

Paigham-E-Haqq

پیغامِ حق

MESSAGE OF TRUTH



(There is but one God
Muhammad is the
messenger of God)

Ahmadiyya Anjuman Ishaat-ul-Islam (Lahore) Fiji

(Ahmadiyya* Society for the propagation of Islam)

(* The term Ahmadiyya is derived from the name of the Holy Prophet Muhammad (PBUH) whose other name was Ahmad)

PUBLISHED QUARTERLY

January / March 2004 ISSUE 97



"God is the Light of the heavens and the earth" (The Qur'an 23:35)

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ
وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

AND FROM AMONG YOU THERE SHOULD BE A PARTY WHO INVITE TO GOOD AND ENJOIN
THE RIGHT AND FORBID THE WRONG AND THESE ARE THEY WHO ARE SUCCESSFUL

(The Qur'an 3:103)

CONTENTS

MUSLIM VIEW OF THE FAMILY AND THE	
PLACE OF WOMEN IN ISLAMIC SOCIETY	4
ISLAM : THE MISUNDERSTOOD RELIGION	7
THE GREATEST JIHAD OF MODERN TIMES	8
HAJJ AND THE EID UL AZHA: THEIR REAL	
SIGNIFICANCE AND SPIRIT	9

احمدیہ انجمن اشاعت اسلام فیجی

OUR BELIEFS

Ashha'du an la ilaha ill allahu wahdahu la sharika lahu wa ashhadu anna Muhammad anabduhu wa rasuluhu.

1. We believe Allah to be the Possessor of all the perfect attributes free from all defects and imperfections. Unique in His Person, unrivalled in His Attributes and Works, and One without a partner.
2. We hold it essential to believe in angels, all of the Divine Books, and all the Prophets and Messengers of God
3. We believe that the Holy Prophet Muhammad is the *Khatam al Nibiyyin*. With his advent, religion has been perfected, so he is the Last Prophet after whom no Prophet shall come, neither a new one nor a former one.
4. We believe in the life after death, and in all matters relating to the grave, the Day of Judgment and paradise and hell, that are proven from the Qur'an and Hadith.
5. From the depth of our Hearts, we hold the Righteous Caliphs, the Holy Companions (*ashab*), the Purified Wives, and members of the Holy Household (*ahl bait*) as beloved, worthy of respect, and honourable in the sight of God.
6. We hold the Imams Abu Hanifah, Shafi I, Malik, and Ahmad Hanbal to be the leaders of jurisprudence (*fiqh*); and saints such as Shaikh' Abdul Qadir Jilani, Khawajah Naqshband; and Shaikh Ahmad Sirhindi to be leaders of *Tusawwaf* (the spiritual sciences). We believe all such elders of the religion to be worthy of esteem.
7. In accordance with the Holy Prophet's sayings about Mujaddids and Muhaddaths, we believe in the truth of the Mujaddids of all the centuries, and in accordance with the same tradition, believe in Hazrat Mirza Ghulam Ahmad of Qadian as the Mujaddid of the fourteenth century of Hijrah, *not as a Prophet*.
8. We consider each such person to be Muslim who professes to believe *la ilaha ill allah, Muhammad ur rasul Allah* (*there is no God but Allah, Muhammad is the Messenger of Allah*) and calls himself a Muslim.
9. All the members of the Ahmadiyya Anjuman Isha'at I- Islam Lahore believe in acting according to God's Book the Holy Qur'an and the Sunnah of the Holy Prophet Muhammad, and if no specific direction is found there, they give precedence to the Hanafi School of jurisprudence.
10. The Ahmadiyya Anjuman Isha'at I- Islam Lahore has not only been proclaiming these *beliefs* but, for over Eighty years, it has been engaged in the propagation of Islam and service to its cause. The whole world and in particular the Muslim religious scholars of the Indo Pakistan sub- continent have borne witness to this fact.

SWORN DECLARATION OF HAZRAT MIRZA GHULAM AHMAD OF QADIAN

"I make it clear to the public that I swear by Almighty Allah that I am not a *Kafir*. My belief is *la ilaha ill allah Muhammad ur rasul Allah*, and regarding the Holy Prophet I believe that "he is the Messenger of Allah and *Khatam al-Nabiyyin* (*The Qur'an*, 33:40). I swear to this statement as many times as the Holy Qur'an, and as many times as there are Excellency of the Holy Prophet in God's eyes.

No belief of mine is opposed to the directions of God or of the Holy Prophet, and he who thinks otherwise is mistaken. Whoever still considers me a *kafir*, and does not refrain from declaring me as such should remember with certainty that God will question him after his death."

"In all matters my beliefs are the same as those of the other *ahl sunnah*. In this house of God, I admit most clearly that I believe in the finality of Prophethood of the *Khatam al-anbiya*, the Holy Prophet. Whoever denies the finality of Prophethood, I consider him to be a disbeliever and outside the pale of Islam."

SWORN DECLARATION OF HAZRAT MAULANA MUHAMMAD ALI, FIRST HEAD OF THE LAHORE AHMADIYYA COMMUNITY:

"I, Muhammad Ali, Head of the Lahore Ahmadiyya Community, do swear by Almighty God that my belief is that Hazrat Mirza Sahib was a Mujaddid and the Messiah, but not a Prophet, and that a person cannot become a *kafir* and excluded from the pale of Islam by denying him as such; this was also the belief of Hazrat Mirza Sahib himself "O God, if I have lied in swearing by Thy name, send upon me such exemplary punishment as could not come from human means, and by which the world would see how terrible and frightening is God's punishment for those who deceive His creatures by swearing falsely in His name."

Instructions and Guidance for the Ahmadiyya Jama'at

*For every Ahmadi to read from start to
finish, and to note whatever applies to him
and to put it into practice.*

by

Maulana Muhammad Ali
First Head of the Lahore Ahmadiyya Movement

SUMMARY

Our work: To prepare resources of Islamic knowledge, to produce translations of the Holy Quran in different languages of the world, and to spread them throughout the world.

Distinctive features of our jama'at.

1. The aim of our lives is the propagation of Islam.
2. To make sacrifices of one's person and possessions for this end.
3. To learn about Islam and its history, and about other faiths.
4. To follow the teachings of Islam and respect its institutions.
5. To show tolerance and broad mindedness in the propagation of Islam, and to have love for Muslims.
6. To respect and honour the service of Islam.

Our system of organization:

1. We all follow one call and respect that call.
2. That call is the call of the consensus of the *Jama'at*, from which no individual should deviate.
3. The financial system is that all members must:
 - a. give two thirds of their *zakat* to the *Jama'at*,
 - b. pay out of their income one *sixteenth* for every *dollar* as contributions, and
 - c. donate towards specially arising needs.
4. To respect and honour one another, think well of one another, and also hold the leaders to account.
5. To take such a close interest in the work of the community so as to give it precedence over personal business.

Paigham-E-Haqq پیغام حق

MESSAGE OF TRUTH

Ahmadiyya Anjuman Ishaat-I-Islam (Lahore) Fiji
(Ahmadiyya Society for the propagation of Islam)

PUBLISHED QUARTERLY

January / March 2004 ISSUE 97

Publisher

Shafi Ud Dean

Editor & Typesetting

Fehmida Aziz

Assistant Editor

Yasmeen Dean

Headquarters

Masjid Noor

12 Bau st., P. O. Box 407, Suva,
Fiji Islands

Phone : (679) 331 3549

Fax : (679) 331 5994

Email: masjidnoor@connect.com.fj

Website: www.aaail.org

Design & Printed by

Max Marketing & Publishing Ltd

www.maxmarketingfiji.com

Dear Readers [peace be upon you]

By the Grace of Almighty Allah we continue to make progress in the publication of this magazine. We hope to ensure that this reaches you cordially.

However, in order to improve the contents and its quality we would like to hear your views as to how you think the contents could be better improved or what subject matters you would like us to expand on.

In this regard your response will be highly appreciated.

Furthermore, should you wish to receive additional copies or if you know of others that would like to be placed on our distribution list, please do not hesitate to let us know and we will try to accommodate.

Finally we thank Almighty Allah for giving us the opportunity of publishing this magazine - the soul purpose of which is to present an informative and balanced picture of the True Teaching of Islam.

Blessing of Allah be upon you.

The Editor.

MUSLIM VIEW OF THE FAMILY AND THE PLACE OF WOMEN IN ISLAMIC SOCIETY

BY ABUL HASHIM

Introduction

A law, a regulation, an injunction or a prescription presupposes a social order compatible with it. An ideal, however sound and progressive, can never be adopted in a society incompatible with it. For instance, the British Rule of Law cannot be implemented in Soviet Russia and the Soviet law of regimentation cannot be grafted into a democratic country. So it is with Islam. Laws, regulations, injunctions and prescriptions of the Holy Quran must be construed, interpreted and judged in the context of the social order the Holy Quran contemplated.

The Holy Quran does not arbitrarily confer any favour on any or deprive anyone of his natural privileges; it states facts as they are interprets human nature as it is and on the fundamentals of human nature prescribes a social order congenial to his natural evolution. When one says that a cow has two horns one does not give a pair of horns to cow, and again, when one says a monkey has no horn one does not take away the horn from the monkey that it did not possess. Whether a "hornless cow" or a "horned monkey" could be better rather should rest in the realm of idle speculation.

A thing is good when it fulfils its purpose of creation well. A pitcher is good which it holds water, but a pitcher with a big hole in the bottom is bad, however much artistic excellence it may display. So it is with men and women. A woman is good when she is within her orbit, just the same as a man is good so long as he within his own orbit. The role of the man and the woman in creation is not identical. Providence has in His infinite wisdom patterned the body, the mind and the intellect of men and women in a way that they may efficient in fulfilling admirably well the purpose of their creation. But if a man transgresses into the orbit of the woman and a woman enters the orbit of the man, both of them shall be unsexed and make themselves the lowest of the low.

Capitalism in the trail of its necessary and consequential ills has virtually destroyed the family and has reduced it to mere economic unit, and has also reduced it to its minimum, consisting of the man, the wife and their minor children; it has sapped all values of the family except its material values. In Islam the family is not merely an economic unit but an institution for basic culture of all human values - spiritual, moral, intellectual, social and even political. Throughout the course of social evolution the family has retained its status as the basic unit of man's social existence and it will continue to enjoy the same status even if and when human race becomes one nation, as is contemplated in the Quranic verse "Mankind is a single nation" [22:213]. It does not require much intuition to see that if there is no peace and happiness in the family there cannot be peace and happiness for man either as an individual or as a nation or as a member of one human nation. It is obvious that the whole cannot be good if its component units be bad. Islam, therefore, uncompromisingly condemns anything which has a natural tendency to disturb and damage purity, integrity, peace and prosperity of the family.

The Man and the Woman

We have it in the Holy Quran "*Men have a degree above them (women)*" [2:228], and again, "*Men are the maintainers of women, with what God has made some of them to excel others*" [14:34]. These are matter-of-fact statements like "a cow has two horns" and "a monkey has no horn". A seekers after truth must have the honesty and courage of accepting truth as such irrespective of whether it appears pleasant or unpleasant. That have a standing over women is a reality. It is so, if not for anything else, at least, for their physical superiority over women. The Holy Quran recognizes it and takes all conceivable steps to see that men do not take undue advantage of their natural

superiority over women. In fact, all Quranic regulations adjusting relations between the two sexes are directed to this end. Wherever there is right of men over women there is a corresponding right of women over men. If men have the right to the obedience of women, women have the right to their maintenance with dignity and honour.

Divorce

Of all things permitted in Islam, divorce is the most abominable. It is in the category of necessary evil. Divorce before a child is born is not of much consequence, but divorce after children are born is a serious matter, for divorce in such circumstances has a very serious impact on the destiny of the children. Separation through divorce should come only when it must, to prevent a greater evil. Procedure in the Quran for divorce is not so easy and speedy as it is in the opinion of some of the Muslim jurists. Decision for a divorce can only be taken when all possible steps for reconciliation have failed. A divorce when effected must be deliberate and not sentimental or emotional.

A woman has no unilateral right to divorce in the absence of a prior agreement to that effect in the marriage contract. Marriage in Islam is not a sacrament but a social contract, and if the woman has a stipulation to that effect in her marriage contract she has irrevocable right to divorce her husband. When a woman, in the absence of a stipulation like that takes the initiative for divorce, she can have it either through mutual consent on terms mutually agreed upon or through the judiciary on terms deemed fit and proper by it on grounds of cruelty and slander; gross neglect of matrimonial responsibilities amounts to cruelty. When the husband takes the initiative he has to discharge in full his matrimonial liabilities; the divorced wife gets, in full, her dower, her maintenance for a fixed period and maintenance for a period of lactation of her suckling baby, if there is one. Thus if the husband be honest or if there is any easy and speedy social or legal procedure for realization of the wife's dues, the man will think many times before deciding upon divorce and if he does so he will do so at a serious material inconvenience to himself. This justifies

man's unilateral right to divorce. The law of divorce is very hard for men and liberal for women. Women have no material liability in the matter and they are free to marry again according to their free choice. Women are gifted with all the tender virtues in extreme measure, and as such they extremely sentimental and emotional; their tender feelings are necessary for efficient motherhood. If a woman has an inherent unilateral right to divorce she would exercise her right, more often than not, on trivial grounds; she would be swayed away by every ephemeral gust of emotion. Divorce; be it repeated, is the most abominable of all things permitted. The Holy Quran enjoins that all possible measures should be adopted for reconciliation, so much so that even when a wife is guilty of faithlessness the man is permitted to beat his wife as the last attempt for her correction and a possible reconciliation; beating a wife is bad, but a divorce is worse. We have it in the Holy Quran: *"And (as to) those whose part you fear desertion, admonish them, and leave them alone in the beds, and chastise them. So if they obey you, seek not any way against them. Surely God is ever Exalted, Great"*[4:34]

The Law of Evidence

In Islamic Law of Evidence two women are equivalent to one man. While dealing with contracts, the Quran says: *"And get two witness out of your own men and if there are not two men then one man and two women such as ye choose for witnesses, so that if one of them errs the other can remind"*(2:282). Pleasant or unpleasant, the fact is that women are overwhelmingly emotional, and as such as weaker in memory, weaker, in proper appreciation of facts and weaker in presentation of facts without an alloy of emotion. When there is no other corroborative evidence, circumstantial or otherwise, the evidence of one man only is not deemed sufficient to prove or to disprove something; evidence of as many as four men is necessary to prove adultery and fornication, for the punishment in such cases is extremely severe. The provision for requiring two women witness for every man is not calculated to do injustice to women, but to guarantee justice to all.

The Family Laws

If the family laws of Islam be scrupulously observed, every family would be a paradise on earth. But it is a hard reality that family laws of Islam are not observed in the world today. In the absence of positive laws enforcing observance of family laws and in the absence of social discipline in this respect, men take undue advantage of their natural standing over women and about Quranic laws with impunity. Islamization of society must necessarily begin with legislation for rigid observance of the family laws of Islam. But here care must be taken that no right or obligation repugnant to the Holy Quran and the Sunnah is created. If family laws and morals are strictly observed, women will reappear in the social life of man in their full glory.

Position of Women in Islam

A woman in Islam is not a chattel, but a person with all its legal and social implications. She is known by her own name and not by her father's or husband's name. Her person, property and honour are safe. In Islam a female child is not considered a curse and she in her father's home enjoys the status as that of a boy; in her husband's home she is a household goddess. She is a legal heiress of her father, mother, husband and children. Her property does not merge with that of her husband. She has the freedom of disposal of her property as she likes. If she is married by her legal guardian when she is a minor or if she is married by force, she can repudiate her marriage, in the first case by exercising her "option of puberty" when she is come of age, and in the second case any time before the marriage is consummated. If she is maltreated by her husband she can use her right to divorce, and in the absence of any such stipulation in her marriage contract, she can secure a divorce from judiciary with full compensation. In Islam, the slander of women is a heinous crime, and the punishment for that is extremely severe. We have it in the Holy Quran, "*And those who launch a charge against chaste women and produce not four witness, flog them with eighty stripes and reject their evidence ever after, for such men are wicked transgressors.*"[24:2]. The Holy Prophet

raised the honour of woman heaven-high when he said, "paradise lies at the feet of the mother."

Seclusion of Women

As has been said before, the family in an Islamic order of human existence is not merely an economic unit as it is in a capitalistic society, but it is a sacred institution for the basic culture of all the values that make all the difference between the human and the non-human. The family, in Islam, is a State within a state, the spirit of equality, justice and mutual co-operation is inculcated in the children in the family state, writ large, bring to man all his happiness and help the realization of his boundless possibilities in his individual, social and universal existence. If the family is destroyed nothing remains. Man must therefore in these circumstances revert to animal life, may be a civilized animal life. Of all things that destroy the family, *Zina*, or extramarital sex relations, is the foremost. Islam, the philosophy of realism as it is, makes family purity the "sine qua non" of man's social existence. This necessitates proper adjustments of relations between the two sexes. Men and women are for this purpose divided into two watertight compartments, namely the *Mahram* or the "Prohibited" and the *Ghir Mahram*, or the "Non-prohibited". The prohibited are those between whom matrimonial tie is permitted. In Islam there are fourteen degrees of prohibition. Men and women of the prohibited category can mix freely with one another as there is the least apprehension of sex crimes. Restrictions are imposed on the free mixing of persons of the non-prohibited category ; in this respect strangers have the same status as that of first cousins. These restrictions apply equally to men and women, as enjoined in chapter 24 of the Holy Quran. What is forbidden is not free movements of women with decency and decorum but aggressive displays of beauty throwing sex appeal in wanton disregard of all sense of decency. Seclusion of women within four walls is foreign to Islam; the Muslim aristocracy learned this in the days of affluence from Byzantium, Persia, and the Rajputs of India, just as today they are learning free mixing of sexes in mixed night clubs from the western way of life.

ISLAM : THE MISUNDERSTOOD RELIGION

BY JAMES A. MICHENER

"Mohammad, the inspired man who founded Islam, was born about A.D. 570 at Mecca. Orphaned at birth, he was particularly solicitous for the poor and needy, the widow and the orphan, the slave and the downtrodden. At twenty he was already a successful businessman, and soon became the director of a caravan for a wealthy widow. When he reached twenty-five, his employer, recognising his merit, proposed marriage. Even though she was fifteen years his senior, he married her, and as long as she lived, he remained a devoted husband.

"In his final years he was invited to become a dictator or saint, but he rejected both temptations, insisting that he was an average man to whom God sent another of His periodic messages to the world.

"By the force of his extra-ordinary personality, Muhammad revolutionized life in Arabia and throughout the Middle East. He preached a religion dedicated to God, lifted women from the bondage in which desert custom held them, and preached social justice.

"Western critics have based their charges of voluptuousness mainly on the women. Before Mohammad, however, men were encouraged to take innumerable wives; he limited them to four only, and the Quran is explicit that husbands, who are unable to maintain strict equality between two or more wives, must confine themselves to one.

"In all things Muhammad was profoundly practical. When his beloved son Ibrahim died, eclipse occurred, and rumours of God's personal condolence, quickly rose, whereupon Muhammad is said to have announced: "An eclipse is a phenomenon of Nature. It is foolish to attribute such things to the birth or death of a human being". At Muhammad's own death an attempt was made to deify him, but the man who was to become his administrative successor killed the hysteria with one of his noblest speeches in speeches in religious history: "If there is any among

you who worshipped Muhammad he is dead. But if it was God you worshipped, He lives for ever."

"These things explain why Muslims not like to be called Muhammads." A Christian is a man who believes that Christ was a part of God, and the central fact of his religion. A "Muhammadan" by analogy, would have to be a man who believed that Muhammad was likewise part of God, and the central fact of his religion. But Muhammad was a man. He married, had children, earned a living and was buried in a grave like the rest of us. No learned man would worship Muhammad.

"Throughout the traditions Muhammad appears as a saintly man, one whom devout people of all religions would have recognized immediately as deeply concerned about the nature of God. He preaches that slaves should be free, that slaves should be free, that fathers should not kill unwanted baby girls, that those oppressed by society should inherit the earth, that peace is better than war, that justice should prevail.

"The West has widely believed that this surge of religion (Islam) was made possible by the sword. But no modern scholar accepts that idea, and the Quran is explicit in support of freedom of conscience. The evidence is strong that Islam welcomes the people of many diverse religions, as long as they behaved themselves and paid taxes.

"More than most religion, Islam preaches the brotherhood of all races, colours and nations within its fold. Islam permits no priesthood, and this religion like Judaism, discourages portraiture."

THE GREATEST JIHAD OF MODERN TIMES

COURTESY : THE MUSLIM DIGEST MARCH, 1968

In the Holy Quran, we read:

"Ye shall be superior if ye are a believer".

This is what the Holy Prophet Muhammad (peace be upon him) and all his followers were promised. What we see today is just the opposite. 650 million souls claim they are the disciples of Muhammad (peace be upon him) yet the promised glory is inconceivable in our times. Heaven forbid, Allah promise cannot be false. Obviously something is wrong with our being believers.

There does not seem any material gain or worldly glamour in identifying yourself as 'Muslim', yet with few exceptions, we insist and insist forcefully on calling ourselves "the Muslims". But Muslims are no purposeless slaves of Allah. The cardinal responsibility for putting into practice the doctrines of Islamic polity rests naturally with Muslims who are in power in the countries in which they live. So far as Muslims living in non-Muslim countries are concerned, they can only make a sincere and well meaning efforts, within the limits of practically of course, to persuade the ruling community there to honour and incorporate as many teachings of Islam as possible in their political systems.

The first step in the revival of Islamic structure in the Muslim States will have to be a religious reorientation of the lives of their Muslim inhabitants. By this we mean the subordination of worldly interests to the interests of the life Hereafter in order that it may become easy for them to forgo materials pleasures for the higher ideal of winning the approbation of Allah. There can simply no other way. History underlines this truth and the innate spirit of Islam also demands it unless a religious re-awakening is worked up among the Muslims, the elevation of Muslim countries into genuine Islamic political societies will remain, at least in our present age, an empty dream. This is a hard and painstaking process, but there is no help to it. There is no alternative route and no short cut to an Islamic form of government. And even if by a stroke of good fortune, the Islamic system came into being somewhere, it would be

impossible for it to function successfully unless the intellectual and emotional mechanism of the Muslims living under it and their practical behaviour were dominated by considerations of high piety and moral rectitude.

There is a great need, therefore, that more servants of Allah make this auspicious field of work of turning professing Muslims into practicing Muslims, their own; and devote themselves according to their capacity and merit, to the task of popularizing the way of life the Holy Prophet had brought into the world.

To strive and struggle in this path to make sacrifices for it is the greatest Jihad of the modern times, the truest form of loyalty and sincerity to the Holy Prophet and his most genuine deputyship. Those who will set their feet on it will see that other avenues will also be opened out to them by Allah. It was in circumstances not far different to what we are faced with today the following words of assurance and cheer were spoken to the Muslims of Mecca through the last verse of Sura Ankaboot: *"And those who strive in our (cause) We, will certainly guide them to our path; for verily, Allah is with those who do right."*

Mankind has always been in need of a dependable shelter. Islam is the one and only unfailing shelter. It is the duty of Muslims to prove it so. But unfortunately there is no bright example Islam practice nowadays in the shape of a truly Islamic state, while the Muslim countries seem to be hopelessly disunited and far behind the western nation in material well-being. The latter inevitably turn away with the idea that the guiding principles of such backward, unsuccessful people must of necessity be inferior to their own. And they have every right to do so, seeing what they see! The fault is ours, not theirs, if the West does not find Islam in its true colour translated into practical reality in the Muslim world.

If Islam is to be commended to the modern world, Muslims display again the spirit of jihad in

every walk of life, and strive unceasingly for what they believe to be right against what they believe to be wrong and so gain the respect which the Muslims of yore gained. Their conduct and life example alone can commend Islam and its wonderful institutions to the other peoples of the earth. We cannot adopt the culture and institutions of any people in place of our own without strangulating our lifeline. The Muslims must be organized as Muslims, or they will lose the strength of their pure and perfect State which is the greatest contribution that they have to offer to the modern world. There is nothing in the free Muslim countries to prevent them organizing themselves on Islamic lines and developing their own ideals on institutions to the highest point of strength and efficiency.

In the process, the Islamic workers everywhere would continue to face many problems, varying from indifference to direct hostility from certain factions. Gradually these circumstances will improve, as they are improving today, if Allah so pleases. It is certain, however, that if a devout and dedicated band of Muslims makes sincere concerted efforts to make Islam a practical, social, political and constitutional reality - a live force to fashion all facets of our life, they will succeed in their avowed objective, for Allah creates a way for His faithful

servants. Situations will arise and factors will emerge, as if from nowhere, that will alter the course of things and remove the difficulties in their path. Says the Quran: *"And whosoever keepeth his duty to Allah, Allah will appoint a way out for him, and will provide for him from (a quarter) whence he hath no expectation. And whosoever putteth his trust in Allah. He will suffice him. Lo! Allah bringeth His command to pass."*[65:2-3]

By the grace of Allah, Muslims have with them the Holy Quran and Sunnah of the Holy Prophet to guide them through adversities and the obstacles of life. They must hold fast to true faith. The Holy Quran says: *"Or think that ye will enter Paradise while yet these hath not com unto you the like of (that which came to) those who passed away before you? Affliction and adversity befell them, they were shaken as with earthquake till the Messenger (of Allah) and those who believed along with him said: When cometh Allah's help? Now, surely, Allah's help is nigh".*[2:214]

The Muslims have gained, and are regaining, some of their lost territories. But Islam is yet to regain control of its own society, economy, polity, world state and historic initiative. We must make an all-out effort for achieving this purpose; otherwise we perish!

HAJJ AND THE EID UL AZHA: THEIR REAL SIGNIFICANCE AND SPIRIT

(BY DR ISRAR}

OUT of the Five 'Pillars' of Islam the first one pertains to the attestation of faith in the Unity of Allah and the Prophethood of Muhammad [may God bless him and bestow peace upon his soul] , while the remaining four pertain to the different modes of worship and adoration i.e., 'SALAT' or the canonical, 'ZAKAT' or the obligatory charity, 'SAUM-E-RAMAZAN' or the fasting of the month of Ramazan, and HAJJUL BAIT' or the Pilgrimage to Mecca.

Out of these four again, the first two seems to occupy more important and predominant position insofar as they are more often mentioned and stressed in the Quran in addition to having appeared

in the early Meccan Suras, while the latter two have been mentioned only once or twice, and that too in the Medinese Suras alone. In some

Traditions of the Prophet also only the 'Salat' and 'Zakat' are mentioned along with the 'Shahada' [Attestation of the Unity of Allah and the Prophethood of Muhammed] as the minimum conditions on which the war of the Prophet could come to an end. For example, in a Hadis quoted by Muaz-ibn-Jabal[God be pleased with him] the Prophet is reported to have said; 'I have been ordered to continue fighting till they testify that there is no God except Allah and that I am His Prophet and offer 'Salat' and pay 'Zakat',. But perhaps to compensate the 'Saum'

and the 'Hajj' for this diminution on importance and glory, the only Annual Festivals of Islam have been attached to them: the Eid ul Fitr to the end of Ramazan and the Eid ul Azha to Hajj.

Eid ul Azha actually seems to be an extension of 'Hajj' because 'Hajj' is a limited and confirmed affair in the sense that its rites and rituals [Manasik] are performed at Mecca and its near bouts. But one of its ceremonies i.e, the Sacrifice of Animals in the name of Allah is shared by all the Muslims on the surface of the earth in the form of Eid ul Azha.

'Hajj' and for that matter Eid ul azha also revolve round the life and personality and commemoration of some of the actions and deeds of Prophet Abraham [peace be upon him] who is revered and honoured by nearly two-third of the world population. The life of Abraham [peace be upon him] was a long tale of tests and trials from his Creator and Sustainer as depicted in verse 124 of Surah Al Baqara:

"And remember that Abraham was tried by his Lord with certain commands, which he fulfilled...."

Test and Trial.

It may be mentioned here that according to the Quran the sole purpose of human life in this terrestrial world is test and trial. Creation, therefore, is not in mere sport or without a purpose with reference to man. Our present life is clearly given so that Almighty Allah may see as to which of us strive by faith and belief [Imam] and good and noble deeds to reach a noble life has been very distinctly mentioned in these verse:

1. *He Who created death and life that He may try which of you is best in deed."* [Sura Al Mulk 2].
2. *'Verily We created man from a drop of mingled sperm in order to try him so We gave him the gifts of hearing and sight.'* [Sura Al Dahr:2]

and the successful are only those who know and adore their Creator and Sustainer and bow before Him, submitting and surrendering complete to His will which indeed is the literal meaning of the word 'Islam'. According to the story related in the Quran, Abraham [Peace be upon him] was a man who was steadfast in his faith in God in spite of all the

tribulations and trials he had to undergo; he had submitted himself unconditionally before God. The Quran refers to his total submission:

"And when his Lord said to him : ' Submit yourself to Me', he said : 'I submit myself to the Lord of the worlds' [Sura Al-Baqara : 131].

The first and the foremost test to which Abraham [Peace be upon him] was put, was the test of his pure nature ['Fitrat-I-Saleema'] and sound intellect ['Aql-I-Saleem']. Having been born in a society in which stars and idols were worshipped and a monarch was claiming divine rights and wielding absolute power, Abraham [Peace be upon him] dauntless proclaimed:

"I have set my face firmly and truly forwards Him Who created the heavens and the earth, and never shall I associate anyone with Him", [Sura Al Anaam:79]

This has been referred to at another place in the Quran as "his approach" to Allah with a pure heart" [Sura Al Safaat: 84]. He was a single soul fighting the whole society, anxious to establish the Unity of God, a truth which he had reached after probing into the depth of his heart observing the phenomena.

After that started a long and stupendous trial of the strength of his i.e the test of perseverance, steadfastness, forbearance and endurance. Having been turned out of the house by his father who was the high-priest of the state and after fearlessly proclaiming his faith in 'Tauheed' in the face of the king himself, he was condemned to be burnt to ashes by being thrown in a big fire. On having been miraculously saved from it he bade farewell to the place of his birth and the land of his forefathers, and proceeded to unknown lands in order merely to be able to adhere to his faith and ideals, saying ! 'I am migrating to my Sustainer. He will surely show me the path' [Sura Al Saffat:99]

For the rest of his life he kept journeying from one place to another only for preaching 'Tauheed' and founding centers for its propagation - the biggest and most important of these being the 'Bait-Ullah' or 'Kaba at Mecca. In these efforts he very much resembled an old gardener who plants a garden not for himself but for the benefit of the coming generations.

Having grown but without any offspring he prayed to Allah to grant him a son who could continue his mission after. And lo, he begot a son at the age of 87. His joy knew no bounds. As the son grew up, the father must have been eagerly watching him with affection and hope. But then came the last and the biggest trial - the test of passion and love. Abraham [Peace be upon him] was required to sacrifice his only son ; his affection, his love, his hope. The old man did not waver nor did the obedient son falter ; both surrendered to the wil of Allah and got ready to make the required sacrifice from which God Himself stooped them at the very last moment. The Quran refers to this very graphically in these verses:

Son's Sacrifice

" Then, when the son reached the age of [serious] work with him, he said, "O my son ! I see in vision that I offer thee in sacrifice : now see what is thy view'. [The son] said : 'O my father ! Do as thou art commanded: thou wilt find me, God willing , one practicing patience and constancy'. So when they had both submitted their wills [to God], and he had laid him prostrating on his fore-head [for sacrifice] , We called out to him ' OAbraham ! thou hast already fulfilled thy vision', - thus indeed do We reward those who do right. For this was obviously a big trial." [Sura Al-Saffat : 102-106].

So the examinee never gave up :it was the Examiner Who had to give up and, as the tradition goes, put a ram in place of the son and accepted it as a token. And thence onwards it became a great symbol of sacrifice : sacrifice of one's self, one's affection and love, one's hopes and aspirations for the sake of Allah - the Creator and the Sustainer..

If we read Sura Hajj, we find that the main features of the Hajj are : (1) the sacrifice of animals in the name of Allah, and (2) circumambulation or Tawaf of Kaba. This comes out clearly in the following verses:

'Behold! We gave the site [of the Sacred House] to Abraham , saying: Associate not anything [in worship] with Me, and sanctify My House for those who compass it round, or stand up, or bow, or prostrate themselves [therein in prayer] . and proclaim the pilgrimage among men; they will come to thee on foot and mounted on every kind of camel , even on account distant mountain

highways, so that they may witness the benefits, [provided] for them, and celebrate the name of God, through the days appointed, over the cattle which He has provided for them [for sacrifice] : then eat ye therefore and feed the distressed ones in want. Then let them cleanse themselves , fulfill their vows, and then circumambulate the Ancient House.' [Sura Al Hajj:26-29]

Out of these two main MANASIK of Hajj the latter can be performed only at Mecca, while this former is shared by all who have taken to the path of surrendering to the will of Allah', and have thus become the spiritual sons of Abraham [Peace be upon him] irrespective of whether they racially belong to him or not. A tradition from Zaid ibn Arqam {God be pleased with him } reported both by Ahmad idn Hanbal and Ibn Maja in their collections (MUSNADS) says: We asked the Prophet of Allah [May God bless him and bestow peace upon his soul], "What are these sacrifices?" He replied, "It is the tradition of your father Abraham". That is to say, the slaughter of goats and sheep, cows and camels, is only a symbol or token of the spirit of sacrifices and steadfastness in submitting and surrendering to Allah, which pervade the whole life of Abraham [Peace be upon him]. That is why it was made absolutely clear in the Quran that. "Their flesh reaches not Allah, nor does their blood; but it is only your righteousness or piety [TAQWA] that reaches Him." [Sura Al Hajj :37]. But how unfortunate ! Just as Allama Iqbal has said about the prayer call [AZAAN]: that is what remains of the prayer call is a mere lifeless ritual, the spirit with which Belal [God be pleased with him] used to proclaim it is no more," the real spirit of sacrifice has vanished from the minds of a great majority of the so called Muslims, and what remains is merely a ritual for some and only a festivity for others. More than a million Muslims annually perform Hajj and millions and millions of cattle are sacrificed every year, but where is the real spirit of sacrifice: "The righteousness or piety that reaches Allah?"

May God give us enough courage to apprehended the reality of the present state of affairs in right perspective, and imbibe the true spirit of sacrifice and total submission to Allah : the will to sacrifice not merely a sheep or a goat but all that belongs to us and that we long for and cherish for the cause of Allah the Righteous, True. Amen!

"The main difference of beliefs between the two sections are as follows"; -

Lahore Section

1. Muhammad (may peace and blessings of Allah be upon him) is khatam al-Nabiyyin, the interpretation of which is that he is the greatest and last of all the prophets.
2. The Holy Quran is the final Shariah (code) for the world.
3. No prophet, whether new or old, shall come after the Holy Prophet Muhammad.
4. Mirza Ghulam Ahmad of Qadian was not a prophet but a Mujaddid (Reformer) and Promised Messiah and Mahdi in Islam.
5. Mirza Ghulam Ahmad never changed claim, views or definition of prophethood in 1901 with the Publication of Ek Ghalati ka Izala.
6. Belief in the advent of Mirza Sahib as a Mujaddid is not essential for becoming Muslim but his acceptance is necessary in the interest of progressive Islam.
7. Any one who profess faith in the Kalima-la-ilaha illa Ilahu Muhammad ur Rasul Allah (there is only one God and Muhammad is His Apostle) - is a Muslim and not a Kafir.
8. It is permitted to say prayers behind any Muslim Imam provided he is not guilty of dubbing other Muslims Kafir.
9. Marriage relations with non-Ahmadis are permitted.
10. After the Holy Prophet Muhammad (peace and blessings of Allah be upon him) Wahi-e-Nabuwat has ceased, only Wahi-e-Walayath (Saintly revelation) is continued. Hazrat Mirza Sahib's revelation was Wahi-e- Walayath and not Wahi-e-Nabuwat.
11. The Founder of the Lahore Section was Maulana Muhammad Ali, M.A.L.L.B. Translator of the Holy Quran into English, a companion and disciple of the Founder of the Movement.
12. The members of this section call themselves Ahmadis, and are generally known also as Ahmadis or Ahmadis of Lahore Movement.

Qadian Section

1. Muhammad (may peace and blessings of Allah be upon him) is khatam al- Nabiyyin, the interpretation of which is that he is the greatest though not last of all the prophets.
2. The same.
3. Prophets may come after the Holy Prophet Muhammad.
4. Mirza Ghulam Ahmad was a prophet as well as Promised Messiah and Mahdi in Islam.
5. The first written evidence of the change of the belief with regard to prophet hood was the poster *EK GHALTI KA IZALA*.
6. Belief in the mission of Mirza sahib as a prophet is essential for becoming Muslim.
7. Any one, who does not believe Mirza Ghulam Ahmad of Qadian to be a Prophet, is a kafir.
8. It is not permitted to say prayers behind any Imam who does not recognize Mirza Ghulam Ahmad's claim.
9. Marriage relations with non-Ahmadis are not permitted.
10. After the Holy Prophet Muhammad (peace and blessings of Allah be upon him) Wahi-e-Nabuwat is continued. Hazrat Mirza Sahib's revelation was Wahi-e-Nabuwat.
11. The Founder of the Qadian Section was Mirza Bashir-ud-Din Mahmud Ahmad, who was the son of the Founder of the Movement and was a youngman in his teens at the time of his noble father's death.
12. The members of this section call themselves Ahmadis, but are generally known as Qadianis.