

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



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

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

**Darus Salaam, 15 Stanley Avenue, Wembley, HA0 4JQ (U.K.)**

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## Bulletin: June 2005

### Next Meeting

*Assalamu alaikum*

Venue: **Darus Salaam**

Date: **Sunday 5th June 2005**

Time: **3.00 p.m.**

**Last ten chapters of the Holy Quran**

### 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 Jamaat:**

First Sunday of every month at  
3.00 p.m.

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## Notice

### Elections to the Executive Committee of the UK jamaat

The July meeting will be the Annual General Meeting of the UK Jamaat. This year elections will also be held for the Executive Committee. Dr Mujahid Saeed has kindly agreed to act as the Election Officer. Please send him your nominations for the:

1. President
2. Secretary
3. Treasurer
4. Five members of the Executive Committee.

Nominations should have the full details of the proposer, be seconded

and include a brief description of the candidate.

All candidates are required to have taken the pledge to join the Lahore Ahmadiyya Movement and contribute regularly to it. Any one who has not paid his dues for three months is barred from voting, nominating, seconding or standing. Dues cannot be paid retrospectively to be able to take part in the election.

Apart from the details drawn up by the proposer and circulated by the Election Officer no other canvassing is allowed by any means whatever. Proof of any canvassing by a candidate, the proposer or seconder shall bar the candidate from election.

## Hazrat Ameer's tour of the U.K.

*Reports on three events*  
by Zahid Aziz

### 1. Meeting at Woking

Hazrat Ameer Dr Abdul Karim Saeed arrived in the U.K. from U.S.A. on Wednesday 20th April.

On Saturday 23rd April, a public meeting had been arranged near Woking at the New Haw Community Centre, between 3.00 and 6.00 p.m., through the hard work and efforts of brother Azhar Ahmad and his wife Sumaira. (Brother Azhar is son of Fakhar-ud-Din *sahib* of Rawalpindi.)

*The Mayor of Woking Councillor Graham Cundy, left, addressing the meeting at the New Haw Community Centre. Hazrat Ameer is sitting in the centre and Mrs J. Khan, President of the U.K. Jamaat, is on the right.*



Local English dignitaries had been invited and attended. These included two local Mayors and the member of Parliament for that constituency, Mr Philip Hammond. Apart from our own U.K. Jamaat members, many persons from outside our Jamaat were in the audience, including non-Muslims such as two English vicars and some Muslims.

The event had been advertised in the local press and some people came as a result of the advertisement. The hall has a capacity of 110 persons and it was over-full. On the stage were: Dr M. Hami, myself (Zahid Aziz), Mrs J. Khan (President of U.K. Jamaat), Hazrat Ameer, and the Mayor of Woking Cllr. Graham Cundy. I made a speech about the history and achievements of the former Woking Muslim Mission, run by Lahore Ahmadis from 1913 to the 1960s. I explained how the Mission had attracted some very traditional kinds of British people to Islam and mentioned what these converts had said about why they became Muslims. The Mission showed how a person can be "British" and a Muslim at the same time. I had prepared a leaflet based on my speech, which was distributed at the end.

**Hazrat Ameer then made a speech about how to achieve near-**

**ness to God through Islamic teachings and the "remembrance of God" (zikr-ullah). He presented it in a way that appealed to the non-Muslim dignitaries as well. Hazrat Ameer also emphasised that the wrong impression of Islam as a religion that teaches violence must be corrected and that Muslims must show that Islam teaches peaceful living with others. He highlighted the role of the Ahmadiyya Movement, both in the time of Hazrat Mirza sahib and at present, in presenting Islam as a religion of peace and reason, not fighting and fanaticism.** This was followed by a speech by the Mayor of Woking Mr Cundy, in which he detailed the efforts made by him and the local authorities to make Muslims feel as an integral part of the local community. The audience were then invited to ask questions.

After the formal meeting, everyone partook of the extensive range of delicious refreshments and snacks of all kinds provided by the organisers. The hospitality was extremely generous and enjoyable. This also provided an opportunity for people to mix and have discussions. Hazrat Ameer also mingled with the audience, answering their questions.

The U.K. Jamaat is grateful to Hazrat Ameer for his presence at this

meeting and his contribution to it which was instrumental in making the meeting a success. All those involved in the organisation of the meeting, particularly brother Azhar and his wife and family, deserve a special thanks.

## 2. Meeting at Slough

On Saturday 30th April a dinner function was arranged in Slough, near London, in honour of the visit of Hazrat Ameer to the U.K. The host and organiser was Mrs Akhtar Aziz (daughter of the late Hazrat Maulana Abdul Haq Vidyarthi). It was attended by about sixty people, most of them being our own Jamaat members but there were a few other Muslims and English non-Muslim friends present as well.

The function began with *Asr* prayers led by Hazrat Ameer. Then Dr. Zahid Aziz spoke briefly about the history of the U.K. Jamaat. He related how the late Dr. Saeed Ahmad Khan *sahib* started visiting the U.K. from 1975 onwards, and also visiting other countries, to establish branches of our Jamaat in all these places. Previously, our Jamaat used to operate in different countries (U.K., Trinidad, Suriname, Fiji etc.) under names like 'Muslim Association' and worked with other Muslims, but this became impossible after 1974 when Ahmadis were declared non-Muslim in Pakistan. So Hazrat Dr. Saeed Ahmad Khan *sahib* and the Central Anjuman decided to re-organise our members under the banner of Ahmadiyya Anjuman Ishaat Islam Lahore. This is how the U.K. Jamaat came into being. Dr. Zahid Aziz also paid tribute to the great missionary and literary contributions of the late Maulana Shaikh Muhammad Tufail *sahib*.

Hazrat Ameer Dr. A.K. Saeed then delivered the main address. **He stressed that the acts of worship in Islam must be performed from the heart and not just as actions of the body. He explained at length that Islam was being widely misrepresented as urging its followers to commit acts of violence and fanaticism and teaching the oppression of women. In fact, Islam only allows Muslims to fight a war in self-defence, and not as an act of**

*Hazrat Ameer addressing the gathering at Eid Milad**Some of the audience at Eid Milad*

aggression, and Islam teaches Muslims to do all they can to live in peace with others. As to women, Islam appeared in Arabia where women used to be treated as men's property. Islam gave full rights to women, making them into equal human beings with men. Women worked alongside men in the early history of Islam. Hazrat Ameer also emphasised that Islam teaches that all mankind is one and does not discriminate between nations on the basis of race, colour or religion. He pointed out that the Kaba in Makka was the first house of worship on earth and the Hajj presents a grand scene of people of all races, countries and colours in unity and harmony.

Hazrat Ameer also declared that Ahmadis living in different countries should live in harmony with other communities of those countries and be law-abiding citizens, and work for the welfare of all the people of those countries.

His speech was followed by dinner. During dinner Hazrat Ameer mixed with the guests and matters relating to the future progress of the Jamaat were discussed. The function closed with combined *Maghrib* and *Isha* prayers at about 9.30 p.m. The speeches were recorded both in sound and on video.

### **3. Eid Milad-un-Nabi function in London**

On Sunday 1st May 2005 the U.K. Lahore Ahmadiyya Jamaat organised

an *Eid Milad-un-Nabi* function at its Centre in Wembley, London, held from 3.00 p.m. to 6.30 p.m., which was attended by Hazrat Ameer Dr. A.K. Saeed as special guest.

In the first part of the programme several children, aged between about 5 and 10, presented various readings about the Holy Prophet (s.l.m.) that they had prepared. Some adult members also recited poems in honour of the Holy Prophet (s.l.m.).

Then Hazrat Ameer delivered his speech. He began by expressing his great joy that so many children had taken part in the programme with such enthusiasm. He stressed upon the parents the great need to impart religious knowledge to the children and create interest in them for Islam and Jamaat affairs from an early age.

In the main part of his speech Hazrat Ameer explained in detail the verse of the Holy Quran: *Qul in kuntum tuhibbun-Allah fattabi'uni...* ("Say: If you love Allah, follow me: Allah will love you, and grant you protection from your sins." — 3:31). **He stressed that we must follow the Holy Prophet in our practical life, not just praise him by word. He mentioned the missions of the prophets before the Holy Prophet (s.l.m.) and showed that these were limited in their scope. The Holy Prophet's mission was for all humanity and he brought religion to perfection and was therefore the Last of the Prophets. Hazrat Ameer also explained the significance of various attributes of Allah.**

After his speech, a sumptuous tea with refreshments and snacks was served. Then Hazrat Ameer led the *Asr* prayers. Members of the Jamaat had made their best efforts to attend this function in order to meet Hazrat Ameer. Some people came from distances of more than a hundred miles to meet him. There were one hundred and fifteen people present.

Before the function began, Hazrat Ameer had been busy with administrative meetings with Jamaat office-holders. He had been awake since 3.30 in the early morning, doing work of one kind or another.

*Further coverage of Hazrat Ameer's visit to the U.K. will appear in the next issue of this Bulletin.*

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## **News from abroad**

### **Germany**

The Imam of the Berlin Mosque, Riaz Chaudry, writes:

"By the grace of Almighty Allah another German young lady has accepted Islam. Monica Diane Schroder has been given the Muslim name Yasmin. Everybody is requested to pray for her so that she becomes a good practicing Muslima. The lady who accepted Islam last month came to listen to Dars Quran last Sunday. She had a lot of interesting questions, which were attended carefully to her satisfaction.

She was happy and promised to come every month.”

### U.S.A.

Akbar Abdullah writes:

“On the morning of Nov. 10th 2004 I was taken to hospital with a complaint of a drastic drop in blood pressure and heart rate. A temporary pacemaker was placed to regulate my heart rhythm and the next day I was transferred to my regular hospital where the pacemaker was removed and a stent was placed in a blocked area through angioplasty. Pneumonia kept me in the hospital for ten days. All this happened without any warning so I could not request anyone for prayers. However, Brother Ahmad Nawaz left a message for Hazrat Ameer which did not get to him but the several brothers and sisters he informed were kind enough to phone me in the hospital or sent e-mail.

Five months later I began to experience some pain and a treadmill stress test indicated a problem in the stent area. The Cardiologist wanted to perform an angiogram/angioplasty on April 1st, but I talked him out of it so I could attend the wedding of my niece Fairuz and **later to be a host to Hazrat Ameer who was to arrive in Chicago on his historic mission to meet the African American Muslim leaders and to deliver his powerful message to them.** Thanks Allah I was able to accomplish both tasks without much discomfort.

I know I have benefited by transference of spiritual energy whenever I hugged Hazrat Ameer.

The day set for the procedure is now on Tuesday May 10th. This procedure is still invasive and I request you to please pray for its satisfactory outcome.”

## Some questions answered

Q1. Please explain the difference between prayers of *Witr*, *Taraweeh*, *Tahajjud* and *Qiyam*.

*Answer:* The last three of these words refer to the same thing which

is night worship. These are prayers which are offered voluntarily after the compulsory prayer of *Isha*. *Qiyam* means standing up at night in prayer. The term may also refer to any sort of worship offered voluntarily at night. Normally, the term implies worship in the later part of the night, but this need not be absolutely so.

*Tahajjud* refers mainly to reciting the Quran in night worship. If the term, however, is used with prayer, it can also be used interchangeably with *Qiyam*. *Taraweeh* is night worship offered in Ramadan. Since night worship is voluntary, it can be done on any night during the year. However, in Ramadan, the Holy Prophet used to offer night worship every night.

*Witr* is the three *rak'ahs* you offer at the end of your worship every night. It may be offered immediately after *Isha*, but if you are planning to offer some voluntary night worship, you better delay it until you have finished. It is the night worship that the Holy Prophet was keen to offer every night. Indeed, he never missed it for any reason.

Q2. Some people insist that the *qunoot* is obligatory in the last *rak'ah* of the dawn prayer, but I read that the *qunoot* is in the last *rak'ah* of the *witr* prayer. Please comment.

*Answer:* The *qunoot* is a supplication which begins with certain phrases which the Holy Prophet used to repeat in his supplication during prayer. But the supplication of *qunoot* may include any request we should like to ask Allah to grant us. It may be personal or supplication for other people, or for the Muslim community as a whole.

According to the Shafi'i school of thought, the *qunoot* is recommended after rising up from *ruku'* or the position of bowing and before prostration in the second *rak'ah* of the obligatory prayer of *Fajr*. Other schools of thought maintain that it is recommended in the final *rak'ah* of *witr*. The Hanafi school says it precedes the *ruku'*, while the Hanbali school maintains that it is after the *ruku'*. No scholar suggests that it is obligatory.

These differences mean that the Prophet (peace and blessings of Allah be upon him) did the *qunoot* at various times, but probably he did it more in the *witr* than at any other time. All schools of thought also agree that the *qunoot* may be included in the last *rak'ah* of every obligatory prayer in times of distress, whether personal or communal.

Thus, if the Muslim community (particularly in our case, the Ahmadiyya Community, our Jama'at) is going through a time of difficulty, the *qunoot* may be included with a special humble request to Allah to lift that difficulty.

— From *Nur-ul-Islam*, Canada.

*From our history:*

## Khwaja Kamal-ud-Din's first convert in England in 1913

The first person to accept Islam at the hands of Khwaja Kamal-ud-Din in England was a Mrs Violet Ebrahim. He reported this conversion to the Ahmadiyya newspaper *Badr* as follows:

“Brethren, *assalamu alaikum*. Time is very short. I have not yet even filed the accompanying article which is about Woking. It is to be published in the paper. It must be read out to Hazrat [Maulana Nur-ud-Din] either in summary or in its entirety.

Today God made it a very blessed Friday. Among the English-women in my circle of meeting here is a Mrs Ebrahim, a native of Scotland and daughter of a colonel. I continued preaching to her in a slow process in my own way. Today she was present at the Friday *khutba*. God had put into my mind a fine topic on the special characteristics of the Quran, which made a deep impression on her. In my letter to Hazrat [Maulana Nur-ud-Din] yesterday, which will be received with this letter, I mentioned a European woman who was getting close to Islam.

After the *khutba* she joined the prayer of her own will and pleasure. Praying in the manner in which we do, she showed herself as a Muslim. Millions of thanks to God for this. All brethren and the Hazrat *sahib* should pray that she remains steadfast. This should not be considered as a complete fulfilment of the prophecy. God the Most High will, shortly, fulfil that dream of the late Hazrat [Mirza Ghulam Ahmad]. However, by way of a good omen I mention the following strange thing.

This is the first European woman who said Friday prayers behind me. Her dress today, by a happy coincidence, was a *khaki* satin. Could this not be the first of those white birds whose wings, that is to say dress, the Hazrat [Mirza Ghulam Ahmad] saw as *khaki* in his vision? The wings of a bird are its dress as they cover its body. Congratulations, congratulations, congratulations!

Kamal-ud-Din”

— From *Badr*, 6 March 1913.

In the next issue of *Badr*, the reply by Maulana Nur-ud-Din is published as follows:

“Hazrat Khalifat-ul-Masih says: I want to give you good news, and it is such a congratulation that, at least in my view, no one would have given you. And it is that when the Holy Prophet, may peace and the blessings of Allah be upon him, was called to his mission the first person to accept Islam on his hand was a woman. On your hand too, in London, it is a woman who is the first to accept Islam. This is tremendous good news. You must prostrate before Allah the Most High, and I do so too. The second happiness and congratulation I convey to you is that the people of England worship the son of a woman, and it is a woman that you have made a Muslim there first of all.”

— From *Badr*, 13 March 1913.

Mrs Violet Ebrahim herself wrote a letter to a Muslim lady in India, from which we quote below:

“Last year when Khwaja Kamal-ud-Din had recently arrived in London, my husband met him at some meeting and invited him in

company with Mr. Zafar Ali Khan, Editor of *Zamindar*, at our house. Since that day he was our frequent visitor and he used to talk about Islam: he used to invite us at his house on every Friday when after praying he used to preach.

His logical arguments in favour of Islam and his comparisons of Islam and Christianity were most interesting and convincing. When I was with my parents I used to go to Church with them every Sunday and used to hear the preacher who failed to rouse in me any interest for religion, and I used to take everything for granted — without giving any serious thought. Khwaja Kamal-ud-Din has studied Christianity and therefore he is better able to make comparisons as to what is said in the Bible on different subjects and how Al-Koran treats the same subject, thereby proving how superior Islam was to Christianity. My eyes were beginning to open in favour of Islam and gradually I found that I was Moslem at heart. My heart went to Islam all the more by my reading every day in newspapers about the butchery and atrocities committed by the Christians of Balkan on the noble Turks whom now I consider my brothers in faith. I openly declared to be Moslem. The *Islamic Review* has done wonders. It has been my textbook, Khwaja Kamal-ud-Din has a great talent for writing which must be a gift from God. I can never thank him enough for the change he had brought in my soul; we consider him as a member of our family; whenever he comes to London from Woking, he stays with us.

He has made another conquest which will have far-reaching consequences in favour of Islam. Lord Headley, an Irish peer and member of the House of Lords, has accepted Islam, so much so that he has commenced to contribute articles in favour of Islam in the *Islamic Review*. We have intimate knowledge of Khwaja Kamal-ud-Din’s doings from the time he came to London. He started the *Islamic Review* at his own expense. He had about nine thousand rupees when he came to London and he spent it all in his work, publishing the *Islamic*

*Review* and distributing it broadcast. Living in London is also expensive. But now he has no money and he is worried as to how to continue. At present he is circulating only a thousand copies in the Western world whereas at least a hundred thousand copies should be given out. It would be a thousand pities and great shame for us Moslems if his *Islamic Review* was to stop for lack of financial help. I have been to the Woking mosque with my husband and have prayed there on one Friday. Khwaja sahib lives in the adjoining house belonging to the Mosque, and he is living there very poorly, almost like a hermit. Moslems of India should rise to this occasion and you will please convey my message to my sisters in India for helping him in this great work.”

— From *The Review of Religions*, December 1913.

Please visit our following website for the history of the Woking Muslim Mission:

[www.wokingmuslim.org](http://www.wokingmuslim.org)

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## Late Pope called “Messenger of Peace” in an Arab Muslim news medium

Following the death of Pope John Paul in April, a cartoon hailing his life and concern for humanity appeared on the website of the English edition of the Al-Jazeera TV channel by resident cartoonist Shujaat dated 4 April 2005. It was entitled: “Messenger of Peace”. A portion of the full cartoon is displayed below.

When Hazrat Mirza Ghulam Ahmad was accused of claiming to be a prophet and messenger of Allah he vehemently rejected this false charge, stating in some of his explanations that these words about him were only in a metaphorical sense. He gave examples such as one from Hadith where a man sent by the Holy Prophet Muhammad was called “messenger of the messenger of Allah”, and he further added:

“The Arabs to this day call even the message-bearer of a man as a *rasul*, so why is it forbidden for God to use the word ‘messenger’ in a metaphorical sense too?” — *Siraj Munir*, page 2.

The cartoon below provides an instance from “this day”, in an Arab news medium, of the use of the word ‘messenger’ for a man of God who certainly neither claimed to be a messenger in the Islamic theological sense nor is he believed by the publishers or the readers of that news organ to be such a messenger.



MESSINGER OF PEACE- 04/04/2005  
Shujaat

*A child's contribution at our Eid Milad function:*

## The Boy Who Threw Stones

by Irfaan Ahmad

There once was a boy who lived in Madina. He was a good boy, except for one bad habit. He used to have fun throwing stones at trees!

One day, the boy went into an oasis where he found many date trees! He started to throw stones at the trees. When the dates had fallen from the tree, the boy ate the delicious dates and enjoyed them very much! The boy did not think about the harm he may have done to the trees. And he did not think about the owners of the trees.

The owners found out what had happened and were very angry. They decided to catch him when he returned.

The boy did return and started to throw stones at the date trees. When he began to gather up the dates, the angry owners jumped out and caught him! The boy was very frightened! He began to fight and shout! The owners held him tightly and took him to the Holy Prophet.

The boy stood before the Prophet feeling very frightened. The Prophet began to speak to him softly:

“Why do you throw stones at trees?” He asked.

“To get the dates so I can eat them,” the boy replied.

At once the Prophet knew that the boy was not naughty.

So the Prophet patted the boy on the head so that he would not feel frightened.

“Don’t throw stones at the trees,” he continued softly.

“If the trees are harmed, they will not grow new dates.”

“Eat the dates that have ripened and fallen to the ground”

The boy had learned many lessons:

He learnt that to get the dates he did not have to harm the trees.

He learnt that the trees let fruit fall when the fruit have ripened.

He learnt that branches begin to bend within reach when they are heavy with fruit.

He also learnt about kindness.

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*Commentary on the Holy Quran:*

### **An-Najm: ‘The Star’**

#### **Chapter 53 of the Quran**

Explained by Dr Basharat Ahmad

Translated from Urdu by Kalamazad  
Mohammad, Trinidad

This chapter was revealed at Makkah. Whilst in the last chapter, *At-Tur* (The Mountain), historical

and intellectual arguments were presented in order to authenticate the truth of the Holy Prophet Muhammad (*sas*), in this chapter attention is drawn to the sublime and exalted station he enjoyed. In other words, not only was he a true prophet of Allah, but through the perfection and progress of his personality human dignity had arrived at its zenith. He was elevated towards his Creator and he came close to Him as far as it was humanly possible and acquired every perfection that closeness to Allah, Most High, confers. In short, he reached the furthest limit in love for his Creator and in compassion for all mankind, and because of this affinity being equally towards Allah and towards His creation he became like a single chord between two bows. Thus he possessed the essential condition for intercession on the Day of Resurrection. As a result, of all human beings, he was the only one to achieve that rank that can qualify a person to be the true saviour of all mankind for all times. As a result, Allah, Most High, Who is the Knower of all subtleties, chose him to bring guidance and learning to the whole world until the end of time and raised him to be a universal prophet and messenger and conferred on him the honour of being the *khatam-un-nabiyyin*, that is, the last and most pre-eminent of all the prophets. That was the ultimate point of human perfection which no other prophet or saint could attain.

#### **1. “By the star when it sets!”**

*Najm-un* means a star, in particular, the constellation of the Pleiades by means of which Arab travellers sought their destination whilst traversing the desert in which no semblance of a roadway can be found, especially during the night, when not even the slightest inkling of a road could be detected. This is alluded to in another verse of the Holy Quran: “*And by the stars they find the right way*” (16:16).

*Idha hawa* means “when it sets” or declines. This is so because if the Pleiades are exactly overhead one can have no indication from them of the right way. Of course, when they incline to the West or to the East, the

right direction can be easily ascertained and the traveller can be guided by them to the desired course in his journey.

In this verse, Allah, Most High, swears by the star when it declines from its zenith, and in doing so, it strenuously emphasises the evidential nature of the oath. A question arises here: To what matter does the testimony point? Here we must understand that on many occasions the answer to the oath is contained in the oath itself and so there is no need for a further clarifying sentence. This is especially common in the Holy Quran which employs evidence from the physical world and the laws of nature in order to provide proof of the hidden spiritual world and matters relating to it. Thus, many a time, the Holy Quran leaves it up to the intellect and understanding of man to fathom the answer to the evidence that it presents. In other words, man should use his intellect to examine the manifest in order to draw the right conclusions concerning the hidden.

Thus the Holy Quran intends, through the use of oaths, to focus attention on the sublimity and importance of a particular matter and it devolves on man to use his native powers of the mind to ferret out the underlying meaning and so there is no need for an explicit answer to the oath.

It is also a well-accepted principle among the scholarly that a direct parallel exists between the physical and the spiritual worlds in that a similarity of relationship runs through both domains. So, if testimony is drawn from the physical world in regard to a particular matter, then a learned person, by using his initiative, can draw the conclusion that a similar law must reside in the spiritual world.

Such is the case here, also. We are told that if in the physical world, when a traveller in the desert or the sea or the wilderness can find no trace of a road in the darkness of the night and has to resort to the stars to reach his destination, why should the same not apply to a wayfarer in spiritual matters? In other words, Allah, Most High, is reminding us

that when there are no earthly means of guidance on land and sea and darkness envelops the world on all sides, and in accordance with this verse of the Holy Quran:

“*Corruption has appeared on land and sea*” (30:41),

all kinds of misguidance fall like the darkness of the night, and all existing religions and creeds have been tainted by innovation and error, and there is no sight of the straight path, is it not necessary for the Almighty to create a heavenly star of guidance for spiritual wayfarers as He did for travellers in the physical world? And why a star, one may ask? As a heavenly guide, a star never deviates from the right course and so its guidance can never be wrong.

Similarly, that person who cuts himself off completely from all earthly attractions and attaches himself so closely to the Almighty as if he were resting in His arms, and who, as it were, has progressed from an earthly to a heavenly station is the only one who can become such a guide of whom there can be no fear nor likelihood of his straying from the right path. For he is a star that is lit from the light of Allah, Most High, and therefore twinkles in the sky like a heavenly star. Having divorced himself from low, earthly associations, he ascends close to his Creator and sparkles with the light of celestial guidance, knowledge and deep spiritual perception. Thus, this is the real heavenly guide who, like a star, becomes the true leader for mankind in the dark night of error and misguidance.

The expression *idha hawa*, “when it sets”, is used to point out that unless that perfect man who is cut off from everything besides Allah, Most High, and who has ascended to Him, does not descend towards the creation from on high, with his heart brimming over with love and compassion for all the creatures of Allah, Most High, mankind can never benefit from him. Thus, those who are drawn close to Allah, Most High, become the bearers of guidance and leadership for the world. They are sent from Allah, Most High, as commissioned ones, as if they are descending from

heaven to earth, and are inclining towards mankind from their lofty, heavenly station. They thus become the source of guidance for those who have lost their way or are caught up in the snares of their own lusts.

As a result, Prophet Muhammad (*sas*) is that heavenly guide who is made resplendent by Divine light and shines forth like a star and who, having risen so far above base and earthly desires, appears as if he has no connection with this mundane existence to such an extent that he is not of earth but of heaven. In spite of his sublime status however, and his total absorption in Allah, Most High, his leaning towards mankind with guidance is only a manifestation of his deep human compassion and sympathy which filled his pure heart to the brim. This propensity was also an expression of his solicitude for mankind and his compelling desire to furnish guidance to them and not a result of any personal desire of his. Further, it was by Allah’s command that he leaned towards humanity and not through his personal wish. Just as the guidance of a star is unerringly accurate, so, too, our Holy Prophet Muhammad (*sas*) was the consummate guide. In other words, his leadership is sound and authentic because he, too, like the stars, never ever deviates and proof of this is proffered in the following verse.

## 2. “Your companion errs not, nor does he deviate.”

We are told that there can be three reasons for not accepting a perfect guide:

1. One may not be truly aware of the circumstances of such a person, or
2. The person who claims to be a guide may not have true knowledge, or
3. The said person may indeed possess true knowledge but his behaviour may not be in accord with such knowledge.

The doubters are asked to reflect on the character of this person who claims to be the perfect guide, that is, the Holy Prophet Muhammad (*sas*), and see for themselves that he is completely free of these three defects.

Firstly, the verse says: “*He is your companion.*” That is, he is living in your company day and night. For forty-five years now he is among you and you must know every detail of his life — his childhood, his youthful years were all spent under your eyes, so is there any falsehood, or defect, or weakness in him that you can point out? Is it not true that he led a straight life from the very beginning so much so that in your own estimation he is well-known as a truthful and reliable person?

Secondly, the verse states: “*He does not err.*” That is, he never forgets, meaning that his knowledge has always been authentic. He always stands on the firm footing of truth and impeccable principles and has never fallen prey to errors that will lead him towards the path of deviation or transgression. Whatever plans and policies he devised for himself or for his people were always based on sound judgement and so they always bore righteous fruits.

The third point mentioned is that the Holy Prophet (*sas*) never deviates. In other words, they are told that he has spent a whole lifetime in their midst and they are asked whether he has ever acted without genuine knowledge or whether they had seen him do anything wrong. This verse provides a most powerful testimony to the impeccable character of the Holy Prophet Muhammad (*sas*). This evidence is placed before his enemies, and they are challenged to contradict it if they dared. And it is a fact that no one was able to do so for they, themselves, had been acknowledging the excellent morals of the Holy Prophet (*sas*) from the very beginning, so how could they deny it now. Not only is the Holy Prophet (*sas*) declared free of any sin in this verse but his teachings, too, are guaranteed immunity from error. In short, this verse provides definitive proof of the Holy Prophet’s purity and sinlessness.

The claim that he was a heavenly guide who was kindled from the light of the Almighty was well-known to them for day and night he lived in their presence. Indeed, the truth is that although he lived with them, yet, like a star, he was very far from them.

### 3-4. “Nor does he speak out of desire. It is naught but revelation that is revealed.”

The Holy Prophet’s guidance is true and free from imperfection because whatever he teaches mankind is devoid of any personal desire of his. In fact, he is far above such personal concerns and has long ago renounced earthly motivations that he has become like a heavenly inhabitant. Thus, whatever guidance he gives to the world is in fact Divine revelation which was entrusted to him to impart to man.

In the verse, “*It is naught but revelation that is revealed,*” the pronoun *huwa* (it) pertains to the Holy Quran. To attribute it to “he speaks” is not correct for no one accepts that every utterance of the Holy Prophet (*sas*), or at least all his words after he received prophethood, emanated from Divine revelation. Of course, while it is true that in matters of intellectual judgement he was infused with the light of inner revelation, yet we will have to agree that it was limited to religious matters. Nevertheless, here the word *yantiqu* (he speaks) is of general import and his words and actions were free from the taint of egoistic desires like greed and base appetites even before prophethood not to mention after he received the mantle of prophethood. It is not essential that if any word does not proceed from Divine revelation then it is automatically inspired by greed or lust. Look at how many good words and deeds are spoken and done by righteous people without the command of Divine revelation. Yet, can we deny that they are free from cupidity and base desires and that they act only for the pleasure of Allah, Most High? Thus, by stating that the Holy Prophet (*sas*) does not speak out of his own desire Allah, Most High, wishes us to understand that so far was he removed from low egoistic desires that at no time were his actions or words ever motivated by these base passions. So how can it be possible for such a purified heart to begin to fabricate anything against his Creator? Instead, it is the custom for Allah’s revelation to descend on such a person who has already purged his inner self of all base

emotions and whose words and actions are inspired by nothing else than seeking the pleasure of his Master. It is then that such a heart becomes qualified to receive Divine revelation. Thus, this Holy Quran is nothing but Divine revelation which descended on the Holy Prophet’s pure heart which was already purged of all base passions.

### 5-6. “One Mighty in Power (*shadid-ul-quwa*) has taught him. The Lord of Strength (*dhu mirratin*). So he attained to perfection.”

The meaning of *mirratun* is strength, whilst *dhu mirratin* signifies a powerful or a brave person or a person who is gifted with intellectual strength and wisdom. In the verse, “*The Lord of Strength. So he attained to perfection*” *Dhu mirratin* (the Lord of Strength) is an attribute of Allah, Most High.

*Shadid-ul-quwa* refers to someone who is extremely powerful and this, too, is a reference to the Almighty.

*Quwa* is the plural of *quwwatun* and the plural is employed here to denote honour and reverence.

In the expression, *dhu mirratin* (Lord of Strength), reference is made to sensory and intellectual powers and so connotes a person whose intellectual acumen and sagacity are so immense that no one can overpower him in these matters whilst the phrase *shadid-ul-quwa* (Mighty in Power) connotes strength in action. That is, he is the possessor of such power that in the grandeur of his actions no one can compare with him.

We are told in the above verses that the One Who taught the Holy Quran is very powerful and extremely wise. As the guidance comes from One Who possesses exceeding powers, therefore, His laws are inexorable and if man should break them, he cannot expect to lead a prosperous life and the dominance of this guidance to overwhelm the whole world is certain.

*To be continued.*