

FORTNIGHTLY

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 اللَّهُ نُورٌ السَّمَوَاتِ وَالْأَرْضِ

# THE LIGHT

ORGAN OF AHMADIYYAH ANJUMAN ISHA'AT ISLAM, LAHORE

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Zil Hajj 5, 1402 A.H.

## Inauguration of New Ahmadiyya House in London

OPENING SPEECH OF HAZRAT DR. SAEED AHMAD KHAN,

Head of the Lahore Ahmadiyya Movement, delivered on 27th August, 1982

In the name of Allah, the Beneficent, the Merciful. "All praise is due, and rightly belongs to, Allah — the Fosterer unto perfection of all the nations, of all the worlds; The Beneficent, the Merciful; Master of the day of Requit. Thee do we serve, and Thee do we beseech for help. Guide us to and on the right path, the path of those upon whom Thou hast bestowed favours, not those upon whom wrath is brought down, nor those who go astray." Ameen.

The verses I have recited and translated constitute the first chapter of the Holy Quran, and are called *Al-Fatihah* which means the Opening. It is so called

because this prayer, this chapter, opens the Holy Quran — the last revealed Book of the Great Creator of the whole universe. And what an opening it is! For it is not only a sublime prayer, without a parallel in any other religion, but it is also a quintessence (a sublime summary) of the Holy Quran. It is not my purpose to embark upon the sea of wisdom, guidance and Divine knowledge contained in the Holy Quran and condensed in its opening chapter. As you would have noticed from the translation of the opening chapter, it contains, among other things, praise to our Merciful Providence for having revealed to us not only His Being, but also His

basic attributes which govern this world and which led to the revelation of the Holy Quran to foster man morally and spiritually so that he may attain the purpose of his creation in this world and the Hereafter. It also seeks the blessings and favours of Allah for ourselves. And thus it is for the dual purpose of rendering thanksgiving to Allah and for seeking His blessings and favours that I have recited the sublime opening prayer of the Holy Quran. That prayer is not only an ideal opening for the Holy Quran, but it is also an ideal opening prayer for any occasion.

Can we ever sufficiently thank Allah for His great help and facilitation without which we would not have been blessed with this excellent centre for our spiritual life? You are better aware than I of the heartbreaks, the frustrations and the difficulties we have faced in finding a suitable centre for our mission in England. The problems of comparatively easy accessibility, of sufficient space for saying prayers and holding meetings, and for the residence of the Imam, all in one place, were almost impossible to resolve. But Allah, in His infinite mercy guided us to the right place, the best possible place. The missionary zeal with which your president, Mrs. Jamila Khan, and her colleagues looked for suitable place cannot

be sufficiently praised. The Central Anjuman in Lahore have asked me to convey their appreciation and thanks to Mrs. Jamila Khan and to all those who helped her and worked with her to find and secure this place. The coming generations of our members in England, and all those who benefit from moral and spiritual service rendered by this centre, will also bless those who helped to create this centre.

And that brings me to the donors whose generosity and charity enabled us to acquire this valuable centre. Special mention must be made in this connection of our American "cousins" particularly: Dr. Numan Ilahi, Dr. Abdullah Jan, Mian Fazli Ahmad, Mr. Zafar Iqbal Abdullah, Dr. Mazhar Za'im, Major-General Abdullah Saeed, Mrs. Jaffar Hussain, Mr. Jaffar Hussain, Dr. Naseer Ahmad, Dr. Muhammad Ahmad, Mrs. Mian Fazli Ahmad, Mrs. Abdus Sattar, Mr. Masud Akhtar, Mrs. Zakiya Abdullah, Mrs. Abdullah Saeed, Dr. Mrs. Fareeda Tahir, Mrs. Qudsia Masud, Mr. Shahid Ahmad, Mr. Abdul Jalil, Mr. I'jaz Ilahi Malik, Mrs. Shaheen Sattar, Dr. Zahid Saeed, Mr. Tariq Ahmad Shaukat, Mrs. Nasira I'jaz Ilahi Malik, Mr. Khalid Beg, Mr. Saeed Abdullah, Mrs. Muhammad Abdullah, Mrs. Zubaida Muhammad Ahmad, Mrs. Yaseen Sahu Khan, Mr.

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# THE LIGHT

*Managing Editor : Dr. Allah Bakhsh*

*Editor : Nasir Ahmad*

*Friday — September 24, 1982*

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## QUAID-I-AZAM — A SYMBOL OF UNITY

The nation celebrated 34th death anniversary of Quaid-i-Azam Muhammad Ali Jinnah, founder of Pakistan, on the 11th of this month. Today, looking back thirty-five years when Pakistan came into being, efficacy of Quaid's motto "Unity, Faith and Discipline" comes out all the more imperative. The Quaid very rightly saw that the nation needed unity more than any thing else. Out of a scattered mass of Muslims divided by religious, political and regional prejudices, the Quaid composed a united front against the militant forces. The driving force behind this uphill task was the cementing force of Islamic brotherhood. The Quaid with his indomitable courage and deep faith in the brotherhood of Islam discouraged all sorts of sectional, sectarian and parochial prejudices from making their headway into the body politics of Muslims of India. Mr. Sharif al-Mujahid in his book, *Quaid-i-Azam Jinnah, Studies in Interpretation* has summed up the checkered situation through which the Quaid led the nation to the unique success, in the following words :

"Equally disappointing was Jinnah's overtures to the pro-Congress groups. Above all, he was cold-shouldered by the Congress-aligned Khan Brothers whose *Khudai Khidmatgars* ("Red Shirt" movement) had come under the aegis of the Congress since 1931.

No less a source of headache for Jinnah were the other provincial parties, torn as they were largely by personal, parochial, and regional loyalties and ambitions. In Bengal, Moulvi Fazlul Haque (1873-1962) had set up the Krishak Samity Party. After having agreed to serve on the League Provincial Parliamentary Board along with the United Muslim Party of Maulana Akram Khan (1869-1968) and the presidency Muslim League, Fazlul Haque backed out at the last minute, since his impossible demand that all the parliamentary board members should also sign his party's pledge was not met. The neighbouring Assam was faction-ridden, with even the League divided into two groups. Sind stood fragmented between three parties: (i) Haroon's Sind United Party (on the lines of the Punjab Unionists Party);

(ii) The Khilafat Conference-oriented Azad Party of Shaikh Abdul Majid Sindi (1889- ) and (iii) Hidayatullah's Muslim Political Party. Besides Dr. Khan Sahib's (1882-1958) *Khudai Khidmatgars* and Sir Abdul Qaiyum's United Muslim Nationalist Party, Frontier flaunted three Muslim splinter groups. In Bihar, Syed Abdul Aziz (b. 1885), considered the most accredited Muslim leader, elected to work through his United Party. In C. P., Rauf Shah (d. 1950) along with thirteen others resigned their membership of the provincial parliamentary board, chiefly on personal grounds, and launched a new, Muslim Parliamentary Party, to fight the elections. Likewise, C. Abdul Hakim founded the Madras Presidency Muslim Progressive Party. The Ahrars detested the League because the Qadianis were not barred from it; Maulana Zafar Ali Khan and his Ittihad-i-Millat, on the other hand, refused to cooperate because the Ahrars were not excluded from it." (pp. 27, 28)

Various political and religious organizations had different objectives before them. Each was interested in achieving its objective to the exclusion of others. But one man, who wanted to bring *all* together and achieve freedom for *all* — was Quaid-i-Azam. His strong and intelligent advocacy for a separate home-

land for Muslims to evolve their own democratic ways within the framework of Islamic ideals guaranteeing religious and political freedom, won him the distinction of carving out a state unique in the annals of history. It was not less than a miracle. But the fact remains that the key to Quaid's success was his firm belief in the fundamentals of Islamic brotherhood free from regional and sectarian prejudices. In this connection his following words should serve as a Magna Charta for the citizens of Pakistan :

"You are free. You are free to go to your temples, you are free to go to your mosques or to any other places of worship in the State of Pakistan. You may belong to any religion or caste or creed — that has nothing to do with the business of the State....We are starting with this fundamental principle that we are all citizens and equal citizens of one State." — (Presidential Address to the Constituent Assembly of Pakistan, August 11, 1947)

Steady growth of democratic institutions in a country is a basic need. These institutions provide a healthy forum for elected representatives to think over important national and international problems in a dispassionate manner. But if decisions are dictated by fanatic-

ism and self-interest without taking into consideration norms of justice and overall interest of the nation, then such democratic institutions miserably fail in discharging their duties and consequently irreparable loss is caused to the integrity and solidarity of the country. The Quran has repeatedly emphasised the need for tolerance and justice in private and public matters. Judicious exercise of freedom of expression and tolerance at all levels of national life is an essential pre-requisite for healthy development of democratic institutions which foster unity and solidarity in a nation.

Unfortunately the Quaid did not live long to educate and further consolidate Muslim political thought in the country on the lines he worked throughout his life. With the decline of Muslim League as an effective political party, elements against the creation of Pakistan raised their heads and regional and sectarian issues were whipped up to disrupt national solidarity.

These days strenuous efforts are being made to strengthen bonds of unity and solidarity in the country. Unity in thought and action is an essential pre-requisite to national solidarity. The only way to achieve this goal is to follow the precepts of the Founder of Pakistan by institutionalising democratic ways and

guaranteeing freedom to each and every one.

The first word in Quaid's motto is "Unity" which shows how greatly he felt its need for fighting the Muslim cause in this Sub-continent. It is also indicative of the fact that the people of Pakistan should not only struggle for the unity and solidarity of their own country but for the whole Muslim world. May Allah enable us to fulfil the honourous task entrusted to us by our beloved Quaid-i-Azam.

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#### CORRECTION

The Woking Muslim Mission, England was founded by Hazrat Khwaja Kamal-ud-Din in 1912. It was wrongly given as 1922 on page I of our last issue. We regret the mistake.

Manager

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#### 'ID MUBARAK

'Id al-Azha will be celebrated on 29th of September, 1982. We wish all our readers and well-wishers a very happy 'Id Mubarak.

Manager

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#### ISLAM IS MODERN

by *Maulana Sadr-ud-Din*

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#### DARUL KUTUB ISLAMIA

15 Brandreth Road, Lahore, Pakistan

*A view point*

## Urgent need for the Introduction of Hijrah Calendar

by MUHAMMAD SAMI' ULLAH

Arrangements are in hand at Government level in Pakistan and in some other Muslim countries to commemorate the advent of 15th Century of Hijrah in a befitting manner. This is in keeping with the ideological character of an Islamic State. The event should, however, not remain confined to the holding of seminars, rallies and public celebrations; rather it must take meaningful and practical measures to enforce Hijrah Calendar (and the Islamic ideal way of life it entails) in the country and Muslim world at large for the good of all concerned.

The Christian era (Gregorian Calendar) which is generally in operation today is at variance with our traditions. Besides being foreign to Islam, the Christian era starts\* from the so-called "Crucifixion" of Jesus.

Naturally, then, a calendar, based on wrong and polytheistic notions and that too against the revealed truths, (Verses 157-158 of Surah Al-NISA) can not fit in with the spirit of Islamic way of life. Our era is Hijrah, which

has been introduced with a definite aim and purpose in view and we, as Muslims, are duty bound to bring it in vogue both for the cause of ideological distinction as well as for qualifying ourselves for the blessings of Allah which He confers upon whom who live in accordance with the Divine Scheme of life enshrined in the Qur'an and the Sunnah.

**Why Hijrah was chosen?**

A question may come to mind as to why the Hijrah was chosen as the starting point of the Islamic calendar year and not the dates of the birth and the death of the Holy Prophet, the dates of the revelation of the Qur'an or the dates of the victories in the battlefields, such as the conquest of Mecca or triumphs

(Continued on p. 23)

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\* Some scholars disagree with this view-point. According to them the Christian era started with the birth of Prophet Jesus. There are, however, discrepancies in the Christian Calendar itself. Prophet Jesus was born in 7 B. C. while the Calendar started seven years later. Some disagree with this account as well.

# Definition of a Muslim in the light of the Quran and the Sunnah – II

by HAFIZ MAULANA SHER MUHAMMAD

Rendered into English by Masud Akhtar, B.A., LL.B.

Before going into the teachings of the Holy Qur'an and Sunnah about who is a Muslim, we deem it necessary to state that Islam has granted complete freedom of professing any religion and has guaranteed complete freedom of belief and conduct in accordance with an individual's religious belief. Even the most modern secular state like the U.S.A. do not grant that much freedom of religion to its citizens as has been guaranteed by Islam in as much as these modern states require the conduct or actions of a citizen to conform to the laws of the State when such laws are in conflict with their religious belief. Thus a distinction is made between the religious 'belief' and 'conduct.' There is complete freedom of belief but not that of conduct. As against this, Islam guarantees complete freedom of both 'religious belief' and 'conduct', if such conduct is traceable to one's religious belief. Under the teachings of Islam, professing any religious belief, is an individual's personal right, exercise whereof is in his absolute will and wisdom. If the governments were to determine as to what is the religion of a person in complete deference to the profess-

ed beliefs of an individual, then no religious minority, be they Muslims or non-Muslims, shall ever be able to dream of the 'freedom of religion' guaranteed by Islam, nay, there will be no religion left.

## Muslim as defined in the Holy Qur'an

1. "But those who believe in our *Ayaat* (messages) so they are Muslims" (30:53).
2. "Say, we believe in Allah and that which is revealed to us, and that which was revealed to Abraham and Ishmael and Isaac and Jacob and the tribes, and that which was given to Moses and Jesus and to the Prophets from their Lord; we make no distinction between any of them, and to Him we are *Muslimoon* (i.e. to Him we submit)." (3 : 83)
3. "The dwellers of the desert say : We believe. Say : You believe not, but say, we became Muslims; and faith has not yet entered into your hearts". (49 : 14)
4. "And say not to any one who offers you salutation, Thou art not a believer". (4 : 94)

The above four verses have been selec-

ted from various Surahs of the Holy Qur'an to bring home to the readers the fact of how liberal a view in the matter of one's being a Muslim has been revealed by Allah to the Holy Prophet Muhammad, peace and blessings of Allah be upon him. The verse (30 : 53) requires a belief in the *Ayaat* or messages of Allah to be called a Muslim. Verse (3 : 83) in fact is an explanation to (30 : 53) whereby a 'belief in our *Ayaat*' has been explained to be a belief in Allah and the messages brought by all the Messengers of Allah without making any distinction between them and acknowledging to be a *Muslim* to Allah. Verse (49 : 14) declares that even if the faith has not entered into the heart of a person but he professes it he is to be deemed to be a Muslim. This gives the fine distinction between a 'Mumin' and a 'Muslim'. Verse (4 : 94) enlarges the liberal view of the matter to the extent that one who offers you salutation (in Islamic manner) he is not to be called a non-believer.

If, inspite of the occurrence of these verses in the Holy Qur'an and in spite of expressing belief in the Holy Qur'an as the word of Allah, one chooses to bypass these and indulges in proclaiming *Kufr* on those who profess to be Muslims, then Allah alone can forgive them for this sin.

### Muslim as defined in Hadith

Now let us see how the Holy Prophet Muhammad, peace and blessings of Allah be upon him, on whom the above verses of the Qur'an were revealed expresses his views in this matter :

1. Hazrat Umar, Allah be pleased with him, narrated that once Gabriel came to a meeting of the Holy Prophet Muhammad, peace and blessings of Allah be upon him, and inquired, 'What is Islam?' The Holy Prophet replied, "Islam is that you bear witness that there is no god but Allah and that Muhammad is the messenger of Allah and keep up the prayers and pay Zakat, and keep fast in Ramazan and perform pilgrimage to Ka'bah if you have means for it." (*Mishkat al-Masabeeh*, Kitab al-Iman)

2. Ibn Umar narrated, "The Messenger of Allah, peace and blessings of Allah be upon him, said : "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 keeping up of prayer and the payment of Zakat and the pilgrimage and fasting in Ramazan. (*Bukhari*, 2 : 1 Kitab al-Iman)

3. Anas said, "The Messenger of Allah, peace and blessings of Allah be upon him, said : "Whoever bears witness that there is no god but Allah, offers prayers

as we do and turns his face to our Qiblah and eats the animal slaughtered by us, he is a Muslim for whom is the covenant of Allah and the covenant of the Messenger of Allah." (*Bukhari*, 8:28)

And in *Bukhari*, kitab al-Salat, Bab, Fazal Istaqbal al-Qiblah — instead of the words 'for whom is the covenant of Allah and the covenant of the Messenger of Allah' the words, 'for him is that is for Muslims and on him is that is on a Muslim' i.e. he has the rights and liabilities of a Muslim like other Muslims.

4. "Whoever recites 'There is no god but Allah', and dies thereafter sticking to this belief, he will enter the paradise." (*Mishkat al-Masabeeh*, Kitab al-Iman)

5. Abu Hurairah said, 'The Prophet, peace and blessings of Allah be on him, was one day sitting outside among the people when a man came to him and asked, what is Islam?'. The Prophet, peace and blessings of Allah be on him, said, "Islam is that thou shalt worship Allah and not associate aught with Him and that thou keep up prayer and pay the Zakat as ordained and fast in Ramadan." (*Bukhari*, 2 : 36)

6. The Holy Prophet, peace and blessings of Allah be on him, used to say, "Islam is the name of your apparent conduct (or actions) and *Iman* is the

name of the belief which you entertain in your heart."

7. Islam is ten parts, whomsoever could not get even one of it his life went waste and that first part is that one bears witness that there is no god but Allah by reciting which he enters the Millat (Islam). Narrated by Tibrani from Ibn Abbas—*Kanz al-Ummal*, vol. 1, 8-9)

8. Abu Saeed Khudri narrated that Khalid bin Waleed asked for the permission of the Prophet for killing a person. The Holy Prophet did not permit saying, "May be he offers *Salat* (prayers). Thereupon Khalid said, "There are many who offer *salat* and they profess from their mouths what is not in their hearts." The Holy Prophet replied, "I have not been ordained to cut open the hearts of the people and search for their inner intentions." — (Agreed upon) *Tarjaman-us-Sunnah*, vol. 2, p. 135.

9. Usamah Ibn Zaid narrated from Ibn Abi-Shaibah. He said: The Holy Prophet sent us to a battle in the morning. We fought against Hurqat who are from Juhinah. During the encounter I found a person who recited *La ilaha illa Allah*. Even then I killed him with my spear. Thereafter it occurred to my mind and I stated this event to the Holy Prophet. The Prophet of Allah enquired, "Had he recited 'La ilaha illa Allah' and even then you killed him."

I said, "O Messenger of Allah, he had recited it under fear of my weapons." The Prophet replied, "Did you tear open his heart so as to be able to know as to whether he had recited, 'La ilaha illa Allah' from his heart?" and the Prophet kept repeating this so much that I desired that I could have embraced Islam only on that day. (*Muslim*, Bab, Tahreem Qatal al-Kafir ba'da Qaul, *La ilaha illa Allah*)

The above Sayings of the Holy Prophet, peace and blessings of Allah be on him, establish without an iota of doubt that a person's apparent conduct that he professes belief in Allah and associates none with Him and offers prayers like the Muslims offer facing towards the Qiblah, eats the animal slaughtered by Muslims, pays Zakat and observes fasting in the month of Ramazan like other Muslims, suffices for his being recognized as a Muslim and a probe into his internal condition as to whether his belief is only tongue-deep or heart-deep is not allowed.

#### Muslim in the eyes of Jurists

Having known the teachings of the Qur'an and the Sunnah, we now proceed to see how well-known Muslim jurists and Imams of *Fiqh* have defined a Muslim.

1. Imam Abu Mansoor Muhammad Ibn Muhammad Hanfi Ma Tareedi Samarqandi wrote: "If any one likes

to be counted amongst the Ummah of the Holy Prophet Muhammad, then he has simply to recite 'La ilaha illa Allah Muhammad ar Rasul Allah' (There is no god but Allah and Muhammad is the Messenger of Allah) and confirm it with his heart, so he is a believer even though he may not be informed upon obligatory and prohibitory injunctions. (*Sharah Fiqah-i-Akbar*, published by Dairatul Ma'arif, p. 34)

2. Hazrat Imam Shaafai, mercy of Allah be on him, wrote, "It was reported to Hazrat Umar, Allah be pleased with him, that a certain person was not a believer from his heart and was a Muslim only outwardly. Hazrat Umar inquired from him 'Is not it true that you became Muslim only outwardly and in reality you are not a Muslim? Your object in embracing Islam has only been to enjoy the rights of a Muslim? In reply that person inquired from Hazrat Umar, 'Does Islam completely deprive such people of rights who accept Islam outwardly and does not leave any door open for them?' Hazrat Umar in reply said, 'Yes Islam has left the door open for them,' and then Hazrat Umar assumed silence." (*Kitab al-Aam*, vol. 6, p. 159)

3. The author of *Lisaan Al-Hukkam* wrote: "It is written in the Commentary of Qadoori that even if a person is an atheist or an idolator or one who

believes in God but also believes in other associates of God when he recites 'La ilaha illa Allah' (there is no god but Allah) then he enters in Islam or when he says I believe that the Holy Prophet Muhammad, peace and blessings of Allah be on him, is a Messenger of Allah, then he enters in the pale of Islam because the deniers of Islam shun reciting or making these statements. Thus when a person manifests acknowledging any one of the two statements then he will be taken out of the fold of the non-Muslim and will be declared a Muslim." (*Lisaan Al-Hukkam* — Footnote on *Moinul Hukkam*, p. 204)

4. Allama Ispahani (Allah's mercy be on him) wrote: "According to Islamic Shariah, Islam is of two types. One Islam is below *Iman* and that is acknowledging with tongue and reciting the *Kalimah*. This entitles one to security of life and is not conditioned with the correctness of belief. The verse of the Qur'an 'the dwellers of the desert say, we believe, say to them, you have not become *Mumins* rather say we became Muslim' refers to this type of Islam. The other type of Islam is that which is higher than *Iman* and it is, that in addition to recital of the *Kalimah* the heart also testifies the belief and such a person manifests his faithfulness by his conduct too, and completely submits to all the injunctions of Allah, this type of Islam

is referred to in the verse of the Qur'an regarding Hazrat Ibrahim (Abraham) in these words". (*Mufradat*, Imam Raghīb, p. 240)

5. Hazrat Shah Wali Allah Muhaddath Dehlvi (Allah's mercy be on him) wrote, The Prophet Muhammad, peace and blessings of Allah be on him, has stated two types of *Iman*. One is that on which worldly injunctions are dependent e.g. security of life and property and its application is to such matters as indicate submission and these are that the Holy Prophet Muhammad, peace and blessings of Allah be upon him, said, 'I have been ordained *Jihad* (struggle) with the people till such time as they testify that none except Allah is worthy of worship and Muhammad is the Messenger of Allah and offers prayers and pays *Zakat* when they do this, they will find security of life and property except for the calls of Islam on them and whatever sins or disobedience they will indulge in secretly Allah will take account for that from them.' The Holy Prophet Muhammad, peace and blessings of Allah be on him, has said, 'Whoever offers prayers as we do and takes our *Qiblah* for his *Qiblah* and eats from the animal slaughtered by us, he is a Muslim for whom there is a covenant of Allah and His Messenger so do not do any foul in that covenant; and

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**DARUL KUTUB ISLAMIA**  
15 Brandreth Road, Lahore - Pakistan

# The Most Merciful Allah

PROF. MIRZA HABIB-UR-RAHMAN, M.A.

## Submission to Allah

A man, lying prostrate before Allah and shedding tears for the forgiveness of his sins and moral uprightness of his soul, is surely blessed with God's pardon, for He is most Merciful. Many wicked characters have shone forth as good and virtuous patriots by shedding blood for the sake of Islam and his country. Many a zealous devotee has beamed like drops of dew by incessantly worshipping God and serving mankind with unselfish motives. Many a Muslim, with his charity, benevolence and religious faith, has earned immortal fame.

Between vice and virtue there exists a very narrow chink. It is only our actions, our motives, our efforts which make our deeds good or bad. A mischievous urchin plays the wag, and gives away coins heated in fire, to the beggars passing on the way side. His excessive delight to see the beggars twist and distort while receiving the heated coin, is devilish. It is no charity but a waggish trick of pure and simple sin.

Drops of tears shed on the death of near, and dear ones or on ailments and losses sustained, droop our health and strength and forebode sorrows and evil

days. The jovial and convivial mourners sink into men of gloomy and retired habits. Sometimes this malady takes a very serious shape. The sad tears that flow during wails and lamentations eat up the vitals of human organs. Drops of tears, which trickle due to repentance while offering prayers before God, are highly valued and bring forth eternal bliss, peace and contentment in the human heart. Divine blessings, like pall of clouds, down upon sincerely repentant men, self-satisfaction, security, piety and chastity. They start a new life. Fear of God eventually lays the foundation of friendship with Him. This Divine friendship glorifies us and bestows upon us His illimitable bounties, peace, godliness, self-satisfaction. We have only to carry out His precepts and to perform good, charitable and religious duties submissively and honestly. God and His fear should settle in our hearts and brood over our minds. It is then, that we knock off all worldly shackles, and bonds of ignorance, immodesty and unbridled passions. Self-purification breeds Divine good-will and gentle accord.

### Sacrifice for a noble cause

Drops of blood, shed for saving the life, honour and chastity of mankind, are consecrated by God. Those, who in the past ventured on unwholesome ground, are sanctified and become the objects of veneration by drops of blood which fall for a nobler and more righteous cause. Blood-thirsty villains and dare-devils open the way to bloodshed and murder, fatally injure harmless persons to wreak vengeance on baseless grounds. They lose on all hands and end by ruining their lives. Even saintly persons, with all their prayers, can hardly reform those who are in league with devil, who instigates them, puts them on new devices and thus these impudent knaves are eternally doomed to Hell. The lion brooks no one to cross his dangerous path. Similarly the foul fiends brook no delay in deviating people from the right path.

With clouded minds and eclipsed hearts they fall a prey to all sorts of despicable engagements. Love of venal beauties tempt them to follow different unlawful and scornful methods. Gamblers and fraudulent gamblers often lose their fortune and so hanker after pelf by illegal means. They too shed honest people's drops of blood for squeezing money.

The patriotic, philanthropic and benevolent deeds are always marked by devotion for the well-being of human

kind. Their deeds and activities beam like drops of dew. If these deeds are of a temporary nature, they grow indistinct like the drying up of dew drops; if of a permanent type, they are like drops of water, which transform into beautiful pearls and gems.

If drops of water continuously fall and are accumulated, they assume the strength of a flowing stream or a river. In accordance with the injunctions of God, let us strain every nerve to continue offering prayers permanently, for no other purpose than pleasing Allah and winning His good-will. When our hearts will be the sacred repository of God, His fear will enable us to go on doing virtuous actions, at the same time we shall develop strong hatred for moral delinquencies and worldly avarice. True worship will evolve magnetic power which is likely to penetrate into the hearts of people who, stunned and entranced, will cudgel their brains for adopting better and more pious ways of life. As desired by God, these true-hearted heroes shielded by angels; their prayers are granted: they are blessed with true dreams; their very looks suffice to convert the on-lookers into noble and humane citizens. They become the fountain-head of transforming the wicked, the lewd and the avaricious class into a morally good company. Like drops

(Continued on p. 17)

# JIHAD IN ISLAM

by PANDIT SUNDER LAL

English translation by Syed Assadullah, India

The term *Jihad* bears a variety of connotations in the Quran. The ordinary sense of the term is "to try to set things right" or simply 'to exert' in a good cause.

The expression *Jihad fi-Sabilillah* meaning to exert in the way of Allah, has been used very freely in the Quran. In the initial stages of the Prophetic mission, adherents of the Holy Prophet (peace and blessings of Allah be upon him) sought refuge in Ethiopia, in consequence of their persecution by the tribe of Quraish. The Quran designated their action as '*Jihad* of life and property in the way of Allah.'

"Verily, those who believed and fled (their homes) and struggled hard in Allah's way with their wealth and their lives, and those who gave shelter and helped — these are friends one of another." (The Quran, 8 : 72)

"But those who believed and fled (their country), and struggled hard in Allah's way, and those who gave shelter and helped — these are the true believers. For them is forgiveness and an honourable provision." (The Quran, 8 : 74)

"And those who believed afterwards

and fled (their country), and struggled hard along with you, they are of you". (8 : 76)

This type of *Jihad* did not involve any use of 'arms'. In fact, at this stage, permission to take up arms had not been given. On the other hand, the injunction was not to retaliate, but to bear every ordeal with patience, as far as possible, and to return good for evil.

The Quran indeed asked the Prophet (peace and blessings of Allah be on him) to go on persuading sternuously in affection and good will not merely his opponents in Mecca but even those followers of his who were not wholly sincere in their profession or were hypocrites to follow the path of righteousness. Persuasion also was called *Jihad* (The Quran, 9 : 73, 66 : 9).

In the face of these clear statements, Maulana Muhammad Ali in his commentary of the Quran, says :

"To give to the term *Jihad* the meaning of 'to fight with arms' is to betray rank ignorance of the idiom and usage of the Arabic language".

The Quran asks the Holy Prophet (peace and blessings of Allah be on him):

“So obey not the disbelievers, and strive against them a mighty striving with it.”  
(The Quran, 25 : 52)

Commenting on this verse, Maulana Muhammad Ali says :

“This verse affords a clear proof of the significance of the word *jihad*, as used in the Holy Quran. Every exertion to spread the Truth is, according to this verse, a *jihad* ; nay, it is called the *jihad kabir* or the *great jihad*. *Fighting in defence of religion* received the name of *jihad*, because under the circumstances it became necessary for the Truth to live and prosper ; if fighting had not been permitted, Truth would surely have been uprooted. The commentators all accept this significance of the word here. It should be noted that the greatest *jihad* which a Muslim can carry on is one by means of the Quran, to which the personal pronoun *it* at the end of the verse unquestionably refers, because it must be carried on by every Muslim under all circumstances. (Edition 1951, pp. 705)

The Quran has repeatedly called migration to another place or seeking refuge from persecution and protecting one's faith and patiently enduring the consequent suffering as a “*great Jihad*” (The Quran, 16:110). The Quran calls the giving of anything in charity, the taking care of the indigent and the orphans, the offerings of help to others, the

enduring of suffering as ‘*Jihad-fi-Sabilillah*’. There is a well-known saying of the Prophet (peace and blessings of Allah be upon him) in which he designates the control of one's anger, desires and passions as the *Gread Jihad*”. It is the conquering of the self which in Arabic is called the *Great jihad* or the *Greatest Jihad* .

Activities such as prayer, fasting and dispensing of charity are called *Mujahidah*, a term derived from the same root as that from which the term *Jihad* is derived.

We may, with confidence, assert three things in respect of this term *Jihad* :

(1) Wherever this term has been used in the Quran, it does not signify or imply the use of arms. In the matters religious it denotes ‘a worthy striving’.

(2) Nowhere in the Quran is the term *Jihad* used to denote *ONLY* ‘fighting with arms’.

(3) There is no doubt that in particular situations, the Quran gives permission to take up arms. But in the language used, the term ‘*Jihad*’ is not employed. On the other hand, the term used is ‘*Qital*’, to fight! On the subject of *Jihad* the works that need to be consulted are: *Jihad* by Maulvi Chiragh Ali, and *Al-Jihad-fil-Islam* by Maulana Abdul Kalam Azad. (*The Gita and the*

*Quran* by Pandit Sunder Lal Tr. by Syed Assad-Ullah, pp. 133-137, ed. Ist published by Institute of Indo-Middle East Cultural Studies, Hyderabad, INDIA).

### THE MOST MERCIFUL ALLAH

(from p. 14)

of water which change into a river, ceaseless deeds of piety of these virtuous people bring about radical changes in the moral calibre of the multitude.

The hearts of the wicked and immoral persons are blocked with heavy obstacles that do not allow them to travel through life piously and charitably. On the other hand, the hearts of the righteous persons are completely stainless like bright mirror. There are no impediments for them to travel on the angelic path to discern Allah and hear His voice. The light in their hearts is the true reflection of Divine radiance. Thus they unceasingly perform virtuous deeds and never disregard Divine will and His mandates. Their hearts are like the purest white snow, perfectly clear, free from moral defilement and worldly pollution, hence fit for sacred and Divine services.

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### DEFINITION OF A MUSLIM...

(from p. 11)

the Holy Prophet Muhammad, peace and blessings of Allah be on him, said : These things are the basis of *Iman*, any one who recites from his tongue 'La Ilaha illa Allah' never call him *Kafir* for any sin nor consider him out of the pale of Islam for any bad deed." (*Hayat al-Balighah*, vol. 1, Al-Qissam al-Thani min Abwab al-Iman, p. 322)

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# “Muhammad”—his teachings on Women

by ANNIE BESANT

We will now consider his teachings on women. How the world has misunderstood the Prophet of Arabia in his teachings about women? They say he taught that they had no souls. Why slander God's Prophet? Listen to what he really taught :

“Whoso doeth evil shall be rewarded for it, and shall not find any patron or helper besides God ; but whoso doeth good works, whether he be male or female, and is a true believer, they shall be admitted into paradise and shall not in the least be unjustly dealt with” (The Quran, chapter 4).

“Verily the Muslims of either sex, and the true believers of either sex, and the devout men and the devout women, and the men of veracity and the women of veracity, and the patient men and the patient women, and the humble men and the humble women, and the almsgivers of the either sex, and the men who fast and the women who fast, and the chaste men and the chaste women, and those of the either sex who remember God frequently : for them both God prepared forgiveness and a great reward” (The Quran, chap. 34).

“I will not suffer the work of him among you who worketh to be lost,

whether he be male or female, the one of you is from the other”. (The Quran, chap. 3)

Moreover, a great respect to women was inculcated by the Prophet !

“O men : fear your Lord, Who hath created you out of one man and his wife ;<sup>1</sup> and from them two hath multiplied many men and women ; and fear God by whom ye beseech one another, and respect women who have borne you, for God is watching over” (The Quran, chap. 4).

“Mens souls are naturally inclined to covetousness ; but if ye be kind to women and fear to wrong

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1. This is Christian version of Eve's creation. The Quranic verse cannot bear this meaning. The exact translation of the verse is : “O people, keep your duty to your Lord, Who created you from a single being and created its mate of the same kind (Ar. *Min nafsini wahidah wa khalafa minha zawjaha*). Elsewhere we have : “And Allah has made wives for you from among yourselves” (Ar. *min Anfusikum*)—16: 72. Hence the correct rendering of ‘nafs’ on such occasions is *kind*, which implies *the essence*. (Adapted from the English translation of the Quran by Maulana Muhammad Ali—Ed).

them, God is well acquainted with what ye do" (The Quran, chap. 4).

Nor were the teachings of the Prophet confined to generalities, he lays down the law by which women are to be treated in matters of inheritance. The law of *Musalmans* regarding women has been a model. They have been guarded in their own property, they cannot be deprived of a share of the inheritance from their parents, from their brothers, from their husbands.

But aye, they say, polygamy! There is the blot as regards women; true; but who are they who judge? And do they remember that the law was given to a people plunged in licentiousness of the grossest kind, who were limited by it to four wives? I read in the Old Testament of "Polygamy" as the Friend of God, and the man after God's own heart: the New Testament does not forbid it save for the bishop or deacon, of whom alone it is said that he must be the husband of one wife. So also I read in the old Hindu books of Polygamy. It is so easy to pick holes in another man's faith, but what westerner shall dare to speak against the limited polygamy of the East so long as there is prostitution in the West? There is no monogamy as yet in the world save here and there, among the purer living men. It is not monogamy where there

is one legal wife, and mistresses out of sight. In thus speaking, I do not speak to attack, but to strive that men may give justice to each other. One man and one woman, that is the true marriage, all else is evil. But most men are not yet pure enough for that, and in the scales of justice the polygamy of the East which guards, shelters, feeds and clothes the wives, may weigh heavier than the prostitution of the West, which takes a woman for lust and throws her on the streets when lust is satisfied. Judge both as evil but do not let the Christian blame his brother for the sin that both commit. Polygamy is evil my Muslim brothers; and remember that your own Prophet told you that you should never take a second wife unless you could love her as much as the first, and treat her with absolute equality and justice; and what man can love two women with equal love and equal justice? If that could not be done, then more than one wife is not permitted by the Prophet, and I think he said it so that gradually monogamy might take the place of polygamy and that this shame might be wiped away from his faith. (*Islam*, a lecture, by Annie Besant, pp. 27-29, published by the Theosophical Publishing House, Madras, India, Ed. 1972).

## INAUGURATION OF NEW AHMA- DIYYA HOUSE IN LONDON

(from page 2)

Muneeb Asim, Mr. Bilal Ahmad, Miss Feroz Maidah and Mr. Riyaz Nabeel Abdullah.

On the previous occasion the heavy investment made by the Central Anjuman, including the princely donation given to it for the purpose by the late Mr. Aziz Ahmad of Trinidad (may Allah bless him and shower the choicest Divine favours on him), proved disastrous. And after that bitter experience, it would not have been possible to invest again heavily in a new centre had our American friends and well-wishers not opened their hearts and their purses to us. May Allah bless them in this world and in the Hereafter. Ameen. Spiritual credit for the religious service rendered by this centre will be an ever-recurring source of blessings to all those who made it possible for this centre to be established.

The Central Anjuman has missions and branches all over the world. But England has always enjoyed a special place amongst them and in our hearts. The reason is two-fold. Our first mission abroad was at Woking of which you all know. Its founder, Khwaja Kamal-ud-Din Sahib, of blessed memory, was the pioneer among Muslim missionaries. He was directly inspired for this historical

task by the "Promised Messiah," Hazrat Mirza Ghulam Ahmad Sahib. In the religious crusade which was then raging between Christianity and Islam, the carrying of the Islamic flag to the then seat of the Christian power was a turning point. And Allah blessed that Muslim mission, so that Woking came to be known all over the world with great admiration and affection. Unfortunately we have lost that centre, through circumstances for which we are to blame.

Our effort to revive the Muslim Mission in London at 57 Longley Road met with an equally disastrous fate, due again to the mistakes and misdeeds of some of us. It is therefore with great trepidation and fear that I turn to Allah in prayer in the words which I recited at the beginning of this speech: "Guide us not only to the right path but also on the right path, the path of those upon whom Thy favours were bestowed, not the path of those upon whom wrath was brought down, nor those who go astray. Ameen. Allah knows the secrets of the innermost recesses of our hearts. I beseech Allah to bear witness that in opening this new centre our sole intention is to serve Him, His sublime book—the Holy Quran, His greatest of all prophets Muhammad (peace and blessings of Allah be upon him) and His greatest boon to mankind, namely, Islam. If

the Merciful Providence knows that what I have stated above is the truth, then I beg and beseech Him not to look at us and our faults and weaknesses but to look to the great cause we wish to serve from this centre which is hereby dedicated to His blessed Name.

I mentioned earlier one reason why, of all our foreign missions, the one in London occupies a special place of importance. The second and the main reason for that is the vision the "Promised Messiah" saw that he was making a speech in London after which he caught some beautiful white birds. And he himself interpreted that vision by saying that although he himself was not destined to go to London, his writings (so ably rendered into English by his spiritual son, Maulana Muhammad Ali) would go there to convert some spiritually beautiful souls to Islam. The metaphor of the birds is used in the Holy Quran to refer to persons who fly high into the spiritual heavens, unlike others who cling to the earth like worms and other crawling creatures and do not wish to rise above that level even among animals.

That glimpse into the future which the Promised Messiah had would really be a fulfilment of the clear prophecies in the Holy Quran itself that a body of persons from among the Christians will be brought around to Islam through the Holy Quran (46 : 29-31 and Chapter

72) and they will work as the missionaries of Islam to their own people. And thus will *Insha Allah* be brought about the spread of Islam in the West.

We have high hopes of the British people that they have the innate goodness of heart and the requisite natural aptitude to become the torch bearers of Islam to their own people and to others in the West. But we have first to convey the writings of the "Promised Messiah" to these people. Luckily the founder of the Lahore Ahmadiyya Movement, Maulana Muhammad Ali, has rendered the teachings of the "Promised Messiah" into the English language. And all we have to do is to see that this most valuable literature on Islam is propagated from this centre where we are assembled today. Needless to say that the Central Anjuman would go all out to achieve this objective.

I have one or two other things to say too about this centre but I do not wish to make the present speech tedious. I would like to end this speech on two things :

Firstly, my heartfelt thanks to the London Jama'at for inviting me to perform the opening ceremony of this centre which I hope has a great future *Insha Allah*. It is a great honour and a pleasure for me. But I know that in honouring me you have also honoured the Central Anjuman whose President,

*Ameer* and chief delegate for this function I have the honour to be. Do not forget that the source of your spiritual inspiration should always be the Central Anjuman at Lahore who were designated by the "Promised Messiah" to be heirs of his spiritual legacy and of his mission on earth.

Secondly, I wish to end this speech on the prayer of the Prophet Abraham when he was re-building the House of Allah which is now the Holy Ka'ba at Mecca. The Holy Quran reproduces that prayer in the following words :

"And when Abraham and Ishmael raised the foundations of the House : Our Lord, accept from us ; surely Thou art the Hearing, the Knowing. Our Lord, make us both submissive to Thee and (raise) from our offspring a nation submissive to Thee. And show us our ways of devotion and turn to us (mercifully), surely Thou art the Oft-returning (to Thy servants), the Merciful" (2 : 127-28).

Further more I wish to repeat the prayer which is in a way the motto of our Jama'at :

"O Allah ! come to the help of Thy servants who help the religion of Muhammad (peace and blessings of Allah be on him) and make us among them, and forsake those who forsake the cause of the religion of Muhammad

(peace and blessings of Allah be on him) and do not make us among them. Ameen.

I have now great delight in declaring open this centre in London of the Ahmadiyya Anjuman Isha'at-i-Islam Lahore. May Allah be pleased to bless it, and bless those who come to it and work in it, and accept our humble effort in His cause. Ameen.

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### INTRODUCTION OF HIJRAH CALENDAR (from p. 6)

in Qadsiyya or in Yarmuk? The answer is that Hijrah was chosen because it was the first major sacrifice offered by the Islamic Ummah for the preservation of faith in its formative stages.

The word Hijrah has often been misrepresented by many western scholars. It means neither flight nor fleeing. The Arabic verb *Hajara* means "to break off from the relations or abandon one's own tribe." Since the Holy Prophet broke off from his families, from his tribe, the Quraysh of Mecca, and finally emigrated from Mecca to Medina, the entire series of events were included in the Hijrah.

The Islamic Calendar was not fixed right after Hijrah but started from the 17th year of Hijrah. The decision was taken in the fourth year of the Caliphate of Umar who felt motivated to institute the Islamic Calendar and is reported to have remarked: "The Hijrah has separated Truth from falsehood, therefore let it become the epoch of the era."

Dr. S. H. Haq Nadvi, convenor of the National Hijrah commemorations in South Africa has rightly observed: "It is, indeed, a unique occasion to ponder that the Islamic era did not start with the victories of Islamic wars nor with the birth or death of the Holy Prophet (peace and blessings of

Allah be upon him) nor with the Revelation itself. It starts with the Hijrah, or the sacrifice for the cause of Truth and for the preservation of the Revelation. It was a divinely inspired selection. God wanted to teach man that struggle between Truth and Evil is eternal. The Islamic year reminds Muslims every year not of the pomp and glory of Islam but of its sacrifice and prepares them to do the same. It is unfortunate that the Muslim Community has forgotten this lesson and has, consequently, fallen into eclipse.

All the events of Islamic history, especially those which took place during the life of the Holy Prophet Muhammad (peace and blessings of Allah be upon him) and afterwards are quoted in the Hijrah Calendar. But our calculations in the Gregorian Calendar keep us away from recalling those events and happenings and the opportunity of deriving admonitory lessons and guiding instructions from them. The word "Hijrah" itself, when it occurs in speech or writing, draws a picture in our mind of the soul-stirring event of migration of the Holy Prophet (peace and blessings of Allah be upon him) from Mecca to Medina. In fact, the political career of the Muslims starts from Medina where they established an Islamic state, based on Allah's message transmitted through the agency of the Last Prophet

Muhammad (peace and blessings of Allah be upon him), which was to revolutionise the whole world. *“In a little more than a year (after migration), says John Austin, “Muhammad was actually the spiritual and temporal ruler of Medina, with his hand on the lever that was to shake the world.”*

The whole battle of *La ilaha illa Allah Muhammad al-Rasul Allah* is before our eyes with the mere mention of Hijrah and it adds to our knowledge and enthusiasm. This remembrance of admonitory events reforms us on the one hand and refreshes our soul on the other. We cannot establish in our mind the realities of the exemplary life of the Prophet (peace and blessings of Allah be upon him) without studying chronologically his life-career which was the embodiment of all virtues. And this chronological study is possible only by adopting the Hijrah Calendar to indicate the lunar months of the year which are in line with our cherished traditions.

Again the use of Hijrah calendar as a common denominator helps us to know when and what the Holy Prophet (peace and blessings of Allah be upon him) did in various months of the lunar year and how he

asked his companions (and through them to the entire Ummah) to act and behave in those months. Naturally such a practice would further enhance our knowledge about those facts of religion and the precept of the Holy Prophet Muhammad (peace and blessings of Allah be upon him).

It is really unfortunate that nowadays we have become so oblivious of the Hijrah dates that most of us are not aware even of the month or year excepting perhaps the month of Ramadan which gets publicised all over. It is high time to make an intensive start to give Hijrah Calendar its rightful place in the Muslim Society.

Bilal ibn Harith al-Muzani reported Allah's Messenger as saying, "Whoever revives a sunnah of mine which has been neglected after my time will have a reward equal to the rewards of those who act upon it, without their rewards being diminished in any way. But whoever invents a misleading innovation with which Allah and His Messenger are not pleased will be charged with a sin equal to the sins of those who act upon it without that diminishing their loads in any way." (Tirmidhi and Ibn Majah).