It is house of Allah and you should remember it and teach your younger generation as well. Allah bless you. (آمین)