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

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)

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OUR BELIEFS

Ashha'du an la ilaha illallahu wahdahu la sharika lahu wa asshadu 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 Hanbal to be the leaders of jurisprudence (fiqh); and saints such as Shaikh Abdul Qadir Jilani, Khwajah Naqshband; and Shaikh Ahmad Sirhind to be leaders of Tusawwuf (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 illallah, Muhammad ur rasul Allah (there is no God but Allah, Muhammad is the Messenger of Allah) and calls himself a Muslim.

9. All the members of the Ahmadiyya Anjuman Isha’at I- Islam Lahore believe in acting according to God’s Book the Holy Qur’an and the Sunnah of the Holy Prophet Muhammad, and if no specific direction is found there, they give precedence to the Hanafi School of jurisprudence.

10. The Ahmadiyya Anjuman Isha’at I- Islam Lahore has not only been proclaiming these beliefs but, for over Eighty years, it has been engaged in the propagation of Islam and service to its cause. The whole world and in particular the Muslim religious scholars of the Indo Pakistan sub-continent have borne witness to this fact.

SWORN DECLARATION OF HAZRAT MIRZA GHULAM AHMAD OF QADIAN

“I make it clear to the public that I swear by Almighty Allah that I am not a Kafir. My belief is la ilaha illallah 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-ambiya, 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.

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.
And whether you manifest what is in your minds or hide it, Allah will call you to account according to it (2:284).

Dr. Sigmund Freud has laid the world under a great debt of obligation by his theory that the concealed inner feelings of a man exert a great influence on his life and career. This is undoubtedly a great improvement on the purely materialistic conception of life, in which all that a man is required to care for is the external condition under which he lives.

Equally potent, if not more, we are told by the new theory, are the feelings of the man himself in the making or unmaking of his life. The repressed feelings of a person, we are told, tend to disturb the whole course of his life. In the term of this psychologist, they create complexes, unless properly handled in time and then either released or carried to what is called sublimation.

What strikes one, however, as strange in this connection, is that this repression or inhibition should be regarded as confined to the sphere of sex alone. The fact is that man has to resort to this kind of repression in all the various spheres of his life. Man’s desires are countless, as are the stars in heaven and the sands of the seashores. It is by an unceasing and interminable process of conscious or unconscious repression that he maintains his position as a social being. Even the most intractable criminal has to resort to repression at every step of his life. It is only the most hopeless lunatic that knows no repression.

As we know, man’s desires flow in so many directions. He loves dress, he loves furniture, he loves honour, he loves power, he loves knowledge and he loves so many other things that please his body and mind; besides his love and attraction for the other sex. And in all these desires and passions he comes in conflict, ever and anon, with millions of others like himself inhabiting this world. He cannot afford to fight all of them. He makes a sort of compromise with all to make life possible for himself. It is a sort of unwritten contract on which society is based. The Ten Commandments of the Jewish Scripture, or all religious ordinances for that matter, have their counterpart in the very practical common sense of all civilised human beings.

Based on these principal commandments there is a huge network of laws, big and small, in force in every civilised country of the world. Civilised life may, therefore, be rightly regarded as synonymous with an interminable series of suppression or repression of desires and feelings. And if we believe that all repression create complexes, all civilised human beings are to be regarded as suffering from innumerable complexes at all times. In other words, in order to keep human beings normal, we should send all into the wilderness, where they shall not be required to exercise any moral restraint otherwise known as repression. The position, evidently, is untenable.

And yet we must admit there is truth in the theory of repression. Men do get neurotic not only through unconscious repression, but even through conscious suppression of natural feelings. As a matter of fact, Dr. Freud’s examination of modern social life must have brought before him facts that are too glaring to be ignored. The cases of neurosis, mild or strong, are too numerous among modern civilised human beings to escape the notice of the keen scholar that he is. There may be many reasons for this. But that repression of Freud’s theory is responsible for a considerable part of it cannot be denied. We repeat, however, that it is no mere sex repression that is at the back of all modern cases of neuroses, but repression of all sorts. And this, if our psychologists would care to listen, is due solely to lack of religious culture of the mind.

Let us explain. Whether our friends would like it or not, the devotional practices affecting, as they do, the very source of human emotions, have a soothing effect on the mind of man and through it to his nerves. That is why some of the best doctors of nervous disorders have recommended devotional contemplation as the best remedy for such troubles. But apart from the effect of such exercises on the health of the individual and thus concerning his private life alone, the devotional practices indirectly and yet vitally influence our
collective civilised life. As a matter of fact, no civilisation can endure if it is not backed by such exercises of the mind. It does not need any great imagination to realise that the higher the level of civilisation and wider the circle of social relationship, the greater the need of what the psychologist would call either suppression or repression and the ordinary man’s self-restraint. It is a well-known fact that culture in its ordinary sense sharpens our senses and desires and civilisation produces ever-new materials for the sharpening of those desires.

To live a corporate life under the excitable conditions created by a civilised society causes obviously a far greater strain on one’s nerves than to live a simple life in a village where the mind is not so imaginative and needs and contacts fewer. The average man of our times seeks relief from these mental strains of civilised existence through a struggle on the mental plane. Prolonged experience, however, shows that this results in neurosis on the physical plane of health and complex on the mental plane.

For true relief or to protect man from these maladies, physical and mental, therefore, we have to enter the deeper regions of man’s being. And it is this that the founders of religions have been doing throughout the ages. Their united exhortation on the necessity of devotional contemplation vitally concerns the interests of civilisation, apart from its spiritual benefits to the individual. The abnormal complications of modern world-wide civilised existence have, thus, brought to a glaring prominence a need for religion, which in easier times could never be suspected of affording any effective line of argument.

Deeper regions of the consciousness, call it subconscious or whatever else you like, subtly disturbing the smooth working of the mind and as a reflex action, of that of the nervous system.

And if we allow the people to carry on like this, the world will soon be full of abnormal people, incapable of maintaining a civilisation. Signs are not wanting that we people of the present age are heading towards a disastrous situation like this. A cursory glance at history will show that all civilisations begin with some kind of religious faith and system, and invariable end in what is known as secularism.

This law of the rise and fall of civilisations appears very significant if seen from this particular point of view. Peoples that have made history seem to give up devotional exercise of the mind at a time when it is most needed, and it is this which causes the collapse of various civilisations at various times. Want of devotional culture produces abnormal minds and abnormal minds fail to maintain civilisation.

To sum up our argument, the suppression of feelings, desires and urges of the mind is an essential feature of civilised existence. But such suppressions need not necessarily result in repression and complexes of the psychologist. These suppressions can be assimilated to the benefit of our mental and moral health through the process of devotion as prescribed by religion. Suppressions enter into the regions of the subconscious and become repression only when this gastric juice of devotion is wanting. And the infringement of this law of assimilation causes not only physical and mental ill-health but spells death to civilisation, whereof the people are so guilty. This is what the verse as the top hints at.

From the religious point of view, suppression is the very breath of life for moral life. If our passions get out of our control, we involve ourselves in crime or social offences. This is witnessed not only by God, but also by His creatures, human beings, and we receive condign punishment. But if we conceal them within our hearts for fear of punishment or public obloquy without spiritually recognising the illegality or wrongfulness of such desires and urges, an act called tauba and istighfar in the terminology of Islam, and repentance in other religions, in other words, if we do not root out such desires with reference to the spiritual censorship of God, the suppression tends to sink under the surface of the mind and becomes a part of our subconscious mind and as such a source of undetected irritation to our whole being. This is the direct punishment of God, hidden from human eye, but all the more fearful in its consequences. Repentance and the surrender of our whole being before God in utter humility are the only way of escaping from such potential maladies.
As an individual, one may be at one and the same time a mother, a grandmother, a wife, a sister, a daughter, an aunt or a niece. Similarly, if one is a male, one may be at one and the same time a father, a grandfather, a husband, a brother, a son, an uncle or a nephew. This fact is all too obvious to everyone here. But there are many social systems in our time which care very little whether one is a wife or a husband, a mother or a father, etc.

For example, in the free and liberal societies, where the individual is regarded as the basic unit of society, one has the freedom to do what one wants, when one wants, because one is considered free to live one's own life.

A woman, for example, may choose to live with one or more men or even women; and a man may be a father, and not know it, and his child or children may not know who their father is. On the other hand, there are social systems where the individual counts for little, and the commune or the state takes full control. In these circumstances, the nurturing of the children becomes a social industry; health care, education and all other needs are public business; and so being a parent under this system carries few, if any, responsibilities.

Maybe, there is much to gain from material comfort, but the love and warmth are missing from the equation. The human being is devalued and natural bonds and needs are stifled or destroyed. The basic unit of society cannot be the individual or the commune. Both these systems are unworkable and produce much personal stress and distress for everyone, especially the women and children. They also tend to produce society's disorders in the form of crime and delinquency.

In Islam, on the other hand, one is not allowed to be just an individual, who is free to do whatever one wants, whenever one wants. Any system which attempts to make the individual the basic unit of society and gives him total freedom, does not take into account natural bonds and natural needs.

The Holy Quran says:

And We have enjoined on man the doing of good to his parents. His mother bears him with trouble and brings him forth in pain. And the bearing of him and the weaning of him is thirty months. Till when he attains his maturity and reaches forty years, he says; My Lord, grant me that I may give thanks for Thy favour, which Thou hast bestowed on me, and on my parents, and that I may do good which pleases Thee; and be good to me in respect of my offspring. Truly I turn to Thee, and truly I am of those who submit (46:15).

The most natural unit of society is the family. Many are the laws of Islam which are geared towards preserving the institution of the family and the web of relationships within the family. Because, if one wants to preserve the family, and the identity and proper upbringing of the children are to be safeguarded, then adultery and fornication must be severely punished. And go not near to fornication, surely it is an obscenity and evil is the way (17:32).

In Islam, there are three factors which keep the family together:
1. Kinship or blood ties
2. Marital commitments
3. Faith (Din)

Kinship or blood relationships are the strongest natural ties. There is no substitute for a mother's love for her child, and in return, a child's devotion and gratitude to loving and caring parents. It is precisely because of the importance and strength of these relationships that the Holy Prophet Muhammad (Pbuh) said:

“He is not of me who severs or breaks the ties of kinship.”

He also went on to say:

“No sin is more swiftly punished than oppression, and the breaking of family ties.”

Marital commitments also keep the family together, for Islam recognises no more wholesome framework for sexual relations and the fostering and nurturing of children than in a lawful marriage. Private consent to sexual intimacy, common-law associations or living
together, and trial marriages or temporary unions, do not constitute a family in the Islamic sense.

Faith is the third factor in maintaining strong family ties; that is, full commitment to Islam. If all members of a family are Muslims, there is more likely to be greater harmony, and common interest and good, than if family members go their separate ways, and have different faiths.

In some cases, faith supersedes marital commitment and kinship. A person is required to love and treat his parents with the utmost respect and consideration, even if they are not Muslims. But he is not required to obey those parents if they ask him to disobey the laws of God or not to believe in the One True God (Allah).

In fact, one can find oneself combating one’s own parents or children if they strongly seek to oppose or even undermine Islam and the interest of Muslims. There are many well-known examples of this in Islamic history. The Prophet Noah was unable to save his disobedient son at the time of the flood; there is the case of the Prophet Abraham and his idolatrous father; the Prophet Lot and his immoral wife; and in the time of the Holy Prophet Muhammad (Pbuh), the story of many of his Companions (rta) who were pitted against a father, a mother, or even a son.

And We have enjoined on man goodness to his parents. But if they contend with thee to associate others with Me, of which you have no knowledge, obey them not. To Me is your return, so I will inform you of what you did (29:8).

The Islamic family is extended to include grandparents, grandchildren, uncles, aunts, and their progeny. These relationships are cemented by laws such as the law of dependence and the law of inheritance. By preserving the extended family, the natural and continuous link between generations is preserved, and the new generations learn about their culture and habits and the religion of Islam and its values with much more comfort and ease.

There is the likelihood of greater warmth and richness in a caring and sharing atmosphere, when members of the household act as companions and playmates to one another; thus it should be much easier to deal with many of the problems that life has to offer.

Loneliness, egotism and individualism are thus banished.

The extended family also functions in different ways. Mothers can attend to duties outside the home, others can get on better with their vocational goals, whilst the children can be looked after by their grandparents. This mutual help can achieve beauty and harmony in the household. But, of course, this is not always possible because of individual weaknesses and pettiness and some unnatural behaviour.

Parents have the obligation to cherish and sustain their children, as well as to educate and train them. Even before a child is conceived, parental responsibilities begin. When a couple intend to marry and have children, their choice of each other may depend on wealth, or beauty, or lineage or even taqwa. The last choice of quality is the most important, says the Holy Prophet Muhammad (Pbuh). Parents’ responsibilities therefore begin with the wholesome beliefs, attitudes and good conduct of each partner in a marriage. A couple in their most intimate moments are advised by the Holy Prophet (Pbuh) to pray for offspring who are noble and righteous. Before and after conception, the mother in particular should ensure that her lifestyle is an Islamic one. Her physical state could affect the unborn foetus. She should ensure that no harmful drugs are taken and of course as a Muslim, she should abstain from drinking alcohol, smoking and taking hard drugs such as cocaine. In brief, she should provide a suitable, stable and welcoming environment for her child’s first home.

When the child is born, the mother’s role is of great importance, for she faces one of the most challenging responsibilities in life, particularly when the child is under the age of two years. For this is the time, according to the Quran, when the child is weaned, and when the mother has to give comfort and education. Pay no attention to those who insist that society must look after all children, who seek to abolish the family structure, and take all women into the field of public activity in the name of the liberation of women.

Here is a quotation from a book entitled Islam between East and West, by Alija Ali Izethgovic, a Yogoslav writer: “Modern civilisation has disgraced motherhood in particular. It has preferred the calling of a salesgirl, model, teacher of other people’s children, secretary,
cleaning woman and so on, to that of a mother. It has proclaimed motherhood to be slavery and promised to free woman from it. They remind us of artificial births and artificial deaths. Both are opposed to the family and are the result of the changed role of woman in human life. Their common feature is the elimination of parental relationships; in a nursery, children are without parents; in homes for the aged, parents are without children.

Of course, a father too has a great share in the process of tarbiyyat [upbringing] of the child. Tarbiyyat implies a certain sensitivity towards the child under his care, the emotional and physical needs and capacities of the child. It implies the ability to inspire confidence. It implies the courage to allow and promote creativity and innovation. It also means to trust and not to stifle, to be firm when needed and even to impose sanctions when necessary. The primary responsibility for this process of tarbiyyat rests with both parents. The crucial role of both parents in the formative years of the child’s education and development is emphasised by the Holy Prophet Muhammad (Pbuh) when he says: “Every child is born in the natural state of goodness. It is his parents who make him a Jew, a Christian or a Magian.”

In the complex web of relationships fostered by Islam, not only parents, but grandparents, uncles and aunts, sisters and brothers, teachers and neighbours, all have an important role in the nurturing of the new generations. As a grandparent, through experiences gained in life, one can derive from and provide great enjoyment to children, while giving much needed relief to parents under stress. On this point, one has a good example of the Holy Prophet in his care of his daughter, Fatimah, and his love and affection for Hassan and Hussain, his two grandchildren:

“A man named Al-Aqra ibn Habis paid a visit to the Holy Prophet Muhammad (Pbuh) and was surprised to see him playing with and kissing his two grandsons, Hassan and Hussain. Al-Aqra asked the Prophet: ‘Do you kiss your children?’ He then related that he had ten children and had never kissed even one of them. The Holy Prophet replied: ‘That shows you have no mercy and tenderness at all. Those who do not show mercy to others will not have God’s mercy shown on them’” Bukhari (Ch.8).

It is very sad that many children are denied the benefits of not having a grandparent to cherish and dote on them. The trend towards nuclear families is a trend for the impoverishment of children. Allah says in the Holy Quran:

And thy Lord has decreed that you serve none but Him, and do good to parents. If either or both of them reach old age with you, say not Fie to them, nor chide them and speak to them a generous word (17:23).

While parents are naturally loving and kind to children, children often disobey and disregard their parents. If is for this reason, and because of the enormous debt that children owe to their parents, that the Quran has made it compulsory on the child to treat his parents with total goodness and mercy. However, on the other hand, it has not placed a similar obligation on parents. It is thus a compulsory duty on every adult Muslim to show goodness and mercy and act righteously to his parents throughout their lives. This even applies to those parents who are not Muslims. Excluded are parents who promote shirk or ask children to associate anything with Allah; or ask them to commit any act which involves the disobedience of Allah and His laws. Only in such cases must children disobey their parents.

The duty of a child, however old, to parents is to show love and gratitude to them; to speak to them with kindness, to strive to please them and make them happy, and to look after their needs when they become old and cannot look after themselves. One of the benefits of being good and kind to parents is that goodness and kindness are passed on from one generation to the next. For the Holy Prophet said: “Be kind and good to your parents and your children will be kind and good to you.”

A person should be kind to his mother in particular, and show gratitude to her for all the agonies she experienced, and for nurturing him till he can cope on his own. This is why the Holy Prophet (pbuh) said: “Paradise lies at the feet of mothers.” A hadith by Abu Dawood says:

“Someone asked the Holy Prophet to whom he should show kindness. The prophet replied, ‘Your mother.’ The man asked who came next, and the Prophet replied again, ‘Your mother.’ Again, the question was asked and the same reply was given. He again asked who came next and then the reply was, ‘Your father, then your relatives in order of relationship.’”
We have seen how the family in Islam is welded together by ties of kinship. It is also held together and extended by marital ties and permitted relationships, but over and above this, is the enrichment of family life by positive attitudes through Islamic values and practices.

The Islamic values of faith, love, compassion, cleanliness and beauty all need to be nurtured in the In conclusion, the Muslim family is not just a nuclear one consisting of husband, wife and children, but it is extended to include other relatives as well. As a Muslim, one is required to maintain a close and caring relationship with one’s relatives. According to the Holy Prophet, one is required to visit relatives, inquire about their circumstances, spend on them, and give them sadaqah (charity) if they so deserve.

Abu Talha (rta) was the richest man in Madina. He had groves of date palms and his favourite possession was an orchard called Bayr Hae, which was in the direction of the Mosque of the Holy Prophet (pbuh), who often went there to drink its cool, fresh water. Anas (rta), a Companion of the Holy Prophet (pbuh), said that when the verse of the Holy Quran was revealed: You will not attain to righteousness until you spend in charity out of what you love, Abu Talha went to the Holy Prophet (pbuh) and said: “Messenger of Allah, God has revealed to you this verse (which he recited). My best possession is my orchard. It is now sadaqah for the sake of Allah. I desire the righteousness that would come from giving it. Do with it whatever Allah shows you.” The Holy Prophet replied: “What a lovely property! How fruitful and profitable! I heard what you said. I think you should give it to your relatives.” Abu Talha obeyed the Prophet (pbuh) and thus divided up his property among his relatives and cousins.

From the above, one can see that the institution of the family is maintained by feelings of love and tenderness, by the Islamic laws of morality and decency and by practical measures of mutual assistance and support. Strong, stable and healthy family units provide the foundation for strong and stable communities and societies.

Thus, in Islam, obligations to family are not only social and moral responsibilities, but one stands accountable before Allah for not fulfilling them, as the following saying of the Holy Prophet Muhammad puts it:
“Every one of you is a ruler and every one of you shall be questioned about those under his rule; the king is a ruler and he shall be questioned about his subjects; the man is a ruler in his family and he shall be questioned about those under his care; the woman is a ruler in the house of her husband and shall be questioned about those under her care; and the servant is a ruler so far as the property of his master is concerned, and he shall be questioned about that which is entrusted to him” (Bukhari 11:11).

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**ADMISSION OF WOMEN TO MOSQUES:**
By Imam Muhammad Asim Shaw
From the Official Periodical of the AAIIL Guyana: ‘Muslim Times’.

Many Muslims believe that for one reason or the other women should not be allowed to enter mosques for the purpose of prayer. This is not in accordance with the Holy Quran and the practice of the Holy Prophet (pbuh).

Some men prevent women because the Holy Prophet (pbuh) said that it is better for women to pray in their inner chambers. If the hadith refers to all prayers, then it must be rejected as a fabrication because it contradicts the Holy Quran and the Sunnah [practice] of the Holy Prophet.

The Holy Quran is the best authority for Muslims. The Holy Quran says in 62:9:

O you who believe (in Allah)! When the call is sounded for prayer on Friday, hasten to the remembrance of Allah and leave off traffic. This is better for you, if you know.

There is indeed a tradition which tells us that on a certain night the Holy Prophet (pbuh) was very late in coming out to lead the night prayers. The people had already assembled in the mosque, and he came out after hearing Hazrat ‘Umar (rta) calling out, “The women and the children are going to sleep” (Bu. 9:22). This shows that women were in the mosque even at such a late hour.
HEAVENLY BLISS OF THE HOLY QURAN:
By Waqar Hussain Malik
Taken from: The Light (May 24, 1984, pp.15-16)

Spiritual Bankruptcy:

In this era of materialism, man has become the victim of spiritual bankruptcy. The man is betrayed by his knowledge and swindled by science and has adopted the pattern of life in which mathematics of $2 \times 2 = 4$ is applied. He has become a self-centred ego-maniac. But the dazzling lights of atomic dawn has made it clear that if poise and balance are not adopted there will be dust of organic life on earth.

But the application of poise and balance need revolution, which is only possible if practical implementation of the teachings of the Holy Quran is carried through in our working and attitude towards life. The Quran is a book of God, revealed to the Holy Prophet Muhammad (may peace and blessings of Allah be upon him).

Man, due to his nature of self-manifestation and slave to self-desires is influenced by false ideology and has adopted unreal behaviour, which takes him to the destiny of dark and doom. The Holy Quran prevents him from doing so and guides him to righteous attitude towards life.

The principal teachings of Islamic system are as follows:

1. A belief in unity, immortality, mercy and omnipotence of God.
2. A belief in his Prophets, angels, books and the fortune of good and bad actions.
3. Subjugation of passions.
4. Charity and fraternity.
5. Gratitude of God.
6. Accountability of human actions in next life.

These beliefs with conviction are of great psychological value as well. Accepting God as an absolute master of this universe gives a purposeful meaning to creation and life on this earth.

Subjugation of the passions as in prayer is good for spiritual and physical health. Recent scientific knowledge has revealed that it is a good exercise for the body, especially the brain and the stomach. The belief in the results of good and bad actions excites man to outpour a grateful heart to the Giver of all in case of triumph, and encourages him to revive after certain disastrous experiences of misfortune.

Accountability of Actions:

The idea that we have to account for our actions in the life to come before Almighty God has both deterrent and inspirational value.

Charity and brotherhood creates perfect relationship in any society. Islam dispels aberration of superiority and inferiority on the basis of material possession. The Holy Quran clearly says: “The more respectable among you are those, who are more righteous, and have a greater fear of God.” (49:13)

The present conflict between East and West is based on ideological and political considerations. Both blocks have a zeal for domination. Both have their own system of life, which they think to be the best. Each one of them presumes that if his system is followed, peace and tranquillity will prevail in the world.

They use aggression and coercion as means to maintain peace and human welfare. Consequently, a blind race for more and more armament and material goods. The Holy Quran condemns this attitude. It believes not in coercion, but in persuasion. It presupposes that people who are to be given truth are as good as those who possess it. All creatures are equal before the eyes of God Who says:

“Go to Pharaoh, who has rebelled (against God) yet say to him with leniency, in order that he may understand and cherish true fear of God.”
These words are addressed to the Holy Prophets Moses and Haroon who were deputed to Pharaoh for the purpose of imparting Divine light to him. Pharaoh is a symbol of cruelty and oppression. Even to such man God instructs moderation and leniency.

For international relation the following words of Holy Quran are valuable:

“Let not enmity and ill-will misguide you or make you trespass the limits. Be Just.”

Love, amity and good will are the basis of the message of Islam. Human progress, both bodily and spiritually, demands homogeneity, good will, love, fraternity and sacrifices. This could only be achieved under the heavenly guidance of the Holy Quran.
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-Nabuwart has ceased, only Wahi-e-Walayat (Saintly revelation) is continued. Hazrat Mirza Sahib’s revelation was Wahi-e-Walayat and not Wahi-e-Nabuwart.

11. The Founder of the Lahore Section was Maulana Muhammad Ali, M.A.L.L.B. Translator of the Holy Quran into English, a companion and disciple of the Founder of the Movement.

12. The members of this section call themselves Ahmadis, and are generally known also as Ahmadis or Ahmadis of Lahore Movement.

Qadian Section

1. Muhammad (may peace and blessings of Allah be upon him) is khatam al-Nabiyyin, the interpretation of which is that he is the greatest though not last of all the prophets.

2. The same.

3. Prophets may come after the Holy Prophet Muhammad.

4. Mirza Ghulam Ahamd 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-Nabuwart is continued. Hazrat Mirza Sahib’s revelation was Wahi-e-Nabuwart.

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.