

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



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THE FIRST ISLAMIC MISSION IN THE U.K. ESTABLISHED 1913 C.E. AS THE WOKING MUSLIM MISSION

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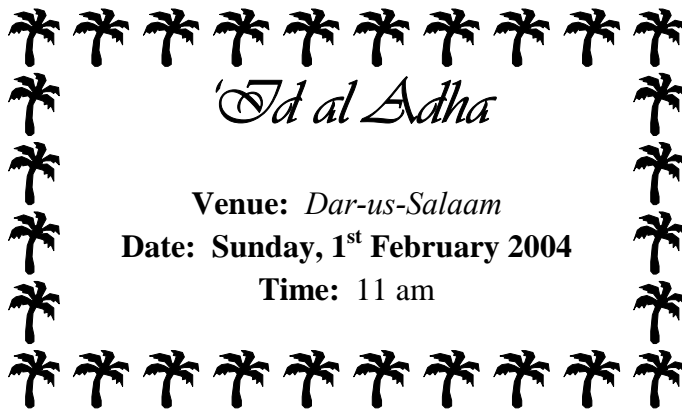
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*'Id al Adha*

Venue: *Dar-us-Salaam*

Date: **Sunday, 1<sup>st</sup> February 2004**

Time: **11 am**

## Regular Activities

**Dars-i Quran:** Every Friday at 2:30 pm.

**Meeting of the Executive:** First Sunday of every month at 2 pm.

**Meeting of the Jamaat:** First Sunday of every month at 3 pm.

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## News

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

### Elder sister of Mr Abdul Nasim

Abdul Nasim is the National Treasure on the Fiji jamaat. On 17<sup>th</sup> Jan 2004 she had stroke and collapsed, and was rushed to the hospital. She had had a brain haemorrhage and was in comma for a short while.

### Hamid Hack

It is with regret that we announce

that Mr Hamid Hack died on Friday January 9th. He was a nephew of the late Mr A Majid Ali; husband of Anna from Surinam whose family belong to the Utrecht jamaat, brother of Messrs Omar, Imran, Farouk and Shah Hack and cousin of Mr Walter Aziz Ali and Mr Araf Ali. He assisted in many charitable organisations in Guyana where he was the Post Master General. In London he was a Local Government Officer in the Finance Department of the GLC. He was buried in the Hendon cemetery on Tuesday, January 13th.

### Prayers

Begum Qudsia Chaudry, wife of Choudry Masud Akthar who was our assistant imam for some time, was taken seriously ill. On 4th of January her eldest son, Dr. Muneeb Choudry, took her to a speciality medicine hospital in the Midwest (USA) where she underwent major surgery on January 7<sup>th</sup>. Surgery went well and preliminary tests revealed no complication, thanks to all your prayers and the mercy of Allah.

Now we may all offer prayers of

thanks and continue to pray for her complete recovery.

## MY IMPRESSIONS

### ABOUT THE

### 'UMRAH

#### Dr Jawad Ahmad

*"Allah has made the Ka'bah, the Sacred House, a means of support for the people, and the sacred month and the offerings and the victims with garlands. That is that you may know that Allah knows whatever is in the heavens and whatever is in the earth, and that Allah is Knower of all things."* (5:97).

This is a prophetic announcement that the Ka'bah will forever remain a support or stay for men, where pilgrims will flock from all parts of the world. The reference to this prophecy is elucidated in the concluding words: *This is that you may know that Allah knows whatever is in the heavens and whatever is in the earth;* that is, the fulfilment of

this prophecy in all future ages will be a sign of the great knowledge of Allah, Who pronounced it at a time when the Ka'bah was hardly known beyond the bounds of Arabia.

The Arabic word Ka'bah means cubic in structure. But it also means honourable, eminent and glorious. Accordingly, the very name carries a prophetic significance that it will remain the centre of glory and eminence. And history stands witness to the fact that it has indeed acquired during the course of time, a place of spiritual eminence unparalleled in the religious history of mankind.

'Umrah literally means a visit. In Islamic terminology it is called a minor Hajj or a visit to the Sacred Mosque, the Ka'bah in Makkah. It differs from Hajj in two respects. In the first place, Hajj is performed only during the month of Hajj, while 'Umrah may be performed at any time of the year. Secondly, the visit to Arafat and the assembly there and the sacrifice as the concluding act essential to Hajj have been dispensed with in the case of 'Umrah.

During 'Umrah, one has to wear Ihraam, which consists of two pieces of cloth. Then one makes seven circuits of the Ka'bah called *Tawaaf* and seven brisk walks between the two hills of Safa and Marwah called Sa'i. The tradition of making circuits around the Ka'bah has come down to us from the time of Prophet Abraham and has been retained by Islam, but the brisk walk between the two hills has been added by the Holy Prophet Muhammad (sas) as enjoined by Allah in the Holy Qur'an in the words: *The Safa and Marwah are truly among the signs of Allah; so whoever makes a pilgrimage to the House or pays a visit (to it), there is no blame on him if he goes round them. And whoever does good spontaneously – surely Allah is Bountiful in rewarding, the Knowing (2:158).*

Sa'i between the two hills is in commemoration of the desperate effort in search of water made by Lady Hajarah, wife of prophet Abraham and mother of baby

## Peace

By Deen Alli

*Peace is a friend I haven't seen for sometime,  
and although I've been waiting it is simply fine.  
He's a friend that no one seems to see anymore;  
instead, the only thing we hear is war !  
However,, when peace comes, everybody will sing,  
Children will be happy, and all dancing,  
hopefully there will be no anger and no more pain,  
and hopefully nobody will declare war or anything insare !  
He will come, oh he'll definitely come, though he's late,  
The only thing we can do is have patience and wait;  
he will come, this I know,  
he will come, and I do hope so.*

Ishmael when the infant became restless because of thirst in that deserted place with nobody around it. This desperate effort by Lady Hajarah, or Hagar as she has been named in the Bible, has been regarded as spontaneous good by the Holy Qur'an. Sa'i holds out a vivid assurance by Allah that suffering endured by a believer in the doing of good is always rewarded, for Allah is Bountiful in rewarding.

'Umrah is not a visit to a historic monument to appreciate its architectural grandeur or its past history. It is to make a fresh vow to Almighty Allah to submit to His commandments and to offer our humble praise to that august Being for being beneficent and merciful. Undoubtedly, the Ka'bah is a living symbol of Allah's glory and Omnipotence. And this very objective has been emphasised in the verse: *So let them serve the Lord of the House (106:3)*. The whole atmosphere is charged with extreme devotion where every lip and every heart offer thanks and glorify their Lord and Master in these enchanting words as they are entering the Sacred Mosque: *"Allahuma, labbaika, Labbaika, laa shareeka laka, labbaika. Innal hamda wan ni'mata laka wal mulka laa sha-reeka laka,"* meaning, "Here am I, O Allah, here am I in Thy presence; there is no associate with Thee, here am I. Surely all praise is Thine and all favours are Thine and the kingdom is Thine. There is no associate with

Thee."

In my humble opinion, recitation of prayers during the Tawaaf is, in fact, spontaneous expression seeking Allah's blessings and forgiveness for the commitment we make in each rak'at of our daily ritual prayers, which is: *"Thee do we serve and Thee do we beseech for help. Guide us on the right path."*

During *Tawaaf*, Muslims from all parts of the world form a unique international gathering - all praising and extolling Allah and nothing but Allah. To me, it also provides a rare spiritual opportunity of listening to others reciting the same prayers as ours and even at times one learns prayers which others are reciting and which one finds more forceful and inspiring. So, in a way, in this gathering we derive spiritual benefits from one other as well.

In our congregational prayers and otherwise we are very particular that no one should walk in front of us, or there should be no disturbance at all around which may distract our attention during the prayer. But in Makkah and Madinah, during the prayers there is so much of a rush that people walk in front of you and even walk all around you and unless one keeps one's eyes closed and engrosses oneself in meditation, it is not possible to enjoy full concentration during the prayers. So, in a way, it is an opportunity to learn tolerance and how to observe concentration in prayers irrespective

of what is happening around.

While standing in prayerful posture before the Ka'bah and enjoying the spiritual serenity of the sacred surroundings, I visualised the glory and might of Allah in bestowing peace and veneration on this simple cubic room-like House of Worship. It also reminded me how the Divine promise held out to the Holy Prophet (sas) in the Qur'an fourteen hundred years ago has been gloriously fulfilled. The words of the prophecy are: *And when We made the House a resort for men and a (place of) security (2:125).*

Being so close to the Ka'bah one gets an overwhelming feeling of closeness to Allah - a state which is very difficult to describe in words. Closing one's eyes and deep in meditation one loses one's own self in the crowd and becomes insignificant.

Again, the Ka'bah provides such a unique attraction that one can sit for hours watching it and reading the Qur'an and reciting Qur'anic prayers and feel peace and tranquillity permeating one's soul. While reading the Qur'an, whenever one's eyes catch the imposing glimpse of the Ka'bah, it brings to one's mind such deeper meanings of the word of Allah which one has never thought of before. And during these moments of trance I recalled the simple but purposeful message of the Qur'an so beautifully described in this Urdu couplet of the Founder of the Ahmadiyya Movement. It says: *Every moment this is the thought in my heart that I should kiss Thy Scripture, and go round and round the Qur'an because this is my Ka'bah, the pivot of my life.*"

The other dominant feeling one gets while performing the *tawaaf* and visiting the holy places in Makkah is that the precinct of Holy Ka'bah and the area around it were all walked through and visited by great prophets like Abraham and Ishmael and last of all by the Holy Prophet Muhammad (sas) and his most righteous companions whose devotion and sacrifices for Allah ushered in an unprecedented spiritual revolution

and whose tearful prayers were answered by Allah. All these spiritual treats refresh one's faith and deepen one's conviction in the benevolence and mercy of Allah.

Another significant thing which impressed me the most and filled my heart with spiritual ecstasy is the position of the Ka'bah as the Qiblah for Muslims. Muslims all over the world, while praying, turn their faces towards the Ka'bah. Though we claim that the Ka'bah is in the centre of the earth and that it is the symbol of Muslim unity, yet the fact remains that one can never fully realise and appreciate this phenomenal beauty of the Ka'bah unless one visits the place and observes that from every place in the vicinity one can see the imposing view of the Ka'bah drawing one's attention and admiration.

When I visited the cave of Hira which is not very far from the Ka'bah and where the Holy Prophet (sas) used to engage in deep devotion and meditation for days and months, (it was here that one night the Angel Gabriel brought the first Divine revelation, which reads: *Read in the name of thy Lord, Who creates - creates man from a clot. Read and thy Lord is most Generous, Who taught by the pen, taught man what he knew not (96:1-5)*), I asked the guide: "Why it was that the Holy Prophet (sas) selected this very high point on the top of a rocky hill for his supplications? He could have selected a secluded place somewhere near the Ka'bah for this purpose and one that was safer than this very open place." The guide told me that it was the only spot from where the Holy Prophet (sas) could always have a glimpse of the Ka'bah as he had extreme reverence and love for this holy place of worship. It may not be true or there may be other reasons for it. But to me, it appeared reasonable when I recalled that the Holy Qur'an also mentions the fact that this place was made so endearing to the Holy Prophet (sas) that he had been making constant supplications to Allah to make it the Qiblah for Muslims and ultimately

Allah accepted his supplications and commanded Muslims to adopt it as their Qiblah. Please listen to what Allah says about it in the Qur'an: *Indeed We see the turning of thy face to heaven, so We shall surely make thee master of the Qiblah which thou likest; turn then thy faces towards the Sacred Mosque. And wherever you are turn your faces towards it (2:144).*

In comparison to Makkah, Madinah has a serene and peaceful environment of its own. The landscape from Makkah to Madinah is all desert-like and one finds a chain of absolutely dry and rocky mountains all along. But when one comes nearer to Madinah, it starts changing into a fresher and slightly greener atmosphere. The same is true of the people of Madinah. I found them very courteous, welcoming and friendly. No wonder Allah chose Madinah as a place of refuge for His beloved Prophet (sas).

The main attractions in Madinah are the mausoleum of the Holy Prophet Muhammad (sas) and the space between the mausoleum and the pulpit of the Holy Prophet (sas). The latter place is called Riaz-ul Jannah, which means one of the gardens of Paradise. Books of Tradition contain numerous sayings of the Holy Prophet (sas) recommending how greatly blessed it is to offer prayers at these two places. So everyone tries to visit these two places as many times as one can and offer prayers. But, to be honest, it is a hard struggle indeed.

We stayed in Madinah for three nights but we could reach these two places only twice. On one occasion we went to the Prophet's Mosque at the Tahajjud time so that we could reach the two places easily. But when we reached the Mosque, the doors were closed. Lots of people were already there waiting to enter the Mosque. We had hoped that at this time it would be easier to reach the two places and have ample opportunity to offer our prayers for quite some time. But when the doors were opened, people rushed towards the mausoleum with such speed that, in spite of our best efforts, we could

only reach the pillars near the mausoleum and the pulpit of the Holy Prophet (sas).

Since I visited the place, I have been thinking about the significance of the space between the mausoleum and the pulpit of the Holy Prophet (sas) as a garden of Paradise. In my humble opinion, the pulpit of the Holy Prophet (sas) stands for the teachings which he brought and his mausoleum stands for his Sunnah which came into existence when he acted according to those teachings. And that is how one can hope to enter paradise - by strictly following the teachings of the Qur'an and the Sunnah of the Holy Prophet (sas). Otherwise, it is difficult to understand how, just by saying prayers in the space between the pulpit and the mausoleum of the Holy Prophet, one can be sure of getting into Paradise.

While visiting the historical sites in Makkah and Madinah, I recalled our esteemed elder, Dr. Hami's vivid description of how Divine help came in response to vigorous supplications made by the Holy Prophet (sas) and how he and his devoted followers were able to face trials and tribulations with commendable success. The word "supplication", "supplication", "supplication", so often mentioned by Dr. Hami in his talks over here, kept coming to my mind and so, during my 'Umrah, I tried to inculcate that inner change in myself which may make my supplications acceptable to Allah. I wish my submissions to Allah may enable me to be a better father, a better son, a better husband, a better doctor, and above all a better human being. May Allah enable me to continue with this noble venture.

We have entered the last ten blessed days of the holy month of Ramadhan. According to a well-known saying of the Holy Prophet (sas), it is a time which promises to a devotee freedom from sin. It was on one of these nights when the revelation of the Holy Qur'an first began. Thus it has been rightly called Lailat-ul Qadr or the Night of Majesty because it is a night of great grandeur and honour. There is no doubt that the night in which the

Holy Qur'an was revealed – an extraordinary gift and an incomparable Book of guidance to mankind – should be regarded with the highest honour and respect. This night receives its eminence from the fact that the Holy Qur'an was revealed in it, and the anniversary of the revelation of the Holy Qur'an has been laid down for all times as a night of great blessings and honour, so that every year when that night comes, Allah opens the doors of His mercy and blessings for His servants. This is not a mere anniversary, for, just as the rivers of Allah's mercy gushed forth on that sublime night when the first revelation of the Holy Qur'an came, so, too, the same thing obtains every year on that particular night when Allah showers His mercy and blessings on the hearts of all those who endeavour to seek His grace and blessings.

I hope and pray that Allah may grant me strength and will to follow the teachings of the Qur'an and the Sunnah of the Holy Prophet (sas) and thus obtain His forgiveness and blessings. Ameen.

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### Report from Editor Nur-i Islam (Canada)

In December 03, I had the opportunity to visit Europe and whenever we think about going to that part of the world, one name comes in mind very strongly and that is our dear sister Mrs. Anwar (wife of *Shaheed* Mohammed Anwar). After Mr. Anwar gave his life in the propagation of Islam and Ahmadiyat, she has taken the responsibilities of our center in London and she is very well respected by all the visitors there. It will be counted as dishonesty if I do not mention Mrs. J. Khan and Dr. M. A. Hami here. I have known Mrs. Khan for over 20 years now and I always run short of words to put her efforts in writing what she is continuously performing to keep our Jam'at alive in London. Tireless and Sincere work is her main quality and Allah will reward her for that, *Inshallah*. Unfortunately, after Mr. Anwar, we could not find anyone who could

take control permanently as a *Muballigh* there, but lately we have found a very learned man by the name of Dr. M. A. Hami who is very dedicated in the cause of Ahmadiyat and London jam'at is very fortunate to have him there. His lectures and sermons are worth paying attention to, if anyone is interested in learning about the history of Islam and our Jam'at.

I am thankful to all three of them for their kind hospitality, encouragement and prayers. May Allah bless you all.

#### BERLIN

I also visited Berlin for a weekend and it was my first visit to Berlin Mosque. May Allah shower his blessings on souls of who took initiative and pain to build that mosque as it is simple piece of history. At a very prominent corner stands two tall minarats of our mosque and they are always witness to a great service our elders has given to Islam and Ahmadiyat. As our *Muballigh* there has also taken a permanent leave, it was encouraging to see a young, but very dedicated Ahmadi, Mr. Mohammed Ali who voluntarily gives her time and efforts in taking care of the center. While standing and praying there, I was continuously thinking of our negligence in producing dedicated and learned *Muballighs*. When I came back, I discussed this point with Mr. Akbar Abdullah of San Francisco and he gave me very happy news that a new *Muballigh* from Lahore has been granted visa and he will be joining in Berlin soon. Alhamdulillah. All our prayers are with the new *Mujahid* in this field that Almighty Allah grant him good health and wisdom to keep the name of Allah, his Prophet and the Promised Messiah alive in Berlin.

#### NORTH AMERICA

I must congratulate and be thankful to Mr. Akbar Abdullah, Nadara Khan, Riaz Ahmadali, Mohammed Ali (Germany) and all others who have offered their help, support and prayers for our newsletter. Mr. Abdullah and Nadara Khan are doing a great job in communication and exchanging news and prayers. May Allah reward them for their love for us.

## Maulana Zafar Ali Khan's support for British rule over Muslims of India

Compiled by Dr Zahid Aziz

Maulana Zafar Ali Khan was a most famous Urdu journalist in pre-partition India, being editor of the newspaper *Zamindar*, and a campaigner for Muslim political causes. It has been said of him: he was the father of Urdu journalism, The *Zamindar* newspaper, when Zafar Ali Khan was the proprietor and editor, was the Urdu paper for the Muslims. For this opinion by Syed Amjad Ali, see the webpage:

[www.harappa.com/amjad\\_ali/amjadali\\_interview\\_zafar\\_ali.html](http://www.harappa.com/amjad_ali/amjadali_interview_zafar_ali.html)

So respected is Maulana Zafar Ali Khan that his birth anniversary is commemorated in Pakistan.

Before 1920 Maulana Zafar Ali Khan had co-operated with Khwaja Kamal-ud-Din in some of the work of the Woking Muslim Mission in England. However, during the 1930s he turned against the Ahmadiyya Movement and waged a virulent campaign against it in his newspaper *Zamindar*.

All these credentials no doubt give Maulana Zafar Ali Khan a prominent position in the eyes of the anti-Ahmadiyya groups. There is an article by Maulana Zafar Ali Khan in the very first issue of *The Islamic Review* dated February 1913, the monthly magazine started by Khwaja Kamal-ud-Din from Woking, England. It is titled as follows:

### The Struggle in the Near East and Muslim Feeling in India

An Appeal to the British Public by Zafar Ali Khan Editor of *The Zamindar*, Lahore, India

The first page of the article, on page 28 of the magazine, runs as follows:

As a citizen of that mighty Empire which has the unique distinction of claiming the allegiance of four hundred million Orientals, of whom

fully one quarter are Musalmans, and as a British Indian Muslim who has the proud privilege of looking upon the Empire not as a purely alien institution destined to perish with the decline of British prestige, but as a political structure in whose stability Musalmans are as much interested as Englishmen, I feel it is time that I should describe to the great British public the extent to which the feelings of Muslim India are being exercised as a result of the merciless campaign of extermination against Muslim lands that commenced with the descent of Italy upon the Tripolitan Coast, and has culminated in the sanguinary horrors of Balkania. My object in these lines is to remind the people of Great Britain of their obligations towards the seventy millions of Musalmans whose devoted attachment to the person and throne of the British monarch, and whose admitted claim to be regarded as an important factor in determining the course of British Imperialism, should entitle them to a voice in the councils of the Empire. The Musalmans of India feel that as a part of that great whole which is called the British Empire they have a right to be heard on problems affecting the destinies of their brethren-in-faith abroad.

An Indian Muslim looks upon the British Government as a divine dispensation, and as such it inspires him with a feeling bordering on reverence. He also regards it as a tolerably fair substitute for a Muslim Government, and as such he expects it to discharge the functions which in his mind are associated with Muslim rule. To reconcile himself to the notion of perpetual British supremacy, which has come to be regarded by him almost in the nature of things, all that he requires is this: That the British Government should cultivate friendly relations with the surviving independent Muslim states, which in his case such is the constitution of the Muslim mind supply the void created by the absence of a free and unfettered Muslim sovereignty in India.

This is another of the countless examples of Muslim leaders, around

the time of Hazrat Mirza Ghulam Ahmad, proclaiming the loyalty of the Muslims of India towards British rule over them. This affirmation from M. Zafar Ali Khan is stronger in tone than any statement of Hazrat Mirza. He calls the British government a divine dispensation for Muslims, meaning a mercy for them from God, and says that they almost revere it, like an object of worship!

It is simply outrageous that Hazrat Mirza's judicious statements of loyalty are misrepresented by our opponents, while their own acknowledged leaders have written articles like this one.

From [www.muslim.org](http://www.muslim.org) the website of: Ahmadiyya Anjuman Isha'at Islam Lahore Inc. U.S.A. Printer version of webpage: [www.muslim.org/light/light032.htm](http://www.muslim.org/light/light032.htm)

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## Position of Sufi-ism (Tasawwuf) in Islam:

by Dr. Basharat Ahmad Sahib

### Misconceptions about Islamic Sufi-ism:

There are many misconceptions about Islamic Sufi-ism. Some people mistakenly believe that it is some sort of inherent knowledge that has been transmitted from generation to generation, and runs parallel with the recognised laws of the *shariat* (Islamic law). They hold that it was originally secretly taught by the Holy Prophet Muhammad (peace be upon him) to Hazrat Ali, the fourth Caliph, and then passed on through him to the rest of the Muslim community. Hazrat Ali's name is most often associated with sufism because the leading sufis in many of the sufi orders trace their genealogy to Hazrat Ali. However, it is incorrect to ascribe the origin of Islamic Sufism to Hazrat Ali solely on this ground because the genealogy of sufis from some other orders leads to Hazrat Abu Bakr, the first Caliph.

### A Wrong Belief:

The belief that Hazrat Ali was vouchsafed by the Holy Prophet some secret spiritual knowledge quite distinct from the *shariat* is not tenable. The Quranic injunction to the Holy Prophet on this matter is clear:

*“O Messenger deliver that which has been revealed to thee from thy Lord.” (5:67)*

If the Holy Prophet had kept any of the revelation to himself and secretly conveyed it to one of his relatives (Hazrat Ali), it would be in clear violation of his duty as a messenger.

This belief in the secret transmission of knowledge, however, provided an opportunity to some people for trickery and deceit. In the name of *tariqat* (way) they innovated hundreds of false beliefs, and laid down the basis of another *shariat* besides the Islamic *shariat*. They justified these innovations on the grounds that it was the spiritual knowledge which had been transmitted by word of mouth from generation to generation and constituted a much more efficacious way of communion with God as compared to the known *shariat*.

Given these misunderstandings, my objective, in this essay, is to clarify the correct position of Sufi-ism in Islam. The best way to do this is to search for the answers from the Holy Quran, the repository of all spiritual knowledge.

### **Three Duties of a Prophet:**

The Holy Quran states :

*“He it is Who raised among the illiterates, a Messenger from among themselves, who recites to them His messages and purifies them, and teaches them the Book and the wisdom, although they were before, certainly in manifest error.” (62:2)*

This verse gives the three duties assigned to the Holy Prophet for guiding mankind and delivering it from error. Firstly, he was to recite the Quranic verses to the people so that the messages of Allah were conveyed to every one. Secondly, he was to purify them, i.e., to cleanse their souls from impurities through

his spiritual example and nurturing, thus enabling the development of their spiritual faculties. This would eventually lead to strengthening of their faith in Divine messages, enabling them to act upon them with fervour. Thirdly, the Messenger was to be a teacher, by his words and actions, of the great wisdom in God's revealed verses which he recited to the people so that they could act in accordance with the Divine commands. These verses are called a Book by God. Thus, in summary, a prophet of God who is appointed for the guidance of humanity has a threefold task: (1) Recite revealed verses. (2) Purify humanity. (3) Teach the Book and wisdom.

Certainly, the Holy Prophet Muhammad accomplished this task in an excellent manner. He recited the verses to the people of his time, purified them and taught them the Book and wisdom. As a result of this, these people abandoned their ignorant and evil practices and became true Muslims. They crossed all hurdles on the journey towards nearness to God and completed all stages of spiritual development towards this goal. The religion they practised was in its entirety called the Islamic *shariat*. It was composed of all the guidelines essential for mankind to achieve communion with Allah and His pleasure. In short, the Holy Prophet conveyed all guidance in open and public announcements.

After the Holy Prophet, his followers became the vicegerents of his prophethood and inherited these three essential duties:

(1) Recitation of the Holy Quran fell to the lot of every Muslim. They all recited the Holy Quran during prayer. Whether an intellectual or a common man, every Muslim considered it his primary duty to recite the Holy Quran and the first education imparted to a child was the recitation of the Holy Quran.

(2) The inheritance of the task of spiritual purification required deeds and devotion.

(3) The inheritance of the task of teaching the Book and wisdom

required knowledge of religion.

Therefore, these last two duties fell to the lot of those who had knowledge of religion, worshipped with humility, and followed their beliefs with actions.

### **Example of the Rightly Directed Caliphs and the Companions:**

In the early period of Islam, the people who had benefited spiritually from the company of the Holy Prophet performed all of these three tasks. Thus, the first four caliphs, known as the rightly directed caliphs, and the venerable Companions of the Holy Prophet recited the Holy Quran and also purified the people who came in contact with them by their chaste companionship, exemplary lifestyle, and spiritual nurturing. They also taught them the Book and wisdom. This continued for a couple of generations after the generation of the Companions.

### **Lack of Practical Example in the Men of Learning During the Period of Material Advancement:**

As time lapsed, the trappings of kingdom, power and wealth diminished the religious zeal of the Muslims and materialism gripped their souls. Extravagances and displays of vanity replaced the simplicity of Islamic teachings. Although the superficial structure of religion was maintained, the true spirit of faith was lost from their daily actions. The pursuit of worldly life made them forget God. The doctors of religion, who used to teach the Book and wisdom and were responsible for the spiritual purification and guidance of the people, became ineffective in performing these tasks because their deeds belied their words. In this crisis, they failed to live up to the great expectation from them to restore the departed spirituality and resuscitate the Muslim nation. Their teachings became mere verbiage and showmanship, devoid of the real essence of spiritual nurturing and purification. Although the recitation of the verses and knowledge of the Book and wisdom was still available through the doctors of religion, the

real spirit of this education, the purification of the soul, was no longer obtainable from them.

### **Islamic Sufi-ism is Nothing Different from Islamic Shariat:**

With the erosion of the real essence of spiritual learning among the institutional custodians of religious education, it became necessary for Allah, the Guardian of this Faith, to ordain such persons who were true vicegerents of the Holy Prophet. These persons, along with recitation and teaching of the Book, could also accomplish the task of spiritual purification. The people could sit in their goodly company and cleanse their souls of all dross and impurities by following their practical example. These persons were called *auliya Allah* (friends of Allah) and *mujaddideen* (reformers of religion), by the Holy Prophet. However, because of their Islamic simplicity, high morals and purity of heart, in comparison with prevailing materialism and its false display, they were given the title of those belonging to *sufaya'* (the pure group), or '*sufia*' (the pure). Their striving in the way of Allah and the acts of worship they performed, which were exactly in accordance with the *shariat* law, became known as *tasawwuf* (the way of the *sufis*). In fact, *tasawwuf* (sufi-ism) was no different from the Islamic *shariat*.

The basis of Islamic Sufi-ism is purification of the soul, which is part of the duties of a Prophet or a Reformer. Prophets and Reformers not only purify themselves, but also those who benefit from their company. Every prophet who came to this world, taught and demonstrated with his practical example all the necessary ways of purification of the soul, the acts of devotion and means of striving in the way of Allah, whether by the mind, body, words or wealth. However, to obtain complete purification of the self, mere knowledge and demonstration is not enough, because the attractions of the world and the pursuit of one's desires and emotions detract from spiritual progress. These activities cover the

human intellect with a veil of ignorance and tardiness so that a lifetime passes away without a person accomplishing anything spiritually. Therefore, whether it be a Prophet or one of his vicegerents, i.e., an *auliya Allah*, a *mujaddid* or a *sufi* saint, besides their teaching and education, the benefit of their company and spiritual nurturing also serves to accomplish the goal of purification. By these means, the God-ordained persons breathe a new spirit that cleanses the soul of all dirt, impurities, and love of worldly life and fills it with the love of Allah. **This creates great eagerness and enthusiasm in their devotion, selflessness in their actions, and develops the spirit to strive against their own self with an intensity that is difficult to generate under ordinary circumstances.** The higher the spiritual prowess of the purifier, the more intense is the desire for spiritual progress, stronger the struggle generated and greater the spiritual progress achieved in those who keep company with him and benefit from his spiritual nurturing. Correspondingly, faster is the speed with which spiritual depression and rancour is replaced by God consciousness and inner purification. By thus achieving purification of self, mankind inherits the external and internal excellences of the prophetic order. The speed with which the venerable Companions of the Holy Prophet traversed the stages of purification of the soul, is unique in the history of mankind. In the span of a few years, a nation involved in all kinds of polytheism and vile practices, far-astay from God, became radiant with the light of monotheism, God consciousness and inner purification, and became near and dear to God. This incomparable spiritual purification testifies to the unique spiritual excellences of the Holy Prophet, of which this is but a minor miracle.

Similarly, the speed and ease with which the stages of spiritual purification can be achieved under the blessings and spirituality of a *mujaddid* or a reformer, who is a perfect follower of the Holy Prophet,

cannot be achieved in any other era. The endeavours and acts of worship necessary for purification are known, but the motivating force to put them into practice with great eagerness and enthusiasm has frequently to come from a person of spiritual eminence and possessor of spiritual blessings. The same acts of worship, which in any other time, are performed only ceremoniously and with great effort become easy and are accomplished with great fervour and enthusiasm by keeping company with these men of God. The soul becomes restless without these acts of devotion, and spiritual progress is achieved with great momentum. Thus the level of spiritual purification that the Holy Quran desires all mankind to achieve becomes easy to accomplish for a Muslim. The hazards and hardships of this spiritual journey turn into a labour of love and a source of pleasure for the spiritual wayfarer.

### **Islamic Sufi-ism as a Struggle for Self-purification:**

Thus Islamic Sufi-ism was another name for the struggle of self-purification. As long as there was conformity between the beliefs and actions of a Muslim, he was truly a *momin* (believer) and *wali* (friend of God), just as the Holy Quran states that, "Allah is the friend of Believers." However, when the men of learning lost the ability of righteous action, and those who claimed to be the teachers of the Book and wisdom, did not practice what they professed, they lost their closeness with Allah. A clear distinction then became evident between them and the class of men who, along with knowledge and purity of soul, were excellent exemplars of their beliefs and were radiant with spirituality. These people came to be called *Ulama-e-Rabbani* (the Learned of God), *Auliya Allah* (Friends of Allah) and *Sufiya* (the Pure). They were the true successors of the Holy Prophet, because they possessed all three assets of prophetic inheritance, that is recitation of the verses of Allah, spiritual purification and teaching of

the Book and wisdom. All their words and actions were in accordance with the Book and traditions of the Holy Prophet, and they were its best exponents. **The men of the religious establishment who were only superficially learned and devoid of the real understanding of religion, opposed these truthful souls and labelled them as heretics.** However, like the fragrance of musk, the respect and acceptance of these saints spread far and wide in the world and everywhere men of understanding acknowledged their piety and spiritual grandeur. These saints had rejected the trappings of worldly life, but the world at large revered, honoured and respected them. They did not have a desire for such respect, because whatever they did was in answer to the call of duty. However, **God created esteem for them in the minds and hearts of the people, because of the service they did to humanity.**

#### Religious Traders:

There is no dearth of people in this world who are seekers of fame and fortune. Besides the hundreds of ways of acquiring wealth and fame, some selfish people saw an opportunity of setting up shop in religion. Capitalising on the respect for the *sufiyya* that existed in the minds of the people, these exploiters popularised acts of worship and exercises in the name of religion that were totally deceptive, misleading and devoid of any spirituality. Many of these fraudulent and morally depraved people disguised themselves as *sufis* and set up their businesses in the shrines of the true *sufis* and *auliya Allah*. They started cheating the people out of their money under false pretences. They realised that in order to deceive the people they needed to resort to cunningness and disguise. The true *sufiyya* were distinguished in their outward appearance only by simplicity of their dress and living, but these charlatans started wearing special robes and coverings, made of thick cloth, dyed green or black and sometimes with patches on them. They also adopted special postures to

impress the people and sat with their eyes closed, with a rosary called *tasbeeh* in their hands whose beads they would be pushing constantly. When they opened their eyes to cast a glance at a visitor, their eyes were bloodshot, giving the impression of great anger and strong sentiments. This was a carefully rehearsed play to dupe the unwary visitor. However, these tricksters soon realised that their guises were not durable enough to fool the people for a long time.

#### The Influence of Magian and Hindu Ascetics:

The Muslim conquests brought them in contact with the cultures of Iran and India. Amongst the Magians and Hindus there was no dearth of ascetics and mendicants called *jogis* and *faqirs*, who had strengthened their inner faculties by appropriate exercises. Through the use of mind concentration and will power, they had learned to perform unusual and extraordinary acts, much like hypnotists and psychics of modern age. These techniques had no relationship to spiritual purification and these people had no concern for closeness to God, His love, good morals and civility of soul. In fact, some of them took undue advantage of their powers to commit acts of moral depravity. The urge for acquisition of knowledge had made the Muslims ardent learners of new disciplines, which they quickly and completely incorporated in their system. They, thus, also became familiar with some of the techniques of the *jogis* and *faqirs*. When the knowledge of these techniques became popular among the Muslims, the true *sufiyya*, who were recipient of Divine communion, saw that these experiences had nothing in common with the real objective of religion. They, therefore, did not approve of these techniques and shunned them. However, the charlatan, false Sufis who were seekers of fame and fortune saw a great opportunity to exploit these techniques for furthering their business. They mastered some of these techniques and exploited the poor Muslims to their hearts content. They propagated these techniques of showmanship to

such a degree that in the eyes of worldly people these techniques became synonymous with Sufi-ism. In fact, true Islamic Sufi-ism did not have even a distant relationship with this. How could purification of the self have any connection with this self aggrandisement?

#### The Great Service of the Reformer of this Age:

The Reformers of every age and the great *auliya Allah* have been forthright in exposing the practices of these deceptors and warning the Muslim public of their danger. In recent times, a debt of gratitude is owed to **Mirza Ghulam Ahmad of Qadian**, the Reformer of the present age and the Promised Messiah. On the one hand, **he exposed** the narrow-mindedness and illogical literal interpretations of the so-called *maulvis* (religious scholars) and other men of superficial knowledge. On the other, he took the lid off the strange sacrilegious acts and the newly innovated techniques of worship of the **false *sufiyya*** that were totally opposed to the *sunnat* (way of the Prophet). He identified the true way leading to Divine communion for the seekers of truth.

There is no other path of guidance besides the Quran and *sunnat*. In short, what is misrepresented today as Sufi-ism is not, in fact, true Islamic Sufi-ism. **Islamic Sufi-ism means** striving in the way of Allah in pursuit of spiritual purification, and is inseparable from the *shariat*. In fact, it is the substance of the *shariat*. It is certainly not secretive knowledge that is transmitted from one generation to another. It is the same knowledge that the Holy Quran and our Holy Prophet has taught.

The honoured Companions of the Holy Prophet and those that followed them, all *auliya Allah*, reformers, the true men of learning and all righteous persons have benefited from and are still taking advantage of this knowledge. There is no path outside the Quran and *sunnat*, everything is included within it. The Holy Quran clearly states:

“*This day have I perfected for you*

*your religion.*" (5:3)

Also it states:

*"Say, If you love Allah follow me, Allah will love you and grant you protection from your sins."* (3:30)

## Trinity

By Hazrat Maulana Abdul Haque  
Vidyarthi

The unity of God is the common basis of all revealed religions. This has been rejected by the later builders of Christianity. But this belief shall, in the long last, prove to be the edifice of religion. Having proved the unity of Godhead, it is useless and futile to enter upon a discussion on the doctrine of Trinity. Trinity, or rather the Holy Trinity of the Christians is only an intellectual deception and fraud. It is contended that the triad of God the Father, God the Son and God the Holy Ghost can be deduced, though not severally, from the collective evidence of Matthew (3 : 11, 16–17, 11 : 27, 16 : 16), John (20 : 28), the Acts (5 : 3–4) and the Epistles of the Apostles. There is, however, no saying of Jesus which can be adduced in proof of the Trinity of God.

It is in Hastings' *Encyclopedia of Religion and Ethics*:

"The term 'Trinity' (from Latin *trinitas*) appears to have been first used by Tertullian, while the corresponding Greek term 'Triad' appears to have been first used by Theophilus the Christian apologist, an older contemporary of Tertullian, as in the subsequent usage the term designates the Christian doctrine of God as Father, Son and Spirit. In Indian religion, we meet the trinitarian group of Brahma, Shiva and Vishnu, and in Egyptian religion with the trinitarian group of Osiris, Isis, and Horus, constituting a divine family, like the Father, Mother and Son. Augustine said: 'In the book of the Platonists it was to be found that in the beginning was the word; it was

not found there that the word became flesh and dwelt among us.'

"The Old Testament could hardly be expected to furnish the doctrine of the Trinity, if belief in the Trinity is grounded upon belief in the incarnation of God in Christ and upon the experience of spiritual redemption and renewal through Christ.

"In the New Testament, we do not find the doctrine of the Trinity in anything like its developed form, not even in the Pauline theology. If the passage contains no formulated expression of the Trinity, it is yet of great significance as showing that, less than thirty years after the death of Christ, his name and the name of the Holy Spirit could be employed in conjunction with the name of God Himself."

And it is written in the *Encyclopaedia Britannica*:

"The Christian doctrine of Trinity can be best expressed in the words, 'The Father is god, the Son is god, and the Holy Ghost is god and yet they are not three gods but one god. So we are forbidden by the Catholic religion to say that there be three gods or three lords.' The creed, it has been suggested, means that there is only one being that can, with strict theological correctness, be called God, i.e., the Trinity as a whole; but each of the three persons can be called God in a looser sense. This suggestion is offered as a short method of 'rendering consistent' the statement of the creed. But the paradox is not thus lightly to be got rid of. Plainly the Church did not regard itself as lowering the conception of the Father, so that He should become merely one component of a divine whole. 'The Father,' says St. Thomas Aquinas, 'is as great as the whole Trinity,' and explains that in such matters greatness signifies perfection of nature and pertains to essence. His conception of the Trinity is systematically developed by theologians, Greek, Latin and Protestant. The whole perfection of the divine nature is in each of the persons. The essence and dignity of

the Father and the Son is the same, but is in the Father according to the relation of giver, in the Son according to the relation of receiver. Writers in the fourth and fifth centuries had compared the relation of the Father to the Son with the relation of the 'flame to its light,' of the 'spring to the stream,' of the 'seal to the impress.' 'Think,' says St. Augustine, 'of fire as Father, light as a Son. See, we have found coevals; and it is easy to see which begets which.' The Son, we are told, is necessary to the completeness of the godhead. The Son is not 'external to the Father' (Athn. Discourse I, Chap. 5) does not 'accrue' to the Father from without, but is 'of the substance of the father.' If the Son, it is argued, were not eternal, the Father would not always be Father, and absence of fatherhood, it is implied, would be a defect."

The Christians, however, believe all the three persons of the Trinity to be everlasting and eternal, holy and true God, omnipresent and omnipotent, having knowledge of the unseen, purifying and possessing power to forgive sins.

It is unfortunate that the unity of godhead is examined and discussed with reference to the arithmetical numbers. Divine unity, from the viewpoint of Islam and philosophers, does not mean one unit of God, but Trinity surely denotes three units of God (just parallel to the United Kingdom or the United States of America). It is true the oneness of the Divine Being has nothing to do with the arithmetical numbers. The Quran has defined the unity of godhead as *hū Allāhu aḥad*, i.e., in all His attributes and actions, the Most High God is without a partner or associate. There is no other being to share His attributes, and to perform deeds like unto Him.

In mathematics, which is an exact and precise science, one is used neither for more nor for less than one. In mathematics, One can never be equal to 1+1+1, nor equal to 1,3; and three or more can never be equal to one. Excepting one, all numbers are different names for the additions

of one. The number three is in reality one added to itself three times and nothing else. It is the lowest of the cardinal numbers, the number of a single thing without any more, and to which the addition of another makes two.

The relation between one and three is that of addition and subtraction, but the Divine Being is above and beyond addition and subtraction. The trinitarians, therefore, notwithstanding their reposing faith in the *three personalities*, believe them to be equal and alike in their attributes. Just as three and one are not alike mathematically, in the same way the three personalities cannot be equal and without difference in respect of attributes and actions. If the Father is equal and alike to the Son in all respects, it will be wrong and incorrect to call one Father, and the other Son. The Father creates and the Son is created, and the Holy Ghost is the product of both.

The First Person, i.e., the Father, is the Creator and the Destroyer; the Second Person, i.e., the Son, is the Deliverer and the Liberator, and the Third Person, the Holy Ghost, is the Restorer of life. Every Person, it is thus evidently clear, has special attributes of his own which are not to be found in the others. And it is on account of these particular attributes that there is an order of priority among the three persons; first comes God the Father, then God the Son, and last of all God the Holy Ghost. Their rank is also determined in the same order; and to utter their names in a different order is considered to be a great heresy. Nobody can say that the Holy Ghost is the First Person, the Father the Second, the Son the Third, or "in the name of the Holy Ghost, the Son and the Father". If the three Persons composing the Divine Being are equal and alike in all respects, why should there be a particular order and superiority in uttering their names?

The Second Person is the Word of the First Person. He incarnates and dies upon the cursed cross in order to fulfil the justice of the Father; and the resurrection is finally perfected

by the Third Person. It is an admitted truth that God is present everywhere. Is it, then, possible that all the three Persons are present in all places at the same time? Where one will be, the others will not be.

Again, are all the three united and combined in the execution of every deed that is done on this earth? Or, is the creation of each separate and distinct? Both these conditions are logically wrong and absurd. If all the three perform it unitedly, then imperfect is their power which is made perfect and faultless with mutual help and cooperation. And if their creation is separate and distinct, then equality and likeness is impossible among them; and all the three cannot, therefore, be compounded into one.

God, according to the doctrine of the Trinity, is an amalgam of Father, Son and Holy Ghost. What was He (God) before these three united to form this amalgam?

The meaning of the statement, "I and the Father are one" will be that the Son is similar to and like his Father in all respects, as like as two peas; but Father is the cause and Son the effect, and the cause and the effect, according to the statement, are one. This is an absurdity; cause and effect cannot be one.

If Father and Son are one and the same, can we say that the Father was born of the Son?

The Holy Ghost came into being with the union of the Father and the Son. If they had not united, the Holy Ghost would not have come into existence, and if the emergence of the Holy Ghost was possible without their union, then the union which is said to have caused the existence of the Holy Ghost becomes useless and futile.

It is evident that the Father had not depended for His existence on the Son, but the Son did rely in His manifestation on the Father. The needy and the dependent cannot be self-existent; therefore, the Son was not God.

The Son is an amalgamation of

humanity and godhead, but God the Father never was and never would be an amalgamation of such anti-beings; hence Father and Son are not alike and species of one godhead.

The only reference in support of the Trinity is the First Epistle of John. It runs thus: "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one." (1 John, 5 : 7-8, Authorised Version)

In these two verses "in heaven, The Father, the Word, and the Holy Ghost; and these three are one. And there are three that bear witness in earth" is an addition made after the fifteenth century. In the Greek version there is a footnote on it, which Luther omitted from his German edition.