

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



100 years of Sadr Anjuman Ahmadiyya

Created December 1905

Ahmadiyya Anjuman Isha'at Islam Lahore (U.K.)

The first Islamic Mission in the U.K., established 1913 as the Working Muslim Mission

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Bulletin: December 2005

Next Meeting

Assalamu alaikum

Venue: **Darus Salaam**

Date: **Sunday 4th December 2005**

Time: **3.00 p.m.**

Talk by Dr Zahid Aziz

How young Muslims were inspired to serve Islam

Regular activities

Darus-i Quran and Hadith:

Every Friday at 2.30 p.m.

Meetings of the Executive:

First Sunday of every month at
2.00 p.m.

Meeting of the Jama'at:

First Sunday of every month at
3.00 p.m.

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News

1. Another muddle at Eid

As we expected from past experience, those who insist that the new moon must be sighted by human eye declared the sighting of the moon on Wednesday 2nd November when it was impossible that anyone could have seen it. Thus, many organizations in the U.K. and U.S.A. held Eid on the 3rd on this basis. U.K. organizations such as the Central London Mosque followed the announcement from Saudi Arabia in declaring Eid to be on the 3rd. In the U.S.A. the Islamic Society of North America (ISNA) declared Eid

as being on the 3rd on the basis of a reported sighting within the U.S.A. The website www.moonsighting.net, which bitterly criticises this decision, informs us of the following facts. Until the evening of 2nd November ISNA had been announcing that it would be impossible to see the new moon that evening. Yet late that evening it accepted a report of a sighting from Arizona and declared Eid to be on the 3rd. The report was that one man, in a large group of members of the Muslim public looking out for the crescent, claimed that he saw it for a few seconds. The claim of a lone witness, presumably not an expert but an ordinary member of the Muslim public, was

accepted against the unanimous opinion of astronomers. We further learn from this website that the orientation of the crescent as reported by this observer is the *opposite* of the orientation that the new lunar crescent always has. A new moon is shaped like a thin circular arc pointing *downwards* towards the direction of the sun which has set just before it. This is obvious since the sun which is illuminating the moon is lower than the moon at that time. However, this observer reported the shape of the crescent as "going from 7 o'clock to 2 o'clock", meaning that it was pointing upwards, away from the sun!

What a tragedy, that the people whose forefathers pioneered the science of astronomy a thousand years ago are today shunning that very branch of knowledge and trusting the flawed observations of ordinary individuals who have no knowledge whatsoever of the laws that govern the movements of heavenly bodies. The same organizations also publish books and articles telling the world how the Quran has foretold the discoveries of modern science. Why are they then so opposed to using the results of that science for pre-determining the new moon, the science whose discoveries, they proclaim, are supported by the Quran?

2. Eid-ul-Fitr in London Centre

Eid-ul-Fitr in our U.K. Centre was held on Friday 4th November 2005. The Eid prayers were led by Dr. M. Hami, whose *khutba* is reproduced in this issue. Being Friday, a short while after the Eid *khutba* there followed the *Jumu'a khutba* and prayers by Dr. Zahid Aziz.

Already during Ramadan, our members had given donations and advance *fitrana*, as well as collecting donations from kind friends, to be sent to our Lahore Centre for the earthquake calamity that struck Northern Pakistan in October. Announcing these donations, the President Mrs. J. Khan set a yet higher target and appealed to the Jama'at to reach it. In consequence, the total reached about 3,500 Pounds (of U.K. currency). The U.K. Jama'at had also received some 1,500 Pounds from some friends in Trinidad, for which we are thankful to Mr. Wahid Omardeen. The whole amount has now been sent to Lahore.

3. Tribute to Mr and Mrs Haroun

At the *iftar* gathering at our London centre on 29th October, prayers were said for our brother Haroun and his wife Akela as their 50th wedding anniversary was approaching. Our senior member Mr. Faiz Khan, who composes sincere and inspiring prayers that come straight from his

heart, wrote and said the following prayers:

“In the name of Allah, the Beneficent, the Merciful.

All praise is due to Allah, the Lord of the worlds, the Most Beneficent, the Most Merciful. We beseech Him for help. We ask for His protection. We seek refuge in Him for our misdemeanours. And we rely on Him to guide our weak footsteps on the desired favourable direction leading to Him. Whosoever Allah guides, there is none who can lead them astray. O you who believe, be careful of your duty to Allah. He created you from a single being, then He created a mate and from these two He created many offspring. He has given you rights over one another and He ties relationships into harmonious bonds of love and affection. Whoever obeys Allah and His Messenger, indeed achieves a mighty success.

Tonight, O Allah, we ask Thee to continue to bless Brother Haroun and Sister Akela, as you have done throughout their lives, and especially in the last 50 years.

They have always been a couple who live an exemplary life. Everyone looks up to them because they are kind, pleasant and helpful.

Any question on religion you ask them, you get a well-informed answer. Who else can be so blessed as to have their special day in the last 10 days of the blessed month of Ramadan.

Now as the years go by, we earnestly pray for their continued good health and happiness, for them, their children and for their grandchildren especially Dean whom we know so well and who is coming up very well. May Allah bless him with knowledge and bright future.

O Allah, grant acceptance to our prayers. Grant our prayers Thy gracious acceptance, O Allah. With Thy help and blessings we go forward. Help us to earn Thy favours. Bless us and unite us in Thy grace and Thy gratitude. *Ameen. Ameen. Ameen.*

Eid-ul-Fitr — the festival of the Quran

Khutba by Dr M. A. Hami

Darus Salaam, London,
4 November 2005

Since man acquired communication skills and took his first steps into civilization, he had nurtured the concept of a Supreme Being and has since worshipped Him to express their gratitude for His favours, whatever they called Him: God, the Chief Spirit, the On High, *Ooperwala* etc. Almost all the human group formations, from the level of clans and tribes to races and geographically bound nations, they have marked and celebrated certain days of their calendar as thanksgiving days to acknowledge the favours of their God or gods. If it was the day after the shortest one of the year, they welcomed the New Year on that day. If it was the first rain of the season, they rushed to the fair grounds to show their joy by singing, dancing and sports. When their crops were ready for harvest, they would make a festival of it. When the grain had been safely moved from the threshing floors to their silos and bins, they would come out again drinking, shouting, challenging and competing with each other in racing their mounts and their skills at martial arts, thus celebrating their satisfaction of having enough food for at least another six months. The Persian *Naurose* is their New Year day, Baisakhi is the festival of harvest and several fairs and gatherings are there to mark the arrival of rains and overflow of rivers that irrigate their crops. Basant and other festivals of spring are to highlight the change in weather etc.

Later, when history started taking shape, communities started marking certain days dedicated to the remembrance of certain events of the past when their ancestors had achieved extraordinary victories or celebrated the birth or death anniversaries of their heroes to keep the memory of their achievements and success stories alive. Divali, Dussehra and Janam Ashtami of Hindus, Yaum Kippur of Jews, Christmas by Christians, *Eid Meelad* and *Aashura*

Muharram of Muslims are some examples of such festivals.

As we are here this morning to celebrate the festival called *Eid-ul-Fitr*, one may rightly ask what exactly we are celebrating and why in this form. Our religion, Islam, has given us a complete code of conduct to live our lives by in the shape of the Quran which claims to be a revealed book. The beauty of the Quran's teachings is that it always states the reason for anything required of its followers and provides proofs and evidence for any claims it makes.

Since *Eid-ul-Fitr* marks the end of Ramadan, the month of fasting, the first thing that comes to mind is that this may be an occasion to thank Almighty Allah for the blessings of this sacred month as a refresher course to update spiritual, moral and physical disciplines that bring us closer to our Creator. This is what is meant by the state of *taqwa* when we read in the Quran that the end result of fasting, meditation, prayers and charity in the month of Ramadan is discipline, righteousness, seeking ways to Allah's pleasure and resolving to keep up the good work of Ramadan during the rest of the eleven months.

But the Holy Quran has given us another more valid reason for celebrating and rejoicing by linking the month of Ramadan to the Quran itself by saying:

"It is the month of Ramadan in which the Quran was sent down which is a guidance for mankind with clear proofs of its being a guide and discriminator (between right and wrong)." — 2:186.

The word 'guidance' simply means the sum total of teachings aimed at creating the ideal society with an infrastructure based on freedom, equality, justice, peace and security for each individual member. The Quran has named it the "best possible society":

"You are the best group raised for the good of the mankind at large." — 3:110

The reward promised for following the Quranic Code of Practice is the state of paradise in this very world. Hence the favour

done to us in having the Quran as our Guide entails upon us the duty to thank God. And that is what is required of us in the following verse:

"O mankind, there indeed has come to you an exhortation from your Lord and a healing for whatever (disease) is in your hearts and a guidance and a mercy for the believers. Say, in the grace of Allah and through His mercy, therefore they should rejoice in that. It is better than all the wealth they may amass." — 10:58-59.

The Muslims have been enjoined to celebrate this occasion, enjoy themselves and rejoice. A festival to mark the completion of this favour is thus the befitting way of showing our joy and gratitude to our Benefactor Lord. This Eid, therefore is in fact the Festival of the Quran, a *Jashn-e-Quran*.

Islam has another unique beauty: that it suggests the way in which we should conduct ourselves in all situations. In all other communities, festivals are the occasions more like holidays or days-off when certain obligations are remitted. In other words, some of the burden normally carried on other days is taken off to afford time for festivities and jublations, sport and parties etc. But Islam requires us to add some extra worship and adorn this voluntary extra with some more magnifications and some more glorification of our Lord. The Holy Prophet (*s.a.w.*) has taught us to offer two extra circuits of *Salat* as Eid service with 7 extra *takbirs* in the first circuit and 5 more in the second. A prescribed magnification is to be called aloud after every ritual *salat* for 3 days. Before starting any festivities on the Eid day we are required to pay a certain sum as charity called *Sadqa-tul-Fitr* or *Fitrana* for helping those less fortunate to enable them to join in the celebrations. On the occasion of *Eid-ul-Azhia*, sacrificing a goat or sheep etc. is a further extra which replaces *Fitrana*.

This then is our *Eid-ul-Fitr*, the Festival of Ramadan, the Jubilee of the Quran. *Eid* means any event that is repeated after regular intervals and *fitr* means charity, almsgiving, philanthropy which, therefore, seems

to be a most befitting reaction to a month of fasting and abstentions that bring to focus the suffering of the deprived lot.

The question that how can we prove the Quranic claim that its teachings reform a society with ideals that can create a paradise like atmosphere is indeed a pertinent one and as I said in the beginning, has been answered by the Quran itself:

"Indeed there has come to you from Allah a light and a clear book. With this He leads those who seek His pleasure towards peace and brings them out of every form of darkness into light by His commands, and guides them to the straight path." — 5:16

The Quranic teachings therefore are for bringing the dwellers of darkness into light; the darkness of **ignorance, superstitions and blind following** of their ancestors and the light of knowledge, awareness, reason and purpose; the **knowledge** of environment by the study of natural phenomena in the physical world we live in, the **awareness** of man's place in the universe, his capacities, capabilities and potentials and the **purpose** of his creation, evolution and his ultimate goal. This goal set for man in the Quran is to turn this world of his into a place of peace, tranquillity and everlasting bliss where he will have no remorse for the past and fear of the future.

"They will have no fear and they will grieve not." — 2:28

Where there is **freedom** there is no slavery, subjugation and discrimination. **Social justice** means no violation of basic human rights and **equality** ensures similar chances for the development of the potential of every individual. **Peace and security** imagined and achieved by the Holy Prophet (*s.a.w.*) was of the standard that, in his words: "A woman would travel on her camel from her home 500 miles away from Makkah, alone on her own, and she would have no fear except that of Allah."

Allah's guaranteed reward for the members of such a fortunate group is:

"O contented soul, return to your Lord, you being well-pleased with

Him and He being well-pleased with you. Join, therefore, this group of My servants and enter My paradise.” — 89:27–30.

May Allah guide us to the paths of His pleasure and enable us to act upon Quranic teachings, for our own sake, and may He protect us, help us and have mercy upon us. *Ameen*. I wish you all a very happy Eid and a healthy, purposeful and prosperous year to follow.

From our history:

Lord Headley's *hajj* in July 1923

*accompanied by
Khwaja Kamal-ud-Din*

Since his declaration of Islam in November 1913, the British Muslim convert Lord Headley (1855–1935) entertained a strong desire to perform the Pilgrimage to Mecca. For this, as in case of his other tours in the cause of Islam, he wished to be accompanied by his friend, guide and adviser Khwaja Kamal-ud-Din. So overwhelming was his desire that when the opportunity arose in 1923 he availed of it, despite the fact that *hajj* was in the extreme heat of July and Lord Headley was now aged 68. In those days there was little of the modern facilities that exist today. A few weeks earlier, Sheikh Fuad-al-Khatib, the Arabian government Secretary of State for Foreign Affairs, had written in a letter to Khwaja Kamal-ud-Din:

“As to the climate, it is with regret that it is quite hot this year. The best way to withstand it is to keep patient in it. For the Hajj comes in the hottest time. This auspicious season (pilgrimage) will come in a better climate only after about three years.”

In *The Islamic Review* issue for June–July 1923 (p. 206) it is reported under the heading *Where the East meets West*:

“Amidst the greetings of a huge concourse of friends assembled at Liverpool Street railway station [in London] to give them a hearty send-

off, the Khwaja Kamal-ud-Din and Lord Headley started on June 22nd on a pilgrimage to the House of Allah at Mecca. Lord Headley is the first British peer to embrace Islam, and to his lot now falls the unique distinction of being the first Western pilgrim to Mecca. It would indeed be a remarkable scene to see the noble lord wrapped in the pilgrim's single sheet meet and greet hundreds of thousands of his brethren in faith. Notwithstanding Kipling's “never,” the East and the West can yet merge into one harmonious whole in the unity of Islam.”

In *The Islamic Review*, September 1923, a report appears which begins as follows:

“It was Friday, the 22nd of June. At last Khwaja Kamal-ud-Din and Lord Headley set out on their long-contemplated pilgrimage to Mecca, Abdul Mohye, the Mufti of the Mosque, Woking, accompanying them.

It was a long-contemplated pilgrimage. Soon after his declaration of Islam in 1913, Lord Headley's thoughts were set on a visit to Mecca and Medina. Consequently in 1914, when Khwaja Kamal-ud-Din made up his mind to undertake a pilgrimage His Lordship seized on the opportunity. All preparatory arrangements were made; even passages were booked by the s.s. *Persia* of the P. & O. But as a bolt from the blue came the Great War and set at naught the entire plan. ... With great dismay he had to give up the idea so dear to his heart, the Khwaja proceeding by himself. 1918 saw the close of the war, but normal travelling conditions were long in coming. Even so late as the end of 1919 there were practically no facilities. The Khwaja was in the meanwhile in the midst of his kith and kin in India. His return in 1921 roused his [Lord Headley's] thwarted longing once more, and at last came the fulfilment.”

The report, which actually deals with their passage through Egypt on their way to the *Hajj*, then gives details of their arrival at Port Said and welcome by a reception committee on behalf of the town as well as representatives from Cairo

and Alexandria. From there they travelled to Cairo by train. At every station there was a large gathering: “people would shake hands with Lord Headley and reverentially kiss the Khwaja's hands”. Cairo station was “crowded to the last inch” with people gathered to welcome them. They stayed in Cairo for three days, attending functions in their honour and making speeches. From there they went to Alexandria where in particular “the reception was unprecedented”, with Prince Umar Tusan being in person the President of the Reception Committee. There they called at the palace of King Fuad, but he was not in town. They also called on Lord Allenby, the British High Commissioner to Egypt and famous military commander of the First World War, “who received them with all pleasure and courtesy and invited them to dinner, which they were unable to accept for pressure of engagements”.

This report then prints in detail a speech at Cairo by Khwaja Kamal-ud-Din and one by Lord Headley.

Report in *The Times*

The Times newspaper of London carried the following item about Lord Headley's pilgrimage:

“Writing on August 22nd, our Cairo Correspondent gave the following account of the experiences of Lord Headley, who is a Moslem.

Lord Headley, who has just returned to Cairo after completing the pilgrimage to Mecca, has brought back with him two pieces of the Kiswa, or Holy Carpet, presented to him by King Hussein. One of the pieces, the larger, is destined for the Mosque at Woking, the other for his drawing-room at Twickenham.

Lord Headley is not only the first British peer to perform the pilgrimage, but, so far as is known, the first Englishman who has made the journey to Mecca under his own name and as an Englishman. Burton, Wavell, and others went in Oriental disguise.

Of King Hussein and his hospitality, Lord Headley is loud in his praise. The King sent his motor-

car to Jeddah to convey him to Mecca, and to take him back to the seaport when the pilgrimage had been completed. The King's private doctor was deputed to drive the car, doubtless as a double precaution — first, against accidents; and, secondly, if misfortune should be encountered, to ensure that medical aid should be immediately at hand.

Lord Headley and his companion, the Khwaja Kamal-ud-Din, Imam of the Woking Mosque, were during their stay in the Hejaz the guests of King Hussein, who displayed the utmost solicitude for their comfort. On one occasion, when the pilgrims were encamped in the desert, the King learned that Lord Headley had no bed. He immediately sent his own camp-bed, himself sleeping on the ground.

From the time that the pilgrims reach the outskirts of Mecca until they have completed the object of their journey, it is obligatory to wear the *ehram*, the pilgrims' dress, consisting simply of two linen sheets, one worn around the loins and the other cast over the shoulders, and during the performance of certain rites the head must be bare. The wearing of ceremonial garments was somewhat irksome, but standing bareheaded in the scorching sun was a terrible ordeal. Lord Headley told the King that a grave had better be prepared at once, for no English head would survive the trial. Eventually a compromise was effected in the shape of a large turban.

Mecca impressed Lord Headley as a fairly well-cared-for city of about sixty thousand inhabitants, but very hot and dusty, and most undesirable as a place of permanent residence. All that was observed of the local administration went to show that King Hussein's Government is a progressive one.

Lord Headley highly praised the Egyptian Government's arrangements for the pilgrims, especially the quarantine station at Tor, where everything possible was done to mitigate the tedium of the three days' enforced confinement."

— *The Times*, 30th August 1923, as quoted in *The Islamic Review*, October 1923, pages 343–344.

Did Jesus depend on God for revelation?

Evidence of the Gospels

While the Holy Quran, of course, plainly speaks of Jesus receiving revelation from God, as did every other prophet, the traditional Christian claim is that as Jesus was himself a part of Divinity he is nowhere referred to in the Gospels as standing in need of revelation from God. When **Selim Ahmed of the U.K. Jama'at** looked into this, he found a large number of clear indications in the Gospels that Jesus' knowledge was like that of a prophet, and not one who is Divine. Selim Ahmed has compiled the following series of points.

1. The Gospels are full of passages in which the words, deeds and experiences of Jesus can be compared with those of Moses, Joshua, Elijah, Elisha and Isaiah, and these resemblances would have been originally very obvious to Jewish readers who knew their Hebrew Bible or Greek Old Testament.

2. There are several passages in which Jesus is explicitly or by implication described as a prophet, or in which he himself implies that he is a prophet.

3. Jesus is repeatedly shown as having knowledge not obtained by ordinary means, and it is sometimes implied by the context that this is a sign of his prophethood, for example, Luke 7:4–50. In one passage, when the soldiers are mocking Jesus, he is derided as a claimant to prophethood in the words, "Prophecy, who is it that smote thee?" (Luke 22:64)

4. He predicts future events, including the fall of Jerusalem in 70 CE and the destruction of the Temple, in language reminiscent of the prophetic books of the Old Testament.

5. The Gospels and other books of the New Testament speak frequently of "the Holy Ghost", "the Holy Spirit", or "the Spirit", and the Holy Spirit is clearly the mediator of divine communication to human beings. Jesus is described as being

endowed with, or influenced by, the Holy Spirit, as are other sacred persons mentioned in the Gospels.

6. On certain occasions, a voice is heard by others conveying a divine communication to Jesus or to those around him.

7. Jesus himself states that his mission and message have been given him by God, for example, John 12:49–50.

8. Jesus thanks God for the fact that he reveals important truths to innocent individuals ("babes") in preference to clever and learned ones, which can be interpreted as a reference to non-prophetic revelation to the pious. The higher status of Jesus himself suggests, by implication, a higher degree of revelation.

9. He promises revelation to his followers (Matthew 10:19–20, Luke 12:12), which implies a claim to being a recipient of revelation himself.

Selim Ahmed has provided a large number of quotations from Matthew, Mark, Luke and John in support of these points, which we have not the space to include here.

When the Editor of your magazine gave thought to the same question, the following additional points occurred to him.

1. There is the episode of Jesus fasting in the wilderness for forty days and forty nights and his temptation by the devil, as reported in Matthew, chapter 4, verses 1 to 11. This shows that he needed to perform the same rigorous devotions as other prophets, and as other righteous persons, for his spiritual development. Jesus being hungry, when the devil asked him if he had the power to turn the stones around him into bread to eat, he gave his famous reply: "Man shall not live by bread alone, but by every word that proceeds from the mouth of God." (Matthew, 4:4). This clearly shows that Jesus needed to follow revelation in order to have spiritual life. This revelation would both be the revealed law of Moses that Jesus was acting upon, and revelation received by Jesus himself.

2. When Jesus taught in the synagogue in his own country, people were astonished at the wisdom of his teachings and wondered “where then did this man get all these things?”. Jesus famously replied: “A prophet is not without honour except in his own country” (Matthew, 13:57). So he got his teachings from the same source as where a prophet gets his teachings from.

3. Regarding the Day of Judgment, Jesus said: “But of that day and hour no one knows, not even the angels of heaven, but my Father only”. (Matthew, 24:36). Even from just these words it is clear that Jesus had no knowledge of the hour of the Judgment. All he knew about it were the signs that God had revealed to him, which he mentions, but he knew no more. However, in some translations of the Bible there is also a footnote at this point to the effect that some manuscripts contain the additional words *nor the Son*, so that the wording is: “But of that day and hour no one knows, not even the angels of heaven, *nor the Son*, but my Father only”. The ‘English Standard Version’ translation of the Bible, published in 2001, incorporates the words *nor the Son* within the translation.

Commentary on the Holy Quran, continued from October issue:

An-Najm: ‘The Star’

Chapter 53 of the Quran

Explained by Dr Basharat Ahmad
Translated from Urdu by Kalamazad
Mohammad, Trinidad

19–20. “Have you then considered Lat and Uzza, And another (ukhra), the third, Manat?”

Lat was the idol of the tribe of Tha'if in Ta'if and was in the shape of a human being whilst Uzza was the idol of the tribe of Ghatfan in Nakhlah and this one was in the image of a tree. Manat was the goddess of Khuza'ah and was made of stone and so it has been mentioned separately and the designation, *ukhra* (another) is used here as a form of

reproach. All three had feminine names as if they were goddesses who were regarded as daughters of the Almighty.

In these verses, conclusive proof is furnished against the worshippers of these false gods in that it is pointed out to them that if the Holy Prophet (*sas*) was inviting them to serve a particular Deity, he was doing so on the basis of perfect knowledge (*'ala wajhil basirah*). Whatever claims to faith and deep spiritual knowledge he has made have been done only after thorough scrutiny and mystical insight. On the other hand, they are asked whether they had seen, with their own eyes, the goddesses they were worshipping and whether they had witnessed any miraculous signs from Lat, Uzza and Manat. If not, then what was the purpose of worshipping them? Further, they should reflect on how foolish it was for them to fall into the pit of idol-worship.

These verses provide a decisive sign of the truth of the religion of Islam and its superiority over all other creeds. We are told here that Islam did not content itself with giving to the world a few principles for people to believe and practise, but it went far beyond that in that the Founder of the religion had himself acted upon his teachings and had personally experienced the efficacious effect of these principles that the religion was exhorting mankind to accept. In addition, when he had reached the desired destination and had traversed every stage of perfect certainty and profound spiritual insight and had been united with Allah, Most High, he, as a confirmed mystic, presented these teachings to the whole world so that people might believe and act according to them.

Every adherent of a religion believes his religion to be true and invites the whole world to accept it. He may even boast that his is the best in the world. In fact, every person in his own right holds the belief that he has a monopoly on heaven. The Holy Quran itself describes this kind of thinking when it says in unambiguous words: “*But they became divided into sects, each party rejoicing in that which was with them*” (12:53).

So, if Islam, too, should merely claim to lead people to salvation and closeness to the Creator without furnishing any proof, then it would fall under the same category as “*each party rejoicing in that which was with them,*” for every creed makes the same claim (without evidence). Mere assertion without proof is of no value. This is why Islam most emphatically proclaims the fact that if the Holy Prophet (*sas*) has invited people to a certain way of life, he has done so on the grounds of certain knowledge in that he, himself, had experienced the truth of it. But even more so, he has given the guarantee that anyone who follows him and conducts himself according to the principles he has taught will also acquire deep insight and will actually experience that after traversing every stage of conviction and spiritual insight, he will himself find his Creator as the Holy Quran promises in the verse: “*Say: This is my way: I call to Allah, with certain knowledge — I and those who follow me. And glory be to Allah! and I am not of the polytheists*” (12:108).

This is a claim which is supported by evidence which no one or nothing can controvert. This is repeated in another verse of the Holy Quran: “*And they say: None shall enter the Garden except he who is a Jew, or the Christians. These are their vain desires. Say: Bring your proof if you are truthful*” (2:111).

In other words, they are told: “Produce a man from among you who has arrived at the sought-after destination after following your principles and who reached the Almighty by acting according to your religious teachings, and who became in this very life the recipient of that heavenly life of which you boast. If you cannot, then know that your claim is baseless and has no foundation of truth in it.”

Two experiences from the life of Maulana Nur-ud-Din are presented to solidify this point. The first related to a Muslim who was present in an assembly in which a famous, high-ranking Brahmo Samaj leader was expounding the claims of his religion, as to how to find God, to a mixed gathering of Hindus, Muslims and Christians in the Punjab. The

audience was deeply impressed by his presentation, but this Muslim, who was pious and soft-hearted, felt a profound pain in his heart for the religion of Islam. This led him to go outside and fall into prostration seeking from Allah, Most High, a way to prove the superiority of Islam. When he returned to the assembly, he asked permission to speak for five minutes and this having been granted, he addressed the Brahmo Samaj leader thus: "You have been telling us the ways of finding God. Have you, yourself, tried those ways and found Him?"

To this, the leader replied: "No, but this is what I believe."

The Muslim then put forward the Holy Prophet's claim given above (12:108) and also the same promise given to all followers of the Holy Prophet Muhammad (*sas*), and thus Islam emerged triumphant.

Maulana Nur-ud-Din also narrates his personal experiences with several Arya Samaj preachers. He asked them, as lovers of the Vedas, whether they had read these scriptures themselves. They replied in the negative stating that their topmost *pandits* read them, and to another question they admitted that some of these *pandits* acted according to the Vedas whilst others did not. To the key question: "Do you find God by following the Vedas?" they replied in the negative, saying that "only the four *Rishis* in the beginning had done so and no other after them had found God, and even Gautam Buddha, after undertaking spiritual devotions as prescribed by the Vedas for twelve years under the banyan tree, could not find God and became an atheist". Maulana Sahib then pointed out to them that they were making claims without the required evidence and told them that in Islam, on the contrary, there had always been, throughout the centuries, countless righteous and saintly persons who had followed the Holy Quran and found Allah, Most High. He then put forward the living example in that country of Hazrat Mirza Ghulam Ahmad, *Mujaddid* of the fourteenth century, who made the same claim as given in the said verse above, 12:108, and his open statement that, today, it is only through

Islam that people can find their Creator for all other religions had strayed from the straight path (*siratul mustaqim*). Mirza Sahib also challenged doubters to come and stay with him in order to experience for themselves the truth of his claims.

A correspondence

With apologies to our readers for some of the language you will see below, I reproduce here an exchange of e-mails at our Woking Muslim Mission website address.

Someone by the name of Bilal Naushahi sent an e-mail as follows:

"No Salaam as you are kafirs.

I have just seen your website and wondered why no information is there about the mosque up to date? Could it be because Mirzais, Qadianies were declared Kafir therefore kicked out of this mosque? I'd be really happy if you could give me some information as to the Qadianies being kicked out as it was a luminous victory Allah Almighty bestowed to the Muslims."

His allegation is that we have failed to mention on the website how the Woking Muslim Mission came to an end. In fact, this has always been on the website within an easily accessible page under the sub-heading: *The end of the Woking Mission: dream of united Islam shattered by mainstream Muslim leaders*. So I replied as follows:

"Dear sir

The information that you want is given on the following page of our website, which is linked from our Home Page: <http://www.wokingmuslim.org/history/woking.htm>

On this page go to the end and read under the heading: 'The end of the Woking Mission'. Perhaps due to your blind prejudice you were unable to find this easily-available page!

The point you need to ponder is why did so many Muslims and their famous leaders co-operate with the Woking Mission run by Lahore Ahmadis?

We have also quoted the website of the present-day occupants of the Woking Mosque. Please read our page entitled: 'Present-day Woking Mosque website's tribute to Khwaja Kamal-ud-Din'. Why is the present-day Woking Mosque praising the work of Khwaja Kamal-ud-Din who was a close personal follower and friend of Mirza Ghulam Ahmad?

With regards,
Zahid Aziz "

To this I received the following 'learned' reply. The words in bold were typed in capitals by the writer.

"No Salaam as you are kafir.

In the Quran even a **dog** have been paid tributes, because of the services they have rendered for Islam. Read Surah Kahf, ayat 22. And in Hadith even a **prostitute** has been paid tribute in Bukhari shareef Book: 'Beginning of Creation'. So just because Muslims paid you tributes doesn't not make you a Muslim. We pay tribute to **dogs** and **prostitutes** and **Qadianies** who do something worthwhile and it was Woking Muslims who kicked you out for being kafir. Ask them to this day who are the Mirzaies, Qadianies? they will reply **kafirs, kafirs, kafirs.** "

I replied as follows:

"Dear sir

Those Muslim leaders regarded Khwaja Kamal-ud-Din and our Imams of the Woking Mosque as very good Muslims who were preaching the message of Islam. They prayed behind our Imams and listened to their khutbas. You can see this in the photographs on our website.

Even the website of today's Woking Mosque says this about Khwaja Kamal-ud-Din:

'Khwaja Kamal-ud-Din was a learned, charismatic and an inspired leader. He set up residence in the Imam's house, established daily prayers in the mosque and with helpers brought from India, founded the Muslim Mission Woking to spread the message of Islam to the people of Great Britain. ... One of the things that is impressive about this early movement and for this the

Khwaja must take the credit, was the simplicity of the message. It is evident that this is one of the things that were most influential in persuading converts to adopt Islam. He preached a message that was free of cultural baggage, a pure message based on faith and belief that encompassed the spirit of Islam.'

This is what the Woking Mosque is saying **today**.

The Woking Mosque website also mentions Marmaduke Pickthall as a great Muslim connected with the Woking Mission. This is what Pickthall wrote about Khwaja Kamal-ud-Din when he died:

'I think that there is no one living who has done such splendid and enduring service to Islam. The work in England is the least part of it. Not until I came to India did I realise the immense good that his writings have done in spreading knowledge of religion and reviving the Islamic spirit in lethargic Muslims; not only here, but wherever there are Muslims in the world his writings penetrated, and have aroused new zeal and energy and hope. It is a wonderful record of work, which could have been planned and carried out only by a man of high intelligence inspired by faith and great sincerity of purpose. Allah will reward him!'

Yes, 'Allah will reward him' is what Muslim leaders said about him!"

In reply Bilal Naushahi simply repeated his previous e-mail in similar terms: "I have already explained the so called tributes ... like I said, us Muslims will even pay tribute to **dogs** and **prostitutes** who do something worth while for Islam".

The point to ponder for Bilal Naushahi and his like anti-Ahmadiyya fanatics is that by using these vile epithets for those few who served Islam they are admitting that they themselves belong to an even more degraded category since they did not serve Islam at all. They are only fulfilling the prophecies of the Holy Prophet Muhammad which foretold the despicable behaviour of the religious leaders of the Muslims in the last days.

Publication of book *Allah — The Unique Name of God*

In our October issue (pages 5–6) we announced the forthcoming printing of the above title, consisting of certain material taken from the book *Muhammad in World Scriptures* by Maulana Abdul Haq Vidyarthi, having been edited by Selim Ahmed and Zahid Aziz to improve in particular the references to sources and quotations therefrom as given in that edition. This book of about 100 pages has now been printed on behalf of the A.A.I.L. (U.K.) by the Ahmadiyya Muslim Literary Trust of Trinidad & Tobago. We are grateful to them for making the arrangements for printing. It has also been published in pdf form at the web address:

<http://www.ahmadiyya.org/islam/allah-name.htm>

The thesis of the research presented in this book is that among the names of God used by various languages, nations and religions of the world, the name *Allah* is unique in being the distinctive, personal name of God, while other names express some particular attribute of God such as the creator, the all-powerful, the highest, etc. The other names are also applied to beings and things other than the Supreme Being, while 'Allah' refers only to the one God. The author states his conclusion as follows:

“Every religious scripture, no doubt, has a pre-eminent name of God, but it is really an attributive name of Almighty God. Though the language may be unfamiliar, the reality is not ambiguous to us. If we know the meanings of these names, we shall realise that most of them are the best attributes of our God. The names are at variance in various languages, but it is just like flowers of fine distinct colours. It seems to me that God may be better glorified by the very variety of flowers that blossom in the garden. ...

“... the Divine Name in every nation, language and scripture is a lamp of subtle distinct colour, but the

light is the same. It comes from beyond and shines through it. If you keep looking at the lamp you are lost, for thence arises disparity. Jehovah is the Lord God of the Israelites, *Om* is the deity of the Hindus, Yazdan is the god of the Zoroastrians, Shang-ti is the heaven of the Chinese, Kamui or Amida is the saviour of the Japanese, and so on and so forth for the rest. But peep into the light (Allah) which shines through all those distinct lamps of distinct colours and you will be delivered from henothism to the monotheism of Islam, the religion of no particular race, tribe, colour, caste or country but of all humanity.

All the names of God are good and excellent. In Greek it is *Theos*, in Sanskrit it is *Om*, in Buddhism it is 'Buddha', in Hebrew it is 'Jehovah', etc. ... Allah's are all the 200 names of the different languages of the world. All these names from the East and the West are attributes of Allah. His personal and proper name is only one name, that is, Allah, comprising all the attributes of perfection.”

There is not the least suggestion in the book that the other names for God are those of “false” gods, even though they have also been applied to others than the one true God. Unfortunately, this is in stark contrast to the attitude of many critics of Islam in the West who consider that the word *Allah* refers to a being different from the being who is called God in the Bible, and is alleged by them to be a “false” god of the Arabs adopted by Islam as its God. However, we may point out that when the Bible is translated into Arabic by Christian missionaries themselves the word which appears as 'God' in the English Bible is translated by them as 'Allah'. Thus the Bible in Arabic opens with the words: *Fil-bad'i khalaq Allah-us-samaawaati wal-ard* — “In the beginning God created the heavens and the earth” — and so on.

Thus these Christian missionary translators of the Bible are in effect telling their Arabic readers, both Christian and Muslim Arabs, that the word *Allah* in Arabic refers to the same Being Whom the Jews and Christians recognise as God.