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)
OUR BELIEFS

Ashha’du an la ilaha illallahu wahdahu la sharika lahu wa asshhadu 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 Nabiyyin. 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 Hanbali 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 Muhaddath, 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 (thare 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 “0 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.

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.
Fasting in Islam:
By Naseer Ahmad Faruqui Sahid
The Light (July 8, 1981)

"O you who believe; Fasting is prescribed for you as it was prescribed for those before you, so that you may guard against evil." (Holy Quran, 2:183).

Those who "believe", really believe in the unseen and they act in that belief, whatever the consequences. Now that is not an irrational or unscientific attitude. All scientific development has taken place on that basis. Newton saw the apple fall down from the tree (and not go up as it should have because of the earth’s spin). Observing that phenomenon, he believed that there was an unseen force working on that apple which pulled it down. On that belief or faith, he worked and discovered all the wonderful scientific laws and phenomena that laid the foundation of modern science. To come to recent times, who ever saw the atom or will ever see it? And yet believing that the unseen atom exists, because of certain evidence on the subject, the wonders of the atomic science have been revealed.

Lesson from Life:

Take man’s own daily life. He eats and drinks because he believes that they will do him good or satisfy his hunger and thirst. But, little does he know that in that food or drink may lurk germs which may make him very ill or kill him. Similarly, man travels in the belief that he will reach his destination safely. If he could foresee, an accident to his body or limb, or his body being crushed to death in a collision, he would not travel on that bus, train or aeroplane. Parents marry off their beloved daughter in the belief that she will be happy. If they could see beforehand her life-long misery or suffering that might follow, they would not commit her to it. A businessperson makes a deal in the belief that it will benefit him. He does not, in fact he cannot, see beforehand what will be the result.

A doctor prescribes a medicine or an operation. Believing in him, we take that medicine or accept the operation. And yet, either may kill us. We are prepared to believe in a doctor who can be ill-informed, or may make an honest or careless mistake, and be killed. But we will not believe in Allah, Who can never make a mistake because He is All-Knowing, and undertake fasting. We must have reasons or proof.

Practical Proof:

Well, let us have the proof. The verse I have quoted says that fasting was prescribed for those before us too - not fasting for a few days only, or partial self-denial of certain foods only, as exists in other communities today. The Holy Quran says that this variation is due to the loss or corruption of Divine teachings in other religions. Fasting was prescribed for them too as in Islam.

Let us take the first claim of the Holy Quran that fasting was prescribed in all religions. This is borne out by history. To cite only one authority, the Encyclopedia Britannica says:

"It would be difficult to name any religious system in which it (fasting) is wholly unrecognized."

The variation of motives for fasting makes no difference to the rigours of fasting. But the duration and nature of the self-denial do. Let us take the three great religions other than Islam viz., Christianity, Buddhism and Judaism. It is clear from the Bible that Moses as well as Jesus fasted fully for 40 days! As for Mahatma Buddha, he fasted until he was reduced almost to skin and bones as we see in his statues.

Now the testimony of millions of Prophets, saints and virtuous people is that fasting is good, in fact a must, for self-purification. Could there be a better proof? These were truthful men who spoke from personal experience. And the world at large saw the transformation in them.

Scientific Reason:

But the Holy Quran does not rest its case on such overwhelming evidence only. It goes on to say: "So that you may guard against evil." Now this is the special beauty of the Holy Quran, not to be found in other revealed books. It gives reasons for any injunction given. It gives the objective for which any obligation is laid on man, so that he may act by
conviction, and know the goal which he has to seek. A Muslim does not fumble in the dark. He knows what he has to seek; and he can judge his performance by the end result.

The result he seeks in fasting is that he may be enabled to guard against evil. Now why should that be such a difficult task that he should have to undergo the rigours of fasting for one whole month? To guard against evil successfully is in fact a very, very difficult achievement. Even in this age of reason, education and enlightenment, we see evil all around us. Even the so-called civilised nations of present day are seething with crime, sin and even unnatural offences. Education, moral codes and legal enactments are of no avail. The public opinion, far from inhibiting crime and vices, adjusts itself to them. Why is all this so when man’s reason, his good sense, and even his religion tell him that crime and sin are bad?

Animal Urges:

The answer is that man is driven by the animal within him. Man shares with the animals his physical body. That is why scientists try out medicines on animals first, before giving them to man. Since the animals and man have the same basic physique, the desires and passions, which arise form the physical body, are basically the same between man and animals. The animal urges within man are necessary to drive him to all actions, but like all animals they have to be trained and tamed.

Taming the Animal:

Now how do you tame an animal? Ask any circus manager. He will tell you that animals are tamed by denying them food and drink. Sex in the case of animals is seasonal. In the case of man, it is perennial. That is why Islam has required that man should deny himself food, drink and sex during fasting. Study the life of all animals. Their only aim in life is to indulge in food, drink and sex. Man is superior to all creation. In him lodges the divine spark of the soul, which can make him acquire divine virtues. Hence said the Holy Prophet (pbuh): “Learn the morals of Allah.” And the Holy Quran says: “Allah’s colouring, and who is better in colouring than Allah?” (2:138). Allah’s colouring are His sublime attributes.

The animal urges within man, if brought under control and given the right direction, can lead to his moral and spiritual development. This is a big subject in itself, but it has been beautifully explained in “The Teachings of Islam” by the late Hazrat Mirza Ghulam Ahmad Sahib, to which I would refer the reader.

Other Teachings/Religions:

Other religions, after the loss or corruption of their original teachings, found the animal urges so difficult to tame and guide that they prescribed total denial. You had to become a monk or a nun or a Sadhu or a Bhikshu (in Buddhism) and kill animal desires by total and lifelong denial. But those teachings failed, as those who have an inkling of the private lives of such givers-up of the worldly desires know. In any case, the sublime moral and spiritual qualities which man can attain by the correct use of his desires and passions were not to be found in them.

The Religion of Nature:

Islam, which is the religion of nature, recognises the great use to which the animal urges of man can be put if they are properly tamed and guided. Allah, being the Perfect Creator, has not created them in vain. But they have to be tamed. And like all animals, they can be tamed only through fasting, i.e., self denial of food, drink and sex for one month only, and that too during the day time. That is as far as the taming of the animal within man is concerned. As for guidance after taming, the Holy Quran also provides it. Read the opening verses of the Holy Quran: “I, Allah, am the Best Knower. This Book, there is no doubt in it, is a guide to those who guard against evil.” (2:1 to 2).

The Holy Quran accordingly tells us not only what the evil features or development of human action or human nature can be, but it also teaches us how to avoid them. In the latter class is fasting which enables man to tame the animal urges within him and thus avoid exceeding the Divine limits, beyond which lies evil. It is because man cannot benefit fully from the Divine guidance provided in the Holy Quran, unless he first tames the animal urges within himself by fasting that has been prescribed or made obligatory for him. Hence, the month in which the Holy Quran was revealed was selected for this exercise in self-discipline. “The month
of Ramadan is that in which the Quran was revealed, a guidance to men and clear reason for the guidance and a Distinguisher (between good and bad).” (2:185).

The Goal:

Now every guidance is towards a goal. What is that goal of the guidance contained in the Holy Quran? Hence the next verse says: “and when My servants ask thee concerning Me, surely I am nigh” (2:186). The verse goes on to say that Allah should be sought particularly in the Tahajjud prayer in the early hours of the morning, which is facilitated by the believer having to get up for his pre-dawn meal during the fasting.

This, in a nutshell, is the great wisdom and vital importance of the institution of fasting in Islam.

The significance of Salat-un-Nabi or Darood
Id-ul-Adha Khutba, March 2000 From The Light & Islamic Review
March - April 2000 by the Editor, Dr. Zahid Aziz

"And when his Lord tried Abraham with certain commands he fulfilled them. He said: Surely I will make you a leader of mankind. Abraham said: And of my offspring? My covenant does not include the wrongdoers, said He." — The Holy Quran, 2:124

"And when Abraham said: My Lord, make this city secure, and save me and my sons from worshipping idols. My Lord, surely they have led many people astray. So whoever follows me, he is surely of me; and whoever disobeys me, Thou surely art Forgiving, Merciful.” — The Holy Quran, 14:35-36

I will return shortly to an explanation of the verses quoted just now. Before that, let me read the well-known prayer taught to Muslims known in Urdu and Persian as the Darood and in Arabic as Salat-un-Nabi:

"O Allah, exalt Muhammad and the true followers of Muhammad as Thou didst exalt Abraham and the true followers of Abraham, Thou art the Praised, the Magnified. O Allah, bless Muhammad and the true followers of Muhammad as Thou didst bless Abraham and the true followers of Abraham, Thou art the Praised, the Magnified.”

The words of this prayer in Arabic are recited by Muslims, both within the set daily prayers and at other times, and are believed to be a source of blessing. But unfortunately, Muslims generally are either unaware of what the Arabic words of the prayer mean, or if they do know the meaning they are unaware of what is the “exaltation” and “blessing” that they are asking to be bestowed upon the Holy Prophet Muhammad and his followers, which were also granted to Abraham and his followers.

The Bible mentions the promises of exaltation and blessing given from God to Abraham and his progeny as follows. God said to Abraham:

“I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing. I will bless those who bless you ... and by you all the families of the earth shall bless themselves.” — Genesis, 12:2–3.

“You shall be the father of a multitude of nations ... I will make nations of you, and kings shall come forth from you.” — Genesis, 17:4, 6.

“I will indeed bless you, and I will multiply your descendants as the stars of heaven and as the sand which is on the seashore ... and by your descendants shall all the nations of the earth bless themselves.” — Genesis, 22:17–18.

Unfortunately the followers of the Bible, that is to say the Jews and the Christians — the first group being the descendants of Abraham through Isaac and Jacob, and the second group having arisen out of the Jews — considered this promise to be unconditional. Their belief was that no matter how they behaved, well or
badly, they would still be great and blessed nations because of being Abraham's descendants. But the Holy Quran puts this promise in a different way, as in the verse quoted at the beginning of this khatba. When Abraham asked God about his progeny, God said: My promise does not include and extend to the wrongdoers.

Also according to another verse in the Holy Quran as quoted above, Abraham prayed to God as follows:

“So whoever follows me, he is surely of me; and whoever disobeys me, Thou surely art Forgiving, Merciful.” — The Holy Quran, 14:36

Two points are made here:

1. It is whoever follows the path of Abraham who is “of him” or his progeny, offspring or issue. The same applies to any other spiritual leader. It is not by mere physical descent but by following in their path that you become their real descendants. This is a great and deep principle revealed by Islam, and if we bear it in mind it can save us from going wrong many a time.

2. As to those who disobey or do not follow Abraham, he prays for their forgiveness. This teaches us to constantly pray to Allah to show forgiveness and mercy to the rejecters of truth by bringing them into the fold of truth.

After Abraham, in the long course of time, two main religions developed among the followers of the Bible: the Jewish and the Christian religions. But both deviated from, and in fact, went contrary to Abraham’s path, while considering themselves to be the blessed nations springing from him.

The Jewish religion became a religion of rites and rituals only, so that the priests and the masses stuck to the letter of the religious teachings but lost the true spirit. They lost the spirit of sacrifice of one’s desires that Abraham demonstrated, and indeed what he is famous for. So they became a morally corrupt people while sticking most rigidly to the letter of the religion.

The Christian religion invented wrong beliefs about God, making a mortal Jesus into a part of God, going against the Oneness of God which was so dear to Abraham and which he preached so fervently, and coining the doctrine that your sins are forgiven if you believe that Jesus died for your sins. Abraham’s belief was that to have your sins forgiven the only way is to lead a righteous life with belief in One God.

So how could these nations be the blessed heirs of Abraham when they go against his teachings?

That is why God then raised the Holy Prophet Muhammad, from the descendants of Abraham through Ishmael, in order to revive the beliefs taught by Abraham. That is, belief in One God, sacrificing your lower desires in order to reach God, and leading a righteous life.

Apart from reviving Abraham’s beliefs, in the physical and material sense too Islam arose in a place, Makka, whose foundations were laid by Abraham, and Islam made as its religious centre the Ka’ba which had been rebuilt by Abraham from a state of ruin. Further, Islam instituted a remembrance of the incident of Abraham’s act of sacrifice to be done at the Hajji, and by all Muslims throughout the world.

This shows that it is the Muslim nation which is the heir to Abraham, and it is through this nation that the promise of God given to Abraham is fulfilled that “I will make a great nation out of you and will bless those who bless you, and by your descendants shall all the nations of the earth bless themselves”.

The significance of the Darood prayer, or Salat-un-nabi, is that we pray that the promise of the blessings of God coming to Abraham and his followers be fulfilled through the Holy Prophet Muhammad and his followers.
But we must beware that merely by copying Abraham’s example of sacrifice in a symbolic way, or by just going to the Hajj to the place that Abraham is associated with and performing the outward rites, we do not become his heirs and heirs to the promised blessings. This is just like the fact that the Jewish and Christian religions, while arising among Abraham’s descendants, are not his spiritual heirs because they have gone against his teachings.

To be Abraham’s real heirs, so as to be worthy of inheriting the promised blessings, we have to make sacrifices of our own desires, just as Abraham did, which needs to be done in order to attain a higher goal.

This is why our Darood is couched in the form of a prayer: “O Allah, exalt ... O Allah, bless ...”, so that we realize that it is a goal for which we have to work and pray. Muslims are not taught to refer to these blessings as something which is guaranteed to them by God, regardless of their behaviour, even though it is true that the followers of the Prophet Muhammad have been destined to inherit those blessings.

Abraham was promised, in the words of the Holy Quran, that he would be made “a leader of mankind”. What does that mean? The word for “leader” is imam, which means one who sets an example. He was selected by God for an example because of his willingness to sacrifice what he loved most in the path of God. Similarly, if his heirs are to become leaders of all mankind, they have to set the same example of self-sacrifice. A leader, according to Islam, is not someone who just has power and gives orders. A leader is one who sets the greatest example himself of what he wants and requires others to do, and then people follow his example. That is the kind of leader that the Holy Prophet Muhammad was, one who has left behind his own actions and life as an example. That is the kind of leadership of the nations that Islam wants Muslims to have.

Also, the promise contains mention of making a “great” nation from Abraham. What is a great nation? According to the Quran, it is not one which rules over the most lands, has the biggest empire, possesses the most wealth and resources, or is the most powerful in weapons and armaments, but the greatest nation is the one which upholds truth, goodness and justice more than anyone else.

Note: The khatba ends above, but in this written version I deal with a question related to the Darood which was once asked by a friend. He asked: Since the Holy Prophet Muhammad is the greatest of all prophets in rank and status, why do we Muslims pray that Allah may bestow those blessings on him, and on his followers, which had already been bestowed upon Abraham and his followers? Are we saying that Abraham held a higher rank than the Holy Prophet Muhammad and we are praying for the Holy Prophet to reach that same rank and status?

The answer is that the words of the Darood, “as Thou didst exalt Abraham and the true followers of Abraham” and “as Thou didst bless Abraham and the true followers of Abraham”, do not refer to any exaltation or blessings that had actually been attained in full measure by Abraham and his followers prior to the time of the Holy Prophet, so that we could be said to be praying for the same now to be given to the Holy Prophet and his followers. Rather, this was a promise made by God to Abraham relating to the future. That promise had been fulfilled only very partially through the Israelite prophets and kings of the Bible who came after Abraham, and by the time the Holy Prophet Muhammad arose the followers of the Bible had lost all those blessings as a result of deviating completely from Abraham’s teachings. Therefore the promise to Abraham and to his followers was destined to come true through the Holy Prophet Muhammad and his followers: that there would be great nations in the whole of the world following Abraham’s message, blessing him, and through whom his name would be made great. So the Darood is the prayer to say that may the promises of God made with Abraham come to fulfilment in the fullest and most complete manner through the Holy Prophet Muhammad and his followers.

**Darood and the propagation work of our Movement**
On a second point, since we pray in the Darood for the Holy Prophet Muhammad to be exalted and blessed, it means that we must also work towards this goal. For the Holy Prophet to be exalted in the world it is absolutely essential to strive hard to present a true picture of his noble life and character, particularly to counteract the false image found in hostile Western writings as well as in certain Muslim books written by foolish friends. Only then will the image of the Holy Prophet, and along with him that of his followers, be raised high or exalted in the world. Only then will people realize what a great blessing for the world he was, and they will send their blessings on him. Just repeating the Darood in words, without any action to bring about the exaltation and blessing which is being prayed for, cannot achieve anything.

True Stories from the Life of the Prophet Abraham:
Eid of Sacrifice (Eid-al-Adha):
by Sher Muhammad Akhtar

“O my father! Do what thou art commanded; if God please, thou wilt find me of the patient ones”— (The Quran: 37:102).

Hundreds of years ago the father of Prophets – Abraham – had a vision that he was sacrificing his son. And in order to carry out the command of Allah he sacrificed a herd of camels and distributed the flesh amongst the poor.

The next night he again had the same dream and believing it to be a true one, as all his dreams were, he thought that Allah wanted more sacrifice from him. Early in the morning he sacrificed more camels.

The third night he again saw himself sacrificing his own son. He did not sacrifice camels this time, but he called for his son, Ishmael, and said,

“O my son! I have seen thee being sacrificed in a dream; what sayest thou?” — (The Quran: 37:102).

The son knew that his father was a prophet of Allah, so without any demur or hesitation he replied,

“O my father! Do what thou art commanded; if God please, thou wilt find me of the patient ones”— (The Quran: 37:102).

Not only the Patriarch’s son, but also his wife well knew that her husband was a man of character and an apostle of Allah. She received the news very cheerfully. All the three were making every thing ready to do what they were commanded to.

The mother took her only son and gave him a bath and new clothes to wear. The father was sharpening his knife, so as to enable his son’s throat to be cut easily. The boy was happy and ready to go with his father to the altar. When they were leaving the house, the mother gave a farewell kiss on the forehead of the boy and thus did she show her submission to the commandment of Allah.

Father and son were going to the altar when on the way, Satan tried to dissuade the young man from going to the place of sacrifice, but he turned a deaf ear to his protestation.

Satan then turned to influence the mother saying that her husband was mad, who was going to sacrifice his son to effect a mere dream. She too did what her son had done.

At the Altar the son threw himself prostrate before his illustrious father, who blindfolded as he was, lest his parental love should come in the way, applied the knife to his son’s throat. An exemplary conduct of complete submission to the will of Allah; sacrificing his only son in His way! The soul of Abraham within himself was praising the Lord, saying: “My prayer and my sacrifice and my life and my death are all for God, the Lord of the worlds”.

Angels stood metamorphosed, as it were, into lifeless pictures and overcome by extreme anxiety. “God is great; God is great; God is great; God is great; There is no god, but Allah. And God is great; All praise for God.”
Abraham was about to cut the throat of his only son. But lo! He heard a voice from Above:

"O Abraham! Thou hast indeed shown the truth of the Vision; thus We reward the doers of good. Surely this is a manifest trial" — (The Quran: 37:104-106).

The Patriarch laid down the knife and there was rejoicing mingled with thanksgiving that God had accepted the Sacrifice. It dawned on him what his Vision really meant — viz., that what God wanted was not the blood of his son but the sacrifice of that highest of love which a father has for his son and vice-versa. It was the sacrifice of personal passion that was acceptable to God and that was done both by the father and the son. The father and son fell down in prayer praising their Lord.

And to mark this great act of self-sacrifice at the call of Allah a ram was sacrificed. This was the first Eid of Sacrifice (Eid-al-Adha), and in commemoration all Muslims celebrate it every year.

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Fasting
Source: Islam the Religion of Humanity

"O you who believe, fasting is prescribed for you, as it was prescribed for those before you (in earlier religions), so that you may guard against evil... And when My servants ask thee (O Muhammad) about Me, surely I am near. I answer the call of the supplicant when he calls on Me." (The Holy Quran 2:183,186)

What is fasting as prescribed by Islam?

Fasting is a form of training to refrain from all wrong-doing by learning to control one’s desires. It consists of giving up, for a fixed period of time, the most basic urges which human beings have, i.e. the urge to satisfy hunger, thirst and sexual desire, and devoting oneself to serving and helping others while disregarding one’s own needs.

How is fasting done in Islam?

During the month known as Ramadaan in the Islamic calendar, every day from the start of daylight in the early morning till sunset, one must not eat or drink (or have sexual relations). You take a meal while it is still dark just before dawn breaks, and then do not eat or drink anything at all until sunset when the fast ends.

During the hours of fasting, extra effort must be made to be kind, generous and helping to others, and to avoid doing anything bad or harmful to other people.

Does every Muslim have to fast in Ramadaan?

Every healthy adult Muslim man or woman must fast during Ramadaan. Those who happen to fall ill or be on a journey during any part of this month do not have to fast on those days and should complete the missed fasts after Ramadaan. People who are permanently unable to fast, or those whose reasons for not fasting are prolonged, such as the very old, the long-term ill, and women who are pregnant or feeding babies, etc., can give in charity instead of fasting. This charity consists, at the least, of giving a day’s food to one poor person for every fast missed.

How does fasting enable us to give up the bad desires which lead to wrong-doing?

During the fast, a person feels the urge to have something to eat or drink, but he withstands this strongest of all desires, in obedience to God. This daily training, for a month, exercises and strengthens his ability to control bad desires in everyday life which lead to wrong-doing. This is just as physical exercise strengthens the body, and enables it to fight off illness more easily.

Are there any other moral benefits of fasting?

Yes. Firstly, man is drawn closer to God because when he feels hungry or thirsty during the fast it is the thought of the nearness of God which stops him from satisfying his desires. This makes him feel that God is always near at hand. Secondly, fasting teaches one to be
patient and resolute in difficulties, for that is what one does during the fast. Thirdly, it makes us realize the great blessings of food and drink which are so easily available, but which we normally take for granted. Fourthly, it curbs the feelings of greed that develop in people when they have all that they need, and even more.

And what does fasting teach us about how to treat other people?

It makes us realize the suffering and the feelings of those who are deprived and destitute. A very important purpose of fasting is to learn to care about the needs of other people by being less concerned with oneself. This is why charitable acts of all kinds are especially encouraged during the month of fasting. By giving up your right to consume your own food and drink during the fast, you train yourself to be able to give up something that is rightfully yours, voluntarily and cheerfully, in order to help and serve others.

The Brotherhood of Islam

Islam abolishes all invidious distinctions. “Surely the noblest among you in the sight of God is he who is the most righteous of you,” sounds the death-knell of all superiority or inferiority based on rigid caste and social distinctions. Mankind is but one family according to the Holy Qur’an, which says:

“O mankind! Surely We have created you from a male and a female and made you tribes and families that you may know each other. Surely the noblest among you in the sight of God is he who is the most righteous of you.” (49:13)

Islam thus lays down the basis of a vast brotherhood in which all men and women, to whatever tribe or nation or caste they may belong, and whatever be their profession or rank on society, the wealthy and the poor, have equal rights, and in which no one can trample upon the other as members of the same family. No one is to be deprived of any right on the score of his race or profession or sex.

Besides being the only religion which enjoined the duty of freeing slaves, and the only religion whose Founder set a personal example of obtaining freedom for slaves, Islam also required a slave to be clothed with the same clothing and fed with the food of his master, and not to be treated as a low or vile person.

And this great brotherhood did not remain a brotherhood in theory, but became an actual living force by the noble example of the Holy Prophet Muhammad (pbuh) and his worthy companions and successors. The strict rule of brotherhood is laid down in the following words of the Holy Prophet: “No one of you is a believer in God until he loves for his brother what he loves for himself.”
"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 prophet hood in 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 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.

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-Walayat (Saintly revelation) is continued. Hazrat Mirza Sahib’s revelation was Wahi-e-Walayat and not Wahi-e-Nabuwat.

11. The Founder of the Lahore Section was Maulana Muhammad Ali, M.A.LL.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.