



The Light

October 2011

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Editors

Shahid Aziz
Mustaq Ali

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Announcements and News

Friday Prayers	13:00
Dars/speech	13:45
Sunday EC Meeting	2 October 2011 14:00
Hazrat Amir	2 October 2011 15:00

Web Casts: Please note that the Friday *khutba* and prayers, the *dars*, as well as all meetings are broadcast over the virtual mosque at the time stated above.

‘Id ul Adha 6 November 2011 at 11:00

Lost Friends

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ (Surely we are Allah's and to Him we shall return.)

Mrs Marie Ali, wife of the late Mr Majeed Ali who was a member of the Executive Committee of the UK jamaat, passed away peacefully in sleep on 12 August 2011.

Chacha Saheeb Hussein Lala our dear elder of the New Zealand Jama'at, returned to his Maker after a

protracted illness.

Mrs. Ishaq Roshan passed away day in Suriname.

Dr Abdus Salaam Sheikh son of Hazrat Maulana Abdul Haque Vidyarthi, a renowned homeopath who even managed to cure Glaucoma, passed on suddenly the day after ‘Id in Murree in Pakistan.

Prayer Requests

Mohammed Saheeb Hussain.

Chacha Saheeb Hussein is now admitted at a Hospice here in Auckland. He is has grown very weak in the last few days. Last night he whispered into Br Shahid Raza's ear that to give his "*Eid ke Salaam*" to our Worldwide Jamaat. Please ask the Global Prayer Circle to continue with the prayers for our chacha. As you all may be aware that he is the staunchest member of our Jamaat here in NZ as he was when he lived in Fiji.

Father of for our valued member of India Jama'at Advocate Sahab Shabbir.

Son of Brother Akbar Abdullah who has undergone surgery.

Daughter of our brother Ross Mahmud who is recovering from a serious operation.

Masud Akhtar Choudhry who has undergone a surgical procedure.

All our elders in the UK jamaat who are unwell.

And, remember everyone else, Muslim or otherwise, who may be in need of our prayers. May Allah keep everyone safe and sound and give them the strength to face their difficulties.

Lailat-ul-Qadr

by Zahid Aziz

1 Surely We revealed it on the Night of Majesty —

2 And what will make you comprehend what the Night of Majesty is?

3 The Night of Majesty is better than a thousand months.

4 The angels and the Spirit descend in it by the permission of their Lord — for every affair —

5 Peace! it is till the rising of the morning.

This is chapter 97 of the Holy Quran about the Night of Majesty or Power, *Lailat-ul-Qadr*. This was the night, falling in the last ten days of Ramadan, when the Quran was revealed. It means that in that night the Quran began to be revealed to the Holy Prophet Muhammad, at the age of forty years, when he was in the cave of Hira. The beginning of revelation came after his intense spiritual exertions by means of prayer and meditation, to find the truth about life and existence. The Quran was revealed to his heart by the descent of angels and the Spirit (i.e. the angel Gabriel). As it says:

“And surely this is a revelation from the Lord of the worlds. The faithful Spirit has brought it, on your heart that you may be a warner, in plain Arabic language.” — 26:192–195

As revelation commenced in the month of Ramadan, hence Islam instituted fasting in this month as a commemoration and anniversary of the revelation of the Quran.

The start of something new, the beginning of a new phase of life, is marked as a turning point. *Lailat-ul-Qadr* marks the appearance of the Quran, its birth, in the world. Christians commemorate the birth of Jesus at Christmas. In Islam the birth of the Quran is commemorated in the month immediately preceding *Id-ul-Fitr*.

The coming of the angels on that night is a spiritual experience, which people perceive and behold according to how much they have striven beforehand to purify themselves and open their hearts to receive the angels. It is not the case that praying during just this night is going to bring reward equal to, or more than, prayers of a thousand months. A thousand months is 83 years literally, or close to the life span of man. If a person exerts himself or herself throughout Ramadan, which has as its climax *Lailat-ul-Qadr*, and brings about some permanent change for the good within

himself or herself, it is better than spending a whole life of 83 years in which no change is brought about. Remember that if you change your life from some point onwards, it is as if you had changed the whole of your life, not just the rest of your life.

Saints and holy people see illumination on this night with their spiritual eyes. Lesser people find their hearts attracted to prayer and to concentration in devotion. The angels act on the heart and bring about peace in it. In the biography of Maulana Muhammad Ali, Mr Nasir Ahmad Faruqi relates that once he asked the Maulana if he had ever experienced *Lailat-ul-Qadr*. The Maulana said:

“Yes. Once in Dalhousie I was saying tahajjud prayers during the last ten days of Ramadan. When I was reciting *At-tahiyat*, suddenly a very bright light in the window. At first I thought that on the road below some people were passing carrying gas lamps, but then I realized that no one would be out in these backwoods at 3 a.m. Then I looked through the window to see what the light was, and saw that it was illuminating even the trees on the mountain far ahead. That scene disappeared as I watched it. Then it occurred to me that it was the illuminations of *Lailat-ul-Qadr* that Allah had shown me.” (Dalhousie is a mountainous town in India where people from the Punjab, including Maulana Muhammad Ali, along with some other members of the Jama’at, used to spend the summer months.)

Mr Faruqi further relates: “Once in Karachi in 1950, again during the last ten days of Ramadan, it was the night of the 29th. During tahajjud prayer I found myself deeply engrossed and felt as if my soul was melting away at Allah’s threshold. I was in the state that I did not want to rise up from sajdah. During the pre-dawn meal, where the Hazrat Maulana was also present, I said to him that I thought this night had been the *Lailat-ul-Qadr*. He replied:

“I think so as well. Last night when I was saying the Isha prayer, after reciting the *Fatiha* the verse *inna anzalna-hu fi lailat-il-qadr* came again and again to the tip of my tongue but I recited some other verses. During *tahajjud* just now, when I was reciting the *darood*, suddenly a light spread in front of my eyes. I looked up and saw that the sky and the clouds were illuminated by this light. After a short while this scene disappeared.” (A Mighty Striving, pages 520–521)

Time of Holy Prophet Muhammad

Apart from being a night in the last days of

Ramadan, *Lailat-ul-Qadr* can also be considered as the whole period of the mission of the Holy Prophet Muhammad. It was a time of the deepest darkness, in which the Quran was revealed, borne by angels. The angels also descended on the hearts of the Muslims in that period, purifying them and strengthening their faith. The true believers are spoken of as follows in the Quran:

“These are they into whose hearts He has impressed faith, and strengthened them with a Spirit from Himself...” — 58:22

At the end of this period of the Holy Prophet’s work, there was a dawn in the world and spiritual peace in the hearts. The great spiritual and moral progress that Muslims made during this period — the giving up of evil habits, practices and customs, in an instant in some cases — no aspect of it could have been achieved even in a thousand months outside the blessed period of the Holy Prophet.

***Lailat-ul-Qadr* of our time**

Apart from the above two interpretations, there is also another sense in which we could say that there is a *Lailat-ul-Qadr* of our Movement now. There is in the world today a time of deep darkness for Islam. To the ordinary eye the future prospects for Islam do not seem bright as there are two major evils prevailing and dominating: the outside forces who have a wrong picture of Islam before them and the internal forces who also have a similar wrong concept of Islam. It is also a period of darkness for our Movement, facing so many dangers and threats of all kinds to its existence. But this night also has the quality that we can see in it light and guidance brought to us by angels in the form of the picture of Islam presented by this Movement.

Seeing that light, we realise that this night will give way to the dawn of Islam, especially in Western countries. A person who has faith in this, serves Islam by the strength of that faith, as did Maulana Muhammad Ali and Khwaja Kamal-ud-Din. How much greater is the faith of that person who can see the coming dawn of Islam than that of those cannot see it and hence are not motivated to take Islam to the world? Others will believe it when they see it, by which time they will have missed the opportunity of service of Islam. This is the comparison between one night and 1000 months, that is: 30,000 times. Service to Islam in this age is worth 30,000 times what it will be then. The faith of one who believes now in the eventual spiritual triumph of Islam is 30,000 times the faith of one who doesn’t believe in that triumph and hence does

not work for it by using his or her time, energy and money. It was through this faith that Maulana Muhammad Ali produced his literature on Islam and Khwaja Kamal-ud-Din created his Working Muslim Mission, during an era when Muslims in general considered it an utterly futile work to present Islam to the world.

A miracle in the Holy Quran

By Wadea Omrany

Translated By Magdy Abd Al-Shafy

[Editor’s note: This is an interesting alternative explanation of 27:18. Chapter 27 has the title Al Naml (نَمْلُ) which literally means ant. Verse 18 reads as follows:

حَتَّىٰ إِذَا آتَوَا عَلَىٰ وَادِ النَّمْلِ لَقَا قَائِلَتٍ نَّمْلَةً، يَا أَيُّهَا
النَّمْلُ إِذْ خَلُّوْا مَسْكِنَكُمْ ۚ لَا يَخْطَمَنَّكُمْ سَلِيمٌ وَ
جَمُودُهُ، لَا هُمْ لَا يَشْعُرُونَ

Hazrat Maulana Muhammad translates it thus:

“Until when they came to the valley of the Naml, a Namlite said: ‘O Naml, enter your houses, (lest) Solomon and his hosts crush you, while they know not’.”

The disagreement is about who spoke? Was it an ant or a human being. To explain this, in the footnote to this verse in his English translation and commentary of the Holy Quran, Hazrat Maulana says:

“Many of the fables regarding Solomon have been due to a misconception of the word *naml*. It should be noted that *wadi-i-Naml* cannot be properly translated as the vally of the ants, for *Naml* is a proper noun and according to T¹ . . . the vally of the Naml is situated between Jibrin and Asqalan. And *Namlah* is the name of a tribe, like *Mazin*, which literally signifies *the eggs of the ants*. *Namil* means *a clever man* (T). The name *Namlah* used alos to be given to a child in whose hands and ant was placed at its birth, because was said such a child would be wise and intelligent (T). And the *Namlah* are plainly spoken of as a tribe in the *Qamus*, which says under the word *barq*, *Abriqah is of the waters*

¹ Hazrat Maulana used abbreviated references in the footnotes. This reference is to an Arabic dictionary called *Taj al -‘Arus* by Imam Muhibb al-Din Abu-l-Faid Murtada.

of Namlah.”

So, using the Arabic dictionaries he relies upon, Hazrat Maulana Muhammad Ali concludes that the verse refers to a tribe and not to ants.

In the following article the author tries to prove that it was an ant which spoke and tries to give a more literal interpretation of the verse, as opposed to what Hazrat Maulana Muhammad. However, the author also says that it was not “speaking” as we understand it but that ants passed messages using a chemical. We reproduce it here as an interesting alternative explanation as nothing is the last word in the explanation and understanding of the Holy Quran.]

Besides its linguistic miracles, by which Prophet Muhammad challenged the polytheists to write one verse like it but they failed, the Holy Quran contains a lot of scientific miracles that God revealed to Muhammad more than one thousand years ago. These miracles are discovered today to strengthen the belief of the believers and prove the Divine origin of The Holy Quran. Here is Mrs. Wadea Omrany discovers a new scientific miracle in the Holy Quran.

Mrs. Wadea says here we are before another a new scientific miracle in the Holy Quran, in the chapter “Ants”, verse number eighteen. This new miracle is about what the ant said in verse number eighteen and about what science discovered concerning the way in which ants communicate with each other, especially when informing of an impending danger that threatens the kingdom of ants.

We will try to explain the words that the ant uttered in the Holy Quran and we will try to connect what it said with the new scientific discoveries, and this evidence that the Holy Quran preceded science and mentioned these fact (about ants communication) more than one thousand years ago.

God says in Chapter 27: “At length, when they came to a (lowly) valley of ants, one of the ants said: ‘O ye ants, get into your habitations, lest Solomon and his hosts break you (under foot) without knowing it.’” (The Noble Quran, 27:18)

In the above mentioned verses, the ant reported

the imminent danger facing them through four successive stages as follow:

1- “O ye ants” this is the first alarm given by the ant to draw the attention of the other ants quickly. On receiving this alarm, the other ants stand alert to receive the other signals that the same speaker ant will give.

2- “get into your habitations” here the speaker ant follows her words up with another signal, ordering the ants to do what they ought to do. We will see this relation in the light of what science has found out (concerning the communication between ants) in the other half of the scientific analysis in this essay.

3- “lest Solomon and his hosts break you” in these word, the speaker ant shows the reason for this danger to her fellow ants and this is what we will prove in the light of what the scientific analysis gives.

4- “without knowing it.” The ants, as a reaction to the previous alarms, will make a certain kind of defence, in these last few words, the ant shows her fellows that they don't have to attack the source of danger, because the source of danger is not from a real enemy. He did not intend to attack the kingdom of ants. Solomon and his soldiers didn't know of the ants on their way. So the ants didn't consider them real enemies.

In the last few words, the speaker ant prevents her fellows from attacking Solomon, and this what we will explain scientifically through the scientific analysis of the chemical codes of ants communication. We have shown the sequence of the ants' orders which are divided into four stages – four stages of phrases and signals. What does science say in this context? **Read this essay:**

Ants use chemical communication in the situations of alarm and defence and when the fast exchange of information is necessary, and when they face expected danger too. This alarm is generally marked and expressed by the emission of chemical signals of defence. The protective glands are responsible for the roles of alarm and defence, the Australian ant is a case in point. When this kind of ants faces danger, they secrete some droplets from their protective gland in order for their fellow ants to run and make vibration by their antennas showing that they are in state of being alert.

The first substance detected by the ants is an 'aldehyde hexanal'. This draws their attention and arouses their interest, and as a result, they agitate and raise their antennae in air to search for other odours.

When they detect 'hexanol' (the first message was in the form alcohol). The ants become in an alert state and run in all the directions in search of the source of problem. When undécane is emitted, it attracts the ants toward the source of danger, and makes them bite all foreign objects in the ant hill. Then finally, when they come closer to the target, they discern the butyloctène, which increases their aggression and their readiness to sacrifice themselves.

This essay says that the chemical communication is the most important method of communication in the time of danger and in reporting this danger as well, in this process ants give out different kinds of these substances, each substance has a different code denoting certain kind of speech. If we pursue the emission of the substances by the ant that reported that danger in the above mentioned essay, we will find that it is the same as the ant did in the Holy verse, number eighteen, (Sura Al-Naml).

The substances that an ant gives out of her body in a situation like this *are divided into four kinds of substances*, every substance has a certain language and code. The successive stages of the reaction of the ants:

1- aldéhyde hexanal is the first chemical substance that an ant emits if it feels something dangerous, and this can be regarded as a siren (of danger), on receiving this substance, ants begin to centralize in one point and then remain alert and ready to receive the rest of signals and this identifies with the first phrase uttered by the ant in the holy verse 'O ye ants'.

2- Then the ant emits the second chemical substance 'hexanol'. On receiving this substance, ants begin to run in all directions to determine the source of this substance. The ant that emits the chemical substance should determine the way lest all the rest of ants should go away and this what the ant of prophet Solomon did when it asked the other ants to enter their habitations saying "get into your habitations," and this is an instruction from the speaker ant to her fellows to go in the direction of

the habitations. So it must have determined the way and this is the same as directing the movement of ants in general.

3- Undécane is the third substance that the ant emits. This substance shows the cause of the danger, and that what the ant did when it said in the third phrase 'lest Solomon and his hosts break you (under foot).' Do you see how much the correspondence and the consistency is? In this stage, in which the ants receive this substance, ants become ready to face the impending danger. So what about the fourth substance?

4- In the fourth stage, the speaker ant emits a special chemical substance, this substance is butyloctène. By this substance, the speaker ant gives an order of defence *and determines the kind of defence*. It said "without knowing it". By so doing the ant prevented the other ants from entering the stage of attack that would lead to death. Prophet Solomon smiled tenderly and mercifully as if he had calmed these ants down and as if he would like to have said that they needn't have worried as he saw them and he was kind to them and would not allow any harm.

And now let me summarize what I have already said:

"At length, when they came to a (lowly) valley of ants, one of the ants said: 'O ye ants, get into your habitations, lest Solomon and his hosts break you (under foot) without knowing it.'" (27:18)

Some references:

<http://20gp.ovh.net/amiif/com.htm>

<http://membres.lycos.fr/dmouli/anatomie.html>

The Promised Messiah Speaks

[Editor's note: A man from Baghdad wrote to Hazrat Mirza Ghulam Ahmad objecting to his views that Jesus did not ascend to heavens and that Allah does not speak to man. In reply the Promised Messiah wrote a book, *Tuhfa Baghdad*, which has recently been translated into English under the name "An Offering to Baghdad", and is awaiting printing. This is an extract from that book]

Ascension of Jesus

From among the respected companions (r) and the *Tabiyeen* no one believed in the Messiah ascending to the Heavens, except as an abstract idea. Though they believed in the ascension of the Messiah as an

abstract idea, they left its details to the Creator of the Heavens and the earth. In real terms, how can ascension be lawful when Allah, in His beloved book, has given the news that he has died, saying: "O Jesus, without doubt, I am going to cause you to die and to raise you to me." In another place He says: "When you caused me to die you were the Guardian over them." And then He says that He holds the soul of the person who dies. And then He says: "It is incumbent that the town We destroy then they do not return to it." And then He says: "Muhammad is but a prophet and certainly prophets before him have all passed away", i.e. they have all died. Hazrat Abu Bakr (r) reasoned, using this verse, at the time of the Holy Prophet's (s) passing away. Thus, after this, what doubt remains about the death of Jesus and his not returning if you believe in Allah and His revelation.

Certainly Allah terminated the chain of prophets with our Prophet (s) and the prophetic-revelation has terminated. Then how can Jesus appear when, after our Prophet (s), there is no messenger? Will Jesus, like people who are demoted, be suspended from the status of prophethood? Certainly, our Prophet (s) gave us the good news that the Messiah-to-come shall be from among his followers. He will be from among the Muslims. And in *Siha Sitta*, *hadiths* which are authentic and have an unbroken chain of narrators, uninterrupted are witness to the death of Jesus while in Bukhari there is present a clear statement regarding this. Thus, it is astonishing that anyone, even after the determination by the Book of Allah and the Messenger (s), doubts the death of Jesus and is, like doubters, perplexed. After this explanation, for what should we set aside Allah and his revelation and the undisputed teaching of the Holy Quran? Should we prefer doubt over certainty?

The Muslim nation is not unanimous about Jesus rising to the Heavens alive. There have been differing opinions in this matter. Some from among them believe in his death and some think that he is living. You will not find an argument in the Holy Quran or the *hadith* of the Prophet (s) that gives proof of Jesus being alive. On the contrary, you will, in all sources of information, hear the cry that he is dead. If not that, does Jesus have eternal life or is he still alive and so superior to our Messenger (s), who has passed away? On the Night of Ascension, the Messenger (s) saw Jesus with the prophets who have died. Do you think the Messenger of Allah (s) can be wrong in what he relates or has he said something that is not true? By God, that is not possible. On the contrary, he was more truthful than all the truthful ones.

This is what forced us to accept the death of Jesus, and Allah's continuous and abundant revelation to me is also a witness to this. We do not find this belief of ours to be against what the Messenger of Allah (s) said and what the companions (r) and the *Tabiyeen* believed. This is because all the companions (r) believed in the death of Jesus and so did the men of vision who followed them. Do you not see how in the commentary of the verse "Jesus I am going to cause you *mutawafika* and raise you to Me" in the *Sahih* of Bukhari, Abdullah bin Abbas said that here the word *mutawafika* means death. Imam Bukhari pointed to the correctness of this statement by the way he moved the verse *inni mutawafika* from its position and put it in another place. This was a general practice of Bukhari that, if he wished to exercise his own judgement and express his own opinion he would do so. This matter is not hidden from the sight of the *hadith* experts.

O pious brother! Look how Imam Bukhari has expressed his own belief by putting the two verses together in one place, creating uniformity in their meaning and accepting that Jesus has certainly died. So, use wisdom. Doubtless, Allah loves those who exercise wisdom. What benefit or joy is there for me in casting aside the Book of Allah and *Sunnah* of the Messenger (s) and taking the weight of loss in this world and the hereafter? O worthy-of-respect brother, the truth deserves to be followed. And truth is fact that should be heard and accepted. For the truth's hand tears away doubt and this is the pearl that shines with all its splendour at the time of need, but also at the time when Allah had decreed for its appearance. Remember, there is a time decreed for every matter and there is a place for each star to appear. God's mysteries are known only after they transpire. Thus, good news is for the person who, like all wise people, has understood this secret. I am certain that people like you, blessed and pious, will stop their tongues from cursing me if they understand the knowledge that has been given to me and accept the deep meaning of religion that I possess. But I think you have not understood the meaning of my book and neither have you understood my station. I trust you and ask for His mercy and blessings for you, for He is the most merciful.

An offer

O you who have come from the pleasant and blessed land you are, by Allah's blessing, righteous, pure and purified. I hold you dear and turn to you with a true heart as sincere ones do. I give you Allah's fast promise that I will agree with

your belief and accept what you say if you show me Quranic verses and bring to me clear arguments which, you think, support the correctness of your belief. I am a seeker of truth. I have broken the staff of disagreement. From infancy I was reared on the milk of unity. So, you should discuss with me with wisdom and from the verses of the best of Allah's books. Certainly, you will find me to be from among those who do justice. If you insist on abusing or cursing me or calling me a heretic or on killing me with a sharp sword, then do what you please. I will not answer your abuse with abuse. On the contrary, I will pray for you. O people of the Household, may Allah have mercy on you in this world and the next and place you among the people He blessed.

O elder! Leave aside dispute and there shall be no disagreement. Adopt the righteous way of Allah. Waste not your life. Come to me as a man who accepts the truth, a truthful one. Turn towards me with the character of a true elder and, being kind to me, step into my house and eat from my table for two whole months. If you do so then Allah shall reveal to you those matters about me which people of my village and those around me could not tell you. Neither will you find from my limited writings that which you will see with the eye of certainty. If you become sincere and determine to come to me I shall pray for you in the latter half of the night and the whole day. I hope your heart will be satisfied for I see signs of acceptance of prayer. I am certain that the veils of doubt will be torn. Certainly, Allah the Almighty is the one who helps.

O honourable and pious brother, do not pay attention to the scholars' declarations of heresy, for I am from Allah and they know not what I do. I have understood the truth from my Lord, and they are from among the unmindful. And, similarly, do not pay attention to my brothers' contempt, hatred and belittling of me because I am the one whose (soul) is refreshed every day to cover my whole being. Both in the state of privation and in prosperity I am happy. I walk (in harmony) with pleasant breezes and harsh winds. My end is going to be good for me. God gives me news (of the future). Today, my opponents consider me vile and call me a liar and a heretic and I find that they are keen to murder me if they have the power. But certainly a time shall come when my truth will be evident. Allah shall show His servants the blessings of His signs He has bestowed upon me. Then these people too shall attain the light of Allah's blessings. Then, like humble ones, shall they turn to me.

If Allah is *ONE*, Why Does He Use '*WE*' for Himself?

by Naseer Ahmad Faruqi

Question:

A British teacher in U.K., in acknowledging the receipt of literature on Islam, from our Imam in London, has asked the following question:

I wonder whether you might be able to clear up one point that has been bothering me for some time concerning the nature of God, which at present, my students and I are engaged in studying. **We have found, that in a number of places God appears to speak through the Holy Quran as 'We.'** For example, in Sura 25:32: "We may establish thy heart by it." This raised (the question) within my own mind, how God, Who is seen as one Person, can speak in the plural? As this use of the plural pronoun appears a number of times in your Scriptures, can you advise me as to the understanding of that which this verse (and others) teaches?

Answer:

1. We welcome this inquiry and intelligent interest in the study of the Holy Quran. The same question has arisen in a number of minds in other countries, too. And, we, therefore, welcome this opportunity to explain the point raised, through this paper.

2. I would first like to emphasise that the **Unity and Oneness of God is so clearly established by the Holy Quran**, that no Muslim has ever, throughout the fourteen centuries of Islam, entertained any doubt about it. Even non-Muslim readers and orientalists have recognised the absolutely unadulterated monotheism taught by the Holy Quran. According to it, God is Unique not only in His Person, but also in His Attributes, as well as in His Works.

3. The Holy Quran opens with the verse, with which all chapters (except one) open, namely, "In the name of Allah, the Beneficent, the Merciful". Please note that the name and the attributes are all in the singular. Later on, mentioning the display of Divine attributes in Allah's creation, the question is asked again and again, "Is there (then) a god with Allah?" (27:60, 64).

4. So far as the Person of God is concerned, can there be any doubt left after going through the following verses of the Holy Quran:

'And your God is one God; there is no god but

He! He is the Beneficent, the Merciful.’ (2:163).

Or, can there be a clearer statement than the following:

‘**Say: He, Allah, is One.** Allah is He on Whom all depend. He begets not, nor is He begotten; And **none is like Him**’. (Chapter 112).

Here, not only is the Person of Allah stated most clearly to be One, but the association of any other god with Him is refuted on all other possible grounds. Everything in Nature depends on Him (now proved by modern science, - see the closing chapters of ‘The Mysterious Universe’ by Sir James Jeans). He does not depend for His own existence on being begotten; nor does He beget a son or sons, or daughters, as some religions preach, to complete His Being or to carry on His Works after His death, for all those who beget or are begotten, die. No wonder, that it was published a few years ago throughout USA and Europe, that if there was a God, He has now presumably died. Lastly, it is stated in the chapter quoted above, that there is no one like Allah. There is no association with Him even by resemblance or equality in attributes or work. A god who depends on others in any way, is incomplete or imperfect, or is transient (begotten or begetting), or has equals or partners in any way, is not God. The highest creation is undoubtedly man, and he cannot submit himself, body and soul, to a god like himself or less than himself (such as an idol or a Ghost).

5. The emphatic denial and refutation of there being any god except Allah, and the equally emphatic affirmation of Unity, Oneness and Uniqueness of Allah, is contained in so many other places in the Holy Quran, that they cannot all be quoted here without prolonging this article, which is, after all, only a reply to a simple question: Why then does the Holy Quran use the first person plural ‘We’ for Allah in certain places?

6. I had to give the arguments, made in paragraphs 2-5 above, to establish the point, that the Unity of God being beyond any doubt, as

established by the Holy Quran, we should not read any plurality of godhead in the use of the word ‘We’ in some places in the Holy Quran. Let me now answer the question put forward. For Allah, according to the context, the Holy Quran uses all the three pronouns of the first person, the **second person and third person**. Please note, that so far as the second or third persons are concerned, the Holy Quran uses the singular pronoun only, i.e., **Thee or He**, and that these are the only pronouns that man can possibly use to address Allah, or to speak of Him. To quote examples: ‘Thee do we serve and Thee do we beseech for help’ (1:4) and ‘Say: He, Allah, is One’(112:1).

7. So far as the **first person pronoun** is concerned, and that is the pronoun that can be used by Allah Alone, in the majority of places, the singular ‘**I**’ is used. Thus ‘I, Allah, am the best Knower’ (2:1) or ‘Surely, I am Allah, there is no god but I, so serve Me and keep up prayer for My remembrance’ (20:14). But it is quite true that in a number of places the plural ‘**We**’ is also used. The **reason varies from place to place**. Sometimes it is **used to express** the Might and Majesty of Allah; sometimes for His absolute supremacy over men, their affairs and their destinies; sometimes for His supremacy and control over things over which men have no control, such as things supernatural, including Divine revelation, etc.

8. Perhaps an analogy will help to understand the point that the use of the pronoun ‘We’ implies no plurality when the person for whom it is used is one. For instance, even earthly kings and queens use this pronoun to express their majesty and supremacy. If Queen Elizabeth II uses ‘We’ for herself, nobody misunderstands that she is more than one. Allah is much more justified in using this honorific for Himself, as He is the Real Sovereign.

‘**Say: He, Allah, is One.** Allah is He on Whom all depend. He begets not, nor is He begotten; And **none is like Him**’. (Ch 112).

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