

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ
There is no god but Allah, Muhammad is the Messenger of Allah

Daigham-e-Haqq

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JIHAD IN ISLAM

**“Jihad through knowledge, not sword”,
says the Imam of Masjid-i-Nabawi.**

Much has been written on the subject of *Jihad* in Islam. The view generally held by the orthodox *Ulema* (religious scholars) and jurists is that *Jihad* means the war of conquest undertaken by a Muslim sovereign or state to extend the boundaries of the Islamic empire and to bring more and more nations and lands under Muslim domination.

The Christian scholars go further and declare that *Jihad* in Islam means war to convert the non-Muslims to the Islamic faith by force. Thus D. B. Macdonald writing under the caption “Jihad” in the *Encyclopaedia of Islam*, observes: “The spread of Islam by force is a religious duty upon Muslims in general.” The Rev. F.A. Klein makes a similar statement in his book, “*The Religion of Islam: Jihad*”. - The fighting against unbelievers with the object of either winning them over to Islam or subduing and exterminating them in case they refuse to become Muslims, and causing Islam to spread and triumph over all religions, is considered a sacred duty of the Muslim nation.”

That both these interpretations are unsound and spurious should be clear to any open-minded student of the Holy Qur’an and Hadith.

The Christian interpretation, though it has played an effective part in creating the image of the Muslim as a man with Qur’an in one hand and the sword in the other and in arousing hatred against him, does not deserve serious consideration. It is

obviously based on ignorance and prejudice. Many Christian scholars are themselves recognising the unsoundness and unfairness of these views. Thus, Dr. De Lacy O’Leary writes in his book, *Islam at the Crossroads*: “History makes it clear, however, that the legend of fanatical Muslims sweeping through the world and forcing Islam at the point of sword upon conquered races is one of the most fantastically absurd myths that historians have ever repeated.” In his famous book, *The Preaching of Islam*, Sir T. W. Arnold has traced the history of the spread of Islam to the different parts of the world and has shown that Islam was everywhere and always spread by peaceful and enlightened methods, and that wherever it spread it brought freedom and human dignity to the people it liberated. The fact is that in Muslim countries non-Muslims enjoyed much greater religious freedom and security than did the non-Christians in Christian lands. The Qur’an expressly declares that there should be no force or compulsion in matters of faith and conscience. It says: “Let there be no compulsion in religion:” (2:256). Every man must be free to choose the religion which appeals to him and appears right to him.

The traditional interpretation of Muslim scholars and jurists deserves a more detailed consideration. It must be remembered that the realization that imperialism, colonialism and neo-colonialism are evils and must be condemned and wiped out is a very recent phenomenon. It was

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not till the twentieth century (more particularly, till after the Second World War) that it was realised by a large number of men all over the world that it was as reprehensible for one nation to conquer and rule over another nation as it was for one man to capture and enslave another man. Throughout the centuries the conquerors and empire-builders were regarded as great heroes and held in high esteem. The British, typical of the cant that characterises most of their conduct, described their own struggle to conquer and exploit the nations of Asia and Africa as civilising mission. They referred to it as the "white man's burden" - A sacred duty imposed upon the white man by God to conquer and Christianise the coloured races. It is, therefore, not surprising that the Muslim scholars and jurists, writing in the seventh and eighth centuries of the Christian era, when the Pious Caliphate had come to an end and the Umayyad monarchy held sway over the Muslim world, should have given legal support to the struggle of the Muslim rulers to build and expand the Muslim empire by conquest. They thought it added to the greatness and glory of Islam. The fact, however, is that Islam permits fighting to Muslims only as a defensive measure. It condemns all aggressive wars and is against all efforts, by Muslims or non-Muslims, to build empires by attacking and enslaving peaceful and unoffending nations. Islam allows Muslims to fight (I) to establish freedom of religion and conscience for all individuals and to strive to bring one's will in complete harmony with the will of God. "The most excellent *Jihad*, said the Holy Prophet, "is that for the conquest of self." On another occasion he said: "The most excellent *Jihad* is the utterance of truth in the presence of an unjust ruler."

Hazrat Mirza Ghulam Ahmad, therefore, stated that fighting on the battlefield was only one

form of *Jihad*, and that it was allowed only as a temporary defensive measure against aggressors and tyrants and to establish freedom of religion. When there is no aggression and no attempt by any non-Muslim power to destroy Islam by force, then it would be un-Islamic to wage war against peaceful neighbours or against a government established by law. It would not be *Jihad*.

The orthodox Ulema, who regarded the interpretations of jurists and commentators to be as sacred and final as the Qur'an itself, raised a hue and cry and accused Hazrat Mirza Sahib of having rejected a fundamental doctrine of Islam. The fact is that Mirza Ghulam Ahmad was protesting not against defensive wars but aggressive wars and against making *Jihad* synonymous with war. He exhorted the Muslims to wage a relentless *Jihad* against their own selves, against social evils, and against unjust rulers. For nearly a century his was the lone voice calling the people to carry on an unceasing *Jihad* by means of the Holy Qur'an. It is gratifying to note that with the passage of time more and more Muslims have come round to the view point of Hazrat Mirza Ghulam Ahmad on this subject, though for obvious reasons they do not like to admit this. As the latest example, we would like to quote Shaikh Abdul Aziz bin Saleh, the venerable Imam of the Masjid-i-Nabawi (the Holy Prophets's Mosque at Madina). Speaking at the reception given in his honour by Jamia Ashrafia, Lahore, he said (as reported in the "Pakistan Times"):

"*Jihad* is not confined to the battlefield for which modern weapons are required. There are various forms of *Jihad*. One of them is *Jihad* through knowledge which students can launch on completion of their education to defend Islam against all sorts of attacks by anti-Islamic forces. It is their duty to defend Islam and uproot all doubts which have been created by such forces."

—*Ulfat Samad*.

MASTER MUHAMMED ABDULLAH PASSES AWAY

..... LEGACY LIVES ON

Maulana Muhammed Abdullah who was commonly known amongst his friends and Jamaat as Master Muhammed Abdullah, passed away of heart failure in a Castro Valley Hospital in USA at about 9.15pm on June 18th 1992. Master Abdullah was born on the 15th of June, 1905 in the small village Ehsanpur (by the Indus River) in the District of Muzaffargarh of Punjab Province in Pakistan (then India). His father Malik Gohar Ali was a landholder who owned small tracts of agricultural lands in Ehsanpur and nearby Kot-Addu. The acreage was not sufficient to meet the expenses of the family; therefore, Malik Gohar Ali had taken a job as a teacher incharge of the District Board Primary (elementary) school of Ehsanpur. Master Abdullah's mother was from Nasir Khani Tribe of Afghanistan. Her family had migrated from Afghanistan to the town of Laiah in Muzaffargarh District some generations back. The elders of this family were discharging judicial functions in the area during the Mogul period; therefore, the family became known as the Qazi family.

Muhammed Abdullah completed his elementary school in Ehsanpur and then went to Kot-Addu middle school for further education. After completing middle school he was sent to Muzaffargarh High School, where he lived in a dormitory for two years until he passed his matriculation examination at the University of Punjab.

In his early youth, under the influence of the Anti-Ahmadi propaganda, Master Abdullah strongly opposed the Ahmadiyyah movement and he used to engage in foul language in regard to the founder of the Ahmadiyyah movement. As a result of his foul language, an Ahmadi student terminated his residence at the dormitory of the school.

The superintendent of the Dorm was a member of the Lahore section of the Ahmadiyyah movement. One day, Hakim Muhammed Hussain, famous for his ointment which he prepared and



marketed under the name Marham-e-Isa stayed as a guest of the superintendent. Wherever he went for promoting the sale of his ointment he also used to preach and propagate Islam and the Ahmadiyyah teachings. Knowing that Master Abdullah possessed animosity against the Ahmadiyyah movement, students residing in the dorm instigated him to tease Muhammed Hussain. Muhammed Abdullah went to the room of the superintendent. He saw Mohammad Hussain's books lying on the table. In order to initiate a conversation, Muhammed Abdullah asked if he could look at the books. He picked up the book "Qadian Ki Arya Aur Hum" and began to flip through it. He discovered that the literature was far from being the enemy of Islam, as the Mullahs used to preach to him. As his interest grew he finished the booklet. He was sorry for his past behavior against the Ahmadiyyah movement which was due to his past ignorance and lack of understanding. He left the room quietly and informed his colleagues that he would not say a word against Ahmadis because he realized that they were defenders of Islam, rather than its enemies. After having discovered that what he believed was the truth, he made a decision not to oppose the Ahmadis. His friends became so disappointed in him that they addressed a letter to Malik Gohar Ali, informing him that his son, Muhammed Abdullah had embraced Christianity.

When Muhammed Abdullah arrived at home over the weekend, his father came to Kot-Addu railway station as usual to take him home; he was very quiet. The ice was not broken even when they reached home that evening. Muhammed Abdullah, after his contact with the Ahmadi, had become

more particular in offering salaah and more devoted than before. When his parents observed a change, they felt relieved and broke the news of the letter which they had received from the students residing in the dormitory. Muhammed Abdullah provided all the information to his father about the Ahmadiyyah movement. His father listened very attentively, but did not express his approval or disapproval of what the young Abdullah told him.

After his contact with the Ahmadiyyah movement, youthful Muhammed Abdullah was filled with a new zeal and force for the propagation of Islam. He began spending his vacation time engaged in debates with Christians, Hindus, Aryasamajists and even orthodox Muslim Maulvis. As a result, he made enemies not only in his village but also in Kot-Addu and Muzaffargarh. During one such debate, the Maulvi of Ehsanpur alleged that the founder of the Ahmadiyyah movement had sent one of his men to kill Pandit Lekhram (an Arya of Lahore) who in his speeches and writings employed degrading language against Prophet Muhammed, (peace be upon him) and later claimed that Lekhram was killed in fulfilment of his prophesy. Malik Gohar Ali was present at the debate. Before Muhammed Abdullah could utter a word in reply, Malik Gohar Ali addressed the Maulvi saying, "Maulvi Sahib, if what you are saying is true, then prove that the founder of the Ahmadiyyah movement was a person who had no strong feelings for the honor of the Prophet Muhammed, peace be upon him. It does not prove that he was an enemy of Islam. What do you want to prove with your allegations?" The Maulvi was rendered speechless and could not answer. This made Muhammed Abdullah realise that his father wasn't opposed to the Ahmadiyyah movement. After completing high school, Muhammed Abdullah went to

Lahore for admission to the Central Training College for teachers, in order to attend a Vernacular teachers course. When he arrived in Lahore, the admissions had closed a day earlier. He tried for a late admission through Dr. Syed Muhammed Hussain Shah and Dr. Sheikh Muhammed Abdullah, but their recommendations did not prove beneficial. That evening he was sitting in the Amadiyyah Masjid in Lahore in a dejected state of mind when he came across Syed Ghulam Mustafa Shah, head master of Muslim High School. He told Muhammed Abdullah to take his letter to the principal of the Training College and told him not to worry, because he would get admission. The next day when he delivered the letter to the principal, he was granted admission. During his training session, he lived in the guest house of the Amadiyya Anjuman adjacent to the Ahmadiyyah Masjid. Malik Gohar Ali passed away just two months before Muhammed Abdullah completed his teacher training. Muhammed Abdullah's family didn't inform him of his father's demise, so it would not disrupt his studies. He learned of the sad news from a class mate from high school whom he ran into in the market place.

On completion of training as a teacher, Syed Ghulam Mustafa Shah arranged a teaching job for Muhammed Abdullah in the Muslim High School in Lahore, which he accepted. He kept his residence in the guest house where he had lived as a student. After some unfounded accusations were made against him by the Ahmadiyyah Anjuman, Muhammed Abdullah was asked to give up his residence in the guest house. Muhammed Abdullah resigned and took up a teaching job at a high school at Taunsa in District Dera Ghazi Khan. After a few months the misunderstanding with the Ahmadiyyah Anjuman was cleared and the Anjuman revoked its earlier decision and offered him a teaching position in a Muslim High School at Baddo Malhi in the District of Sialkot. Muhammed Abdullah accepted this offer.

In 1930 the Anjuman Hidayat-ul-Islam of Fiji was looking for a teacher for its

middle school. The Ahmadiyyah Anjuman in Lahore circulated the job description among the staff at the Muslim high schools. Muhammed Abdullah offered his services, and an agreement was made between him and the Anjuman Hidayat-ul-Islam. His family suggested that he should get married before leaving for Fiji. He was married to Hamidah Begum of Abbotabad in 1930. The Nikkah was performed at the summer residence of Dr. Mirza Yaqub Beq, a founding member of the Lahore Ahmadiyyah Anjuman. The Nikkah itself was performed by the father of Dr. Saeed Ahmad Khan (currently president of the Ahmadiyyah Anjuman).

On his arrival in Fiji, Muhammed Abdullah discovered that the school building comprised of only one room and which had no provision for electricity and water. He was very disgusted. In Lahore, Taunsa and Baddo Malhi he was teaching in well equipped schools. Even the Elementary school he taught in at Ehsanpur had better and larger structures than the one room middle school of the Anjuman Hidayat-ul-Islam. He was thinking of returning to India, but his wife Hamida Begum, didn't agree. She wanted him to stay here and work towards educating the children of Fiji. He decided to stay and worked hard to get a building for the school. Then, at a later date, worked towards having a dormitory built. He went from house to house to obtain donations. He served the Muslims of Fiji for over thirty years and educated thousands of Muslim and non-Muslim boys and girls.

The Arya Samajis were promoting anti-Islamic propaganda in Fiji. Muhammed Abdullah's teaching contract did not allow him to enter into any religious debates with other religious denominations. He along with many other Muslims could no longer stay silent against the Arya Samajis and suggested that the Fiji Muslim League request for the services of Mirza Muzaffar Beg Sateh of the Ahmadiyyah Anjuman in Lahore. Even though some Muslims were opposed to receiving a missionary from Ahmadiyyah Anjuman, they were the only missionaries who had proper training

at the time. Therefore Muhammed Abdullah's decision was approved by an overwhelming majority. When Mirza Muzaffar Beg Sateh was due to arrive, there were no arrangements made for his stay. Sixty pounds was needed to establish a residence. Some members suggested that Mr. Sahu Khan (Senior) donate thirty pounds for the cause. This he did.. As a result, the residence of Mirza Muzaffar Beg was established before his arrival. From 1933 to 1937 Mr. Beg rendered great services to the cause of Islam in Fiji.

In 1948 Ahmadiyyah Anjuman Lahore established a Muslim Mission in San Francisco. Maulana Basheer Ahmad Minto was the missionary in charge of the mission. In 1948 Maulana Minto established the "Muslim Society of U.S.A". Until this time Muslims used to go to Australia or New Zealand for higher education. In 1957 Muhammed Abdullah went to the United States as a missionary for a period of two years and then returned to Fiji. He left Fiji for the United States as a permanent resident in late 1959. Muhammed Abdullah sent his eldest son Jalaluddin Muhammed Akbar to San Francisco in order to obtain higher education. In 1949 Mr. Akbar became the Secretary of the Muslim Society of U.S.A and arranged for the education of his younger brother Khalid Abdullah in San Francisco. The Muslim Society of U.S.A. in San Francisco was the first Islamic organisation in California. The news of its activities became known through the newspapers in the Bay Area. Some of the activities of the Muslim Society were: a reception in 1950 in honour of the Prime Minister of Pakistan Mr. Liaqat-Ali Khan, a reception in honour of the Foreign Minister of Pakistan Mr. Muhammad Zafarullah Khan, a reception in honour of the first Counsel General of Pakistan in San Francisco Mr. Muhammad Saleem Khan and the Nikkah of the daughter of Queen Zazli of Egypt i.e.,

the sister of King Farouq of Egypt.

In 1959 when Muhammad Abdullah arrived in the United States, Maulana Abdul Haq Vidyarthi was the President of the Muslim Society U.S.A. in San Francisco. He used to deliver a weekly lecture on Islam which was attended by Muslims, and non-Muslims. Muhammad Abdullah's wife, Hamida Begum arrived in the United States and was living with her children. Due to financial difficulties Muhammad Abdullah had to leave his two youngest children Zafar and Saeed Abdullah in Fiji. Within a year Zafar and Saeed joined the rest of the family in San Francisco.

In 1959, an African American Muslim, Talib Daud, visited San Francisco. Master Abdullah invited him and his wife to dinner at his home. Maulana Vidyarthi was also invited. Talib Daud promised to have Maulana Vidyarthi's book "Muhammad and the World Scriptures" printed. Many months passed and the book remained unpublished and the script wasn't returned. Ultimately the script was recovered as a result of a legal action. In regard to this matter, Muhammad Abdullah had to travel to Chicago and Philadelphia. He met with Black Muslim Leader Elijah Muhammad in Chicago. In Philadelphia he became the Imam of the Masjid of the International Muslim Brotherhood whose membership comprised Muslims from many Asian and North African Countries. He was also the religious teacher and the editor of the "Muslim Herald" from 1961 to 1963. This was probably the first Islamic magazine published in the U.S.A. It was during this stage at Philadelphia that Imam Warith Dean Muhammad, who was the son of Elijah Muhammad and founder of the Masjid Muhammad mission in Philadelphia, came into contact with Muhammad Abdullah. During the next two years Muhammad Abdullah made great contributions in helping Warith Muhammad transform the Black Muslim Movement into a proper Islamic movement. Their relationship continued to grow and prosper until Muhammad Abdullah's death.

From 1963 to 1970 Muhammad Abdullah worked for Wells Fargo Bank in San Francisco. During this period, due largely to his efforts, land was purchased at 400 Crescent St. in San Francisco, to establish an Islamic Centre. He became the director of the Islamic Centre. In 1963 he published

a collection of articles on various Islamic topics under the name "Islam and Society". After retiring from the bank in 1970, he began to actively participate in religious work. Muhammad Abdullah along with an Iranian woman, Lady Khadija McGavin, established an Anjuman which conducted a weekly programme for the religious education of Iranian children living in the Bay Area. The Anjuman later undertook the project of purchasing grave sites and arranged for the funeral according to Islamic rites for hundreds of Iranian Muslims.

In 1974 Mr. Muhammad Abdullah took Muhammad Ali (heavy weight boxing champion) to Guyana, Trinidad and Suriname on a tour. He also attended the annual convention in Lahore, Pakistan. In 1975 along with Imam Warith Dean Muhammad he toured Egypt, Libya and Saudi Arabia and performed Umrah. During his tour they also visited the headquarters of the Ahmadiyyah Anjuman Ishaat-I-Islam Lahore and discussed matters of common interest to both organisations.

From 1976 to 1982 he performed the duties of the Oakland Masjid, followers of Warith Dean Muhammad. During this period he edited and arranged a Quran reader which was published by Warith Dean Muhammad's publishing company under the title "Quran Made Easy". It was during this period that the Ahmadiyyah Anjuman Ishaat-I-Islam Lahore (USA) had been established. In 1984 Hazrat Dr. Saeed Ahmad Khan, Ameer and President of the Ahmadiyyah Anjuman Lahore visited California and Muhammad Abdullah formally joined the U.S.A. Anjuman by pledging at the hands of Dr. Saeed Ahmad Khan. He generously participated in all the projects of the U.S.A. Anjuman. He got "Muhammad the Prophet" translated into Spanish and later donated funds towards its publication and gave advice on the Spanish translation of the Holy Quran. He also donated funds towards the purchase of a center for the Jamaat in New York.

In 1983 Muhammad Abdullah underwent open heart surgery. His heart valves were re-placed and Allah gave him more time to render further service to the cause of Islam.

From 1984 to 1985 he visited General Abdullah Saeed a few times in Mexico, to

work out details of the Spanish translation of the Holy Quran and "Muhammad the Prophet". In 1988 he went to Texas and led the prayers at General Abdullah's funeral. He also attended the International Ahmadiyyah Convention in Ohio and the Annual Convention at Lahore with his wife Hameeda Begum. Allah had given Muhammad Abdullah gifted qualities of the mind and the heart. He had the heart of a lion and took the harshest criticisms and worked to make amends and improvements. He was a very hospitable and courteous person. His friends and acquaintances were always guests in his home. Once a person came into contact with Muhammad Abdullah, he kept the relationship his entire life. He had friends all over the world and kept in touch with them through correspondence or by phone.

Allah had blessed him with an extreme love and admiration of Islam. He spent his entire life dedicated to the cause of Islam. He was always willing to render any service to the cause of Islam. He was an open-minded individual and the service of humanity was the passion that fueled him until he rendered his last breath.

During the last years of his life he donated 25% of his annual income (social security) to the Ahmadiyyah Anjuman's various projects.

In addition to these contributions he presented gifts to friends, family, acquaintances, etc. on various occasions. He had a sharp sense of humour and made his audience laugh and smile during his speeches. He was an admirer of the English translation of the Holy Quran by Maulana Muhammad Ali, and also his Urdu commentary Bayan-ul-Quran.

In 1989 he was granted the "Award of Excellence of Dawah" in recognition of services rendered by him in assisting the Black Muslim movement's transformation to coherent Islamic Structure.

On the 18th of June, 1992 this honourable son of Islam breathed his last breath and returned to Allah. Over five hundred mourners attended his funeral. May Allah rest this noble soul in eternal peace.

Compiled by, Masud Ahmad Chaudhary

OBJECTS OF MAN'S EXISTANCE

By Hadhrat Mirza Ghulam Ahmad, Founder of Ahmadiyyah Movement in Islam
There is but one God - Mohammad is the last of the Prophets.

"And strive hard in Allah's way with your wealth and your lives ..."
(The Holy Qur'an, 9:41)

Real Object

It is needless to say that different men have, on account of their superficial views or narrow mindedness, set before themselves different objects generally limited to a gratification of low desires and pleasures of this world. But the Almighty has declared a higher aim of man's existence:

"And I have not created the jinn and the men except that they should serve Me." (The Holy Qur'an, 51:56)

The real object of man's life according to the Qur'an is, therefore, a true knowledge and worship of God and a total resignation to His will so that whatever is said or done is for His sake only. One thing, at least, is plain: man has no choice in the matter of fixing the aim of life. He is a creature, and the Creator, Who has brought him into existence and bestowed upon him higher and more excellent faculties than upon other animals, has also assigned an object to his existence. A man may or may not understand it, or a hundred different motives may hold him back from it, but the truth is that the grand aim of man's life consists in knowing and worshipping God and living for His sake. The Lord says:

"Lo! religion with Allah is Islam..."
(The Holy Qur'an, 3:18)

"So set thy face for religion, being upright, the nature made by Allah in which He has created men. There is no altering Allah's creation. That is the right

religion..." (The Holy Qur'an, 30:30)

Endowments

The external and internal endowments of human nature give us clearly to understand that the highest object of their creation is the love and worship of God. True happiness, which is generally admitted to be the goal of life, is not attainable through the diverse pursuits which men follow but only through the Divine Being. Not all the felicities of this world can afford relief from the gnawing grief which attends man's last moments upon this earth. The greatest king, the wisest philosopher, the highest official or the richest merchant does not possess contentment of mind, and departs from this world a prey to poignant regret. His heart unbraids him for his absorption in worldly cares and his conscience judges him guilty of the employment of unfair means to attain success in his worldly affairs.

Let us consider the question in another light. In the case of the lower animals, we see that their faculties are so made as to render them unable to serve a purpose higher than a particular one and they cannot go beyond a certain limit. This leads us to the conclusion that the highest limit which the faculties of a particular animal can reach is also the highest aim of its creation. A bullock, for instance, may be used to furrow the land or draw water or for loading, but with its present faculties it can serve no higher purpose. This is, therefore, also the aim of its existence.

Judging man in the same manner, we find that, of all the faculties which nature has bestowed upon him, the highest is that which awakens him to a search for God and encourages him to the noble aspiration of losing his own self in the love of the Beneficent and completely submitting himself to His will. In the requirements of his physical nature, the lower animals are on a level with him. In art, some

animals display more skill than human beings. The bee produces honey from the juice of many flowers with such exquisite skill that man has failed to achieve anything like it. The perfection of man, therefore, does not consist in these matters but something else. It consists in the excellence of his spirituality in his union with God. The true object of his life in this world is that the window of his heart should be opened towards the Creator.

Means of attainment

We are now in a position to answer the second part of the question: how can this object possibly be attained?

The first means towards the attainment of this end is that, in the recognition of the Lord, a man should tread upon the right path and have his faith in the true and living God. The goal can never be reached by the man who takes the first step in the wrong direction and looks upon some stone or creature or an element of nature as his deity. The true Master assists those who seek Him, but a dead deity cannot assist its dead worshippers. The Almighty has well illustrated this in the following parable.

"To Him (Allah) is due the true prayer. And those to whom they pray besides Him give them no answer, but (they are) like he who stretches forth his two hands towards water that it may reach his mouth, but it will not reach it. And the prayer of the disbelievers is only wasted." (The Holy Qur'an, 13:14)

The second means to attain the true object of life consists in being informed of the perfect beauty which the Benefactor possesses. Beauty naturally attracts the heart and incites love. The beauty of

God consists in His unity, His majesty, His grandeur and His other lofty attributes. The Holy Qur'an draws attention to this point in the following words:

"Say: He, Allah, is One. Allah is He on Whom all depend. He begets not, nor is He begotten; and none is like Him." (The Holy Qur'an, 112:1-4)

The third means of reaching the goal consists in realizing the immense goodness of the Lord. Beauty and kindness are the only two incentives to love. The attributes of God in this respect are described in the opening chapter of the Qur'an:

"Praise be to Allah, the Lord of the worlds, the Beneficent the Merciful, Master of the day of Requital..." (The Holy Qur'an, 1:2-4)

It is plain that the Divine goodness could not be perfect unless the Creator first brought everything into existence from nothing and then gave it sustenance under all circumstances and Himself supported it in its weakness. All aspects of His mercy should come into play for His creatures, and His kindness should have no limits set to it. To this perfect goodness, the Holy Qur'an says:

"And if you count Allah's favors, you will not be able to Number them..." (The Holy Qur'an, 14:34)

The fourth means for the desired end is prayer. The Lord of the world says:

"Pray to Me, I will answer you..." (The Holy Qur'an, 40:60)

It may be noted that frequent stress has been laid upon this point in the Qur'an, because man can reach the Merciful only with Divine assistance.

The fifth means is to seek God by spending one's sustenance and faculties, and sacrificing one's life and applying one's wisdom in His way:

"And strive hard in Allah's way with your wealth and your lives..."

- 9:41. "(This Book is a guide to those who) spend out of what We have given them..." - 2:3. "And those who strive hard for Us, We shall surely guide them in Our ways..." - 29:69. (Holy Qur'an)

The sixth means by which a person may safely attain to the goal is perseverance, that is, he should be indefatigable in the way in which he walks and unswerving under the hardest trial:

"(As for) those who say, Our Lord is Allah, then continue in the right way, the angels descend upon them, saying: Fear not, nor be grieved, and receive good news of the Garden which you were promised. We are your friends in this world's life and in the Hereafter..." (The Holy Qur'an, 41:30-31).

In these verses, we are told that perseverance in faith brings about the pleasure of God. It is true, as the Arabic proverb goes, that "perseverance is more than a miracle." The highest degree of perseverance is called forth when adversities encompass a man all around, when he is threatened with loss of life, property and honour in the Divine path, and whatever is consoling or comforting forsakes him so much so that the Lord tries him even by closing the door of visions and revelations for a time.

It is when a man is surrounded by these dreary sights and the last ray of hope disappears that perseverance must be shown. Under such ills and sufferings a man must show firmness, not swerve from the line, hold on through fire and blood, be willing to suffer every disgrace, wait for no succour or support, not even seek any good tidings from on High and, in spite of his helplessness and the absence of all comfort, he must stand up firmly, submitting himself to the heavenly will without wringing his hands or beating his breast.

This is the true perseverance which reveals the glorious face of God. It is this noble quality which the apostles, the righteous and the faithful still exhale. Referring to this, the Lord of the worlds directs the believers to pray to Him in the following words:

"Guide us on the right path" - 1:6. "The path of those (believers) upon whom Thou hast bestowed (Thy) favours" - 1:7.

"Our Lord, pour out on us patience and cause us to die in submission (to Thee)!" - 7:126. (Holy Qur'an)

It should be noted that in afflictions and trials, the Merciful causes a light to descend upon the hearts of His faithful servants, strengthened with which they meet all trials with calmness and dignity and, on account of the sweetness of their faith, kiss the chains they are bound with for walking in the right path. When the righteous servants are under hard trials and sufferings and see death face to face, they do not supplicate their Creator to remove their sufferings. They know that to pray to Him to remove the cup of their hard lot is opposing His will and not in accordance with total resignation to it. The true lover does not recede but takes a forward step when he sees ills and adversities and, looking upon his own life as a very insignificant thing, willingly submits himself to the will of heaven and is prepared to meet the worst. Of such people, the Lord says:

"And of men is he who sells himself to seek the pleasure of Allah. And Allah is (indeed) Compassionate to the servants: (The Holy Qur'an, 2:207).

In short, this is the essence of the constancy which leads to the Divine Being.

The seventh means to attain the object is to keep company with the righteous and to imitate their perfect example. This underlies the need of the appearance of prophets.

Man is naturally inclined to imitate a model and feels the need of it. A perfect model infuses life into a person and invigorates him to act upon the principles of righteousness, while he who does not imitate a perfect model gradually loses all eagerness to do good and ultimately falls into error. To this end, the Qur'an says:

"(O believers), be with the truthful"
(The Holy Qur'an, 9:119)

The eighth means is true visions and revelations from God. As the path which leads to the Creator is a secret and mysterious one, and is full of difficulties and dangers, the spiritual wayfarer may depart from the right course or despair of attaining the goal. The Divine grace, therefore, continues to encourage and strengthen him in his spiritual journey, gives him consolation in moments of grief and animates him with a still more zealous desire to pursue his journey eagerly.

Such is the Divine law with the wayfarers of His path that He continues to cheer their hearts and His word and to reveal to them that He is with them! Thus strengthened, they undertake this journey with great vigor. The Holy Qur'an says:

"For them (the believers) is good news in this world's life and in the Hereafter" *(The Holy Qur'an, 10:64)*

It may be added that the Qur'an has described numerous other ways which assist us in reaching the goal of life, but we cannot describe them here for want of space.

THE ISLAMIC CONCEPTION OF DEITY

By Dudley Wright

The Islamic belief in God is not a mere article of faith - a solitary item in a shadowy creed. It is deep-rooted and firm. It has been said frequently that Islam possesses the shortest creed of all the religions of the world, and though this may be the case, so firmly fixed is the Muslim's belief in the Supreme Being that he regards with abhorrence and as blasphemy any attempt to divide in any way the Unity of God. How can the Divine Being be reduced to the level of any other? Or how can He share His attributes with another? He is the Most High and He alone is to be adored and to assert that there are three, or even two, in possession of Omnipotence is, to the Muslim, a self-evident contradiction. To him the expression in the Creed of Saint Athanasius:

"For there is one Person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost is all one: the Glory equal, the Majesty co-eternal,"

is meaningless, contradictory, and blasphemous.

It is a favourite contention with Christian apologists that there is no place in Muslim theology for the doctrine of the Fatherhood of God; and it may be at once admitted that the Muslim regards the relationship which exists between God and man as being far above that which can be understood by the expressions "Father" and "Son". The term "Father" implies the performance of parental duties which are obligatory, and there can be no obligations from God to man. He is King Eternal, His Will should predominate every human desire. The Will of God should be the principle and object of every man and woman. "Islam" has a double meaning- submission to the will of God, and entering into peace. The first is a means to the second, which is the end or aim. The God of Islam is not a tribal - not even a national God, and Islam is not a national religion, but the religion of humanity. Allah is Lord of All the Worlds. If there are other inhabited worlds, then Allah is Lord over them also, and the brotherhood of humanity - one of the precepts of Islam, which is a belief put into practice - extends also to the inhabitants of those spheres. The Christian teaching of the relationship between God and man has led to an assumed intimacy between the Creator and the created which is repulsive to the spiritual mind, a deplorable lack of reverence, and an absence of worship. Man prays and as an outcome he realizes that blessings are showered upon him and he realizes also the nearness of God. Is he jubilant? It would be more correct to say, that as he ponders over the grace with which he has been favoured he is awed.

There is a majestic glory in the expressions Ar-Rahman and Ar-Rahim which cannot be found in any other words. No limits can circumscribe His beneficence. Is it a matter for wonderment that the Muslim, when he thinks of the all-embracing grace and beneficence, the majesty and glory of the Lord of all Existence, should prostrate himself with forehead to earth in adoration and worship? To that Lord of All the Worlds, the Muslim gives a name which is above every other name - the name of Allah, a name which has never been given to any except the only true God, a name which embraces all the excellent names which can be enumerated.

Islam is no mere creed: it is a life to be lived. In the Qur-an may be found directions for what are sometimes termed the minor details of daily life, but which are not minor when it is considered that life has to be lived for God. The Muslim lives for God alone. God is the centre of all satisfaction, all hope, all life. The aim of the Muslim is to become God-bound, and to endeavour to advance the knowledge of God in all his undertakings. From the cradle to the grave the true Muslim lives for God and God alone. The announcement of the glory of God - Allahu Akbar - is made to the new-born infant the moment he enters upon separate existence, for Muslims hold that this should be the first sound to fall upon the ears of the new-born babe, in order that the foundation-stone of a godly life should be well and truly laid. As the child grows it is the name of Allah which is sounded in his ear by the parent or guardian when either grief or passion break in and disturb its normal existence. The foundation of learning is made by the teaching of the name of God - Bismillah Ar-Rahman Ar-Rahim. Five times a day he hears the cry Allhu Akbar in the call to prayer. The same jubilant words form his battle-cry should he sally forth to war. "There is no God but Allah" becomes the motto of his whole life. That, too, is the final message whispered into the ears of the departing soul, and the same words are chanted as the body is placed into the tomb.

The Muslim believes that man can obtain nearness to God by the practice of self-sacrifice, self-denial, and obedience to His commands. Islam does not inculcate communion with God, say Christian objectors. What saith the Prophet? "God saith, 'The person I hold as a beloved, I am his hearing by which he heareth, and I am his sight by which he seeth, and I am his hands by which he holdeth, and I am his feet

by which he walketh'". One cannot get much nearer to God than that. Can we wonder that the Rev. C.F. Andrews, a Christian missionary, says in his work, "North India": "The dignity and courtesy of the best type of Mohammedan gentleman, the orderliness of day and week, month and year, in each of which God is remembered, are great and real treasures which we need to regain within our Church".

The Muslim raises his heart in gratitude to Allah for the example set by all the long line of prophets, beginning with Adam and ending with Jesus and Muhammad. He knows from the Qur'an that some were more highly endowed than others, but that they were all human: none was Divine in the sense of being equal with Allah. He rejoices in that knowledge, for he realizes that the lives of all the holy men of the past should be a stimulus to him to seek for a closer communion with God, to aim at living the life and possessing the character which they lived and possessed.

SAYINGS OF THE HOLY PROPHET MOHAMMAD

(Peace and blessings of Allah be upon him)

Faith

"Religion is easy, and no one exerts himself too much in religion but it overpowers him; so act aright and keep to the mean and be of good cheer and ask for (Divine) help at morning and at evening and during the part of the night." (B.2:29)

"Islam is built on five (things), the bearing of witness that there is no god but Allah and that Muhammad is the messenger of Allah and the keeping up of prayer and the payment of Zakat and the pilgrimage and fasting in Ramadhan." (B.2:1)

"None of you has faith unless I am dearer to him than his father and his son and all mankind." (B.2:7)

"None of you has faith unless he loves for his brother what he loves for himself." (B.2:6)

"Whoever offers prayers as we do and turns his face to our Qiblah and eats the animal slaughtered by us, he is a Muslim for him is the covenant of Allah and the covenant of the Messenger of Allah; so do not violate Allah's covenant. (B.8:28)

"There is none who bears witness with sincerity of heart that there is no God but Allah and that Muhammad is the messenger of Allah but Allah has forbidden his going to fire." (B.3:49)

Knowledge

"The word of wisdom is the lost property of the believer, so wherever he finds it he has a better right to it." (Tr.:39:19) cont. p.12

Prophecies of the Promised Messiah Relating to prevalence of Islam, the teaching of the Quran and the ascendancy of the Holy Prophet Mohammad's Followers

By MIRZA MASUM BEG, B.A.

The Triumph Of Islam

At the time when the *Mujaddid* of this age, Hazrat Mirza Ghulam Ahmad (peace be on him) made his appearance on the stage, the Muslim world, politically, had sunk to the lowest ebb. All their states had, one after the other, gone out of their hands. In India, the great Mughal Empire had vanished away and disappeared. Egypt had fallen into the hands of the British. The Muslim States of North Africa - Tunis, Algeria, Morocco - had been bagged by France. Iran and Turkistan were under the Russian influence, and Afghanistan had been reduced to the status of a small state under the British domination. Arabia had become lifeless and dead, and the Islamic State of Turkey, disdainfully called the "Sickman of Europe", was gasping for its last breath. In short, all the political power of the Muslims had gone out of their hands, and the entire nation had been seized with utter disappointment and dismay.

But the worst of it was that the Muslims had, of course, wrongly come to believe that political power was a pre-requisite for the preservation of religion. And since this power had departed from them, they argued, there was left no chance for Islam to predominate in the world a second time. The last attempt to this effect, they said, had been made by Tipu Sultan of Mysore, but it had also failed, and there was, therefore, left no chance for Islam to survive. The fate of the Jews, they apprehended, would overtake them, reducing them to the unfortunate position of an enslaved people. When the mind of a nation is seized with such a dangerous despair, it loses all power of action and aspiration and awaits languidly for its dreadful doom. Into such a sorrowful state, the Muslims had fallen at the time of which we are speaking.

With the decline of the Muslim political power, the political rise of Christianity went on increasing rapidly. The *padres* of Europe and America, in order to push forward and promote the political aims of their countries, thought it necessary to preach and propagate the Christian religion in the world. But since there was, in their hands, nothing of worth or value to be presented to the world, they drew up a plan of hurling all kinds of objections, right or even wrong, at other religions in order to create doubts and misgivings in the minds of their followers, and then to place on their necks the yoke of the Christian faith with the help of glittering gold and other worldly attractions. The Christian preachers felt that, of all the religions of the world, Islam was the only religion that could stand in their way; and therefore, all their guns were directed towards Islam. They cooked up and concocted as many objections against Islam as they could, and compiled a whole heap of books on the basis of these false charges.

The Christian invasion of Islam encouraged other people also to follow their aggressive example; and Arya Samaj stood in the front line in this battle. Like the Christians, the Hindus, too, saw danger in Islam. There was in Hinduism nothing except idol-worship and caste-system, so that educated Hindus either became Muslims or went over to Christianity. Swami

Dayanand, founder of the Arya Samaj, in order to create horror and hate for Islam in the Hindu mind, tried his level best to paint Islam in his own manufactured hideous colour. He, of course, drew largely from the Christian books, and set the Hindus by the ears against the Muslims.

Challenge to Materialistic Sciences

But there was yet another quarter from where a subtle but seductive attack had been launched against Islam. It was from the side of Western Knowledge and Sciences which taught materialism and atheism. The Christian Europe had introduced this fatal philosophy into the world of Islam to create, in the Muslim mind, hatred and disgust for Islam. It was indeed a great storm that arose from Europe and swept rapidly over the Eastern world. Our Ulema who had unfortunately been engaged in their own mutual wrangling calling each other Kafirs, could not stand against and stem this severe storm, and Islam presented the look of a house divided against itself.

It was when such conditions of despair and distress prevailed over the world of Islam that a voice arose from the lonely and unknown village of Qadian, addressing the broken-hearted Muslims: There is no need to be disappointed and dismayed, nor to be afraid of the attacks of false religions. Islam is a living religion, and the God of Islam, too, is a Living Allah, Who is even today as He was 1000 years ago or ever since the world began. He is the very same God Who had revealed the Holy Qur'an and called Islam His own everlasting religion. He has sent me as a *Mujaddid* and *Khalifah* of the Holy Prophet so that I may in accordance with the Divine promise cause Islam to prevail over all religions and materialism. Although the political predominance of Islam has today come to an end, the time for its spiritual predominance has arrived, and the Word of God shall be fulfilled in all its splendour and glory. Just open his well-known book *Aeena-i-Kamalat-i-Islam* and read his words:

"Believe it that in this battle Islam stands not in need of any compromise like a vanquished foe, but it is now the time of glory of its spiritual sword just as it had, in the past, shown its physical strength. *Remember this prophecy that in this battle the enemy shall beat a disgraceful retreat, and Islam shall be triumphant and victorious.* Modern sciences may take the offensive with whatever forces they like, and whatever weapons they may employ, but in the end they will be put to dishonour and disgrace. I say by way of thanksgiving and gratitude that I have been endowed with the knowledge of the excellent powers of Islam on the basis of which I declare that Islam will not only guard itself against the onslaught of modern sciences and philosophy but also point out the imperfection of knowledge and ignorance of the invaders. The Most High God is the Captain of the ship of Islam ... He will always protect it from all storms and tempests in accordance with His promise:

"Surely We have revealed the Qur'an, and surely We are its Guardian."

Could any human being, excepting the one in touch and tune with the All-Knowing God, visualize, in face of the conditions prevailing at the time, such a grand and glorious victory of Islam?

That Islam which was in a state of helplessness, struggling for its very existence, would score a victory over all the other religions - Judaism, Christianity, Hinduism, Arya Dharm, Sikhism and Buddhism - and put to the rout all the institutions of ungodly colour - Materialism, Bolshevism, Fascism, Nazism - which had dazzled and dazed the eyes of the world, could not be predicted without Divine guidance and knowledge.

1. Prophecy of Rising of Islam from the West

The Holy Prophet (peace and the blessings of God be upon him) had said that in the latter days the sun would rise from the West. Our maulvis had woven fantastic stories about this figurative statement. A maulvi once told the present writer that one fine morning when people would be getting out of their beds, they would be surprised to see the sun rising from the Western horizon, which would be a sign to indicate that the crack of doom was near at hand; and when it was pointed out to him that according to the Holy Qur'an, the Laws of Nature were unchangeable, he foamed with rage and said that God Almighty had the power to act against and violate His own Law. *Law-makers*, so says the ancient proverb, *should not be law-breakers*.

Hazrat Mirza Ghulam Ahmad, the great Imam of this age, receiving his light from the Most High God, said that the prophecy uttered by the Prophet meant that the sun of Islam would rise over the Western world, and those nations who had been, from ancient time, grovelling in darkness and disbelief, would be illuminated with the light of Islam. He said:

"I saw in a vision that I stood upon a pulpit in the city of London and delivered an eloquent and impressive speech in English, expounding the truth of Islam. Then I caught a number of birds which were sitting on small trees. They were of the size of partridge, and their colour was white. This vision I have interpreted to mean that although not I, but my writings will reach and spread among those people, and many a righteous Englishman will fall a prey to Truth. It is a matter of fact that up to this time, the Western countries have had but little connection with religious verities. The Most High God, as it were, bestowed whole of wisdom of religion on Asia and the wisdom of the world on Europe and America. The Institution of prophethood, too, from beginning to end, came in for a share of Asia, and the excellences of *walayat* (saintship), also, had been conferred on these Eastern people. Now the Most High God wants to be merciful unto the people of the West." (*Izalah-i-Auham*, p.515).

This book *Izalah-i-Auham* was written in 1891 A.D. Could anyone even imagine, about 90 years ago when the Muslims themselves had become totally hopeless and broken-hearted about Islam, and thought that it would hardly survive the onslaught of the Western philosophy and science, that an Englishman, and for that matter any white man of the Western world, would embrace Islam which had been painted there by the Christian preachers in the most hideous colours? Yet the holy Imam declared in full confidence, challenging the diabolical forces:

"From these attacks of science and philosophy Islam certainly has no fear nor any anxiety. The days of its glory and success are near at hand, and I behold that the signs of its victory and triumph are visible in the sky." (*Aeena-i-Kamalat-i-Islam*).

The opponents of Hazrat Mirza Sahib not only railed at him and ridiculed, but also hurled violent obstacles in his way. They called him a mere visionary who wanted to weave a rope of sand or wash a blackamoor white. Can a white Englishman, a French or a German, they argued, ever become a Muslim? But the impossible, the unimaginable actually came to pass, and the

world saw the wonderful phenomenon with its own eyes.

In 1893, Hazrat Mirza Sahib compiled his book *Noor al-Haq* in which he reiterated the glad tidings of the spread of Islam in Europe, saying, that bigger people and high Government officers would enter into the fold of Islam. In his own words:

"In the same way, we observe that big officers of this Government are becoming inclined, from day to day, to the doctrine of Divine Unity, and that their hearts have become disgusted with those false beliefs ... And I know that these people are the eggs of Islam, which will, in the near future, hatch out to give birth to the children of this *millat*, and their faces will be turned towards the Religion of Allah." (p.44)

Hazrat Mirza Sahib, the Promised Messiah, breathed his last in 1908. Four years later, in 1912, the Woking Muslim Mission was founded in England, with Hazrat Khwaja Kamal-ud-Din, a disciple of the Promised Messiah, as its first Imam. In 1922, another mission was established in Berlin (Germany) under the guidance of Hazrat Maulana Sadr-ud-Din, the present Ameer of the Jama'at. As time rolled on, our missions arose at other places also in the heart of the Christian world, including the U.S.A. Islam, once the much-dreaded religion, as painted by the Christian preachers, began to attract the attention of the white people so that in England alone there are thousands of the British Muslims today. A few names who voluntarily renounced Christianity and came into the fold of Islam:

1. Al-Hajj Lord Headly al-Farooq.
2. Marmaduke Pickthall (who has also rendered the Holy Qur'an into English).
3. Professor H.M. Leon M.A., Ph.D.
4. Major Abdullah Battersby.
5. Sir Archibald Hamilton.
6. Ahmad Percy Robinson.
7. W.B. Bashyr Pickard B.A. (Cantab.), L.D. (London).
8. Feysal W Wagener (Holland).
9. Dr. Hamid Marcus (Germany).
10. Abdal-Rahman Roseler (Germany).
11. Ismail Wieslow Jezieski (Poland).
12. Professor A.K. Germanus (Hungary).
13. Col. Donald S. Rockwell (U.S.A.).
14. Mahmood Alexander Russel Webb (U.S.A.).
15. Dr. Ali Selman Benoist (France).
16. Count Edward Gioja (Italy).*

2. Prophecy about Islam and Mohammedans to become ascendant

How beautifully the prophecy uttered by Hazrat Mirza Ghulam Ahmad (peace be on him) has come true! Islam, as foretold by him, has got again into the ascendant and obtained supremacy over its opponents. The followers of Islam, too, who had been, for centuries, living in subjugation, are throwing off the shackles of their political slavery and becoming independent and free. It puts us in mind of another revelation of the Promised Messiah which had predicted more than half a century ago:

"walk the earth with gladness and delight, for the hour of the victory has drawn near, and the feet of the followers of Muhammad will fall firmly on a loftier tower."

3. Prophecy of Quran to be rendered into English

Hazrat Mirza Sahib had said that a commentary on the Holy Qur'an should be compiled in English and sent to the people of the West.

* (For detail study on this subject read the book "Islam Our Choice" by Dr. S.A. Khulusi.)

To act upon and carry into execution the Divine will, Hazrat Mirza Sahib called upon and directed his *Jama'at*, saying: "If my people should render me assistance with all their heart, it is my wish that a commentary on the Holy Qur'an should be compiled in English and sent to the people of the West. But I cannot refrain and keep myself from saying in clear terms that it is exclusively my work, and none else will be able to accomplish it in as good a manner as I or one who is my branch and therefore is included within myself" (*Izalah-i-Auham*, p.773).

There was yet another vision of the Promised Messiah which pointed to and predicted the person who would compile that commentary. He said:

"After that, I was given a book of which it was stated that it was a commentary on the Holy Qur'an and that Ali had compiled it, and that Ali now makes it over to you."

The Promised Messiah, Hazrat Mirza Ghulam Ahmad, breathed his last in 1908, and the prophecy uttered by him came to be fulfilled nine years after his death. A disciple of his, Hazrat Maulana Muhammad Ali of the blessed memory, compiled in English a comprehensive commentary on the Holy Qur'an which met with universal appreciation and acceptance. Papers, in this country as well as in England, published panegyric reviews on this monumental work. It saved many an educated Muslim from being swept away and swallowed by the raging storm of Christianity or atheism. Other Muslim scholars, too, for instance, Hafiz Ghulam Sarwar, Allama Abdullah Yusuf Ali, Marmaduke Pickthall, have translated the Holy Qur'an into English, but they have all drawn upon and made use of Hazrat Maulana Muhammad Ali's commentary.

(From "Prophecies of the Promised Messiah")

HAJJ

When was the Pilgrimage First Instituted?

The Hajj was a recognised institution in the first and second years of Hijrah before the commencement of the war with the Quraish. The second chapter which was, in the main, revealed in the first and second years of Hijrah, is full of directions relating to Hajj, the context whereof shows clearly that fighting had not actually taken place, though prospects of a war were in sight. The months in which Hajj is to be performed are thus spoken of: "They ask thee concerning the new moons; say they are times appointed for men and for pilgrimage" (2:189). And again, "The months of the pilgrimage are well-known" (2:197). Between two verses, which speak of the months of hajj, occur the verses by which Muslims were permitted to take up the sword to defend themselves: "And fight in the way of Allah against those who fight against you" (2:190); from which it will be seen that the details of hajj were being given when fighting was as yet only permitted, and it was after that that the actual fighting began. The details of hajj were, therefore, revealed before the battle of Badr. The rules of conduct to be observed when proceeding on hajj are also stated in the same context: "Whoever determines the performance of the pilgrimage therein, there shall be no immodest speech, nor abusing, nor altercation in the pilgrimage" (2:197). The running between the hills of Safa and Marwah (sa'y) is spoken of in still earlier verses. "The Safa and the 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" (2:158). Hajj and 'Umrah', the latter of which is translated as the minor pilgrimage but which may more correctly be rendered as a visit, differ slightly. The 'umrah' may be performed at any time, while the hajj or the pilgrimage proper, can only be performed at a particular time. Of the ceremonies connected with the pilgrimage proper, the staying in the plain of 'Arafat is dispensed within the case of 'Umrah. This permission was specifically granted because at the time there were two idols on the Safa and the Marwah. The going to 'Arafat and Muzdalifah is also spoken of: "So when you press on from 'Arafat, remember Allah near the Holy Monument" (2:198); and there is a clear injunction to accomplish the hajj "And accomplish the hajj and the 'umrah for Allah" (2:196). The mention of these details of hajj is a proof that the institution of hajj had already been recognised as part of the laws of Islam. In fact, we find a Muslim, here and there, performing the hajj in the earliest days when on account of alliance, deemed himself secure, it being impossible, of course, for the generality of the Muslims. Thus, it is related of Sa'd ibn Mu'adh that on account of his friendship with Umayya ibn Khalf, a Quraish chief, he went to Makkah to perform an 'umrah after the Hijrah and before the battle of Badr - that is, in the first year of Hijrah - and had an altercation with abu Jahl, whom he threatened with cutting off the Quraish trade with Syria (Bukhari, 64:2). He would not have done so unless the institution of hajj had been adopted by Islam. Hence it is clear that hajj was a recognised institution of Islam in the first year of Hijrah. In fact, hajj was instituted before the Hijrah took place, and while the Holy Prophet, peace and blessings of Allah be upon him, was still in Makkah. The chapter entitled al-Hajj was revealed towards the close of the Holy Prophet's career at Makkah and it was in this chapter that hajj was proclaimed to be an institution of Islam: "and proclaim to men the hajj: they will come to thee on foot and on every lean camel, coming from every remote path, that they may witness benefits provided for them and mention the name of Allah on appointed days over what He has given them of the cattle quadruped, then eat of them and feed the distressed one, the needy. Then let them accomplish their needful acts of cleansing, and let them fulfil their vows and go round the Ancient House: (22:27-29). These verses leave not the least doubt that hajj was ordained as an Islamic institution before the Hijrah.

from p.9

"He who goes forth in search of knowledge is in the way of Allah till he returns. (Tr.39:2)

"The seeking of knowledge is obligatory upon every Muslim." (Bhq.Msh.2)

Purification

"Purification is half the faith." (M-Msh.3)

"The key to paradise is prayer and the key to prayer is purification." (Ah-Msh.3)

"Prayer is not accepted without purification, nor (is) charity (accepted) out of what is acquired by unlawful means." (M-Msh.3:1)

"Prayer is not accepted of a man who voids himself until he performs ablution." (B.4:2)

Institution of prayer

"When one of you says prayers, he holds confidential intercourse with his Lord." (B.9:8)

"When a person is drowsy in his prayers, let him go and sleep until he knows what he recites." (B.4:53)

احمدی خواتین اور انکے فرائض

بلور احمدی خواتین ہمیں عورتوں کے لیے ایک بہترین نمونہ پیش کرنا چاہتے ہیں۔ انہوں نے اپنی زندگی میں ایسے بہل اور لابل بل نکات پیش کر دیے ہیں جن پر عمل کر کے اللہ تعالیٰ سے بہترین نتائج حاصل کیے جائیں گے۔

وفا و عمل:

عموماً ہمارے ہاں اپنے ہاتھ سے اپنا کام کرنے کو اچھا نہیں سمجھا جاتا اور بہت سے مہولی کام کاج کے لیے دوسروں کا محتاج ہونا پڑتا ہے مثلاً صفائی کرنا وغیرہ تو گھر گھر پڑا ہے۔ خانہ سال کا مزاج ٹھیک نہیں تو کھانا بے مزہ پکا ہے اور اسی طرح کپڑے دھونے بازار سے سودا سلف لانے، رسائی وغیرہ۔ غرضیکہ اپنی بہت سی ضروریات پوری کرنے کے لیے ہم دوسروں کی طرف دیکھتے ہیں کیونکہ ہم خود انہیں پورا کرنے میں اپنی تنگ خیالی کرتے ہیں۔

مسو کائنات صلی اللہ علیہ وسلم نے اس زمانے میں جبکہ لوڈیوں اور غلاموں سے کام لیا جانا تھا یہ تمام کام اپنے ہاتھوں سے کر کے نمونہ پیش فرمایا ہے آپ کی سیرت کے مطالعہ سے معلوم ہوتا ہے کہ آپ اپنے کپڑے خود دھو لیتے تھے جو ناگنا تھے اور صفائی کرنے تھے۔ یہاں تک کہ دوسروں کا سودا سلف بھی لاپتے تھے تو کیا جو کام رسول کے لیے عارضہ تھے وہ ہمارے لیے عارضہ ہو سکتے ہیں۔

بہترین درخش:

اپنا کام خود کرنا ایک بہترین درخش بھی ہے۔ اگر ہماری خواتین گھر کے کام کاج اپنے ہاتھ سے کرنے لگ جائیں تو یقیناً جانے کہ نہ تو کمزوری کی ضرورت ہوگی اور نہ ڈاکٹروں اور زبانش گھروں کے چکر لگانے کی ضرورت پڑے گی۔ کھانا اچھی طرح منہم ہوگا اور صحت بھی اچھی رہے گی۔ اور مزید کے لیے خواب آور گولیوں کی تلاش نہیں کرنی پڑیگی۔ خود کام نہ کرنے کی وجہ سے ہماری خواتین کے پاس جو نیکو بہت ساقا تو وقت ہوتا ہے اس لیے وہ اس قیمتی وقت کو فتنوں اور بیکار باتوں میں گزارنے کے مواقع تلاش کرتی ہیں۔ ان کی گتھگو کا دائرہ غموں، کپڑوں، زیورات یا ایک دوسری کی غیبت اور عیب جوئی تک ہی محدود رہتا ہے یہ وقت کا ضیاع بھی ہے اور گناہ بھی۔

ہاں اگر آپ پر گھر کی ذمہ داریاں مثلاً کھانا پکانا کپڑے دھونا۔ استری وغیرہ جمی ہوں تو آپ اپنے فارغ وقت کا کوئی بہتر مصروف ڈھونڈ سکتی ہیں اپنے کم عمر بچوں پر بھر پور توجہ دے سکتی ہیں۔ اہل اللہ کا بہترین ترہیبیت کر سکتی ہیں۔ پولیس نے کہا تھا۔

راجھے اچھی باتیں دو میں تہیں بھی قوم دوں گا۔

کیونکہ بچوں کی 'علیٰ تربیت کر کے اور اس پر بھر پور توجہ دے کر ایک عورت ایک بچہ کو بھی نہیں بلکہ ایک پوری قوم کو بنا رہی ہے۔ اگر احمدی خواتین بچوں کو دینی اور دنیاوی تعلیم خود دین تو اس کے نتائج بھیج، عمدہ اور دور رس ہو گئے اسی طرح ان کو دین اور ملک سے لگاؤ، بندہ گوں کا ادب، عمدہ اخلاق غرضیکہ چھوٹی چھوٹی عمدہ باتیں ہمیں سے سکھائیں بزرگ خواتین اپنے تجربہ اور شفقت سے

فربیا ب کر سکتی ہیں۔ یہ ایک درد مند دل کے اذکار ہیں ایسے مجھے امید ہے کہ یہ درد مندوں کو متاثر کر کے

احمدی خواتین کے نام

احمدیت ایک تحریک ہے جس کے بانی نے اس کا نام جماعت احمدیہ رکھا۔

جماعت احمدیہ

کے ہر فرد کو افراد کرنا پڑتا ہے کہ وہ دین کے ارکان کی پابندی کرے گا اور دین کی مندرجہ ذیل سختی سے کاربند رہے گا۔ اس جماعت نے دینی شعائر کی تعلیم صرف زبانی نہیں دی بلکہ اعتقاد بنیادوں ایسے قابل۔ باعمل اور نیک سیرت لوگ پیدا کیے جن کی بدولت دیگر لوگوں کو ایم پاکیزہ ماحول ملا۔ ماحول کی پاکیزگی سے نیکی کی تحریک پیدا ہوتی ہے۔ یہ پاکیزگی سوائے خدا کے بندوں کے کوئی پیدا نہیں کر سکتا۔ کیونکہ وہ خود باعمل ہوتے ہیں۔ اس لیے لوگ ان کی طرف کھینچے چلے آتے ہیں۔ اور نیکی کا اثر قبول کرتے ہیں۔

جماعت احمدیہ کے مرد و زن نے ایسے ہی پاکیزہ ماحول سے متاثر ہو کر دین کی وہ خدمات سر انجام دیں جن کو دیگر ممالک بھی رشک کرتے ہیں۔ احمدی خواتین نے بھی اپنی جماعت کی انفرادی اور اجتماعی ترقی کے لیے روپیہ کی بے نظیر قربانیاں دیں انہوں نے اپنے بچوں کی دینی تربیت کے لیے مردوں کے برابر کام کیا۔ دین کی خدمت کے سلسلہ میں برعورت اپنے حلقہ میں دین کا کام کرتی رہی لیکن جب احمدی خواتین بھی دنیاوی ماحول سے متغلب ہو کر خواہ غفلت میں سو گئیں تو قدرت نے جھٹکا دیکر انہیں بیدار کیا کہ تمہاری ذمہ داریاں زیادہ ہیں۔ کیونکہ تم نے حضرت بانی سلسلہ احمدیہ سے وعدہ کیا تھا کہ تم دین کو دنیا پر مقدم رکھو گے دینی خدمت کرو گی۔ تمہارا کام بڑا اہم ہے

موجودہ حالات ہمارے لیے چیلنج ہیں اب ہمیں اپنی گزشتہ کوتاہیوں کا اعتراف کرنے سے ہوشیار بننے عزم کے ساتھ اپنے اور اپنے گھر کی اصلاح کی طرف دھیان دینا ہو گا۔ اگر ہم حضرت صاحب کے دامن سے والہانہ رہنا چاہتے ہیں تو ان کی طرف سے عائد کردہ فرائض پر بھی نظر ڈالنی چاہیے تاکہ ہم اس غرض نہیں ہی منہ نہ رہیں کہ ہم حضرت مسیحی جماعت سے وابستہ ہیں ہم اپنی انفرادی کرداروں کا کافی حد تک دور کر سکتے ہیں بشرطیکہ ہماری عورتیں انہیں دور کرنا کا ارادہ کر لیں۔ حضرت بانی سلسلہ احمدیہ نے اپنی لائیک شپتھی روح میں لکھا ہے کہ :

۱۔ جو شخص بھوٹ اور فریب کو نہیں چھوڑتا وہ میری جماعت میں سے نہیں۔

۲۔ جو شخص دنیا کے لالچ میں پھنسا ہوا ہے اور آخرت کی طرف آنکھ اٹھا کر بھی نہیں دیکھتا وہ میری جماعت میں سے نہیں۔

۳۔ جو شخص در حقیقت دین کو دنیا پر مقدم نہیں رکھتا وہ میری جماعت میں سے نہیں۔

۴۔ جو شخص پورے طور پر بدی اور بد عملی سے یعنی شراب۔ قمار بازی۔ بزدلی۔ خیانت۔ رشوت اور گناہ سے توبہ نہیں کرتا وہ میری جماعت میں سے نہیں۔

۵۔ جو شخص شجگانہ نماز کا التزام نہیں کرتا وہ میری جماعت میں سے نہیں!

ہمیں اپنے اندر جھانک کر دیکھنا چاہیے کہ ہم کہاں تک ان فرمودات پر عمل پیرا ہیں۔؟

حَمْدِ بَارِے تَعَالٰی

کس قدر ظاہر ہے نور اس مبداء الانوار کا
چاند کو کل دیکھ کر میں سخت مبکمل ہو گیا
اس بہار حسن کا دل میں ہمارے جوش ہے
ہے عجب جلوہ تری قدرت کا پیار ہر طرف
چشمہ خورشید میں موجیں تری شہود ہیں
تو نے خود رتھوں پہ اپنے ہاتھ سے چھڑکا ننگ
کیا عجب تُو نے ہر اک ذرہ میں لکھے ہیں خواص
تری قدرت کا کوئی بھی انتہا پاتا نہیں
خوبڑیوں میں ملاحیت ہے ترے اس حسن کی
چشم مست ہر جس پر دم دکھاتی ہے تجھے
آنکھ کے اندھوں کو حائل ہو گئے سو سو حجاب
ہیں تیری پیاری نگاہیں دلبر اک تیغ تیسرے
تیرے ملنے کیلئے ہم مل گئے ہیں خاک میں
ایک دم بھی کل نہیں پڑتی مجھے تیرے سوا

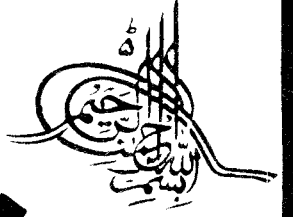
بن رہا ہے سارا عالم آئینہ البصار کا
کیونکہ کچھ کچھ تھا نشان اس میں جمال یار کا
مت کرو کچھ ذکر ہم سے ترک یا تاتار کا
جس طرف دیکھیں وہی رہے ترے دیدار کا
ہر تارے میں تماشا ہے تری چمکار کا
اس سے ہے شور محبت عاشقان زار کا
کون پڑھ سکتا ہے سارا دفتر ان اسرار کا
کس سے کھل سکتا ہے پیچ اس عقد و شوار کا
ہر گل و گلشن میں ہے نگار تری گلزار کا
ہاتھ ہے تیری طرف ہر کیسوئے خمدار کا
ورنہ تھا قبلہ تیرا رخ کا فردین دار کا
جس سے کٹ جاتا ہے سب بھگڑا غم غبار کا
تا مگر درماں ہو کچھ اس سحر آزار کا
جاں گھٹی جاتی ہے جیسے دل گھٹے بیمار کا

شور کیسا ہے ترے کوچ میں بے جلدی خبر
خوں نہ ہو جائے کسی دیوانہ مجنوں وار کا



اسلامی افکار کا ترجمان

پیغامِ حق



احمدیہ انجمن اشاعت اسلام فیجی

ارشاداتِ حضرت بانی سلسلہِ عالیہ احمدیہ

” غرض یہ ہے کہ جب تک انسان موت کا احساس نہ کرے وہ نیکیوں کی طرف مڑجک نہیں سکتا۔ میں نے بتلایا ہے کہ گناہ غیر اللہ کی محبت دل میں پیدا ہونے سے پیدا ہوتا ہے اور رفتہ رفتہ دل پر غلبہ کر لیتا ہے۔ پس گناہ سے بچنے اور محفوظ رہنے کیلئے یہ بھی ایک ایسا دوا ہے کہ انسان موت کو یاد رکھے اور خدا سے تعالیٰ کے عجائباتِ قدرت پر غور کرتا رہے کیونکہ اس سے محبت الہی اور ایمان بڑھتا ہے اور جب خدا تعالیٰ کی محبت دل میں پیدا ہو جائے تو وہ گناہ کو خود جلا کر بھسم کر جاتی ہے۔“ (ملفوظات جلد سوم ص ۳۴)

” دوسرا ذریعہ گناہ سے بچنے کا احساسِ موت ہے۔ اگر انسان موت کو اپنے سامنے رکھے تو وہ ان کلاموں اور کوتاہ اندیشیوں سے باز آجائے اور خدا تعالیٰ پر اسے ایک نیا ایمان حاصل ہو اور اپنے سابقہ گناہوں پر توبہ اور نادام ہو۔ یہاں کا موقع ملے انسان عاجز کی ہستی کیا ہے؟ صرف ایک دم پر بھروسہ ہے پھر کوئی وہ آخر تک فکر نہیں کرتا اور موت نہیں ڈرتا اور نفسانی اور حیوانی جذبات کا مطیع اور غلام ہو کر عرضاً مع کر دیتا ہے۔“

(ملفوظات جلد سوم ص ۳۴)